

John

Deity Made Man for Eternal Life

Deity of the Son of God	Revelation of the Son of God		Preparation of the Son's Disciples	Passion/Resurrection of the Son of God	Adequacy of the Son of God
1:1-18	1:19-12:50		13-17	18-20	21
Prologue	Public		Private	Public	Private
Incarnation	2 Signs Received 1:19-4:54	5 Signs Rejected 5-12	Upper Room Discourse (no signs)	Ultimate Sign	Last Sign
Eternity Past	Fall AD 29- Monday, 30 March 33		Thursday, 2 April 33	Friday, 3 April 33- Sunday, 5 April 33	May 33
Ephesus					
AD 65-69					

Key Word: Believe

Key Verse: "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. 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 20:30-31).

Summary Statement: The way to obtain eternal life is to believe that selected signs and discourses of Christ prove him to be the *Son of God* (deity) made man.

Application: Are you 100% sure that you have eternal life by believing in Christ's name?

John

Introduction

- I. **Title** The Greek title for John's Gospel (*Κατὰ Ἰωάννην According to John*) follows the same format as that of the Synoptics, with the term "Gospel" being added later. John's name stems from the Hebrew name *Johanan*, meaning "Yahweh has been gracious" (*TTTB*, 336).
- II. **Authorship**
 - A. **External Evidence:** The early church tradition unanimously agrees that the author for the fourth Gospel was John, the son of Zebedee, brother of James, and disciple of Christ.
 1. Irenaeus (ca. AD 185) was the first to identify John as author. He wrote, "Afterwards [after the Synoptics were written], John, the disciple of the Lord, who had also leaned upon his breast, did himself publish a Gospel during his residence at Ephesus in Asia" (*Against Heresies* 3.1.1; cf. 3.2.2; 3.3.4; 3.16.5; 2.22.2; 5.18.2). Irenaeus' testimony is significant since he was discipled by Polycarp, who himself was discipled by John.
 2. Other contemporaries of Irenaeus ascribe the Gospel to John the Apostle. "Theophilus of Antioch (c. 180) quotes John 1:1 and ascribes it to the apostle John. Tertullian (c. 150-222) specifically ascribes this Gospel to the apostle John. Eusebius records that Clement of Alexandria (c. 155-216) in his *Hypotyposes*, in which he gave 'the tradition of the earliest presbyters,' placed this Gospel as the last of the four gospels. Clement added that in view of the nature of the other gospels John, on the urging of his friends and with the illumination of the Spirit, composed 'a spiritual Gospel.' Origen (c. 185-254), the pupil of Clement, indicates in his commentary on the fourth gospel that its author was John 'who lay on Jesus' breast'" (Hiebert, 1:194).
 3. Therefore, the entire Church accepted John as author of the fourth Gospel by the last quarter of the second century, the earliest time in which Christian theological literature practically begins (Westcott, *The Gospel According to St. John*, xxviii).
 4. Despite the above evidence, four other unlikely and even impossible "Johns" have been proposed by some scholars: (1) John the Baptist (1:6, 15, 19, 26, 29), (2) John the father of Peter (1:42), (3) John Mark (Acts 12:12), and (4) John of the Sanhedrin (Acts 4:5-6).
 - B. **Internal Evidence:** The Gospel does not specifically designate its author, but evidence within the book still points to John the Apostle.
 1. The author was clearly a Jew due to his knowledge of the Old Testament (12:40; 13:18; 19:37), Jewish feasts (2:23; 5:1; 6:4; 7:2; 10:22; 13:1), the coming of Messiah (4:25) and customs such as Jewish wedding feasts (2:1-10), ceremonial purification (2:25; 11:55), and the manner of burial (11:38, 44; 19:40).
 2. He was also well acquainted with the land of Israel and the temple. This is seen in its many details (1:44, 46; 2:1, 12; 4:5-6, 11, 20-21; 5:2; 11:18, 54; 18:1; 19:13).
 3. The writer witnessed Christ's glory (1:14), that was revealed only to Peter, James, and John at the Transfiguration (Mark 9:1-13). Since Peter is mentioned by name (1:42) and John's brother James was martyred by Herod in AD 44 (Acts 12:2), by process of elimination the author must be John. This is supported by the fact that of all the disciples, John alone was at the crucifixion (19:33-35) and referred to himself as "the disciple whom Jesus loved" (19:26-27), the name the author uses whenever mentioning himself (see also 13:23; 20:2; 21:7, 20).

III. Circumstances

- A. Date: The time when John wrote has been more difficult to determine than the authorship. Three general times have been proposed for the date of the Gospel:
1. Second Century: Many critical scholars doubt the Apostle John as writer and date it in the second century. However, this view cannot be supported for these reasons:
 - a. Arguments for Johannine authorship are convincing (see “Authorship” section).
 - b. The archaeological find in 1920 called the John Rylands Papyrus 52 in Egypt deals a major blow to critics who have long postulated a second century date. This fragment contains portions of John 18:31-33, 37-38 and is dated at AD 125. This proves a first century date for the Gospel as it would have taken considerable time to copy the Gospel in Ephesus and distribute it as far as Egypt.
 - c. Leon Morris answers the other arguments of late date critics in *The Gospel According to John* (NICNT), 30-33.
 2. Late First Century: Irenaeus (*Against Heresies* 3.1.1) says that John served in Ephesus from AD 66 until the time of Trajan (AD 98-117) which makes this Gospel the last, perhaps composed shortly before John's death. Nothing excludes an even earlier date, but John's Gospel has always been known as the fourth, written after the Synoptics (for this course we date Matthew in the 40s, Mark in 64-68, and Luke at 57-59). Most scholars believe that the best estimate for composing John's Gospel is *ca.* AD 80-95 (e.g., Hiebert, 1:223), but most arguments do not *demand* this late date (Morris, 31-32).
 3. Before AD 70: Most agree that John's gospel was written *after* the Synoptics, but how *much* later? Some of John's expressions may indicate that it was written even before the AD 2 September 70 fall of Jerusalem, perhaps around AD 65-69 (Leon Morris holds to this early date):
 - a. John 5:2 says, “Now there is in Jerusalem near the Sheep Gate a pool. . .” This verse is written in the present tense, but this gate was destroyed in Titus' invasion of the city in AD 70, so John referred to it as still existing (Hiebert, 1:223). Later date advocates respond to this argument by saying that John may have used the present tense because “he recalls a familiar scene” and thus “lives again in the past, and forgets the desolation which has fallen upon the place which rises before his eyes” (Westcott, xii). However, the more natural reading is to take a present tense as it is.
 - b. The often-used title “the Jews” points to the Jerusalem leaders' powerful influence that waned significantly after the destruction of the city in AD 70. This may “point to a possible if not probable date contemporary with the Pauline Epistles [AD 49-67]” (G. A. Turner and J. R. Mantey, *The Gospel According to John*, 18; cited by Morris, 33).
 - c. John speaks of Christ's immediate followers as “disciples” and not “apostles”—a later designation. He even calls them “his disciples” rather than “the disciples”—a standard expression in later years.
 - d. The writer also shows concern for the followers of John the Baptist (e.g., John 1). This was more prominent in the Church in the early part of the first century than in later years when few of John's disciples remained.
 - e. Jewish leaders feared Christ's popularity would lead to Romans destroying the Temple and the Jewish nation (11:48). This occurred in AD 70, so John likely wrote before it.

As the last remaining disciple in Jesus' inner circle of three (James died in AD 44 and Peter in AD 64), John was urged on by his friends to write this gospel. Whenever he actually did write, John was an old man.

- B. Origin/Recipients: Irenaeus attested that John wrote from Ephesus (*Against Heresies* 3.1.1), as did Eusebius (*Ecclesiastical History* 3.24.1). The universal appeal of the book is seen in the explanations of various Jewish feasts and geographical locations, but the first readers are likely to have been Gentiles in John's own location at Ephesus.
- C. Occasion: John's Gospel contains the clearest purpose statement in the Bible: "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" (20:31). Therefore, John's stated purpose is for evangelism: to prove that Jesus is the Messiah and Son of God so that nonbelievers might be convinced of his deity through the signs recorded in the Gospel and trust him for salvation. John hoped that this final Gospel by an eyewitness would lead to faith those who had not believed the Synoptic accounts or heard the message at all. If John wrote in AD 65-69 then the proofs of an eyewitness would be all the more vital for unbelievers as those who claimed his name would likely undergo persecution under Nero's reign of terror.

IV. Characteristics

- A. Various theories of the purpose of John's Gospel have been proposed:
1. Evangelistic (20:31): While the "Occasion" section above states that John wrote with an evangelistic purpose, a significant textual problem occurs in 20:31. At least 37 manuscripts read *ἵνα πιστεύσητε* (*aorist subjunctive*), meaning John's signs are written "that you may believe" since the readers were unbelievers (evangelistic purpose).
 2. Edification (20:31): However, others argue that John wrote to convince *believers* that they have life in his name. This finds some support in 6 manuscripts of 20:31 which read *ἵνα πιστεύητε* (*present subjunctive*), meaning John's signs are written "that you may go on believing," seeing the readers as already believers (encouragement purpose). Fewer copies have this reading, but two (P⁶⁶ and K*) are very good and have the earliest dates; so while this study assumes an evangelistic purpose, one cannot be dogmatic.
 3. Apologetic: Others believe John wrote to defend Christianity against one of a number of various teachings:
 - a. To defend against Docetism (the belief that Jesus was not fully human)
 - b. To defend against incipient gnosticism (the belief that Jesus was not fully deity)
 - c. To defend against remaining followers of John the Baptist
 - d. To expose Judaism as an inadequate religion (anti-synagogue emphasis)
 4. Supplemental to the Synoptics: John omits even key events in Christ's life that do not fit his purpose, such as Christ's genealogy, birth, temptation, Galilean ministry, exorcisms, transfiguration, Last Supper institution, parables, Gethsemane agony, and Ascension (Tenney, *New Testament Survey*, 197). This shows that this Gospel serves as a supplemental account for those probably familiar with one or more of the Synoptic Gospels. However, to say that this is John's only reason for writing is to ignore John's stated evangelistic purpose.
 5. Combination: This course takes the view that John wrote a supplemental gospel with an evangelistic purpose (views #1 & #4).
- B. The style of John's Gospel is unique among the Gospels:
1. Simplicity of Vocabulary: This Gospel is profound in its simple, limited vocabulary with simple syntax, purity of Greek (in contrast to Revelation), and short, pithy sentences (e.g., "I am the bread," "in him was life") often connected with "and."
 2. Parallelisms: John often employs this common Semitic style with dual statements expressing the same or similar truths (e.g., 1:3; 3:5-6).

3. Repetition: The limited vocabulary often uses the same words (esp. “believe,” “light,” “life”).
 4. Contrasts: John is especially fond of opposites: light vs. darkness (1:7), truth vs. falsehood (14:6), good vs. evil (10:11, 14), life vs. death (5:24).
 5. Explanatory Statements: John is also known for elaborating upon Jewish concepts to communicate clearly to a Gentile readership (4:9b; 5:2-3).
 6. Preface: John contains a highly theological preface that is related to God and eternity (1:1-18) in contrast to the Synoptics that relate to his earthly advent.
 7. Allegories: He uses extended similes: e.g., Good Shepherd (10:1-18), True Vine (15:1-6).
- C. John alone chronicles the first year of Christ's ministry, including his first few days with the disciples, the Cana wedding, and Jesus' conversations with Nicodemus and the woman at the well (cf. 1:29–4:42). In fact, 92% of John's Gospel is not found in Matthew, Mark, or Luke. The main overlapping material includes the feeding of the 5000 (6:1-15), as well as Christ's death and resurrection (John 18–20).
- D. Christ's words are prominent. Only John records some great discourses, several of which contain Christ's eleven great “I am” (ἐγώ εἰμι) statements:
1. “I am the *Messiah!*” (4:26)
 2. “Don't be afraid. *I am!*” (6:20)
 3. “I am the *bread of life*” (6:35)
 4. “I am the *light of the world*” (8:12)
 5. “*Before Abraham was, I am*” (8:58)
 6. “I am the *door* [of the sheepfold]” (10:7)
 7. “I am the good *shepherd*” (10:11, 14)
 8. “I am the *resurrection and the life*” (11:25)
 9. “I am the *way, the truth, and the life*” (14:6)
 10. “I am the true *vine*” (15:1)
 11. “He said to them, ‘I am he’” (18:5)¹
- E. Personalities also receive great prominence as 34 persons are introduced (23 named and 11 unnamed) and 27 interviews are included (Tenney, 313, 316).

¹ Bill Mounce disagrees that Christ implies the divine name here (see his John 18:5 blog at <http://www.teknia.com>). However, the men coming after Jesus at Gethsemane fall down after he utters this!

F. The number seven is a notable literary tool. John records seven pre-cross signs:

* Signs unique to John's Gospel (six of the nine miracles)

1. Changing water into wine at Cana (2:1-11)*
2. Healing the official's son in Capernaum (4:46-54)*
3. Healing the invalid at the Pool of Bethesda in Jerusalem (5:1-18)*
4. Feeding the 5,000 near the Sea of Galilee (6:1-15)
5. Walking on water in the Sea of Galilee (6:16-21)
6. Healing the man born blind in Jerusalem (9:1-7)*
7. Raising Lazarus from the dead in Bethany (11:1-45)*

Two post-cross signs are also recorded, bringing the total miracles to nine:

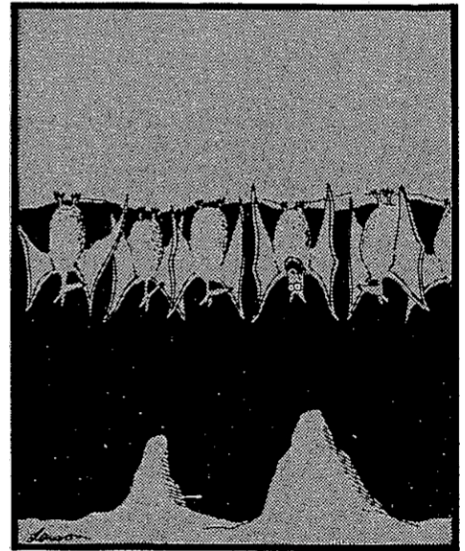
1. Resurrection of Christ (ch. 20)
2. Miraculous catch of fish at Sea of Galilee (21:1-13)*

G. John also emphasizes eschatology, especially as it relates to judgment (3:36), resurrection (11:25), and eternal life (3:16).

H. This fourth Gospel conveys the *real* Lord's Prayer (John 17).

I. John emphasizes Christ's activity in Judea (in contrast to the Synoptics that emphasize the Galilean ministry).

J. He also provides extensive teaching on the Holy Spirit (John 13–17).



“Aaaaaa! I can see! I can see!
Aaaaaaaaaaaaaa!” (see John 9:11)

Argument

John's argument has five sections that alternate between public and private encounters of Christ:

- I. Prologue: Theological Introduction Previewing Themes in the Book (1:1-18)
- II. Public: Signs and Discourses Presenting Christ as God to Israel (1:19–12:50)
- III. Private: Discourse Preparing Disciples for Ministry and Christ's Death (John 13–17)
- IV. Public: Passion and Resurrection Proving Christ as Deity (John 18–20)
- V. Epilogue (Private): Appearance at the Sea Presenting Disciples' Responsibilities (John 21)

Each section presents Christ as the Son of God (deity) to prompt readers to believe in him as Savior (1:1; 20:31). This is accomplished by first providing the reader with his true identity as God made man which introduces recurring themes later (1:1-18), followed by the main section which presents seven signs and eight discourses showing him to be God (1:19–12:50). The noun “belief” never appears, but the verb forms to “believe” appear 87 times and in nearly every chapter!

Then the scene changes from public to private where Jesus teaches the disciples his ninth (Upper Room) discourse to prepare them for ministry after his death and he is God (John 13–17). His death and resurrection follow to instruct that the way to obtain eternal life is Christ's substitutionary death, validated in his resurrection and appearances as the climactic sign (John 18–20). The final appearance shows our need to love Christ as the basis for ministry to the world (John 21).

Synthesis

Deity made man for eternal life

1:1-18

1:1-5
1:6-13
1:14-18

Prologue: Deity

Eternal God
Dual responses
Incarnation

1:19–12:50

1:19–4:54
1:19-34
1:35-51
2:1-11
2:12–3:21
2:13-22
2:23-25
3:1-21
3:22-36
4:1-42
4:43-54

Public Revelation through

Reception by...
John
4 Disciples evaluate
4 Disciples believe
Jerusalem
First temple cleansing
Passover Jews
Nicodemus
John
Samaritan woman/town
Galilee

9 Signs plus the 9 Discourses

(11 "I am" statements italics)
"I am the..."

1–Cana

1–New Birth

2–"... *Messiah*"

2–Son of
Nobleman

5–12

5
6

Rejection by...

Jerusalem leaders
Galilean leaders/disciples

3–Paralytic
4–5000 fed
5–Water walk

3–Testimonies
"I Am. Don't be afraid!"
4–"... *Bread of Life*"

7:1-9

7:10–10:21
7:10-52
7:53–8:11
8:12-59

Brothers
Jerusalem leaders–Tabernacles
Divine origin of teaching
Adulterous woman
Claim to deity

5–Drink

6–"... *Light of the world*"
"*Before Abraham... I Am*"

9

10:1-21

Spiritual blindness
Self-serving leaders

6–Blind man

7– "... *Good Shepherd*"
"... *Door*"

10:22-42

11:1–12:11

12:12-50

Jerusalem leaders–Dedication
Assassination/anointing
Populace (Triumphal Entry)

7–Lazarus

8–Deity
"... *Resurrection & Life*"

13–17

13:1-30
13:31–16:33
13:31–14:31
15:1–16:4
16:5-15
16:16-33

Private Preparation of Disciples

Washing feet–service
Last discourse
Love, only way, Spirit
Priority of relationships
Spirit ministries
Grief to joy
Last prayer

17

9–Upper Room
"... *Way, Truth, & Life*"
"... *True Vine*"

18–20

18–19
20

Public Passion/Resurrection

Arrest, trials, death, burial
Resurrection/appearances

8–Resurrection

"*I am he*" (18:5)

21

21:1-14
21:15-19
21:20-23
21:24-25

Epilogue: Adequacy (*Private*)

Adequacy in him
Ministry success from love
John's "immortality"
Selected eyewitness account

9–Fish Catch

Outline

Summary Statement for the Book

The way to obtain eternal life is to believe that selected signs and discourses of Christ prove him to be the *Son of God* (deity) made man.

- I. **The one whom we should believe is Jesus as God made man to be our guide and light and life (1:1-18).**
 - A. Jesus is eternal God and Creator, so we should trust him for eternal life (1:1-5).
 1. Jesus existed before creation as God (1:1-2).
 - a) Jesus (*logos*) had no beginning (1:1a, 2).
 - b) Jesus (*logos*) has always fellowshiped with the Father (1:1b).
 - c) Jesus is God (1:1c).
 2. Jesus created all things (1:3).
 3. Jesus gives eternal life and deliverance from spiritual darkness (1:4-5).
 - a) Jesus gives eternal life (4a).
 - b) Jesus gives spiritual light (4b).
 - c) Sinful men can't understand that Christ gives eternal life (5).
 - B. John the Baptist urged people to receive Jesus as the light to enter God's family (1:6-13).
 1. John the Baptist pointed Jews to Christ as the light (1:6-9)
 2. Christ alone brings us into God's family (1:10-13).
 - a) Most people reject Christ (1:10-11).
 - b) But all that accept him as God enter God's spiritual family (1:12-13).
 - C. Jesus is eternal God made man to show the Father as full of grace and truth (1:14-18).
 1. Eyewitnesses saw God's grace and truth when Jesus became human (1:14-15).
 2. We also see God's grace and truth in Jesus (1:16-18).
- II. **The mixed response to Christ's public revelation of himself as God by seven signs and eight discourses should move us to trust Christ as Savior (1:19–12:50).**
 - A. Christ's public revelation of himself as God was received by various groups of Jews in Israel to show that all people need faith in Christ (1:19–4:54).
 1. In Bethany beyond the Jordan, John the Baptist and four of Christ's first disciples declared Jesus to be the Son of God (1:19-51).
 - a) John testified to the priests and Levites and then to the crowd at Christ's baptism that Jesus is the Son of God (1:19-39).
 - (1) John testified to the Jewish *leaders* that he was not the Christ, nor Elijah, nor the Prophet, but only Christ's forerunner (1:19-28).

- (2) John testified to the *people* that Jesus was the Savior and the Son of God (1:29-34).
 - (3) John testified to two of his *disciples* that Jesus was the Savior (1:35-39).
 - b) Andrew, Peter, Philip, and Nathanael declared Jesus as the Son of God (1:35-51).
 - (1) After Andrew heard John the Baptist' testimony, he looked for Peter and they both went to Jesus (1:40-42).
 - (2) Jesus called Philip to follow him to Galilee, and there he found Nathanael and brought him to Jesus (1:43-46).
 - (3) Jesus proved his deity to Nathanael, and then he testified that Jesus was the Son of God (1:47-49).
2. In Cana, the four disciples believed in Christ's glory when he turned water to wine as they saw that new life in him superseded Jewish purification (2:1-11).
- a) Jewish purification failed to cleanse completely and eternally (2:1-6).
 - b) Jesus replaced the "old" water of purification with the "new" wine of life and celebration (2:7-10).
 - c) The result of this **first sign** was that it revealed his glory as the Son of God so the disciples believed in him (2:11).
3. In Jerusalem, Passover Jews and Nicodemus received Jesus as the Son of God (2:12–3:21).
- a) The Jewish leaders rejected Christ when he cleansed the temple because they refused to see that Jesus replaces the failures of the temple (2:12-22).
 - (1) The Jewish temple failed to give permanent cleansing from sin by even turning into a marketplace (2:12-18).
 - (2) Jesus cleansing the "old" temple will be replaced with a cleansing through the "new" temple of his body (2:19).
 - (3) The Jews rejected Jesus as the "new" temple (2:20-21).
 - (4) The disciples believed Christ after his death and resurrection (2:22).
 - b) Pilgrim Jews visiting Jerusalem for the Passover after his performance of miracles received Jesus as the Son of God (2:23-25; see pp. 119a-c).
 - c) Nicodemus received Jesus as the Son of God after Christ's 1st discourse with him on the nature of spiritual birth (3:1-21).
 - (1) Nicodemus needed spiritual birth since he didn't know how to reach God even as a Jewish leader who could see Jesus' power (3:1-2).
 - (a) As a key Jewish leader, Nicodemus should have known how to reach God (3:1).
 - (b) Nicodemus admitted that Christ was from God due to his miraculous powers (3:2).
 - (2) Jesus insisted that the way Nicodemus could receive spiritual and eternal life was through a spiritual birth (3:3-8).

- (a) Jesus diverted attention from miracles to Nicodemus' real need of a new birth (3:3).
 - (b) Nicodemus questioned how this new birth could be physical (3:4).
 - (c) Jesus explained the new birth as spiritual rather than physical (3:5-8; see page 119d in these notes).
 - (d) The concept of new birth from the Spirit isn't hard to understand when one sees the wind blowing without one directing it (3:7-8).
- (3) Jesus says that the way to receive eternal life rather than eternal death is by placing faith in him (3:9-21).
- (a) Jesus was amazed that Nicodemus didn't understand spiritual birth [since it was taught in Ezekiel 36] (3:9-10).
 - (b) The source of this teaching was heaven (3:11-13).
 - (c) The way to be born again was by faith in Jesus Christ (3:14-15).
 - (d) Those accepting Christ have eternal life while those rejecting the new birth have eternal death (3:16-21).
4. In Judea, John the Baptist testified again that Jesus is the Son of God after his disciples tried to make him jealous over Jesus' popularity (3:22-36).
- a) The temptation for John to be proud of his ministry success was his popularity among people (3:22-26).
 - (1) The temptation of John was seen in his growing ministry (3:22-24).
 - (2) John's disciples tried to provoke his jealousy by telling him that many people went to Jesus for baptism (3:25-26).
 - b) The way John showed humility was by focusing on Jesus' superiority as the Son of God (3:27-36).
 - (1) John humbly testified that Jesus as the Messiah is superior to him (3:27-30).
 - (a) John knew that God is sovereign in all things (3:27).
 - (b) John knew that he was not the Christ but only his messenger just as a bridegroom is superior to his attendant (3:28-29).
 - (c) John knew that Jesus must be more important and he must be less important (3:30).
 - (2) John humbly testified that Jesus is the Son of God (3:31-36).
 - (a) Jesus, who came from heaven, testified what he had witnessed (3:31-32).

- (b) John testified that God is true (3:33).
 - (c) Jesus has the Spirit without limit (3:34).
 - (d) Jesus is the Son of the Father (3:35).
 - (e) Belief in Jesus determines if one has eternal life or God's wrath (3:36).
5. In Samaria, an outcast Samaritan woman received Jesus as the Son of God after his 2nd discourse with her on his true identity (4:1-42).
- a) Jesus offered eternal life to an immoral Samaritan woman (4:1-30).
 - (1) Jesus left Judea and intentionally passed through Samaria towards Galilee (4:1-4).
 - (2) Jesus crossed barriers to ask the Samaritan woman for a drink at Jacob's well (4:5-9).
 - (3) Jesus offered salvation to the Samaritan woman (4:10-18).
 - (4) Jesus explained that the nature of true worship was belief in him, not at a place (4:19-24).
 - (5) Jesus revealed his identity as Messiah (4:25-26).
 - (6) The Samaritan woman testified her faith to the entire town (4:27-30).
 - b) Jesus encouraged his disciples to share the Good News of eternal life to everyone regardless of their status (4:31-38).
 - c) Jesus granted eternal life to believers in the Samaritan village (4:39-42).
 - (1) Many Samaritans believed because of the woman's testimony (4:39-40).
 - (2) Even more Samaritans believed because they heard Jesus personally (4:41-42).
6. In Galilee, Jesus healed an official's son as his **second sign** to show that faith in the unseen Word of God saves all, even Gentiles (4:43-54).
- a) Jesus went to Cana to perform his second miracle (4:43-46).
 - b) A royal official begged Jesus to heal his son in Capernaum (4:47-49).
 - c) The official took Jesus at his word to heal him from afar (4:50).
 - d) The official's servants confirmed the official's faith (4:51-52).
 - e) This second sign of Christ led the household to trust in Jesus (4:53-54).
- B. Christ's public revelation of himself as God mostly in Jerusalem but rejected by the nation cautions readers not to reject him also (5:1-12:50).
1. At a Jerusalem feast, Jesus defended himself with witnesses for showing his deity in a Sabbath healing (his **third sign**) in his 3rd discourse (5:1-47).
- a) The reason Jesus could heal the Bethesda invalid on the Sabbath was because he was the Son of God (5:1-9a).

- (1) Jesus had the authority to heal the Bethesda invalid on the Sabbath (5:1-7).
 - (2) His ability to heal with one word of command showed him as the Son of God (5:8-9a).
 - b) The response of the Jewish leaders to Jesus breaking their man-made Sabbath law was to persecute Jesus (5:9b-18).
 - (1) The Jewish leaders rejected Christ's authority to break their man-made Sabbath law (5:9b-12).
 - (2) The invalid later revealed that his healer was Jesus (5:13-15).
 - (3) Jewish leaders persecuted Jesus (5:16-18).
 - c) The response of Jesus to persecution by the Jewish leaders was to defend himself as the Son of God with reliable witnesses (5:19-47).
 - (1) The Father attested to Christ as the Son of God (5:19-32).
 - (2) John the Baptist attested to Christ as the Son of God (5:33-35).
 - (3) Christ's work attested to Christ as the Son of God (5:36).
 - (4) The Scriptures attested to Christ as the Son of God (5:37-44).
 - (5) Moses attested to Christ as the Son of God (5:45-47).
2. In Galilee, many reject Jesus as God's Son after his **fourth sign** of feeding 5000 and **fifth sign** of walking on water as they disbelieved his 4th discourse (John 6).
 - a) The way Jesus showed his divine authority greater than Moses was by miraculously feeding 5000 men and walking on water (6:1-21).
 - (1) Jesus showed that he was greater than Moses as the giver of life itself by miraculously feeding 5000 Jewish men (6:1-15).
 - (2) Jesus showed that he was greater than Moses who brought Israel through the Sea by walking on water as the "I Am" (6:16-21).
 - b) The reason Jesus identified himself as bread from heaven for spiritual hunger was to give eternal life to those who believe him (6:22-59).
 - c) The result of Jesus' claim to be the only source of life was that it forced a decision where many left (6:60-71).
 - (1) Many of Christ's disciples rejected him because they were not the elect (6:60-66).
 - (2) The Twelve remained because eleven of them believed he was God's Holy Son (6:67-71).
3. In Nazareth, Christ's brothers rejected him as the Son of God while he waited for the proper time to go up to the Feast of Tabernacles in Jerusalem (7:1-9).
 - a) Jesus stayed at Galilee purposefully (7:1).
 - (1) Jesus stayed away from the Jewish leaders in Jerusalem (7:1a).
 - (2) Jesus stayed away because these leaders wanted to kill him (7:1b).

- b) Even Jesus' own brothers misunderstood him (7:2-5).
 - (1) Jesus' brothers chided him to show himself publicly at the Feast of Shelters (7:2-4).
 - (2) They chided him because they did not believe in him (7:5).
 - c) Jesus remained in Galilee because he told his brothers that he must submit to God's timing (7:6-9).
 - (1) Jesus responded to the disbelief of his brothers by saying he would follow God's timing (7:6-8).
 - (a) Jesus knew that it was not the right time to go (7:6a).
 - (b) Any time was right for his unbelieving brothers to do what they wanted (7:6b).
 - (c) The world couldn't hate them for doing what they wanted (7:7a).
 - (d) Unlike with man, the world hated Jesus because Jesus accused the world of doing evil (7:7b).
 - (e) Jesus refused to go to the festival because this was not the proper time (7:8).
 - (2) Jesus stayed in Galilee because the timing was not proper (7:9).
4. In Jerusalem at the Feast of Tabernacles, Jews again rejected Christ as the Son of God for proving to be God in his 5th discourse by healing a blind man (7:10–10:21).
- a) The reason Jesus rejected the taunts of his brothers to show himself publicly was because he knew the right time to appear as a public figure (7:10-13).
 - (1) He went to the festival privately because the Jewish leaders were trying to kill him (7:10-11).
 - (2) There were different views toward him (7:12-13).
 - (a) Some said Jesus was a good man (7:12a).
 - (b) Others said he was a deceiver (7:12b).
 - (c) No one dared to say anything public about Jesus because they feared the Jewish leaders (7:13).
 - b) The reason the people at Jerusalem doubted that he was from God was because they disobeyed God (7:14-24).
 - (1) People marveled at Jesus' teaching without formal training (7:14-15).
 - (2) Their disobedience kept them from seeing God as his Father (7:16-18).
 - (a) Jesus called God both his Father and the source of his teaching (7:16).
 - (b) All who want the will of God will know that Christ's teaching was from God (7:17).
 - (c) Jesus honored his Father by speaking the truth (7:18).
 - (3) Jesus showed how the Jewish people were disobedient (7:19-20).

- (a) They did not obey the Law of Moses (7:19a).
- (b) They intended to kill Jesus (7:19b).
- (c) They counted Jesus as a demon possessed man (7:20).
- (4) The people should have judged Christ's Sabbath healing correctly (7:21-24).
 - (a) They judged Jesus because he had done a miracle on the Sabbath (7:21).
 - (b) Moses commanded circumcision even on a Sabbath day (7:22).
 - (c) Jesus commanded them not to judge by seeing outward appearance (7:23-24).
- c) The reason people rejected Christ in Jerusalem was because they did not first know God (7:25-36).
 - (1) Many Jews rejected Jesus because he was from Galilee (7:25-27).
 - (a) The people knew the leaders wanted to kill Jesus (7:25).
 - (b) The people asked why the authorities let Jesus teach (7:26).
 - (c) The people knew Jesus was from Galilee (7:27a).
 - (d) The people thought no one could know Messiah's origin (7:27b).
 - (2) Jesus declared that the unbelievers in Jerusalem could not know he was from God because they did not know God (7:28-30).
 - (a) The people knew Jesus was from Galilee (7:28a).
 - (b) The people did not know that God sent Jesus (7:28b).
 - (c) The people did not know God the Father (7:28c).
 - (d) Jesus knew God the Father because God sent him (7:29).
 - (e) The leaders could not seize Jesus yet because his time to die on the cross had not yet come (7:30).
 - (3) Many people put their faith in Jesus (7:31).
 - (a) They realized what Jesus had done (7:31a).
 - (b) They believed in Jesus through the Sabbath healing (7:31b).
 - (4) Jesus declared to the leaders' dismay that he was returning to heaven (7:32-36).
 - (a) Pharisees sent temple guards to arrest Jesus (7:32).
 - (b) Jesus noted that he would soon return to heaven (7:33-34).
 - (i) He would be on earth for a short time (7:33a).
 - (ii) Then he would return to heaven (7:33b).

- (iii) None of them would find him because they couldn't go to the Father (7:34).
 - (c) The Jewish leaders thought that he would be going to the scattered Jews or Greeks (7:35-36).
 - d) The response to Christ's invitation to come to him for eternal life was divided (7:37-52).
 - (1) On the last day of the feast, Jesus offered people the Spirit by believing in him (7:37-39).
 - (2) People differently responded to the invitation with some rejecting him because they did not investigate his birthplace (7:40-44).
 - (3) Believers included some listeners in the crowd, some temple guards and Nicodemus but the Jewish leaders rejected him (7:45-52).
5. In the temple, Pharisees unsuccessfully rejected Jesus as God's Son by trying to trap him with an adulterous woman [7:53–8:11 is not in the best manuscripts].
- a) The purpose the Pharisees brought an adulterous woman to Jesus was to retain their power by Jesus condemning himself (7:53–8:6a).
 - (1) The setting was the temple where the authority of Jesus had already come in conflict with that of the Pharisees (7:53–8:2).
 - (a) Controversy on Christ as Israel's guide the previous day at the temple ended with all having a night's rest (7:53).
 - (b) After sleeping on the Mount of Olives, the next morning Christ continued teaching at the temple (8:1-2).
 - (2) The reason the Pharisees brought an adulterous woman to Jesus was to try to retain their power by Jesus condemning himself (8:3-6a).
 - (a) The Pharisees brought an adulterous woman before Christ and asked if Jesus would judge her according to the Law (8:3-5).
 - (b) The intent of the Pharisees was only to pretend to follow the Law when in reality they only wanted to secure their power (8:6a).
 - (3) The result of Jesus' true compassion of the Law to condemn sinners and forgive the repentant was to show the Pharisee's sin (8:6b-11).
 - (a) Jesus foiled the Pharisees by upholding the Law and the people it protects such as imperfect people like them (8:6b-8).
 - (b) The result of Christ revealing the Pharisees' hypocrisy was to shame them and deliver the woman (8:9-11).
6. Rejecting Jesus as God nearly killed him after exposing the Jewish leaders as Satan followers in his 6th discourse as the world's light and eternal God (8:12-59).
- a) The response to Jesus' claim and proof to be the light of salvation for the world was hostility by the Pharisees (8:12-20).
 - (1) Jesus claimed to be the light of salvation so that those who believe in him will be saved (8:12).
 - (2) The Pharisees claimed that Jesus could not testify on his own behalf according to the Law of Moses (8:13).

- (3) Jesus met the validity of two witnesses in the Law requirement (8:14-19).
 - (4) The Pharisee attempt to destroy Jesus could not succeed (8:20).
 - b) The result of Jesus' assertion of deity ("I Am he" 8:28) was belief by many (8:21-30).
 - (1) The unbelief of the Jews would lead to hell rather than following Christ to heaven (8:21-24).
 - (2) Christ's answer about his identity was that he was God and acting in response to the Father's will (8:25-29).
 - (3) The result of Jesus' words caused many to believe in him (8:30).
 - c) The response to Jesus' claim of deity revealed the children of Abraham and the children of the devil who tried to kill him (8:31-59).
 - (1) Believers in Jesus were freed from slavery to be the spiritual descendants of Abraham (8:31-38).
 - (2) Some of those present rejected Jesus and thus identified the devil as their father even to the point of trying to kill Christ (8:39-59).
 - (a) Those who rejected Jesus showed the devil as their father (8:39-47).
 - (b) Some even tried to kill the messenger (8:48-59).
 - (i) To those claiming he was demon-possessed, Christ said he gives eternal life to those who believe (8:48-51).
 - (ii) To those denying that Christ could give eternal life, Jesus claimed to be greater than Abraham (8:52-56).
 - (iii) To those saying that he couldn't have seen Abraham, Jesus claimed to be God himself (8:57-58).
 - (iv) The crowd sought to kill Jesus due to his claim to deity (8:59).
7. The Pharisees rejected Christ as God's Son in his **sixth sign** of giving sight to a man born blind, after which Jesus accused them of spiritual blindness (John 9).
 - a) The way Jesus proved he was God was by his own declaration and by healing a man blind from birth (9:1-7).
 - (1) The way Jesus proved God sent him was by declaring his deity (9:1-5).
 - (2) The way Jesus proved God sent him was by healing a man blind man from birth (9:6-7).
 - b) The way Pharisees proved they were spiritually blind was by rejecting the testimonies of the blind man and Jesus' lordship (9:8-34).
 - (1) The Pharisees proved their spiritual blindness by rejecting Jesus as one sent by God to heal the blind man on the Sabbath (9:8-16).
 - (2) The Pharisees proved they were spiritually blind by persecuting the blind man for believing that Jesus was sent by Christ (9:17-23).

- (3) The Pharisees proved they were spiritually blind by declaring that they would not follow Christ (9:24-34).
- c) The way the blind man proved he was spiritually healed was by believing Christ as the Son of God (9:35-41).
 - (1) The blind man proved he was spiritually healed by confessing the deity of Christ (9:35-39).
 - (2) The Pharisees proved they would be spiritually condemned by rejecting the deity of Christ (9:40-41).
8. Jesus contrasted the selfish Pharisees with his care as the Gate (Door) and Good Shepherd but this moved them to kill him so he withdrew (John 10).
 - a) The way Jews rejected Jesus in his 7th discourse of escalating cycles of deity claims and Jewish rejections to the point of attempted murder (10:1-39).
 - (1) Cycle 1 (10:1-21).
 - (a) Claim 1: Jesus proved a better leader than the Pharisees by his willingness die for his elect, whom he knew by name (10:1-18).
 - (i) They didn't know the people but Jesus called his morning sheep by name out from the flocks in a pen (10:1-6).
 - (ii) They protected themselves but Jesus shielded his daylight flock as a door in a pasture pen (10:7-10).
 - (iii) They cared only for themselves but Jesus would willingly die for his night sheep who trusted him (10:11-18).
 - (b) Rejection 1: Some Jews claimed Jesus was demon-possessed but others defended his healing a blind man (10:19-21; cf. 9:6-7).
 - (2) Cycle 2 (10:22-31)
 - (a) Claim 2: Jesus claimed deity and genuine care for those who believe in his 8th discourse (10:22-30).
 - (b) Rejection 2: The Jews attempted to stone him (10:31).
 - (3) Cycle 3 (10:32-33)
 - (a) Claim 3: Jesus responded to the Jewish attempt to kill him by asking which miracle motivated them (10:32).
 - (b) Rejection 3: The Jews accused him of blasphemy (10:33).
 - (4) Cycle 4 (10:34-39)
 - (a) Claim 4: Jesus claimed that if judges in the Law were "gods" then he was even more so due to his miracles (10:34-38).
 - (b) Rejection 4: The Jews tried unsuccessfully to seize Jesus (10:39).
 - b) Jesus' response to attempted murder by the Jews was to withdraw across the Jordan for people to believe in him away from Jerusalem (10:40-42).
 - (1) Jesus went to Jordan, the place which John the Baptist had been (10:40).

- (2) In contrast to the response of Jews in Jerusalem, many believed him based on the teachings of John the Baptist (10:41-42).
9. In Bethany, the Jews plotted Christ's death after the climactic rejection of his deity in his **seventh sign** of raising Lazarus, but Mary anointed him for burial (11:1–12:11).
 - a) The reason Jesus raises Lazarus from the dead was to show in this climactic sign his power as the Son of God to speak life into existence (11:1-44).
 - b) The reason the Sanhedrin knows Christ's miraculous power but plots his death was due to potential loss of their own power (11:45-57, esp. v. 48).
 - c) The reason Lazarus and Martha's sister Mary anointed Jesus for burial was to show that he would soon die for Israel—not be anointed King (12:1-11).
10. In Jerusalem, some believed at the Triumphal Entry but most rejected Jesus despite his signs and discourses to show believing is a heart (not proof) matter (12:12-50).
 - a) Passover pilgrims increasingly honored Jesus as Messiah while the Pharisees continued their jealousy of his popularity (12:12-19).
 - b) Christ declared that “the hour has come” to show that his death was not an accident but God's plan to give eternal life to all who believe (12:20-36).
 - c) Jewish unbelief fulfilled Isaiah's prophecy but secret believers still existed while Jesus appealed for belief one last time publicly (12:37-50).
 - (1) Isaiah predicted this type of unbelief due to hardened hearts even while there were secret believers (12:37-43).
 - (2) Jesus declared eternal life for those who believe in him but judgment on the unbelieving (12:44-50).

III. Jesus privately prepared his disciples for his death in his 9th discourse in the Upper Room to emphasize dependence on the Holy Spirit (John 13–17).

- A. The reason Christ washed his disciple's feet of Christ and predicted Judas' betrayal was to show them that even the God who knows the future serves others (13:1-30).
 1. Jesus washed his disciple's feet at their last supper in contrast to Judas' self-serving betrayal to show how love humbly serves others (13:1-17).
 - a) The reason Jesus washed his disciple's feet was *to show his love* in the humblest way possible (13:1).
 - b) The reason Jesus washed the disciples' feet in such a humble manner was *to shame them* for the kind of pride that led Judas to betray him (13:2-11).
 - (1) He washed their feet while the meal was being served (13:2a).
 - (2) He washed Judas' feet despite his commitment to betrayal (13:2b).
 - (3) He washed their feet despite being all powerful as God (13:3).
 - (4) He interrupted his meal to wash their feet as a servant would (13:4-5).
 - (5) He only washed Peter's feet after being requested to do so (13:6-11).
 - c) The reason Jesus washed their feet was *to set an example* of love humbly serving others (13:12-17).

- (1) Christ did not deny his position of authority by washing their feet (13:12-13).
 - (2) He washed their feet to exemplify love in humble service (13:14-17).
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John 13:1-17 Sermon Outline:

Intro

1. Today's sermon is on a biblical view of dirt—teaching needed in squeaky-clean Singapore.
2. Background: We are in the upper room the night before Christ's crucifixion, with no volunteer to wash their feet—instead, they had just argued over who was the greatest (Luke 22:24ff.).
3. Subject: Why should you get dirty for others? What does getting dirty show?

I. Getting dirty shows your love.

- A. Jesus washed the disciples' feet to show his love in the humblest way possible (13:1).
- B. You show your love for others by doing undesirable tasks (examples).

II. Getting dirty shows your humility—that Christ can curb your pride.

- A. Jesus washed their feet in a humble manner to shame them for their pride (13:2-11).
- B. Your humble service shows others that Christ has curbed your pride (examples).

III. Getting dirty shows you imitate Christ.

- A. Jesus washed their feet to set an example of love humbly serving others (13:12-17).
- B. Doing humble tasks follows the example of God himself!

Conclusion

1. When you love people you don't mind dirt. You get dirty! (Main Idea)
 2. Review main points
 3. Applications
 4. Prayer
-

2. Jesus predicted Judas' betrayal to show his disciples that as God he knew and controlled the future (13:18-30).
 - a) Jesus knew the person (Judas) and the timing (Passover) of his own betrayal because he was God (13:18-27a).
 - b) Jesus could control the actions of Judas to betray him because he was God (13:27b-30).
- B. Christ's last discourse predicted his resurrection and the Holy Spirit's teaching to exhort his disciples to successful ministry by prioritizing relationships (13:31–16:33).
 1. The way Jesus answered questions about his departure was to claim to be the only way to God and to promise Holy Spirit guidance (13:31–14:31).
 - a) The reason Jesus knew that Peter would deny him for a few days between his death and resurrection was because he was God (13:31-38).
 - b) The way Jesus comforted his disciples after stating his death was to promise that they would join him in heaven after he prepared it for them (14:1-4).
 - c) The way Jesus answered questions from his disciples was by declaring himself the only way to God and equal with the Father (14:5-14).
 - (1) Jesus answered Thomas about his destination where the disciples could not follow by saying he was the only way to the Father (14:5-7).

- (2) Jesus answered Philip's request to see the Father by declaring himself equal with the Father (14:8-14).
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John 13:31–14:31 Sermon Outline:

Subject: How can you be most effective for Christ?

I. Accept that Christ knows what's best for you (13:31–14:14).

- A. He knew Peter's future and he knows yours (13:31-38).
- B. He's preparing heaven for you (14:1-4).
- C. He's the only way you can reach God (14:5-14).

II. Submit to his Spirit (14:15-31).

- A. The Spirit came to counsel and teach (14:15-21).
- B. The Spirit came to enable obedience and peace (14:22-31).

Main Idea: Serve Christ by accepting his plan and submitting to his Spirit.

- d) The way the disciples would be able to learn obedience and experience peace after Christ's departure was through the Holy Spirit (14:15-31).
 - (1) The way that Jesus would continue to counsel and teach the disciples about obedience after his departure was through the Spirit (14:15-21).
 - (a) Obedience is the chief evidence of love for Christ (14:15).
 - (b) The Spirit would be the eternal source of truth and comfort to the disciples after Jesus left (14:16-20).
 - (c) Obedience shows love for Christ and the Father as well as receives Christ's love and revelation (14:21).
 - (2) The way that the disciples would obey and have peace was through the Spirit (14:22-31).
 - (a) The purpose Christ revealed himself only to his disciples was to enable them to obey him (14:22-24).
 - (b) The way that the disciples would obey and have peace until Christ's return was through the Spirit's enabling (14:25-31).
 - (i) The Spirit would teach them (14:25-26).
 - (ii) Christ's peace would dispel fear (14:27).
 - (iii) Jesus' ministry in heaven until he returns shows his obedience to the Father and defeat of Satan (14:28-31).
 - (a) Jesus revealed his parting to heaven (cf. v. 3) before it happened so his disciples would trust him (14:28-29).
 - (b) Satan victory over Jesus would be short-lived as his death would show obedience to the Father (14:30-31).

2. The way we can be effective after Christ's removal is by prioritizing dependence on him, then love for believers, and then witness to the world (15:1–16:4).
 - a) The priority relationship for believers is to depend on Christ like a branch connects to a grape vine (15:1-11; "abide" used 11 times for *union*).
 - (1) Unless believers depend upon Christ, they will not bear fruit and be used by God (15:1-8; see pages 119e-f in these notes).
 - (a) Jesus is our source of life while the Father helps us thrive in Christ (15:1).
 - (b) Believers who do not depend on Christ ("remain in him") receive the Father's loving care in trials to help them reflect Christ (15:2).
 - (c) As the disciples were saved through belief in Christ, so they needed to depend upon Christ to be Christ-like (15:3-4).
 - (d) Dependence on Christ has many positive results while even believers living in self-effort get God's loving discipline (15:5-8).
 - (i) Dependence on Christ results in Christ-likeness (15:5).
 - (ii) Believers living in self-effort get God's loving care (15:6).
 - (iii) Dependence on Christ results in answered prayer (15:7).
 - (iv) Dependence on Christ glories God (15:8a).
 - (v) Dependence on Christ results in witness to the world that believers are Christ's followers (15:8b).
 - (2) Believers who continue to depend upon Christ ("remain in his love") will experience obedience and joy (15:9-11).
 - b) The second most important priority for believers is to love one another (15:12-17; "love" used 4 times, emphasizing *communion*).
 - c) The third most important priority for believers is to expect the world to hate them (15:18–16:4; "hate" used 8 times, emphasizing *disunion*).
 - (1) The world that hated Christ would also hate Christians (15:18-25).
 - (2) Believers must rely on the Spirit to witness to a hating world (15:26-27).
 - (3) The purpose Jesus warned in advance of the hatred of unbelievers' was to show they do not know the Father (16:1-4).

John 15:1–16:4 Sermon Outline:**Subject: How can you follow the right priorities?**

- I. Depend on Christ (15:1-11)
- II. Love other believers (15:12-17)
- III. Accept hate from the world (15:18–16:4)

Main Idea: God's priorities are Christ, believers, then unbelievers

3. The reason the Holy Spirit convicts the world and teaches believers truth to glorify Christ is so Christ's disciples do not feel abandoned after his departure (16:5-15).
 - a) One reason Jesus needed to return to the Father was because this would allow the Spirit to come and convict *unbelievers* in the world (16:5-11).
 - (1) The coming of the Spirit as Counselor would help make up for the disciples' grief of missing Jesus (16:5-7).
 - (2) The key ministry of the Spirit to unbelievers is conviction in three dimensions (16:8-11).
 - (a) Unbelievers need conviction of sin since they reject Christ and need to sense their need (16:8-9).
 - (b) Unbelievers need conviction of their lack of righteousness since Jesus is not physically present to reveal their sin (16:10).
 - (c) Unbelievers need conviction of judgment since Satan's own condemnation started, so others' judgment will follow (16:11).
 - b) The key ministry of the Spirit to *believers* would be to teach God's truths that glorify Christ (16:12-15).
 - (1) The Spirit would teach the disciples all the truth that they could not handle at that time from Christ (16:12-13a).
 - (2) The source of the Spirit's teaching would be from God (16:13b).
 - (3) The content of the Spirit's teaching would concern the future (16:13c).
 - (4) The purpose of the Spirit's teaching would be to glorify Christ (16:14-15).
 4. The reason Jesus predicted grief at his death but rejoicing at his resurrection was to exhort them to believe that these events would happen as God's will (16:16-33).
 - a) The disciples questioned Christ about him saying that they would no longer see him and then after a little while would see him (16:16-18).
 - b) Jesus answered by clearly stating that he was leaving the earth to return to the Father (16:19-28).
 - c) Christ's response to their belief was to exhort them that their soon failure should be resolved with knowing his peace and sovereignty (16:29-33).
 - (1) The disciples believed in Christ's teaching about being from the Father due to his omniscience that need not be questioned (16:29-30).
 - (2) Jesus warned that their faith in him would fail but that they should still have peace that he controls the world (16:31-33).
- C. The reason Jesus prayed for himself, his disciples, and future believers is so we see our union with God and one another and witness to the world as he did (John 17).
1. Christ prayed for *himself* that God would glorify him in his completion of his mission through his vicarious death (17:1-5).
 2. Christ prayed for *his disciples* to have God's protection and sanctification while they remain in the world (17:6-19).
 3. Christ prayed for *all Christians* to be united as a witness to unbelievers (17:20-26).

- a) The purpose Christ prayed for all Christians to be united was so that they might fellowship with God and witness to the world (17:20-23).
 - (1) The content of Christ's prayer was unity among believers of all ages just like the unity of the Godhead (17:20-21a).
 - (2) The purpose for unity is for Christians to experience both fellowship with God and witnessing among men (17:21b-23).
- b) The content of Christ's prayer was for believers to see his glory eternally (17:24).
- c) The reason Christ makes the Father's love known to the world [through united saints] is so the world may come to know God (17:25-26).

Sermon Outline of John 17:20-26 (cyclical inductive form)
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Introduction

1. Are you a "scissors Christian" (divisive)—or a "glue Christian" (bonding)?
2. Subject: Why is unity so important that Christ made it his final prayer for the saints?
3. Jesus wants his church to be united—gluey—so much that this was his final request of the Father before his crucifixion. John 17 is our main passage conveying this idea.
4. The final segment of Christ's final prayer gives *three reasons believers should be united*.

I. Unity produces more believers who can fellowship with God (17:20-23).

- A. Our model for unity is the first and second members of the Trinity (17:20-21b).
- B. Teamwork among believers shows the world that Christ is from God (17:21c-23).

II. We'll be united in heaven forever—so we might as well agree now (17:24).

III. Unity shows God's love to unbelievers so they can know him (17:25-26).

Conclusion

1. Main Idea: Christian unity is evangelistic. When believers stick together, non-believers want to stick with them.
2. Unbelievers are also repulsed by disunity. Mahatma Gandhi was tremendously drawn to Jesus Christ and his teachings, but after seeing how Christians treated each other he said, "I would become a Christian—if it weren't for Christians."
3. Are you a gluey—or a scissors—Christian? Do you bring people together or divide them?

IV. The way to obtain eternal life is to believe in Jesus' public arrest, trials, vicarious death, burial, and victorious resurrection (John 18–20).

- A. The purpose Jesus was arrested, tried, and killed was so that all might believe in his sovereign yet innocent payment for man's sin (John 18–19).
 1. The manner in which Jesus was arrested shows his *sovereign control* of this betrayal (18:1-11).
 - a) Jesus put his life in danger by going to his normal meeting place for Judas to easily find him (18:1-3).

- b) Jesus showed that he knew this began the events that would kill him by causing the crowd to fall back when he said, "I am he." (18:4-7).
 - c) Jesus protected his disciples so that none of them would be killed (18:8-9).
 - d) Jesus rebuked Peter and healed Malchus to show he was willing to die according to God's will (18:10-11).
2. The manner in which Jesus had illegal trials shows his *innocence* of personal sin (18:12–19:16a).
(Note: Jesus had six trials in all, four of which are recorded by John.)

- a) At Jesus' first set of trials before **Jewish** leaders, he was falsely accused of *blasphemy* while Peter denied him (18:12-27).
 - (1) Annas illegally tried Jesus at night without any witnesses while Peter denied him once (18:12-23).
 - (2) Caiaphas illegally tried Jesus at night [for *blasphemy* based on conflicting witnesses] as Peter denied him two more times (18:24-27).
 - (3) (Synoptics alone) The Sanhedrin convicted Jesus of blasphemy but illegally sent him to Pilate without waiting the required two days.

(These illegal trials had been unsuccessful to kill Jesus with a religious charge so the Jews sent Jesus to the Romans with a new charge that had a political motive.)

- b) Jesus' second set of trials before **Roman** leaders falsely accused him of *treason* (18:28–19:16a).
 - (1) Pilate questioned Jesus but found him innocent (18:28-38).
 - (2) Antipas sought to have Jesus entertain him but made no charge against him (Luke 23:6-12 alone).
 - (3) Pilate illegally had Jesus scourged and finally delivered him to be crucified though he felt he was innocent (18:39–19:16a).

The Six Trials of Jesus Christ

Trial	Judge	Type	Charge	Punishment
1	Annas	Religious	Blasphemy	Violence
2	Caiaphas	Religious	Blasphemy	Violence
3	Sanhedrin	Religious	Blasphemy	Handed over
4	Pilate	Civil	Treason	Violence
5	Antipas	Civil	Treason	Violence
6	Pilate	Civil	Treason	Crucified

3. The way Jesus died by crucifixion shows he died as *payment* for man's sin (19:16b-42).
- a) While on the cross, Christ *paid for others' sin* rather than show concern for himself (19:16b-37).
 - (1) Pilate acknowledged Jesus as king of the Jews even though Christ bore his own cross and was crucified (19:16b-22).
 - (2) Jesus fulfilled Scripture by allowing his clothes to be divided and bargained for (19:23-24).
 - (3) Jesus delegated care for his mother to his disciple John (19:25-27).

- (4) Jesus claimed that man's sin had been paid in full (19:28-30).
 - (5) Jesus died of a broken heart rather than by suffocation (19:31-37).
 - b) Christ's substitutionary death was validated by his *tomb burial* rather than Potter's field consumption by animals (19:38-42).
- B. The purpose Jesus proved his *deity* and ability to impart *eternal life* through his resurrection was so that all people may believe in him for eternal life (John 20).
1. On Sunday morning Mary Magdalene, Peter, and John witnessed the empty tomb (20:1-10).
 2. Three appearances of Christ prove his power as God to conquer death (20:11-29).
 - a) That morning *Mary* saw Jesus alive again (20:11-18).
 - b) That evening *ten disciples* saw Jesus alive again (20:19-23).
 - c) The next Sunday *Thomas* saw Jesus alive again (20:24-29).
 3. John concludes that the reason he wrote about Jesus' miracles was so that readers could have eternal life by believing in Him (20:30-31).

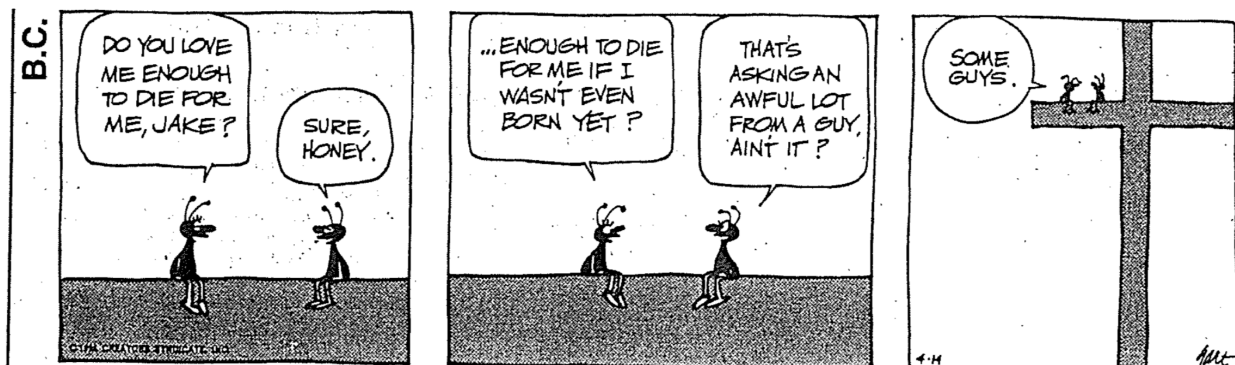
Sermon Outline of John 18–20 (Simple inductive form for preaching to non-Christians)**Introduction**

1. Sometimes the terms we use in English can be very confusing (my name, rush hour, watch running, hamburger, hot dog).
2. The term for today's holiday is also confusing at first—Good Friday.
3. Subject: What is so good about “Good Friday”? Why do Christians call the unjust death of a good man “good”?
4. Background: To get the context of this day we have to start before this Friday (God exists and is good, man is bad, Father loves us, Christ came to do good & was popular, but Jewish leaders jealous & plotted His death).
5. Subject repeated: What is so good about “Good Friday”? Why is it “good”?

- I. Good Friday is good in that **Jesus controlled his own arrest** (18:1-11).
- II. Good Friday is good in that **Jesus' illegal trials proved him innocent** (18:12–19:16a).
- III. Good Friday is good in that **Jesus' death was payment for our sin** (19:16b-42).
- IV. Good Friday is good in that **Jesus' resurrection proved he is God who can give us eternal life by faith** (John 20).

Conclusion

1. Good Friday is “Good” because on this day Jesus Christ paid for your sin (Main Idea).
2. More than that, look again at John 20:30-31 and you will see that John recorded these things so that you can have eternal life! John says in 19:35 that one reason God had him there witnessing the death of Christ is so we can believe in Christ!
3. My wife took a doctor's pills without asking questions based on faith.
4. Gospel presentation (ABC's: **A**cknowledge, **B**elieve, **C**onfess)
5. Prayer



V. The way Jesus taught his adequacy for all who believe was he fed the disciples at the Sea, he reinstated Peter, and he led John to write true account (John 21).

- A. The way Jesus confirmed his adequacy for the disciples in their future ministry was by miraculously feeding them at the Sea of Tiberius (21:1-14).
 - 1. The attempt of seven disciples to fish was a dismal failure (21:1-3).
 - 2. Their trust in Christ's advice led to a great catch (21:4-6).
 - 3. Despite the disciples' huge catch of 153 fish, Jesus provided them his own breakfast to illustrate his sufficiency for them in ministry (21:7-14).

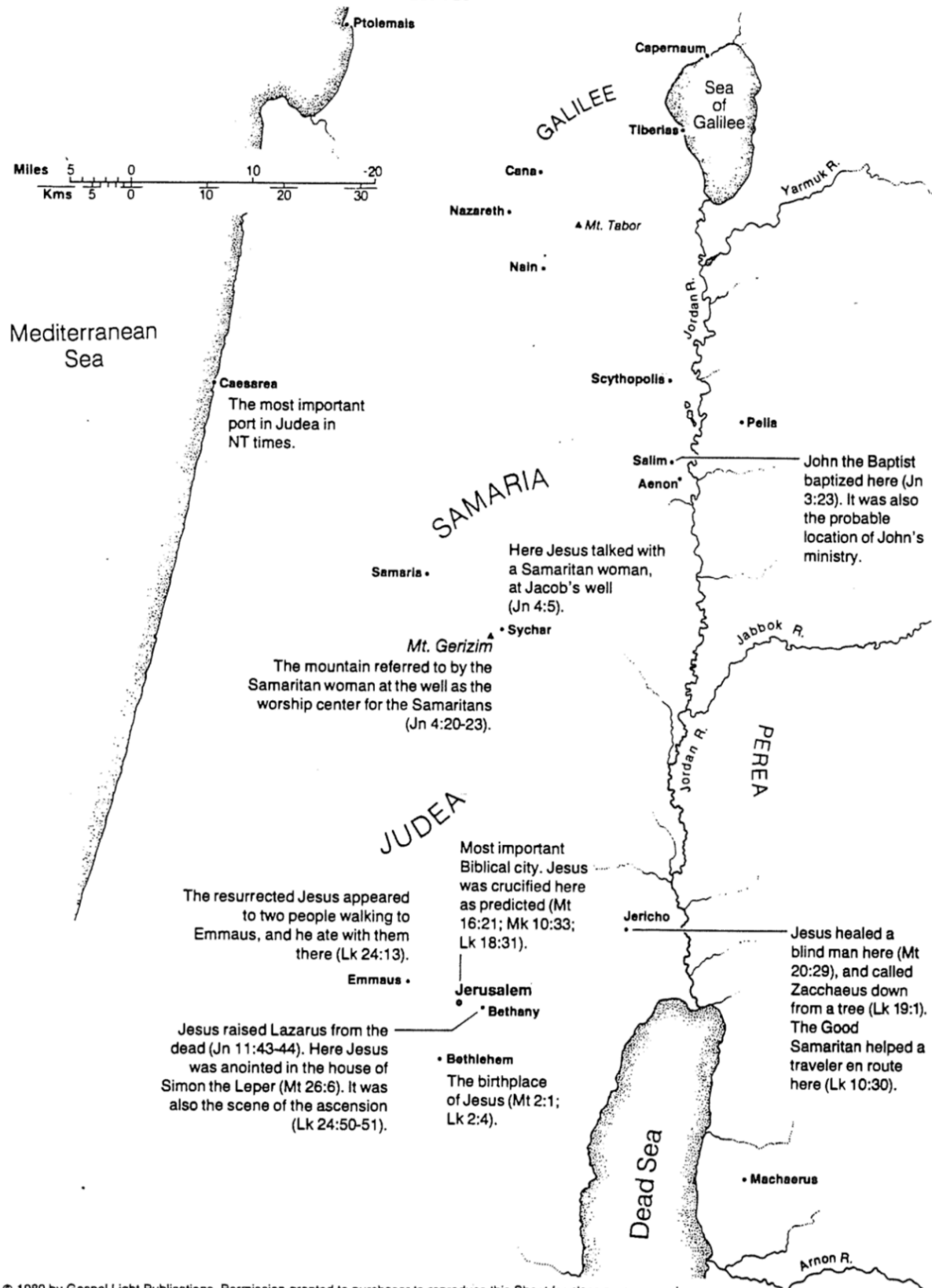
- B. The way Jesus showed that he is worthy of love and obedience until death was by reinstating Peter (21:15-19).
 - 1. Jesus thrice reinstated Peter to show him that success in ministry only comes from love for Christ—not from a lack of failure (21:15-17).
 - 2. Even though Peter's commitment to follow Christ would end in his own crucifixion, Christ still commanded him to follow (21:18-19).
 - 3. Christ refused to answer Peter's question about John's death to subdue a rumor that John would not die and help Peter to focus only on his own obedience (21:20-23).
 - a) Peter questioned whether John would also die for Christ (21:20-21).
 - b) Jesus' cryptic answer began a rumor that John would live until Christ's return but he was actually only encouraging Peter to follow him (21:22-23)

- C. The reason John noted that his gospel was an eyewitness account of selected events was to help readers place faith in this record as true (21:24-25).
 - 1. John confessed to being both the disciple of verses 20-23 and the author of this gospel (21:24).
 - 2. John notes that this gospel records only a fraction of the many things Jesus did so his readers could see that, while incomplete, it is accurate and authoritative (21:25).

Jesus in Judea and Samaria
Bible Visual Resource Book, 205

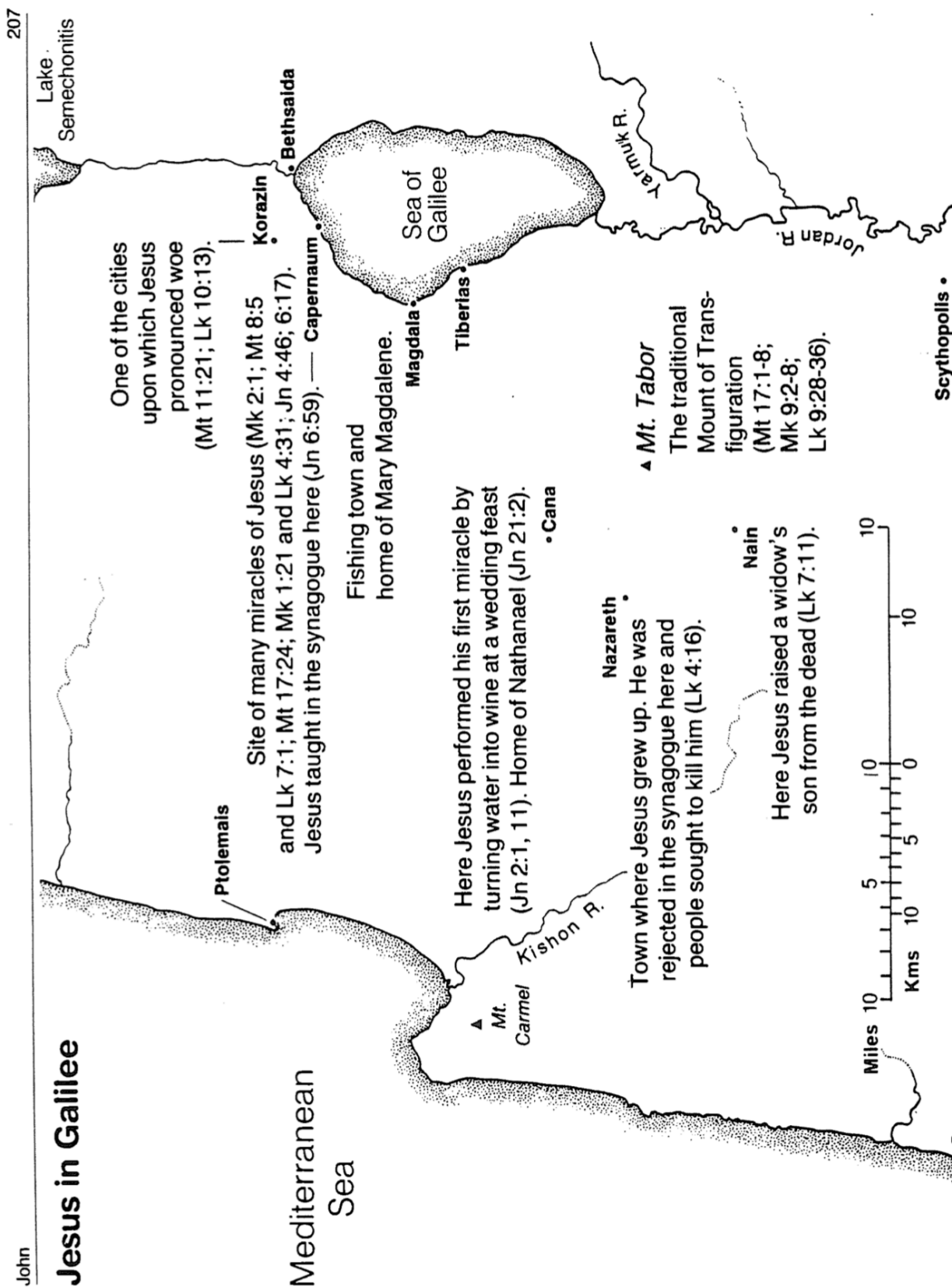
John

Jesus in Judea and Samaria



Jesus in Galilee

Bible Visual Resource Book, 207



The Significance of John’s Seven Signs

Sign	Eternal Life Teaching	Application
1. Changing water into wine at Cana (2:1-11)*	The joy of eternal life	<i>If he can transform water, he can change me</i>
2. Healing the official's son in Capernaum (4:46-54)*	The condition of eternal life (faith)	<i>I am never too far away to be in his care</i>
3. Healing the invalid at the Pool of Bethesda (5:1-18)*	The power to live the life	<i>No limitation surpasses his authority</i>
4. Feeding the 5,000 near the Sea of Galilee (6:16-21)	The food for eternal life	<i>Jesus can meet our deepest needs</i>
5. Walking on water in the Sea of Galilee (6:5-14)	Guidance for eternal life	<i>Jesus is Lord of life’s storms</i>
6. Healing the man born blind in Jerusalem (9:1-7)*	Light for eternal life	<i>Jesus offers spiritual and physical sight to the willing</i>
7. Raising Lazarus from the dead in Bethany (11:1-45)*	Victory of life over death	<i>Jesus Christ is Lord of life and death</i>

Sources: Dr. Charles Ryrie, *Ryrie Study Bible*, 1618 (column 2); Dr. Mahlon Friesen, First Baptist Church of Yucaipa, CA (column 3 & below)

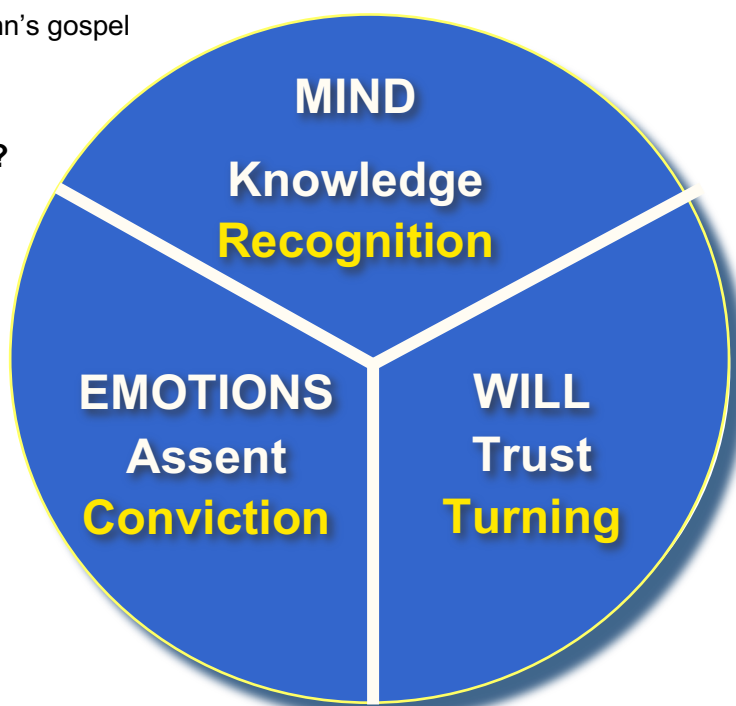
* The asterisks indicate signs unique to John’s gospel

What is Meant by “Believe” in Christ?

The simple formula is:

Believe = Faith + Repentance ⇒ Conversion

Faith is being satisfied with Christ alone, which includes three components in the pie chart on the right...



Saints: Spurious or Secret? (John 2:23-25)

By Bob Wilkin

(<http://www.faithalone.org/news/y1996/96nov2.html>)

²³Now when he was in Jerusalem at the Passover, during the feast, many believed in his name when they saw the signs which he did. ²⁴But Jesus did not commit himself to them, because he knew all men, ²⁵and had no need that anyone should testify of man, for he knew what was in man.

These three verses are seemingly simple and straightforward: Some people in Jerusalem believed in Jesus, yet he didn't commit himself to them. The verses are simple and straightforward for those who understand the purpose of John's Gospel and a theme he uses throughout the book: the secret believer motif. These verses become extremely difficult to those who fail to take these into account.

The Verdict of Most Commentators: Spurious Saints

Commentators almost all take the view that the believers mentioned in John didn't truly believe in Jesus. This, of course, is a bit puzzling. How can a person believe in Jesus and yet not believe in Jesus? It would seem that if a person didn't believe in Jesus, then he shouldn't be called a believer. Certainly John shouldn't tell us that they "believed in his name" if they didn't.

Here are some representative explanations by commentators about those who "believed in his name when they saw the signs which he did":

Many trusted in his name; i.e., because of the manner in which his power was displayed they accepted him as a great prophet and perhaps even as the Messiah. This, however, is not the same as saying that they surrendered their hearts to him. Not all faith is saving faith (William Hendriksen, *John*, p. 127, italics his).

believed in his name. This expression in 1:12 describes a faith that is adequate; here seemingly it is not (Raymond E. Brown, *John*, p. 126, italics his).

Sadly, their faith was spurious, and Jesus knew it (D. A. Carson, *John*, p. 184).

Compare 1:12 and 8:30, note. In this place the phrase seems to imply the recognition of Jesus as the Messiah, but such a Messiah as him for whom they looked, without any deeper trust (for the most part) in his Person (v. 24)" (B. F. Westcott, *John*, p. 45).

Problems with the Spurious Saints View

These statements are remarkable! Westcott contends, and Hendriksen thinks it conceivable, that those in question believed in Jesus as the Messiah, yet they don't think these people believed so as to have eternal life. This flies in the face of the purpose statement of John's Gospel: "But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31).

Brown recognizes the inconsistency between his understanding of this phrase in 1:12 and here. However, he gives no explanation for the inconsistency. How could John write in 1:12 that "those who believe in his name" are "children of God" and yet here speak of people who "believed in his name" and yet did not become children of God?

Carson says that their faith was spurious; yet he gives no evidence to sustain his view. However, in an interesting way, he does deal with the problem of the use of the same phrase in 1:12. Perhaps seeing this problem coming, Carson indicated in his discussion of 1:12 that there was no blanket promise there:

The entire expression does not guarantee that those who exercise such faith are genuine believers (see comments on 2:23-25); but at its best, such faith yields allegiance to the Word, trusts him completely, acknowledges his claims and confesses him with gratitude. That is what it means to 'receive' him (*John*, pp. 125-26).

Where in John do we find faith defined as "allegiance," "acknowledg[ing] his claims," and "confess[ing] him with gratitude"? Nicodemus heard none of this. Nor did the woman at the well or the other Samaritans from Sychar. Nor did the man born blind, or Martha, or anyone else in John's Gospel.

Dr. Carson has reversed the analogy of faith! Rather than going to a clear passage like 1:12 and understanding other parallel passages in light of it, he goes to a more difficult passage and allows his understanding of it to determine his understanding of 1:12.

The Secret Saints View

There are two reasons why such commentators adopt this believing-unbeliever interpretation. Both are better explained under the secret saints view, which I will explain in a moment. First, the Greek word translated *commit* in v. 24 is the same as *believed* in v. 23. "Many believed [*episteusan*] in his name...but Jesus did not commit [*episteuen*] himself to them." This is thought by many commentators to suggest, if not demand, that those who believed in his name didn't really believe in his name. They reason that if they had really believed in his name, then Jesus would have committed himself to them.

Second, the text indicates that they believed "when they saw the signs which he did." This is viewed as being less than saving faith. Support is often drawn from our Lord's remark to Thomas in 20:29 where he pronounces a blessing on those "who have not seen and yet have believed."

A failure to understand the secret believer motif results in a failure to understand the Gospel itself. The Gospel of John is not merely about how one can be saved. The one who believes in Jesus receives the life of God, a life which is full of potential. In order to grow and mature in this life, one must walk in fellowship with Christ and become one of his "friends": "You are My friends if you do whatever I command you" (15:14).

Jesus only commits (or entrusts) himself to those who obey him (John 14:21). Openly confessing one's faith in Christ is a central aspect of obedience. The Gospel of John tells of people who believe in Jesus and yet who are afraid of the Jewish leaders and who keep their faith in him secret. Compare 12:42-43 and 19:38.

There was a great deal of pressure, especially in Jerusalem, to keep secret one's belief that Jesus was the Christ. This pressure was so great that when Jesus restored the sight of a man in Jerusalem who had been blind since birth, his parents were unwilling even to mention that Jesus had been the One who did it "because they feared the Jews, for the Jews had agreed that if anyone confessed that he was the Christ, he would be put out of the synagogue" (9:22).

John doesn't come out directly and indicate what it was about these new believers that led Jesus not to commit himself to them. However, he does make the problem clear. Jesus "knew what was in man" (2:25). The word man forms an unmistakable bridge between 2:23-25 and 3:1ff, "Now there was a man..." (3:1).

Nicodemus illustrates the problem these men had. Nicodemus is the ultimate example of the secret believer in John. That he first came to Jesus "by night" is mentioned not once, but three times in the Fourth Gospel (3:2; 7:50; 19:39). Precisely when Nicodemus comes to faith in Christ is not made clear in John. Most likely it happened the very night he came to Jesus and the Lord told him that he would be "born again" if he believed in him for eternal life (see 3:1-21).

Facing the Sanhedrin, Nicodemus slightly cracks the door on his faith in Christ (John 7:45-52). While he doesn't openly confess his belief, he does challenge his fellow rulers regarding their judgment of Jesus, and receives a stinging rebuke for his efforts (8:52). After the crucifixion, Nicodemus is there with Joseph of Arimathea, openly claiming Jesus' body for burial (19:38-42). John clearly indicates that Joseph was "a disciple of Jesus, but secretly, for fear of the Jews." The fact that Nicodemus and Joseph are linked together in the text indicates that Nicodemus himself had also been a secret disciple of Jesus.

Even before these new believers of v. 23 had done anything, Jesus knew what was in them. He knew they were or would be afraid to confess him for fear of the Jews. He knew that they weren't ready to be his friends. They weren't worthy to learn more about the Father and about following Jesus. Therefore,

Jesus "didn't commit himself to them." This has nothing to do with eternal life. Nowhere in John or in the entire NT is there any suggestion that only those whom Jesus commits himself to have eternal life. In fact, this verse clearly shows the opposite, that Jesus doesn't commit himself to all believers.

The objection that this faith was a result of the miraculous signs Jesus did during Passover in no way puts down their faith. The reason John included signs in his book was to lead people to faith in Christ (20:31). While there is a special blessing on those who believe without seeing attendant signs (20:29), this in no way invalidates the faith that results from signs (see Hodges, "Untrustworthy Believers," *Bibliotheca Sacra* (April-June 1978), pp. 141-43). If that were the case, then John certainly would not have included any signs in his book!

Application: Don't Be a Secret Saint

Rather, John is encouraging his readers to confess their faith in Christ openly so that our Lord will commit himself to them. While all believers have life, fullness of life is only possible as we obey Christ. And, confessing our faith in Christ is an essential element in obedience. Only trustworthy believers enjoy intimate friendship with the Lord Jesus Christ.

Interpretations of John 3:5

Jesus said salvation comes by being “born of water and the Spirit” (John 3:5). But what is “born of water”?

A. Baptismal Regeneration (F. F. Bruce?; Barnes says baptism is in view, but not for salvation)

- 1) Strengths
 - a) Ezekiel 36:25 notes a cleansing with water for the nation and individuals (John 3:10).
 - b) Other verses seem to require baptism for salvation (Acts 2:38; Mark 16:16).
- 2) Weaknesses
 - a) The water in Ezekiel 36:25 was sprinkled upon Israel—not immersion.
 - b) Salvation is by grace (John 3:16; Eph. 2:8-9), so to require baptism confuses the issue.
 - c) Ezekiel is nowhere referred to in this passage.
 - d) Nicodemus understood Jesus but knew nothing of Christian baptism.

B. Cleansing Effect of the Word

- 1) Strengths
 - a) “Washing of water with the word” (Eph. 5:26) refers to Christ renewing us at salvation.
 - b) Titus 3:5 says we are saved by the “washing of regeneration and renewing by the Holy Spirit.”
 - c) 1 Peter 1:23 adds, “For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.”
- 2) Weaknesses
 - a) John 3:5 refers to a *birth* by water, not a *washing* by water.
 - b) Contrast Absent: Being “born of the Spirit” refers to the spiritual rebirth, so equating “born of water” with an event at salvation ignores the distinction John makes between the two births. This is redundant: “born spiritually and born spiritually.”

C. Water as a Symbol of the Holy Spirit (Leon Morris, *The Gospel According to John*, 216-18)

- 1) Strengths
 - a) John 7:37-39 equates salvation with drinking of the Holy Spirit.
 - b) All believers receive the Holy Spirit at salvation (Rom. 8:9).
- 2) Weaknesses (redundancy and absence of contrast as in B.2.b above)

D. Repentance Ministry of John (Blum, *BKC*, 281; Harrison, *Wycliffe Bible Com.*, 1078; Tenney, 87)

- 1) Strengths
 - a) John called Israelites “to enter the repentant and believing remnant of Israel... by accepting baptism...” and promised one who would baptize in the Holy Spirit (Bruce).
 - b) Nicodemus knew of John’s ministry but saw baptism as for Gentile proselytes.
 - c) Kingdom entrance requires humiliation/repentance (John’s emphasis) and regeneration.
- 2) Weaknesses
 - a) John’s ministry is not mentioned in the context nor is it a requisite to salvation.
 - b) The Gospels do not say that John the Baptist baptized only Gentiles. Most were Jews.
 - c) Repentance and the Holy Spirit are necessary, but this passage contrasts the two births.

E. Physical Birth (this view makes the best sense to me; Morris, 218 sees this as possible too)

- 1) Strengths
 - a) The water sac around a baby at birth breaks as a natural process known by all.
 - b) Nicodemus confused physical and spiritual birth (3:4) so Jesus addressed this point.
- 2) Weakness: Nowhere in Scripture or ancient literature does “born of water” mean physical birth (but male semen is referred to as “water,” “rain,” “dew,” and “drop”; Morris, 216).

Interpretations of John 15:1-6

At his last supper with the disciples, Jesus stressed their need to live in vital union with him. He did this with the imagery of Jesus as a vine and his followers as branches connected to the vine's nourishment. However, an ignorance of viticulture (cultivation of grapes) of modern interpreters makes this text hard to understand. Verses 2 and 6 are especially difficult:

John 15:2 He *cuts off* every branch in me that bears no fruit, while every branch that does bear fruit he *prunes* so that it will be even more fruitful.
 John 15:6 If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.

What is the meaning of ἀΐρει (“cuts off,” NIV) and καθάρει (“prunes,” NIV) in verse 2? Also, does verse 6 describe the destiny of a believer or an unbeliever? The following adapts and summarizes the excellent article by Gary W. Derickson, “Viticulture and John 15:1-6,” *Bibliotheca Sacra* 153 (January-March 1996): 34-52. See his footnotes for full citations of those holding these views:

1. Christians who lose their salvation (Arminians, C.K. Barrett, R. C. H. Lenski, Plummer)

Statement: The unfruitful branches of verse 2 and the burned branches of verse 6 represent believers who lose their salvation by not continuing in the faith.

Problems: This contradicts the emphasis of the NT on grace (Eph 2:8-9) and also the closer context in John's gospel that states that salvation cannot be lost (John 10:25-30).

2. Professing “Christians” who are actually unbelievers (Calvinists, Laney, MacArthur)

Statement: Healthy, fruit-bearing branches represent true Christians but the absence of fruit shows an absence of life. True believers are pruned but the fruitless (unregenerate) are removed, Judas being the case in point.

Problems: Christ is speaking to his followers, who are clearly believers. The view assumes that all true Christians will persevere, which is contrary to NT evidence. Note the Corinthian church (1 Cor. 11:30), Galatians, Ephesians in Rev. 2:4, Demas (follower in Col 4:14; Philemon 24 but apostate in 2 Tim 4:10), and Simon Magnus (Acts 8:13, 18).

3. Christians who are lifted up & encouraged but later disciplined by death (Chafer, Dillow)

Statement: These verses reflect communion (not salvation) because the passage addresses the disciples themselves and focuses on the believer's walk. Lack of fellowship with God may result in discipline by death in this life and loss of reward at the judgment seat of Christ (2 Cor 5:10).

4. Christians cared for by God until judgment came on those not used by God (Derickson)

Statement: The spring practice of viticulture in the time of Christ was both to prune (clean) the branches and to lift up (care for) the nonfruiting branches so they might bear fruit the next season (cf. v. 2). The normal sense of ἀΐρω of “lift up, take up, pick up” (BAGD 24)² is best. Verse 6 shows not judgment or discipline, but the vinedresser's loving care. Severe pruning did not occur until the fall, and happened to *all branches* not attached to the vine, whether fruitful or not. Thus verse 6 does not relate to verse 2 since it is a different type of pruning in a different season (fall rather than spring).

“Jesus' message to his disciples was that, though he was departing, the Father was still caring for them. To bear the fruit God intended, they needed to continue to rely on Jesus and to respond to his instruction. If they chose not to ‘abide,’ they would not bear fruit and would therefore not be used by God” (Derickson, 52).

Either view 3 or view 4 fits the context and is faithful to NT theology. See the next page for details.

² It also has either a positive or negative sense in the UBS lexicon: “ἀΐρω (fut. 3 sg. ἀρείῃ; aor. ἤρα, inf. ἄραι; pf. ἤρκα; pf. pass. ἤρμαι; aor. pass. ἤρθην; fut. pass. ἀρθήσομαι) take, take up; take away, remove (ἀΐ. ἐκ τοῦ μέσου set aside Col 2.14); carry; sweep away (of a flood); raise (of one's voice); take over, conquer (Jn 11.48); kill (Jn 19.15); ἀΐ. τήν ψυχὴν keep in suspense (Jn 10.24)” (UBS Lexicon, BibleWorks).

A Closer Look at John 15:1-6

Summarizing Views in Gary W. Derickson, "Viticulture and John 15:1-6," *Bibliotheca Sacra* 153 (Jan-Mar '96): 34-52

Issues	Arminian	Calvinist	Partakers	Derickson
"The Father ἀίρω" (2a)	"cuts off" = loses salvation	"cuts off" = disciplines	"lifts up" ³ = cares for	"lifts up" = cares for
"branch... that does not bear fruit" (2b)	<i>Christian</i> who stops believing	<i>Unbeliever</i> who never believed	<i>Christian</i> who stops believing	<i>Christian</i> who stops believing
"in me" (2c)	Adjective that modifies the noun: "branch in me"	Adverb that modifies the verb: "does not bear fruit in me" ⁴	Adjective that modifies the noun: "branch in me"	Adjective that modifies the noun: "branch in me"
"The Father prunes" (2d)	Discipline of believers in contrast to judgment of <i>former</i> believers in v. 2a	Discipline of believers in contrast to judgment of only <i>professing</i> believers in v. 2a	Discipline of believers in the <i>same</i> sense as loving care of believers in v. 2a	Discipline of believers in the <i>same</i> sense as loving care of believers in v. 2a
"You are already clean" (3)	Saved	Refers only to salvation of disciples?	Saved	Saved
"thrown away & burned" (6)	<i>Judgment</i> by loss of salvation	<i>Judgment</i> by never having salvation	<i>Discipline</i> by death and loss of rewards	<i>Loving care</i> to achieve fruitfulness

Support that the "branches" refer to true believers:

1. Jesus is talking to the disciples after Judas left—not to the multitudes that included some unbelievers.
2. Christ claimed that all of his listeners were "clean," meaning believing (v. 3).
3. Even the branch of verse 6 that is thrown away is still thrown away *as a branch*. "The believer never ceases to be a branch, no matter how barren that branch becomes."⁵

Note also that the command is not to produce fruit but to abide since when we abide, fruit comes naturally.

³ At least eight of the 24 uses of ἀίρω in John have the sense of "lift up" rather than "remove" (e.g., John 5:8-12; 8:59; 10:18, 24; Joseph Dillow, "Abiding is Remaining in Fellowship: Another Look at John 15:1-6," *Bibliotheca Sacra* 147 [Jan-Mar '90]: 50; cited by Derickson, 42).

⁴ J. Carl Laney, *Marching Orders: The Final Discipleship Instructions of Jesus, John 13–17* (Wheaton: SP, 1983), 90. He also says "disciples turned back and no longer followed him" (John 6:66) shows they never were believers (p. 88).

⁵ Swindoll and Gire, 5.

A Chiasmic Structure to John's Gospel

This focus of the gospel on 6:1–7:9 is adapted from David Lang, SBC, 1999 (used with permission)

