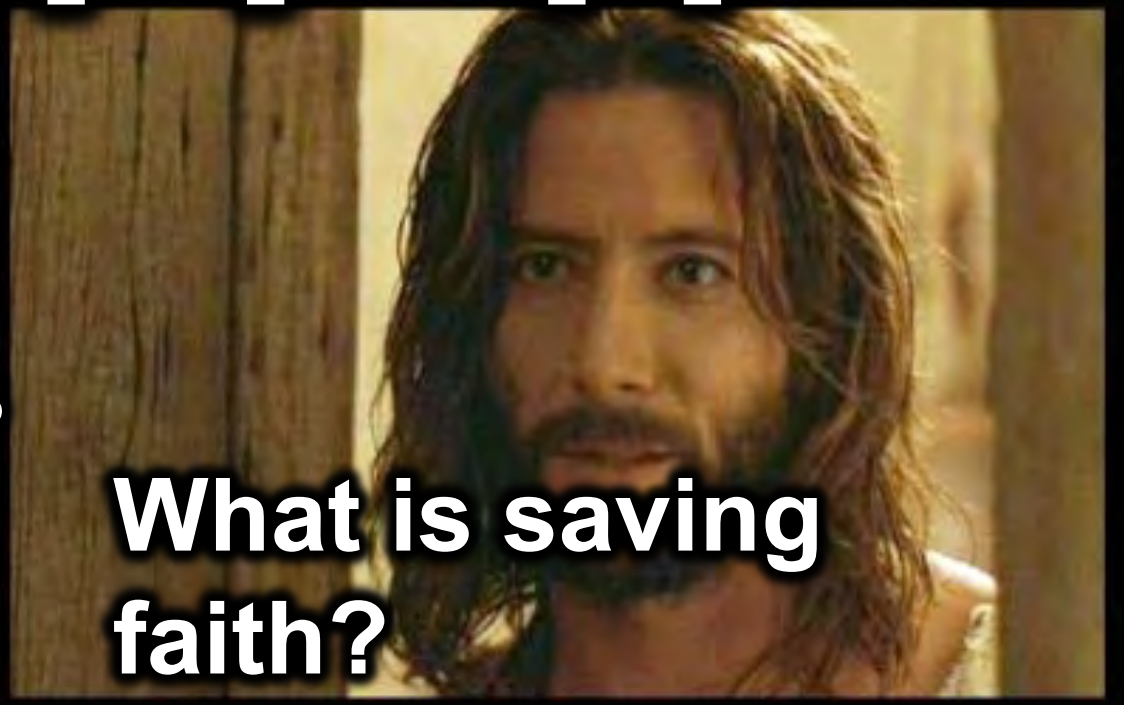
John 1–11



What must you trust about Jesus to be saved?

What is saving faith?

What must you add to this faith for salvation?

How is it different from false faith?

Key Word

Believe

John

Theme

Deity Made Man for Eternal Life

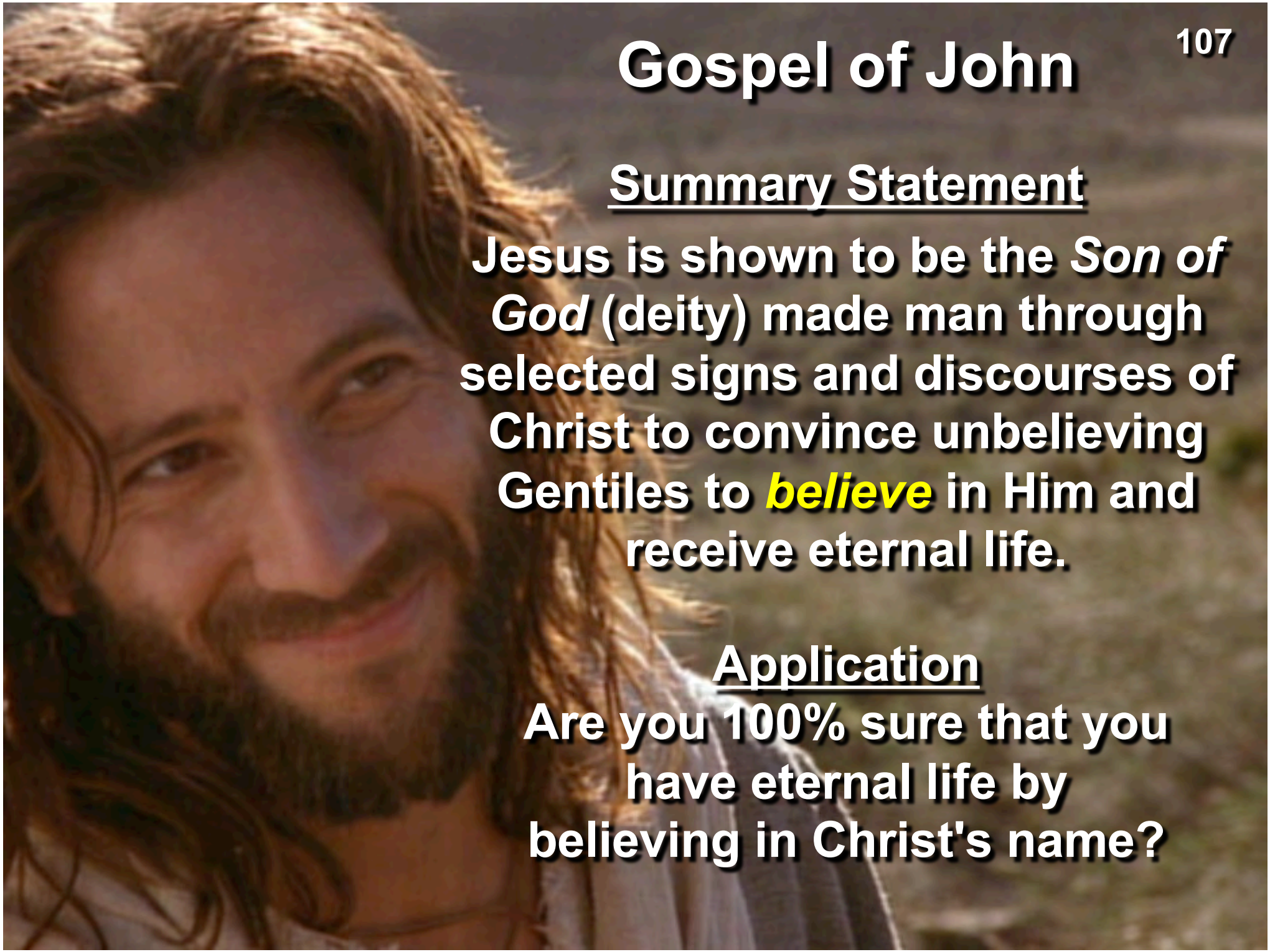
John

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" (20:30-31).

John

Gospel of John



Summary Statement

Jesus is shown to be the *Son of God* (deity) made man through selected signs and discourses of Christ to convince unbelieving Gentiles to *believe* in Him and receive eternal life.

Application

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

Kingdom Statement

Unlike the need for the nation of Israel to repent in Matthew and Luke, the words “repent” and “kingdom” do not appear in this gospel, so the focus is on the individual's need to believe in Christ rather than the nation of Israel to trust in Messiah and enter the kingdom.

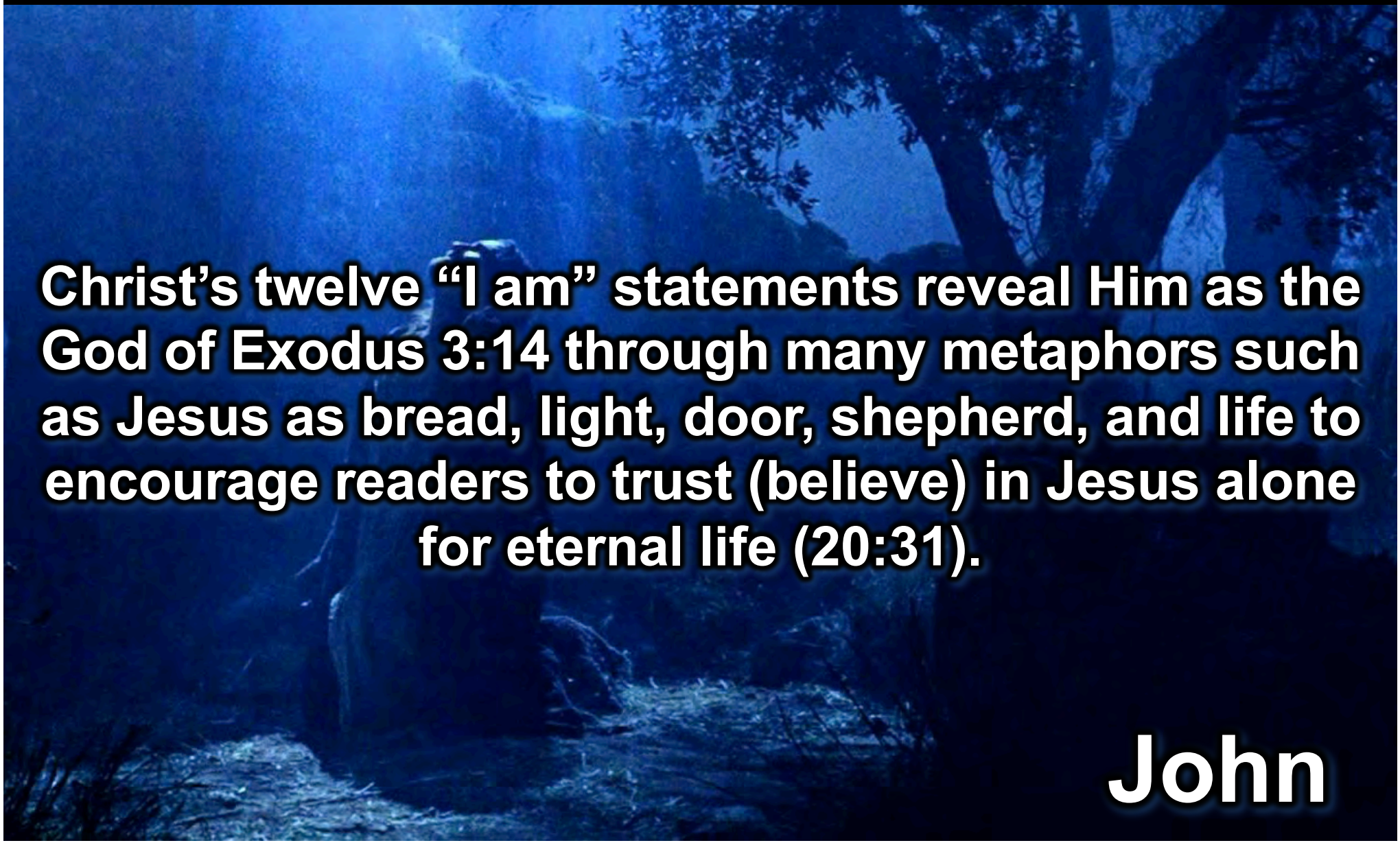
Covenant

The word "covenant" does not appear, but the Spirit predicted in Ezekiel 36:25-32 has many ministries to the believer (chapters 13–17) in the new covenant (cf. Jer. 31:31-34), many of which await Israel to believe in Jesus.

Redemption

We must be “born of the Spirit” to be “born again” (3:3) when we simply “believe” Jesus to be the Son of God who forgives our sins (3:16). The noun “belief” is never noted, but the verb forms to “believe” appear 87 times and in nearly every chapter!

Jesus
(Messianic Prophecy)



Christ's twelve "I am" statements reveal Him as the God of Exodus 3:14 through many metaphors such as Jesus as bread, light, door, shepherd, and life to encourage readers to trust (believe) in Jesus alone for eternal life (20:31).

John

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, AD 33
Ephesus (AD 65-69)					

1 **J**esus is the Word
2 **O**utstanding miracle at Cana
3 **H**eavenly birth taught Nicodemus
4 **N**eed of Samaritan woman

5 **T**estimony to Jesus' deity
6 **H**oly Bread of life
7 **E**xclamation at the feast

8 **G**race for adulteress defended
9 **O**pposition to removing blindness
10 **S**hepherd and His sheep
11 **P**ower to raise Lazarus
12 **E**ntry into Jerusalem triumphant
13 **L**ast supper and discourse

14 **O**ffer of Holy Spirit
15 **F**ruit of the Vine

16 **B**eliever's comfort and joy
17 **E**xtended prayer of Christ
18 **L**ord's betrayal and denial
19 **I**llegal trials and crucifixion
20 **E**yewitnesses to the resurrection
21 **F**inal charge to Peter

Written by "the disciple whom Jesus loved"

John

The Acrostic Bible by Barry Huddleston

THAT YOU MAY BELIEVE

THE GOSPEL ACCORDING TO JOHN

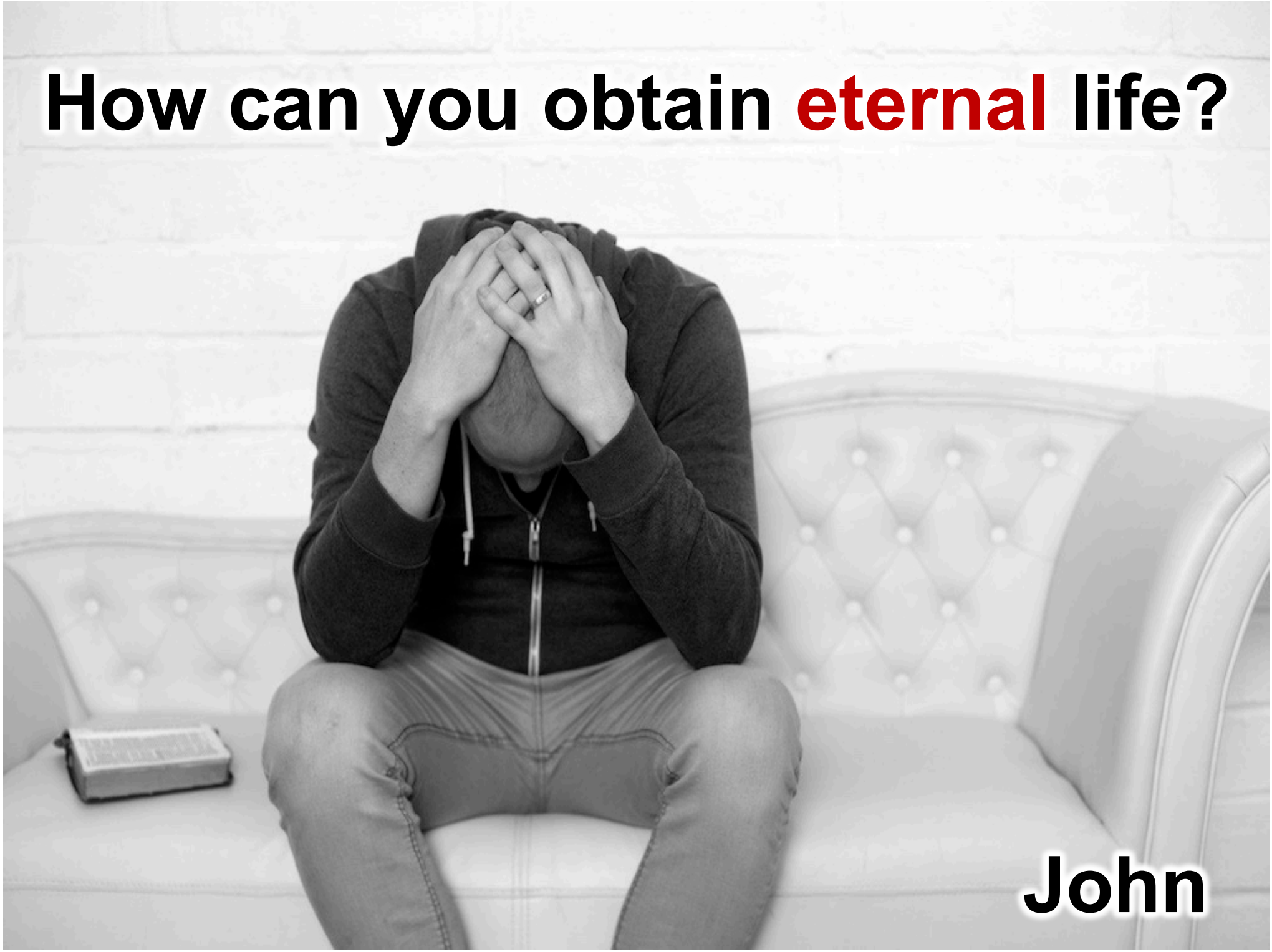
Be Believing

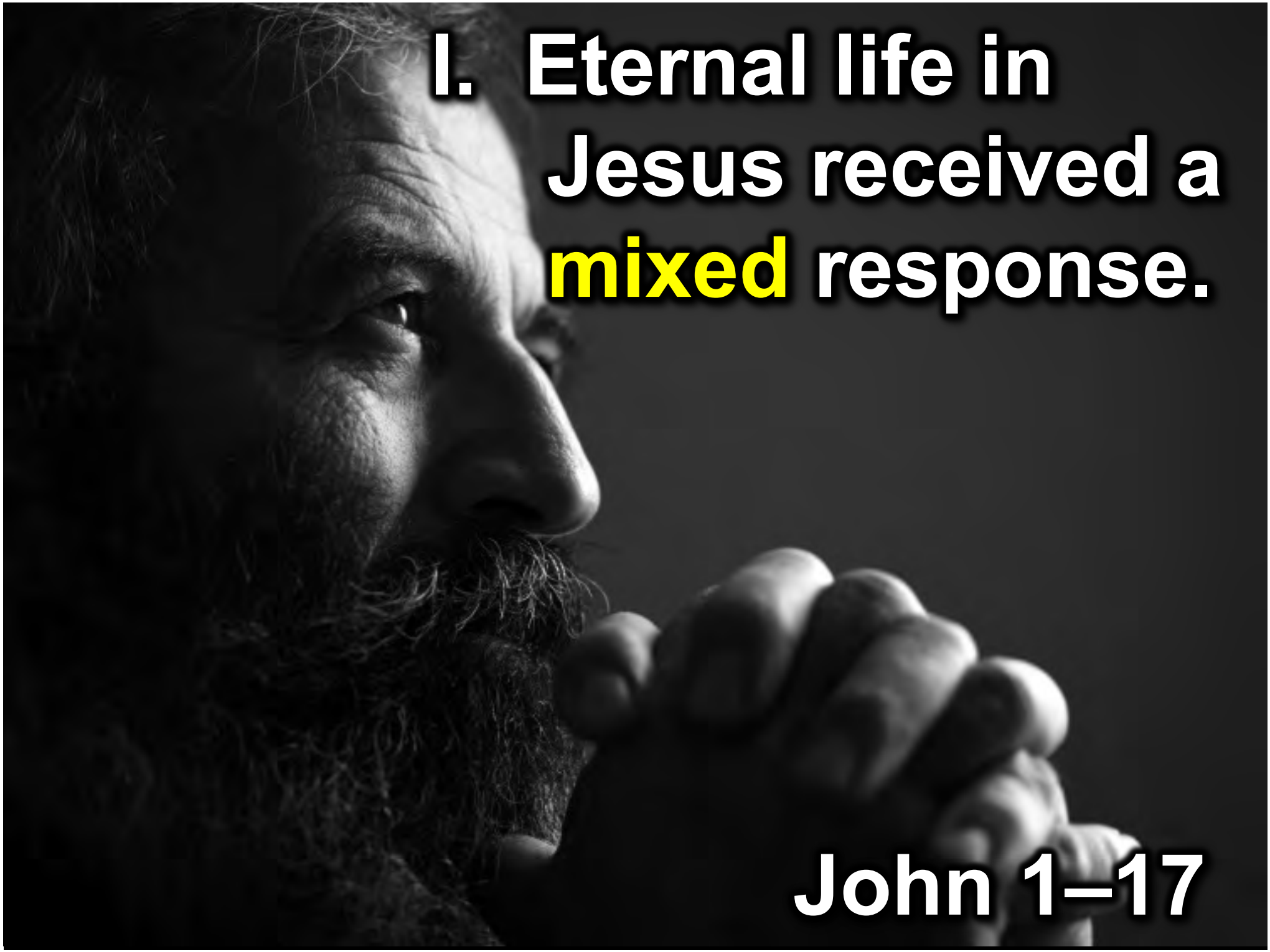
Dr. Rick Griffith • Crossroads International Church Singapore

BibleStudyDownloads.org

What is eternal life?

John

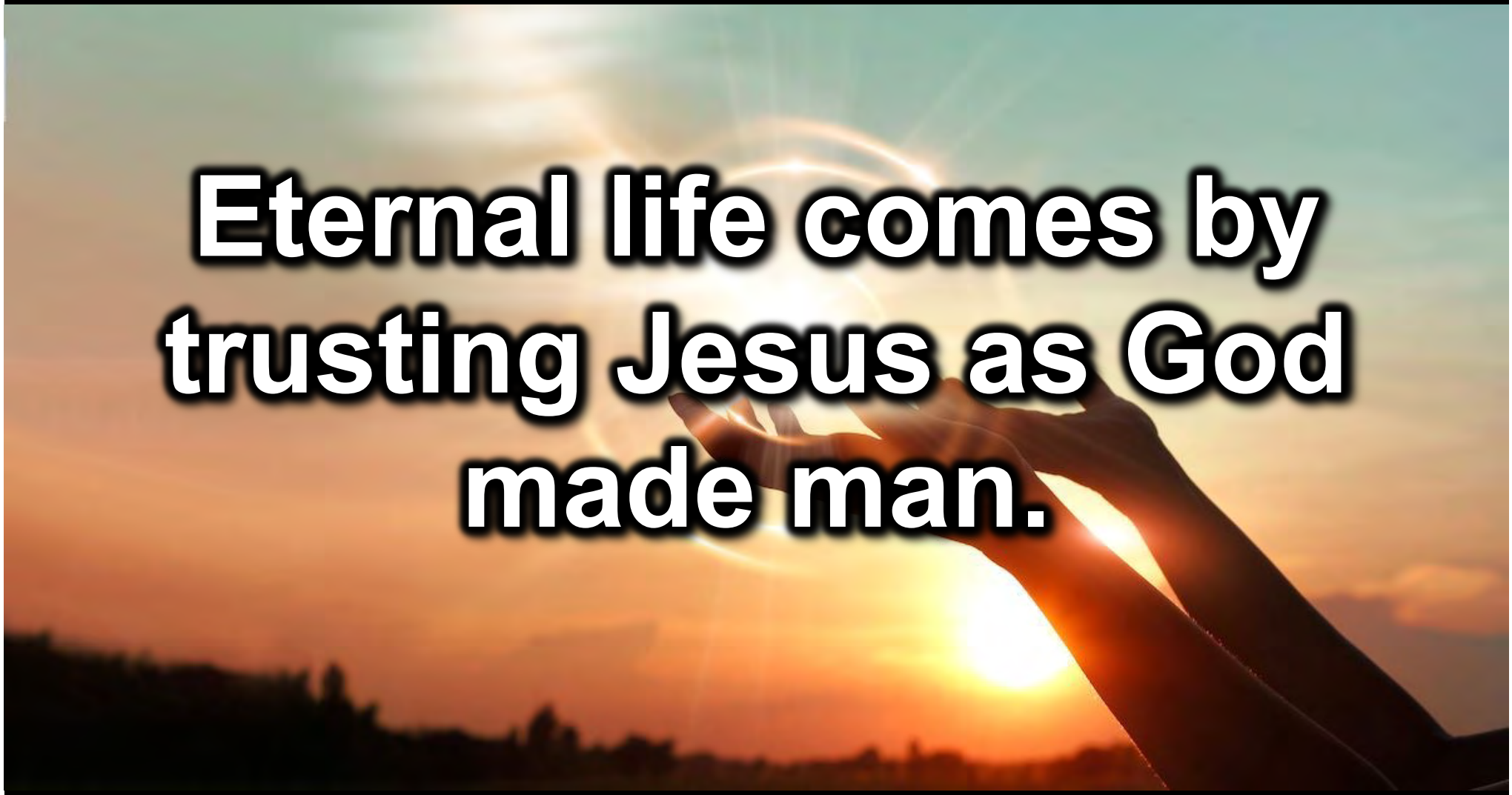

How can you obtain eternal life?
John


I. Eternal life in Jesus received a mixed response.
John 1–17

II. Eternal life comes by **believing** that Jesus died and rose for you.

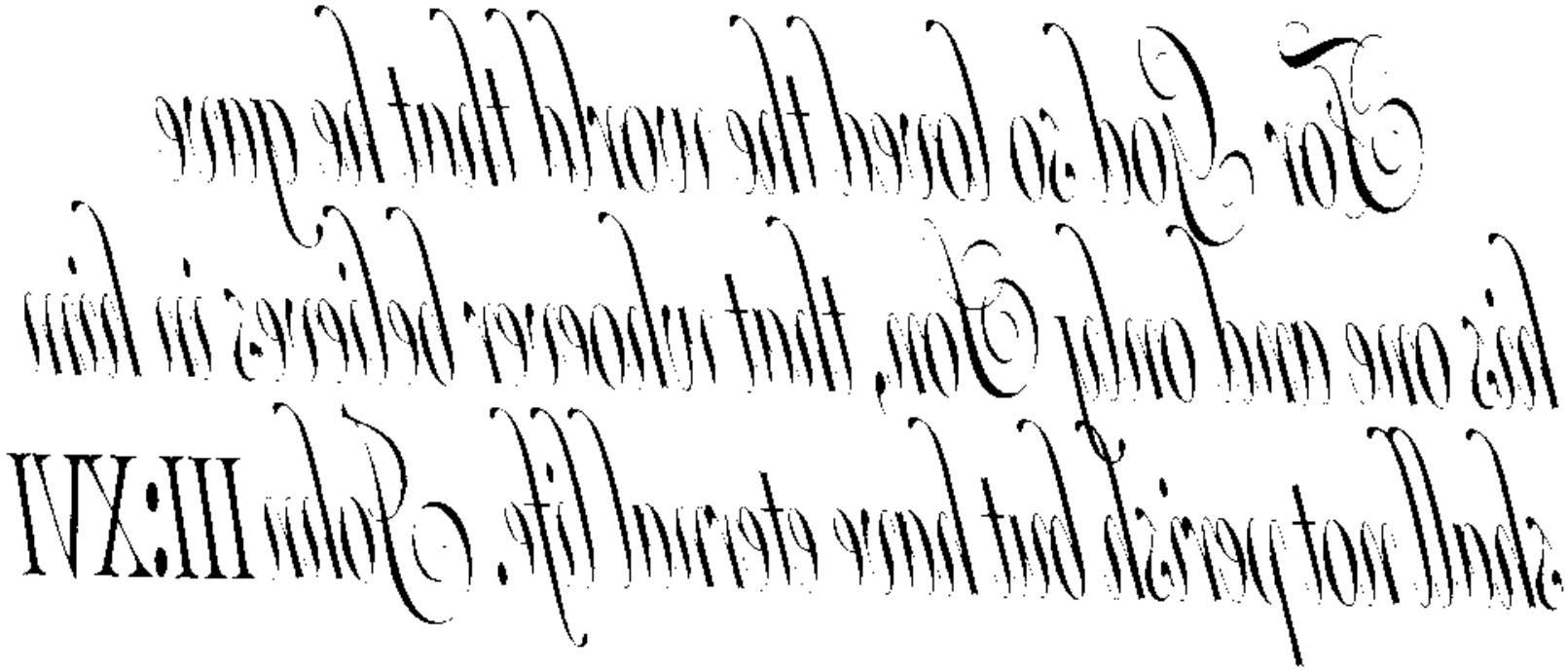
John 18–21

Main Idea



Eternal life comes by trusting Jesus as God made man.

John

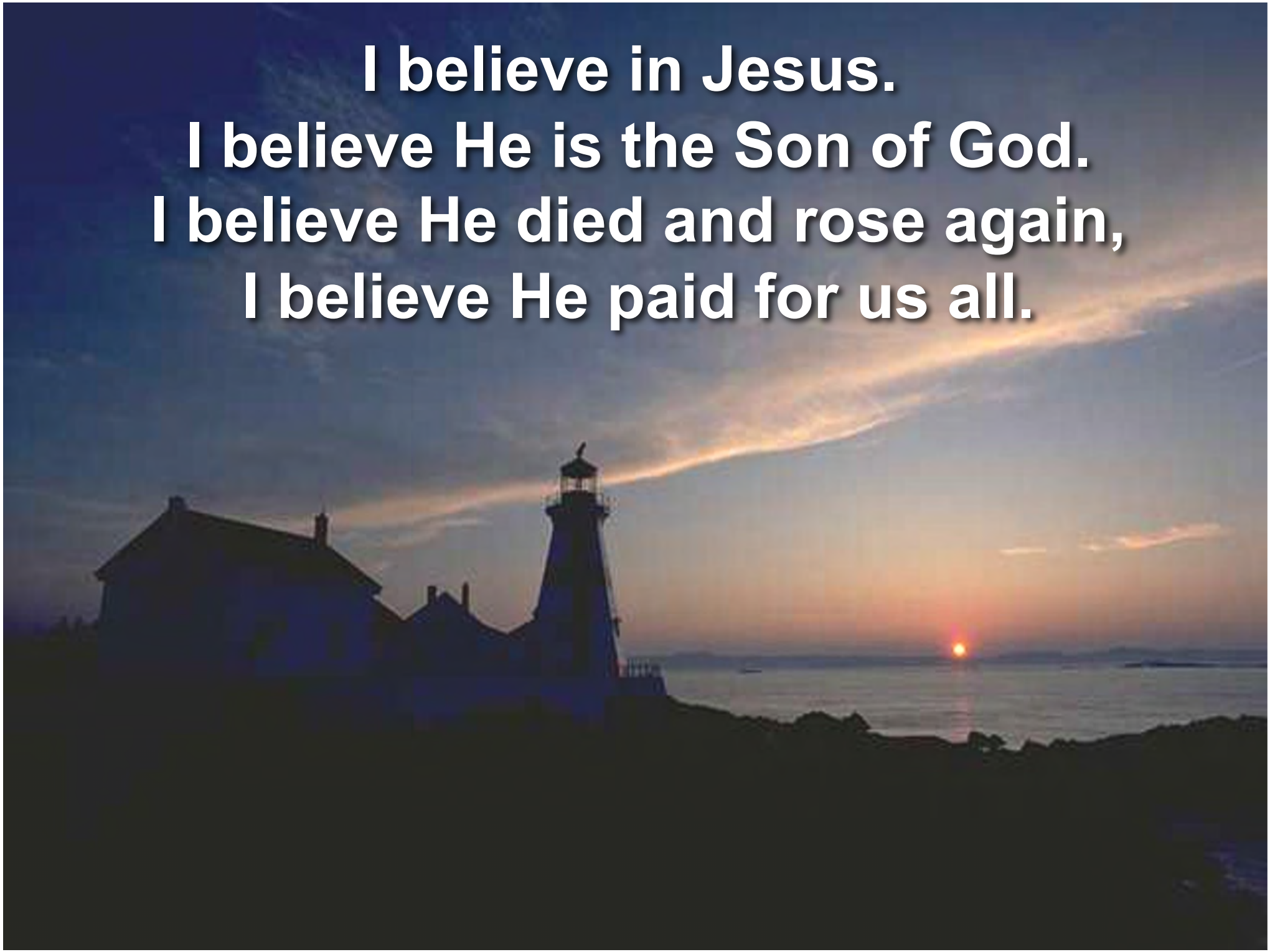


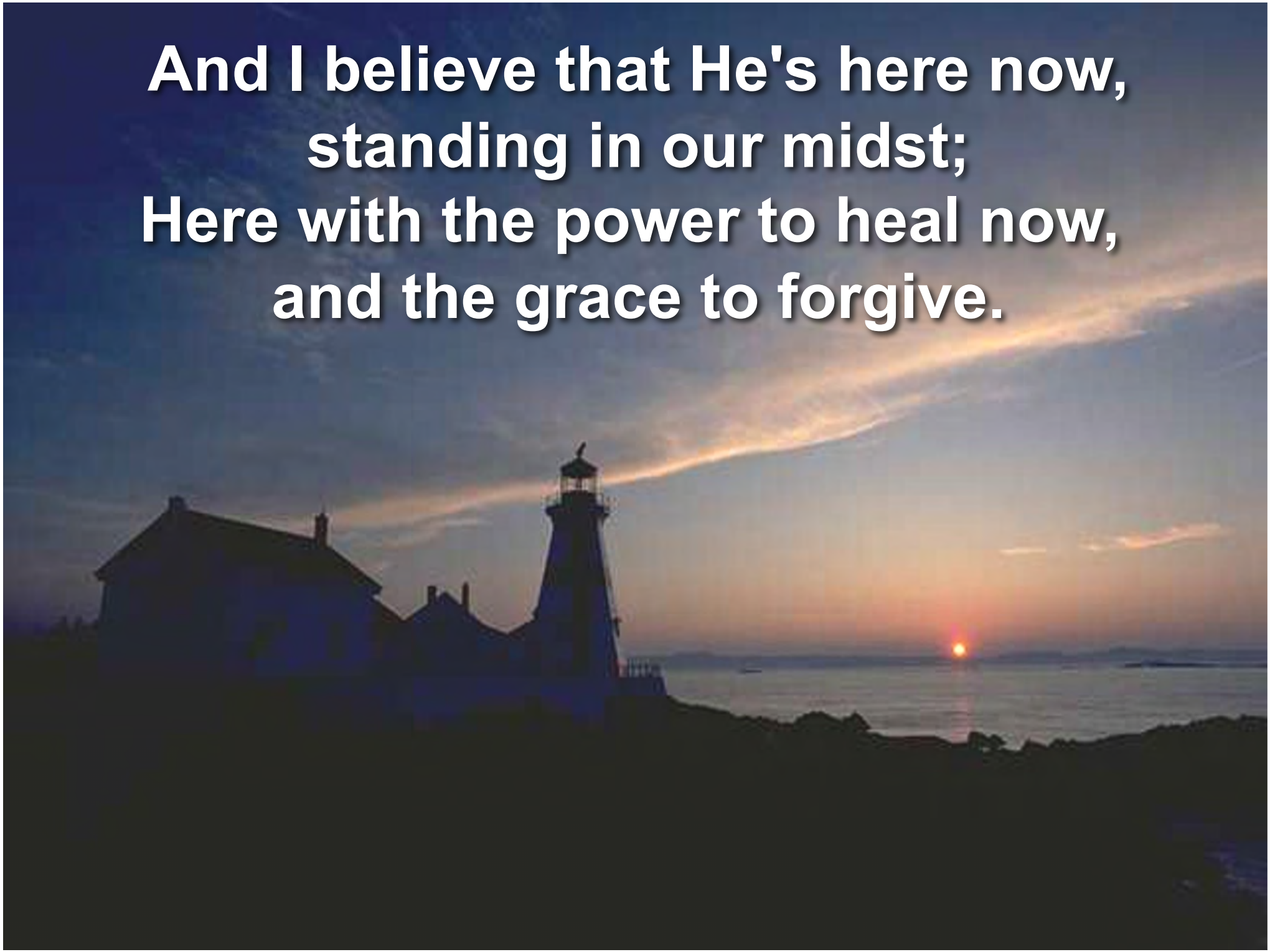
For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

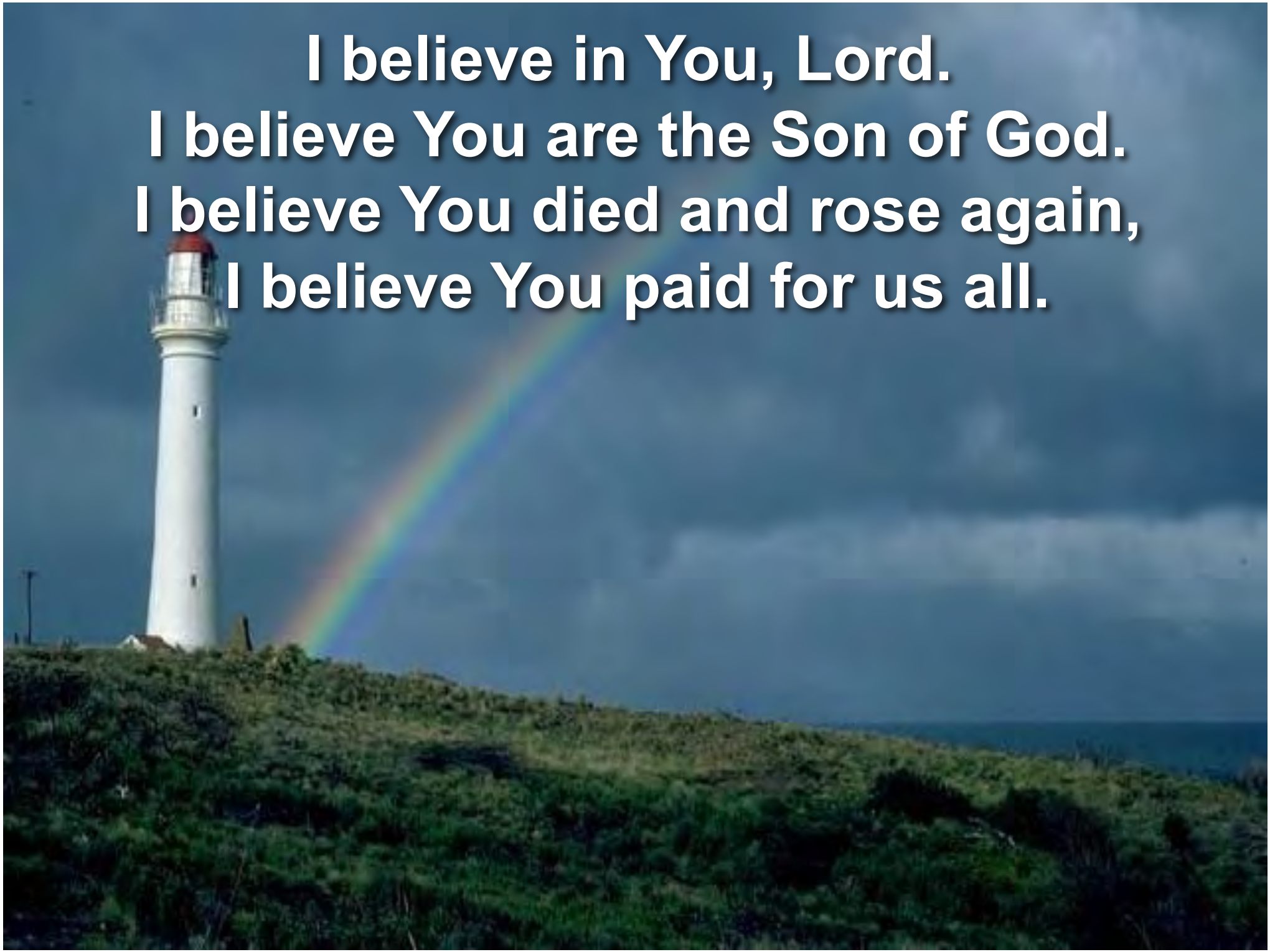
John 3:16

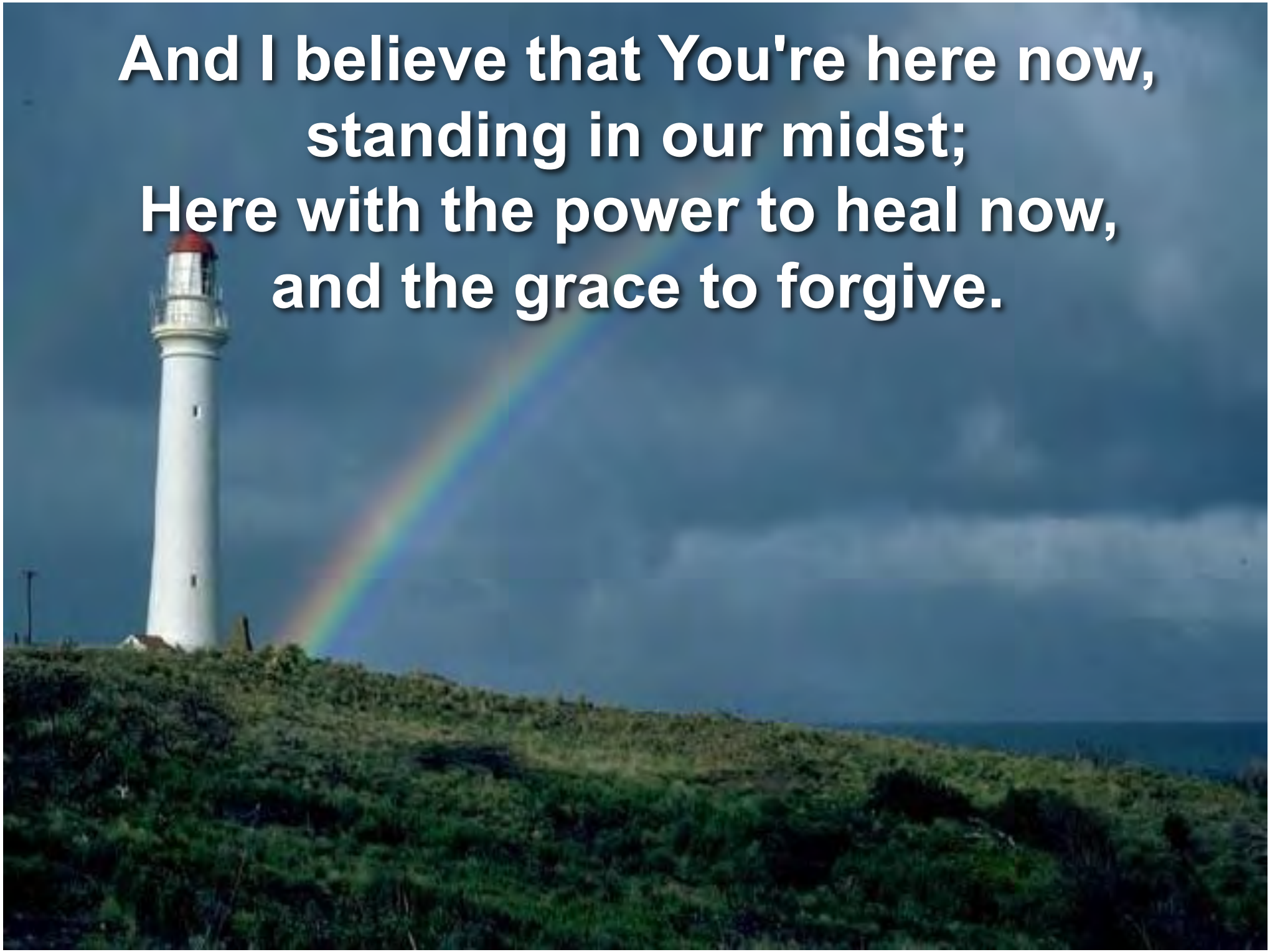
How can you know Him?

- Admit you have sinned
- Believe that Jesus died for you
- Confess that you have changed your mind about what or who can save you (repent)


I believe in Jesus.
I believe He is the Son of God.
I believe He died and rose again,
I believe He paid for us all.


And I believe that He's here now,
standing in our midst;
Here with the power to heal now,
and the grace to forgive.


I believe in You, Lord.
I believe You are the Son of God.
I believe You died and rose again,
I believe You paid for us all.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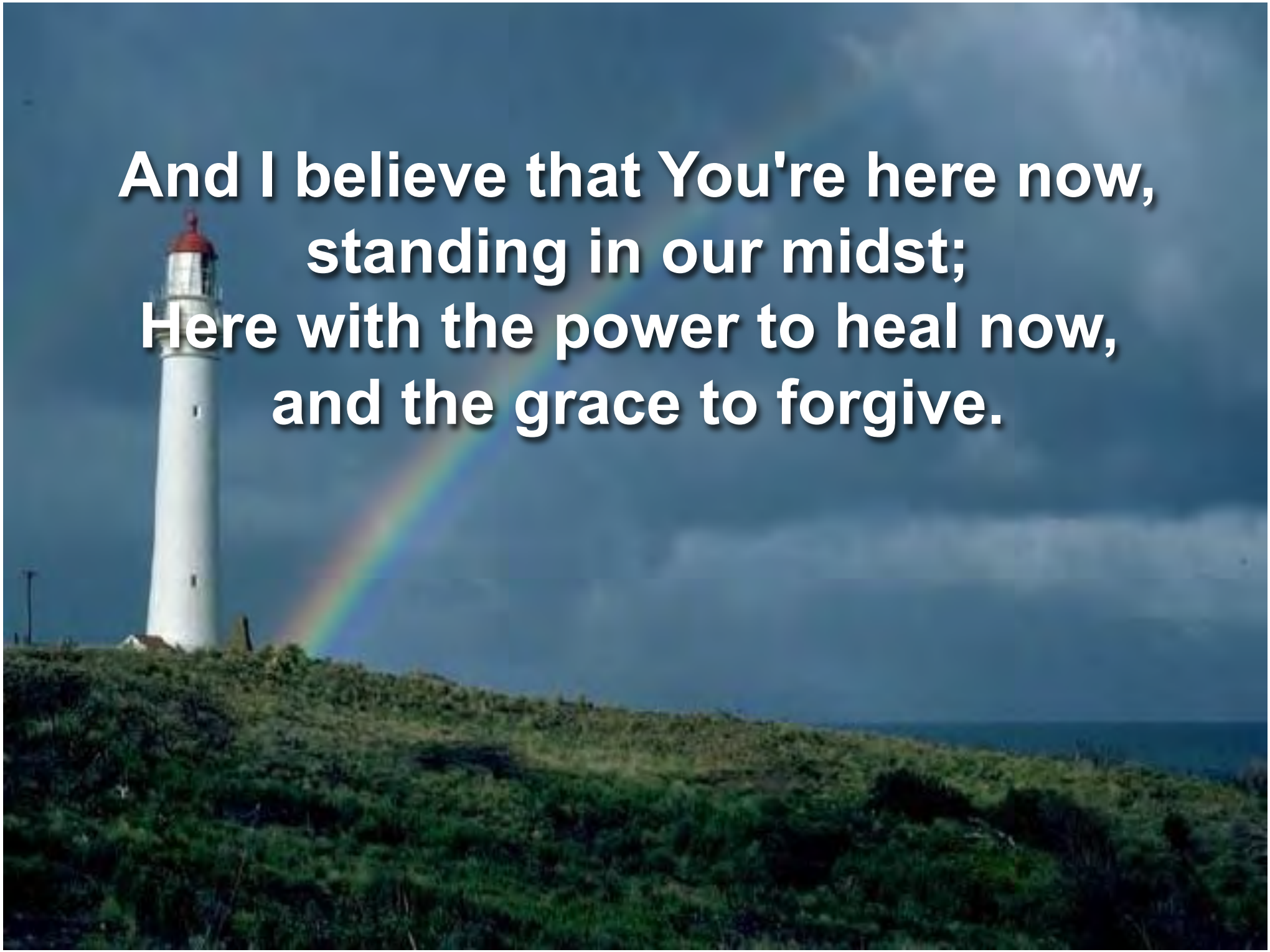
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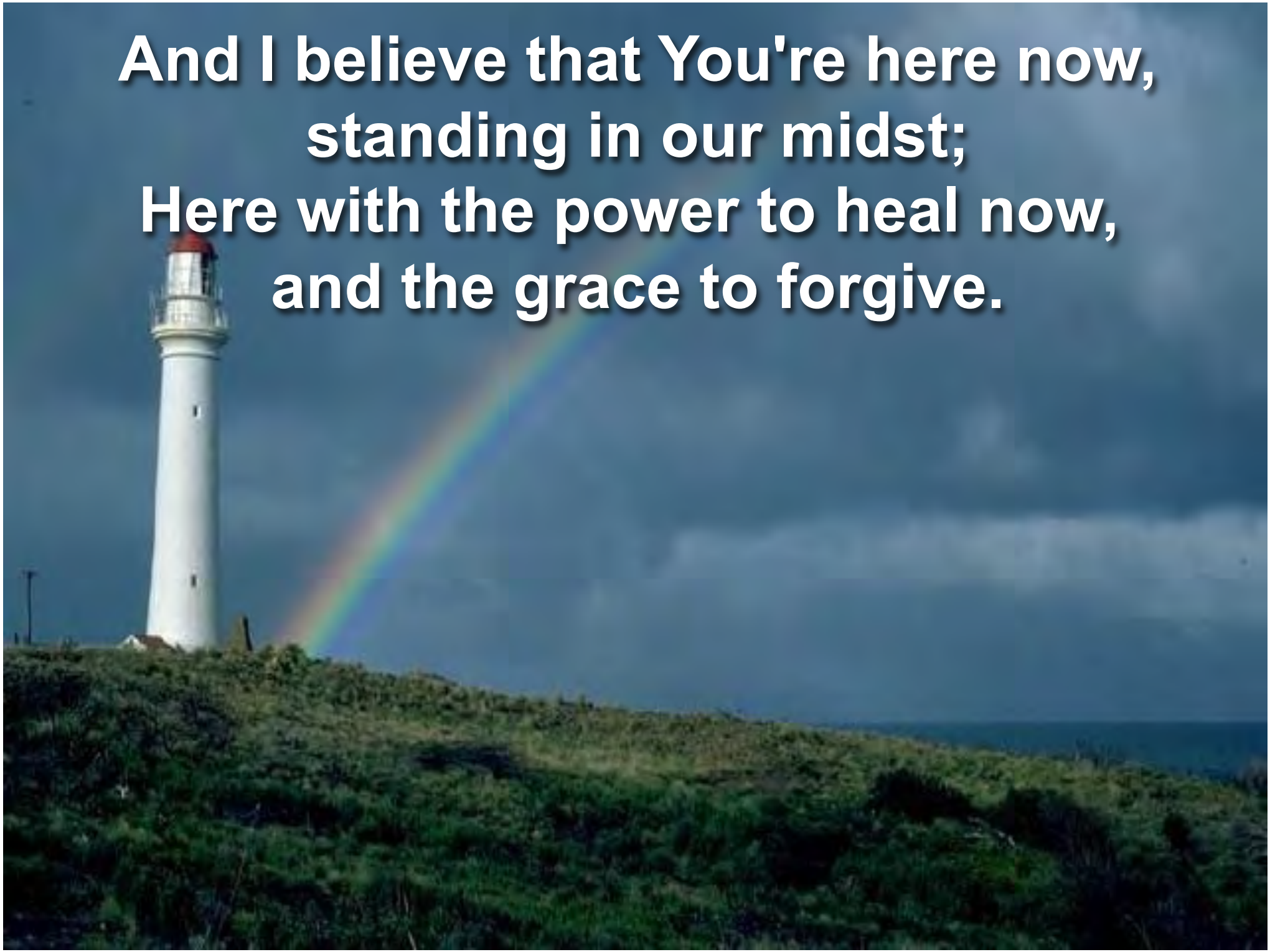

And I believe that You're here now,
standing in our midst;
Here with the power to heal now,
and the grace to forgive.

Now for…
a little review…

The Synoptic Problem

The Synoptic Problem in a nutshell:

- **How do we explain their similarities?**
- **How do we explain their differences?**

Indicators that Matthew wrote the First Gospel

External Indicator #1: Testimony of Eusebius (4th cent.)

"Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition [from 2nd cent. Origen] that the first [Gospel] was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism, and published in the Hebrew language."

(Eusebius, *Eccl. Hist.* 6.25.4 quoting Origen of the 2nd century)

External Indicator #1: Testimony of Eusebius (4th cent.)

"The second is by Mark, who composed it according to the instructions of Peter, who in his Catholic [i.e., General] epistle acknowledges him as a son, saying, 'The church that is at Babylon elected together with you, saluteth you, and so doth Marcus, my son.' And the third by Luke, the Gospel commended by Paul, and composed for Gentile converts. Last of all that by John."

(Eusebius, *Eccl. Hist.* 6.25.4 quoting Origen of the 2nd century)

External Indicator #2: Papyrus from about AD 50

Oxford papyrus 'is eyewitness record of the life of Christ'

By Matthew D'Ancona

A PAPYRUS believed to be the oldest extant fragment of the New Testament has been found in an Oxford library. It provides the first material evidence that the Gospel according to St Matthew is an eyewitness account written by contemporaries of Christ.

In a paper to be published next month, Carsten Thiede, a German papyrologist, will claim that three scraps of Matthew belonging to Magdalen College date from the mid-first century AD. The fragments, which have been kept at the college since 1901, were thought originally to have been written in the late second century.

Not since the discovery of the Dead Sea Scrolls in 1947 has there been such a potentially important breakthrough in biblical scholarship. The new date is important evidence that Matthew was written a generation after the Crucifixion, or even earlier.

Little work has been done on the Magdalen papyrus since it was edited in 1953. Dr Thiede, who works in Paderborn, consulted the papyrus out of curiosity when his family visited Oxford in February.

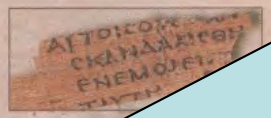
Examination of the writing style led him to conclude: "The Magdalen fragment now appears to belong to a style of handwriting that was current in the first century BC and slowly petered out around the mid-first century AD. Even a hesitant approach to questions of dating would therefore seem to justify a date in the first century, about a hundred years earlier than was previously thought."

The lines on the fragments are from the 26th chapter of the gospel and therefore include the oldest surviving written reference to the treachery of Judas and to Mary Magdalene.

The publication of Dr Thiede's paper in the specialist journal *Zeitschrift für Papyrologie* is expected to provoke a fierce argument among scholars. Early opposition is being led by Peter Parsons, Regius Professor of Greek at Oxford. "We are not now inclined to date things late just because they have Christian content . . . On the other hand, that's no reason to push things too early," he said.

Professor Parsons, a papyrologist at Christ Church, said that Dr Thiede's argument was "sloppy" and based on the misassumption that all scribes of the Jewish diaspora wrote in the same script.

Thiede and one of the gospel fragments



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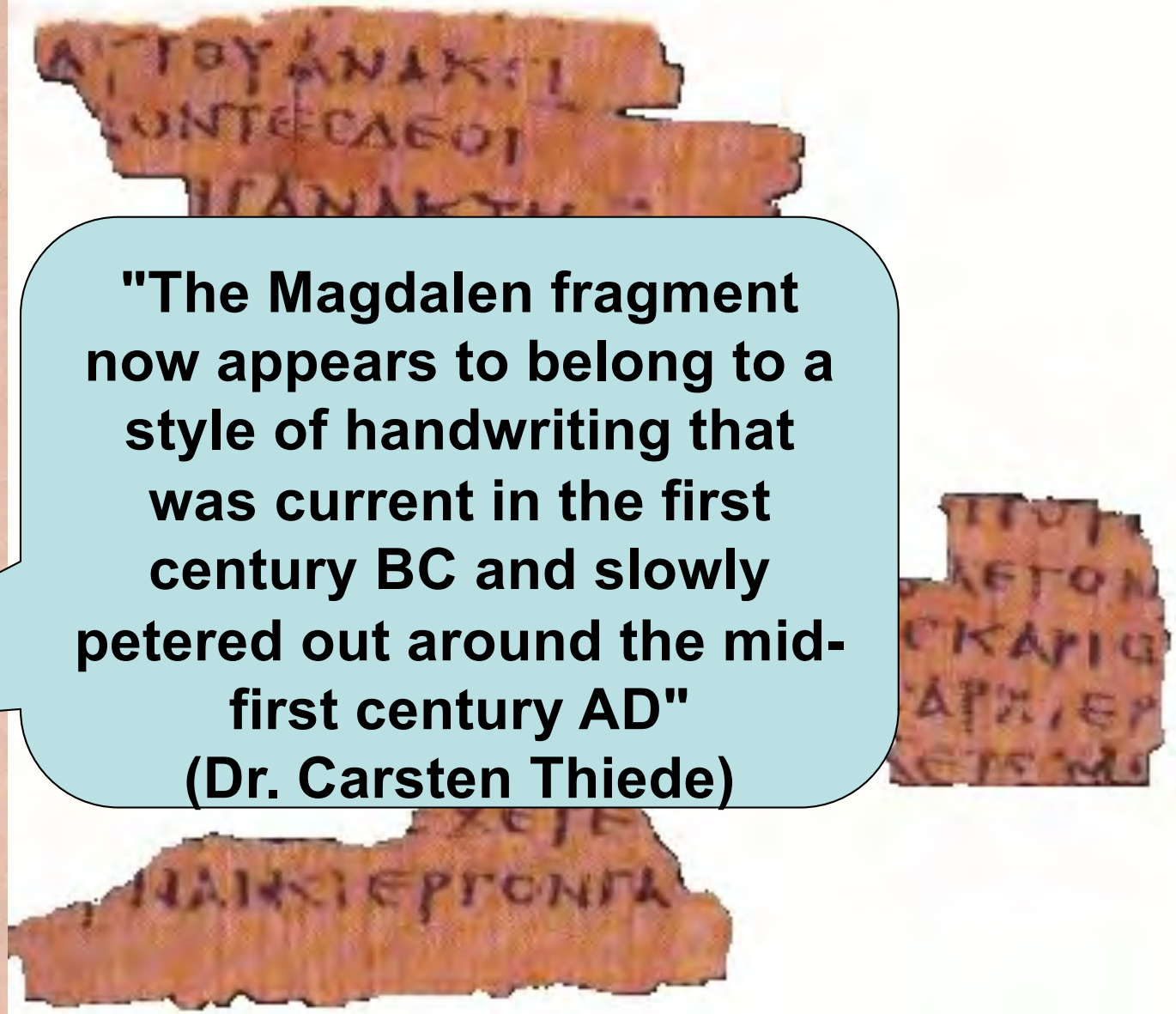
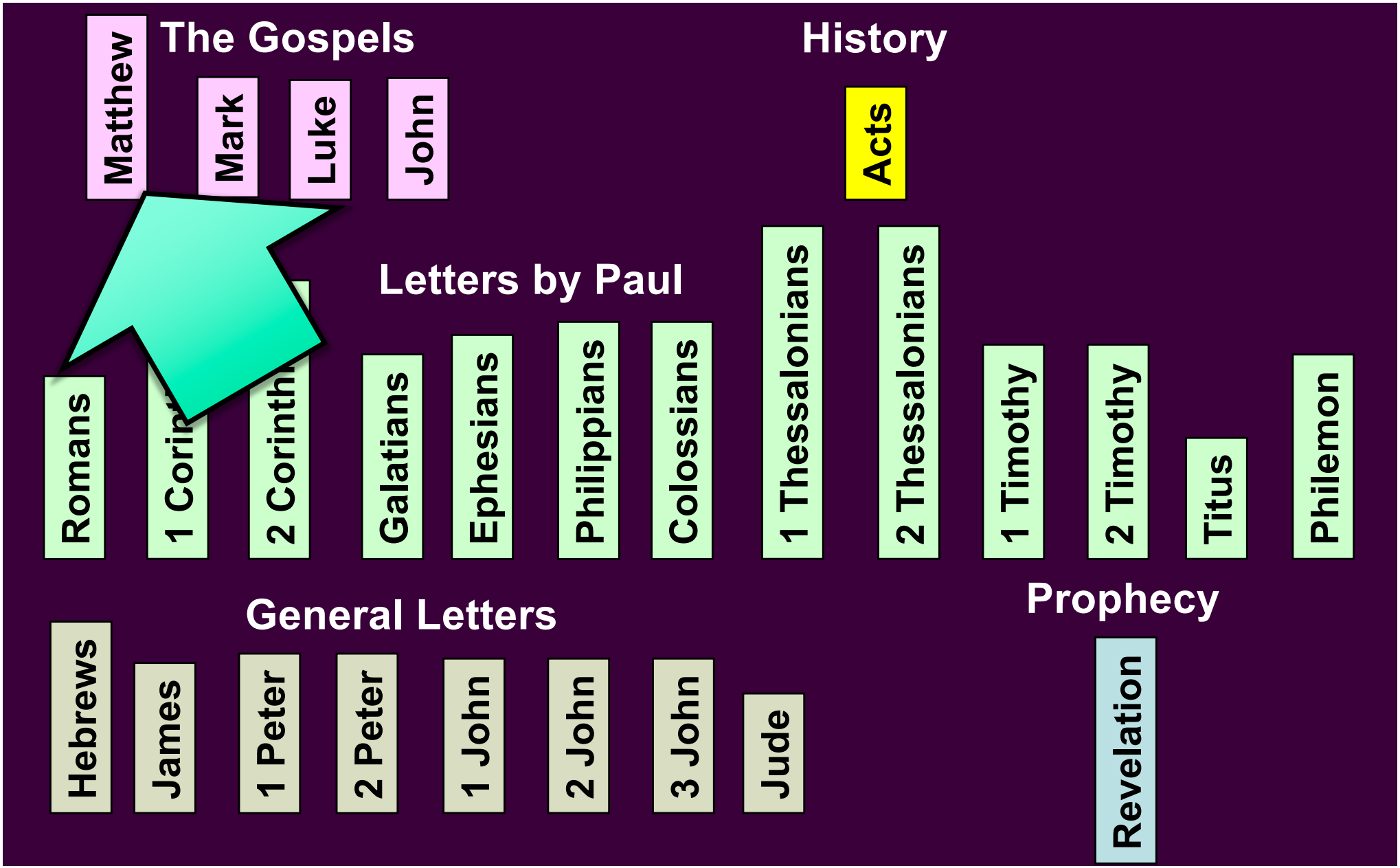
...ing article, page15

London: The Times 24 Dec 94



"The Magdalen fragment now appears to belong to a style of handwriting that was current in the first century BC and slowly petered out around the mid-first century AD"
(Dr. Carsten Thiede)

External Indicator #3: Placement First in the NT



Internal Indicator: Matthew Wrote to Jews

Irenaeus
AD 180
Against Heresies 3.1

"Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome [AD 60-68], and laying the foundations of the Church. After their departure [post AD 68], Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him [no date given]. Afterwards [post 68], John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia."

Clearing History

Acceptance of the Four Gospels Before Nicaea

X= Citation or allusion

O= Named as authentic

	Individuals										Canons				Translations		
	Pseudo-Barnabas (70-130)	Clement of Rome (95-97)	Polycarp (110-150)	Hermas (115-140)	Didache (120-150)	Papias (130-140)	Irenaeus (130-202)	Justin Martyr (150-155)	Origen (185-254)	Cyril of Jerusalem (315-386)	Marcion (140)	Muratonian (170)	Barococcio (206)	Apostolic (300)	Tatian Diatesseron (170)	Old Latin (150-170)	Old Syriac (200)
Matthew	x	x	x	x	x		o	x	x	o		o	o	o	o	o	o
Mark	x		x	x			o	x	x	o		o	o	o	o	o	o
Luke	x		x		x		o	x	x	o	o	o	o	o	o	o	o
John			x				o	o	x	o		o	o	o	o	o	o

Gospel of Thomas AD 50-140

Gospel of Judas AD 170?

1st Cent.

AD 325 Council of Nicaea

Geisler & Nix, *Introduction to the Bible* (Chicago: Moody, 1968)

Luke

Key Word
Sovereignty

Key Verse
"For the Son of Man came to seek and to save what was lost" (Luke 19:10).

Common Authorship of Luke-Acts

Both dedicated to Theophilus

Acts 1:1 refers to "the first account"

Similar language (medical terms)

Same theme (sovereignty)

Chronological orientation

Our Priorities

CROSSROADS
international church

Our Vision is to…

Love God

Love the Church

Love the Nations

Attacks Against Scripture

Since the early church false teaching has tried to undermine our faith

- The Bible is continually attacked
- However, discoveries continue to verify its accuracy

Answer the Critics

But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.

1 Peter 3:15

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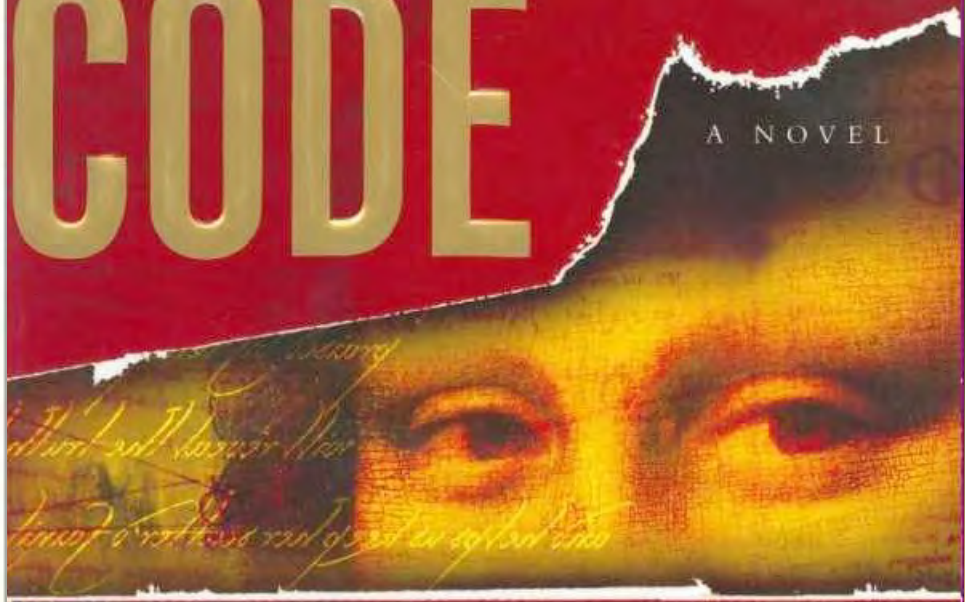
A NOVEL



DAN BROWN

AUTHOR OF ANGELS & DEMONS

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The New Testament Literary Context

Primary Sources to Understand the First Century

Pliny the Younger (AD 111-113)

- Wrote letters to the Emperor Trajan
- Said Christians gathered on a certain day (Sunday?) "to sing responsively a hymn to Christ as if to a god" (*Epistle* 10.96)—the earliest Latin reference to Jesus Christ

Roman Historians

(year of death)

- Cicero (43 BC)
- Livy (AD 17)
- Pliny the Younger (AD 113)
- Tacitus (AD 120)

About persecuted Christians under Nero: "Their name comes from Christus, who, in the reign of Tiberius as emperor was condemned to death by the procurator Pontius Pilate"

(Tacitus, *Annals* 15.44 in AD 115)

Roman Historians

(year of death)

- Cicero (43 BC)
- Livy (AD 17)
- Pliny the Younger (AD 113)
- Tacitus (AD 120)
- Suetonius (AD 121)

Claudius expulsed Jews from Rome "who had been continually stirring up trouble under the influence of Chrestus" (oops!)

(Suetonius, *Lives of the Caesars*, ch. 25, in AD 120; cf. Acts 18:2)

Other Unbelieving Early Historians Mention Jesus too…

- **Lucian**
- **Mara bar Serapion**

Extant Copies of Pagan vs. NT Writings

Author	When Written	Earliest Copy	Time Span	Number of Copies
Plato	347 BC	AD 900	1200 yrs	7
Catullus	54 BC	AD 1550	1600 yrs	3
Pliny	AD 113	AD 850	750 yrs	7

Uninspired Jewish Writings

Significance of Josephus

- Earliest non-Christian witness to the historicity of Jesus Christ (AD 93-94)

Uninspired Jewish Writings

Short quote by Josephus

"Convening the judges of the Sanhedrin, he [Ananus, son of Annas] brought before them a man named James, the brother of Jesus who was called the Christ, and certain others. He accused them of having transgressed the law, and condemned them to be stoned to death"

(*Ant.* 20.9.1 in Maier, 276; cf. Whiston, 4:140).

Josephus inaccurately refers to James as the brother of Jesus (cf. Acts 12:1-2; AD 44).

Uninspired Jewish Writings

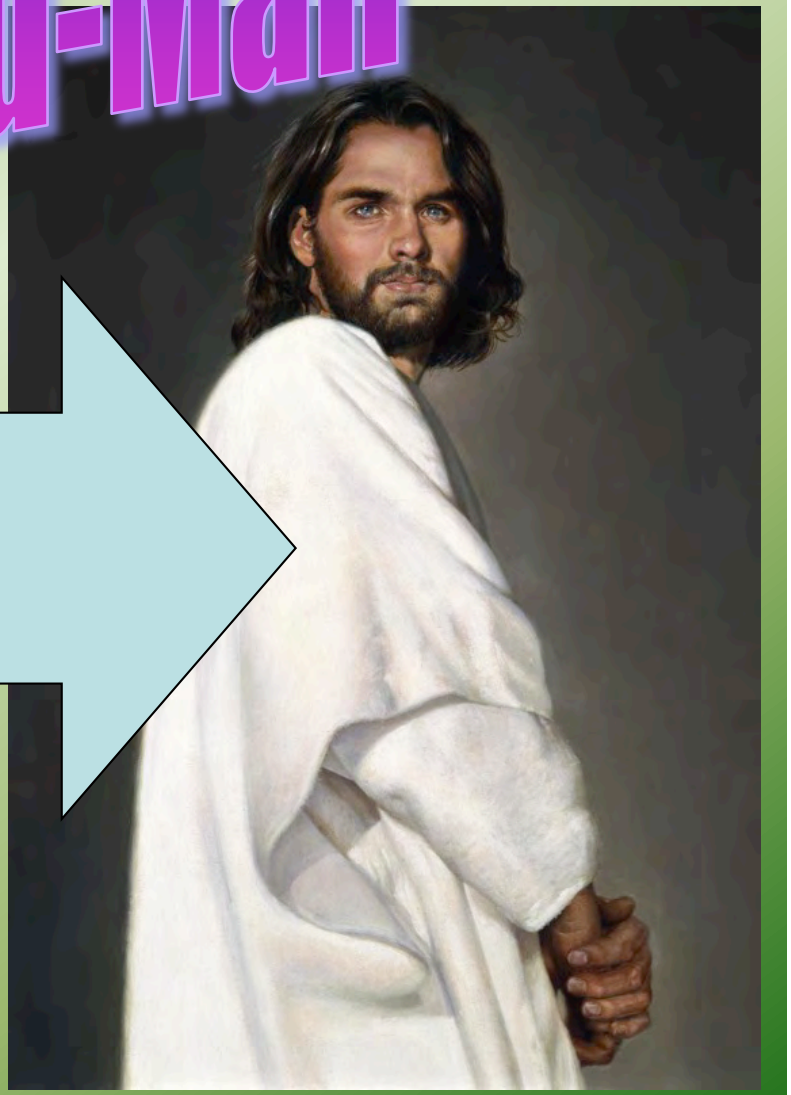
Long quote (two versions)

Jewish	Christian
"At this time there was a wise man called Jesus, and his conduct was good, and he was known to be virtuous. Many people among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die. But those who had become his disciples did not abandon his discipleship. They reported that he appeared to them three days after his crucifixion and that he was alive. Accordingly, he was perhaps the Messiah, concerning whom the prophets have reported wonders. And the tribe of the Christians, so named after him, has not disappeared to this day."	"About this time lived Jesus, a wise man, *if indeed one ought to call him a man.* For he was the achiever of extraordinary deeds and was a teacher of those who accept the truth gladly. He won over many Jews and many of the Greeks. *He was the Messiah.* When he was indicted by the principal men among us and Pilate condemned him to be crucified, those who had come to love him originally did not cease to do so; for *he appeared to them* on the third day restored to life, as the prophets of the Deity had foretold these and countless other marvelous things about him. And the tribe of Christians, so named after him, has not disappeared to this day."

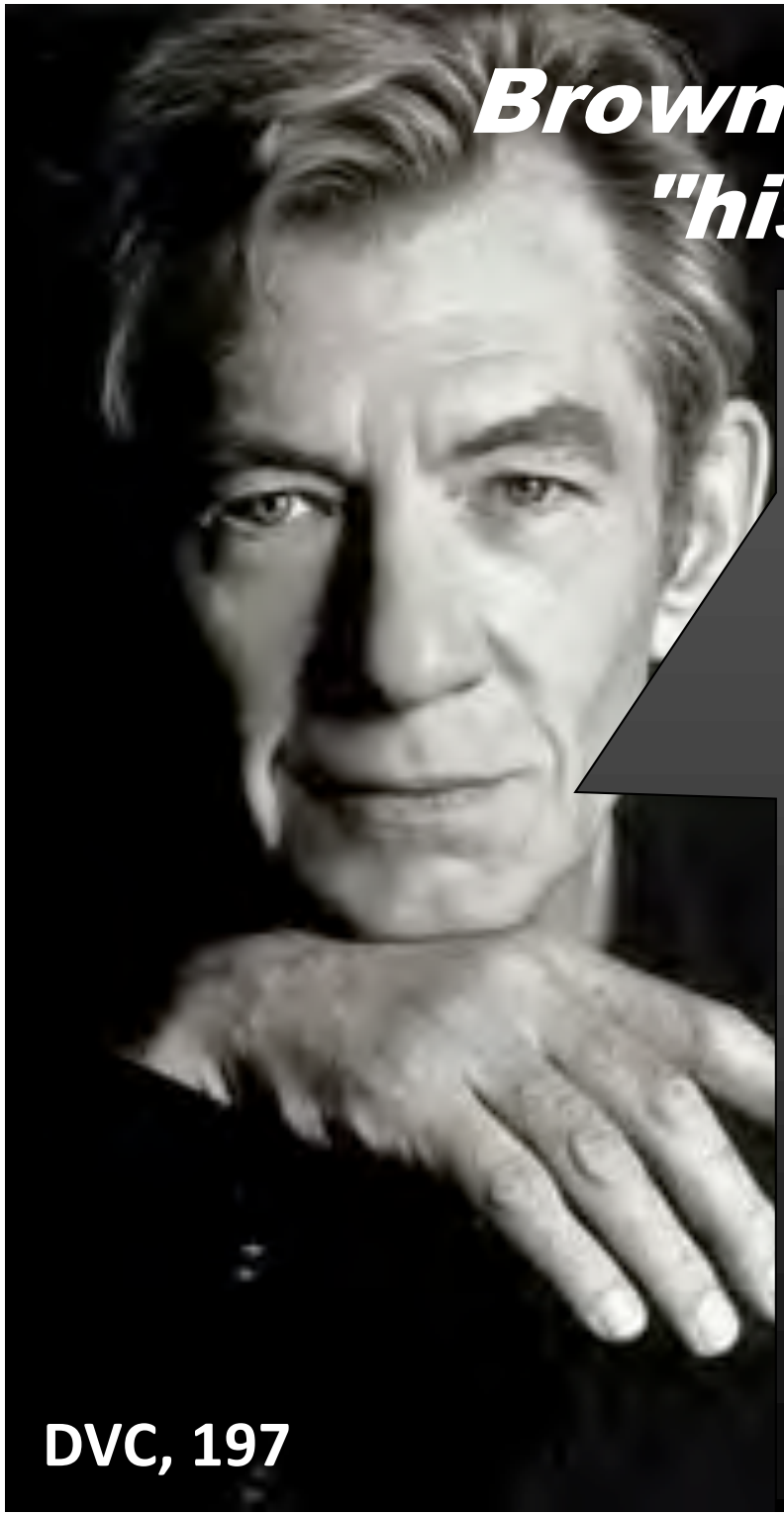
Brown: **Bible:**

Only human **God-Man**

Who is Jesus Christ… really?



Brown's view of Jesus through "historian" Leigh Teabing...



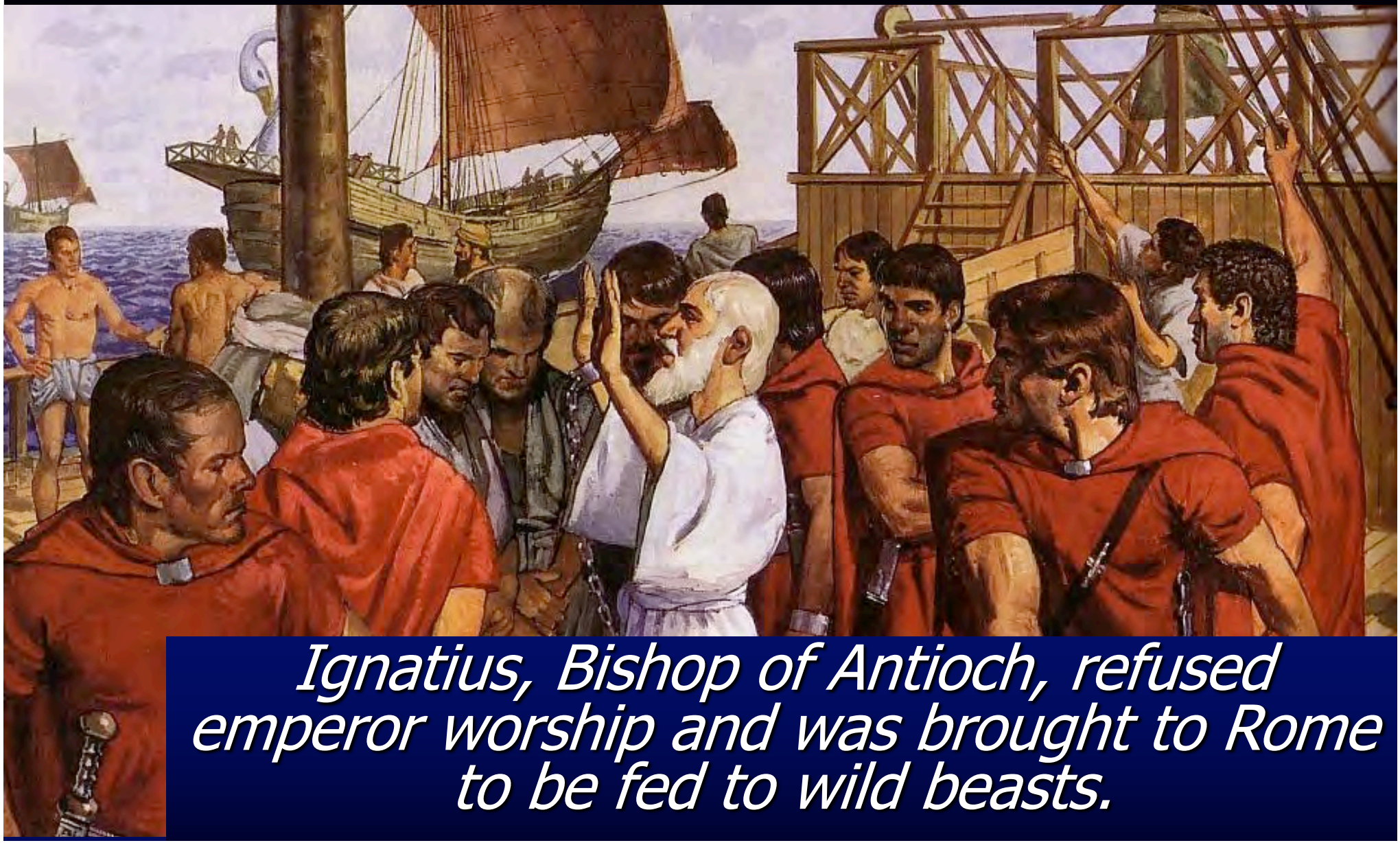
"My dear," Teabing declared, "until [AD 325], Jesus was viewed by His followers as a mortal prophet... a great and powerful man, but a *man* nonetheless. A mortal."
[Sophie:] "Not the Son of God?"
"Right," Teabing said. "Jesus' establishment as 'the Son of God' was officially proposed and voted on by the Council of Nicaea."

DVC, 197

So what did the early Church *really* believe about Jesus?

Would Christians who "believed that Jesus was only a man" really need to worship secretly in the catacombs? Nonsense!

Would Christians who "believed that Jesus was only a man" die as martyrs? Hardly!



Ignatius, Bishop of Antioch, refused emperor worship and was brought to Rome to be fed to wild beasts.

Perpetua's Martyrdom (AD 203)

Irenaeus (AD 180)

"It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four zones of the world… and four principal winds… it is fitting that [the Church] should have four pillars…." (then he lists Matthew, Mark, Luke & John)

Against Heresies 3.11.8

Irenaeus
(AD 180)

Against Heresies 3.1

"Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia."

From "The Bible…Basically" Seminar…

"A FINISHED PORTRAIT OF THE LORD JESUS CHRIST"

AS SEEN THROUGH FOUR DIFFERENT LENSES

STUDY HELP #21

© 2006 TBBMI

EACH GOSPEL WRITER HAD:

- His specific *audience*
- His unique presentation of the person of Jesus Christ
- His foundational *purpose* for writing his Gospel
- His own *date* of writing

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FOUR INDIVIDUAL PORTRAITS…

1 _____

_____

_____

_____

2 _____

_____

_____

_____

3 _____

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_____

4 _____

_____

_____

_____

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FRAMING THE GOSPELS…

1 MATTHEW

2 MARK

3 LUKE

4 JOHN

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THE AUDIENCES FOR THE GOSPELS…

1 MATTHEW

TO: JEWS

2 MARK

TO: ROMANS

3 LUKE

TO: GREEKS

4 JOHN

TO: CHURCH

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...PORTRAYING JESUS AS...

1 MATTHEW

TO: JEWS

AS: KING

2 MARK

TO: ROMANS

AS: SERVANT

3 LUKE

TO: GREEKS

AS: GOD/MAN

4 JOHN

TO: CHURCH

AS: GOD

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THE MESSAGE IN A NUTSHELL…

1 MATTHEW

TO: JEWS

AS: KING

WHAT HE: SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT HE: DID

3 LUKE

TO: GREEKS

AS: GOD/MAN

WHAT HE: FELT

4 JOHN

TO: CHURCH

AS: GOD

WHAT HE: MEANT

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THAT STRANGE SOUNDING WORD…

SYNOPTIC:

1 MATTHEW

TO: JEWS

AS: KING

WHAT HE: SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT HE: DID

3 LUKE

TO: GREEKS

AS: GOD-MAN

WHAT HE: FELT

SYNOPTIC: "TO SEE TOGETHER"

"TO SEE TOGETHER"

© 2006 TBBMI

THE SYNOPTICS: "TO SEE TOGETHER"

1 MATTHEW

TO: JEWS

AS: KING

WHAT HE: SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT HE: DID

3 LUKE

TO: GREEKS

AS: GOD/MAN

WHAT HE: FELT

4 JOHN

TO: CHURCH

AS: GOD

WHAT HE: MEANT

Σ

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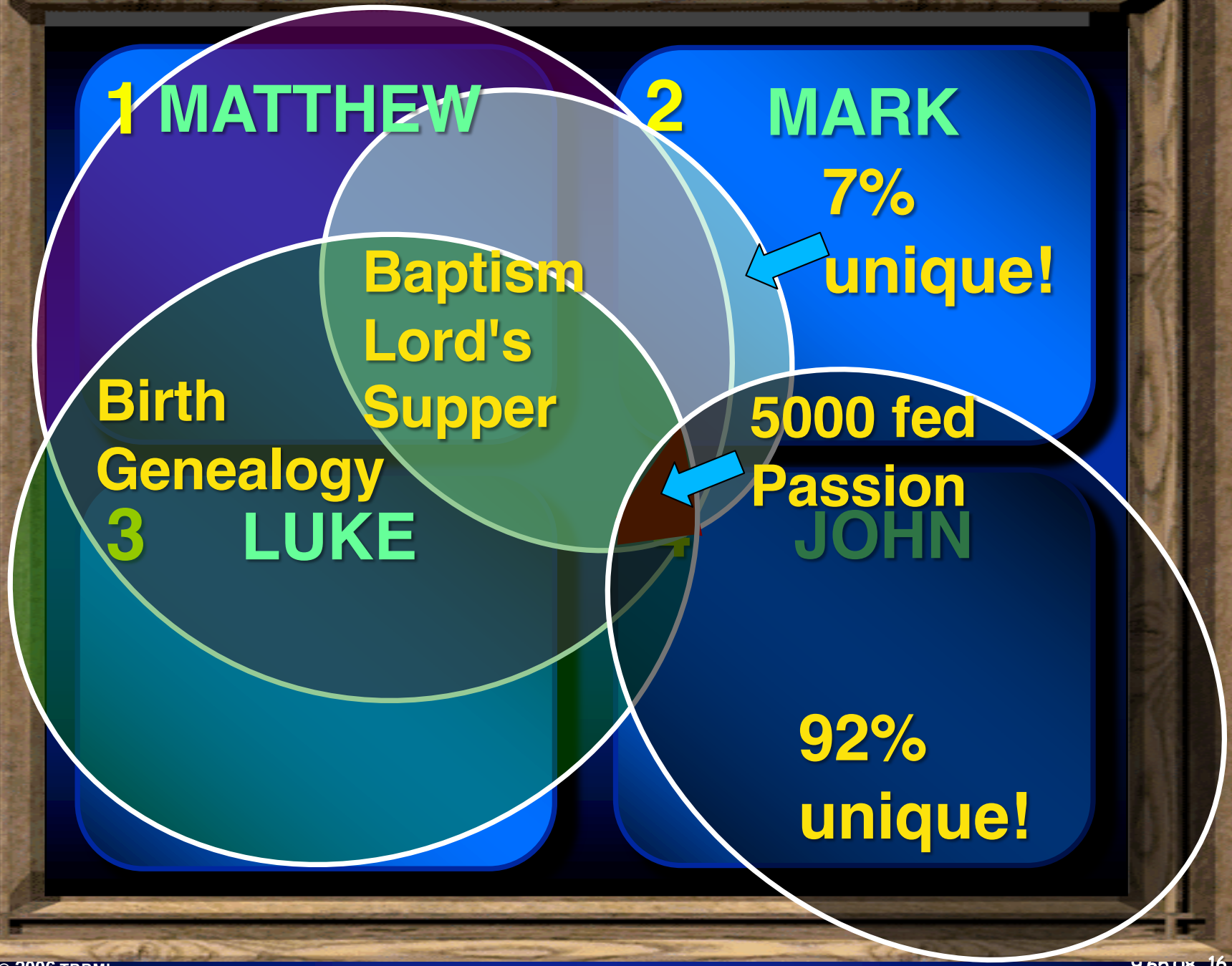
OVERLAPS IN THE GOSPELS



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JOHN: SUMMING UP THE MESSAGE

1 MATTHEW

TO: JEWS

AS: KING

WHAT HE: SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT HE: DID

3 LUKE

TO: GREEKS

AS: GOD/MAN

WHAT HE: FELT

4 JOHN

TO: CHURCH

AS: GOD

WHAT HE: MEANT

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The Fours Gospels Compared

	Matthew	Mark	Luke	John
Job before Saved	Tax Collector	None (Youth)	Medical Doctor	Fisherman
Race	Jew	Jew	Gentile	Jew
Office and / or Spiritual Gift	Apostle	Service or Pastoring	Service or Teaching	Apostle
Readers:				
• Ethnically	Jews	Roman	Gentile (Greek)	World
• Interest	Signs (1 Cor. 1:22)		Wisdom (1 Cor. 1:22)	
• Spiritually	Unbelievers	Believers	Unbelievers	Unbelievers
• Primary Need	Messiahship and Kingdom Offer	Model in Suffering (exhorts discipleship)	Universality (and kingdom expansion)	Deity

The Four Gospels Compared

	Matthew	Mark	Luke	John
Date Written	40s	64-68	57-59	late 60s
Place Written	Antioch or Syria	Rome	Caesarea or Rome	Ephesus
Place Sent	Palestine	Rome	To Theophilus	Asia, etc.
Jesus is…	King of Israel (Messiah)	Suffering Servant (Deity)	Ideal Man (Messiah)	Son of God (Deity)
Key Verse	21:5	10:45	19:10	20:31
Themes	Law	Power	Grace	Glory
Literary Emphasis	Sermons	Miracles	Parables	Allegories
Arrangement	Topical	Chronological	Chronological	Topical
Genealogy	Abraham to Joseph	None	Adam to Mary	None

The Four Gospels Compared

	Matthew	Mark	Luke	John
Scope	Birth to Resurrection	Ministry to Resurrection	Ministry to Resurrection	Ministry to Resurrection
Tone	Prophetic	Pastoral	Historical	Spiritual
Christ's Words	60%	42%	50%	50%
Chapters	28	16	24	21
Verses	1068	661	1149	878
Verses per Chap.	38	41	48	42
OT Quotations	53	36	25	20
OT Allusions	76	27	42	105
OT References	129	63	67	125
Unique Material	42%	7%	59%	92%
Broad Division	---------- Synoptic Gospels ----------			Supplemental

STUDY HELP #22

UP THE MESSAGE

CHAPTER 1: 6 GREAT TRUTHS OF

VERSE 1:

Pre-existent One

A Distinct Person

He Was and IS God

The

JESUS CHRIST!

"In the beginning was the Word, and the Word was with God, and the Word was God."

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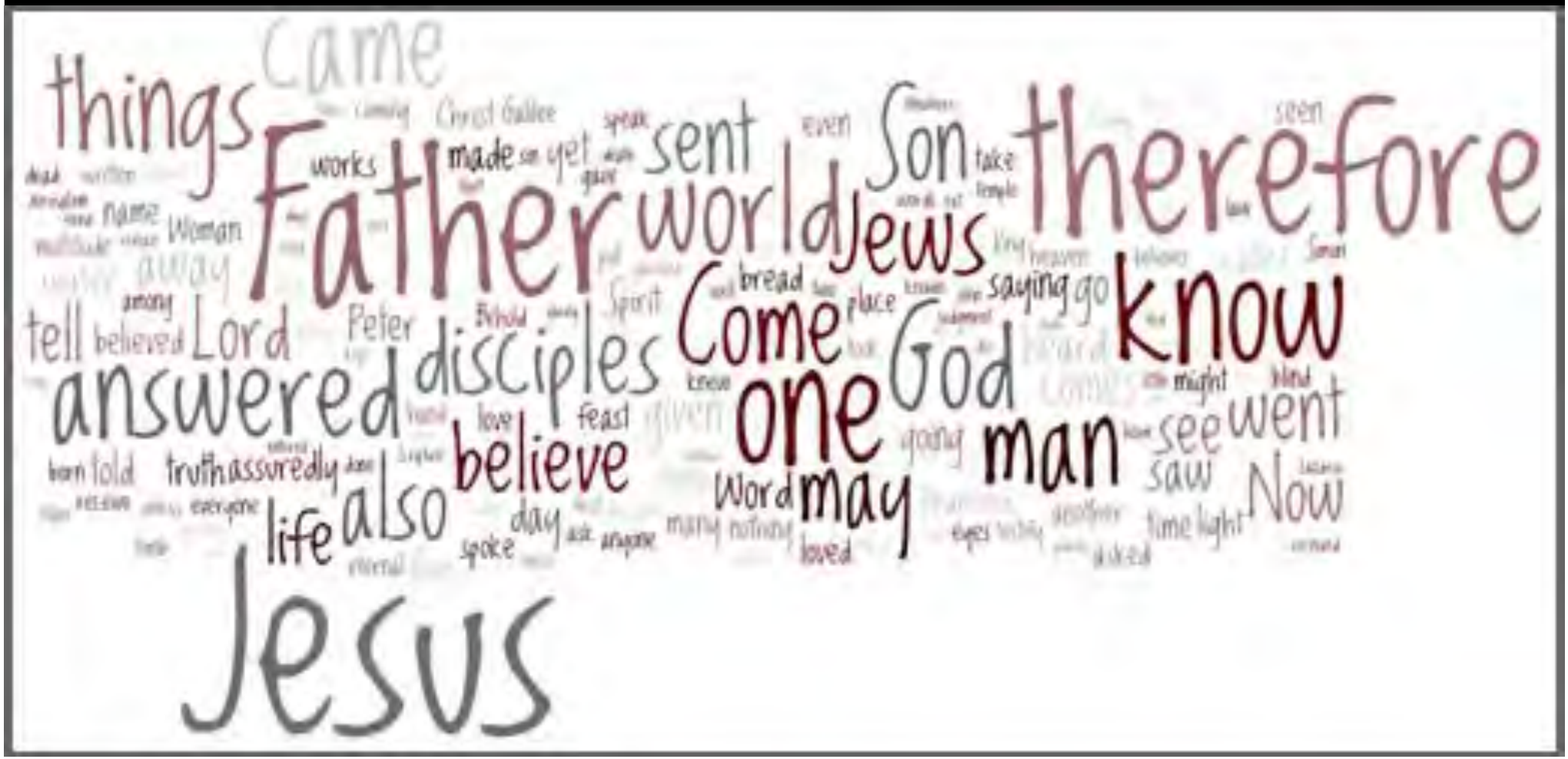
How Does God Speak to Us?

God has spoken in written & oral language

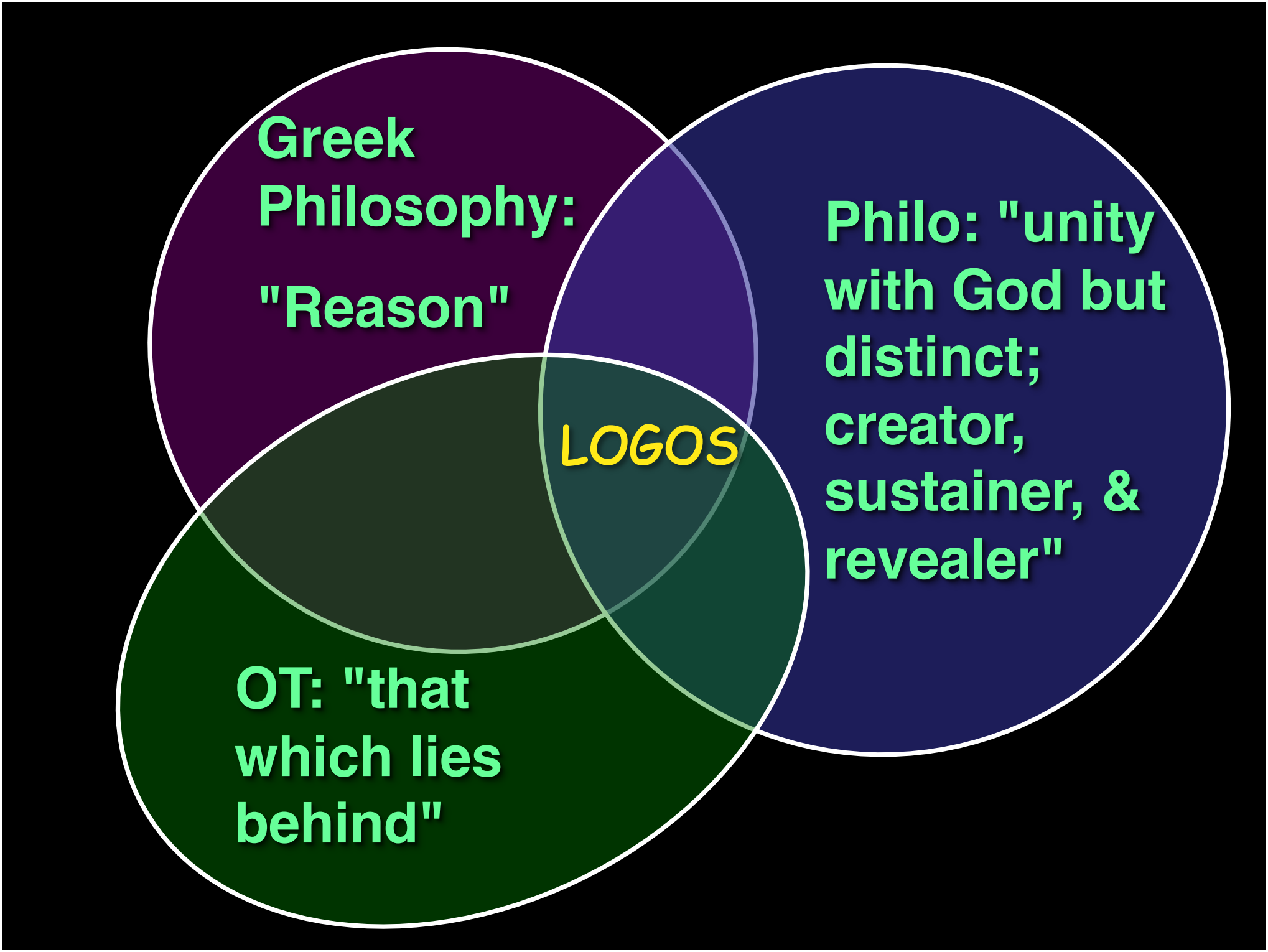


How Does God Speak to Us?

But has especially spoken through a person—Jesus Christ!

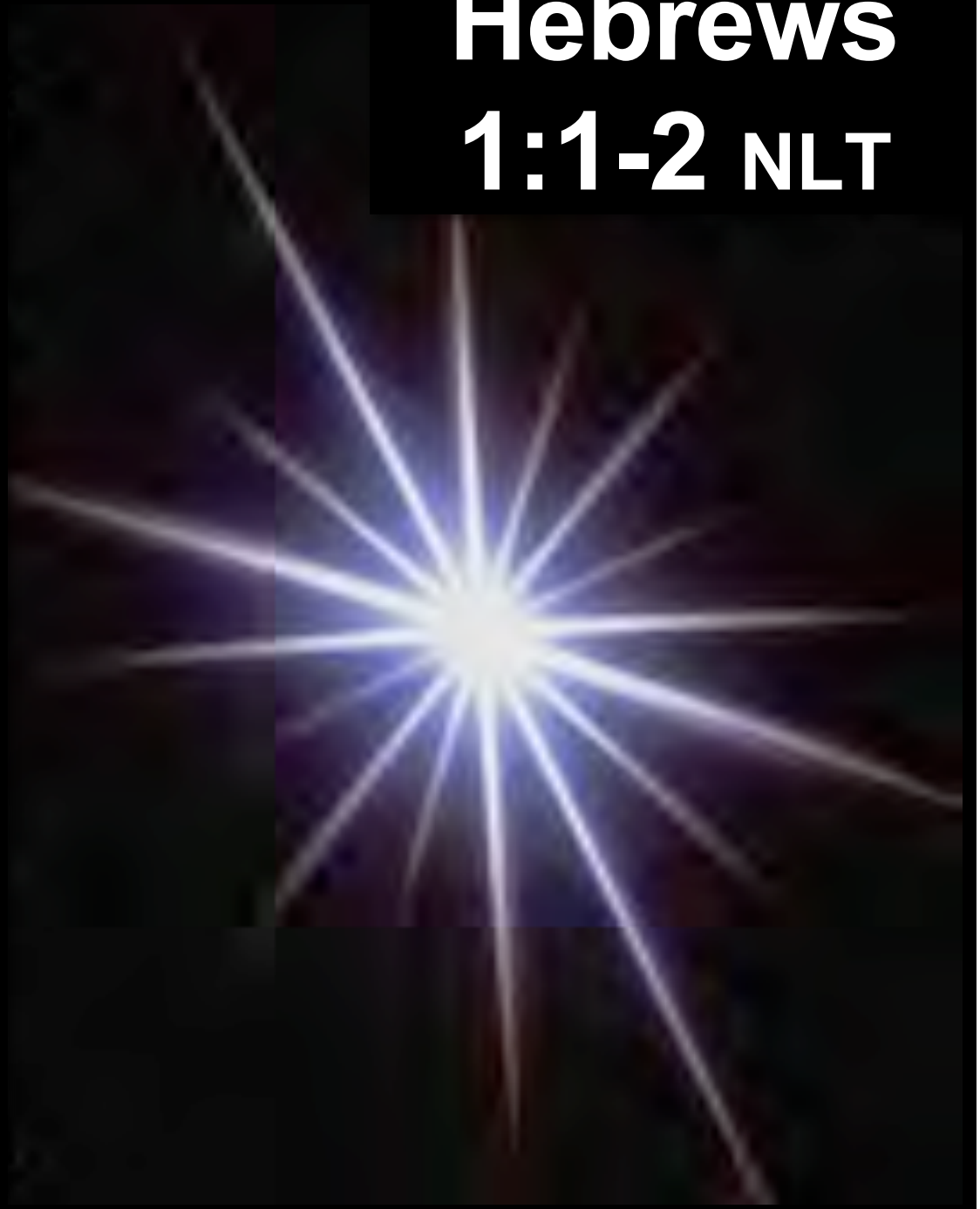
Jesus is the *logos* (word)

- This means Jesus fully reveals who God is.
- He is the Perfect Revelation.


Greek Philosophy:
"Reason"
Philo: "unity with God but distinct; creator, sustainer, & revealer"
LOGOS
OT: "that which lies behind"

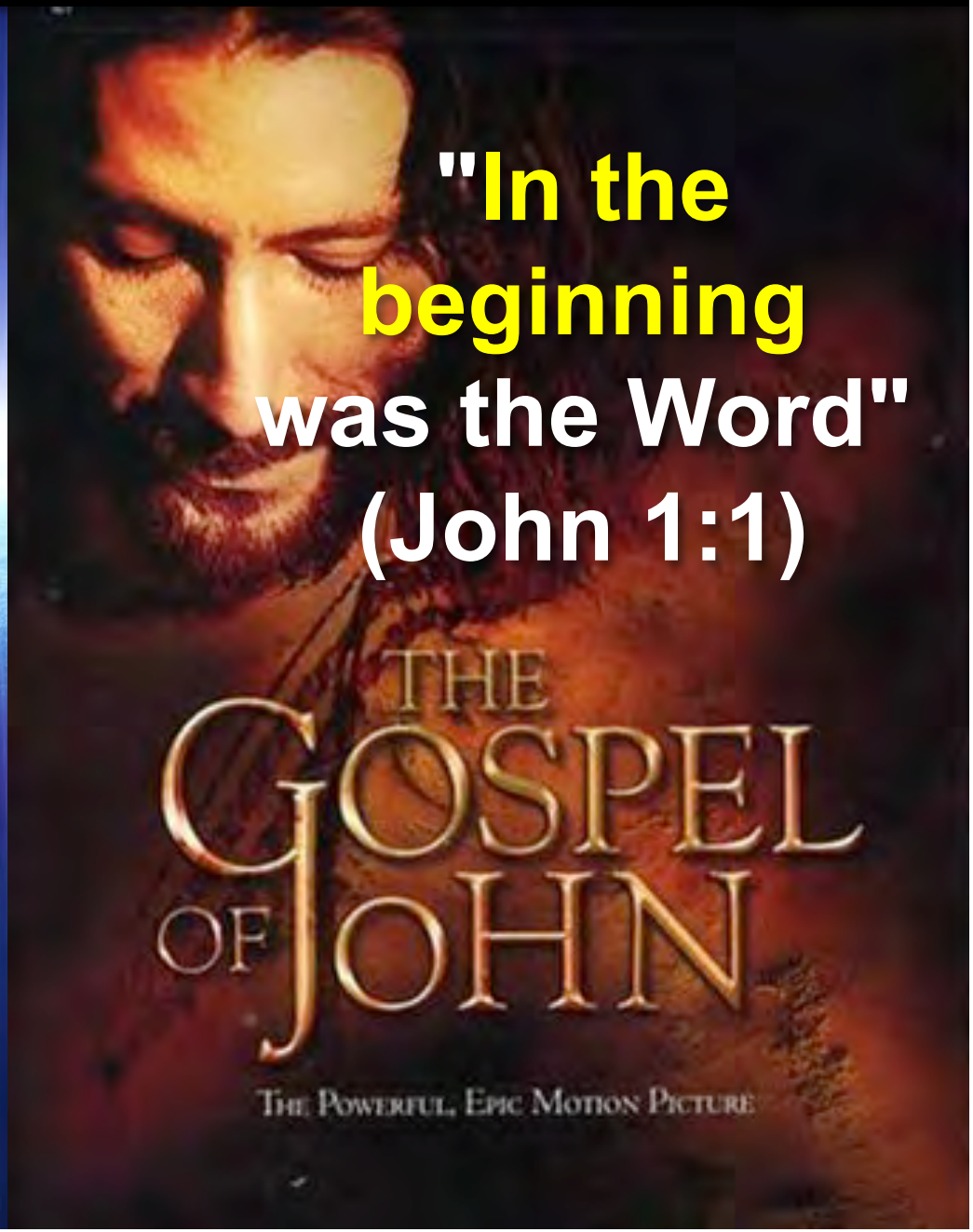
Hebrews 1:1-2 NLT

"Long ago God spoke many times and in many ways to our ancestors through the prophets. [2]And now in these final days, he has spoken to us through his Son. God promised everything to the Son as an inheritance, and through the Son he created the universe."



Exact Beginnings

"In the beginning God created the heavens and the earth" (Genesis 1:1)



"In the beginning was the Word" (John 1:1)

JOHN: SUMMING UP THE MESSAGE

CHAPTER 1: 6 GREAT TRUTHS OF

VERSE 1:
The Pre-existent One

A Distinct Person

He Was and IS God

VERSE 2:
Eternally Co-existent

JESUS CHRIST!

"He was with God in the beginning."

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JOHN: SUMMING UP THE MESSAGE

CHAPTER 1: 6 GREAT TRUTHS OF

VERSE 1:
The Pre-existent One

A Distinct Person

He Was and IS God

VERSE 2:
Eternally Co-existent

VERSE 3:
Creator of the Universe

JESUS CHRIST!

"Through him all things were made; without him nothing was made that has been made."

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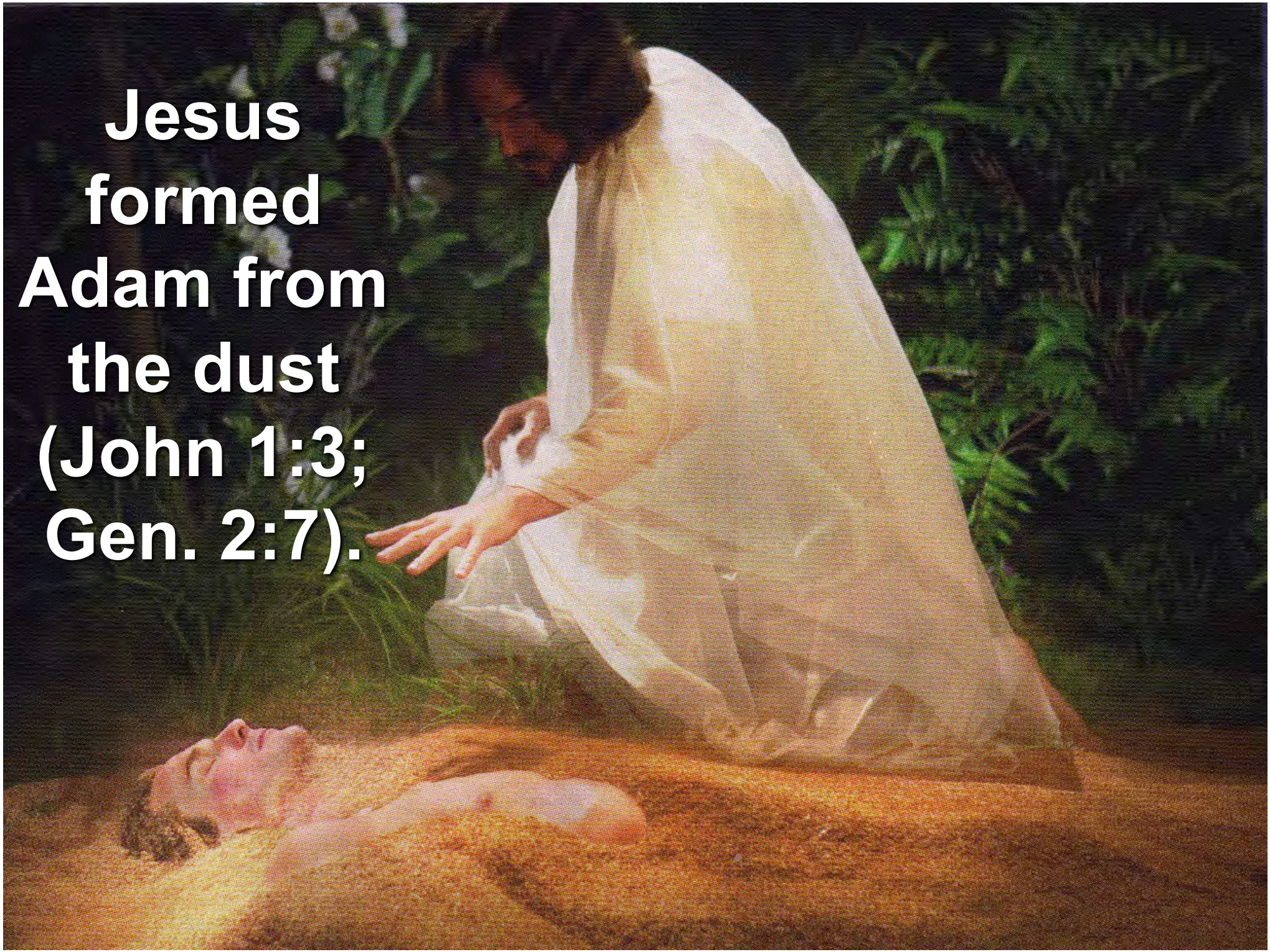
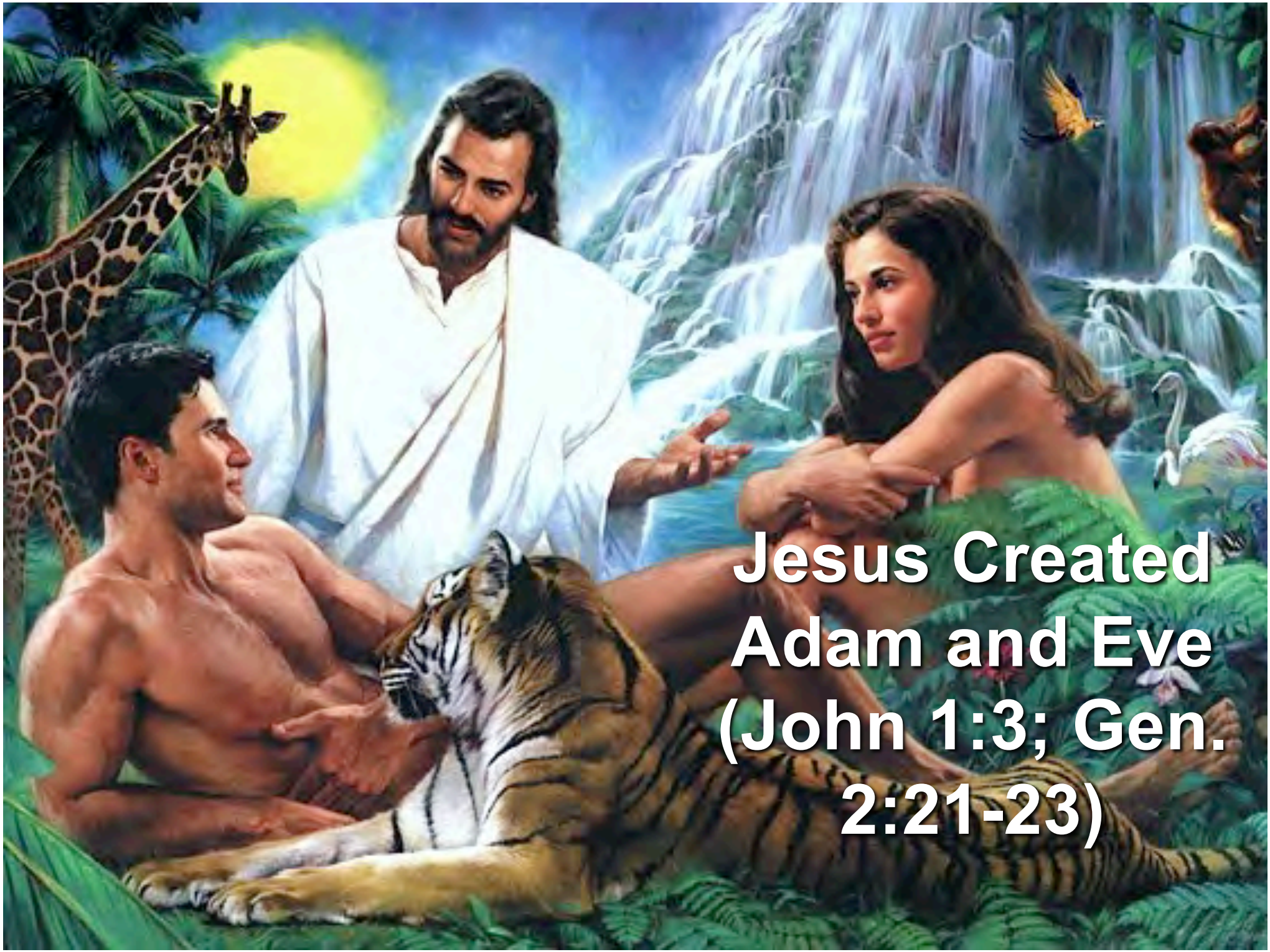

Jesus formed Adam from the dust (John 1:3; Gen. 2:7).


Jesus Created
Adam and Eve
(John 1:3; Gen.
2:21-23)

JOHN: SUMMING UP THE MESSAGE

CHAPTER 1: 6 GREAT TRUTHS OF

VERSE 1:
The Pre-existent One

A Distinct Person

He Was and IS God

VERSE 2:
Eternally Co-existent

VERSE 3:
Creator of the Universe

VERSES 4, 5, 9:
Source of all Light and Life

JESUS CHRIST!

"In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it….The true light that gives light to every man was coming into the world."

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...AND THE DATES OF WRITING?

1 MATTHEW

TO: JEWS
AS: KING
WHAT HE: SAID

The A.D.40s

2 MARK

TO: ROMANS
AS: SERVANT
WHAT HE: DID

A.D. 64-68

3 LUKE

TO: GREEKS
AS: GOD/MAN
WHAT HE: FELT

A.D. 57-59

4 JOHN

TO: CHURCH
AS: D
WHAT HE: MEANT

A.D. 69
AFTER THE SYNOPTICS

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NOW…TO COMPLETE THE PORTRAIT…

Revelation 1:12-18 (NIV)

12 I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lamp stands,
13 and among the lamp stands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest. 14 His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. 15 His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. 16 In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance.
17 When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last. 18 I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades."

THE REVELATION OF JESUS CHRIST TO JOHN THE APOSTLE

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JOHN

1 **J**esus is the Word
2 **O**utstanding miracle at Cana
3 **H**eavenly birth taught Nicodemus
4 **N**eed of Samaritan woman

5 **T**estimony to Jesus' deity
6 **H**oly Bread of life
7 **E**xclamation at the feast
8 **G**race for adulteress defended
9 **O**pposition to removing blindness
10 **S**hepherd and His sheep
11 **P**ower to raise Lazarus
12 **E**ntry into Jerusalem triumphant
13 **L**ast supper and discourse
14 **O**ffer of Holy Spirit
15 **F**ruit of the Vine

16 **B**eliever's comfort and joy
17 **E**xtended prayer of Christ
18 **L**ord's betrayal and denial
19 **I**llegal trials and crucifixion
20 **E**yewitnesses to the resurrection
21 **F**inal charge to Peter

Written by "the disciple whom Jesus loved"

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" (20:30-31).

Textual Variants of John 20:31

Evangelistic

"…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"

Edification

"…these are written that you **may go on believing** that Jesus is the Christ, the Son of God, and that by believing you may have life in his name"

Aorist Subjunctive

ἵνα πιστεύσητε

37 manuscripts

Many but later manuscripts

Present Subjunctive

ἵνα πιστεύητε

p^{66} & ℵ*

Few but early manuscripts

Key Word

Believe

John

"Believe" in John

Greek NT (tagged)

John 1:7 οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες **πιστεύσωσιν** δι᾽ αὐτοῦ.
John 1:12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς **πιστεύουσιν** εἰς τὸ ὄνομα αὐτοῦ,
John 1:50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, **πιστεύεις**; μείζω τούτων ὄψῃ.
John 2:11 Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ **ἐπίστευσαν** εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
John 2:22 ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ **ἐπίστευσαν** τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.
John 2:23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ **ἐπίστευσαν** εἰς τὸ ὄνομα αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει· 24 αὐτὸς δὲ Ἰησοῦς οὐκ **ἐπίστευεν** αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας
John 3:12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ **πιστεύετε**, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια **πιστεύσετε**;
John 3:15 ἵνα πᾶς ὁ **πιστεύων** ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον. 16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ **πιστεύων** εἰς αὐτὸν μὴ ἀπόληται ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον.
John 3:18 ὁ **πιστεύων** εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ **πιστεύων** ἤδη κέκριται, ὅτι μὴ **πεπίστευκεν** εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
John 3:36 ὁ **πιστεύων** εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ **ἀπειθῶν** τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ᾽ ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ᾽ αὐτόν.

NIV (1984)

John 1:7 He came as a witness to testify concerning that light, so that through him all men might believe.
John 1:12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God—
John 1:50 Jesus said, "You believe because I told you I saw you under the fig tree. You shall see greater things than that."
John 2:11 This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.
John 2:22 After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words that Jesus had spoken.
John 2:23 Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name. 24 But Jesus would not entrust himself to them, for he knew all men.
John 3:12 I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?
John 3:15 that everyone who believes in him may have eternal life.

"Believe" in John

Greek NT (tagged)

John 3:36 ὁ **πιστεύων** εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ **ἀπειθῶν** τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ᾽ ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ᾽ αὐτόν.

John 4:21 λέγει αὐτῇ ὁ Ἰησοῦς· **πίστευέ** μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.
John 4:39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ **ἐπίστευσαν** εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα.
John 4:41 καὶ πολλῷ πλείους **ἐπίστευσαν** διὰ τὸν λόγον αὐτοῦ, 42 τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν **πιστεύομεν**, αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.
John 4:48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ **πιστεύσητε**.
John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς· πορεύου, ὁ υἱός σου ζῇ. **ἐπίστευσεν** ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.
John 4:53 ἔγνω οὖν ὁ πατὴρ ὅτι [ἐν] ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὁ υἱός σου ζῇ, καὶ **ἐπίστευσεν** αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.
John 5:24 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ **πιστεύων** τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.
John 5:38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ

NIV (1984)

John 3:36 Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."
John 4:21 Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.
John 4:39 Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did."
John 4:41 And because of his words many more became believers.
John 4:42 They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."
John 4:48 "Unless you people see miraculous signs and wonders," Jesus told him, "you will never believe."
John 4:50 Jesus replied, "You may go. Your son will live."
The man took Jesus at his word and departed.
John 4:53 Then the father realized that this was the exact time at which Jesus had said to him, "Your son will live." So he and all his household believed.
John 5:24 "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.
John 5:38 nor does his word dwell in you, for you do not believe the one he sent.

"Believe" in John

Greek NT (tagged)

John 5:44 πῶς δύνασθε ὑμεῖς **πιστεῦσαι** δόξαν παρὰ
ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ
μόνου θεοῦ οὐ ζητεῖτε;
John 5:46 εἰ γὰρ **ἐπιστεύετε** Μωϋσεῖ, **ἐπιστεύετε** ἂν
ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. 47 εἰ δὲ τοῖς
ἐκείνου γράμμασιν οὐ **πιστεύετε**, πῶς τοῖς ἐμοῖς
ῥήμασιν **πιστεύσετε**;
John 6:29 ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς· τοῦτό
ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα **πιστεύητε** εἰς ὃν
ἀπέστειλεν ἐκεῖνος.
John 6:30 Εἶπον οὖν αὐτῷ· τί οὖν ποιεῖς σὺ σημεῖον,
ἵνα ἴδωμεν καὶ **πιστεύσωμέν** σοι; τί ἐργάζῃ;
John 6:35 εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐγώ εἰμι ὁ ἄρτος τῆς
ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ
πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πώποτε.
John 6:36 Ἀλλ᾽ εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ [με] καὶ οὐ
πιστεύετε.
John 6:40 τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου,
ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ **πιστεύων** εἰς αὐτὸν
ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ
ἐσχάτῃ ἡμέρᾳ.
John 6:47 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ **πιστεύων** ἔχει ζωὴν
αἰώνιον.
John 6:64 ἀλλ᾽ εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ **πιστεύουσιν**.
ᾔδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ
πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.
John 6:69 καὶ ἡμεῖς **πεπιστεύκαμεν** καὶ ἐγνώκαμεν ὅτι
σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.
John 7:5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ **ἐπίστευον** εἰς
αὐτόν.

NIV (1984)

John 5:44 How can you believe if you accept praise from one another, yet
make no effort to obtain the praise that comes from the only God?
John 5:46 If you believed Moses, you would believe me, for he wrote
about me. 47 But since you do not believe what he wrote, how are you
going to believe what I say?"
John 6:29 Jesus answered, "The work of God is this: to believe in the
one he has sent."
John 6:30 So they asked him, "What miraculous sign then will you
give that we may see it and believe you? What will you do?
John 6:35 Then Jesus declared, "I am the bread of life. He who comes
to me will never go hungry, and he who believes in me will never be
thirsty. 36 But as I told you, you have seen me and still you do not
believe.
John 6:40 For my Father's will is that everyone who looks to the Son and
believes in him shall have eternal life, and I will raise him up at the
last day."
John 6:47 I tell you the truth, he who believes has everlasting life.
John 6:64 Yet there are some of you who do not believe." For Jesus had
known from the beginning which of them did not believe and who
would betray him.
John 6:69 We believe and know that you are the Holy One of God."
John 7:5 For even his own brothers did not believe in him.
John 7:31 Still, many in the crowd put their faith in him. They said, "When
the Christ comes, will he do more miraculous signs than this man?"

"Believe" in John

Greek NT (tagged)

John 7:31 Ἐκ τοῦ ὄχλου δὲ πολλοὶ **ἐπίστευσαν** εἰς
αὐτὸν καὶ ἔλεγον· ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα
σημεῖα ποιήσει ὧν οὗτος ἐποίησεν;
John 7:38 ὁ **πιστεύων** εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή,
ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος
ζῶντος. 39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ
ἔμελλον λαμβάνειν οἱ **πιστεύσαντες** εἰς αὐτόν· οὔπω
γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.
John 7:48 μή τις ἐκ τῶν ἀρχόντων **ἐπίστευσεν** εἰς
αὐτὸν ἢ ἐκ τῶν Φαρισαίων;
John 8:24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς
ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ **πιστεύσητε** ὅτι ἐγώ εἰμι,
ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.
John 8:30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ **ἐπίστευσαν**
εἰς αὐτόν. 31 ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς
πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ὑμεῖς μείνητε
ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μού ἐστε
John 8:45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ **πιστεύετέ**
μοι. 46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ
ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ **πιστεύετέ** μοι;
John 9:18 Οὐκ **ἐπίστευσαν** οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ
ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν ἕως ὅτου ἐφώνησαν
τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος
John 9:35 Ἤκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω
καὶ εὑρὼν αὐτὸν εἶπεν· σὺ **πιστεύεις** εἰς τὸν υἱὸν τοῦ
ἀνθρώπου; 36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· καὶ τίς
ἐστιν, κύριε, ἵνα **πιστεύσω** εἰς αὐτόν;
John 9:38 ὁ δὲ ἔφη· **πιστεύω**, κύριε· καὶ προσεκύνησεν
αὐτῷ.
John 10:25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ὑμῖν καὶ

NIV (1984)

John 7:31 Still, many in the crowd put their faith in him. They said, "When the Christ comes, will he do more miraculous signs than this man?"
John 7:38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." 39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.
John 7:48 "Has any of the rulers or of the Pharisees believed in him?
John 8:24 I told you that you would die in your sins; if you do not believe that I am [the one I claim to be], you will indeed die in your sins."
John 8:30 Even as he spoke, many put their faith in him.
John 8:31 To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples.
John 8:45 Yet because I tell the truth, you do not believe me! 46 Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me?
John 9:18 The Jews still did not believe that he had been blind and had received his sight until they sent for the man's parents.
John 9:35 Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"
John 9:36 "Who is he, sir?" the man asked. "Tell me so that I may believe in him."
John 9:38 Then the man said, "Lord, I believe," and he worshiped him.
John 10:25 Jesus answered, "I did tell you, but you do not believe. The miracles I do in my Father's name speak for me, 26 but you do not

"Believe" in John

Greek NT (tagged)

John 10:25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ὑμῖν καὶ
οὐ **πιστεύετε**· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ
πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ· 26 ἀλλὰ ὑμεῖς
οὐ **πιστεύετε**, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν
ἐμῶν.
John 10:37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ
πιστεύετέ μοι· 38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ **πιστεύητε**,
τοῖς ἔργοις **πιστεύετε**, ἵνα γνῶτε καὶ γινώσκητε ὅτι
ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.
John 10:42 καὶ πολλοὶ **ἐπίστευσαν** εἰς αὐτὸν ἐκεῖ.
John 11:15 καὶ χαίρω δι᾽ ὑμᾶς ἵνα **πιστεύσητε**, ὅτι οὐκ
ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν.
John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγώ εἰμι ἡ ἀνάστασις
καὶ ἡ ζωή· ὁ **πιστεύων** εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται,
26 καὶ πᾶς ὁ ζῶν καὶ **πιστεύων** εἰς ἐμὲ οὐ μὴ
ἀποθάνῃ εἰς τὸν αἰῶνα. **πιστεύεις** τοῦτο; 27 λέγει
αὐτῷ· ναὶ κύριε, ἐγὼ **πεπίστευκα** ὅτι σὺ εἶ ὁ χριστὸς
ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.
John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ εἶπόν σοι ὅτι ἐὰν
πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ;
John 11:42 ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ
διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα
πιστεύσωσιν ὅτι σύ με ἀπέστειλας.
John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες
πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἃ ἐποίησεν
ἐπίστευσαν εἰς αὐτόν·
John 11:48 ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες
πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι
καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.
John 12:3 Ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου

NIV (1984)

John 10:25 Jesus answered, "I did tell you, but you do not believe. The
miracles I do in my Father's name speak for me, 26 but you do not
believe because you are not my sheep.
John 10:37 Do not believe me unless I do what my Father does. 38 But if I
do it, even though you do not believe me, believe the miracles, that
you may know and understand that the Father is in me, and I in the
Father."
John 10:42 And in that place many believed in Jesus.
John 11:15 and for your sake I am glad I was not there, so that you may
believe. But let us go to him."
John 11:25 Jesus said to her, "I am the resurrection and the life. He
who believes in me will live, even though he dies; 26 and whoever
lives and believes in me will never die. Do you believe this?"
John 11:27 "Yes, Lord," she told him, "I believe that you are the Christ,
the Son of God, who was to come into the world."
John 11:40 Then Jesus said, "Did I not tell you that if you believed, you
would see the glory of God?"
John 11:42 I knew that you always hear me, but I said this for the benefit
of the people standing here, that they may believe that you sent me."
John 11:45 Therefore many of the Jews who had come to visit Mary,
and had seen what Jesus did, put their faith in him.
John 11:48 If we let him go on like this, everyone will believe in him, and
then the Romans will come and take away both our place and our
nation."

"Believe" in John

Greek NT (tagged)

John 12:3 Ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου **πιστικῆς** πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.
John 12:11 ὅτι πολλοὶ δι᾽ αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ **ἐπίστευον** εἰς τὸν Ἰησοῦν.
John 12:36 ὡς τὸ φῶς ἔχετε, **πιστεύετε** εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ᾽ αὐτῶν.
John 12:37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ **ἐπίστευον** εἰς αὐτόν, 38 ἵνα ὁ λόγος Ἠσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπεν·
*κύριε, τίς **ἐπίστευσεν** τῇ ἀκοῇ ἡμῶν;*
καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;
39 διὰ τοῦτο οὐκ ἠδύναντο **πιστεύειν**, ὅτι πάλιν εἶπεν Ἠσαΐας·
John 12:42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ **ἐπίστευσαν** εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται·
John 12:44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· ὁ **πιστεύων** εἰς ἐμὲ οὐ **πιστεύει** εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,
John 12:46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ **πιστεύων** εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.
John 13:19 ἀπ᾽ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα **πιστεύσητε** ὅταν γένηται ὅτι ἐγώ εἰμι.
John 14:1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία·

NIV (1984)

John 12:3 Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.
John 12:11 for on account of him many of the Jews were going over to Jesus and putting their faith in him.
John 12:36 Put your trust in the light while you have it, so that you may become sons of light." When he had finished speaking, Jesus left and hid himself from them.
John 12:37 Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him. 38 This was to fulfill the word of Isaiah the prophet:
"Lord, who has believed our message
and to whom has the arm of the Lord been revealed?"
John 12:39 For this reason they could not believe, because, as Isaiah says elsewhere:
John 12:42 Yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not confess their faith for fear they would be put out of the synagogue;
John 12:44 Then Jesus cried out, "When a man believes in me, he does not believe in me only, but in the one who sent me.
John 12:46 I have come into the world as a light, so that no one who believes in me should stay in darkness.
John 13:19 "I am telling you now before it happens, so that when it does happen you will believe that I am He.

"Believe" in John

Greek NT (tagged)

John 14:10 οὐ **πιστεύεις** ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ᾽ ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. 11 **πιστεύετέ** μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ **πιστεύετε**.

John 14:12 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ **πιστεύων** εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·

John 14:29 καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται **πιστεύσητε**.

John 16:9 περὶ ἁμαρτίας μέν, ὅτι οὐ **πιστεύουσιν** εἰς ἐμέ·

John 16:27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ **πεπιστεύκατε** ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον.

John 16:30 νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ **πιστεύομεν** ὅτι ἀπὸ θεοῦ ἐξῆλθες. 31 ἀπεκρίθη αὐτοῖς Ἰησοῦς· ἄρτι **πιστεύετε**;

John 17:8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ **ἐπίστευσαν** ὅτι σύ με ἀπέστειλας.

John 17:20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν **πιστευόντων** διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, 21 ἵνα πάντες ἓν ὦσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος **πιστεύῃ** ὅτι σύ με

NIV (1984)

John 14:10 Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. 11 Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves. 12 I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

John 14:29 I have told you now before it happens, so that when it does happen you will believe.

John 16:9 in regard to sin, because men do not believe in me;

John 16:27 No, the Father himself loves you because you have loved me and have believed that I came from God.

John 16:30 Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God."

John 16:31 "You believe at last!" Jesus answered.

John 17:8 For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me.

John 17:20 "My prayer is not for them alone. I pray also for those who will believe in me through their message, 21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

John 19:35 The man who saw it has given testimony, and his testimony is

"Believe" in John

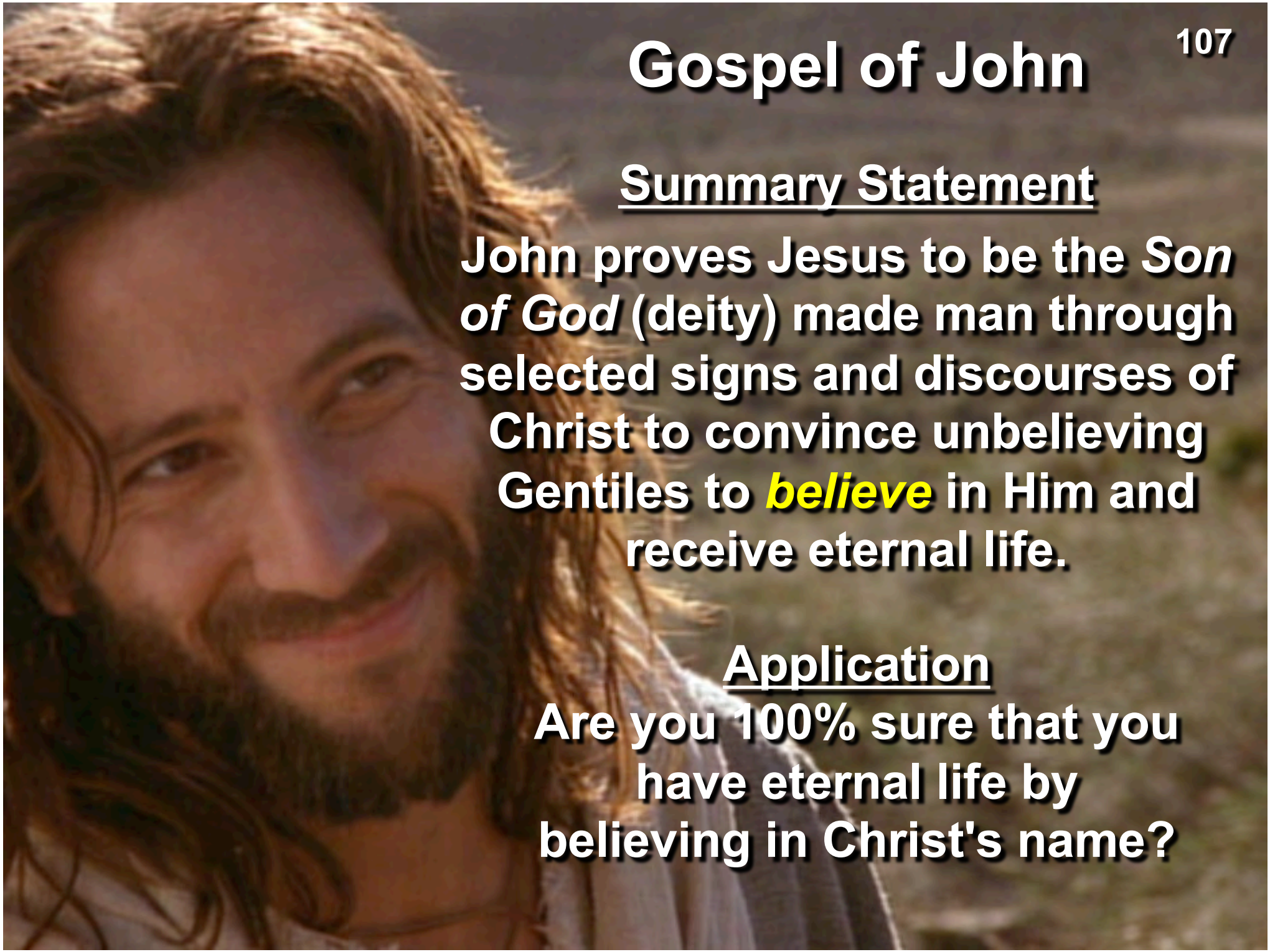
Greek NT (tagged)

John 19:35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς **πιστεύ[σ]ητε**.
John 20:8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον καὶ εἶδεν καὶ **ἐπίστευσεν**·
John 20:25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἑωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ **πιστεύσω**.
John 20:27 εἶτα λέγει τῷ Θωμᾷ· φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου **ἄπιστος** ἀλλὰ **πιστός**.
John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι ἑώρακάς με **πεπίστευκας**; μακάριοι οἱ μὴ ἰδόντες καὶ **πιστεύσαντες**.
John 20:31 ταῦτα δὲ γέγραπται ἵνα **πιστεύ[σ]ητε** ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα **πιστεύοντες** ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

NIV (1984)

John 19:35 The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.
John 20:8 Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed.
John 20:25 So the other disciples told him, "We have seen the Lord!"
But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."
John 20:27 Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."
John 20:29 Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."
John 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.

Gospel of John



Summary Statement

John proves Jesus to be the *Son of God* (deity) made man through selected signs and discourses of Christ to convince unbelieving Gentiles to *believe* in Him and receive eternal life.

Application

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

Distinguishing Terms

	Eternal Security	Assurance of Salvation
Basic Meaning	Being saved from the penalty of sin forever (once saved, always saved)	Knowing that we are saved from the penalty of sin forever
Definition	"The work of God which guarantees that the gift of salvation, once received, is forever and cannot be lost" (Ryrie, *Basic Theology*, 328)	"The realization of the truth of eternal security or perseverance" (Ryrie, *Basic Theology*, 328)

Distinguishing Terms

	Eternal Security	Assurance of Salvation
Spirit's Ministry	Sealing (Eph 1:13-14)	Assuring (Rom 8:15-17)
Believer's…	Position as child of God (Rom 8:16b)	Practice or confidence (Rom 8:16a)
Recipients	All Christians possess	Some Christians doubt
Permanence	Can't be lost (John 6:39-40; 10:27-29; Rom 8:30, 38-39; Heb 7:25)	Can be lost (for this reason John wrote 1 John 5:11-13)
Songs	"I Know Whom I Have Believed" "In Christ Alone" "The Solid Rock"	"Blessed Assurance" "Now I Belong to Jesus"

External Evidence

The early church tradition unanimously agreed that the author for the fourth Gospel was John, the son of Zebedee, brother of James, and disciple of Christ.

(1) Irenaeus was the earliest witness to Johannine authorship
(2) Theophilus of Antioch
(3) Tertullian
(4) Clement of Alexandria
(5) Origen

Despite this evidence, scholars have proposed four other unlikely and even impossible "Johns":
(1) John the Baptist,
(2) John the father of Peter,
(3) John Mark, and
(4) John of the Sanhedrin.

Internal Evidence

The Gospel does not specifically name its author, but evidence in the book points to John the Apostle:

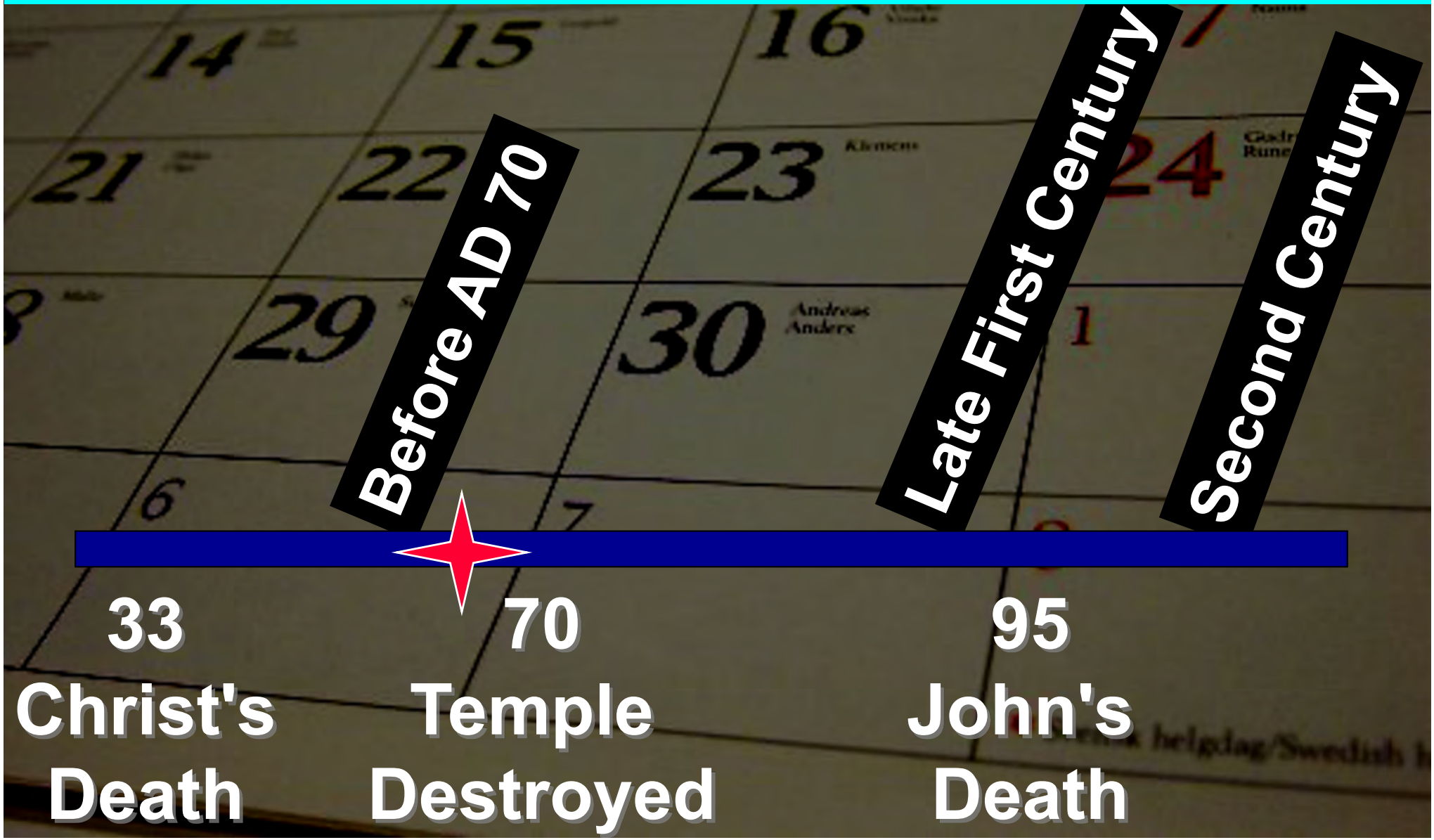
- The author was obviously a Jew due to his knowledge of the Old Testament

- He was also well acquainted with Israel and the temple since the gospel has many temple descriptions

- The writer witnessed Christ's glory but this was revealed only to Peter, James, & John at the Transfiguration. 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.

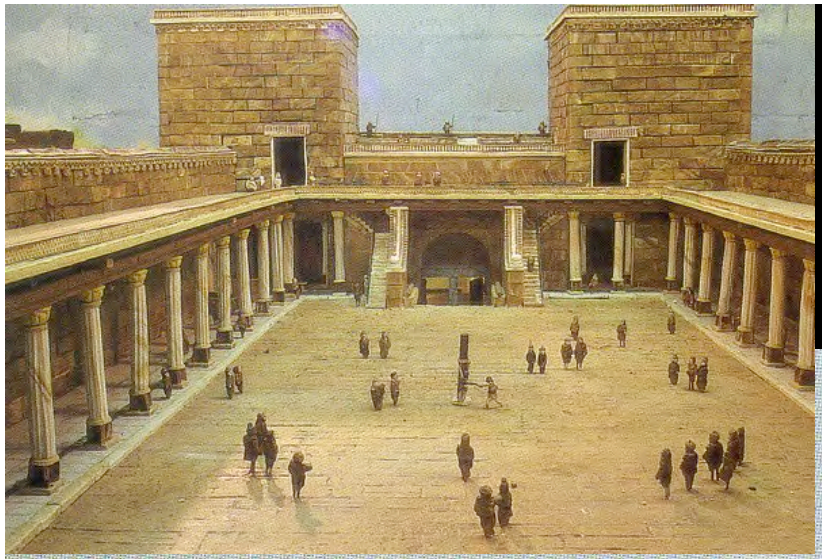
Date Options

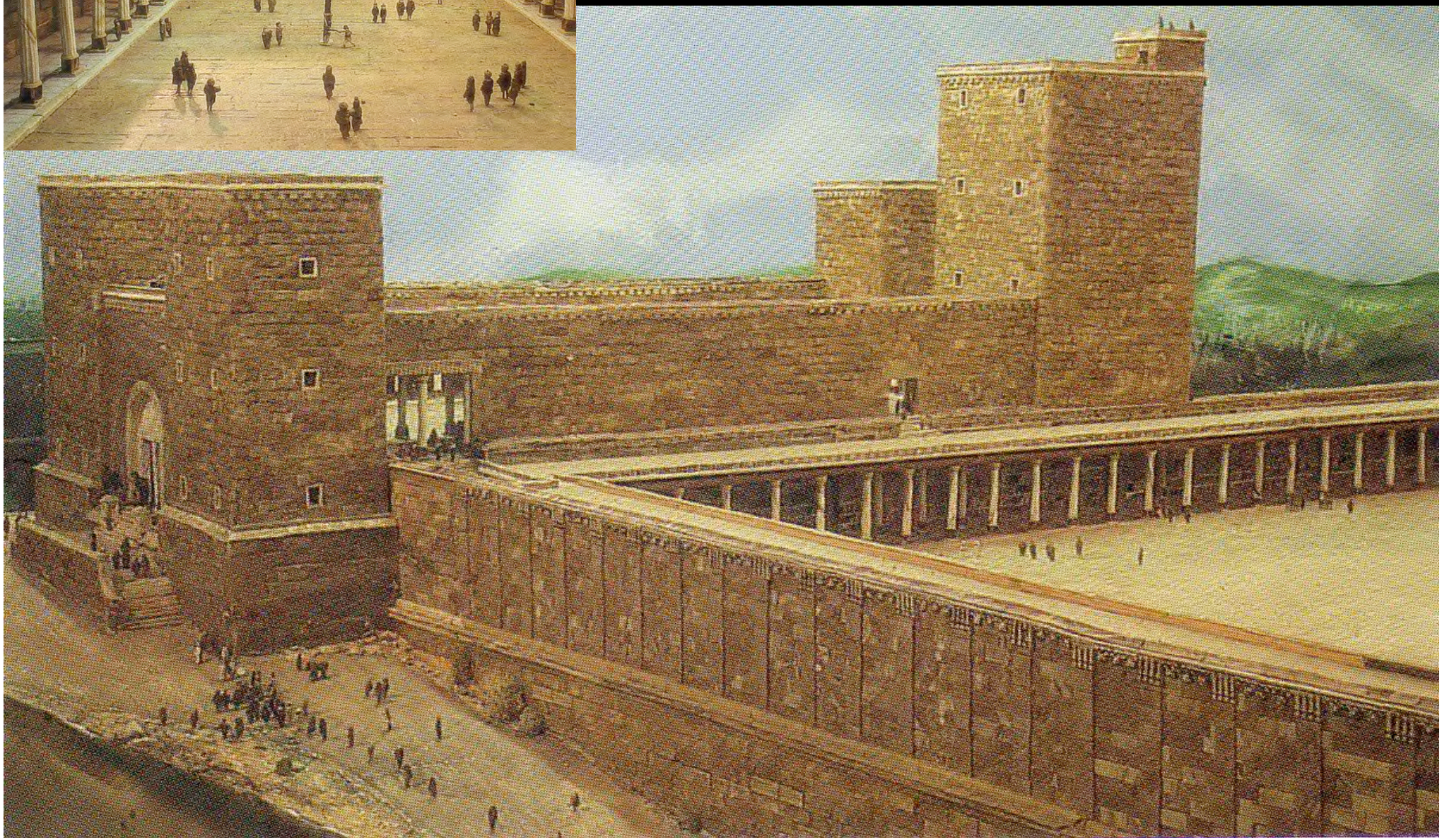
Authorship is easier to determine than when John wrote.
Three periods have been proposed for the date of the Gospel:

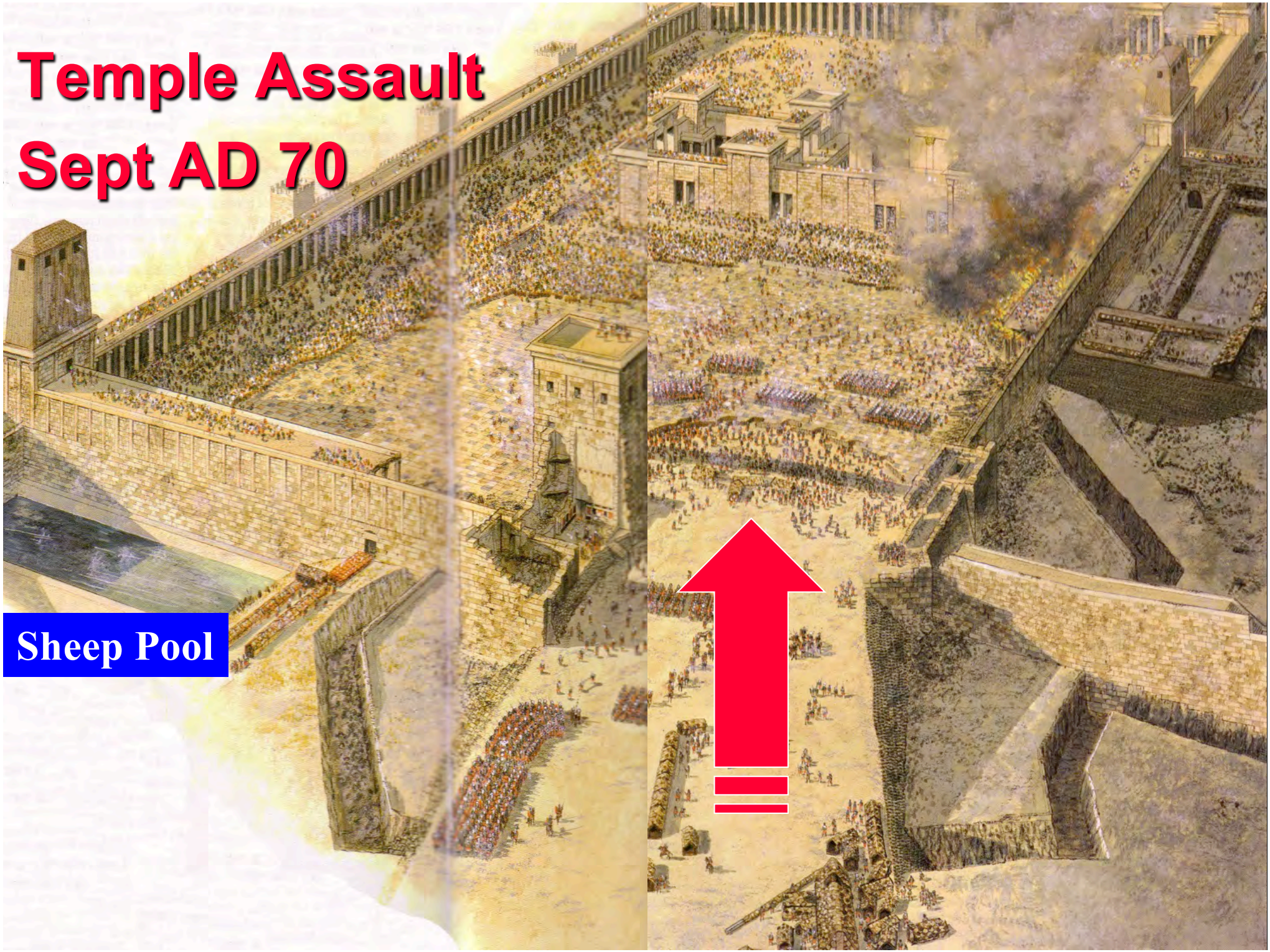


The Temple Stood Until AD 70

Antonia Fortress

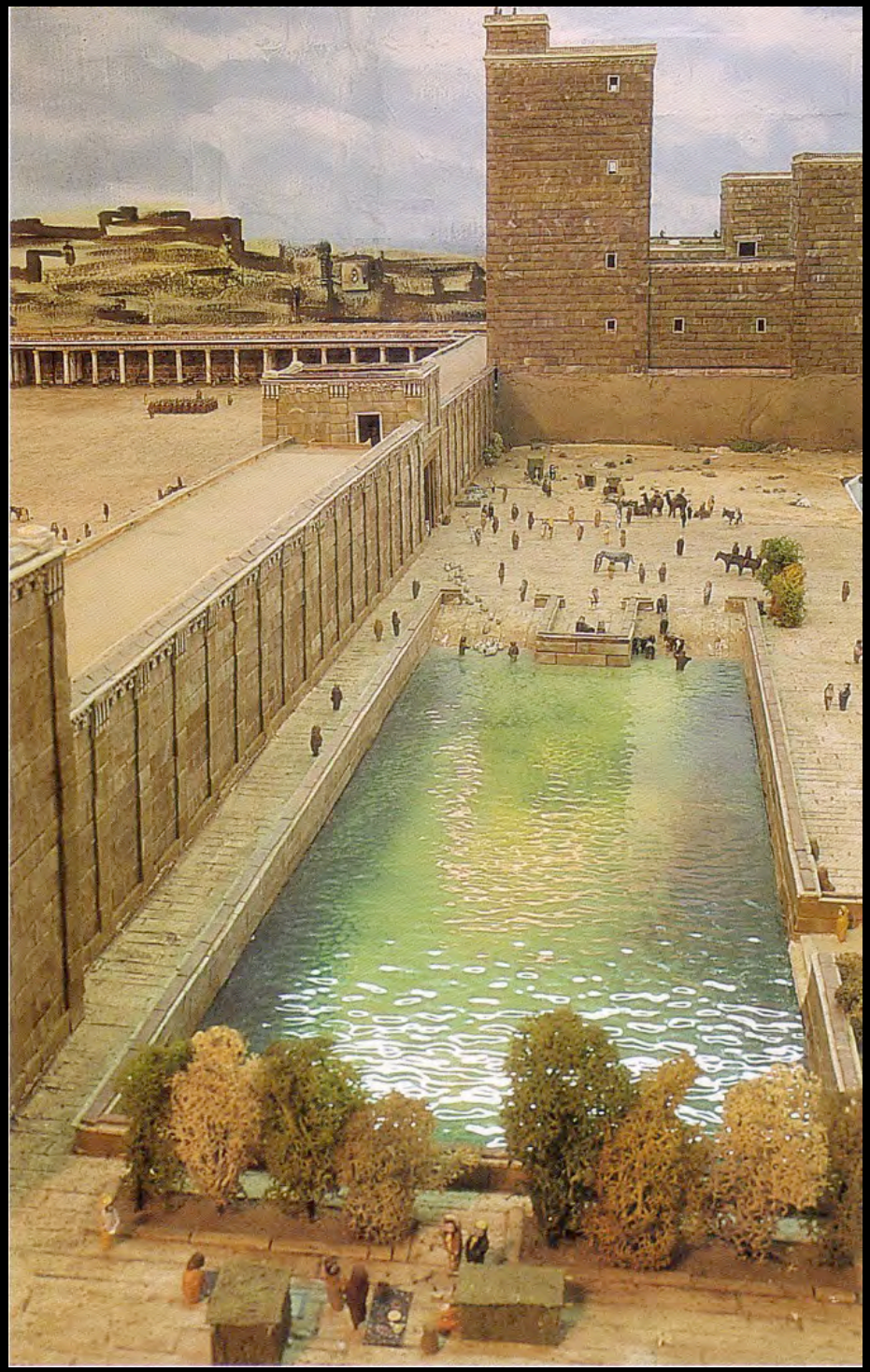





Temple Assault
Sept AD 70
Sheep Pool

The Pool of Israel

(Sheep Pool south of Pool of Bethesda)



Pool of Bethesda

"Now there is in Jerusalem near the Sheep Gate a pool… called Bethesda…"

John 5:2

Pool of Bethesda

"Now there is in Jerusalem near the Sheep Gate a pool… called Bethesda…"

John 5:2

Pool of Bethesda Ruins

Occasion

John's stated purpose is for evangelism: to prove that Jesus was the Messiah and Son of God so that nonbelievers might be convinced of His deity through the signs recorded in the Gospel and believe in Him for salvation (John 20:31)

Signs in John's Gospel

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

Seven pre-cross signs are recorded:

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 (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 (6:16-24)
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:

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

Therefore, the total miracles in John equals nine signs.

Overview of John's Gospel

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, AD 33
Ephesus (AD 65-69)					

Synthesis

1:1-18 Prologue: Deity

1:19–12:50 *Public* Revelation through 7 Signs and 8 Discourses

13–17 *Private* Preparation of Disciples

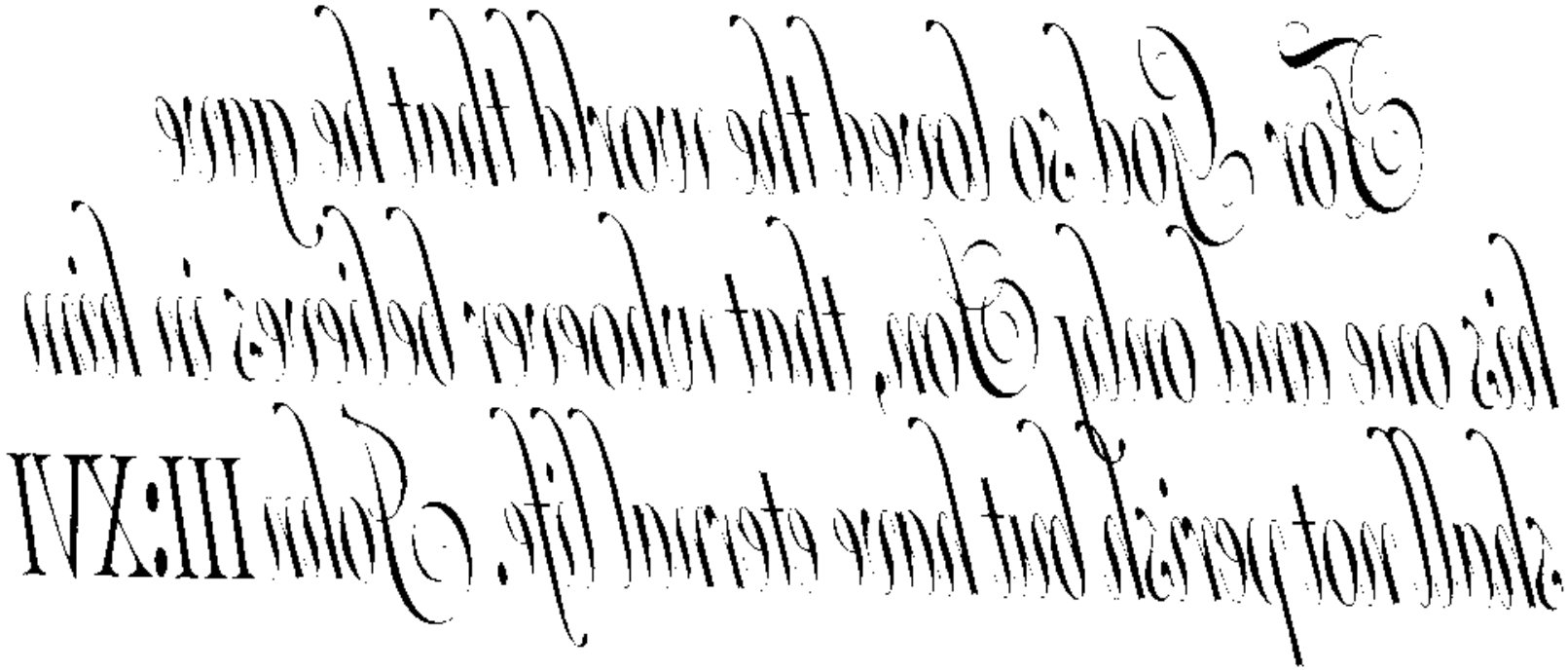
18–20 *Public* Passion/Resurrection

21 *Private* Epilogue: Adequacy

Our Priorities

The Message of John

Do you <u>believe</u> in Jesus Christ?



For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

John 3:16

Priorities for This Next Year

Will you grow in <u>prayer</u> with the rest of us this year?

Will you grow in <u>God's Word</u> by daily reading?

JOHN: UNIQUE ELEMENTS

1. Simplicity of vocabulary
2. Parallelisms
3. Repetition
4. Contrasts
5. Explanatory Statements
6. Preface
7. Allegories

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JOHN: UNIQUE ELEMENTS

- First few days with disciples
- Upper Room Discourse
- Ministry centered in Judea—not Galilee as in Synoptics
- Three Passovers (John 2:13; 6:4; 11:55) imply three-year ministry—not one year implied in the Synoptics

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The Duration of Christ's Ministry

Autumn AD 29 – 3 April AD 33 (3.5 Years)

John alone notes three Passovers

Commencement of Christ's Ministry	Passover #1 April 7, AD 30	Passover #2	Passover #3 April 25, AD 32	Passover #4 April 3, AD 33
Autumn AD 29	John 2:13, 23	Unstated by John Mark 2:23-28 Luke 6:1-5 Matthew 12:1-8	John 6:4	John 11:55–12:1

Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Zondervan, 1977), 114

JOHN: UNIQUE ELEMENTS

- Jesus teaches mostly about Himself rather than giving parables to the multitudes
- Cleansing of the temple at the beginning of His ministry while the Synoptics place it at the close (two cleansings)

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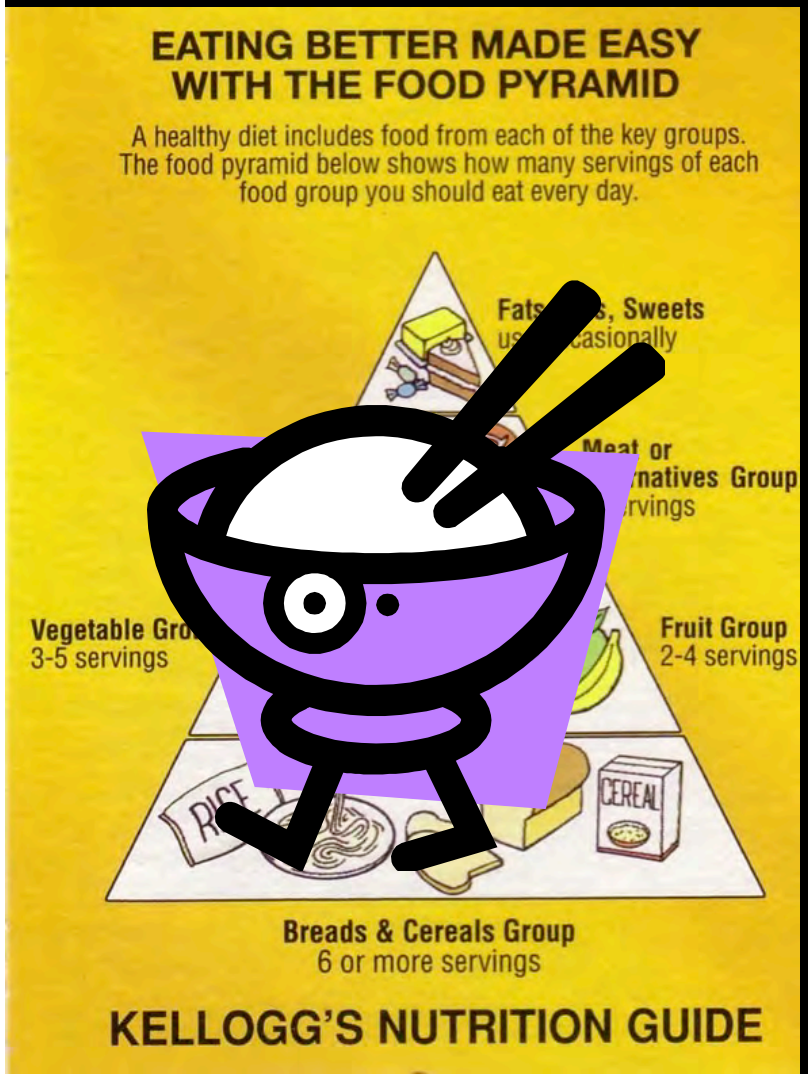
Characteristics

Christ's words are prominent. John records great discourses, such as the traditionally noted eight great "I am" statements:

"I am the bread of life" (6:35)



Purpose

Evangelistic

Edification

Combination

Apologetic

Supplemental

Our Problem: Evil

The Chinese pictograph for "evil" reflects Genesis 3. It has the green symbol for "garden" placed under a "great expanse" in blue. In the garden are two trees in black and a child is playing there. Right next to this child is a small mark that stands for "whisperer."

"Hour" in John's Gospel

NASB Occurrences (Greek are all *hora* except 7:6, 8):

2:4 "My **hour** has not yet come"
7:6 "My **time** (Gr. *kairos*) is not yet here"
7:8 "My **time** (Gr. *kairos*) has not yet fully come"
7:30 "His **hour** had not yet come"
8:20 "His **hour** had not yet come"
12:23 "The **hour** has come for the Son of Man to be glorified"
12:27 "Shall I say, 'Father, save Me from this **hour**'? But for this purpose I came to this **hour**."
13:1 "Now before the Feast of the Passover, Jesus knowing that His **hour** had come that He would depart out of this world to the Father..."
17:1 "Father, the **hour** has come; glorify Your Son, that the Son may glorify You."

THAT YOU MAY BELIEVE

THE GOSPEL ACCORDING TO JOHN

Be Believing

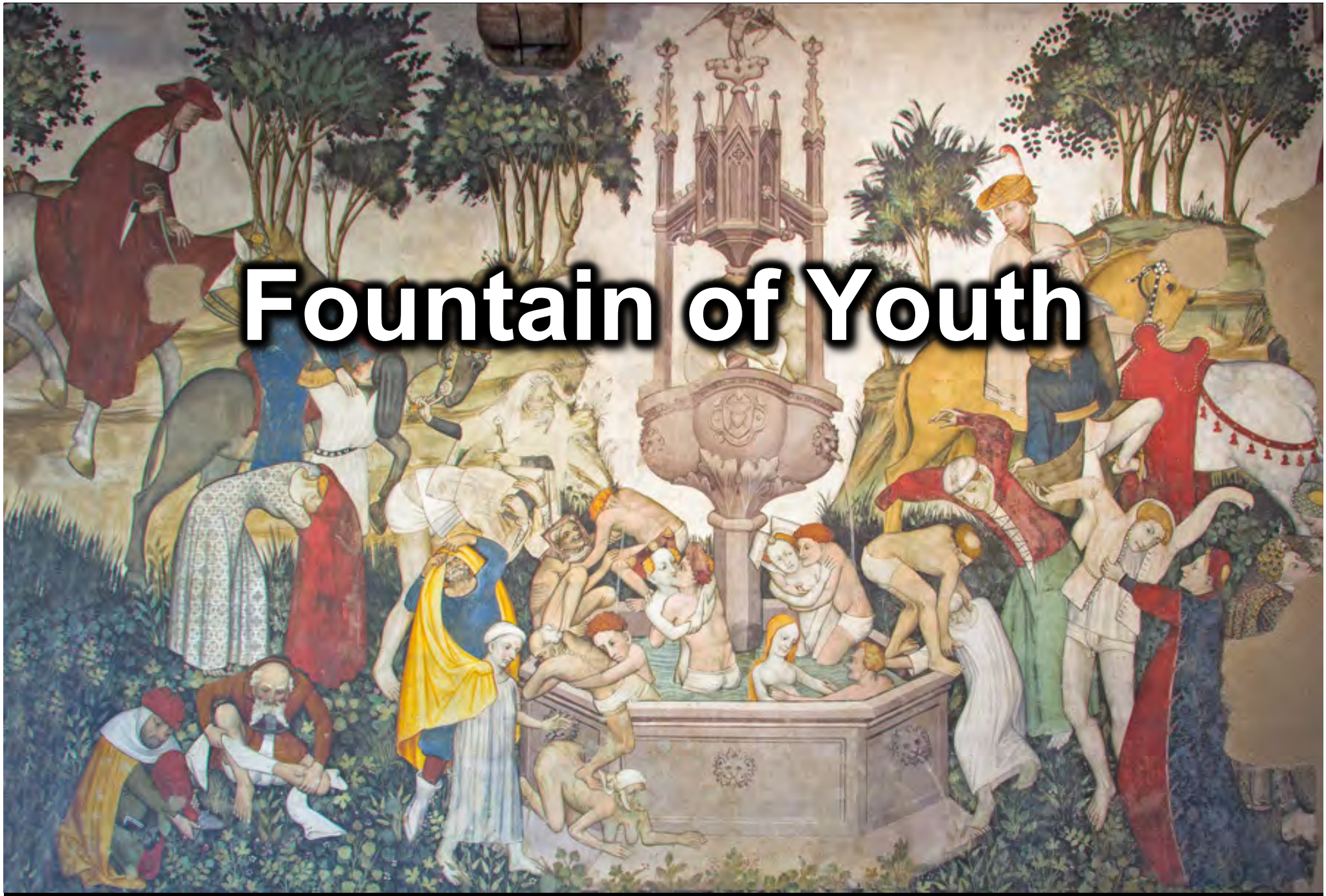
Dr. Rick Griffith • Crossroads International Church Singapore

BibleStudyDownloads.org

What is eternal life?

John

Fountain of Youth


Fountain of Youth

In his quest for longevity, five hundred years ago, Spanish explorer Ponce de León, drank his way around the Florida coast to find the legendary fountain of youth.

Cryonics (Body Freezing)

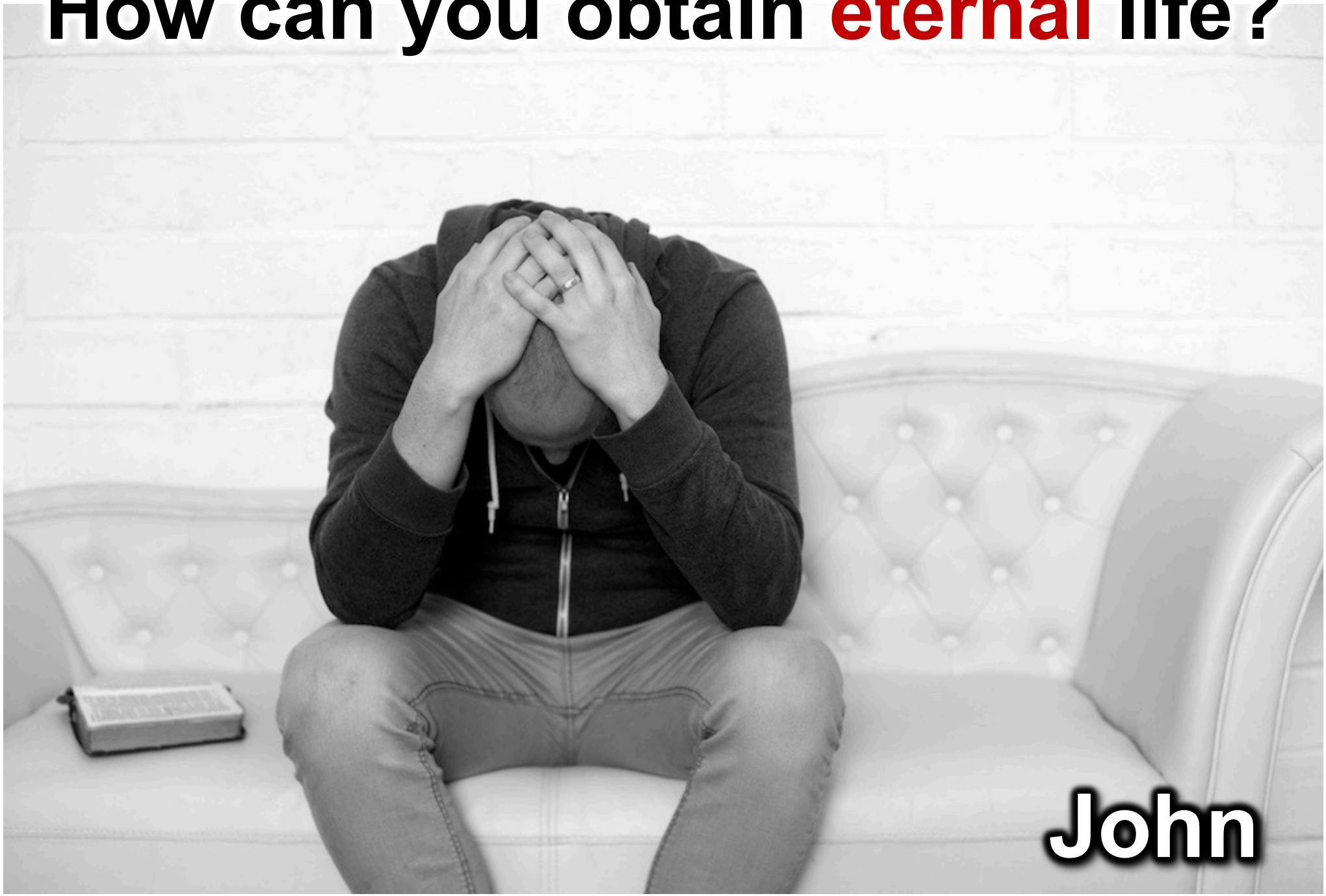
Cryonics (Body Freezing)

“God has put eternity in their hearts”

Do you have Eternal Life?

WHAT DO YOU
believe
?
LOVE
PURPOSE
HOPE
bliss
NOW
kindness
soul
abundance
SEEK
faith
forgive
create
guidance
growth
CHANGE
JOY
oneness
give
divine
gratitude
blessings
spirit
family
thank you
healing

How can you obtain eternal life?



NT Overview (History)

38
124
39-41

"To the remotest part of the earth" (Acts 1:8)

Acts 9 13 14 15 16 18 21 27 28

Summer 35-37 — Damascus Antioch

Apr 48-Sep 49 — 1 — Galatia

Fall 49 — The Council

Apr 50-Sep 52 — 2 — Aegean

Spr 53-May 57 — 3 — Asia

May 57-Aug 59 — Trials

Feb 60-Mar 62 — 1 — Rome

Spr 62-Fall 67 — 4 — Spain

Aut 67-Spr 68 — 2 — Rome

Spring 68 — Expansion of Church

35 48 49 50 52 53 57 60 62 67 68 95

Matt | Luke | Acts | Mark | John

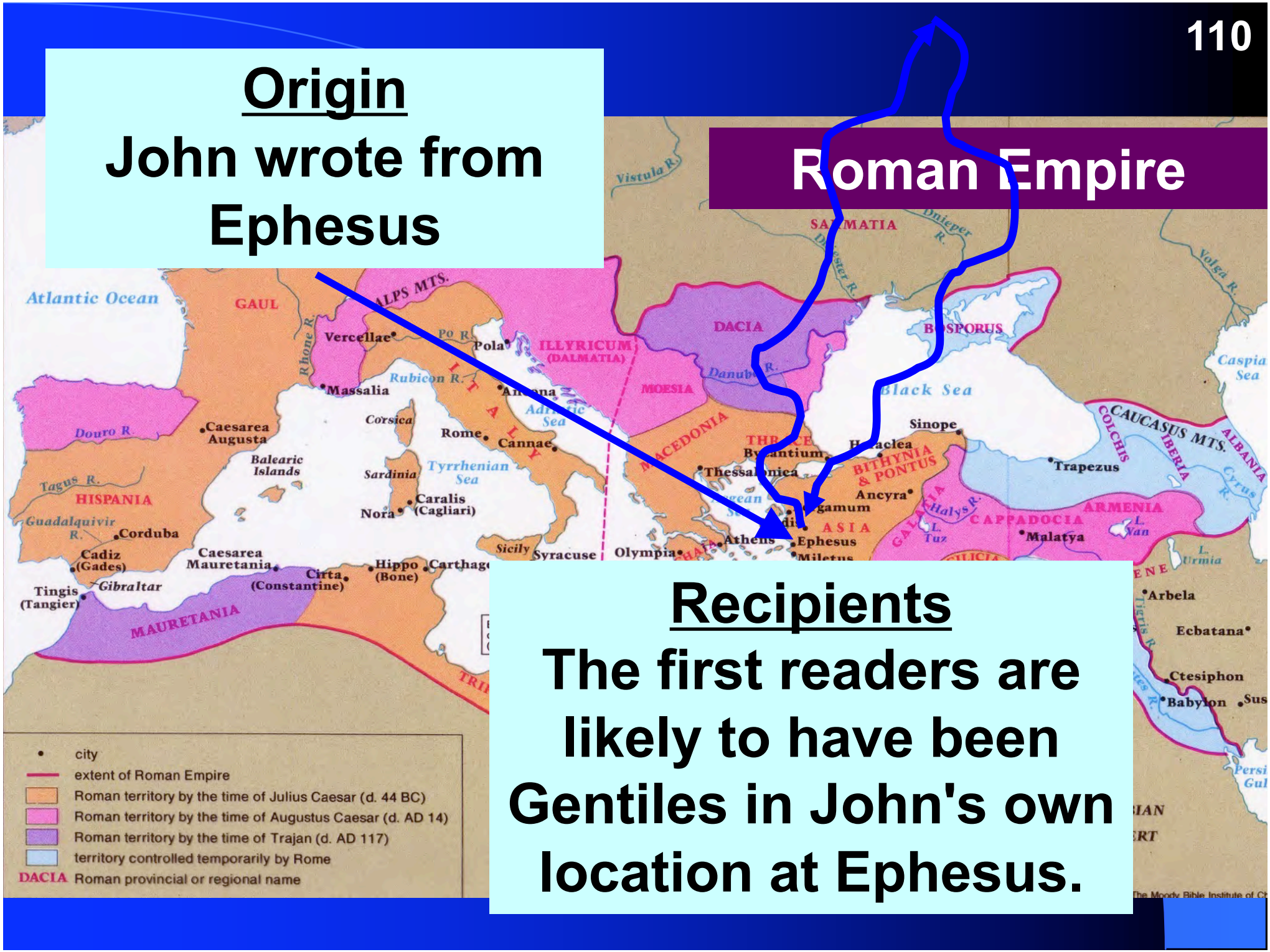
Gospels & Acts

1234 Journeys

Rome Imprisonments

Origin

John wrote from Ephesus



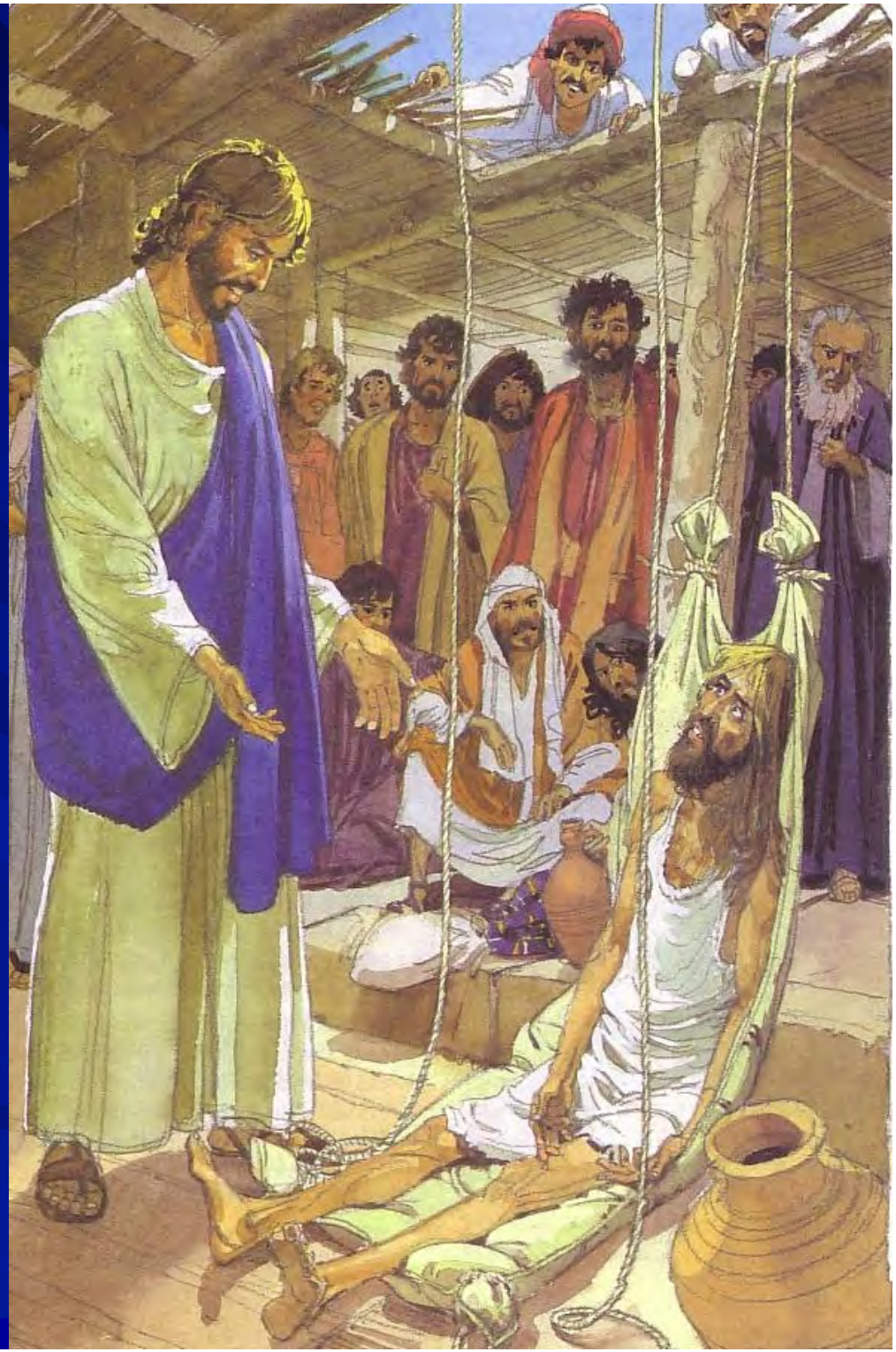
Recipients

The first readers are likely to have been Gentiles in John's own location at Ephesus.

24 hour
CCTV
in operation
Site Office
Danger
Construction
site
Keep out
Face protection
must be worn
when welding
SITE SAFETY
Construction work in progress.
Safety helmets must be worn
All visitors must report to the site office.
Warning
Hazardous
area
First aid
Signs are Vital to Life
Disabled
Parking Only
Fire action
Fire
exit

God's Love

- Shown in Signs



Signs in John's Gospel

Signs unique to John's Gospel in yellow (6 of the 9 miracles)

WATER TO WINE 2:1-11

HEALING OFFICIAL'S SON 4:46-54

HEALING PARALYTIC 5:1-18

FEEDING 5000 6:1-15

WALKING ON WATER 6:16-24

HEALING BLIND MAN 9:1-7

RAISING LAZARUS 11:1-45

CHRIST'S RESURRECTION 20:1-31

FISH CATCH 21:1-3

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" (20:30-31).

John

Key Word for John

Theme

Deity Made Man for Eternal Life

John

Overview of John's Gospel

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, AD 33
Ephesus (AD 65-69)					

12 "I AM" STATEMENTS IN JOHN

1. "I am [the Messiah]" (4:26)
2. "I am! Don't be afraid" (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 sheep]" (10:7)
7. "I am the good shepherd" (10:11, 14)
8. "I am the resurrection and the life" (11:25)
9. “I am [he]” (13:19)
10. "I am the way, the truth, and the life" (14:6)
11. "I am the true vine" (15:1)
12. "He said to them, 'I Am [he]'" (18:5, 6, 8)

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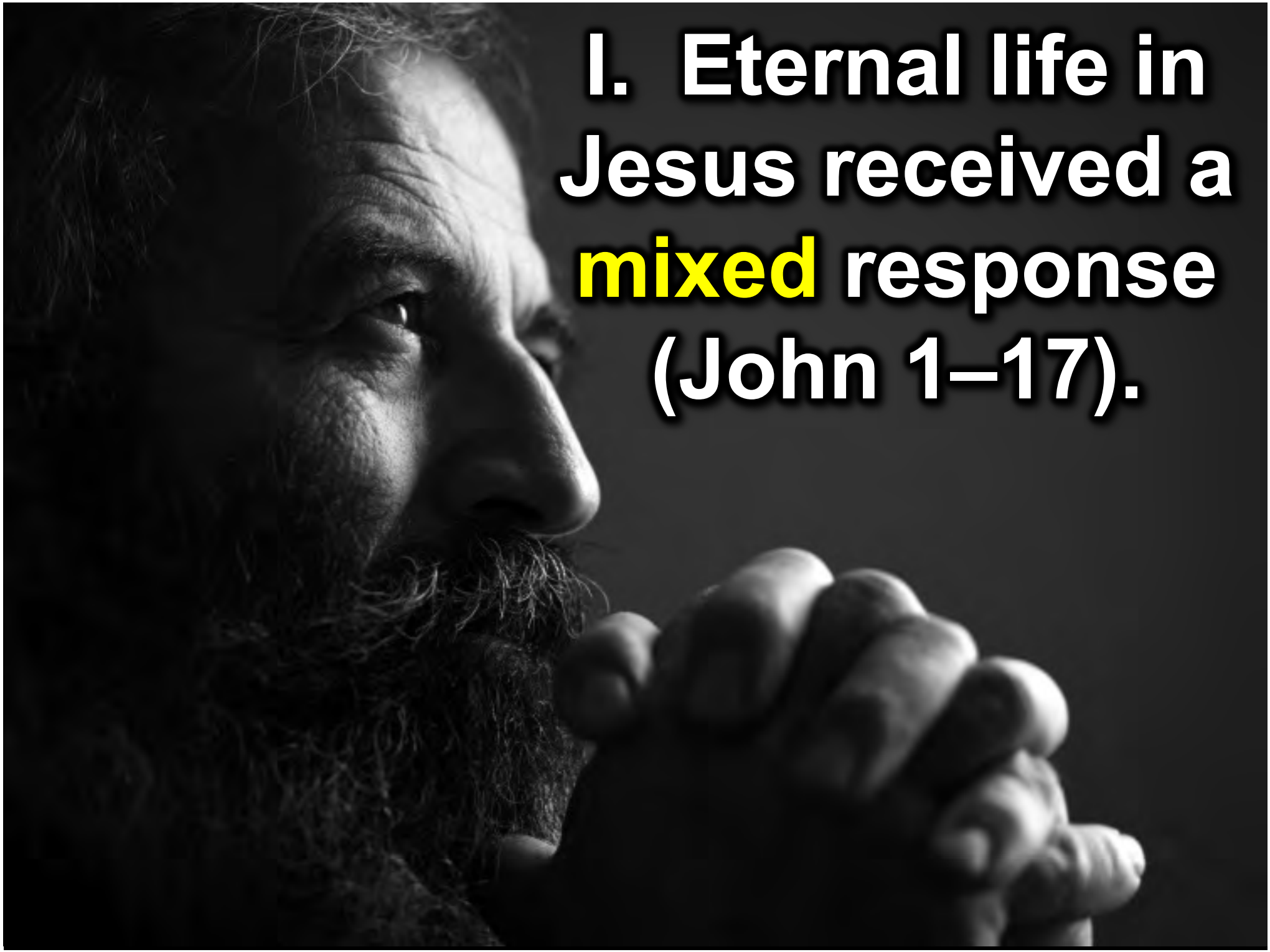


I. Eternal life in Jesus received a mixed response (John 1–17).

II. Eternal life comes by **believing** that Jesus died and rose for you (John 18–21).

John said eternal life comes by trusting Jesus as God made man (1:1-18).

John 1

Jesus is God

John 1:1-14 (NIV)

Leader

1 In the beginning was the Word, and the
Word was with God, and the Word was God.
2 He was with God in the beginning.

Congregation

3 Through him all things were made; without
him nothing was made that has been made.
4 In him was life, and that life was the light of
all mankind.

Leader

5 The light shines in the darkness, and the darkness has not overcome it.

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

7 He came as a witness to testify concerning that light, so that through him all might believe.

Congregation

8 He himself was not the light; he came only as a witness to the light.
9 The true light that gives light to everyone was coming into the world.

Leader

10 He was in the world, and though the world was made through him, the world did not recognize him.

Congregation

11 He came to that which was his own, but
his own did not receive him.
12 Yet to all who did receive him, to those
who believed in his name, he gave the right
to become children of God—

Leader

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

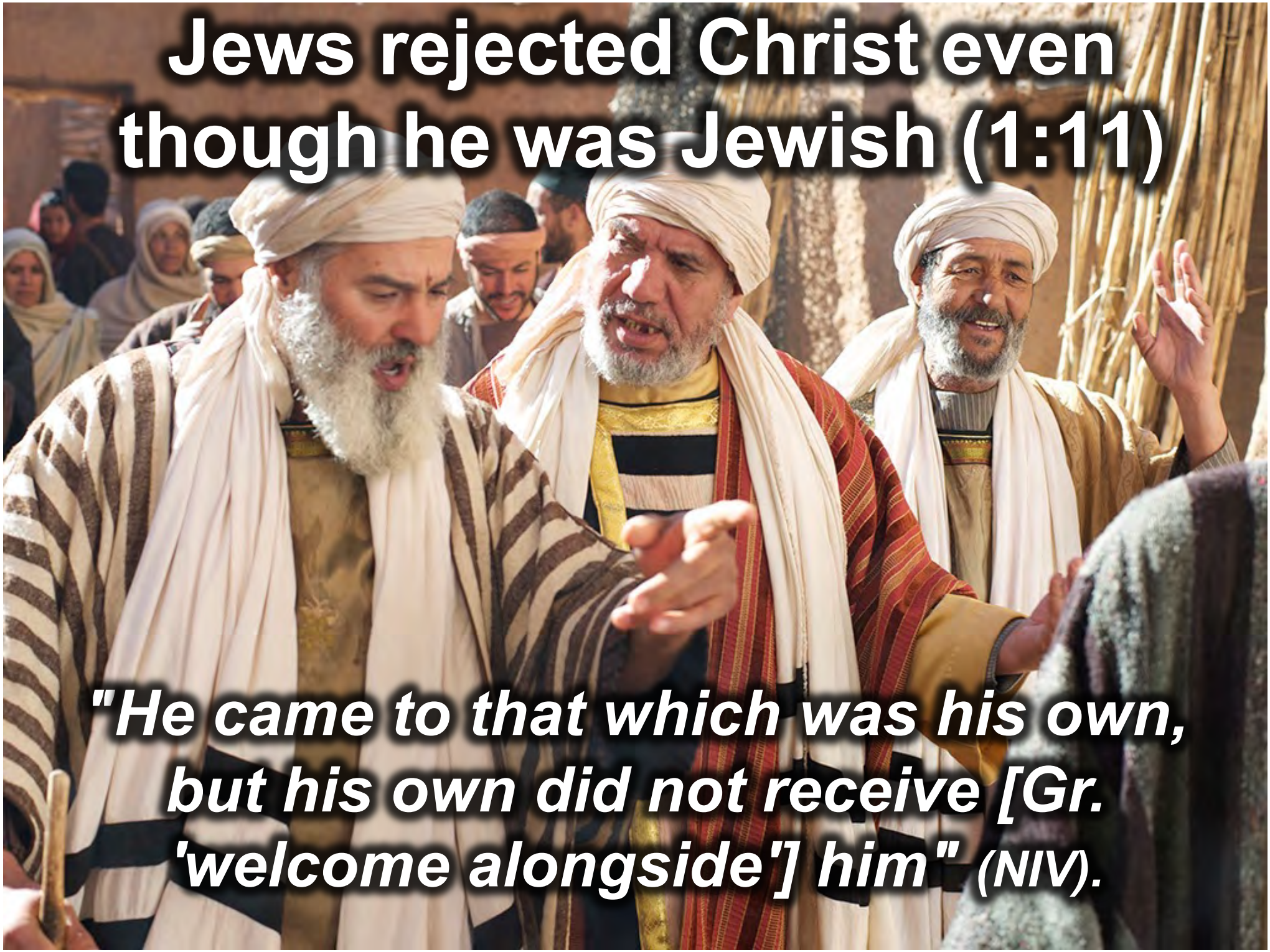
Congregation

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

Jesus has always been God

**"In the beginning
was the Word,
and the Word was with God,
and the Word was God"**

(John 1:1)

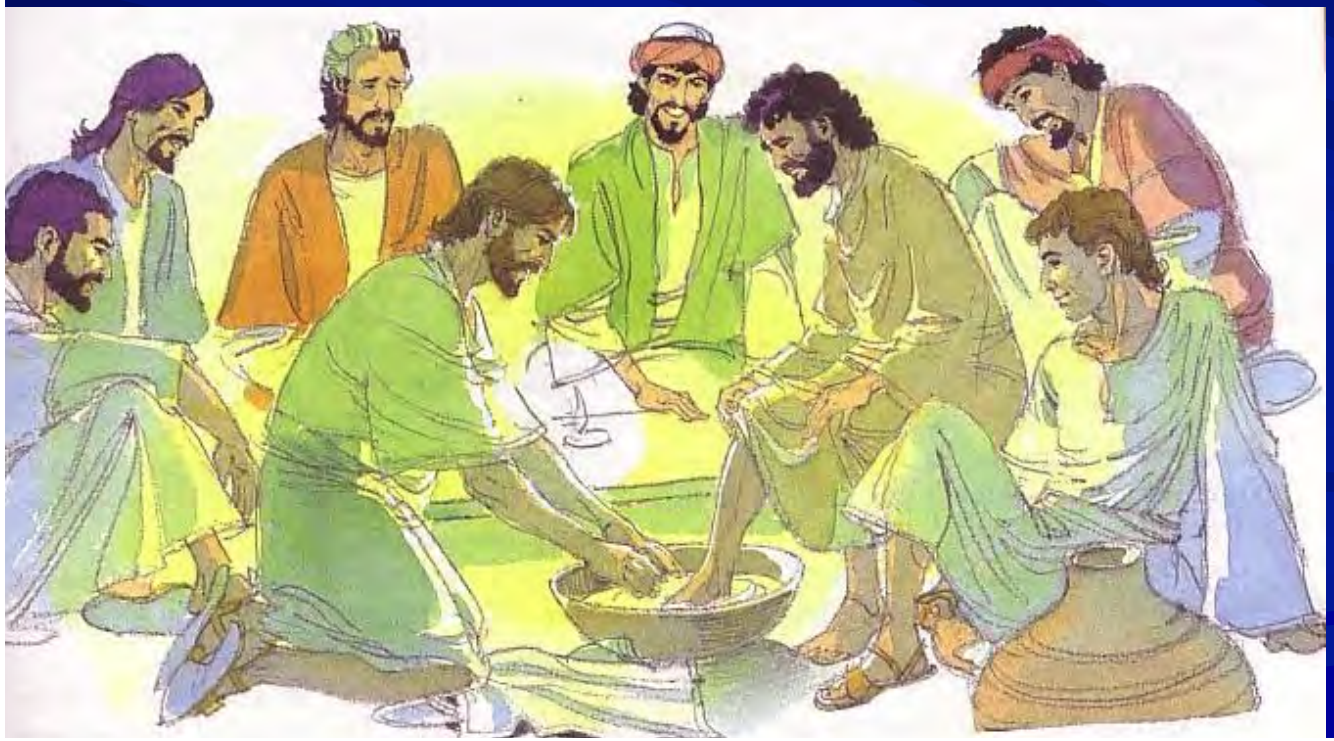

Jews rejected Christ even though he was Jewish (1:11)
"He came to that which was his own, but his own did not receive [Gr. 'welcome alongside'] him" (NIV).

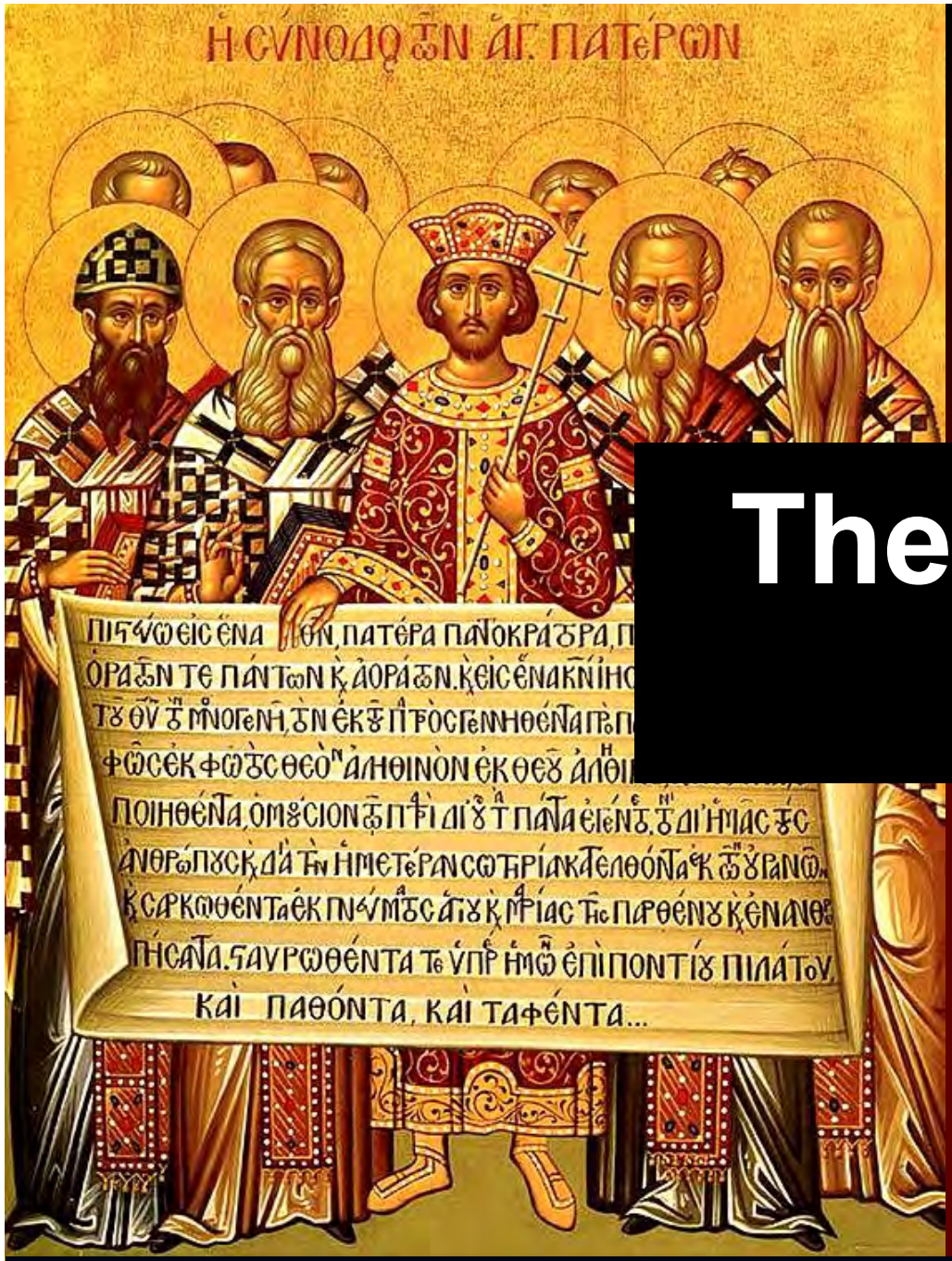
You become a child of God by believing that Jesus is God:

"But to all who believed him and accepted him, he gave the right to become children of God"
(John 1:12 NLT)

God became man in Jesus

- "So the Word became human and lived here on earth among us. He was full of unfailing love and faithfulness. And we have seen his glory, the glory of the only Son of the Father" (John 1:14 NLT)

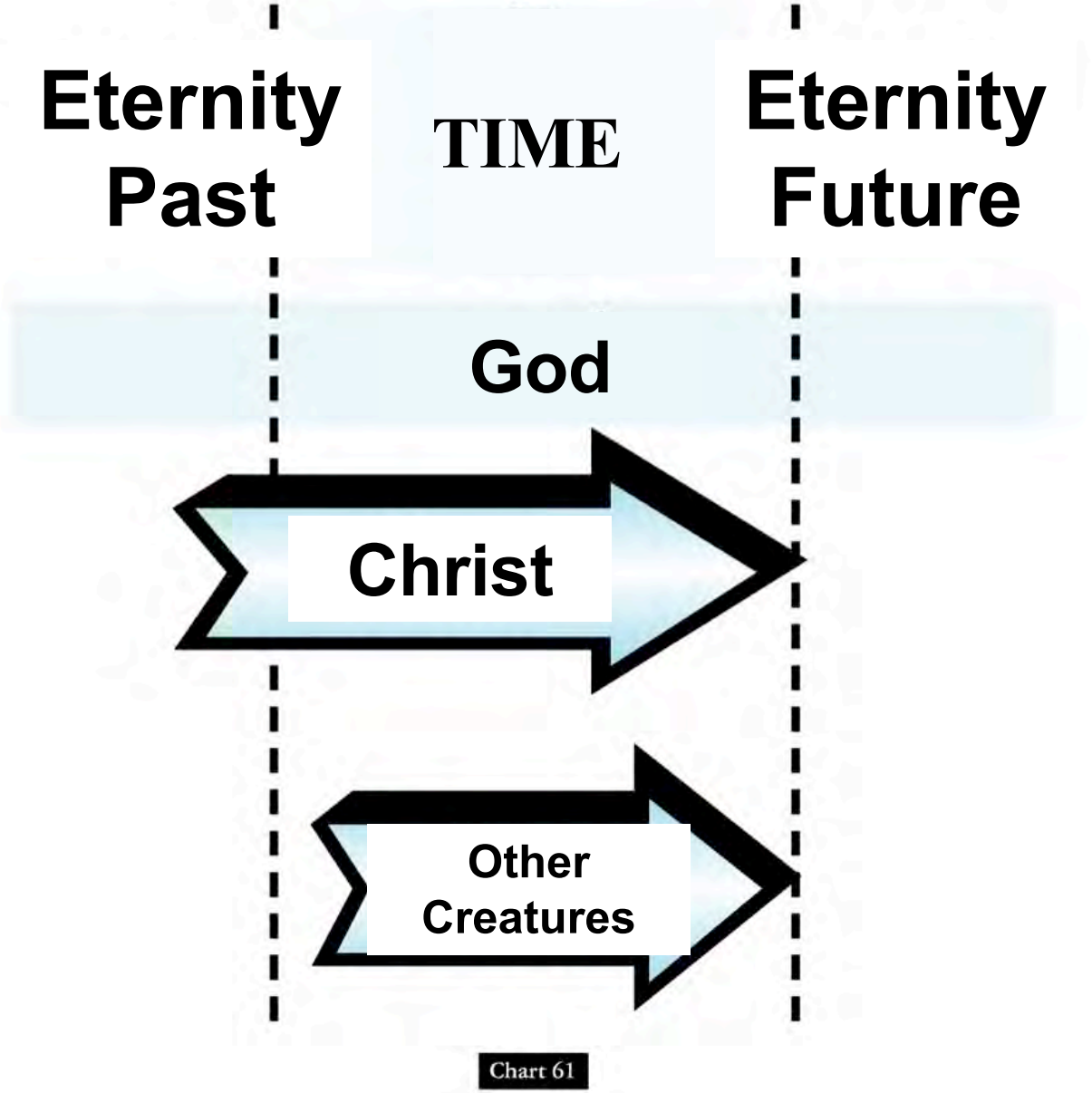




The Nicene Creed (AD 325)

Dr. Rick Griffith, Crossroads International Church Singapore
CICFamily.com & BibleStudyDownloads.org

Teachings of the Heretic Arius



John D. Hannah, *Charts of Ancient & Medieval Church History* (Grand Rapids: Zondervan, 2001)

Alexander versus the Heretic Arius

Alexander:
Bishop of Alexandria

Father

Son

Creation

Arius:
Presbyter under Alexander

Father

Son

Creation

Chart 62

John D. Hannah, *Charts of Ancient & Medieval Church History* (Grand Rapids: Zondervan, 2001)

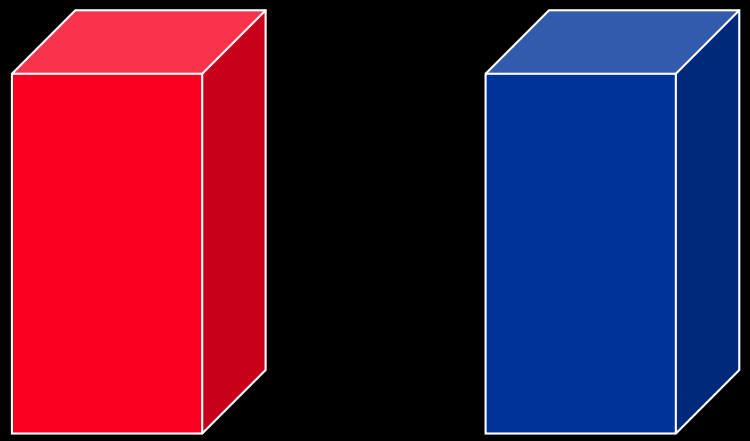
What About Nicea (AD 325)?

Bishops throughout the Eastern Empire gathered & excommunicated Arius of Alexandria

The Atlas of the Bible and the History of Christianity, ed. Tim Dowley (London: Three's Company, 1997), 77

What About Nicaea?

Fiction



Arians: "Jesus Not God"

Orthodox: "Jesus is God"

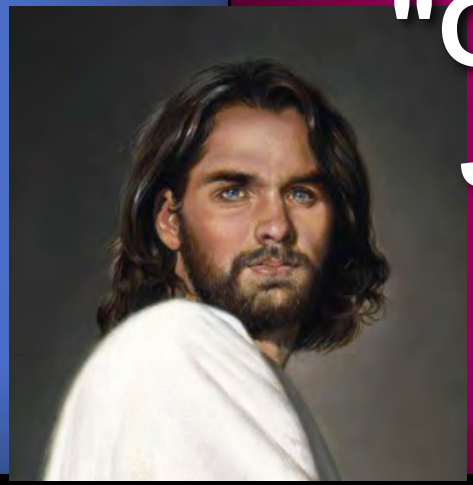
Fact

Arians: "Jesus Not God"

Orthodox: "Jesus is God"

AD 325
Council of Nicaea

Paul:
"Christ, who is God over all"
Rom. 9:5



Peter:
"God and Savior Jesus Christ"
2 Pet. 1:1

1st century belief in Deity

The Father:
"About the Son He says, 'Your throne, O God…'" Heb. 1:8

Jesus:
"I and the Father are one"
John 10:30

Belief in Christ's Deity Before Nicaea

Ignatius: "God Himself was manifest in human form" (AD 105)

Clement: "It is fitting that you should think of Jesus Christ as of God" (AD 150)

Irenaeus: "He is God, for the name Emmanuel indicates this" (AD 180)

Tertullian: "… Christ our God" (AD 200)

Origen: "No one should be offended that the Savior is also God" (AD 225)

Lactantius: "We believe Him to be God" (AD 304)

Bercot, 93-100 in Garlow & Jones, 94

The Nicene Creed (AD 325)

We believe in one God,
the Father All Governing,
Creator of all things
visible and invisible;

And in one Lord Jesus Christ,
the Son of God,
Light from Light,
true God from true God

The Nicene Creed (AD 325)

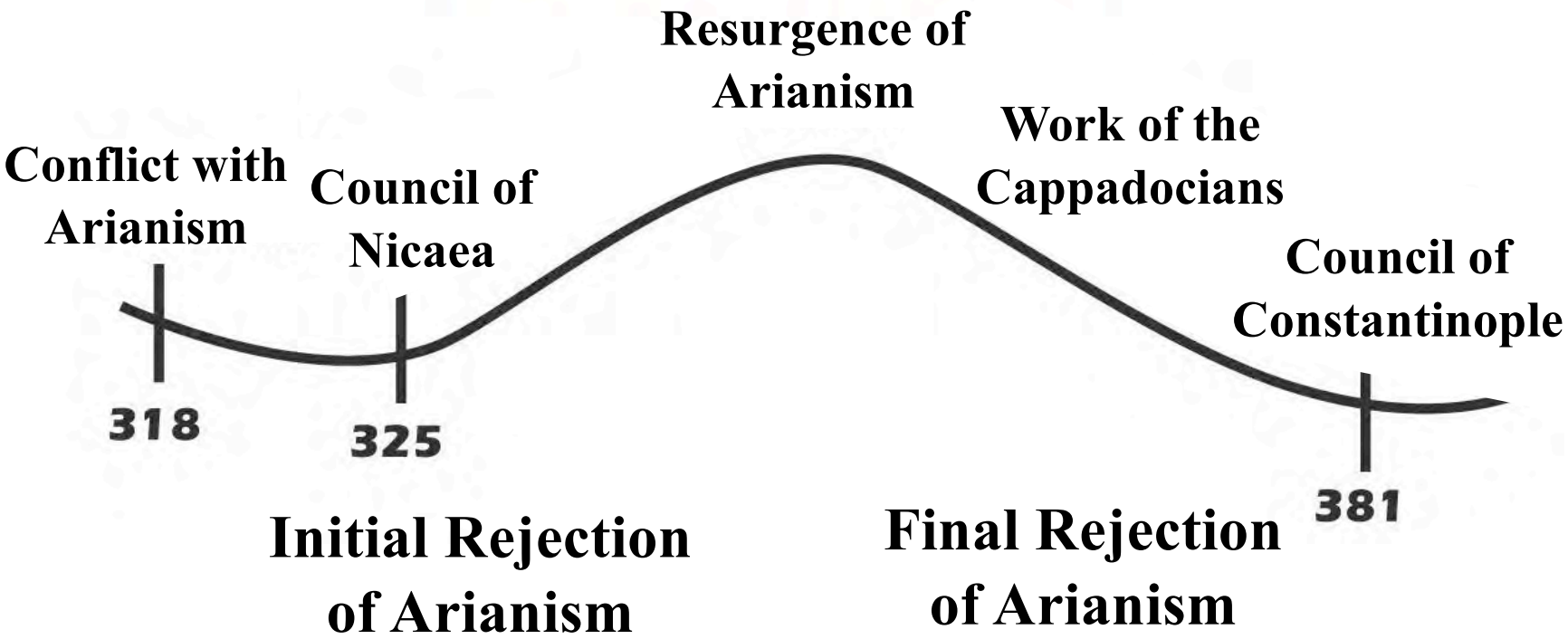
begotten not created,
of the same essence
as the Father,
through whom all things
came into being,
both in heaven and on earth;
Who for us men and for our salvation
came down and was incarnate,
becoming human.

The Nicene Creed (AD 325)

He suffered
and the third day he rose,
and ascended
into the heavens.
And he will come to judge
both the living and the dead.

And we believe in the Holy Spirit.

The Arian Controversy and Trinitarianism



John D. Hannah, *Charts of Ancient & Medieval Church History* (Grand Rapids: Zondervan, 2001)

The Resurgence of Arianism

Resurgence of Arianism	Labor of Three Cappadocians
Arius versus Athanasius	Basil of Caesarea Gregory of Nyssa Gregory of Nazianzus
325 **Council of Nicaea**	**381** **Council of Constantinople**

Chart 65

John D. Hannah, *Charts of Ancient & Medieval Church History* (Grand Rapids: Zondervan, 2001)

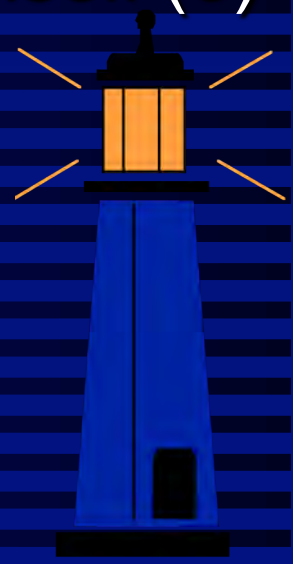
Christ Alone is the Light

John (1:6-9)

- Came to the world (6)
- Came into existence (6)
- A Man (6)
- Testified of the Light (7-8)

Jesus (1:1-5)

- Made the world (3)
- Was in the beginning (1a)
- The Word, or God (1c)
- Was the Light Himself (9)



People both believed and rejected Christ's public revelation of himself as God (1:19–12:50).

Jesus prepared his disciples to depend on the Holy Spirit (John 13–17).

God’s plan was for Jesus to die and rise back to life for you (John 18–20).

Jesus taught his adequacy for all who believe (John 21).

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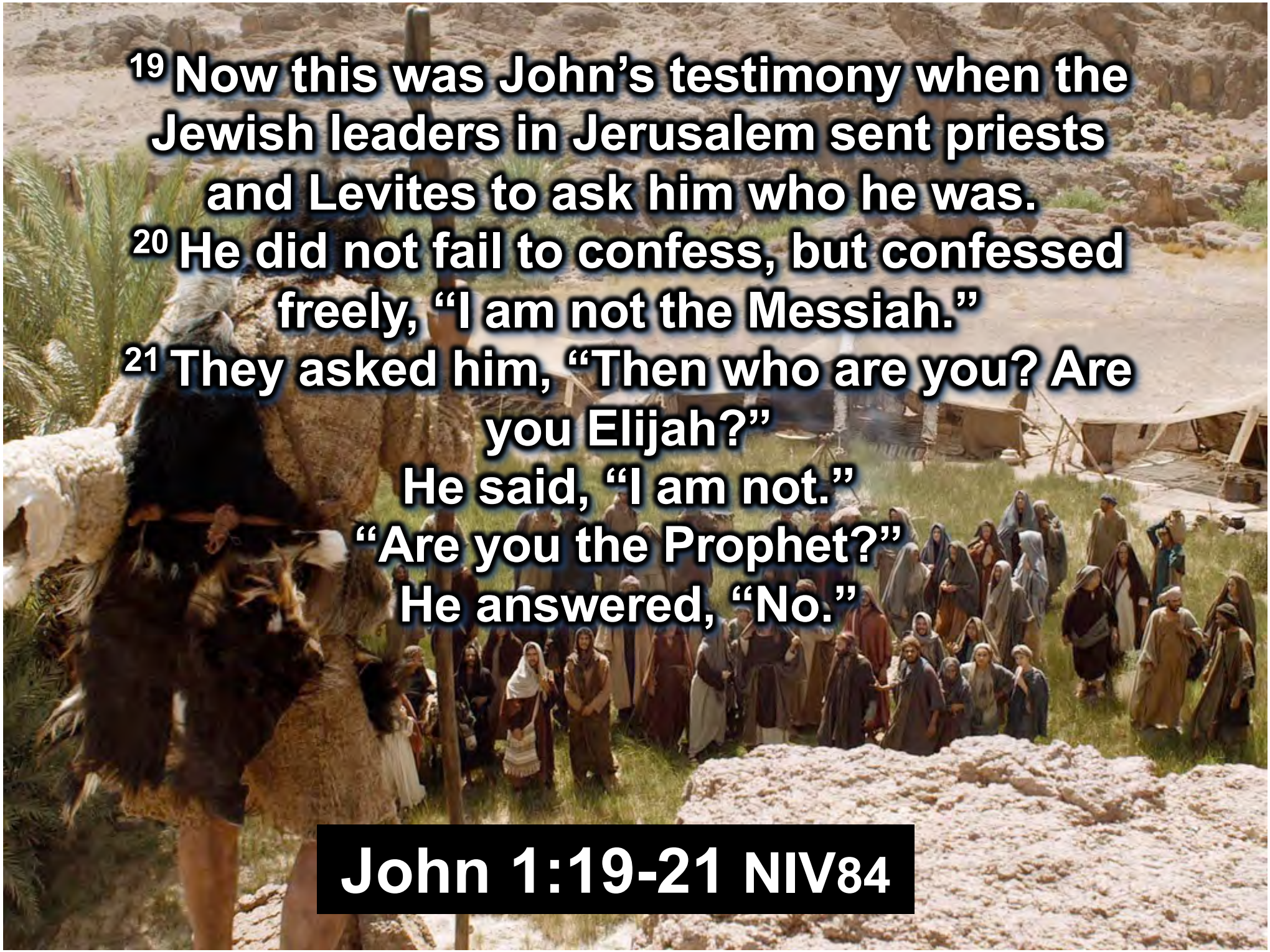
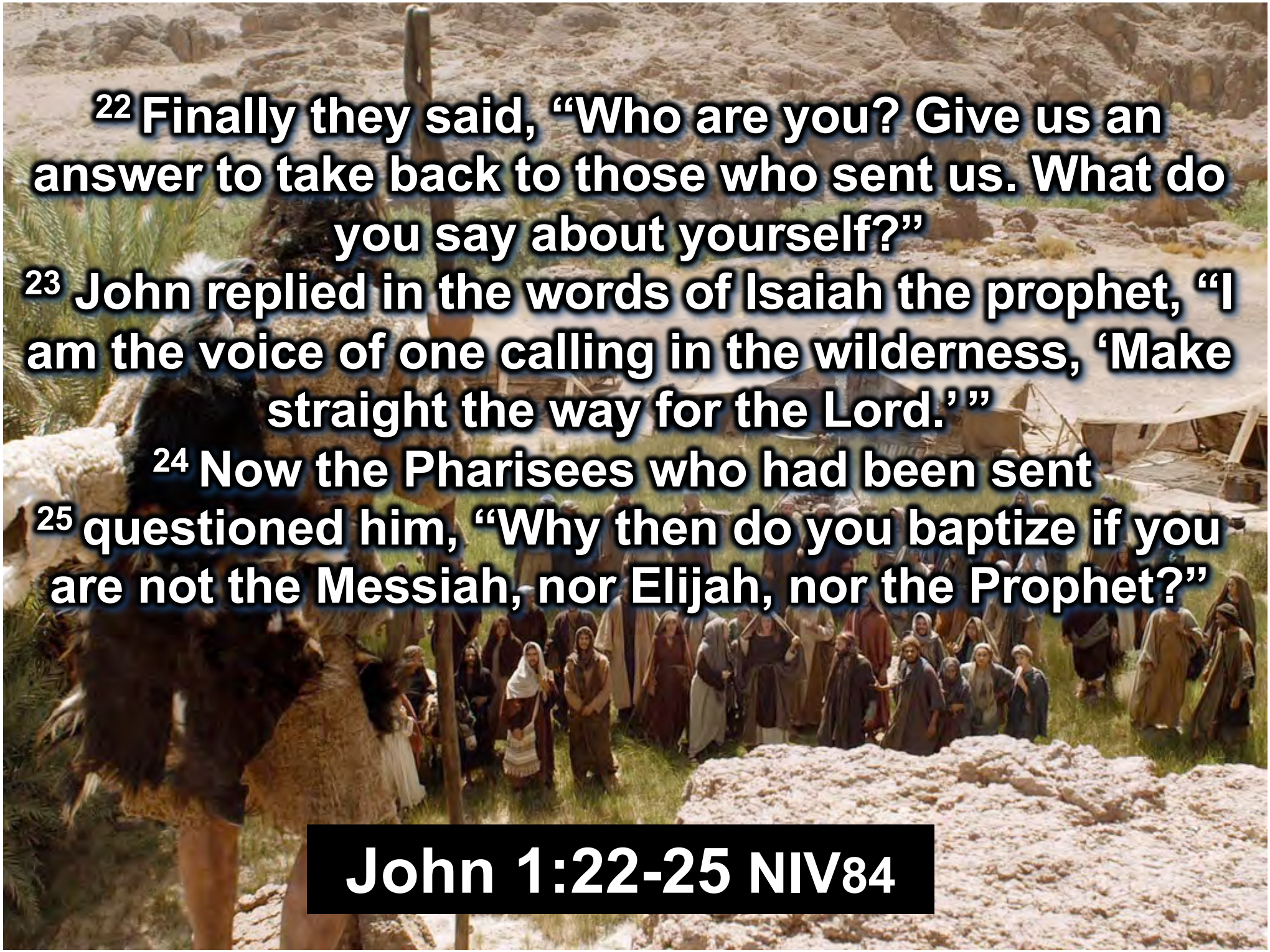

19 Now this was John's testimony when the
Jewish leaders in Jerusalem sent priests
and Levites to ask him who he was.
20 He did not fail to confess, but confessed
freely, "I am not the Messiah."
21 They asked him, "Then who are you? Are
you Elijah?"
He said, "I am not."
"Are you the Prophet?"
He answered, "No."
John 1:19-21 NIV84


22 Finally they said, “Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?”
23 John replied in the words of Isaiah the prophet, “I am the voice of one calling in the wilderness, ‘Make straight the way for the Lord.’ ”
24 Now the Pharisees who had been sent
25 questioned him, “Why then do you baptize if you are not the Messiah, nor Elijah, nor the Prophet?”
John 1:22-25 NIV84

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THE GOSPEL —OF— MATTHEW	THE GOSPEL —OF— MARK	THE GOSPEL —OF— LUKE	THE GOSPEL —OF— JOHN

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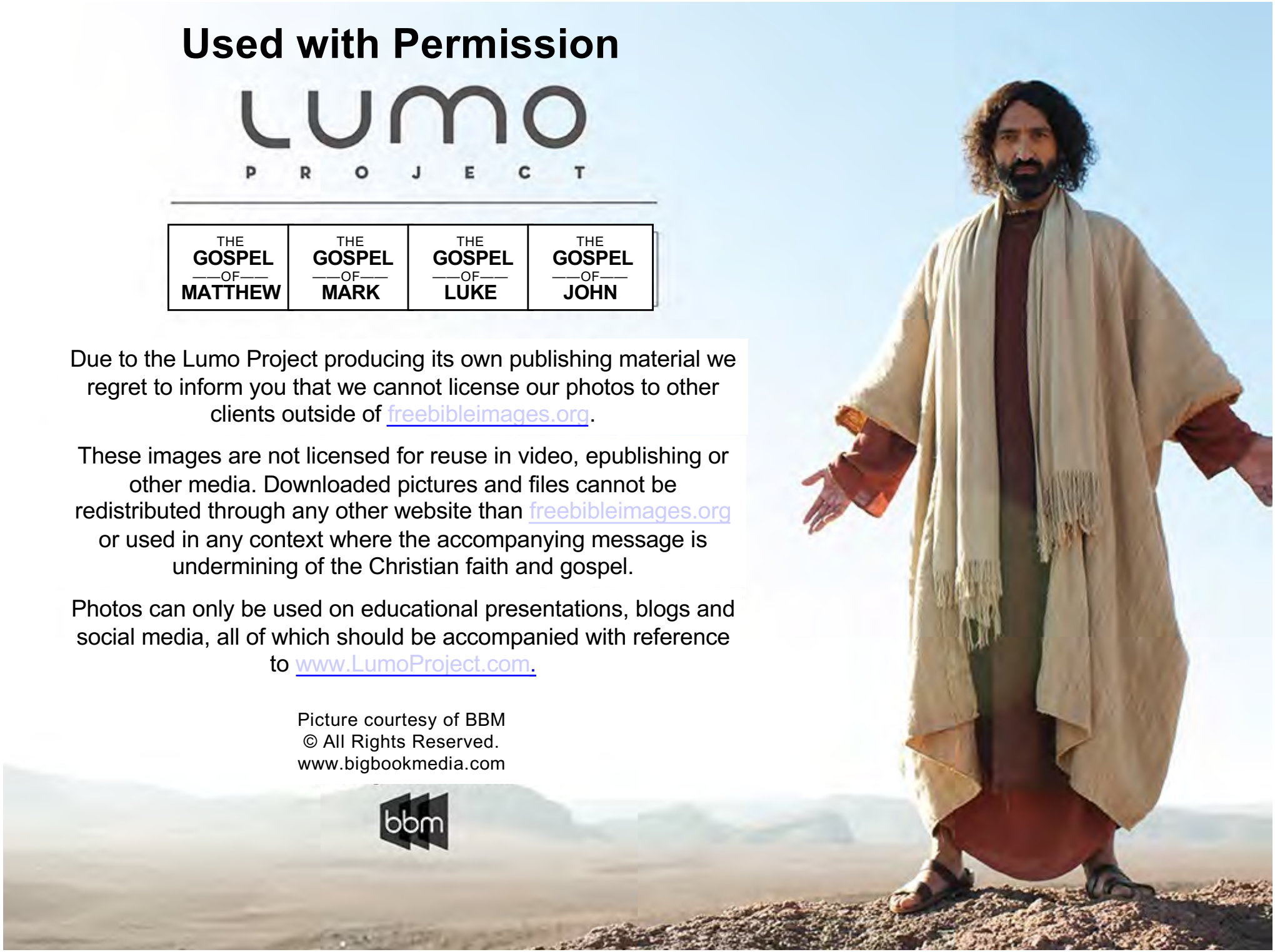


Outline of 1–12

(1:1-18) John's theological prologue presents Christ as God made man to be man's light and life to introduce themes which recur later in his Gospel and to encourage belief in the following account.

(1:19–12:50) John affirms how Christ's public revelation of Himself as God through seven signs and eight discourses receives a mixed reaction to cause his readers to consider their own personal response to Christ as Savior.

John 2

Christ can make all things new in your life!

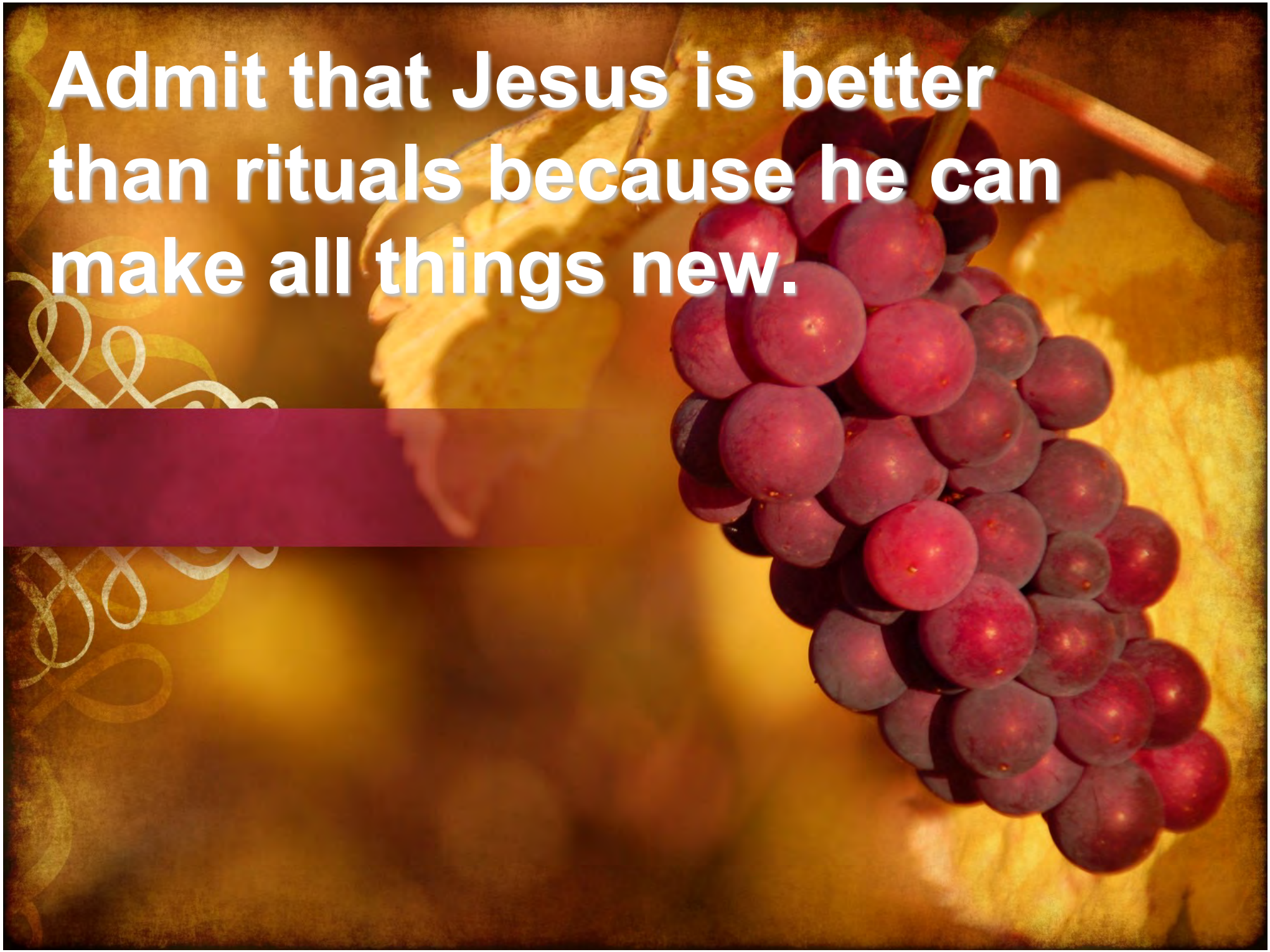
John 2

The first miracle

The temple cleansing

Cana Wedding

- The Jewish purification ritual couldn't cleanse completely and eternally (2:1-6).


Admit that Jesus is better than rituals because he can make all things new.

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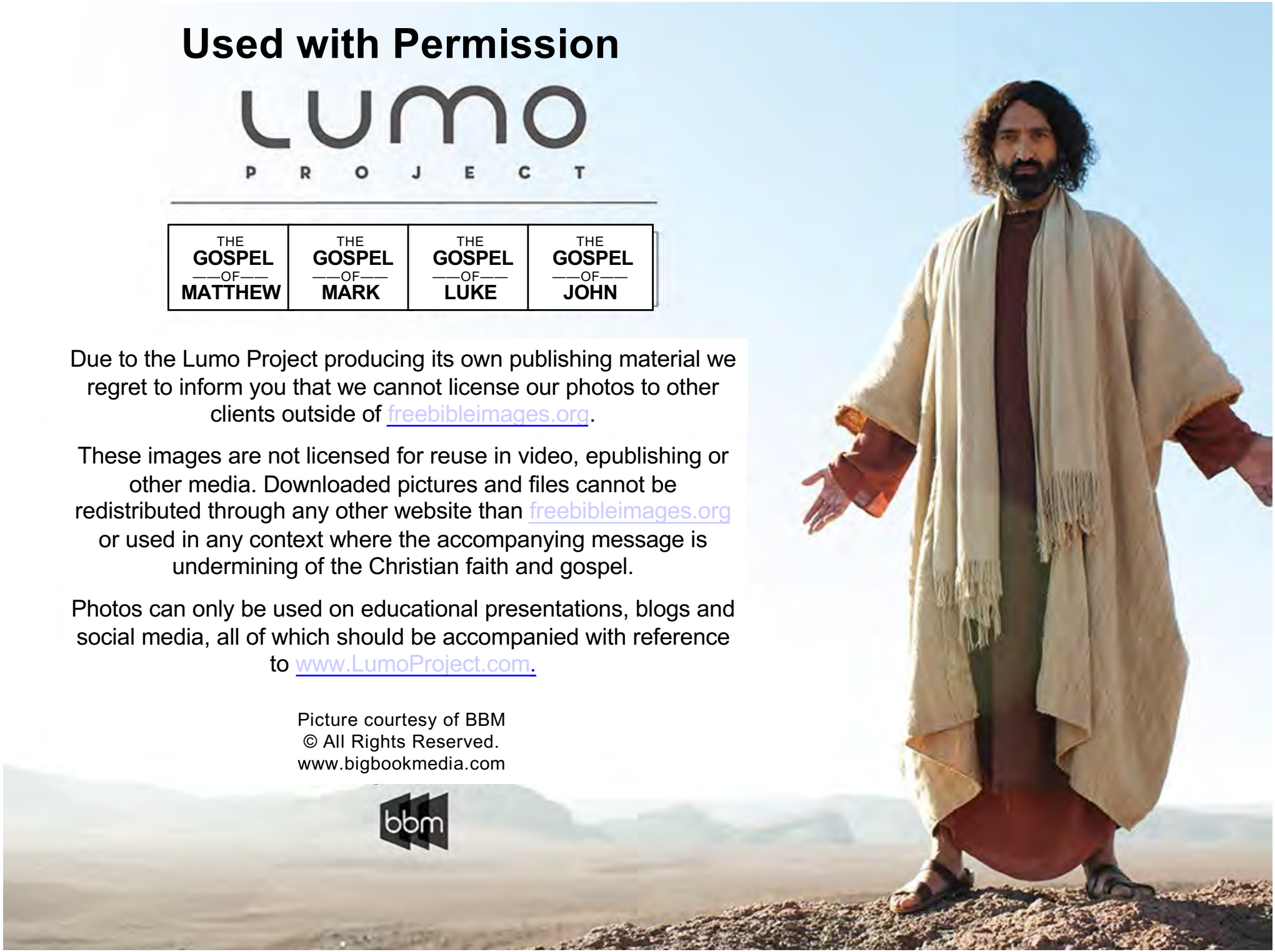

Matthew 21:12-17
Mark 11:15-19
Luke 19:45-48
John 2:13-24

THE EASTER STORY

CLEANSING THE TEMPLE

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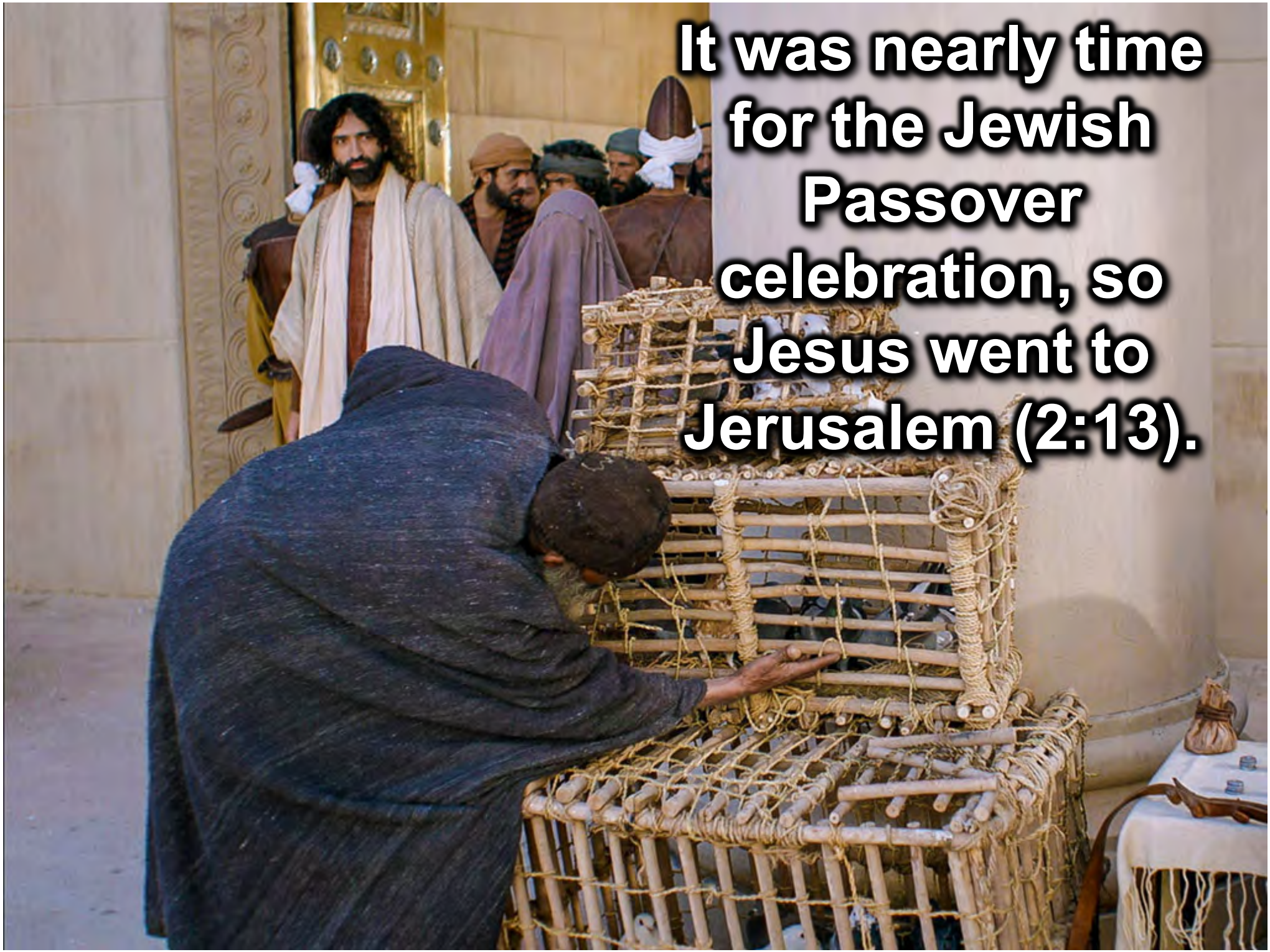
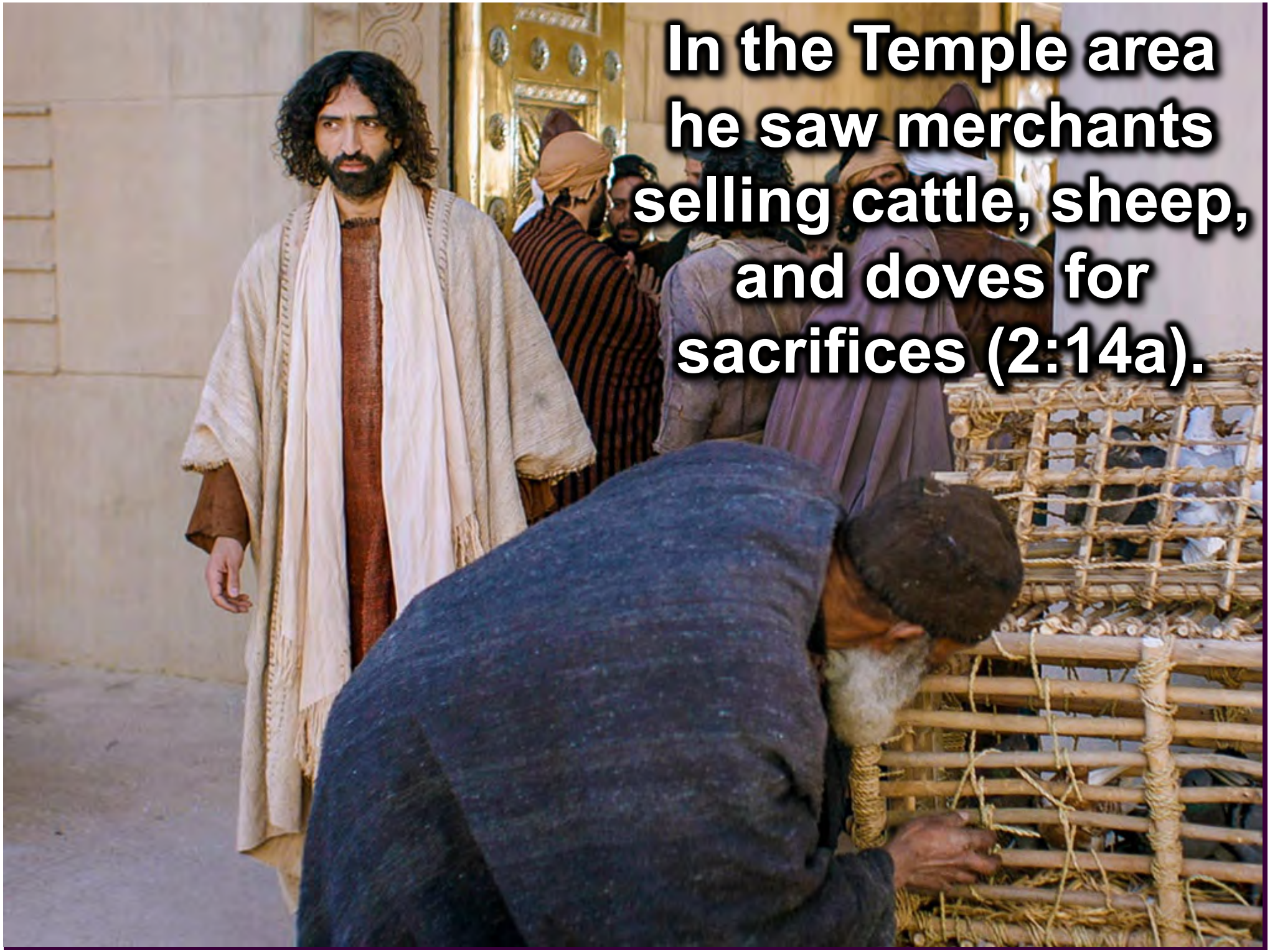
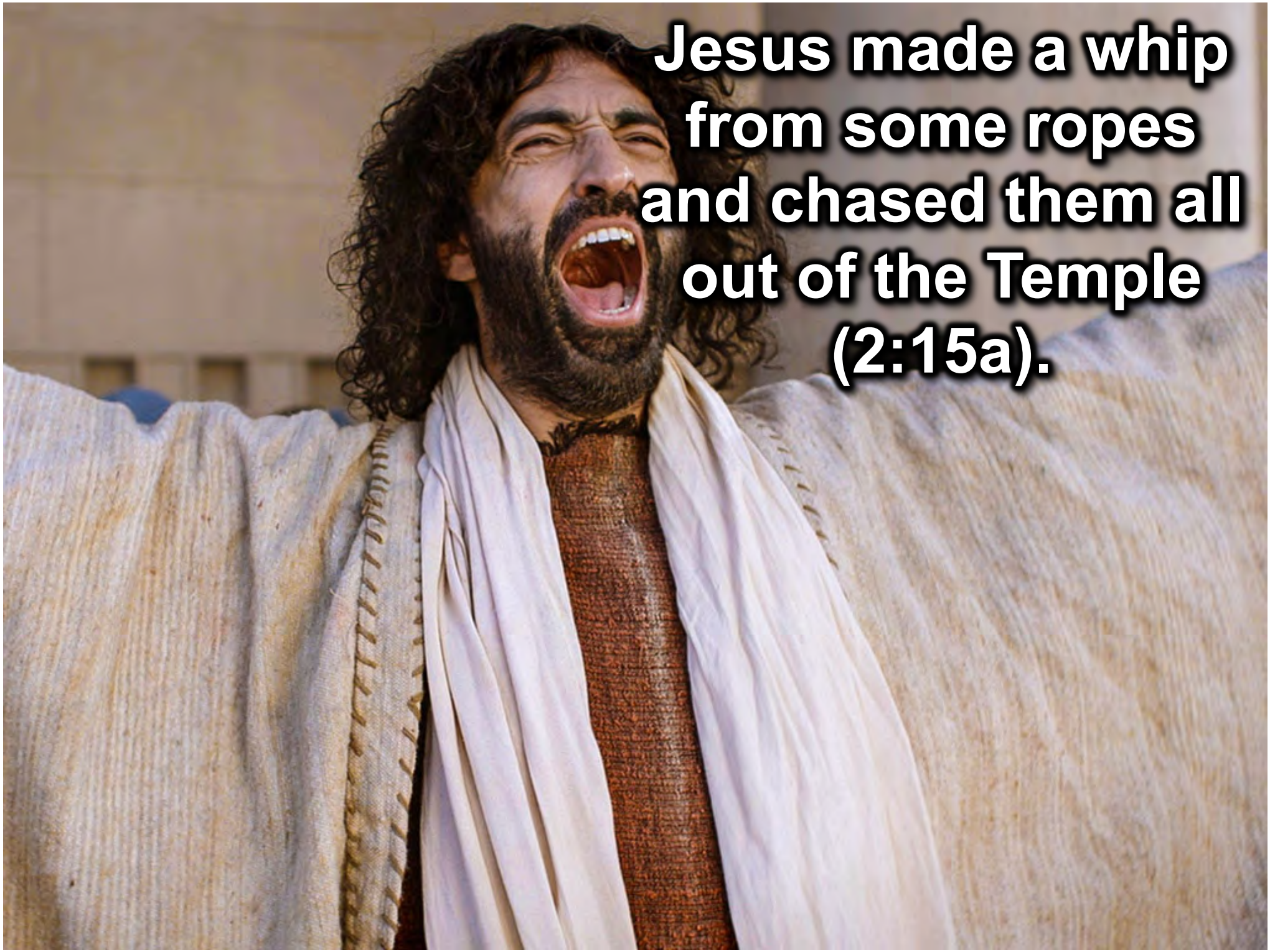
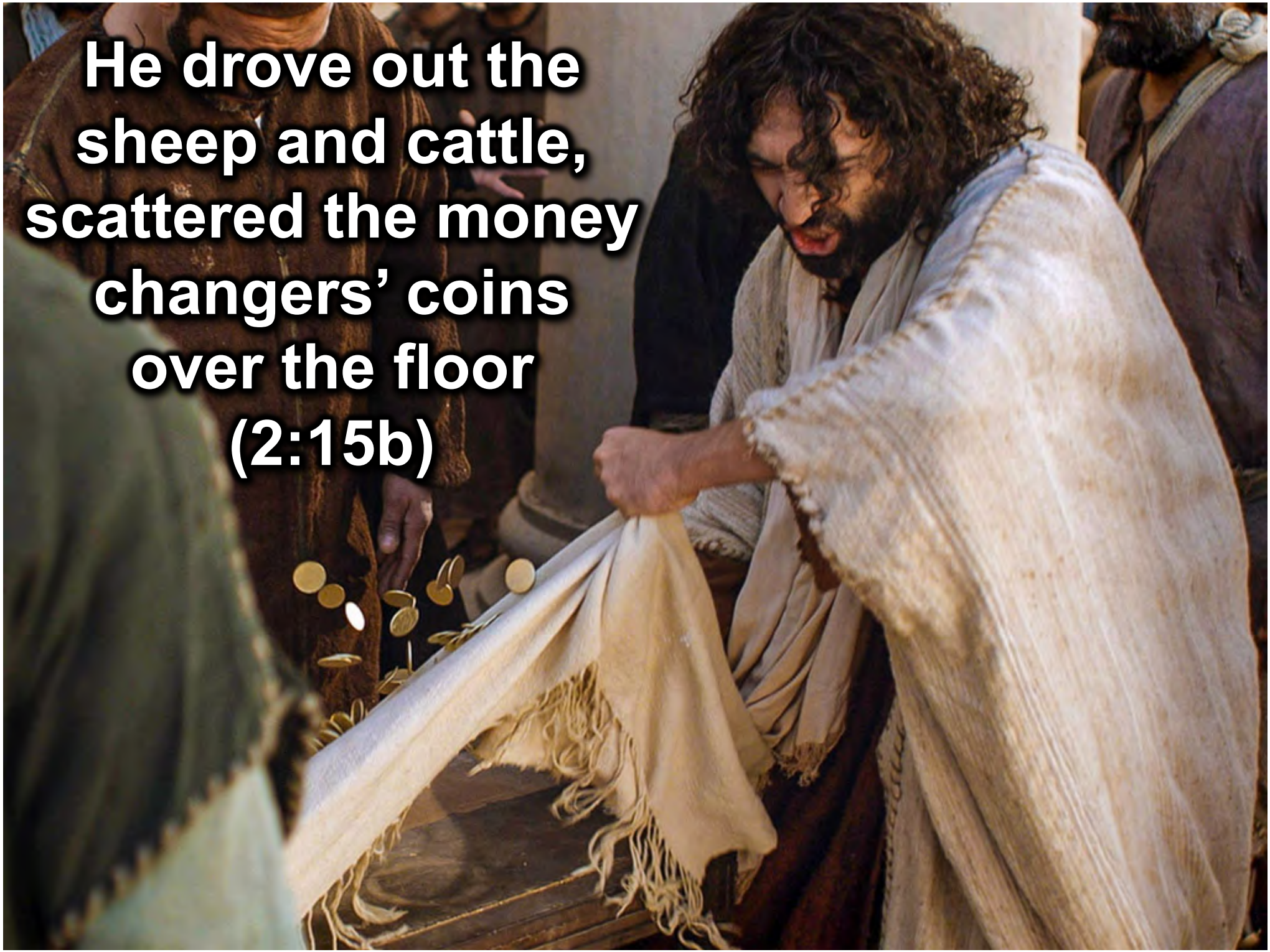

It was nearly time for the Jewish Passover celebration, so Jesus went to Jerusalem (2:13).


In the Temple area
he saw merchants
selling cattle, sheep,
and doves for
sacrifices (2:14a).

He also saw dealers
at tables exchanging
foreign money.

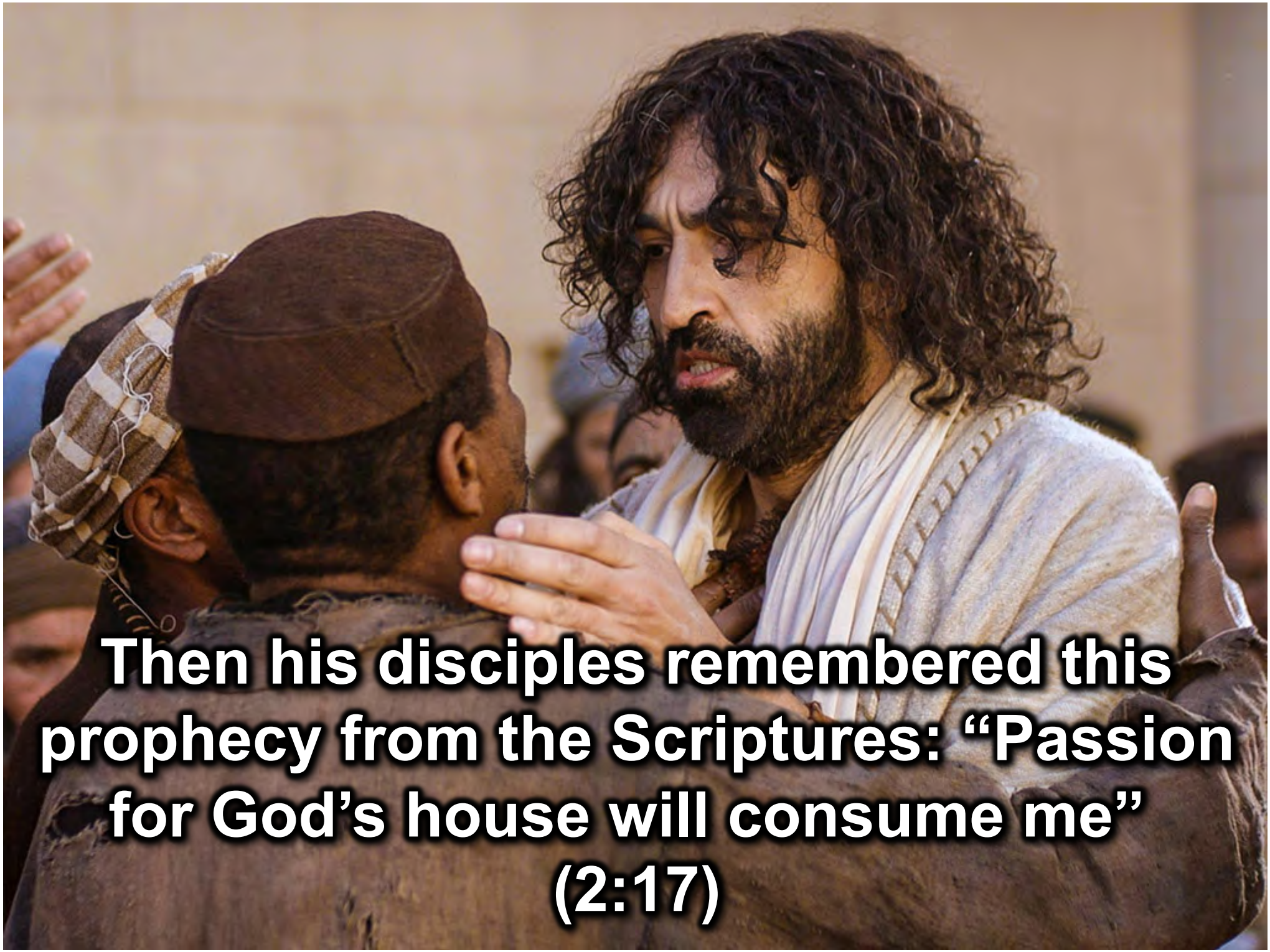

Jesus made a whip
from some ropes
and chased them all
out of the Temple
(2:15a).

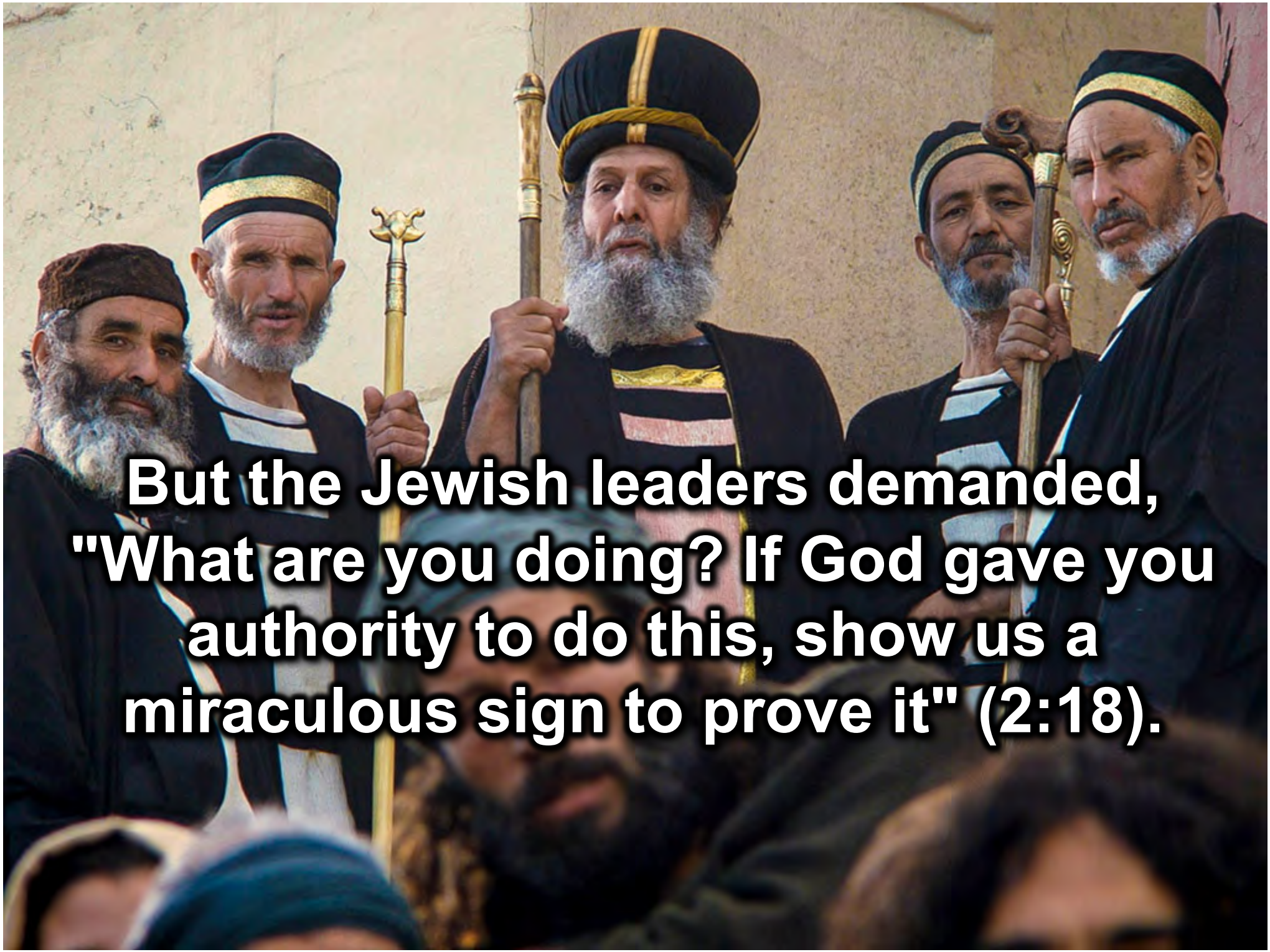

He drove out the sheep and cattle, scattered the money changers' coins over the floor (2:15b)

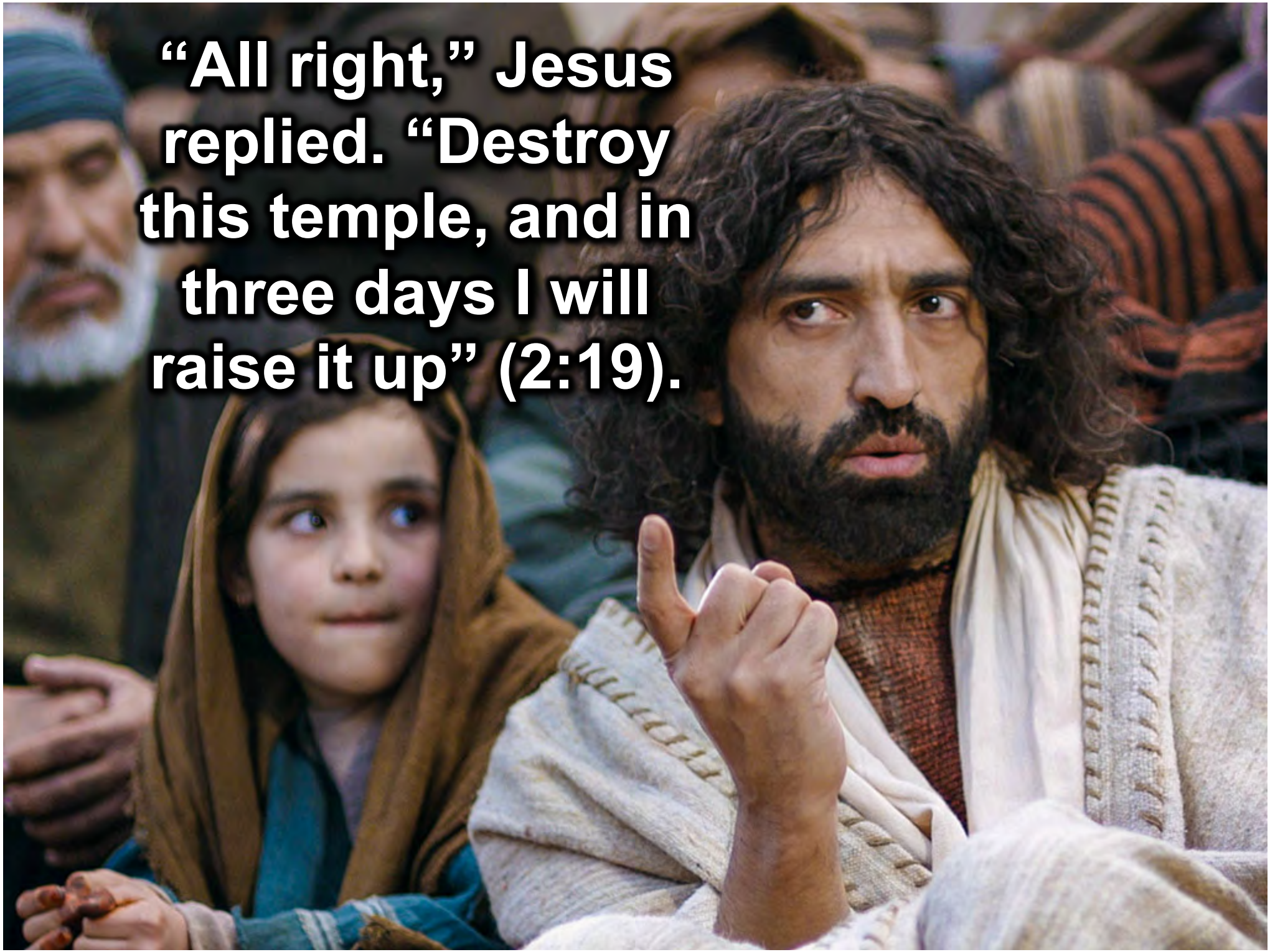
and turned over
their tables (2:15c).

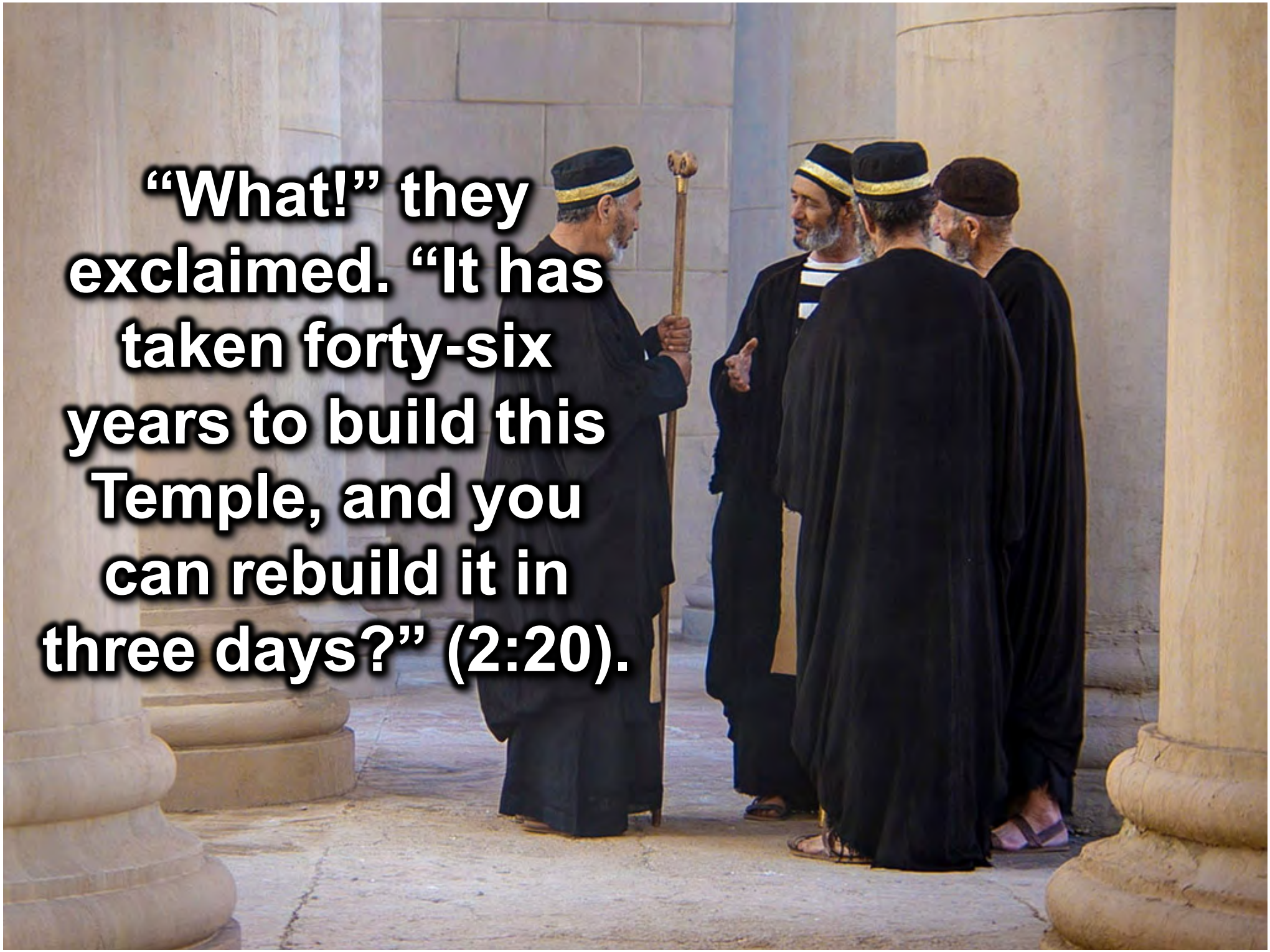
Then, going over to
the people who sold
doves, he told
them... (2:16a)

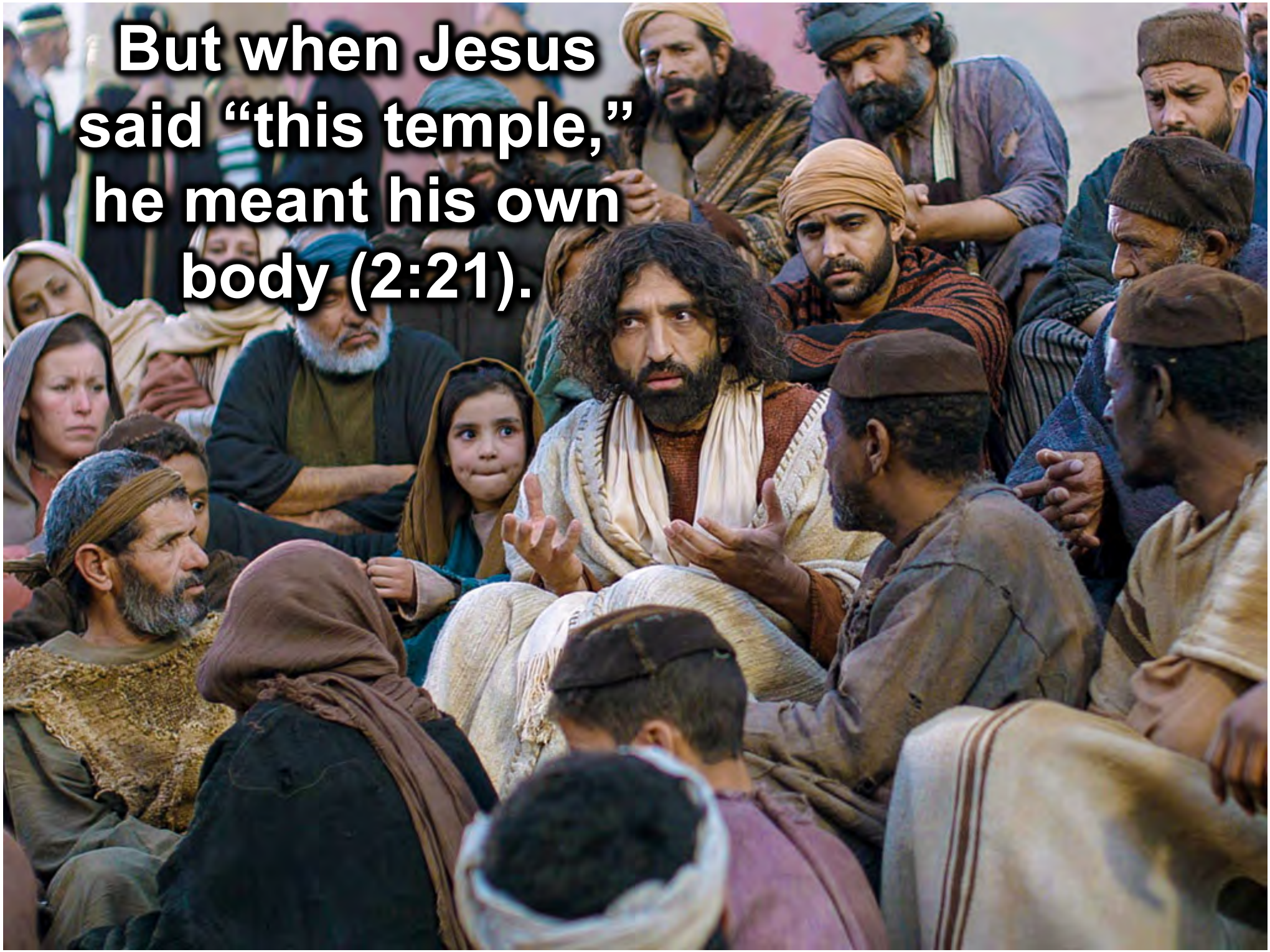
“Get these things out of here. Stop turning my Father’s house into a marketplace!” (2:16b)

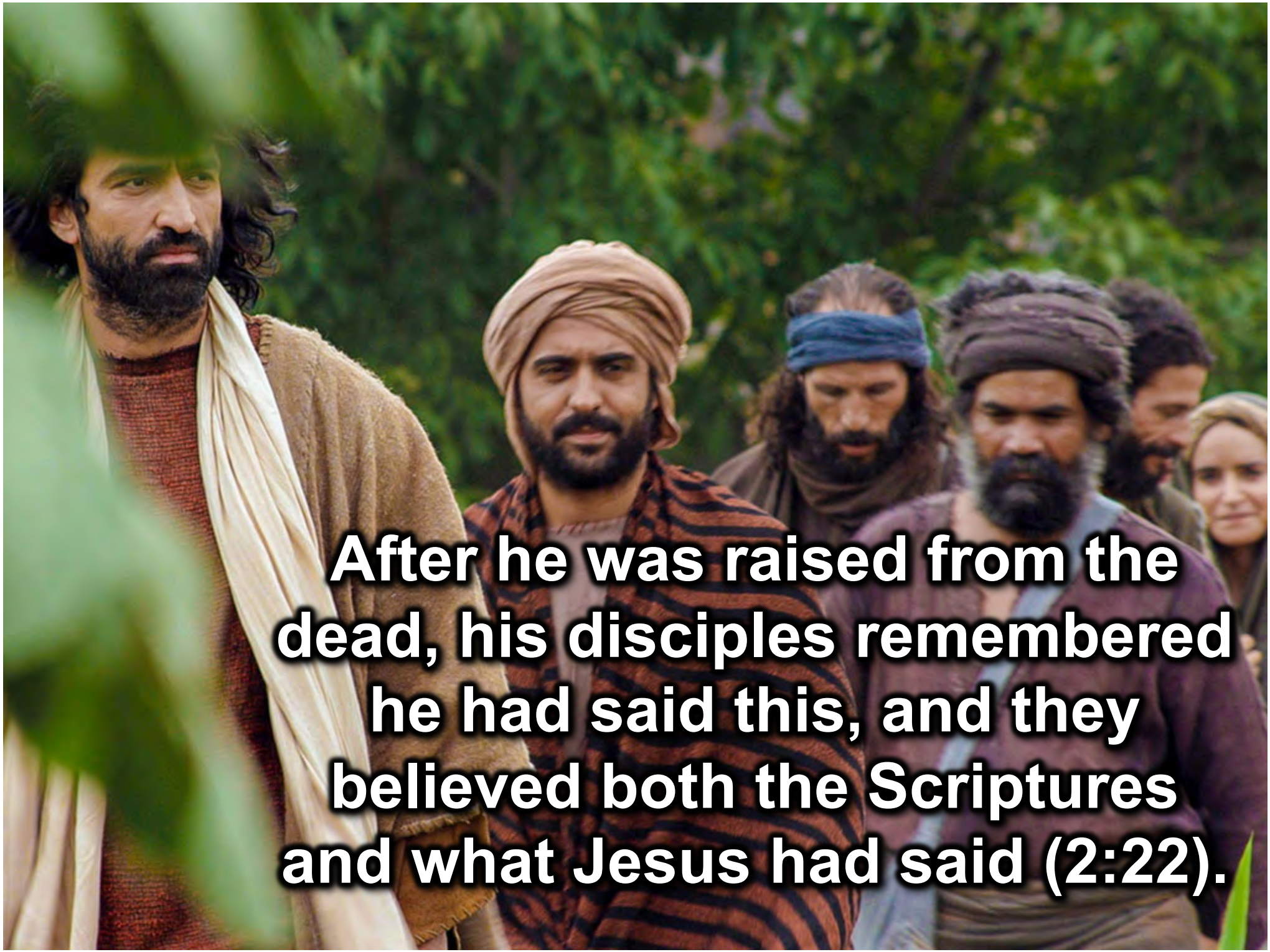

Then his disciples remembered this prophecy from the Scriptures: “Passion for God’s house will consume me” (2:17)


But the Jewish leaders demanded, "What are you doing? If God gave you authority to do this, show us a miraculous sign to prove it" (2:18).


“All right,” Jesus replied. “Destroy this temple, and in three days I will raise it up” (2:19).


“What!” they exclaimed. “It has taken forty-six years to build this Temple, and you can rebuild it in three days?” (2:20).


But when Jesus said “this temple,” he meant his own body (2:21).


After he was raised from the dead, his disciples remembered he had said this, and they believed both the Scriptures and what Jesus had said (2:22).

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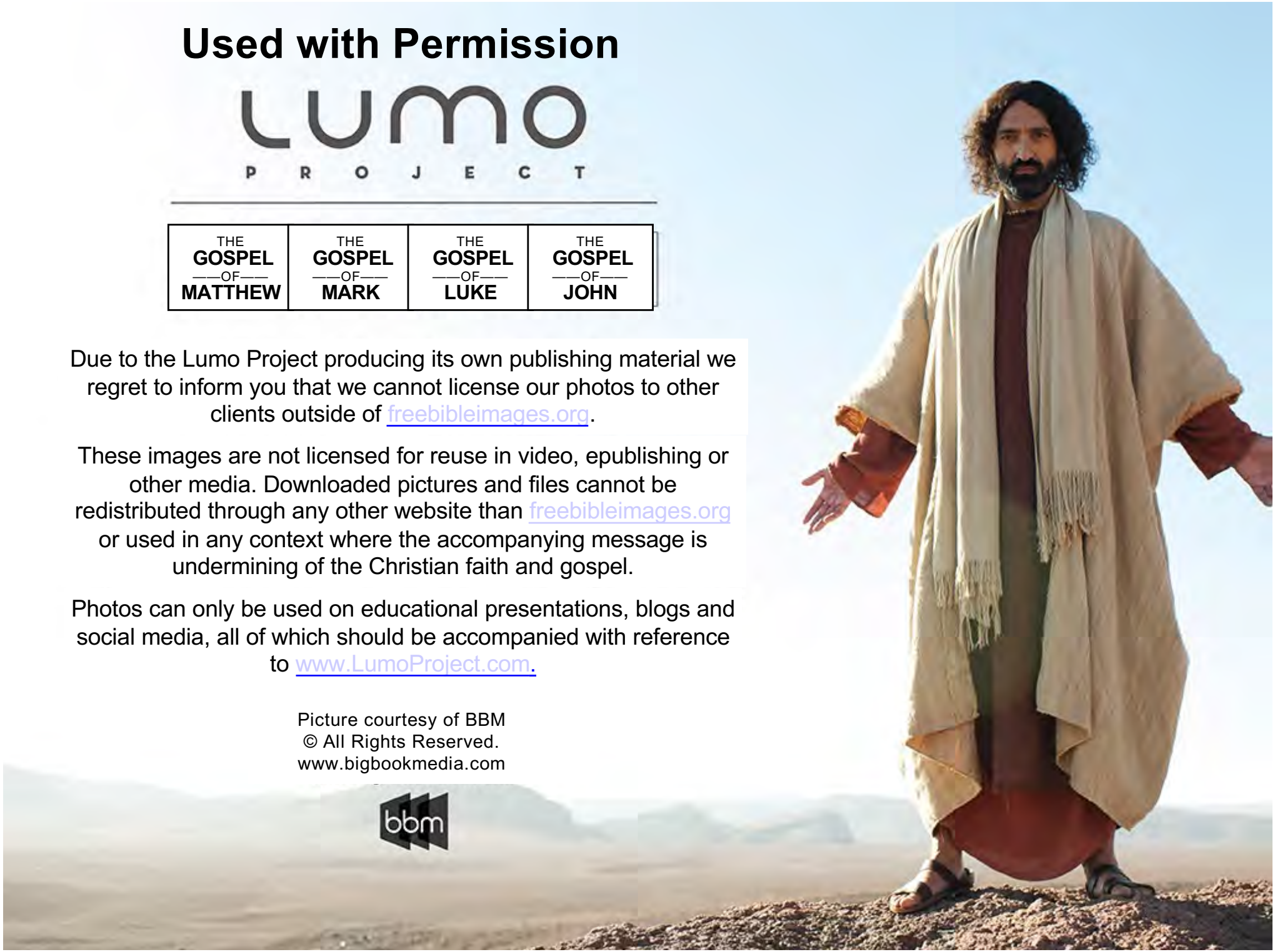


mary (John 2:23-25 NIV)

What else does "believe" mean in John's gospel?

Does "believed" mean "believed" ?

ow while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name.

But Jesus would not entrust himself to them, for he knew all men. [25]He did not need man's testimony about man, for he knew what was in a man.

Belief in John 2:23-25

Most scholars see "believe" here as false. Why is this wrong?

- ❑ This is the normal word for "believe" (cf. 1:12).
- ❑ Nowhere does the NT say that Jesus "commits himself" to all believers.
- ❑ This text actually tells us not to be a secret saint.

John 3

"Jesus replied, 'I assure you, no one can enter the Kingdom of God without being born of water and the Spirit.'"

John 3:5

John 3:5 Interpretations

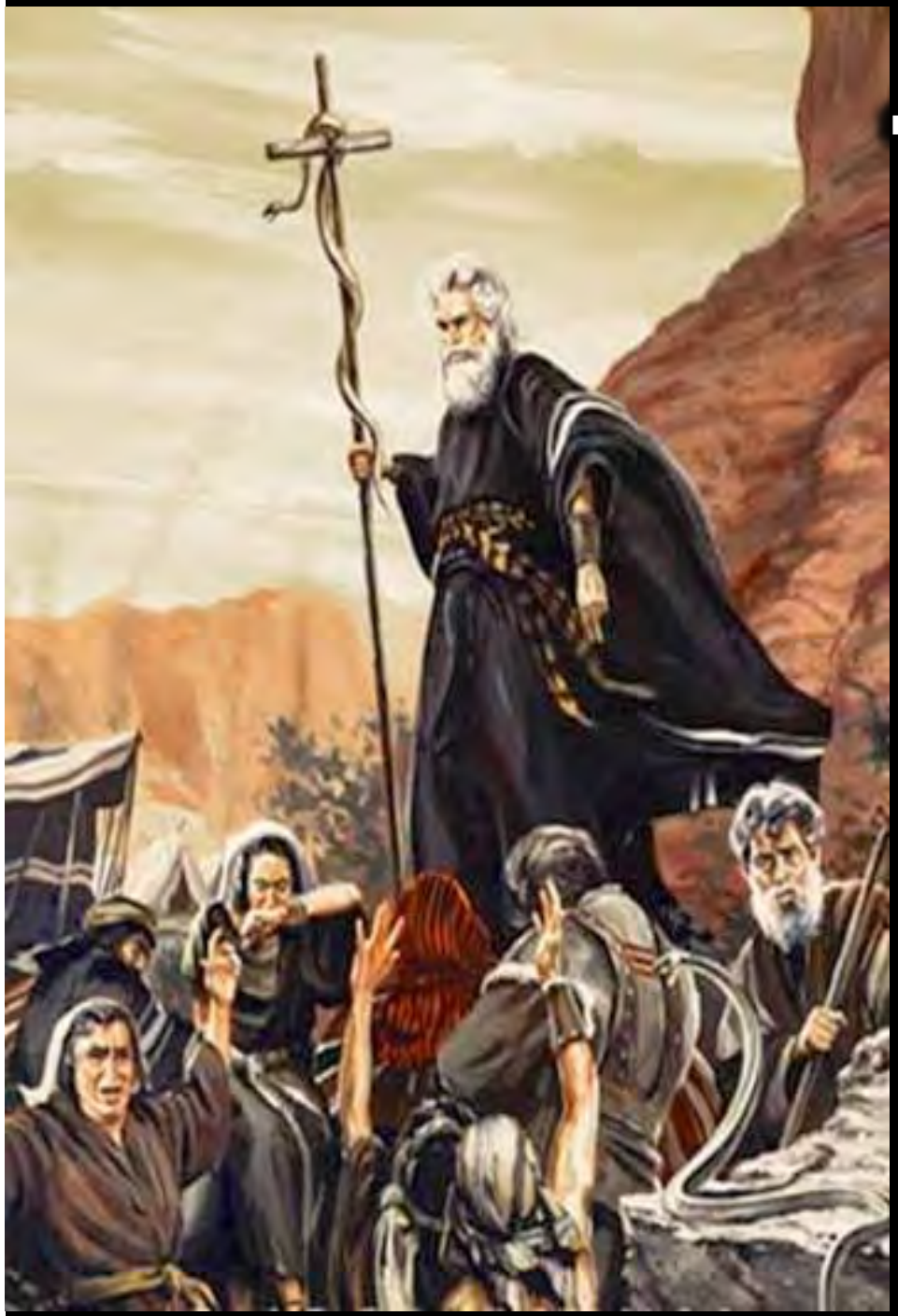
Baptismal Regeneration

Cleansing Effect of the Word

Water as a Symbol of the Holy Spirit

Repentance Ministry of John

Physical Birth

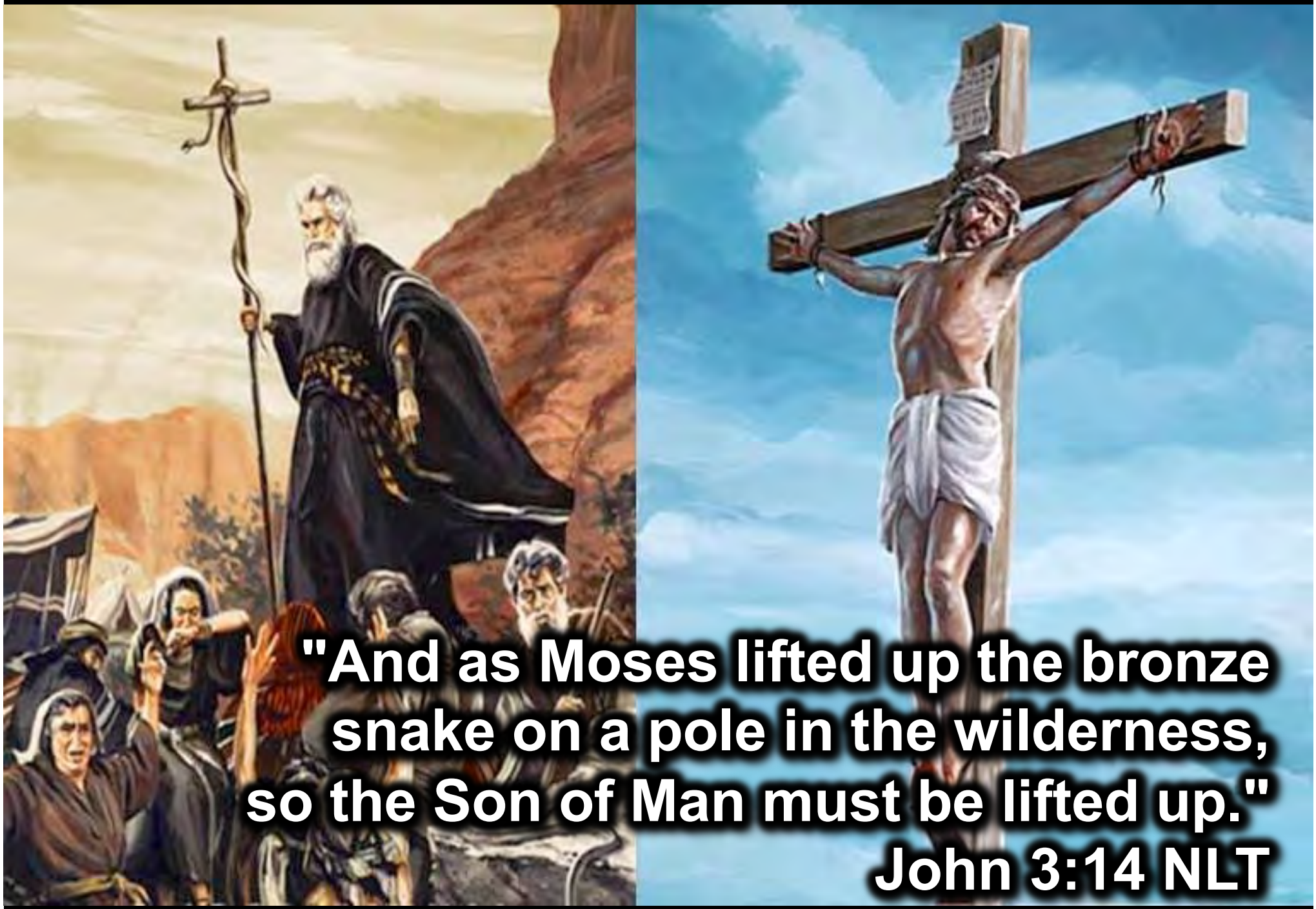


The Bronze Serpent

Numbers 21:8-9

The Bronze Serpent

Numbers 21:8-9

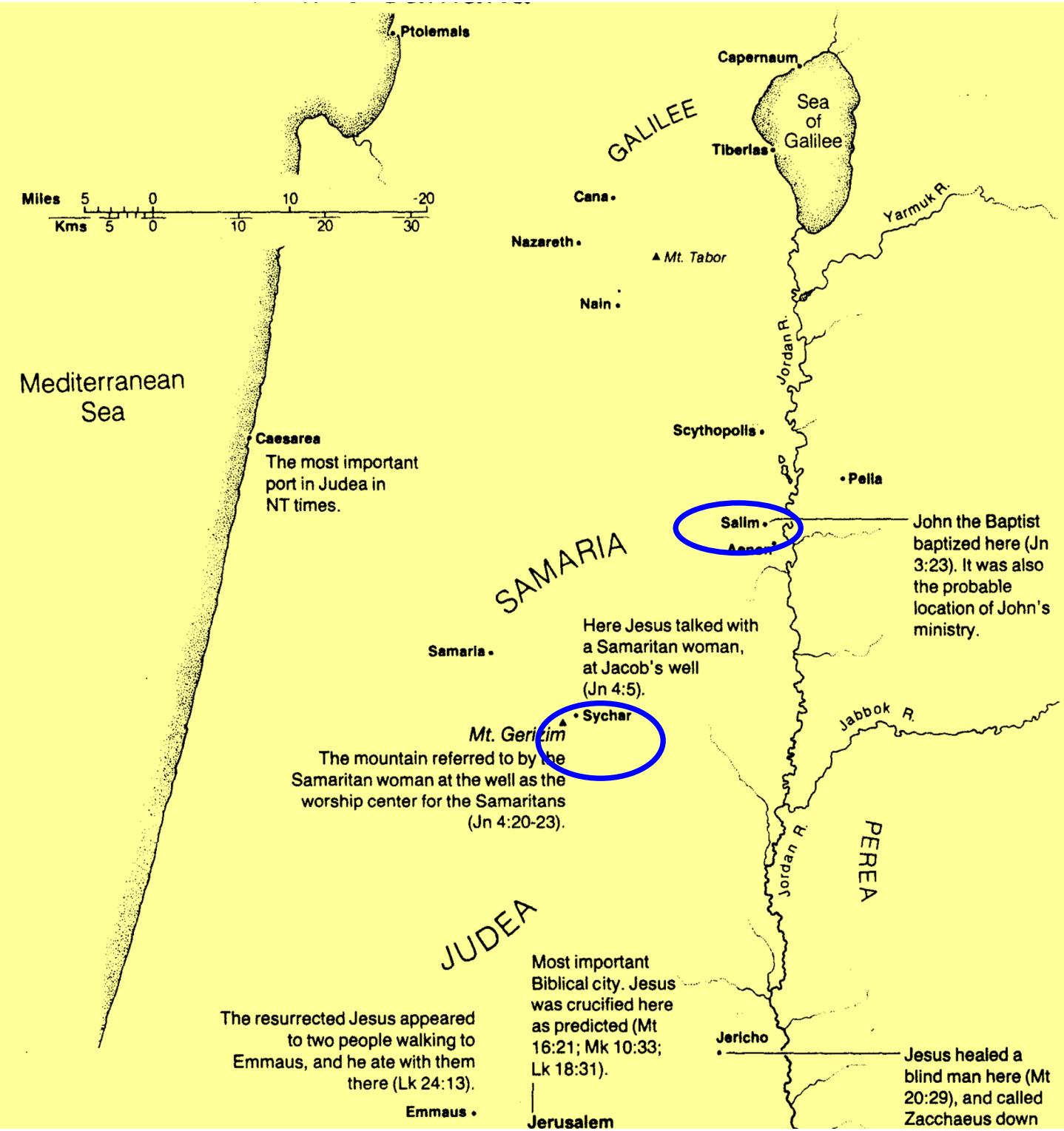

"And as Moses lifted up the bronze
snake on a pole in the wilderness,
so the Son of Man must be lifted up."
John 3:14 NLT

"For God loved the world so much that he gave his one and only Son, so that everyone who believes in him will not perish but have eternal life."

John 3:16 NLT

John 4

Jesus in Judea and Samaria



Racial Prejudice

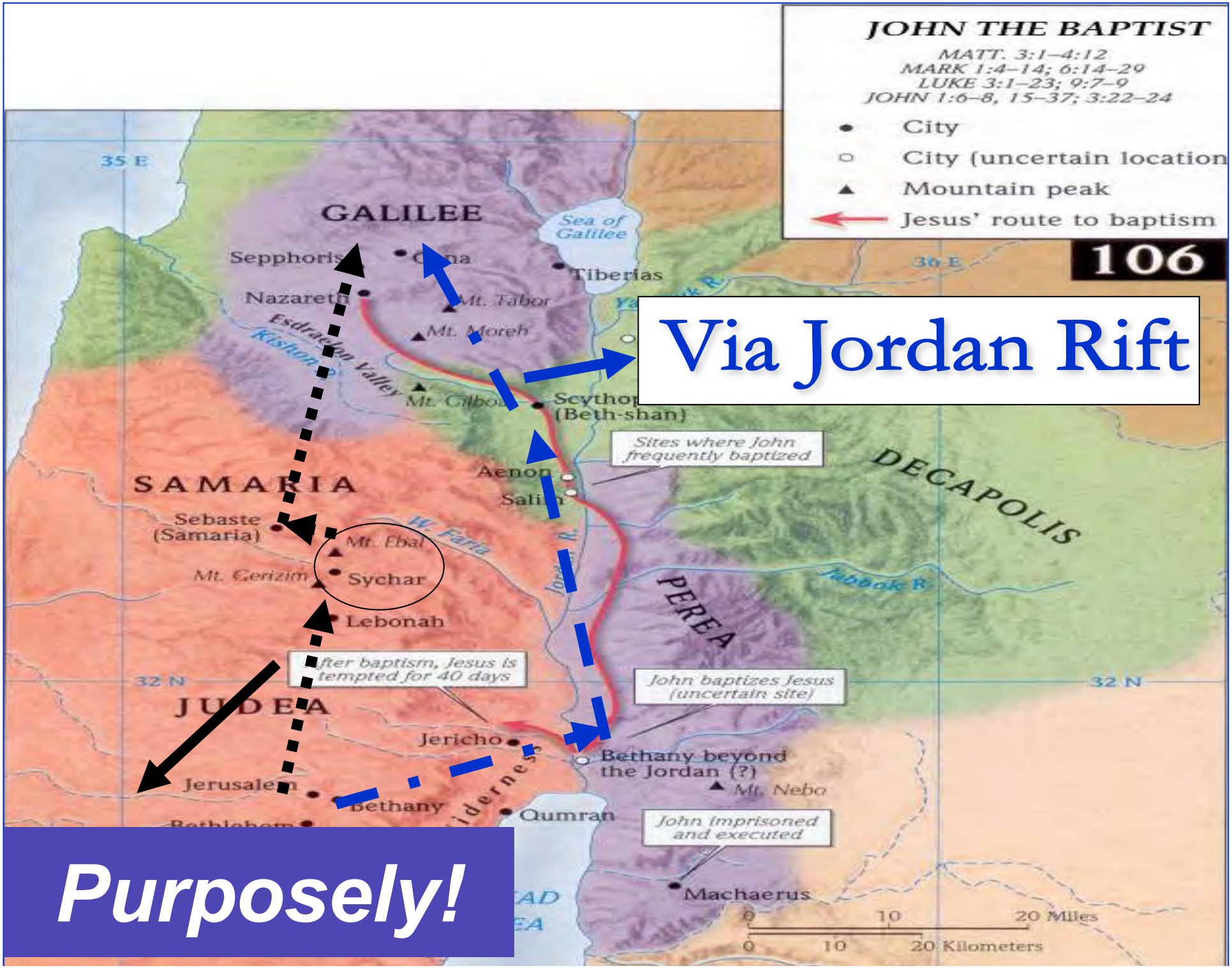
1. Gentiles hated Jews
2. Jews hated Gentiles
3. Judean Jews hated Galilean Jews
4. Galilean Jews hated Judean Jews
5. Jews hated Samaritans
6. Does God allow interracial intermarriage?
7. Jesus ignored prejudices of the times

Jesus took the abnormal route…

John 4:4

"Now he had to go through Samaria…"

Purposely!


JOHN THE BAPTIST
MATT. 3:1–4:12
MARK 1:4–14; 6:14–29
LUKE 3:1–23; 9:7–9
JOHN 1:6–8, 15–37; 3:22–24
City
City (uncertain location
Mountain peak
Jesus' route to baptism
106
Via Jordan Rift
GALILEE
Sea of Galilee
Sepphoris
Tiberias
Nazareth
Mt. Tabor
Mt. Moreh
Esdraelon Valley
Kishon
Mt. Gilboa
(Beth-shan)
Sites where John frequently baptized
DECAPOLIS
SAMARIA
Aenon
Sebaste (Samaria)
Mt. Ebal
W. Faria
Mt. Gerizim
Sychar
Jabbok R.
PEREA
Lebonah
After baptism, Jesus is tempted for 40 days
John baptizes Jesus (uncertain site)
JUDEA
Jericho
Bethany beyond the Jordan (?)
Mt. Nebo
Jerusalem
Bethany
Qumran
John imprisoned and executed
Machaerus
35 E
36 E
32 N
0 10 20 Miles
0 10 20 Kilometers

Purposely!

Simon Dewey

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John 4:1-42

JESUS TALKS WITH A SAMARITAN WOMAN

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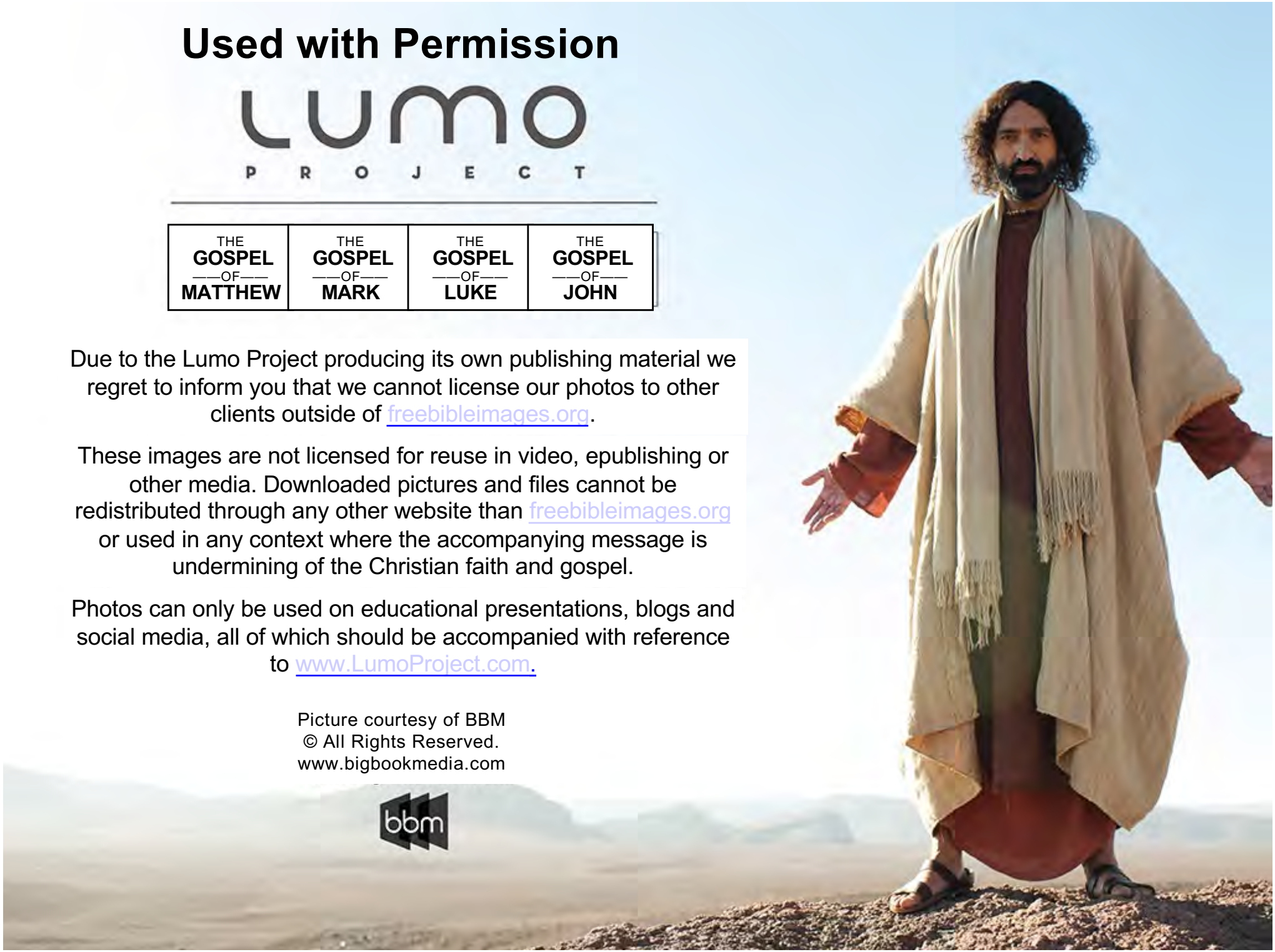

For Us

Evangelism

What is meant in John 4:1-26

John 5

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John 5:1-30

JESUS AND THE LAME MAN AT THE POOL OF BETHESDA

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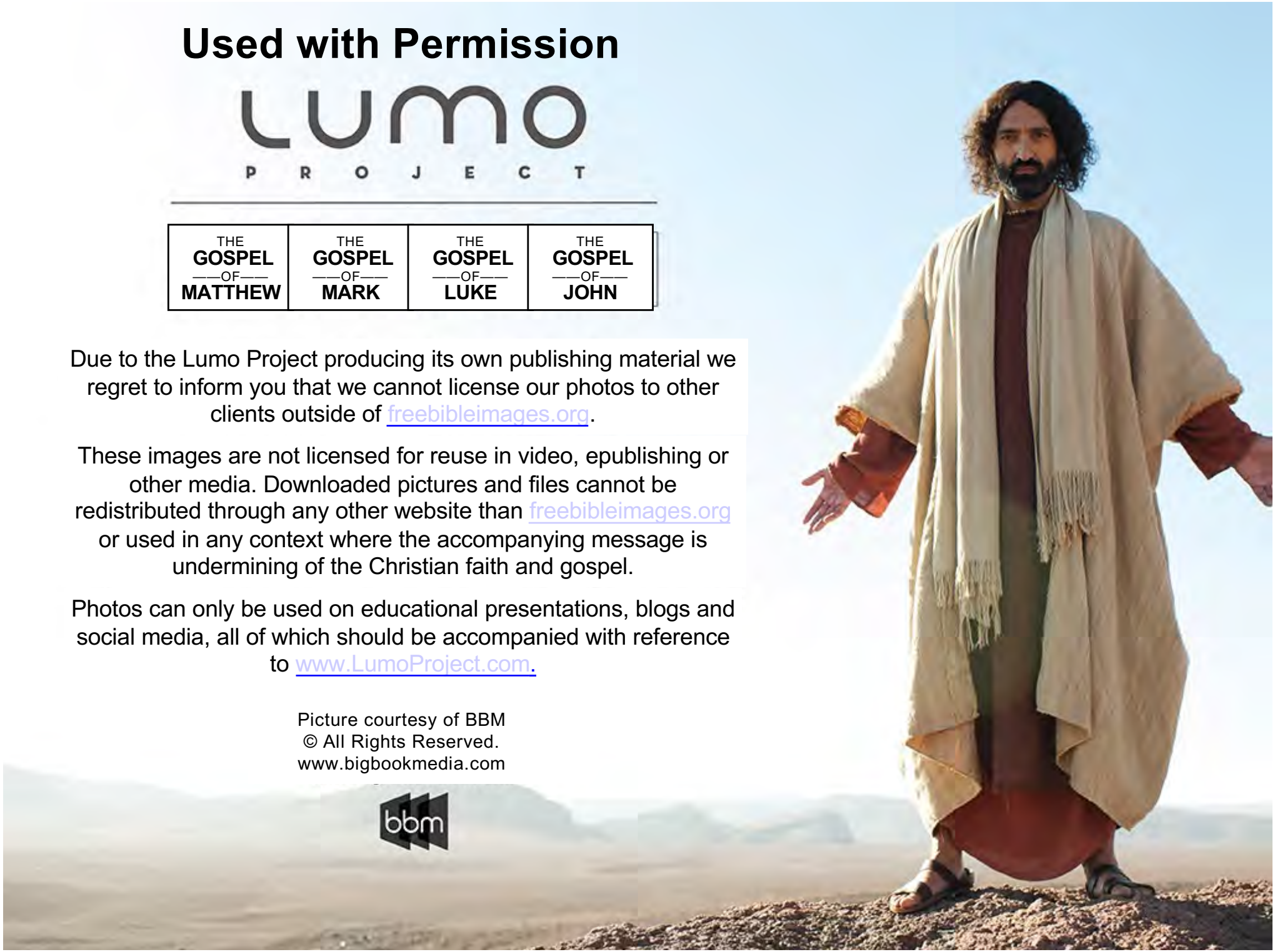


Outline of 1–17

(1:1-18) John's theological prologue presents Christ as God made man to be man's light and life to introduce themes which recur later in his Gospel and to encourage belief in the following account.

(1:19–12:50) John affirms how Christ's public revelation of Himself as God through seven signs and eight discourses receives a mixed reaction to cause his readers to consider their own personal response to Christ as Savior.

(Chs. 13–17) John relates Christ's private preparation of His disciples for His death and their ministry to encourage his believing readers to serve others and fulfill God's purpose for them by dependence upon the Holy Spirit.

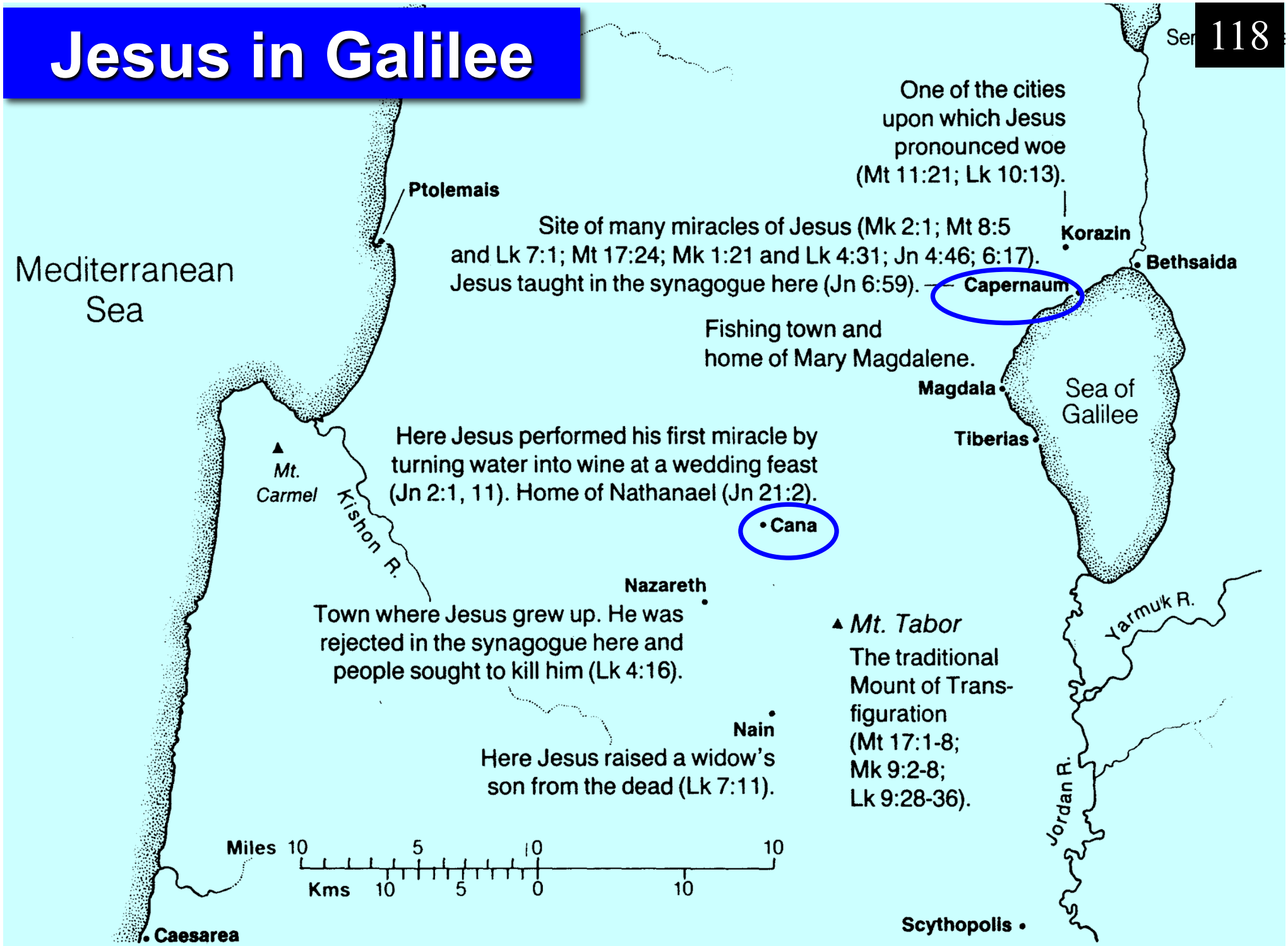
Outline of 13–21

(Chs. 13–17) John relates Christ's private preparation of His disciples for His death and their ministry to encourage his believing readers to serve others and fulfill God's purpose for them by dependence upon the Holy Spirit.

(Chs. 18–20) John relates Christ's public arrest, trials, death, burial, and victorious resurrection to document His substitutionary death for the world as God so that all might believe in Him for eternal life.

(Ch. 21) Christ's final miraculous appearance at the Sea and reinstatement of Peter confirms His adequacy for them, teaches that success in ministry is an outgrowth of love, and subdues a rumor that John would never die.

Jesus in Galilee



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The Argument of John

Prologue: Theological Introduction Previewing Themes in the Book (1:1-18)

Public: Signs and Discourses Presenting Christ as God to Israel (1:19–12:50)

Private: Discourse Preparing Disciples for Ministry and Christ's Death (chs. 13–17)

Public: Passion and Resurrection Proving Christ as Deity (chs. 18–20)

Epilogue (Private): Appearance at the Sea Presenting Disciples' Responsibilities (ch. 21)

The Significance of John's Seven Signs

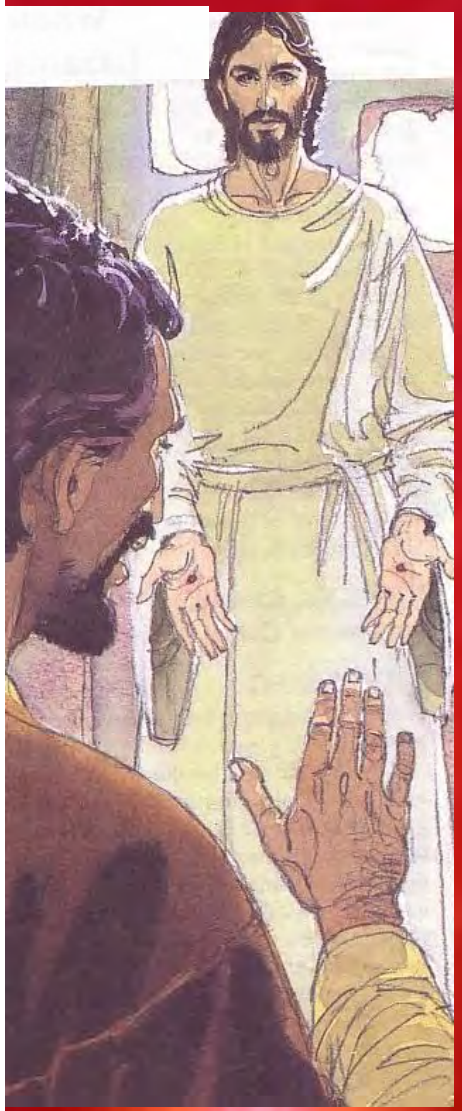
Sign	Eternal Life Teaching	Application
1. Changing water into wine at Cana (2:1-11)*	The joy of eternal life	If He can transform water, He can change me
2. Healing of official's son in Capernaum (4:46-54)*	The condition of eternal life (faith)	I am never too far away to be in His care
3. Healing the invalid at the Pool of Bethesda (5:1-18)*	The power to live the life	No limitation surpasses His authority
4. Feeding the 5000 near the Sea of Galilee (6:16-21)	The food for eternal life	Jesus can meet our deepest needs
5. Walking on water in the Sea of Galilee (6:5-14)	Guidance for eternal life	Jesus is Lord of life's storms
6. Healing the man born blind (9:1-7)*	Light for eternal life	Jesus offers spiritual and physical sight to the willing
7. Raising Lazarus from the dead in Bethany (11:1-45)*	Victory of life over death	Jesus Christ is Lord of life and death

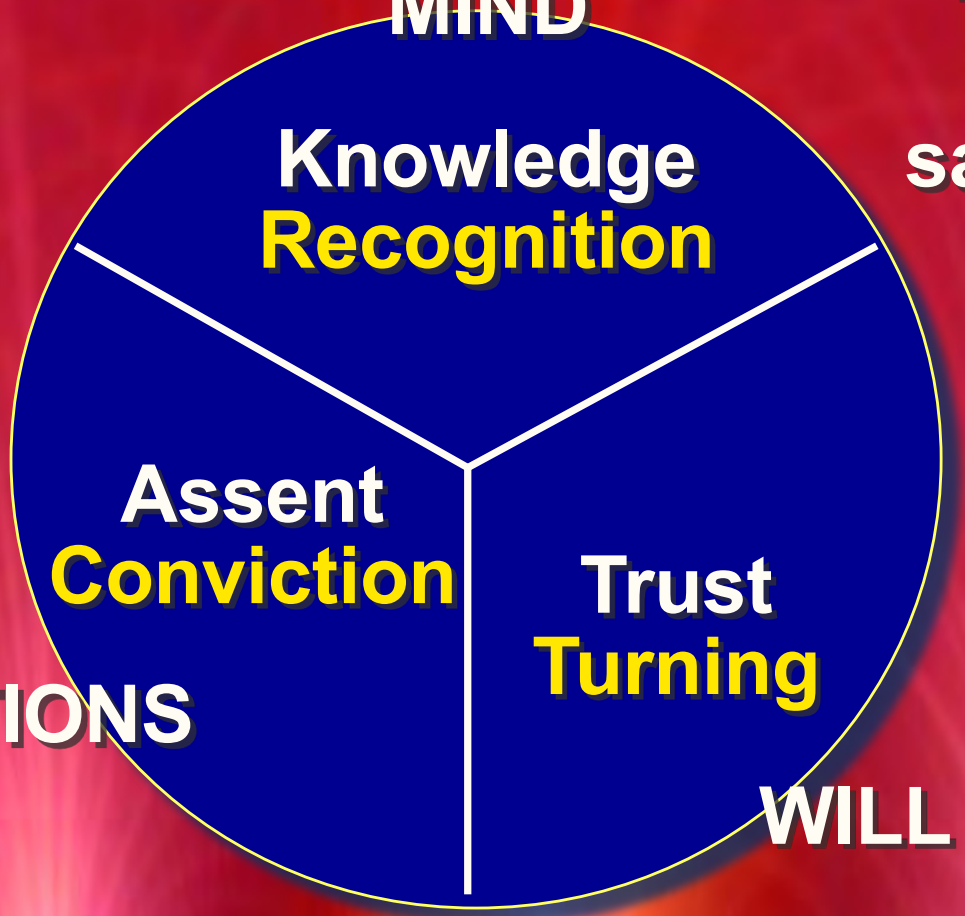
Charles Ryrie, *Ryrie Study Bible*, 1618 (column 2); Mahlon Friesen, First Baptist Church of Yucaipa, CA (column 3).

* The asterisks indicate signs unique to John's gospel.

What is "Belief" in Christ?

Faith + Repentance = Conversion

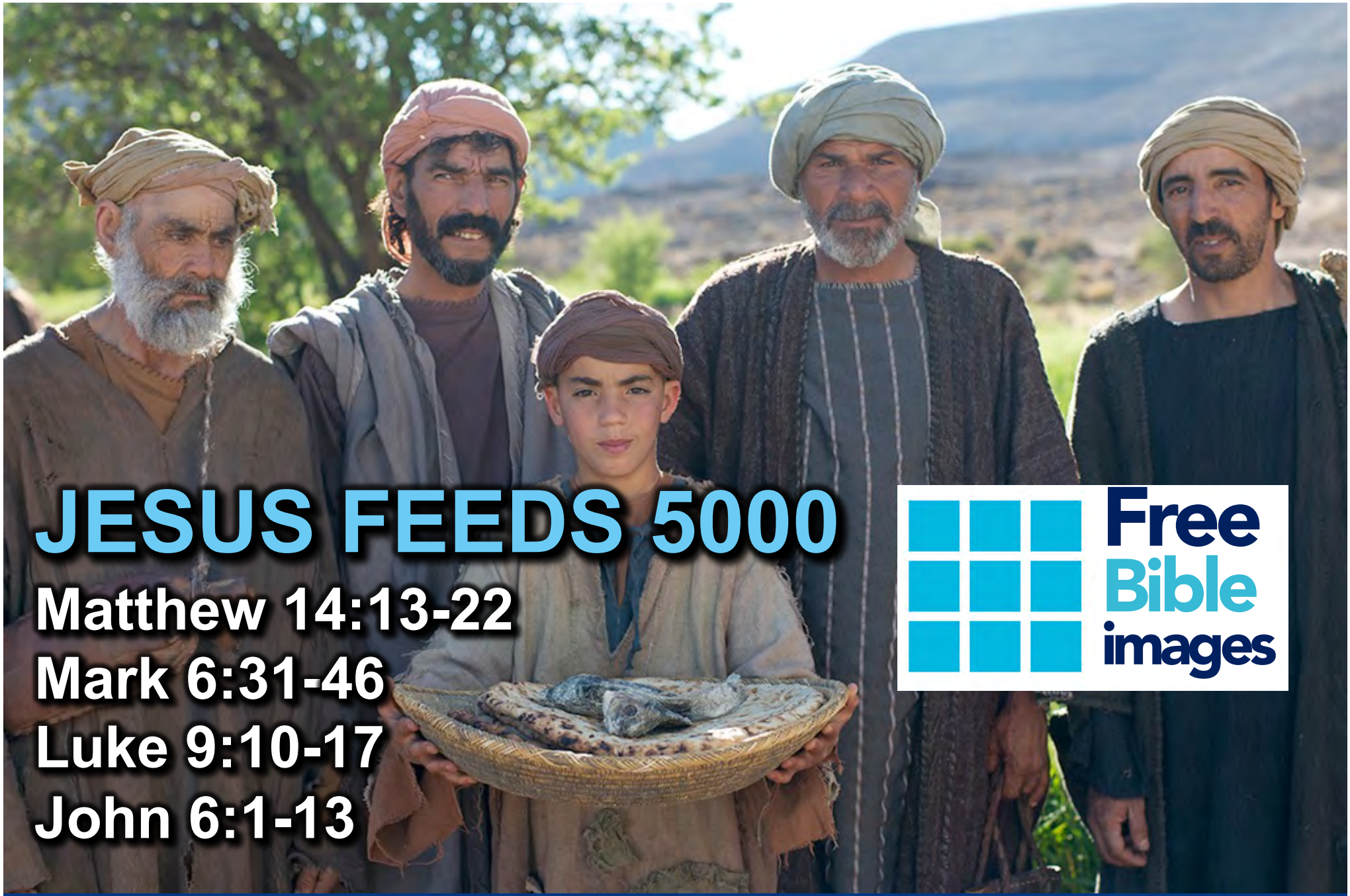




Faith is being satisfied with Christ

“I tell you the truth, those who listen to my message and believe in God who sent me have eternal life. They will never be condemned for their sins, but they have already passed from death into life”
(John 5:24 NLT)

John 6



JESUS FEEDS 5000

Matthew 14:13-22
Mark 6:31-46
Luke 9:10-17
John 6:1-13

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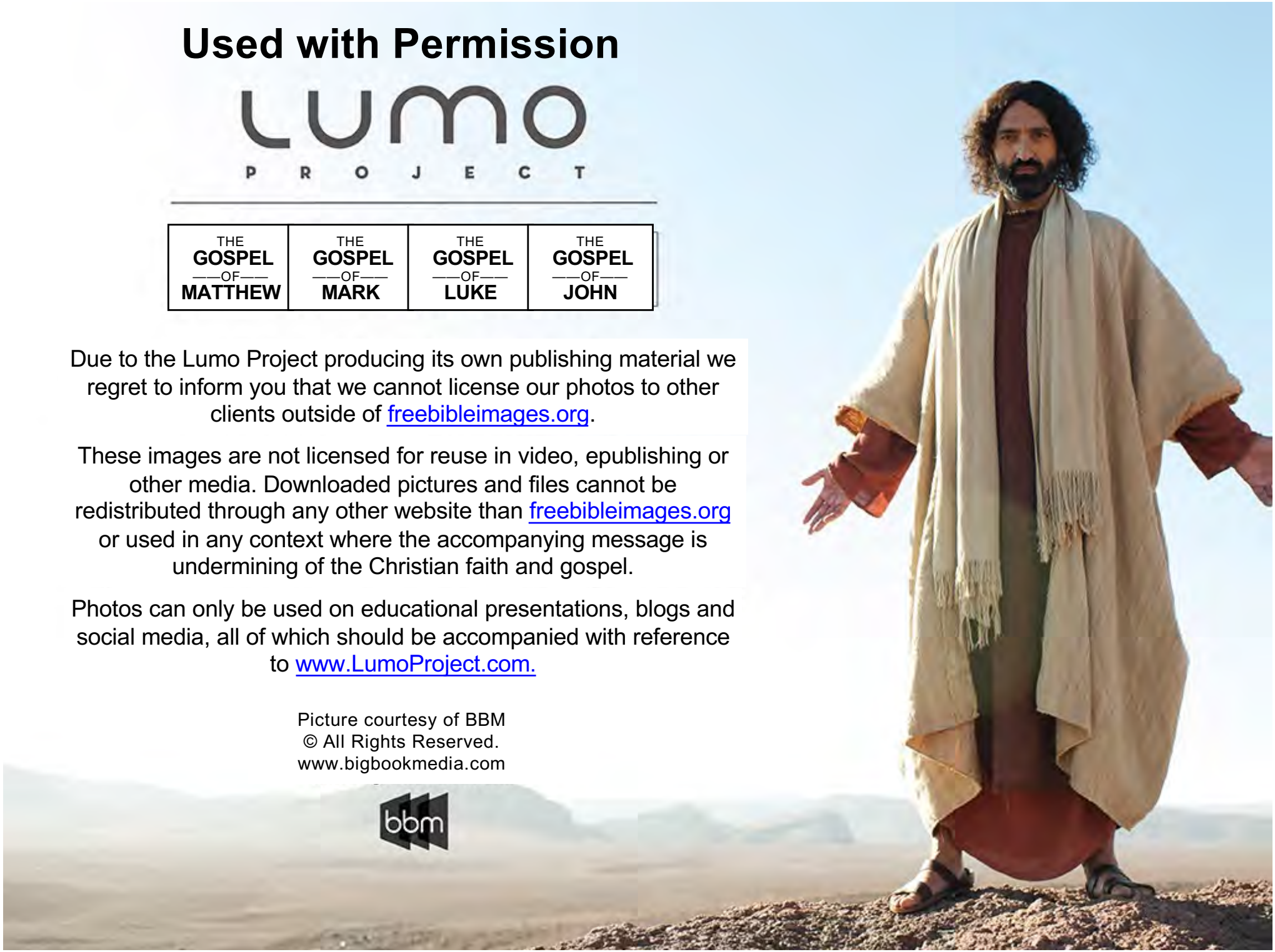

Can Jesus Prove It?

JOHN 6

Who wants to live for ever? A scientific breakthrough could mean humans live for hundreds of years

DNA Breakthrough!

By tweaking our DNA, we could soon survive for hundreds of years – if we want to. Steve Connor reports on a breakthrough that has the science world divided

Wednesday, 23 January 2008

Born in 1875, Jeanne Calment died in 1997 aged 122 years and 164 days

A genetically engineered organism that lives 10 times longer than normal has been created by scientists in California. It is the greatest extension of longevity yet achieved by researchers investigating the scientific nature of ageing.

If this work could ever be translated into humans, it would mean that we might one day see people living for 800 years. But is this ever going to be a realistic possibility?

Valter Longo is one of the small but influential group of specialists in this area who believes that an 800-year life isn't just possible, it is inevitable. It was his work at the University of Southern California that led to the creation of a strain of yeast fungus that can live for 10 weeks or more, instead of dying at its usual maximum age of just one week.

Howtoliveforever.net

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How to Live Forever

You can have "youthful looks, improved appearance and attractiveness, and health and vitality well into your 70s, 80s, 90s, 100s, 1,000s . . . as long as you want."

... extend your life indefinitely. You just have to know how!

continued from page 1 . . .

Well you may ask what's in it for you?

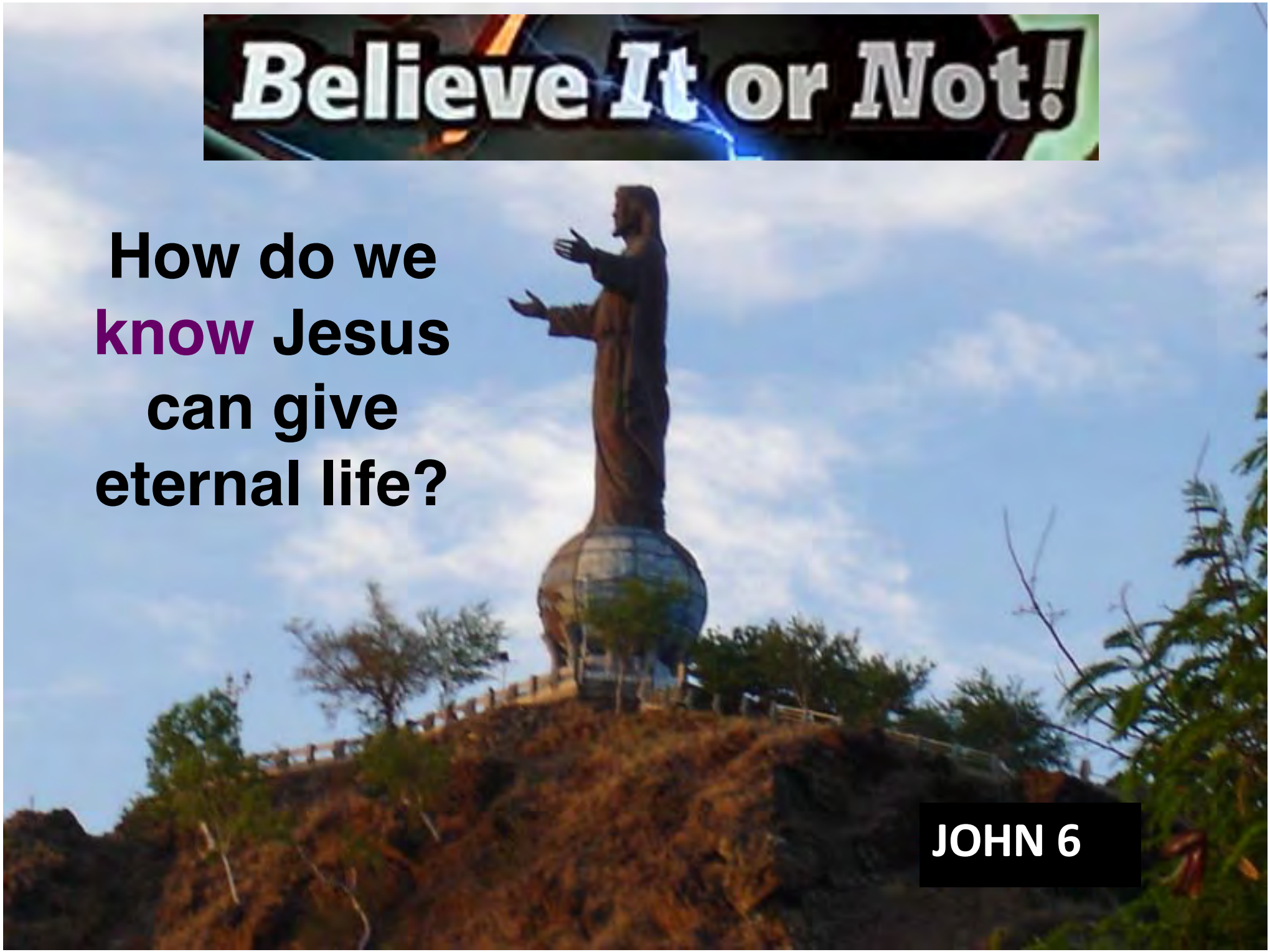
You will have the opportunity to understand how to achieve living forever. Even if you don't want to live forever at least you will have the choice to do it. Understanding the creation of the universe and human behaviour will enable you to successfully work in all areas of your life. Not only will you have the advantage of the first one to know, but also of teaching others and make a living from it. No need for super-human brains because we all have the capacity to improve and become a high intelligent being - our design guarantees it.

You'll understand why people are the way they are

An Astonishing Claim!

"I tell you the truth, those who listen to my message and believe in God who sent me **have eternal life**. They will never be condemned for their sins, but they have already passed from death into life"

— John 5:24


Believe It or Not!
How do we know Jesus can give eternal life?
JOHN 6

3 MOVEMENTS:

Showing his Authority (John 6:1-21)

The Bread of Life (John 6:22-59)

Disciples desert Jesus (John 6:60-71)

I. Jesus showed His authority over Moses and creation (6:1-21).

1-15

16-21

Feeding the 5000

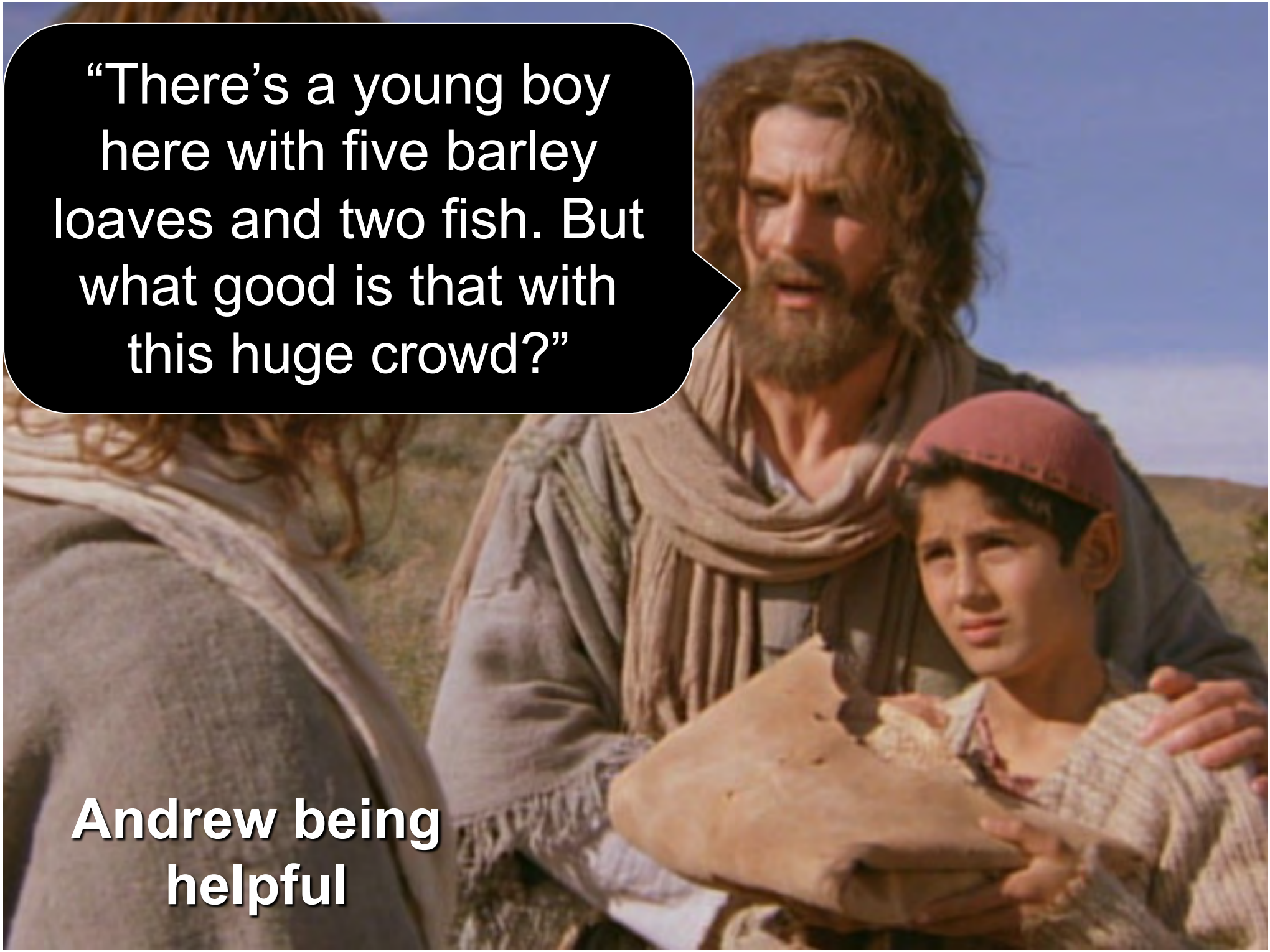
1-15

The Setting

A huge crowd in a remote place

Where shall we buy bread for these people to eat?

8 months’ wages would not buy enough bread for each one to have a bite!!


“There’s a young boy here with five barley loaves and two fish. But what good is that with this huge crowd?”
Andrew being helpful

Tell everyone to sit down.

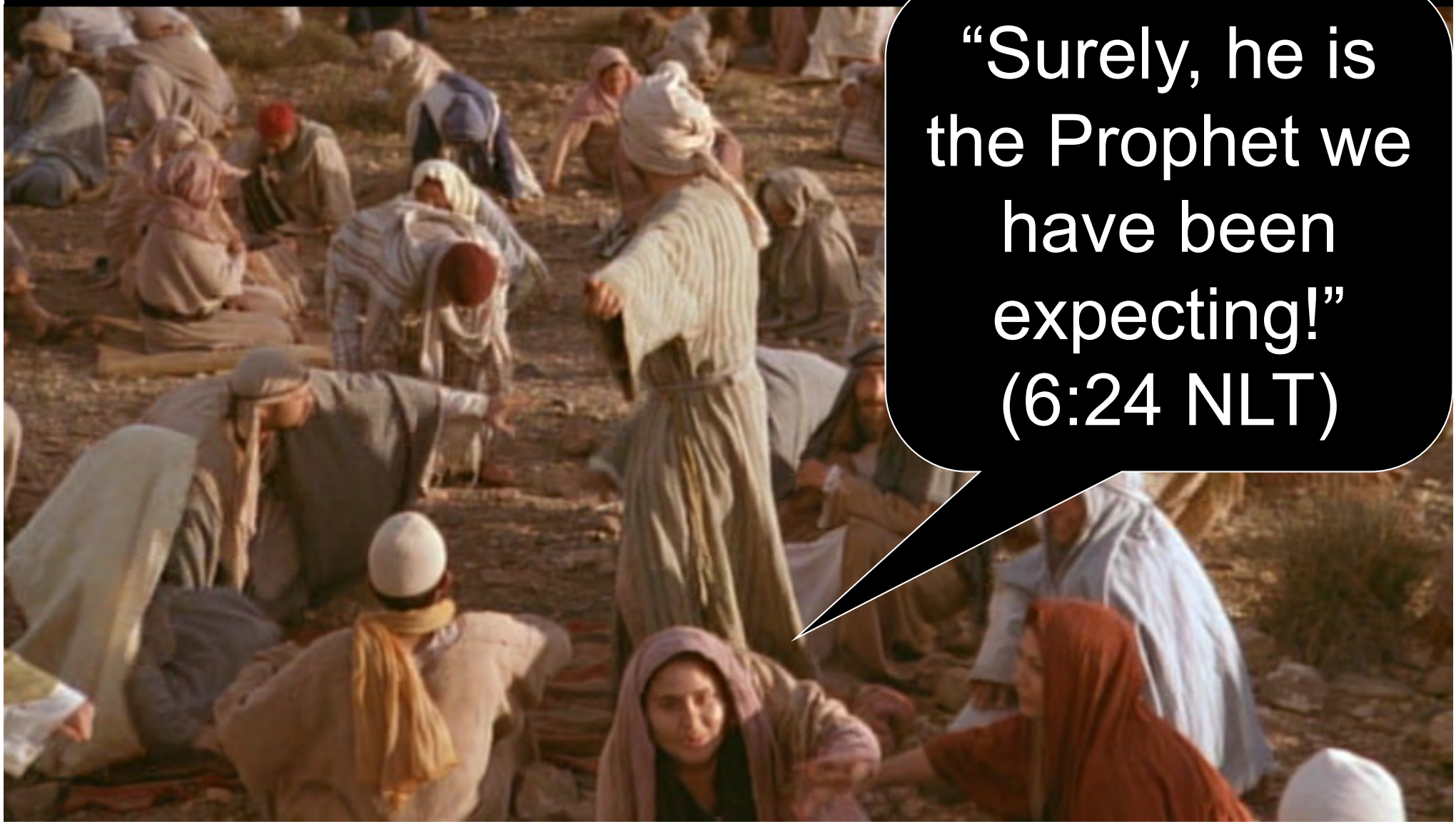
Jesus then took the loaves, gave thanks...

Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted...

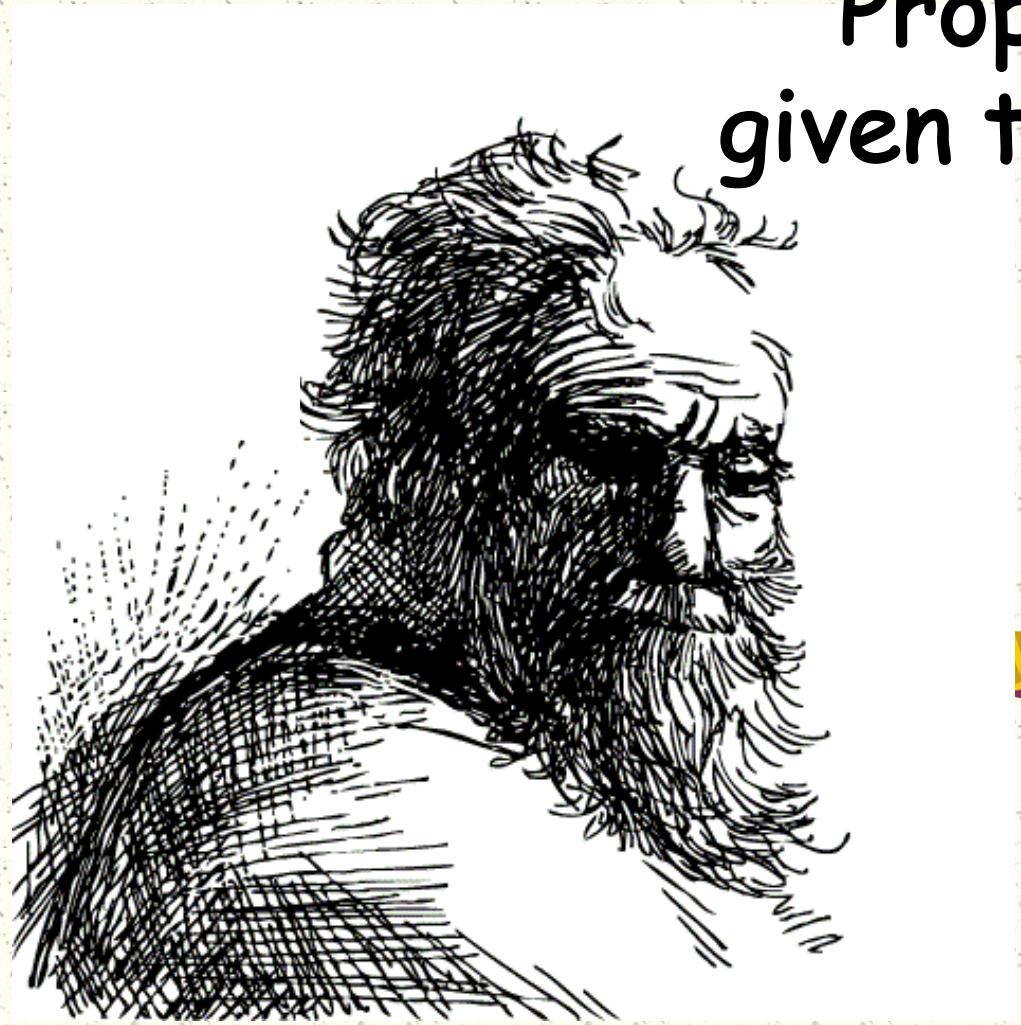
Bread Multiplied!

What's the Point?
The crowd is the key!

When the people saw him do this miraculous sign, they exclaimed,



Prophecy of a Prophet given through Moses (Deut. 18:15)



"I will raise up a Prophet like you from among their fellow Israelites. I will put my words in his mouth, and he will tell the people everything I command him."

Signs in John's Gospel

Signs unique to John's Gospel in yellow (6 of the 9 miracles)

WATER TO WINE 2:1-11

HEALING OFFICIAL'S SON 4:46-54

HEALING PARALYTIC 5:1-18

FEEDING 5000 6:1-15

WALKING ON WATER 6:16-24

HEALING BLIND MAN 9:1-7

RAISING LAZARUS 11:1-45

CHRIST'S RESURRECTION 20:1-31

FISH CATCH 21:1-3

John

Key Word

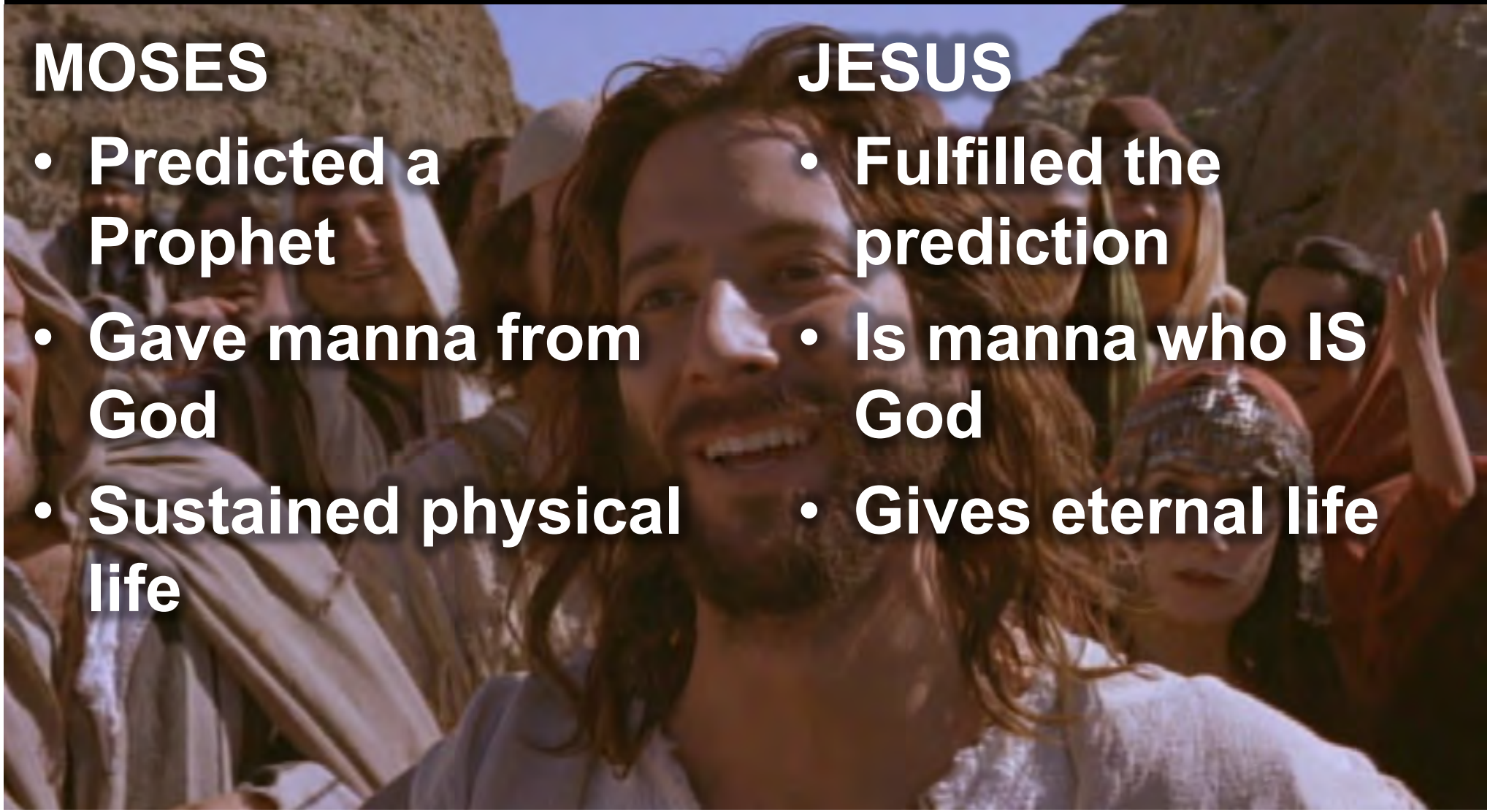
Believe

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" (20:30-31).

What's the Point?

- Jesus is the New Moses!
- Jesus is even better than Moses!

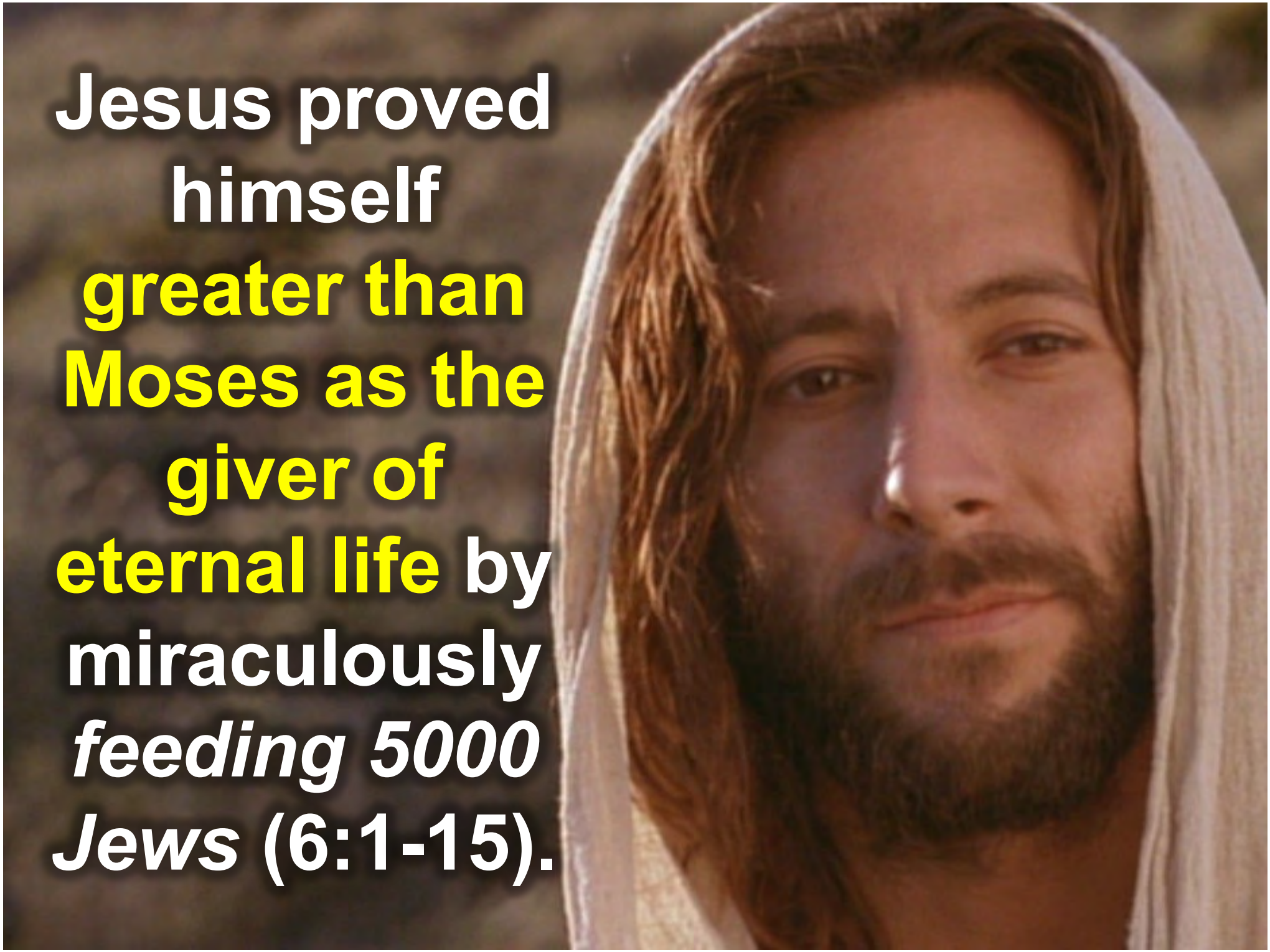


MOSES

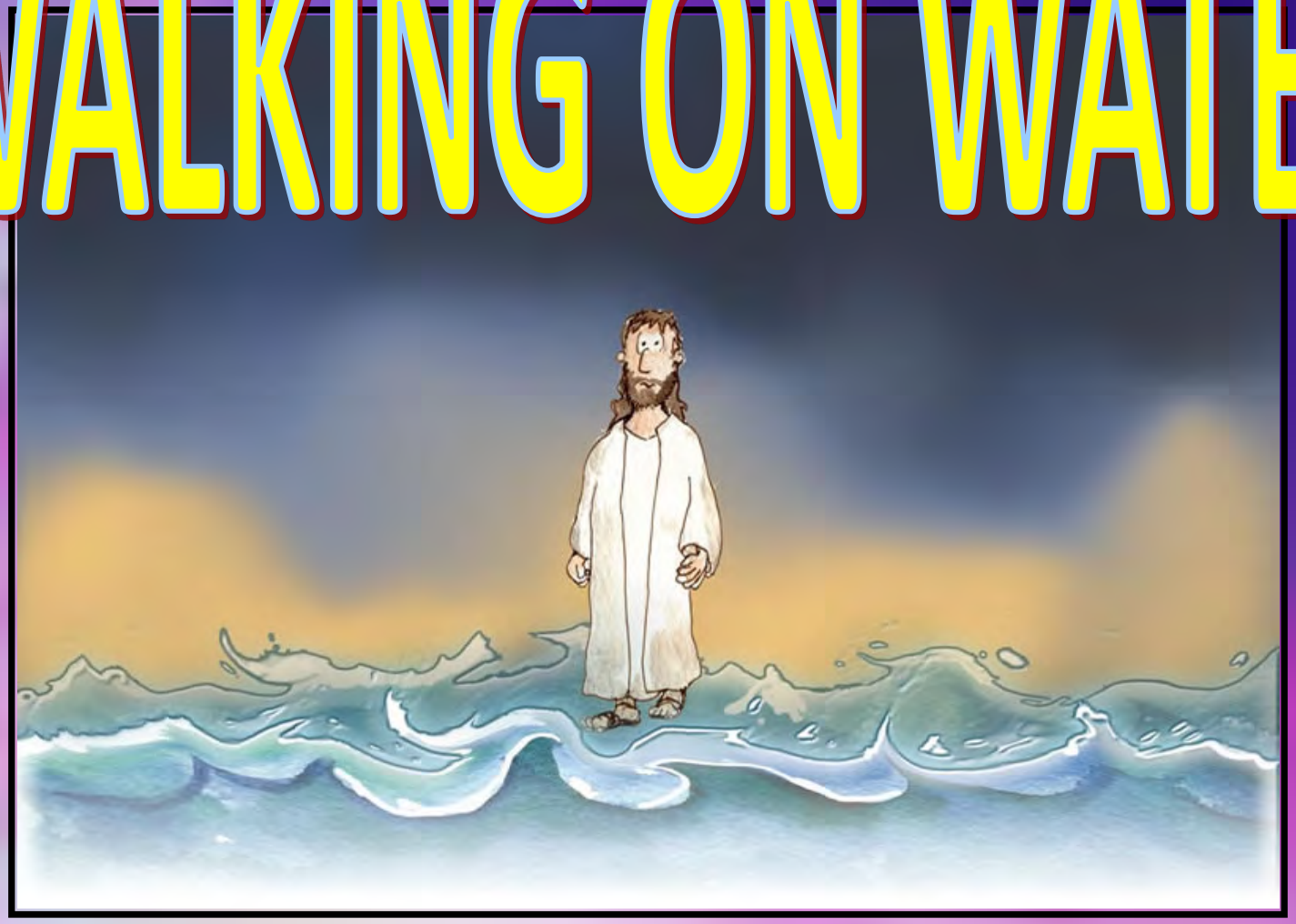
- Predicted a Prophet
- Gave manna from God
- Sustained physical life

JESUS

- Fulfilled the prediction
- Is manna who IS God
- Gives eternal life


Jesus proved himself greater than Moses as the giver of eternal life by miraculously *feeding 5000 Jews* (6:1-15).

WALKING ON WATER

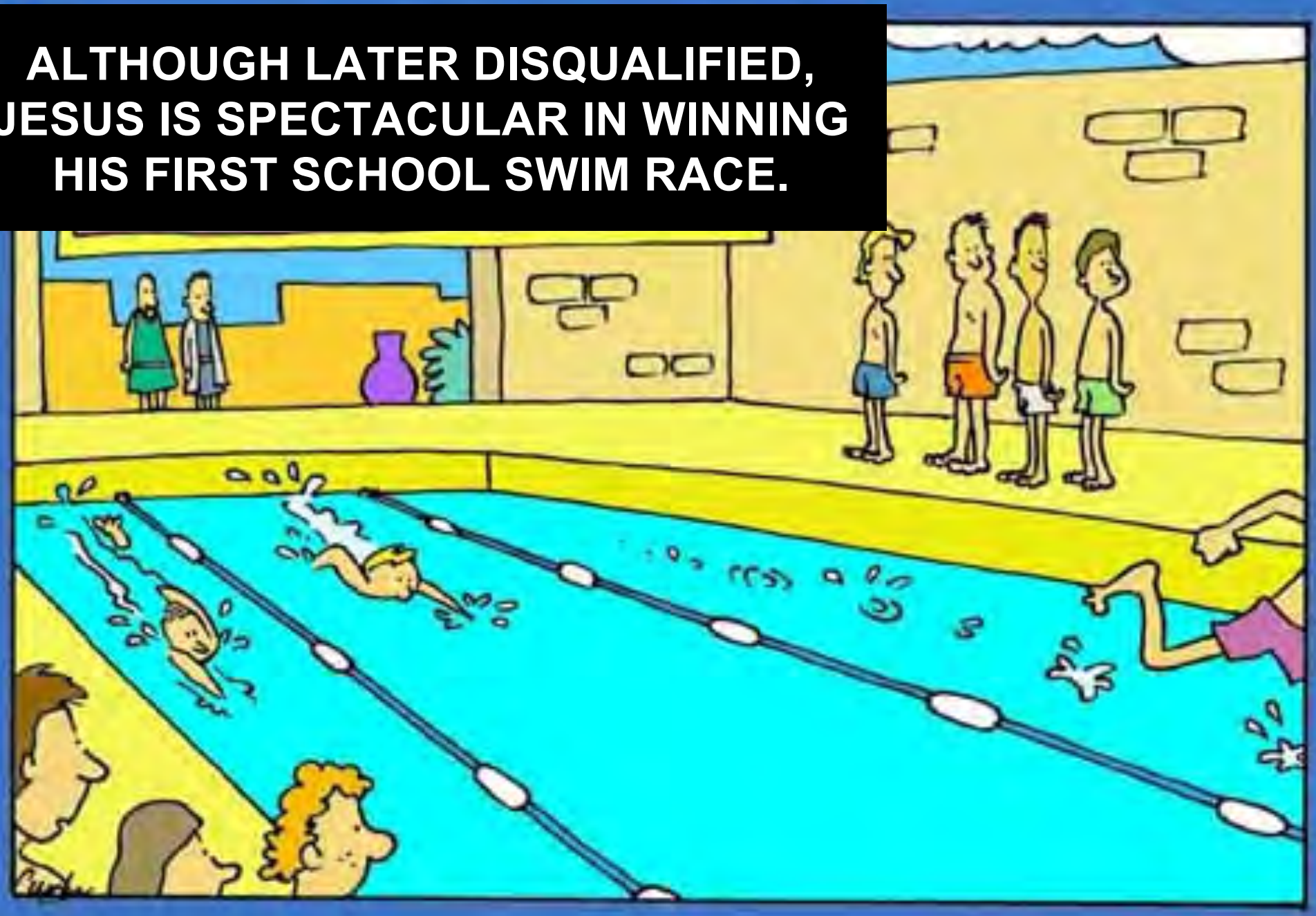


16-21

Moses Parting the Sea

Jesus Walked on the Sea

ALTHOUGH LATER DISQUALIFIED, JESUS IS SPECTACULAR IN WINNING HIS FIRST SCHOOL SWIM RACE.



Jesus: “Don’t be afraid! It is I” (6:20)

“Don’t be afraid! I am here” (6:20)

“Don’t be afraid! I Am!” (6:20)

JOHN'S "I AM" 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 sheep]" (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)

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The Burning Bush

Exodus 3:1-4:17

EXCUSES

1. Wh

4 d (4:10)

5. I don't want to get involved (4:13)

God replied to Moses, "I Am Who I Am. Say this to the people of Israel: I Am has sent me to you" (Exodus 3:14 NLT).

I. Jesus showed His authority over Moses and creation (6:1-21).

1-15

16-21

II. Jesus satisfies our spiritual hunger by giving us eternal life (6:22-59).

Two Foods

Unlike food that spoils,
Jesus gives eternal life (6:22-27).

Jesus answered, “I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill” (John 6:26)

Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you.

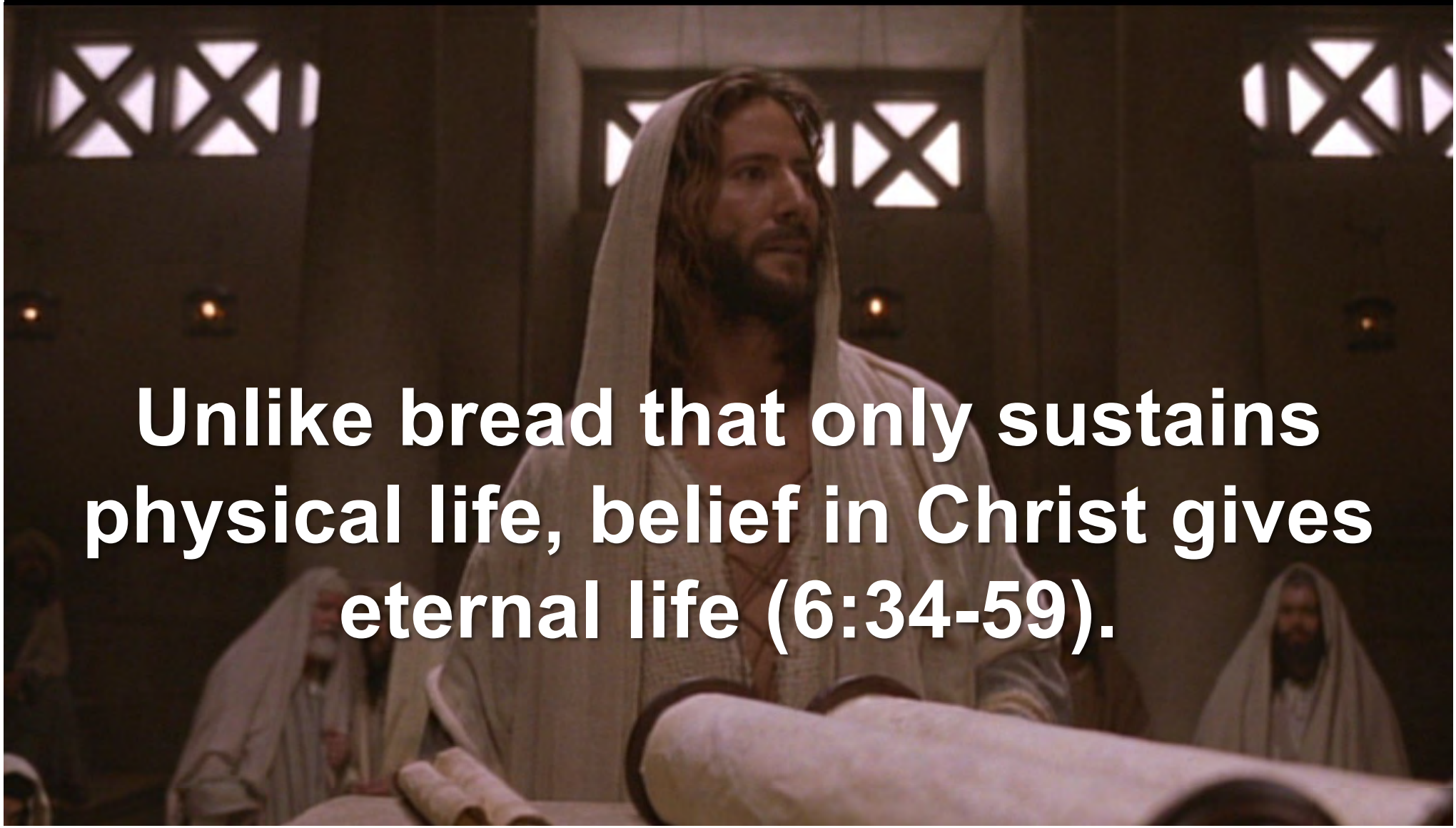
Two Works

Unlike human effort, Jesus enables us to do God's work by believing in Him (6:28-29).

Two Breads

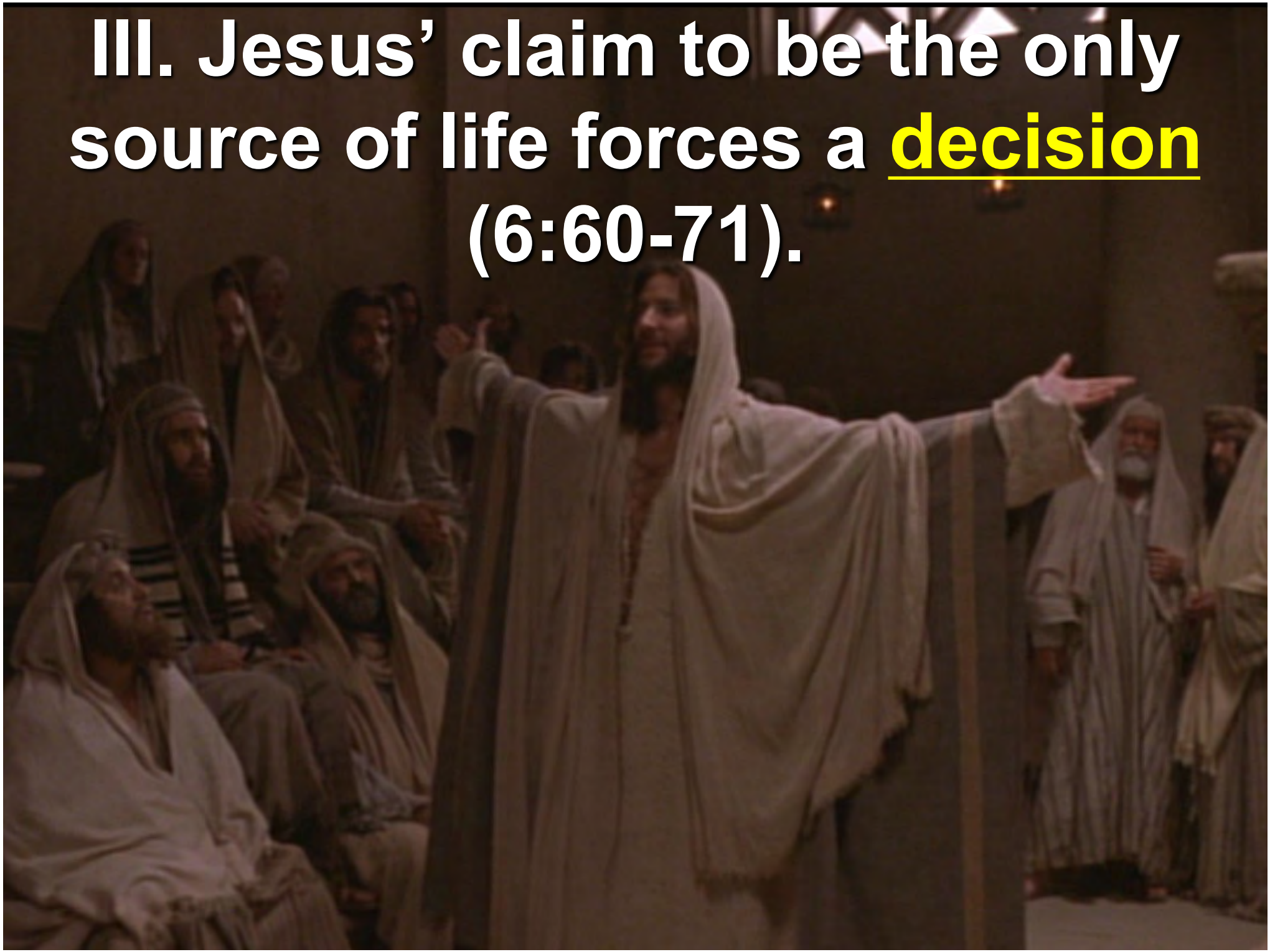
Unlike manna God gave via Moses, Jesus is the true “Bread” from heaven that gives eternal life (6:30-33).

Two Results

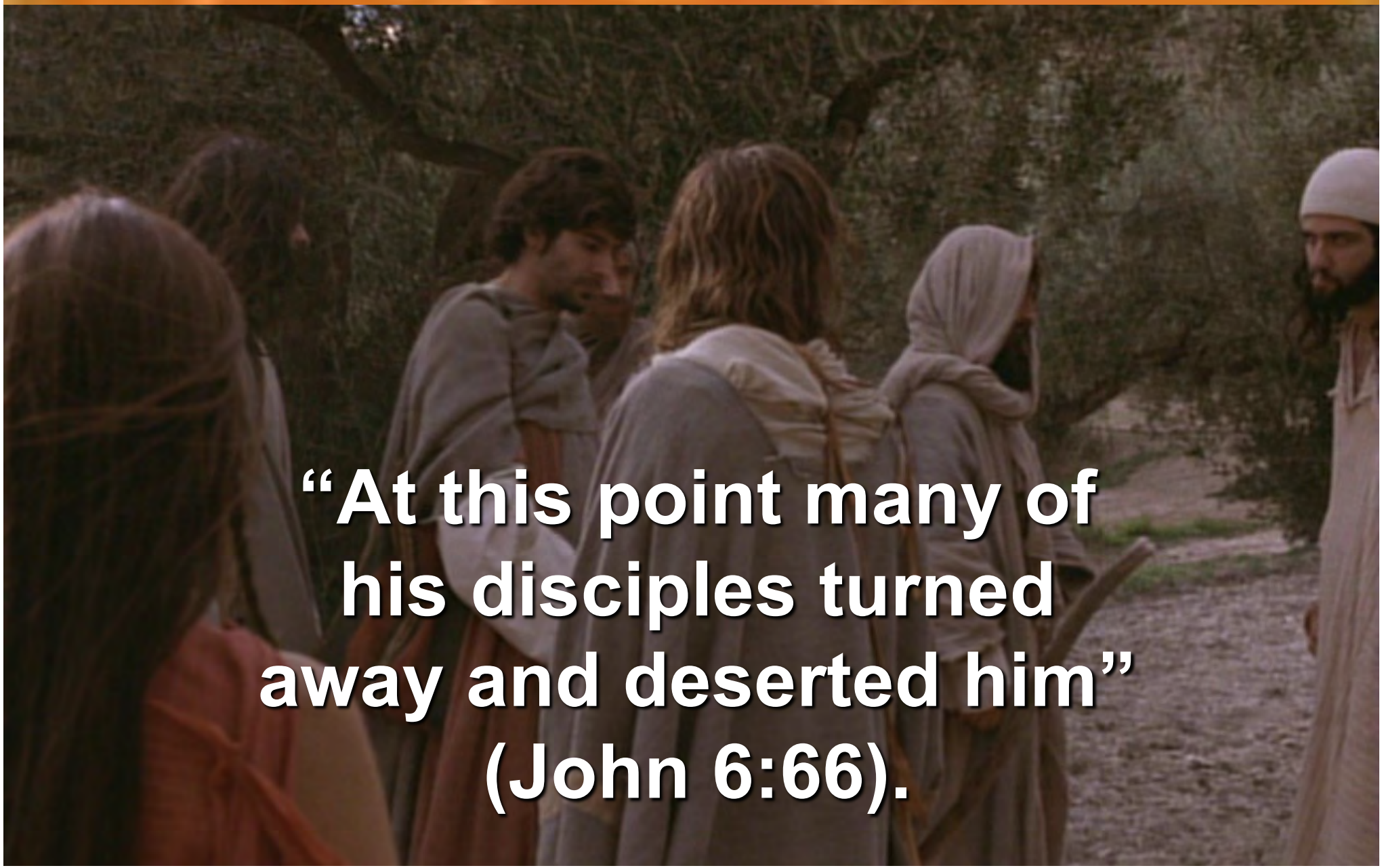


Unlike bread that only sustains physical life, belief in Christ gives eternal life (6:34-59).

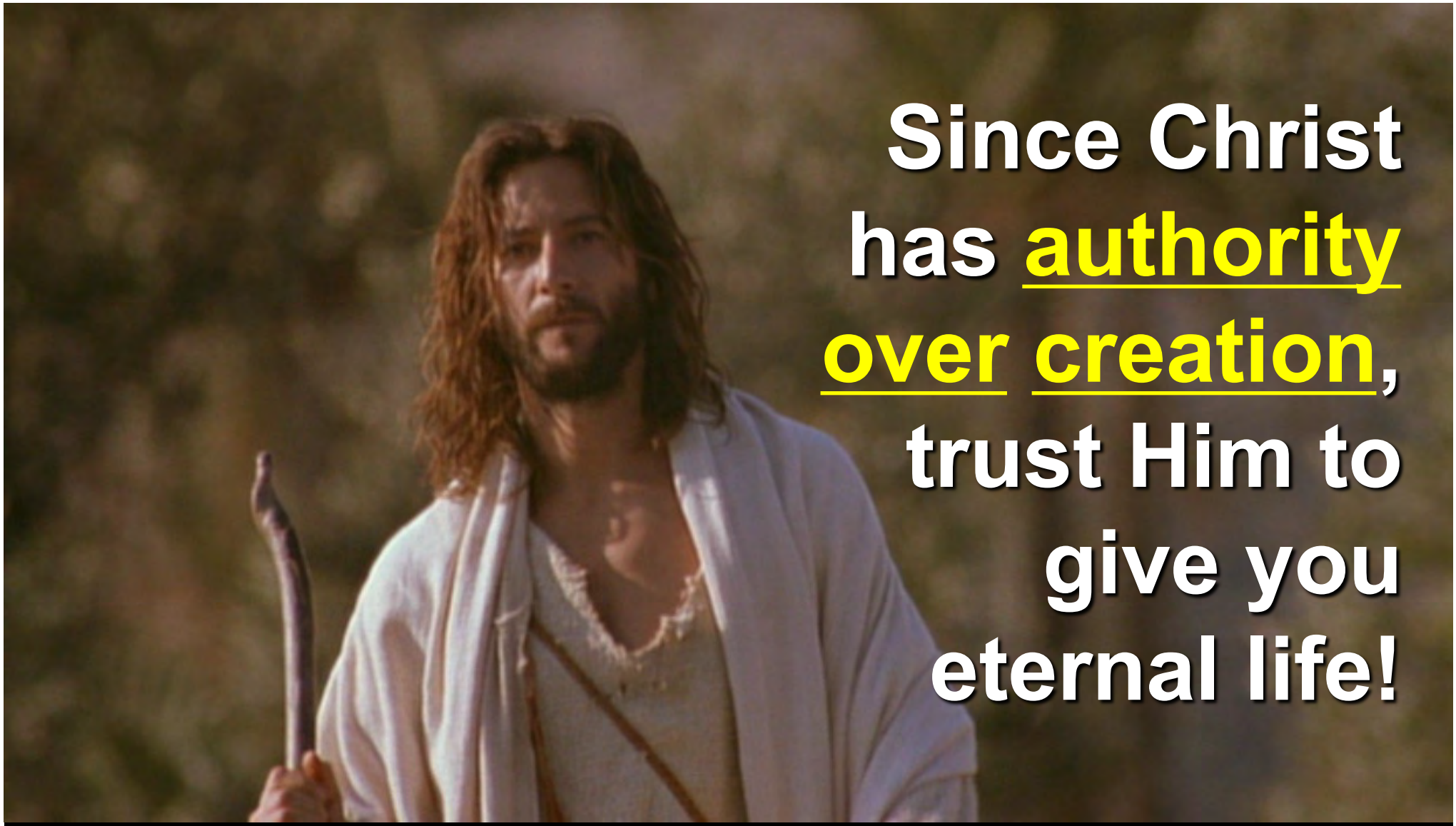
III. Jesus' claim to be the only source of life forces a decision (6:60-71).



Disciples desert Jesus (61-71)



The Twelve stayed because 11 of them believed He was God's Son (6:67-71).



The Main Idea of John 6

Disbelief?

Or Belief?
“You are the holy one of God!”

John 7

JOHN 7

Divided Opinions

Our Subject Today

Why do people have such divided opinions about Christ?

A Controversial Figure in John 1–6

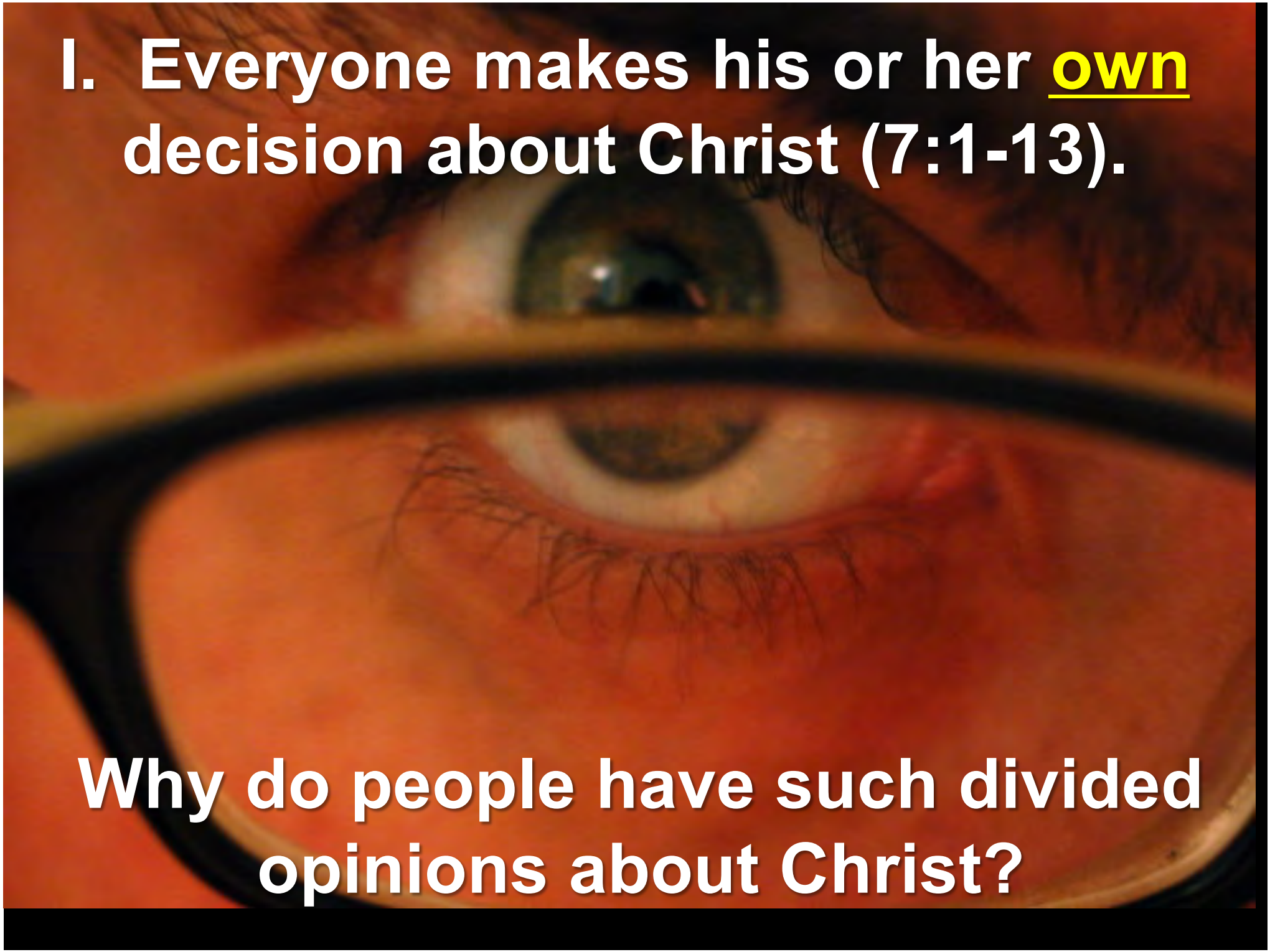
Believers in John 1-4:

Galileans
Samaritan Woman
John the Baptist
Nicodemus
Passover Jews
Disciples

The line of faith

Unbelievers in John 5–6:

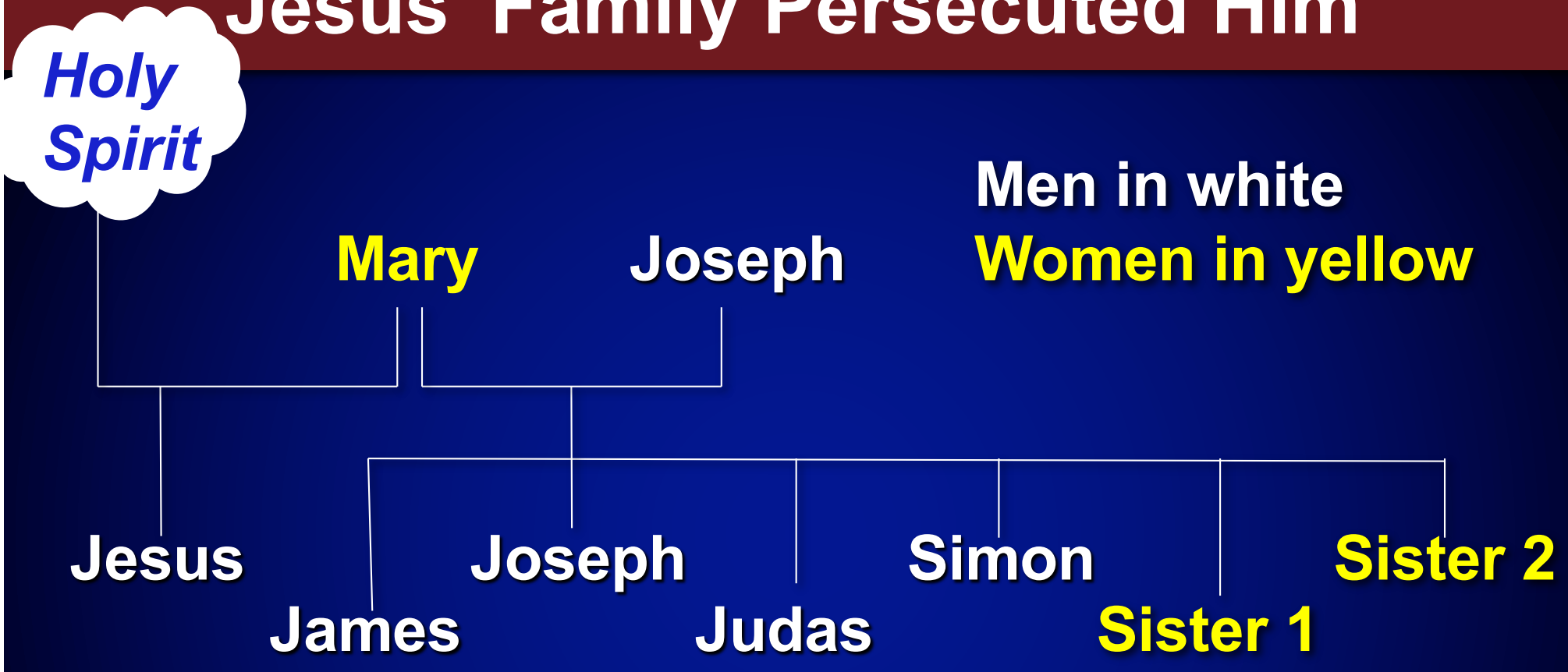
Jerusalem Leaders
Galilean People
Disciples desert Jesus



I. Everyone makes his or her <u>own</u> decision about Christ (7:1-13).

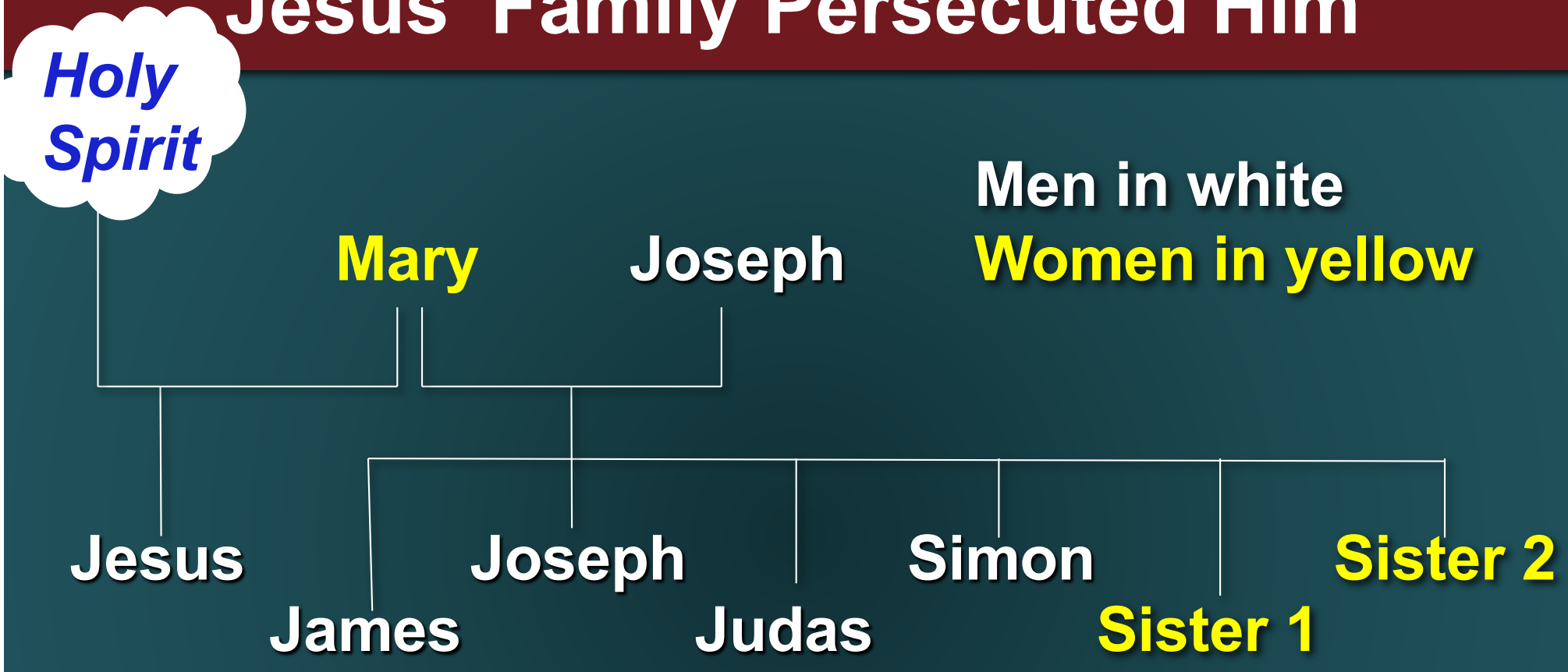
Why do people have such divided opinions about Christ?

Jesus' Family Persecuted Him



"Then they scoffed, 'He's just a carpenter, the son of Mary and the brother of James, Joseph, Judas, and Simon. And his sisters live right here among us.' They were deeply offended and refused to believe in him" (Mark 6:3 NLT).

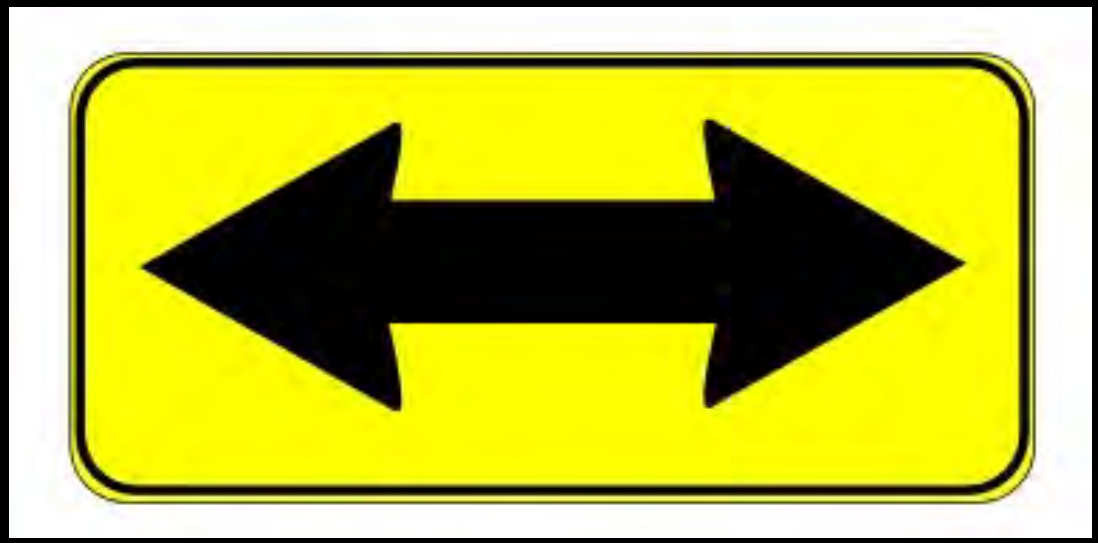
Jesus' Family Persecuted Him



And Jesus' brothers said to him, "Leave here and go to Judea, where your followers can see your miracles! 4 You can't become famous if you hide like this! If you can do such wonderful things, show yourself to the world!" 5 For even his brothers didn't believe in him (John 7:3-5 NLT).

II. People reject Christ's teaching because they **reject God** (7:14-36).

III. Jesus' claim to give eternal life always has a mixed response (7:37-52).



Why do people have such divided opinions about Christ?

Q & A in John 7

Curious: "Where did he get all this knowledge?" (14-15).
Jesus' Answer: "God gave it to me."

Offended: "You're demon possessed! Who's trying to kill you?" (20).
Jesus' Answer: "Hypocrites care more for circumcision than for people."

Q & A in John 7

Uninformed: "Isn't this the man they are trying to kill? But the Messiah will simply appear…" (25).

Jesus' Answer: "You know where I'm from—but you don't know God!"

Believing: "Will the Messiah do more miracles than Jesus?" (31).

Jesus' Answer: "I will be with you only for a short time more [about 6 months] but you won't find me and can't follow me."

Which are You?

- Curious?
- Offended?
- Uninformed?
- Believing?

Main Idea of John 7

People reject Christ because they don't accept God's <u>authority</u> over their lives.

John 8

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THE GOSPEL —OF— MATTHEW	THE GOSPEL —OF— MARK	THE GOSPEL —OF— LUKE	THE GOSPEL —OF— JOHN

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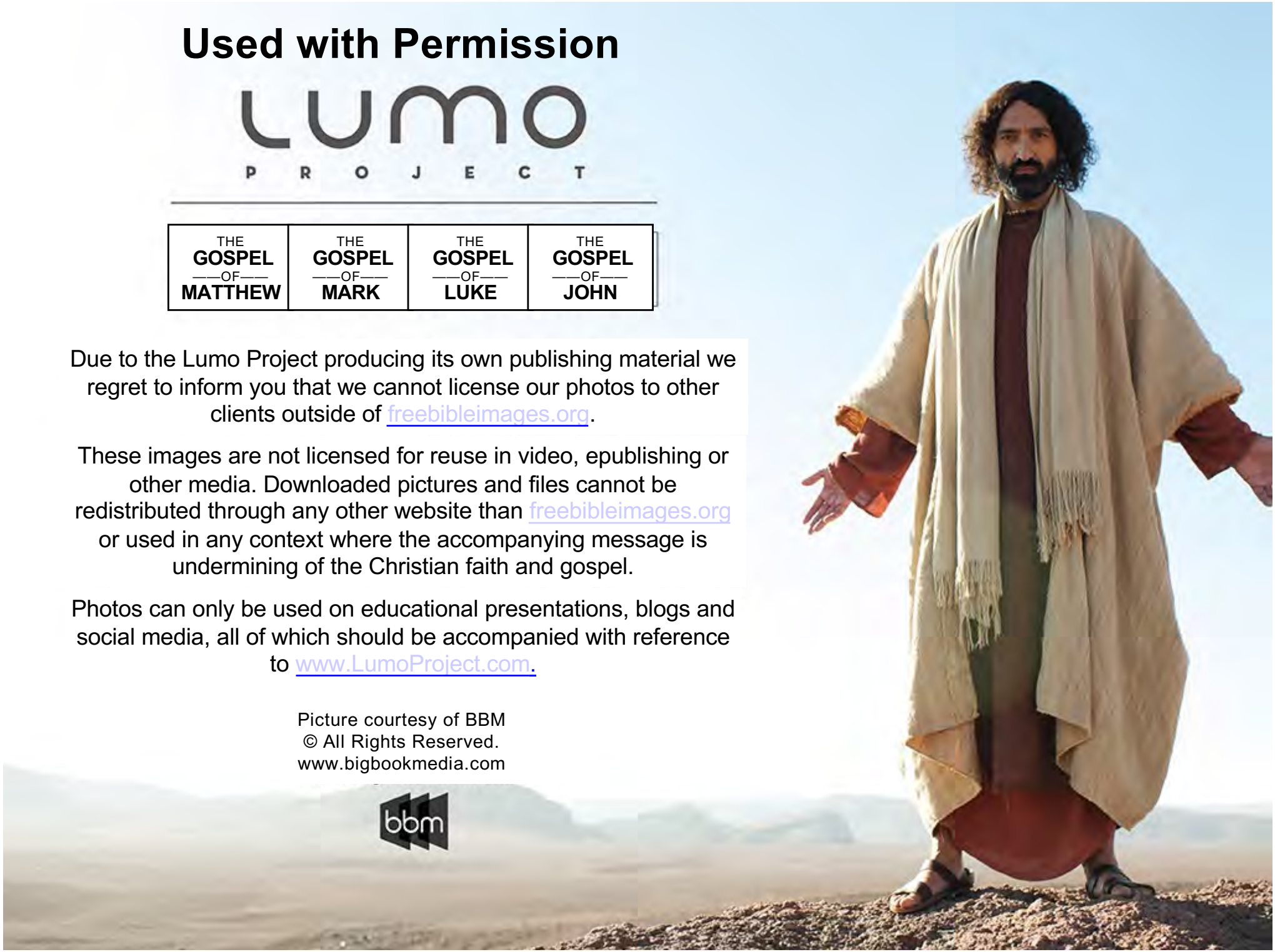


How can we show God's compassion in a world where people think Christianity only judges us?

The Text of John 7:53–8:11

Inspired or Not?

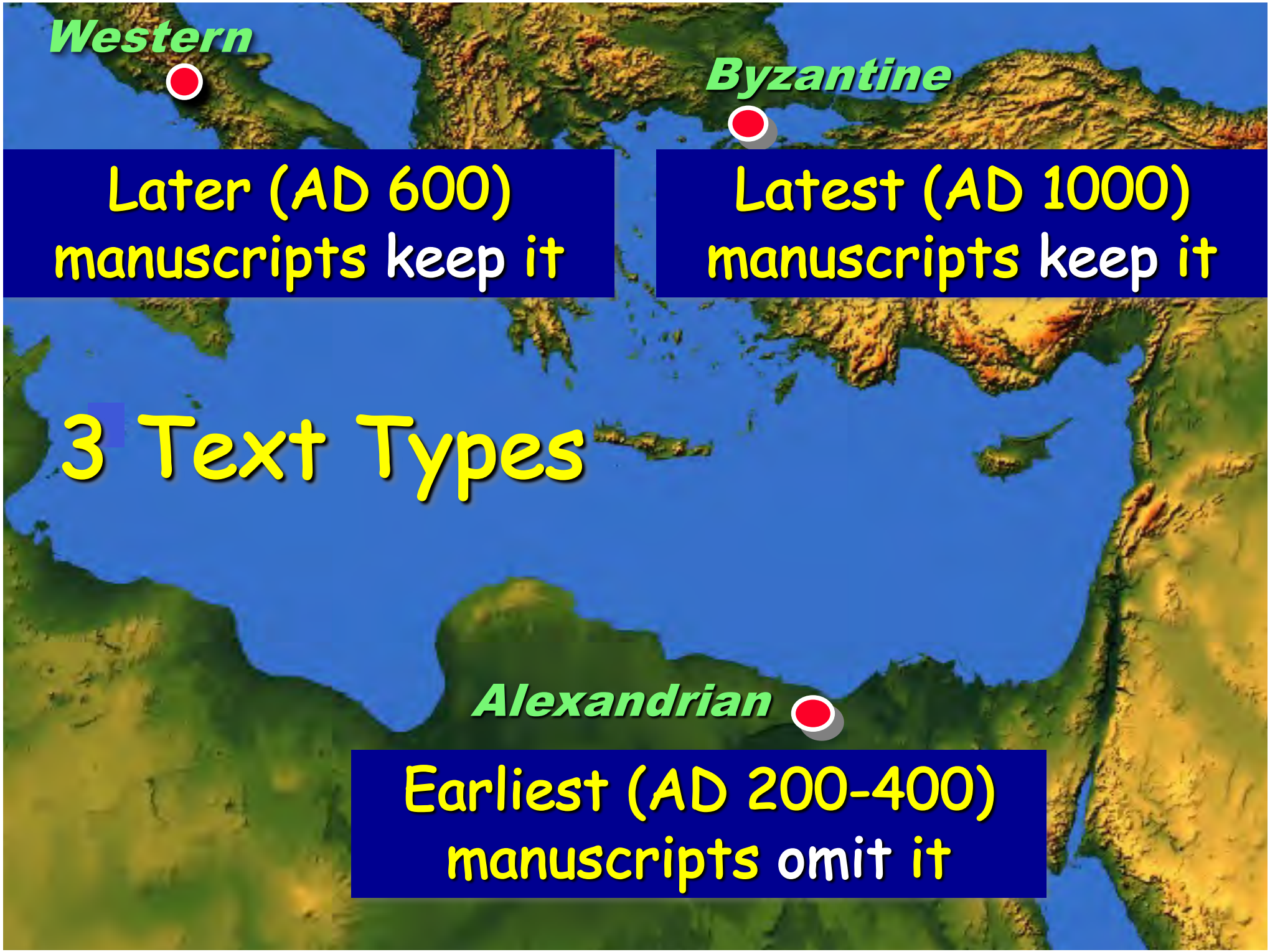
Divided Opinions

"Most scholars seem to agree that the passage **is a part of inspired Scripture** [e.g., F.F. Bruce]. In fact, the development of the entire chapter can easily be seen to grow out of this striking event in the temple... The transition from John 7:52 to 8:12 would be too abrupt without a transitional section."

–Warren Wiersbe, The *Bible Exposition Commentary*

"Almost all textual scholars agree that these verses were **not part of the original**... The style and vocabulary of this passage differ from the rest of the Gospel, and the passage interrupts the sequence from 7:52-8:12. It is probably a part of true oral tradition which was added to later Greek manuscripts by copyists."

–Edwin A. Blum, in *The Bible Knowledge Commentary*


Western
Byzantine
Later (AD 600) manuscripts keep it
Latest (AD 1000) manuscripts keep it
3 Text Types
Alexandrian
Earliest (AD 200-400) manuscripts omit it

Note the Flow...

Jesus exposes evil intent of the Pharisees (8:10)	⟷	Jesus is the Light of the World (8:12)
Pharisees made a false judgment(8:15)	⟷	Jesus makes a right judgment (8:16)
Pharisees tried to stone her (8:5)	⟷	Pharisees tried to stone Jesus(8:59)

Where we're going today...

Passage

Applications

What’s the Point?

- Show mercy to the repentant!
- Don't let people trap you!
- Be smarter when you commit adultery so you don’t get caught!
- Jesus didn’t really follow the Law.
- Forgive people before they repent—that's what Jesus does!
- Don’t be too quick to throw stones.
- God isn’t serious about sin after all.

I. Jesus showed the true compassion of the Law by forgiving an adulterous woman (7:53–8:11).

A. Pharisees brought an adulterous woman to Jesus to retain their power by having Jesus condemn Himself (7:53–8:6a).

- Why did God give the Law on Mount Sinai?

B. Jesus showed the Pharisee's sin by following the true compassion of the Law to condemn sinners and redeem the repentant (8:6b-11).

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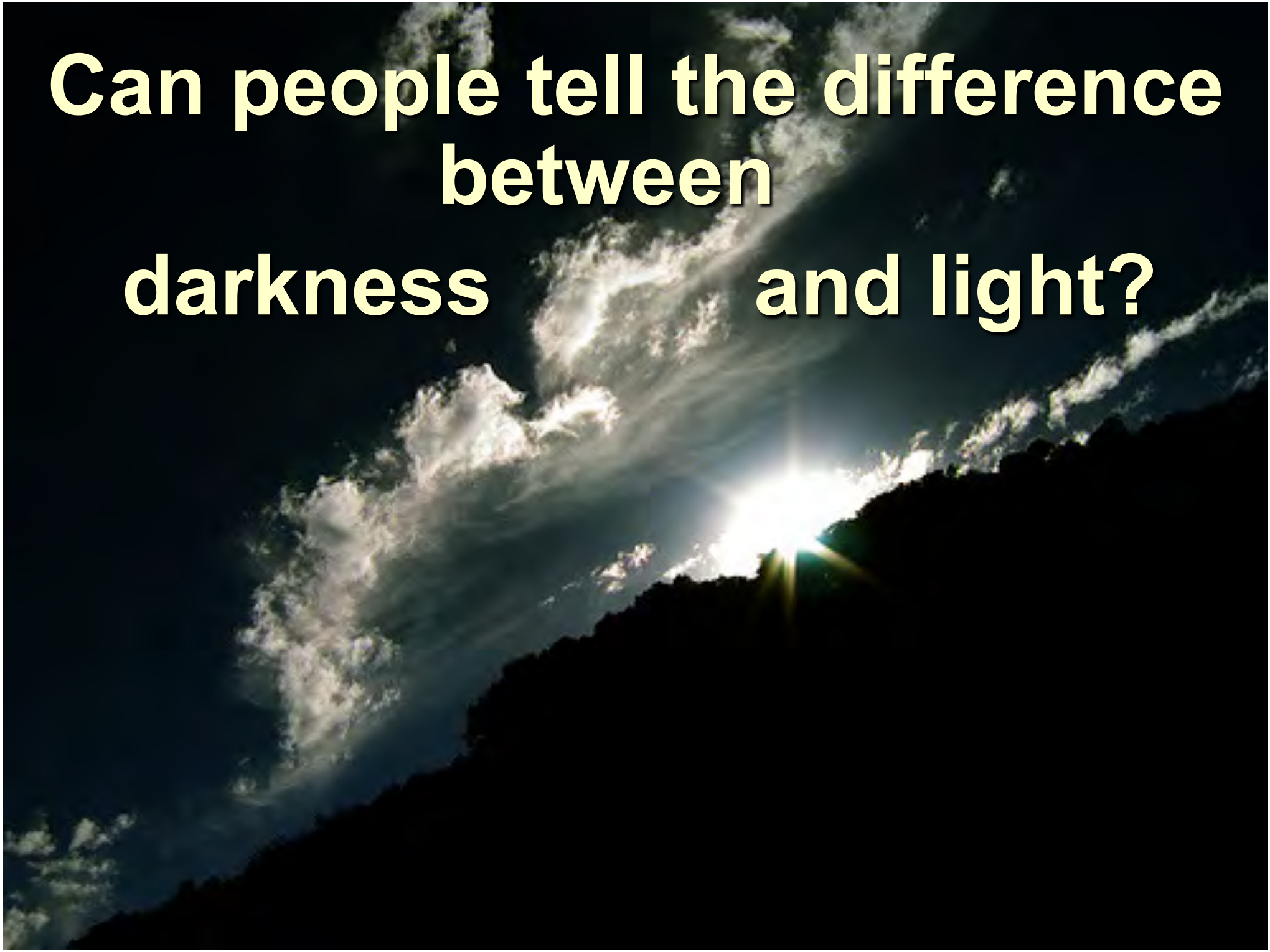
II. Show God's compassion by helping people repent (Main Idea).

goodsalt.com

The Light of the World
John 8:12-59


Can people tell the difference between
darkness and light?

28 Sep 2010

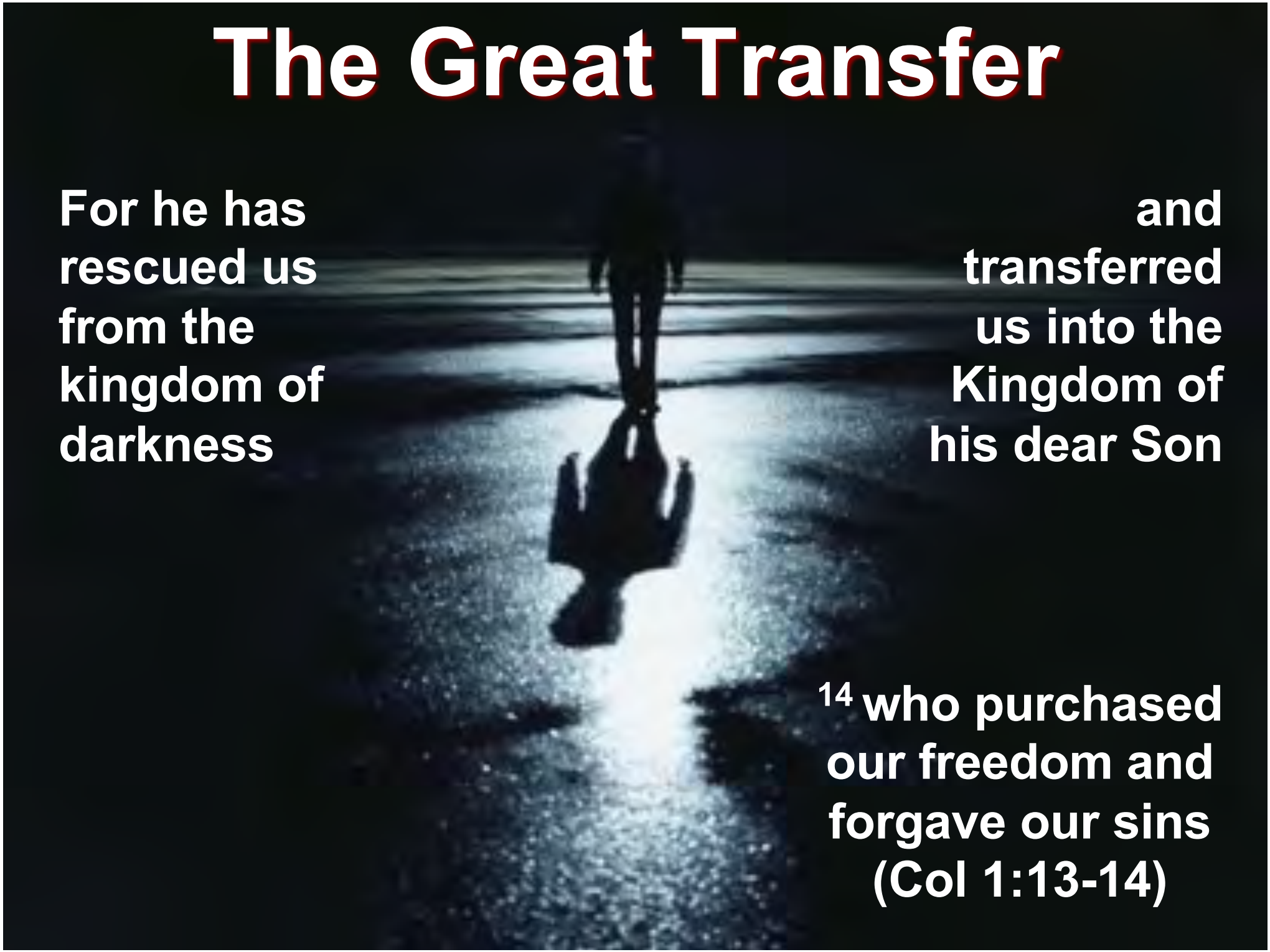
Edwin Paul

Jesus has always been God

**"In the beginning
was the Word,
and the Word was with God,
and the Word was God"**

(John 1:1)

The Great Transfer

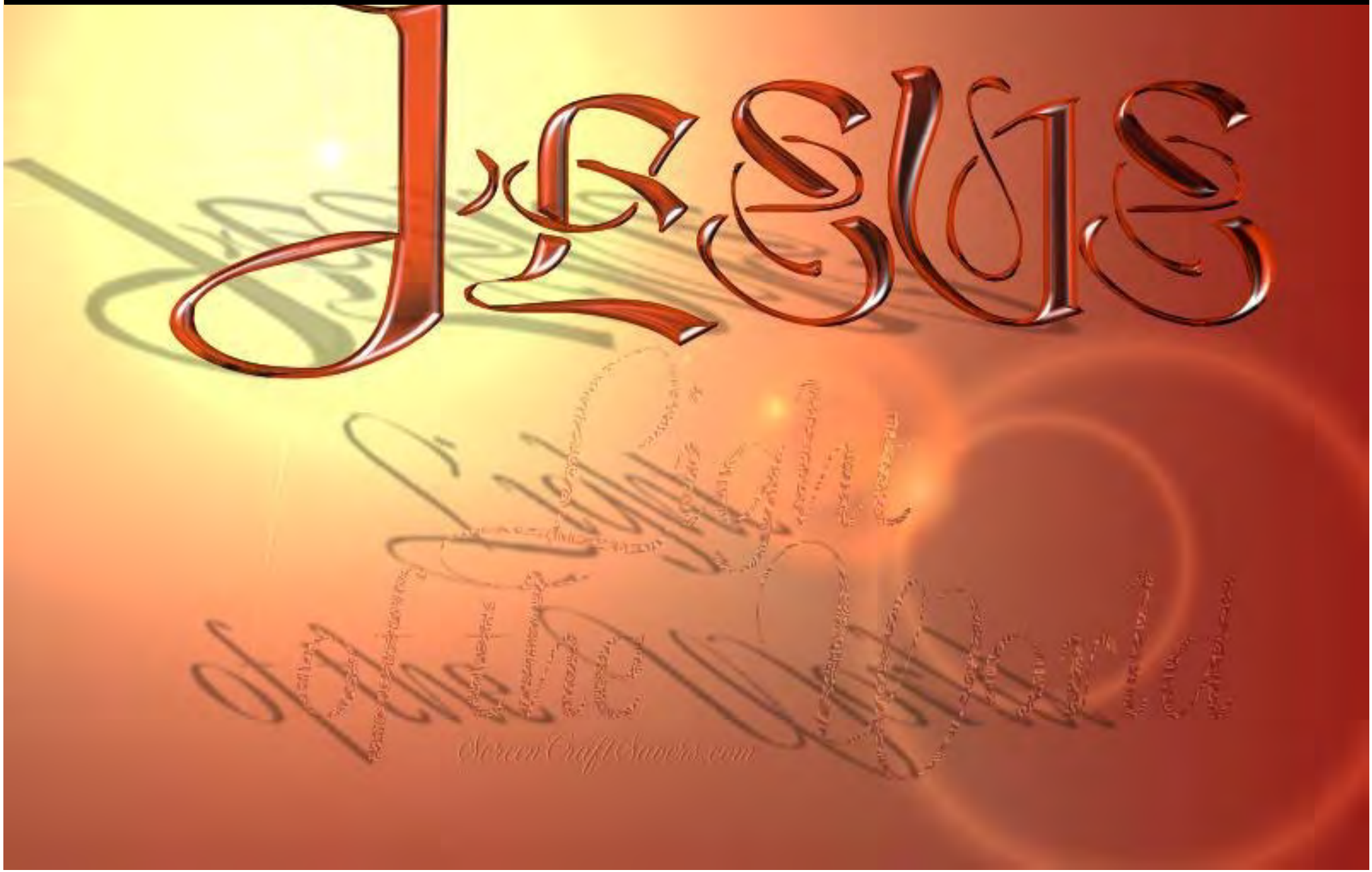


For he has rescued us from the kingdom of darkness

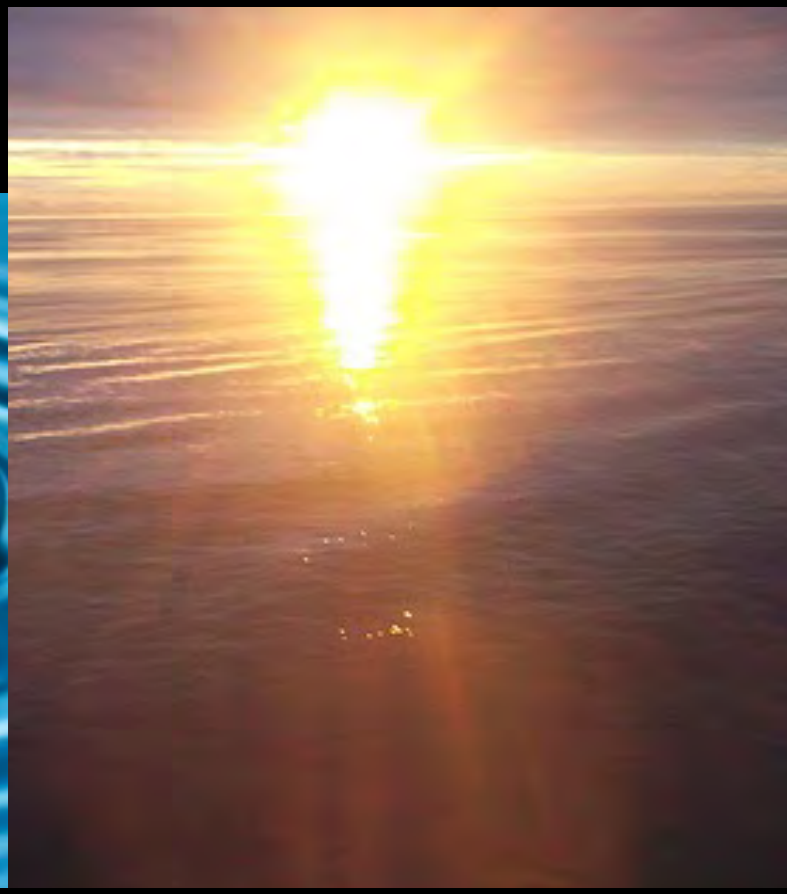
and transferred us into the Kingdom of his dear Son

14 who purchased our freedom and forgave our sins (Col 1:13-14)

How should we expect people to respond to Christ's claim to be eternal God?



John 6–8



Bread

6

Water

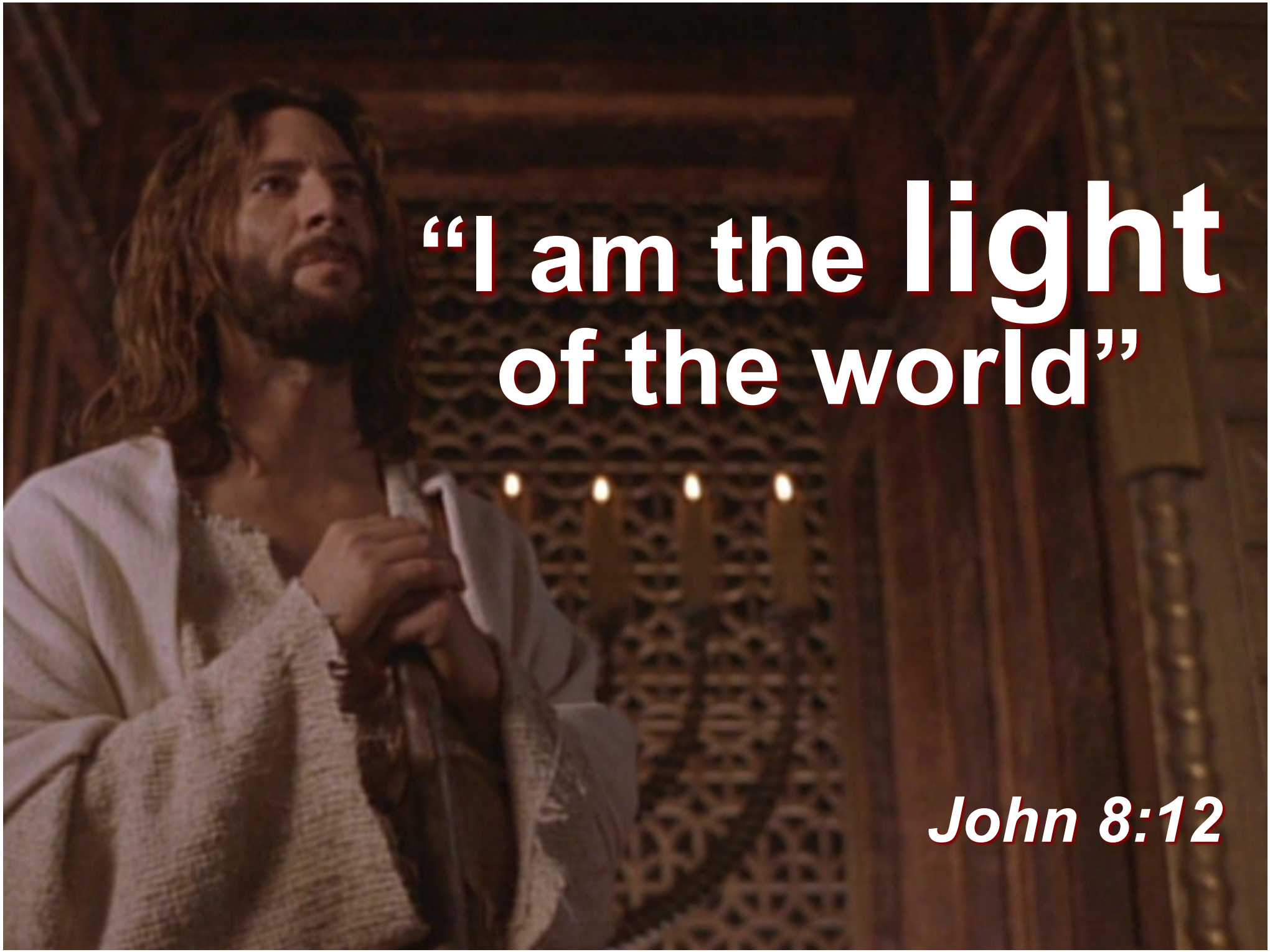
7

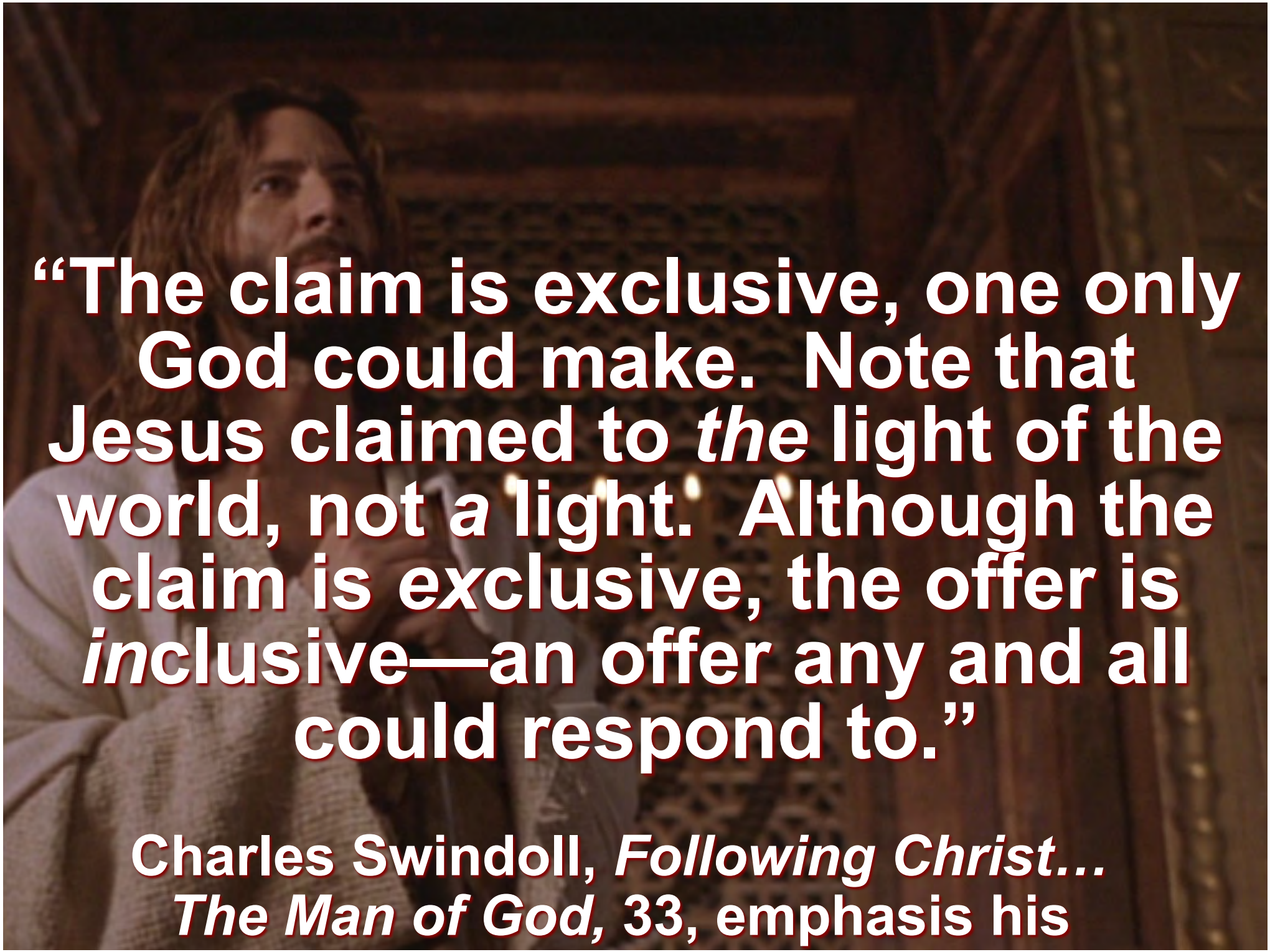
Light

8

How should we expect people to respond to Christ's claim to be eternal God?

I. Some are hostile to Christ as the way of salvation (John 8:12-20).

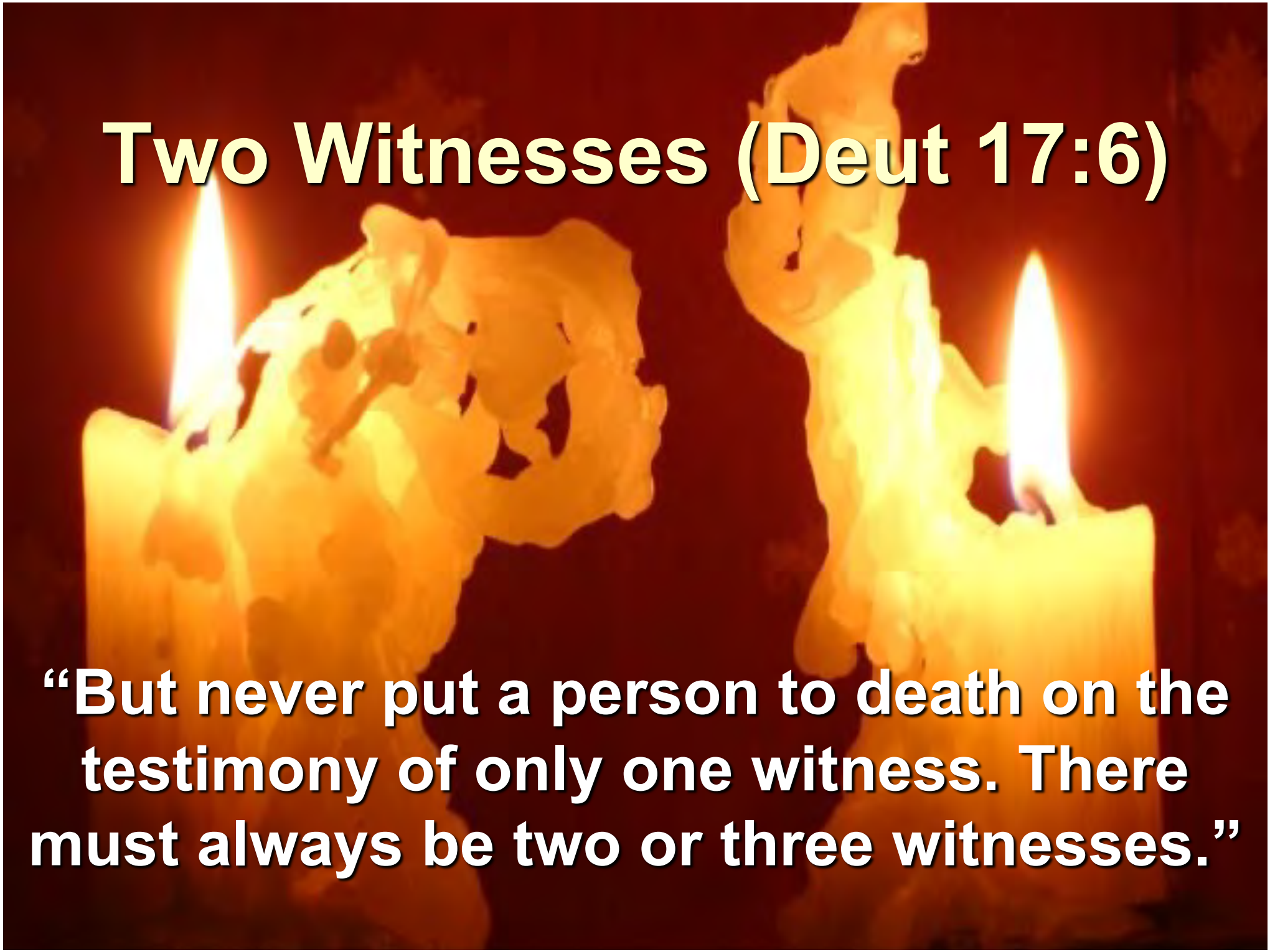

"I am the light
of the world"
John 8:12



"The claim is exclusive, one only God could make. Note that Jesus claimed to *the* light of the world, not *a* light. Although the claim is *ex*clusive, the offer is *in*clusive—an offer any and all could respond to."

Charles Swindoll, *Following Christ… The Man of God,* 33, emphasis his

Two Witnesses (Deut 17:6)



“But never put a person to death on the testimony of only one witness. There must always be two or three witnesses.”

Jesus is the light of life (12-20)

- Light
- Life

- Darkness
- Death

Hostility!

Oprah Winfrey

"Does God care about your heart... Or does God care that you call his son 'Jesus'?"

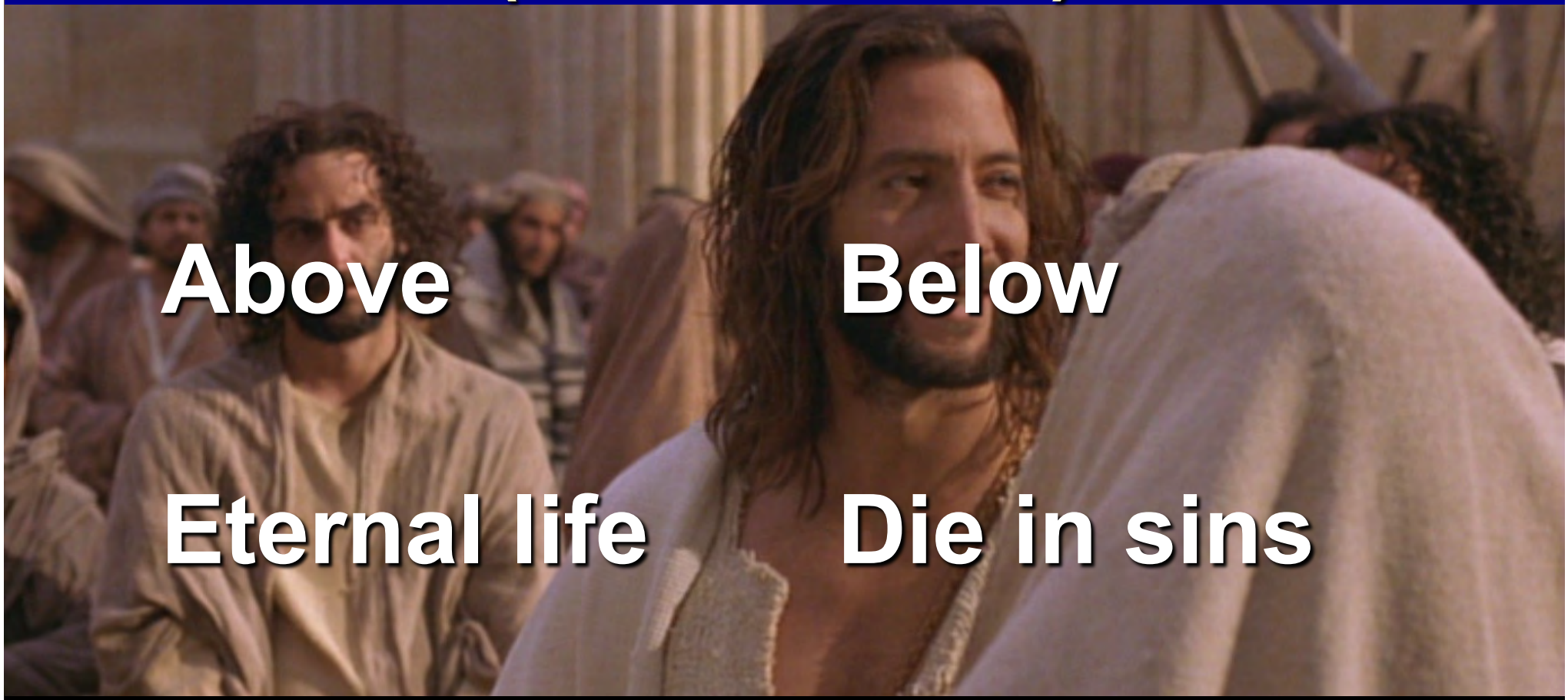
I. Some are hostile to Christ as the way of salvation (John 8:12-20).

II. Many <u>believe</u> that the Father sent Jesus from heaven (John 8:21-30).

"I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life." ~ Jesus Christ.

Who are you?!
John 8:25

"My identity? I am God!" (John 8:25-30)



Jesus continued, "You are from below; I am from above. You belong to this world; I do not. [24] That is why I said that you will die in your sins; for unless you believe that I Am who I claim to be, you will die in your sins" (John 8:23-24).

Many people there placed their faith in him (8:30).

I. Some are hostile to Christ as the way of salvation (John 8:12-20).

II. Many <u>believe</u> that the Father sent Jesus from heaven (John 8:21-30).

"I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life." ~ Jesus Christ.

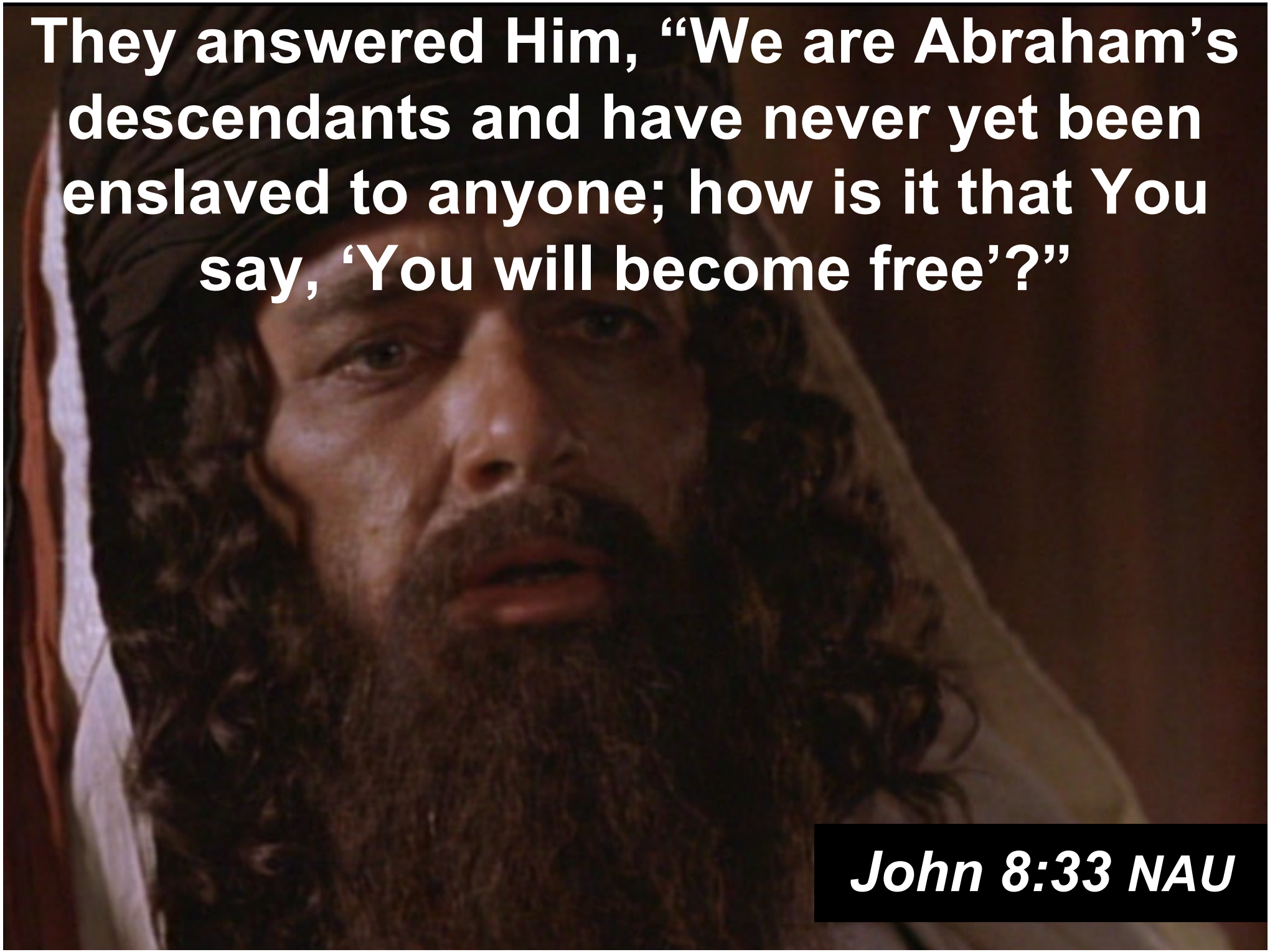
III. All are revealed as of God or Satan (John 8:31-59).

A. Believers in Jesus are freed from slavery to be the spiritual descendants of Abraham (John 8:31-38).

- Child of God

“Believe” in John’s Gospel

“Then many who heard him say these things **believed** in him. [31] Jesus said to the people who **believed** in him, ‘You are truly my disciples if you remain faithful to my teachings. [32] And you will know the truth, and the truth will set you free’” (8:30-32).


They answered Him, “We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free’?”
John 8:33 NAU

“'They' answered him. While some argue that 'they' refers back to verse 30 (i.e., to those who have believed in Him), the portrayal of those addressed in 8:33-59 renders this impression highly unlikely. Jesus says that they are slaves to sin; they are murderers; they have no belief in His word (v. 37); they want to kill Jesus; their father is Satan (v. 44); they are unable to hear what Jesus has to say (v. 43); they do not believe in Christ (v. 45); and they do not belong to God (v. 47). They in turn say that Jesus is demon-possessed (v. 48), and they picked up stones to stone him. (v. 48)."

Dillow, *Final Destiny*, 359

"This hardly sounds like the same group in verse 30, who, after hearing him speak, 'put their faith in him' (v. 30). Charles Bing is correct, 'The abrupt change of tone from verses 30-31 resumes this motif, making it unnecessary to identify the speakers; the Jews had raised objections from the start of the dialogue (v. 13, 19, 22, 25).'[1240] These critics, having heard Jesus' aside to the new Christians, respond in anger."

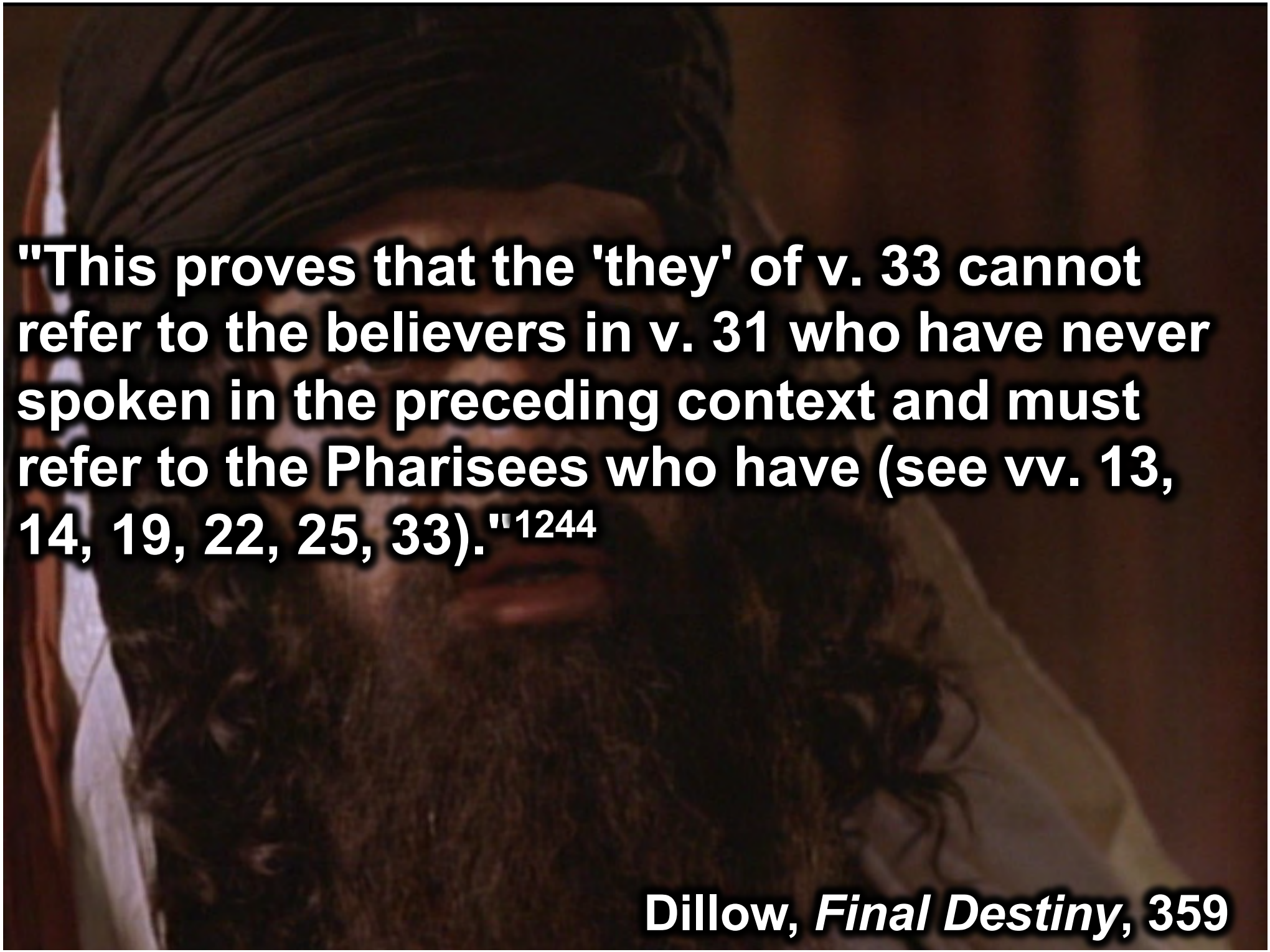
Dillow, *Final Destiny*, 359

"Bing continues, 'The objection of v 33 is totally out of character with the inclination of those mentioned in verses 30–32, as is also the declaration that those opposing Christ are children of the devil (v 44).'[1241] The true believers of verses 31-32 are clearly not 'children of the devil.' It is therefore perplexing why Schreiner and Caneday call our interpretation 'remarkable.'[1242] It is not 'remarkable' at all. It makes very good sense of the context and the general usage of the phrase 'believe in' found in the rest of John's gospel." [1243]

Dillow, *Final Destiny*, 359

"In an extensive analysis, John Niemalä has shown that in John's Gospel there are 353 speaking verbs which introduce new speakers or reintroduce previously introduced ones. He determined that there are 78 such verbs which do not have an explicit subject word like 'Jesus said' or 'the Pharisees replied,' etc. In all 78 instances, the use of such verbs without a named subject ('they said,' 'they replied,' etc.), these verbs always indicated the reintroduction of a speaker who had spoken earlier in the context."

Dillow, *Final Destiny*, 359


"This proves that the 'they' of v. 33 cannot refer to the believers in v. 31 who have never spoken in the preceding context and must refer to the Pharisees who have (see vv. 13, 14, 19, 22, 25, 33)."1244
Dillow, *Final Destiny*, 359

"Long ago Augustine argued that 'those who believed in him' are true, not spurious believers, and that the 'they' of verse 33 refers to Christ's critics, not the true believers of verses 31-32.[1245] As Bernard and McNeile have noted, 'Those who made the answer which follows were not the Jews who "believed Him" (v. 31), but the Jewish objectors, with whom throughout the rest of this chapter Jesus is engaged in controversy. He could not have charged "the Jews who believed Him" with seeking His life (vv. 37, 39).'"[1246]

Dillow, *Final Destiny*, 359-60

Jesus answered them, "Truly, truly, I say unto you, everyone who commits a sin is a slave to sin.
JOHN 8:34

freedom

freedom
JOHN 8:34

B. Those who reject Jesus identify the devil as their father, even to the point of trying to kill the messenger (John 8:39-59).

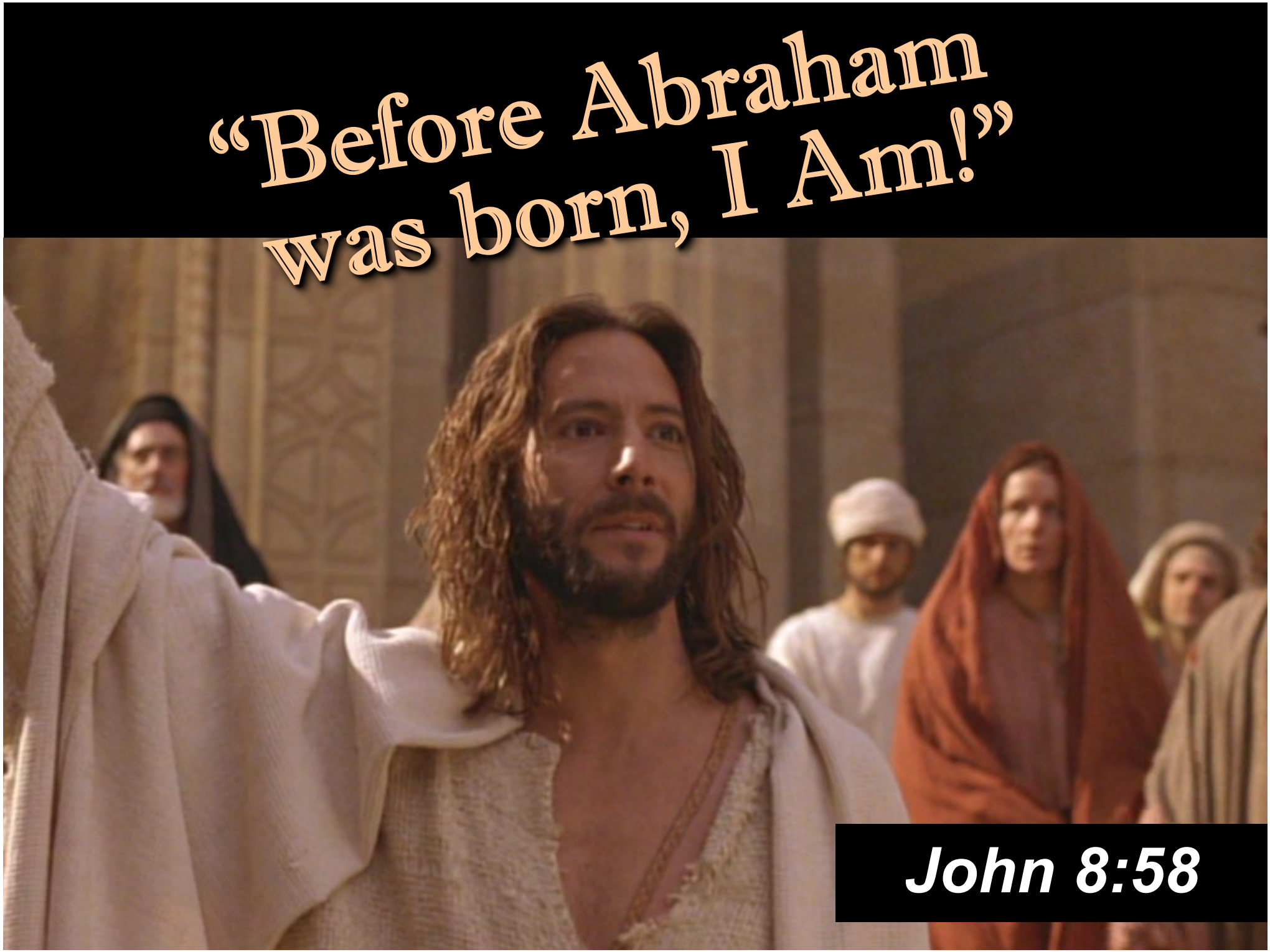
1. Those who reject Jesus identify the devil as their father (John 8:39-47).

“You belong to your father, the devil... He was a murderer from the beginning... When he lies, he speaks his native language...” (John 8:44)

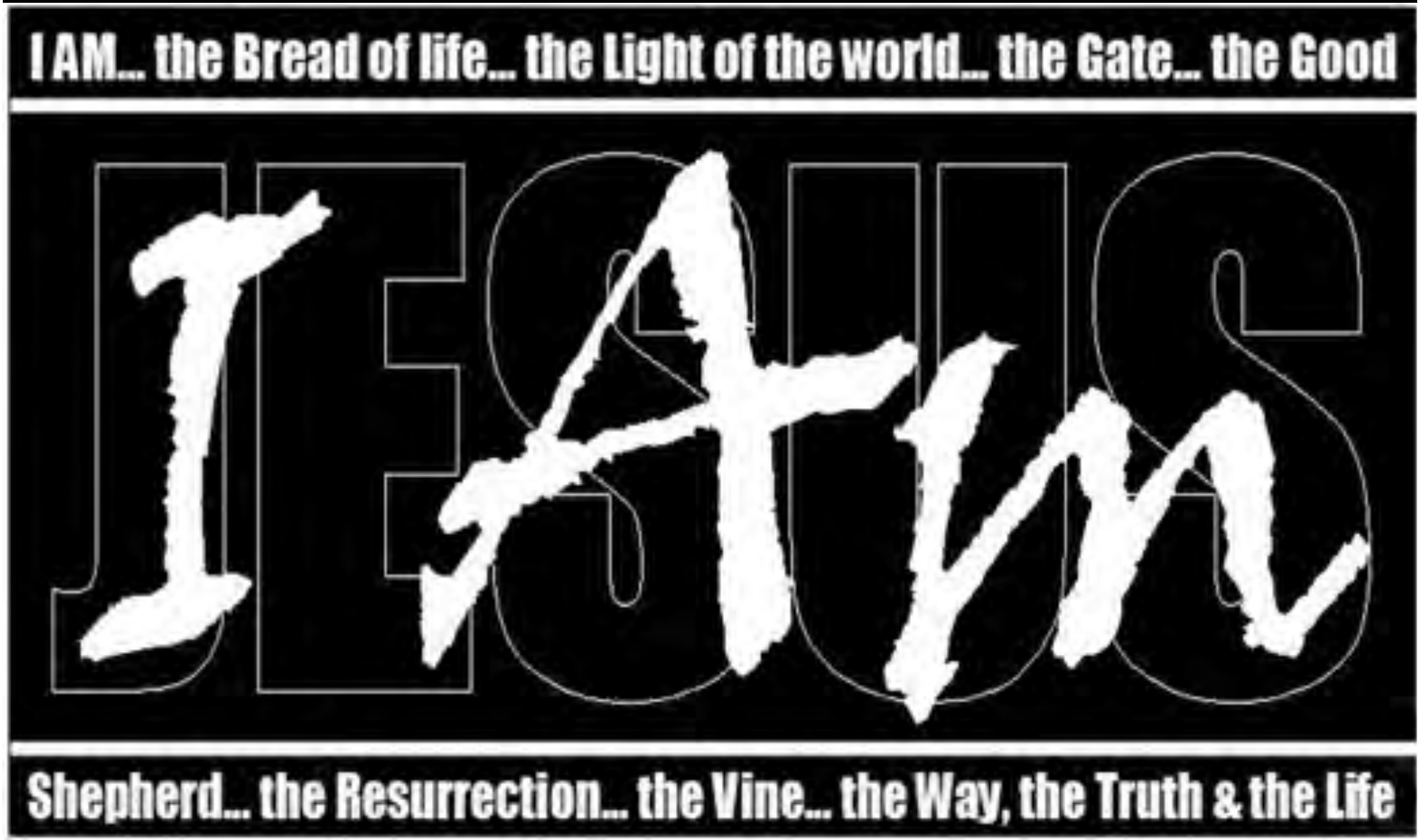
YOU KNOW HOW I CAN TELL WHEN YOU LYING? … YOUR LIPS ARE MOVING

2. Some reject God to the point that they even try to kill the messenger (John 8:48-59).

Somali Christian Beheaded for his Faith

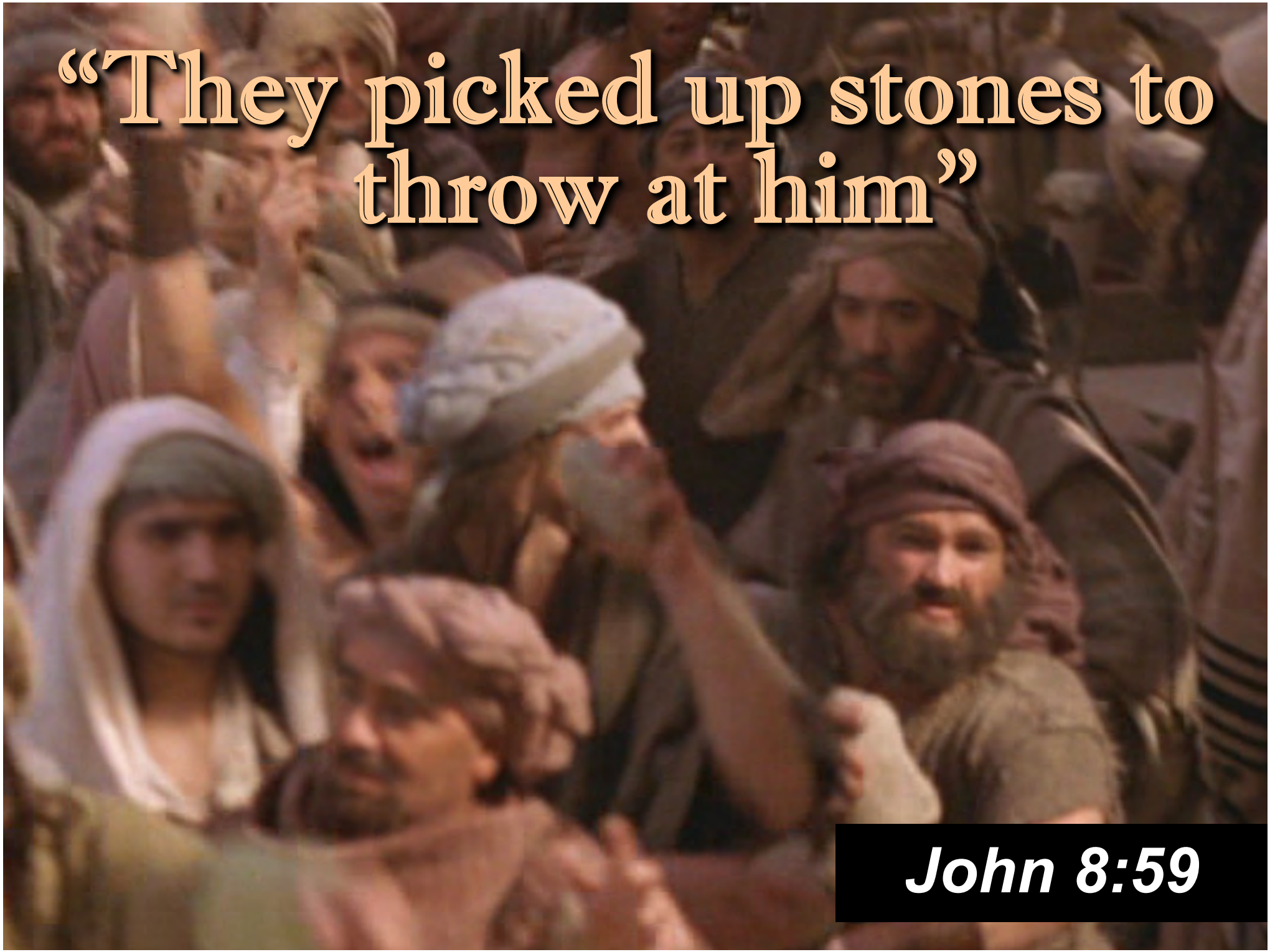

"Before Abraham was born, I Am!"
John 8:58

Christ's "I Am…" Claims in John's Gospel



Christ's "I Am…" Claims in John's Gospel

- *"Light of the World"*
- *"Before Abraham"*
- *"Good Shepherd"*
- *"Door"*
- "I & Father are one"
- *"Resurrection & Life"*
- *"Way, Truth, & Life"*
- "True Vine"


"They picked up stones to throw at him"
John 8:59

Main Idea

How should we expect people to respond to Christ's claim to be eternal God who saves us from sin?

Christ's claim to be God elicits the best & worst in us.

Who is Jesus?

1. Jesus is the Light of life (John 8:12-20)
2. Jesus is sent from heaven by God the Father (John 8:21-30)
3. Jesus can make you God's child (31-38)
4. Jesus is God eternal (John 8:39-59)

3 responses:

- Some are <u>hostile</u> (John 8:12-20).
- Many <u>believe</u> (John 8:21-30).
- All are <u>revealed</u> as of God or Satan (John 8:31-59).

Walk to the light!

D.L. Moody

John 9

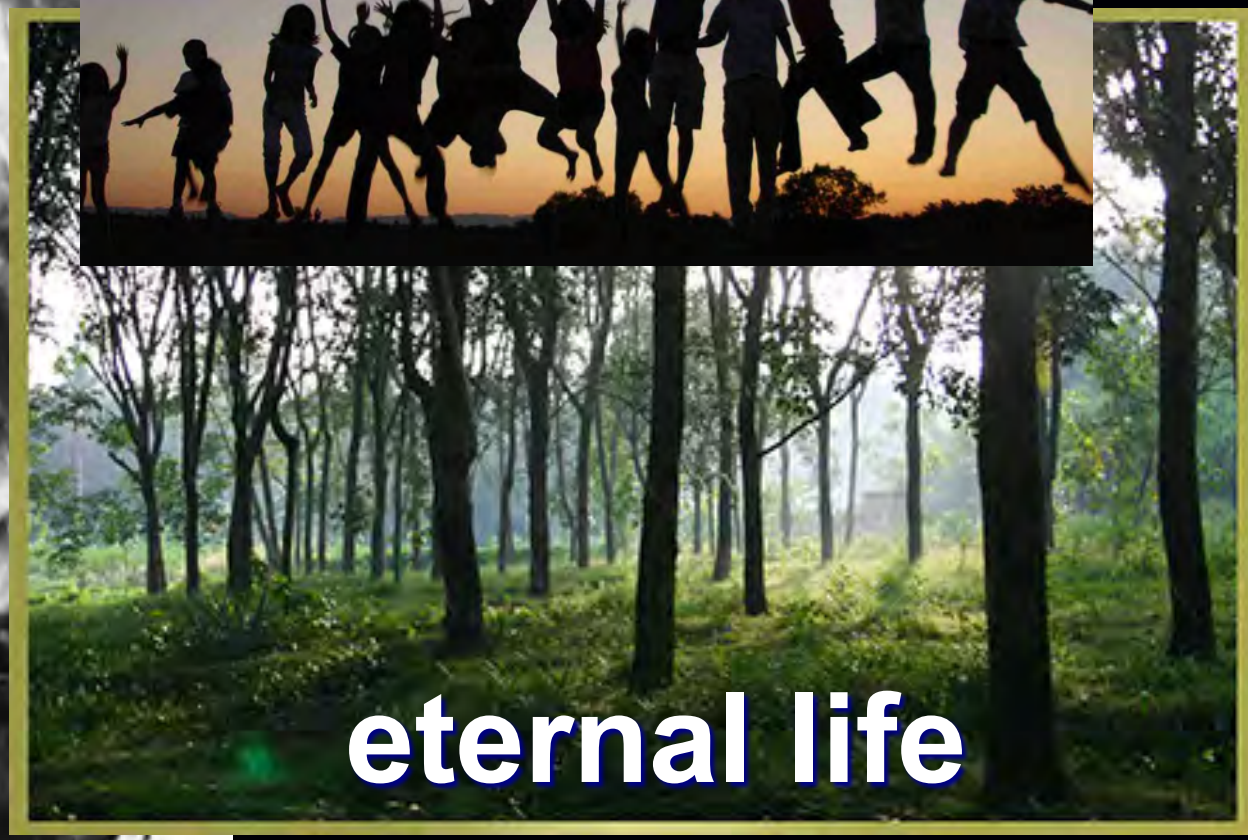
Don’t the Blind Know They’re Blind?

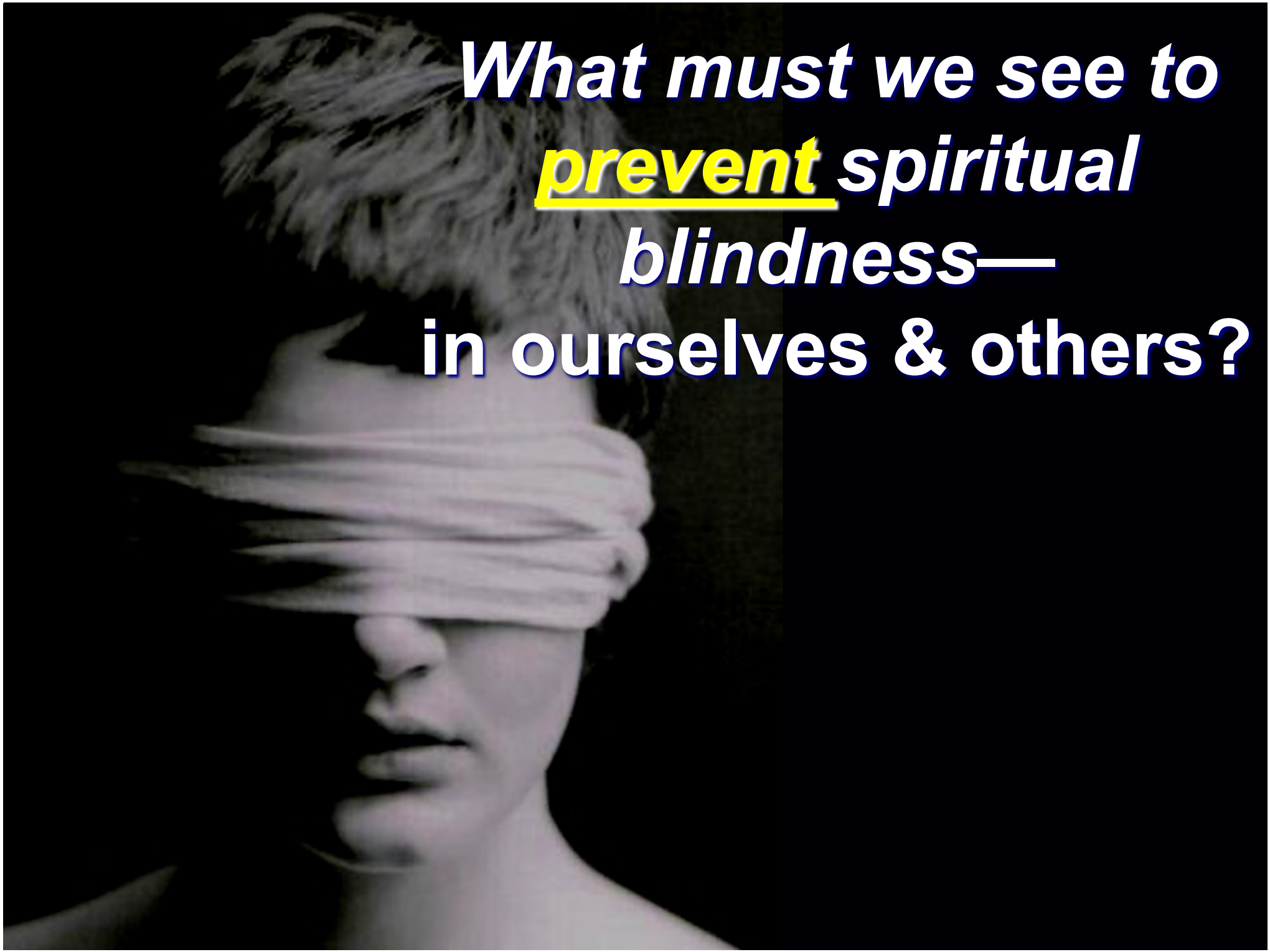
John 9

Spiritual Blindness

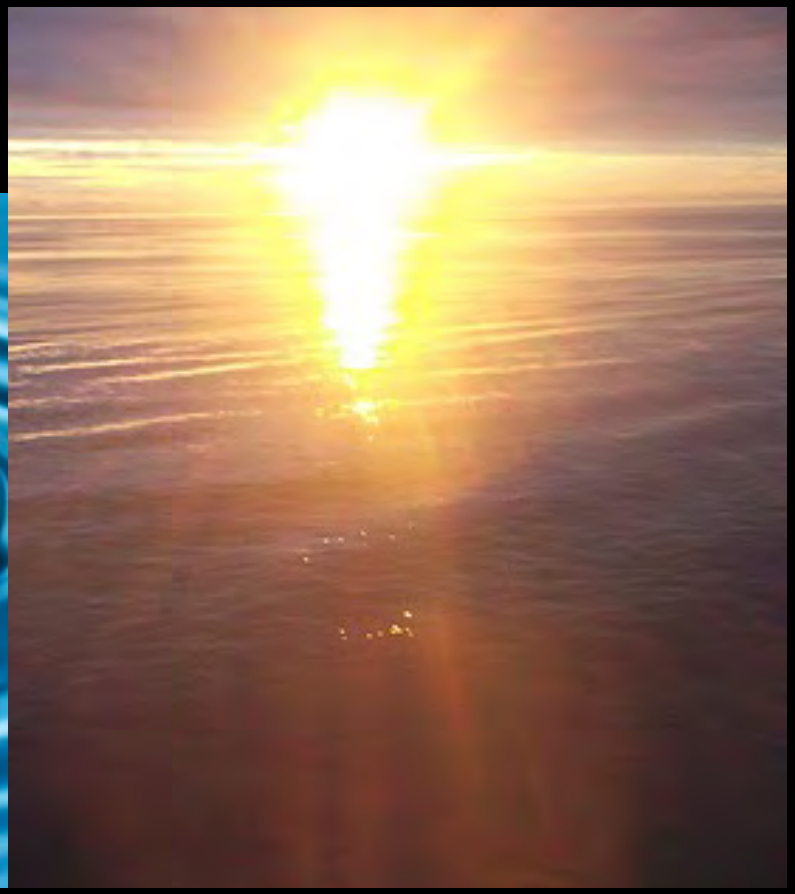
Healing from Spiritual Blindness

forgiveness




What must we see to
prevent spiritual
blindness—
in ourselves & others?

John 6–8



Bread

6

Water

7

Light

8

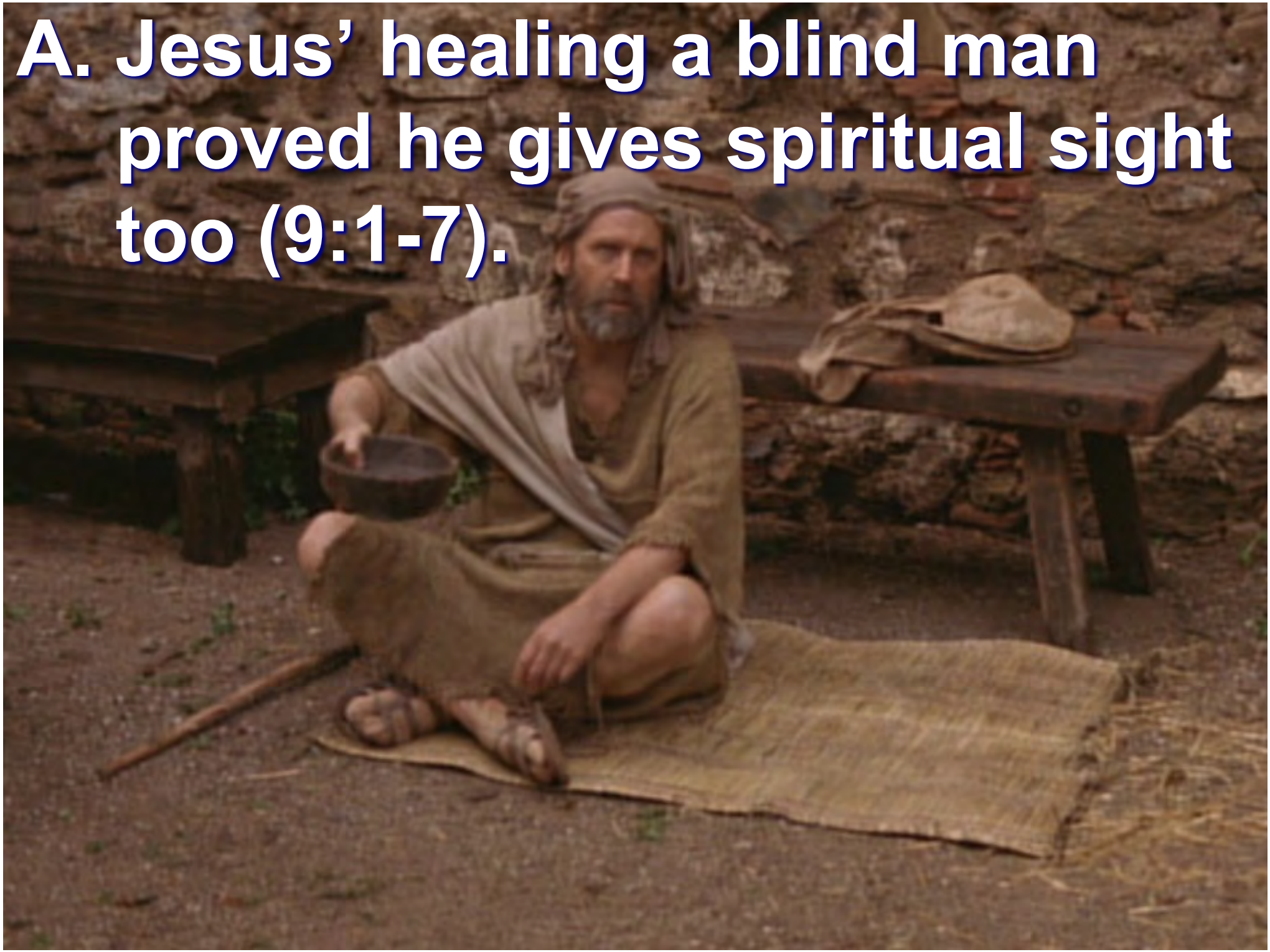
What must we see to <u>prevent</u> spiritual blindness—

in ourselves & others?

3 views:

miracle → controversy → decision

I. Jesus makes the blind see.



A. Jesus' healing a blind man proved he gives spiritual sight too (9:1-7).

1. This man was born blind to show that God empowered Jesus to give eternal life (9:1-5).

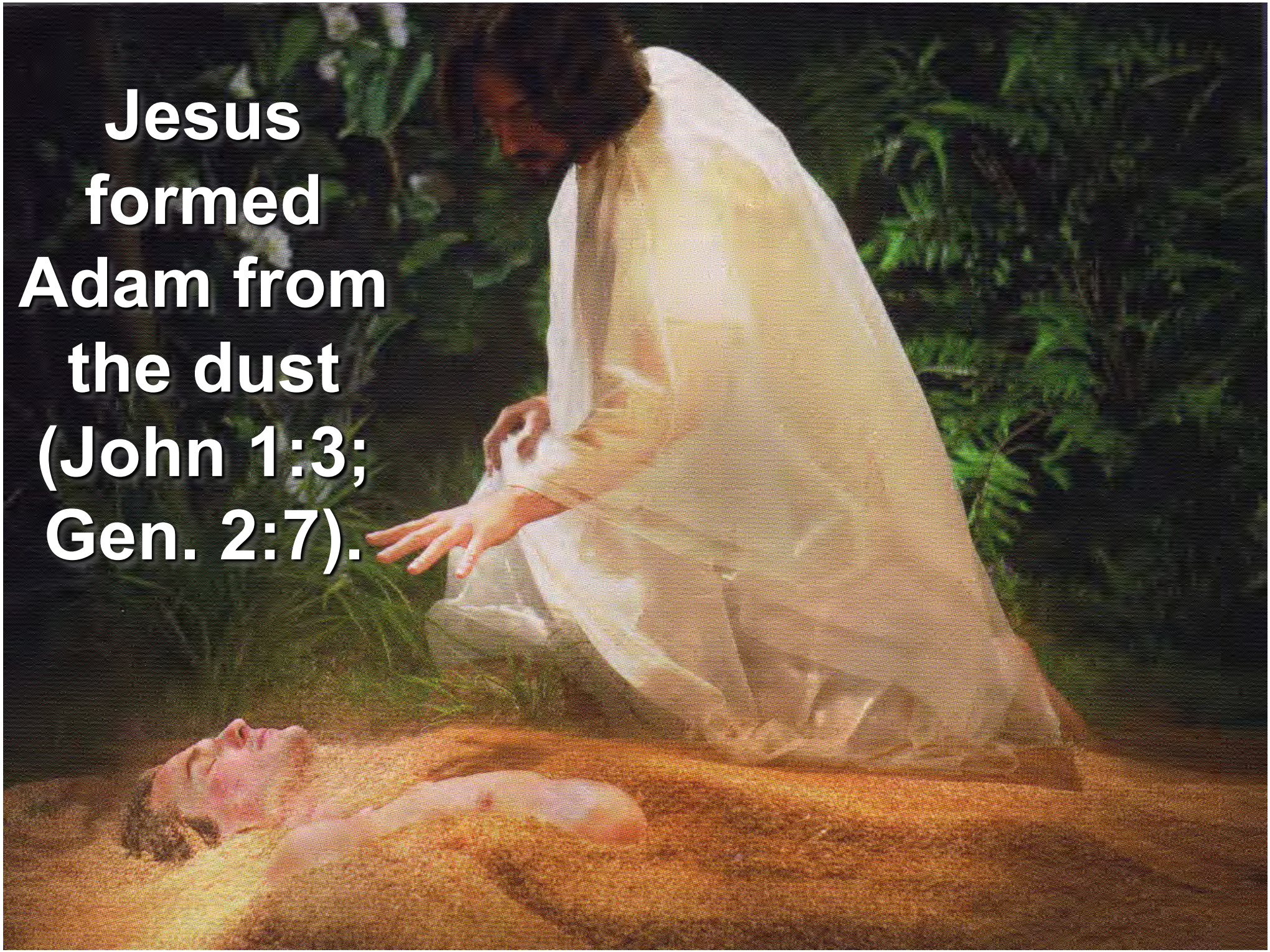
Why this blindness?

Exodus 20:4-5

"You must not make for yourself an idol.... [5] You must not bow down to them or worship them, for ... I lay the sins of the parents upon their children; **the entire family is affected**—even children in the third and fourth generations of those who reject me.'"

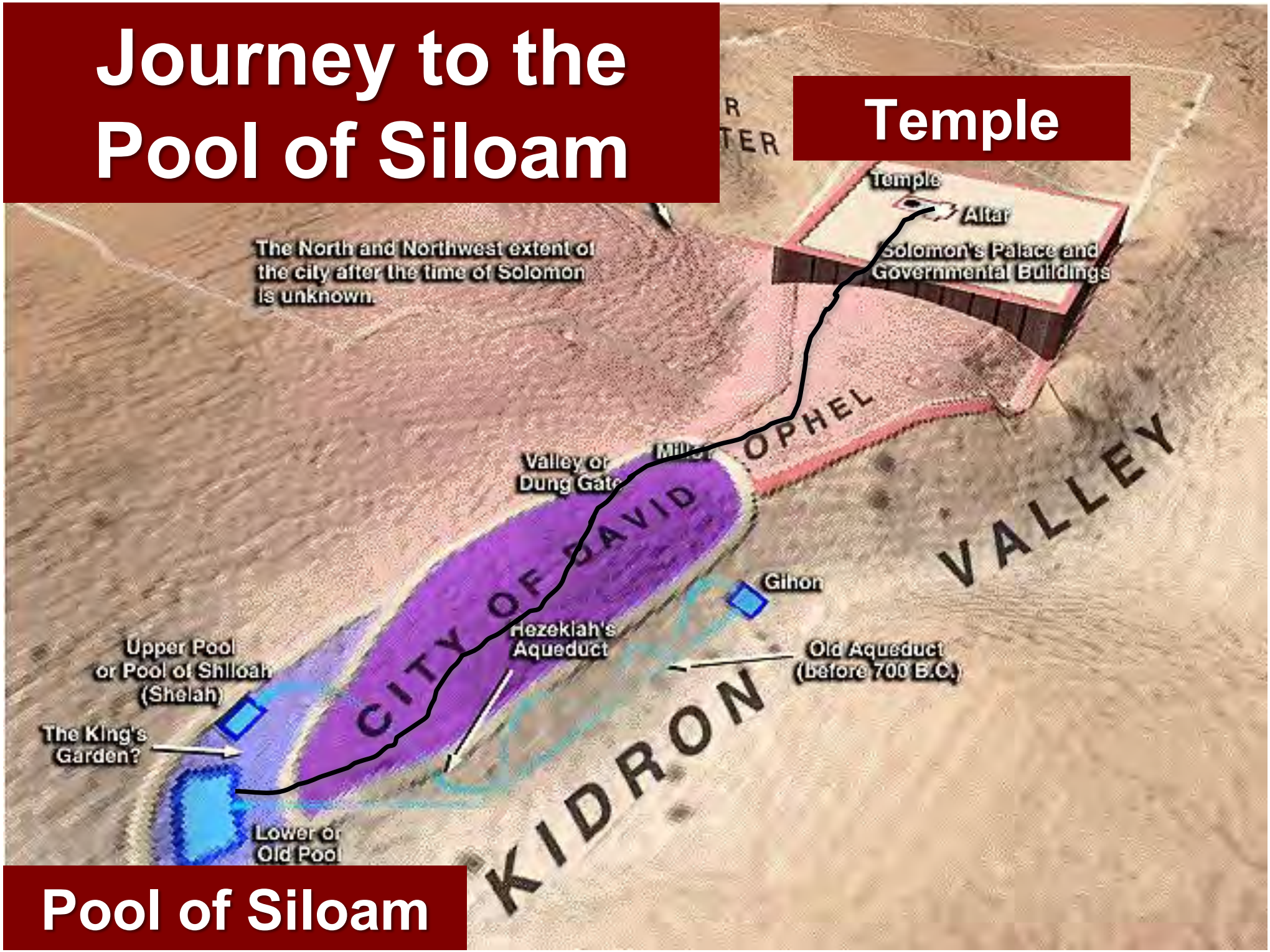
2. Jesus proved He was the way for eternal life by miraculously healing the man (9:6-7).

Why did Christ put mud on the man’s eyes (9:6)?

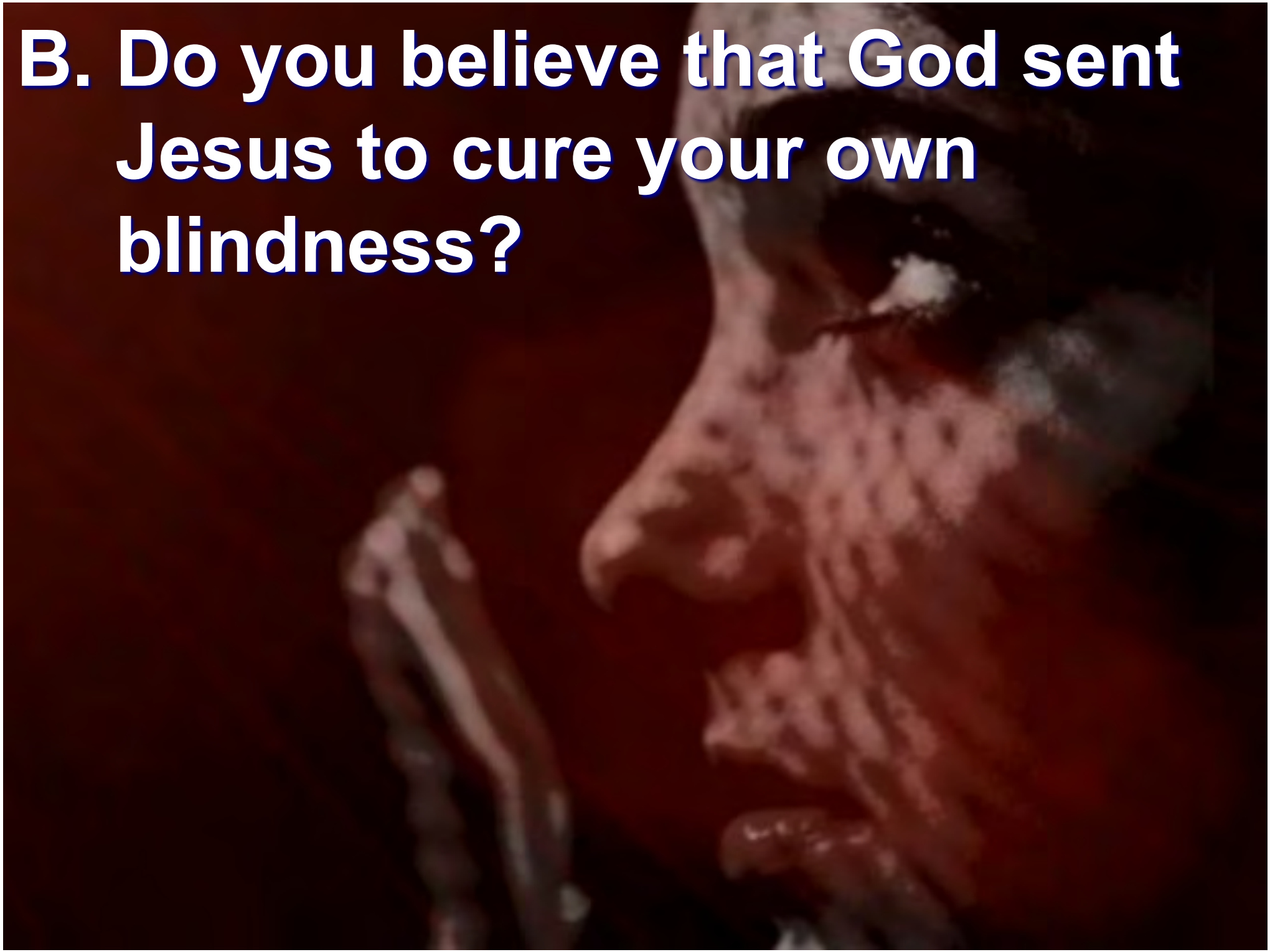

Jesus formed Adam from the dust (John 1:3; Gen. 2:7).

Washing developed his faith

Journey to the Pool of Siloam



Pool of Siloam



B. Do you believe that God sent Jesus to cure your own blindness?

Signs in John's Gospel

Signs unique to John's Gospel in yellow (6 of the 9 miracles)

WATER TO WINE 2:1-11

HEALING OFFICIAL'S SON 4:46-54

HEALING PARALYTIC 5:1-18

FEEDING 5000 6:1-15

WALKING ON WATER 6:16-24

HEALING BLIND MAN 9:1-7

RAISING LAZARUS 11:1-45

CHRIST'S RESURRECTION 20:1-31

FISH CATCH 21:1-3

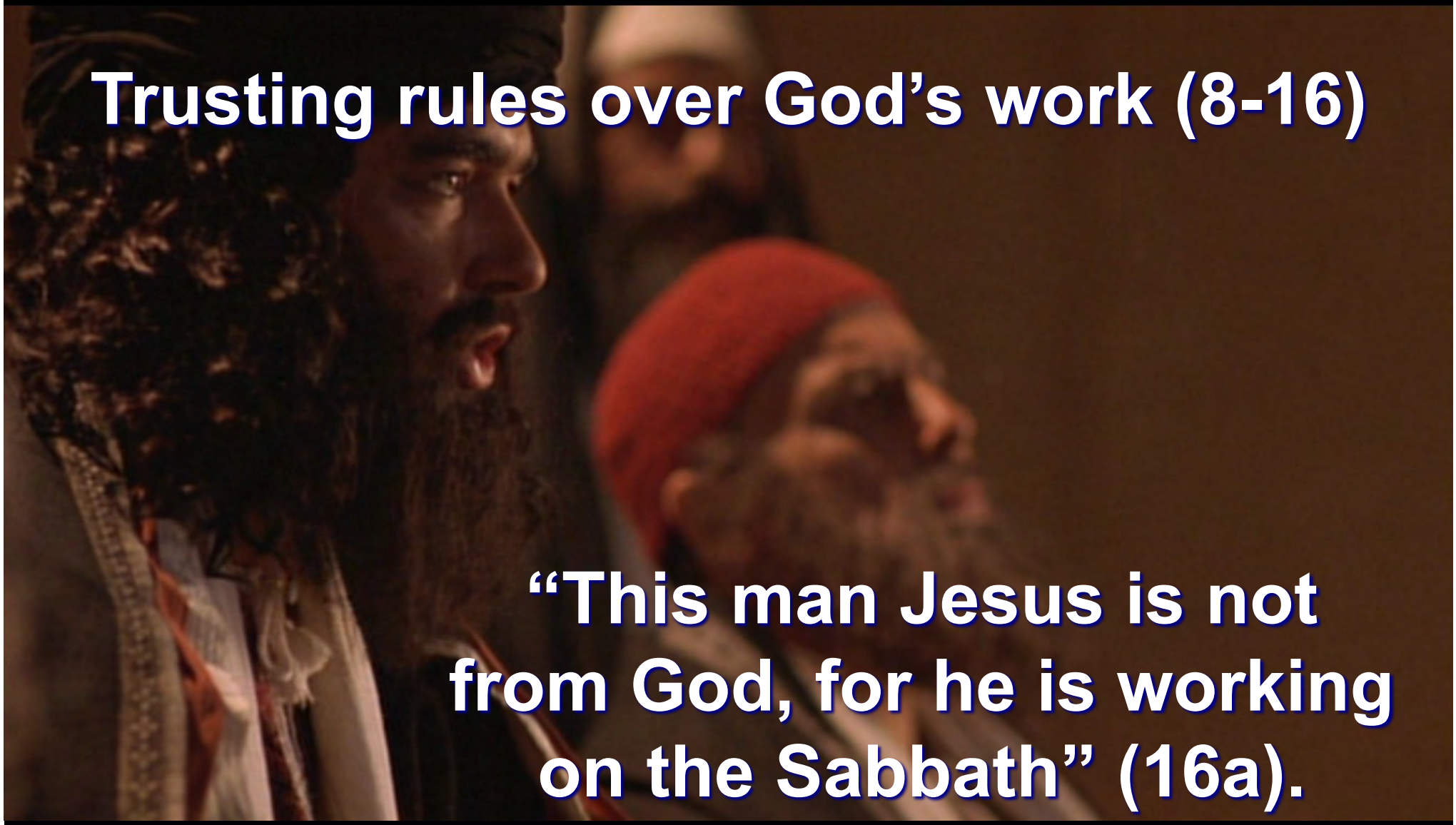
I. Jesus makes the blind see.

II. Jesus <u>changes</u> people's <u>lives</u> (9:8-34).

A. The blind man increasingly gained spiritual insight...

... while the Pharisees increasingly rejected his testimony and became more spiritually blind (8-34).

Evidence of Spiritual Blindness



Trusting rules over God's work (8-16)

"This man Jesus is not from God, for he is working on the Sabbath" (16a).

Evidence of Spiritual Blindness

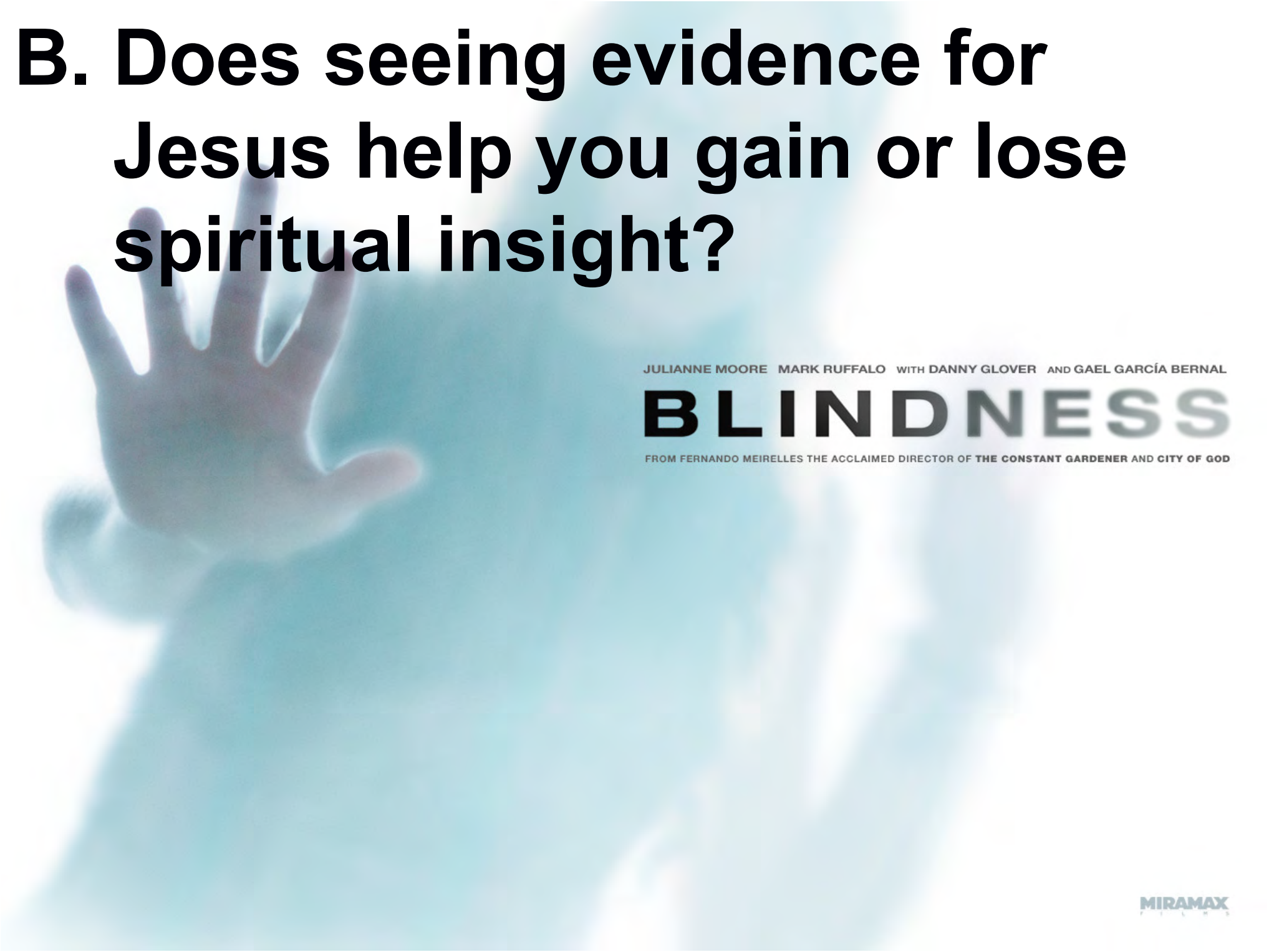
Persecuting God's witnesses (17-23)

Evidence of Spiritual Blindness

- No OT sight restored
- No disciples healed blindness
- Healing blindness was Christ's most common miracle!
- Evidence of being Messiah

32 Ever since the world began, no one has been able to open the eyes of someone born blind. 33 If this man were not from God, he couldn't have done it" (32-33).

B. Does seeing evidence for Jesus help you gain or lose spiritual insight?

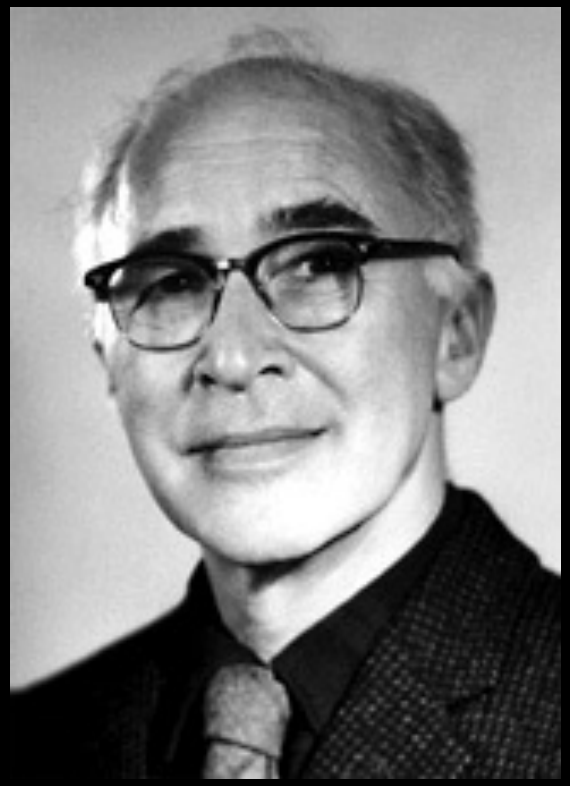


HUMILITY

I'm not so arrogant to think I've arrived at the truth about anything, but I'm pretty sure everything *you* say is not only dead wrong, but really, really stupid, too.

Did life originate as an accident?

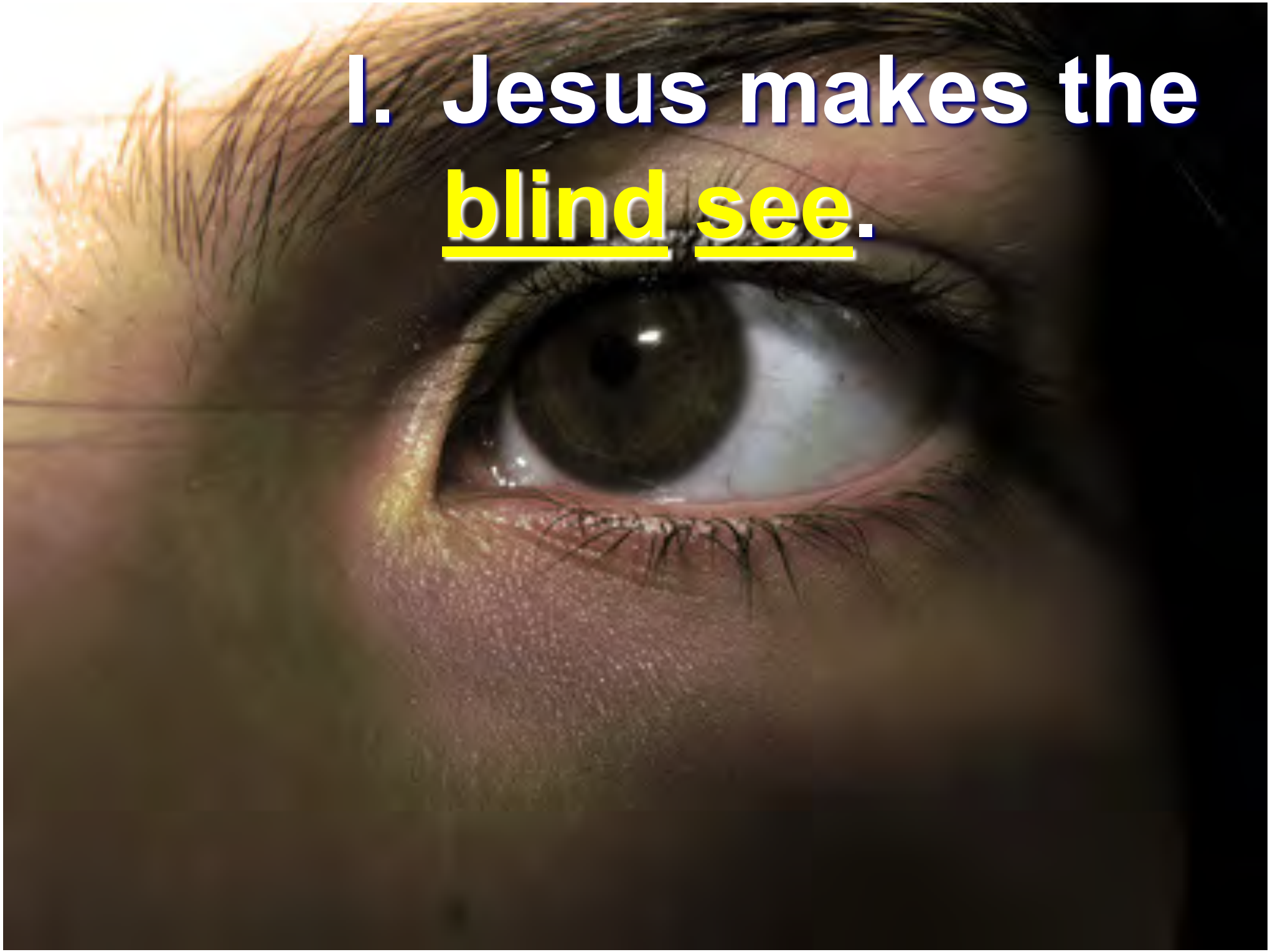
"There are only two possible explanations as to how life arose: Spontaneous generation arising to evolution or a supernatural creative act of God…. There is no other possibility. Spontaneous generation was scientifically disproved 120 years ago by Louis Pasteur and others, but that just leaves us with only one other possibility… that life came as an act of supernatural creation by God, but I can't accept that philosophy because I do not want to believe in God. Therefore, I choose to believe that which I know is scientifically impossible, spontaneous generation leading to evolution."



Dr. George Wald

Professor Emeritus of Biology, Harvard

Nobel Prize winner in Biology, 1971



I. Jesus makes the blind see.

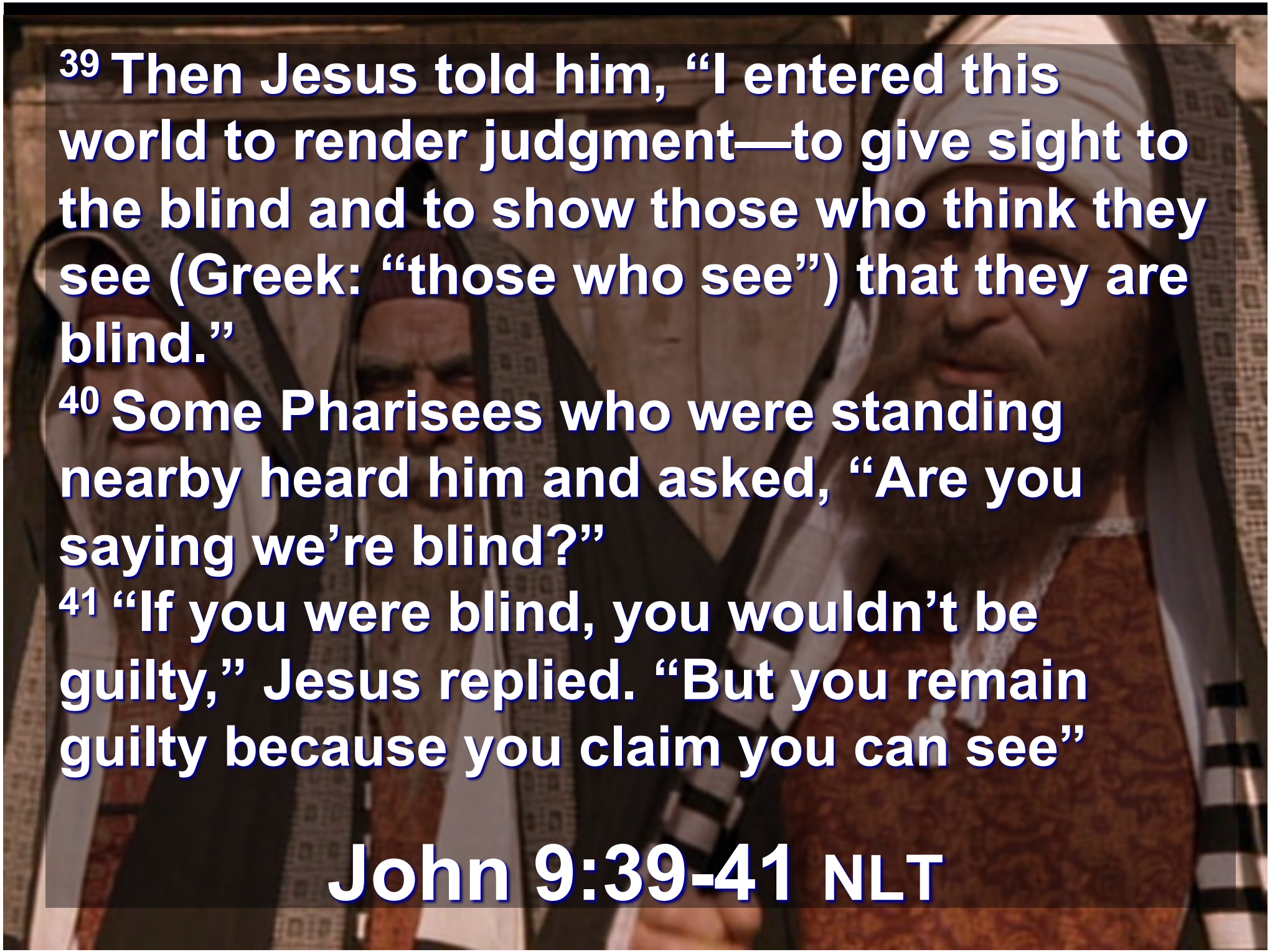
II. Jesus <u>changes</u> people's <u>lives</u>(8-34).

III. Jesus deserves worship as God (35-41).

Opposite Responses

The former blind man confesses Jesus as God (35-38).

Jesus condemns the Pharisees for rejecting him as God (39-41).

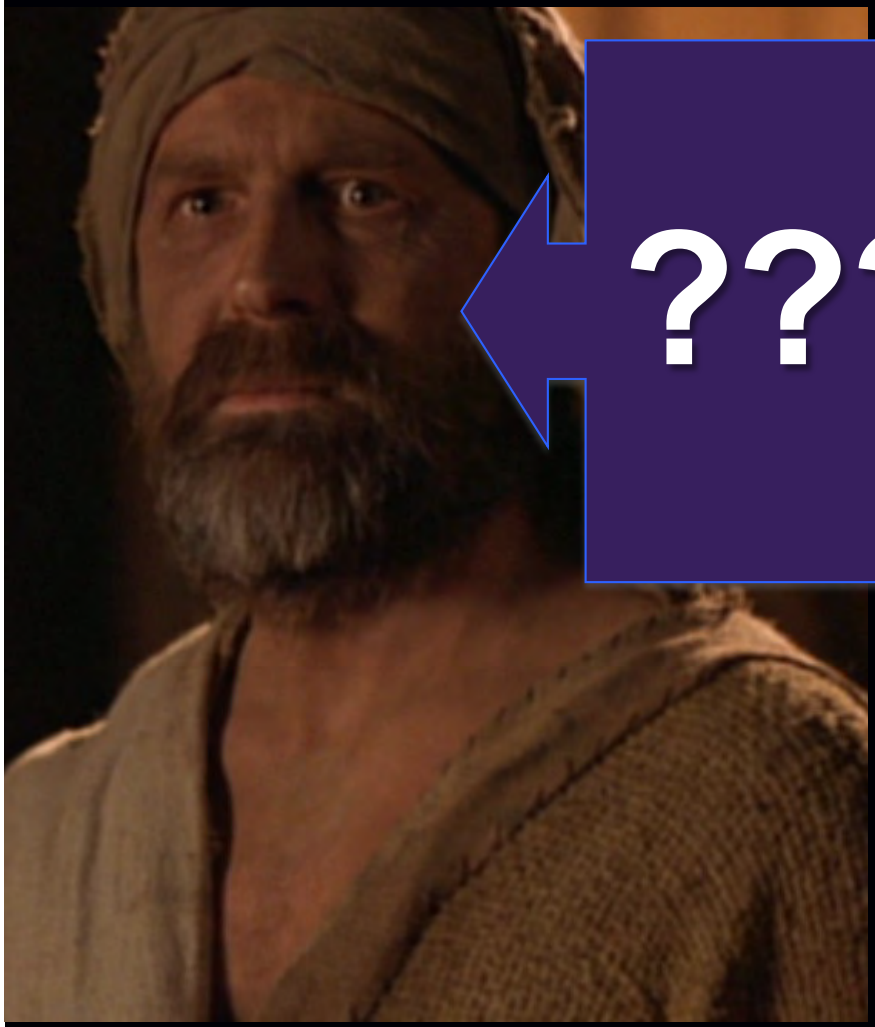


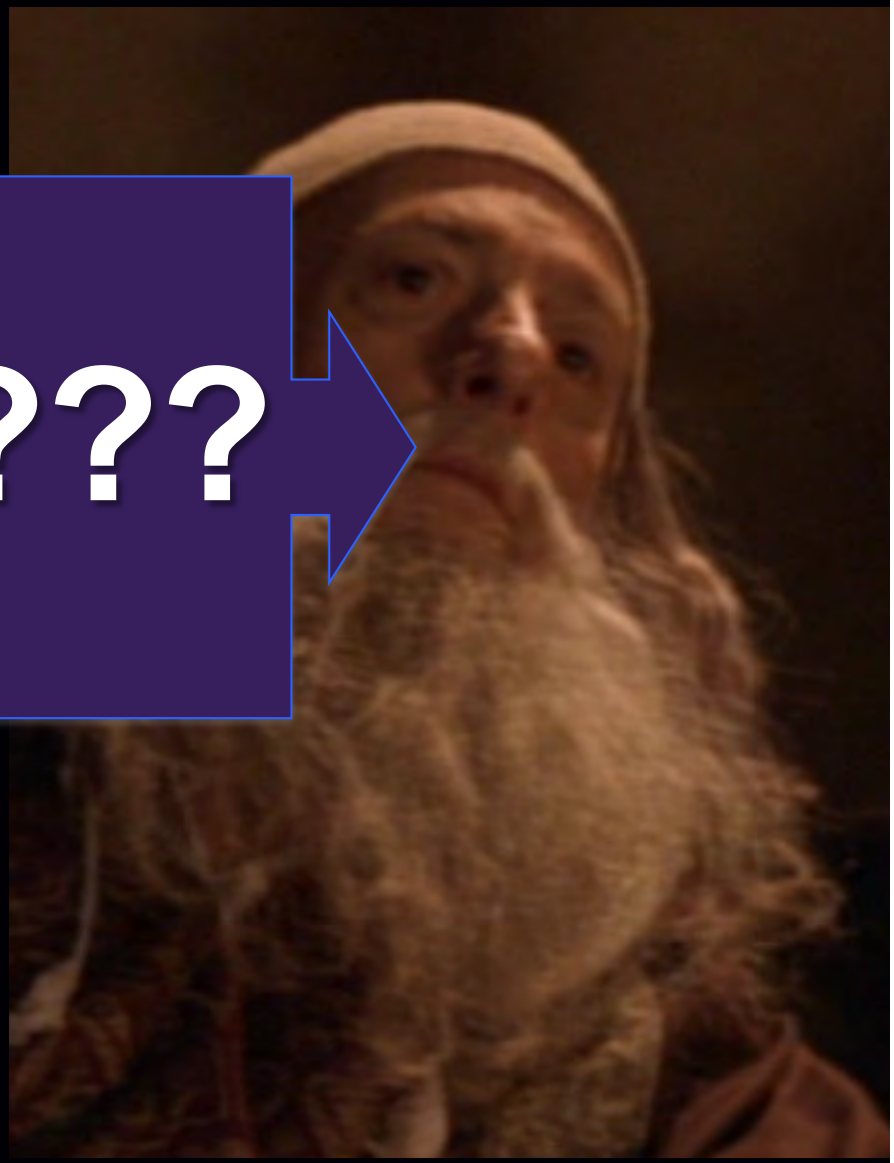
39 Then Jesus told him, “I entered this world to render judgment—to give sight to the blind and to show those who think they see (Greek: “those who see”) that they are blind.”
40 Some Pharisees who were standing nearby heard him and asked, “Are you saying we’re blind?”
41 “If you were blind, you wouldn’t be guilty,” Jesus replied. “But you remain guilty because you claim you can see”

John 9:39-41 NLT

How should we respond when we see that Jesus is truly God Himself?

Who’s the real blind man?





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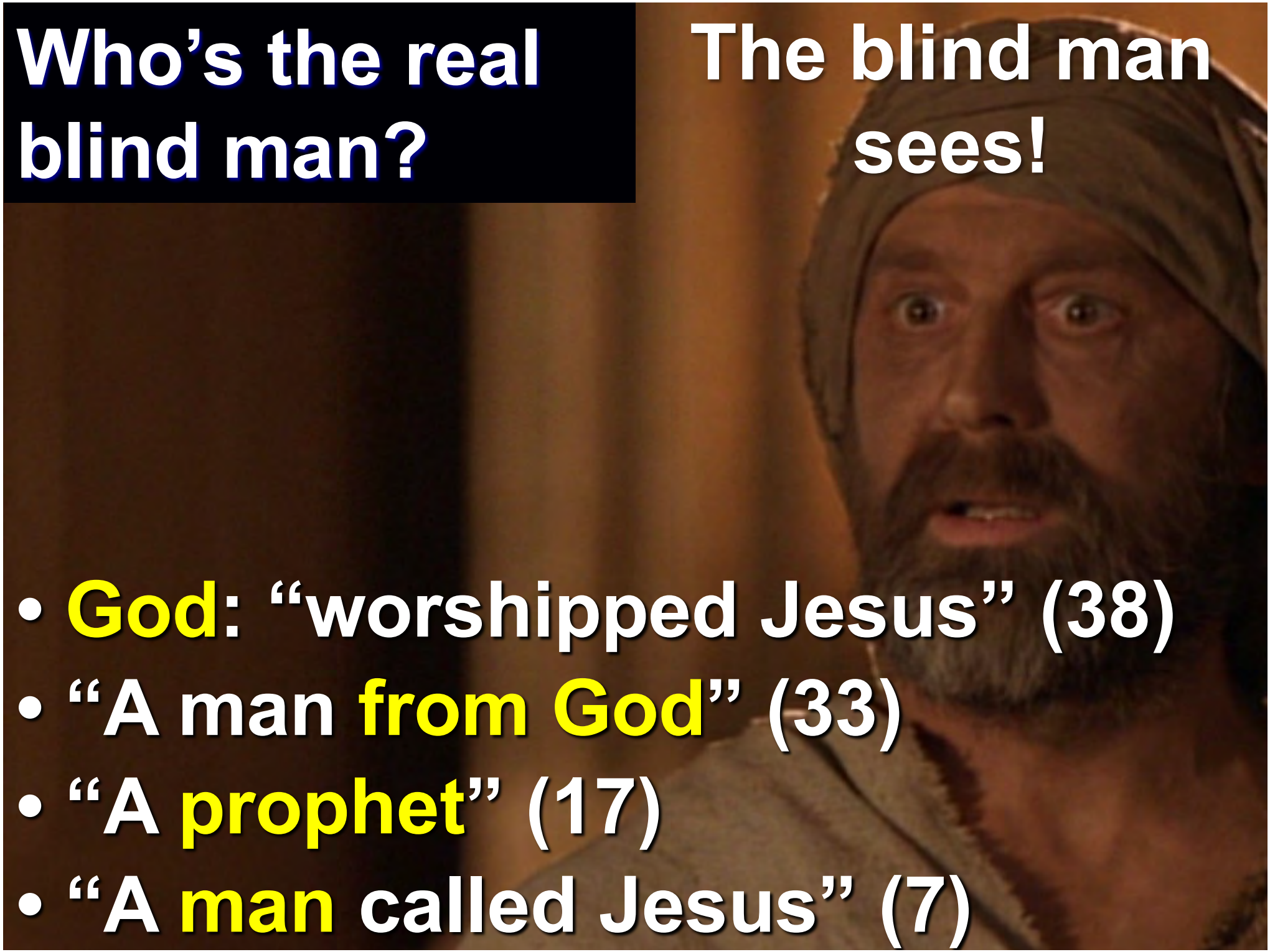
Who's the real blind man?

The blind man sees!



- God: "worshipped Jesus" (38)
- "A man from God" (33)
- "A prophet" (17)
- "A man called Jesus" (7)

Who's the real blind man?

The Pharisees are blind!

- Jesus is a **con man** (15, 18)
- Jesus is a **Sabbath breaker** (16)
- Blind man was **deceived** (17)
- **Parents** will discredit him (19)
- **Excommunication** threat (22)
- **Curse** in God's name (24a)

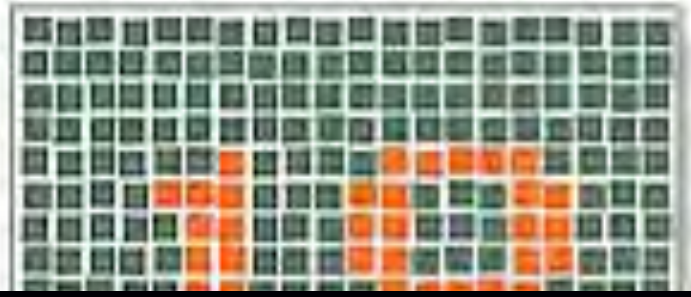
Who's the real blind man?

The Pharisees are blind!

- Jesus is a **sinner** (24b)
- Jesus is a **deceiver** (26)
- Blind man was **deceived** (26)
- **Cursed** the blind man (28)
- **Lied** about Jesus' origin (29)
- **Excommunicated** blind man (34)

How can you avoid spiritual blindness? Respond in faith to what you **know now** about Jesus!

The Main Idea of John 9



I. Jesus makes the blind see.

II. Jesus changes people's lives.

III. Jesus deserves worship as God.

Are you color blind?

Helen Keller (1880-1968)

Whoever wants healing from spiritual blindness must believe that Jesus is God.

Purpose #1
Jesus Healed the Blind Man

Reveal the Truth

9:1-7

Deity of Christ

9:1 Man born blind

We are blind spiritually at birth thus need rebirth which only God can provide

9:2-4a "Rabbi, who sinned….? God might be displayed in Him."

Christ's ability to cure our spiritual blindness shows him to be God

9:4b-5 Day and Night

He was sent by God to work but his work ceased during His crucifixion-resurrection

Deity of Christ

9:6 Mud and saliva

Irenaeus believed the action was to show Christ is the Creator (cf. Gen. 2:7)

9:7 Siloam means "Sent"

Jesus was "Sent" by God

Water symbolized the Holy Spirit so that the blind man was born of water and the Spirit (cf. 3:5)

What is the Truth of Verses 1-7?

Jesus is the Son of God because He was sent by God to give Spiritual Truth to the blind

- "There was the true Light which coming into the world, enlightens every man" (1:9)
- "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God" (3:3)

Purpose #2
Jesus Healed the Blind Man

Reveal the Blind

9:8-34

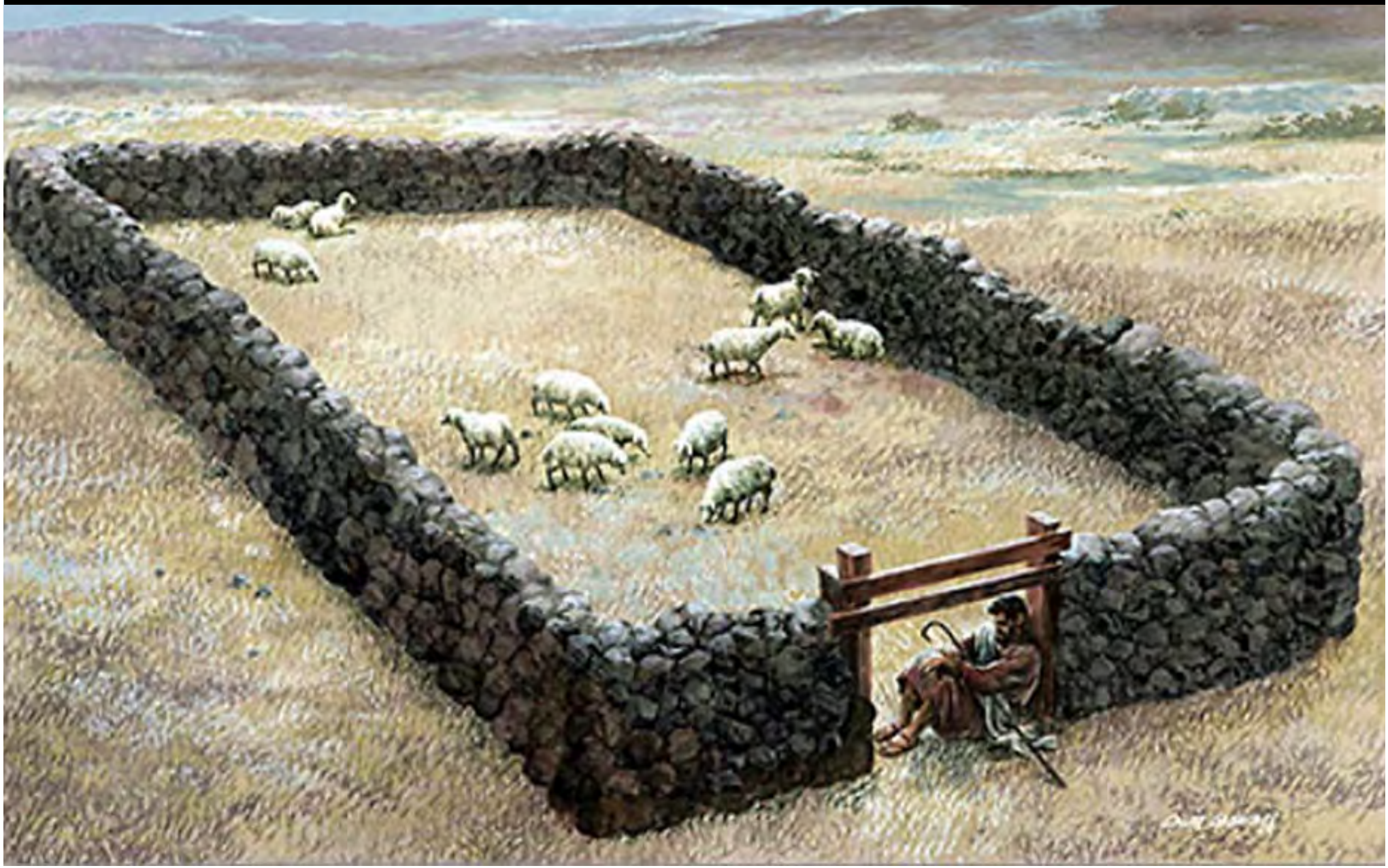
John 10

Who or what are you listening to?

How does Jesus look at sheep?

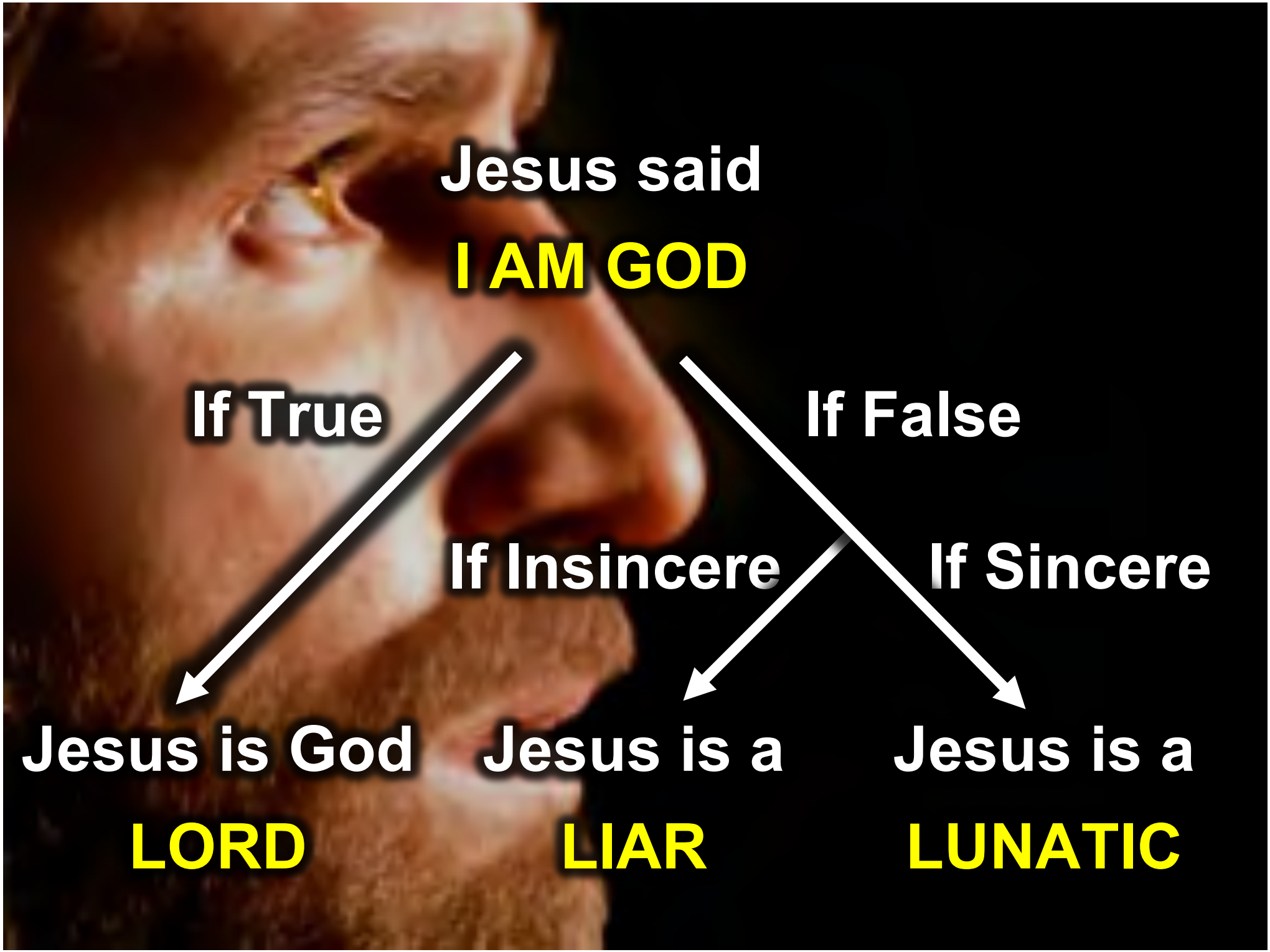
"After he has gathered his own flock, he walks ahead of them, and they follow him because they know his voice"—John 10:4 NLT

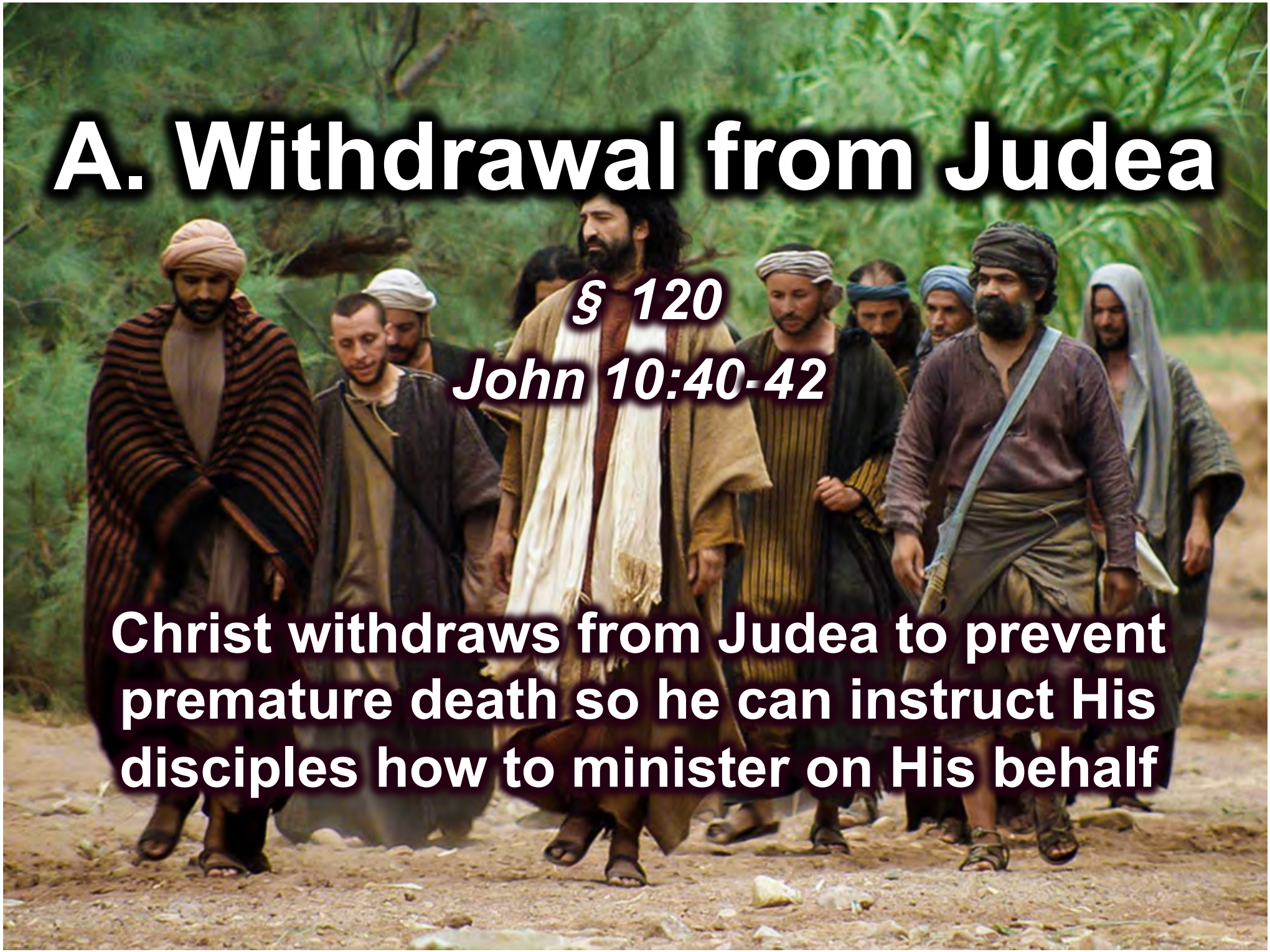
So he explained it to them:
“I tell you the truth, I am the gate for the sheep."
—John 10:7 NLT



C. S. Lewis, *Mere Christianity*, 55-56

"I am here trying to prevent anyone saying the really foolish thing that people often say about Him: 'I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God.' That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronising nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."


Jesus said
I AM GOD
If True
If False
If Insincere
If Sincere
Jesus is God
LORD
Jesus is a
LIAR
Jesus is a
LUNATIC

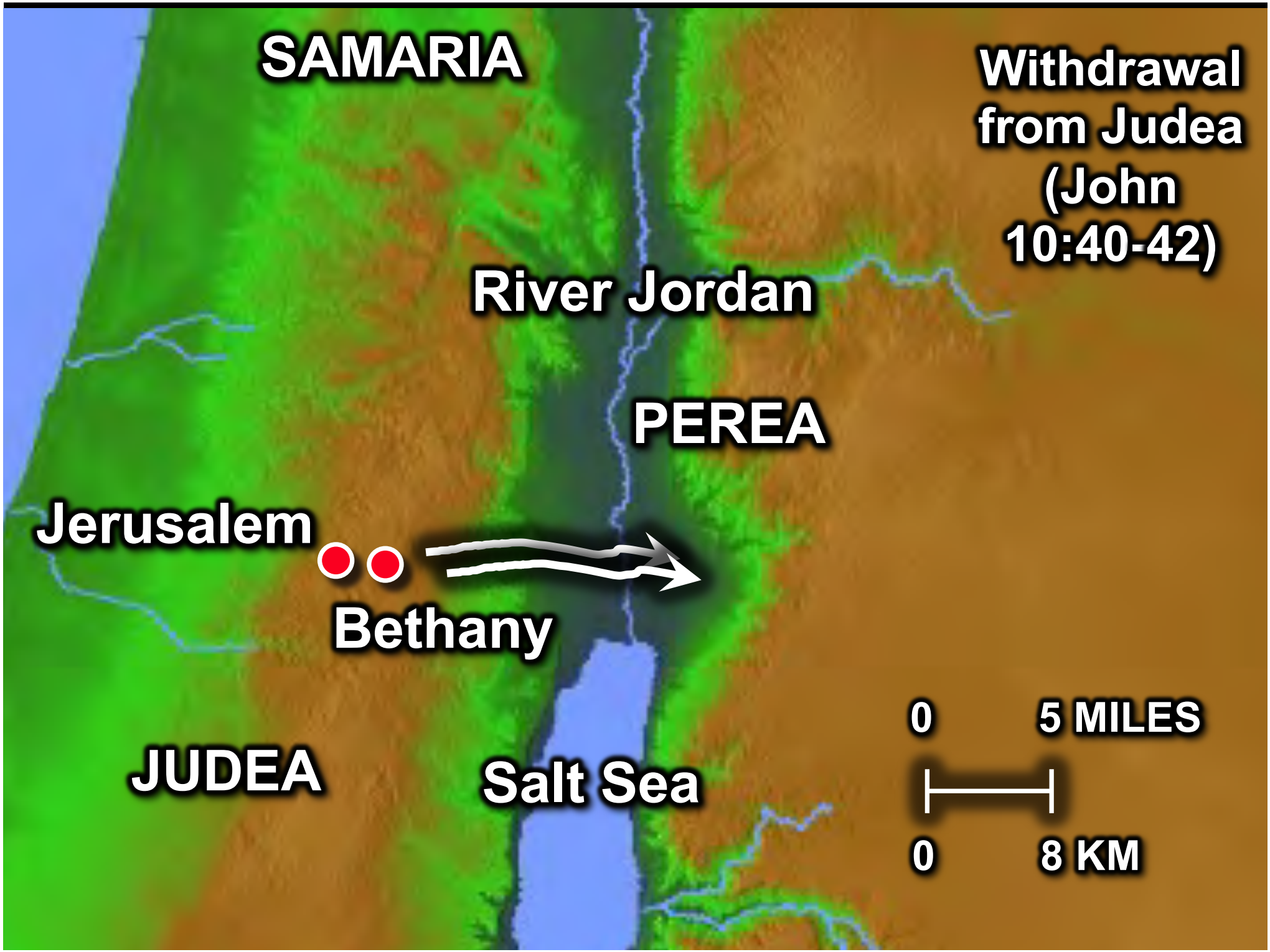


A. Withdrawal from Judea

§ 120

John 10:40-42

Christ withdraws from Judea to prevent premature death so he can instruct His disciples how to minister on His behalf


SAMARIA
Withdrawal from Judea (John 10:40-42)
River Jordan
PEREA
Jerusalem
Bethany
JUDEA
Salt Sea
0
5 MILES
0
8 KM

John 11

Free Bible images

John 11:1–12:2

JESUS RAISES LAZARUS

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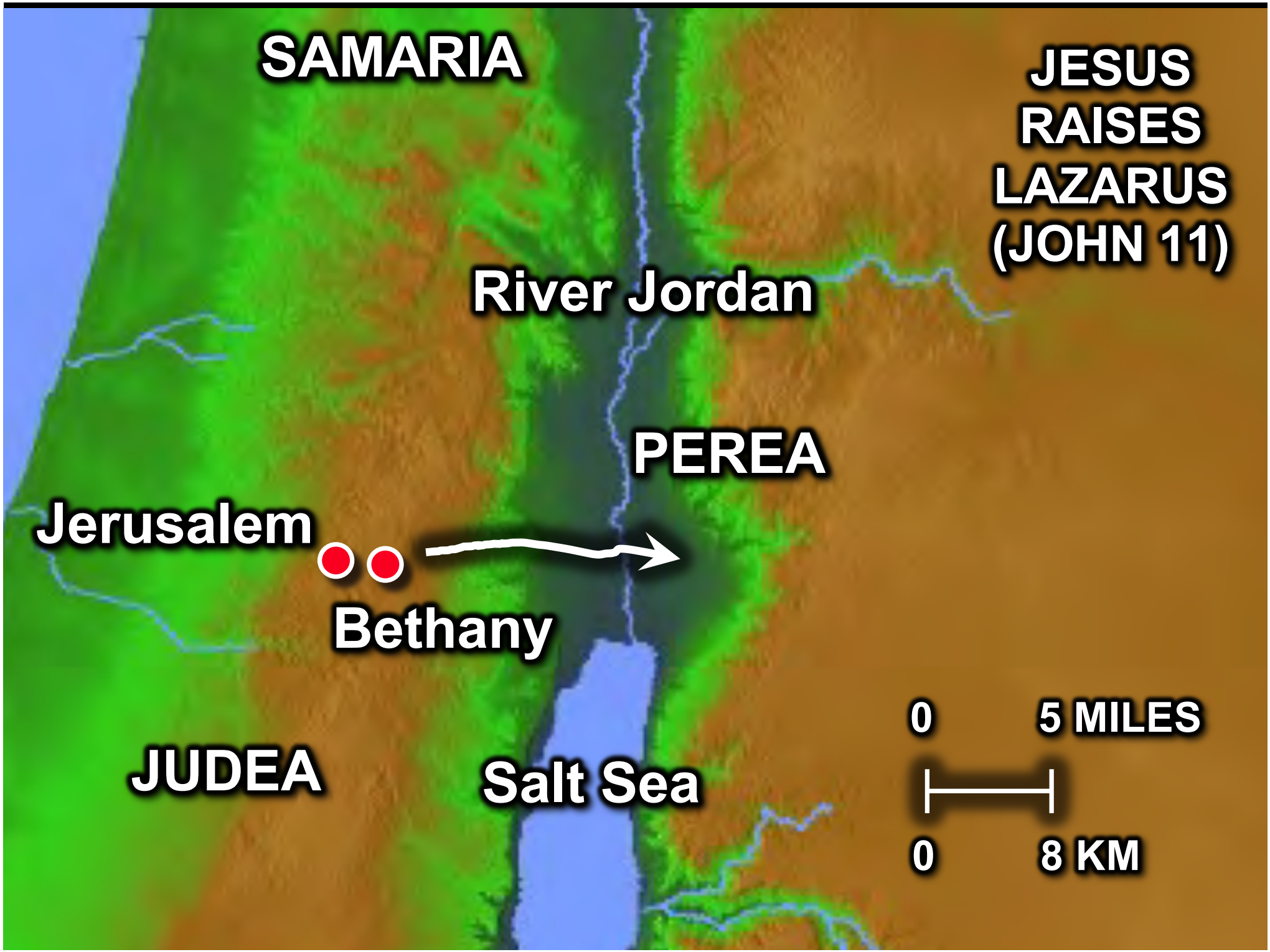
SAMARIA
JESUS RAISES LAZARUS (JOHN 11)
River Jordan
PEREA
Jerusalem
Bethany
JUDEA
Salt Sea
0
5 MILES
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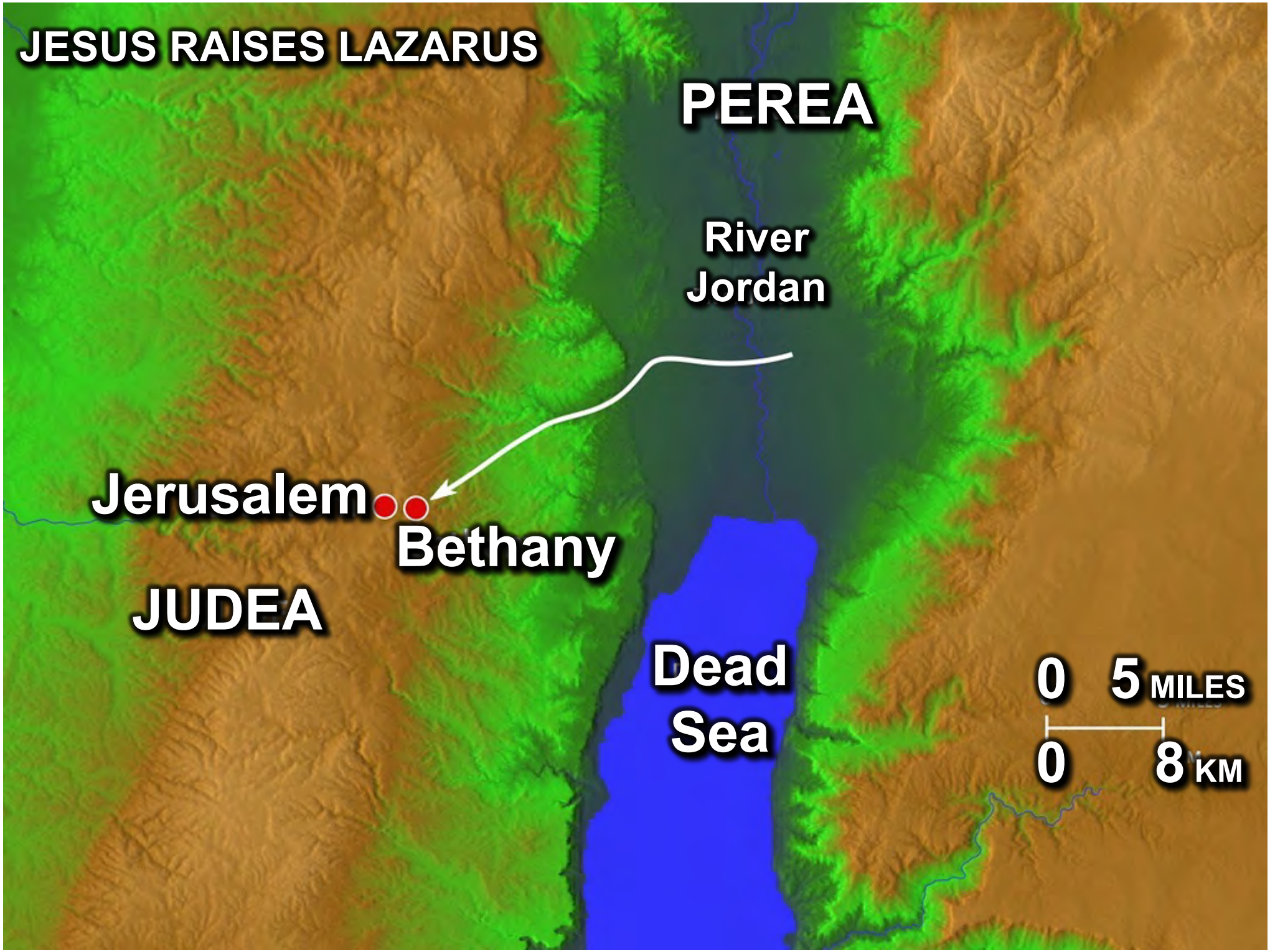
8 KM


JESUS RAISES LAZARUS
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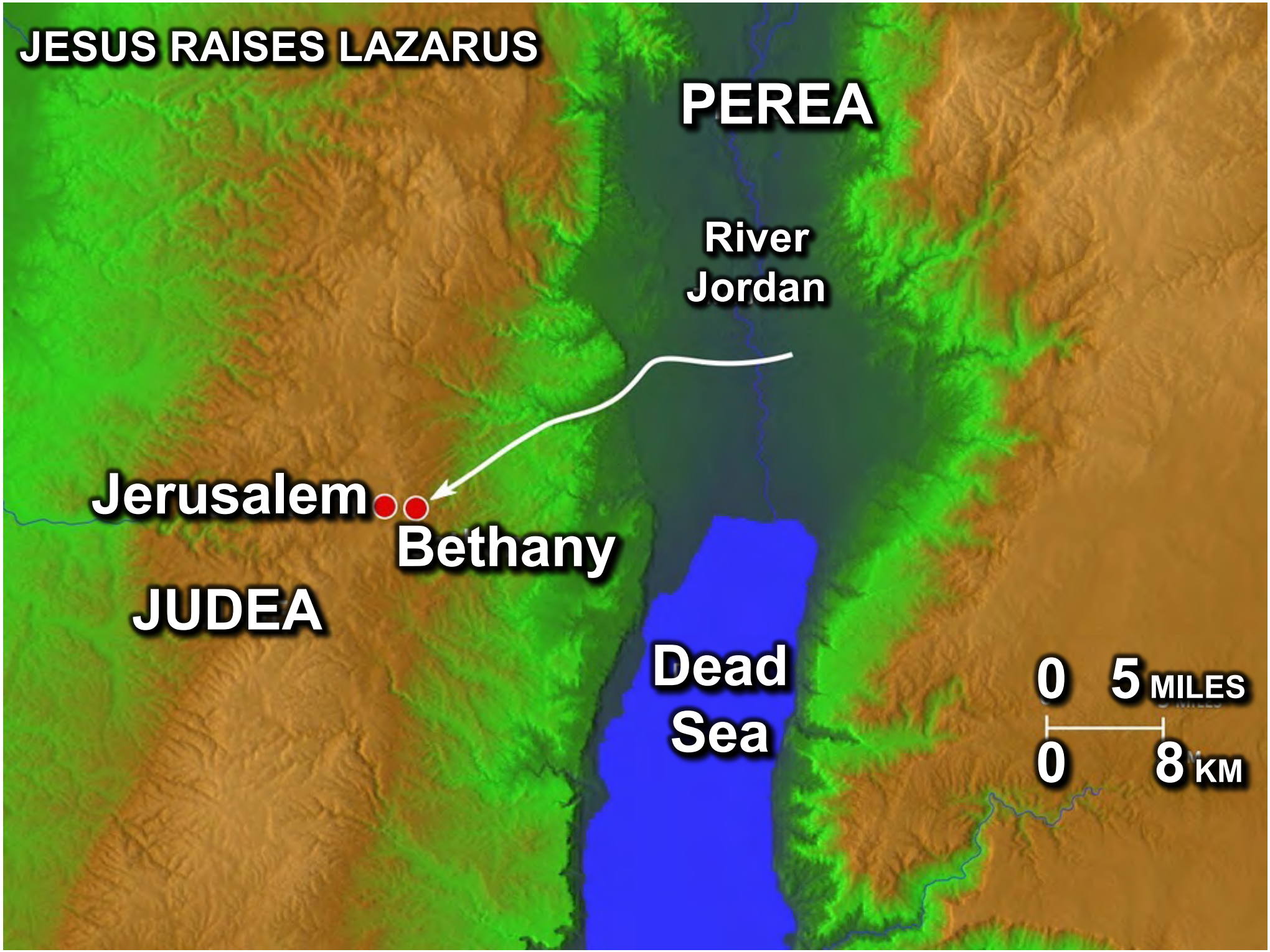
Bethany
JUDEA
Dead
Sea
0 5 MILES
0 8 KM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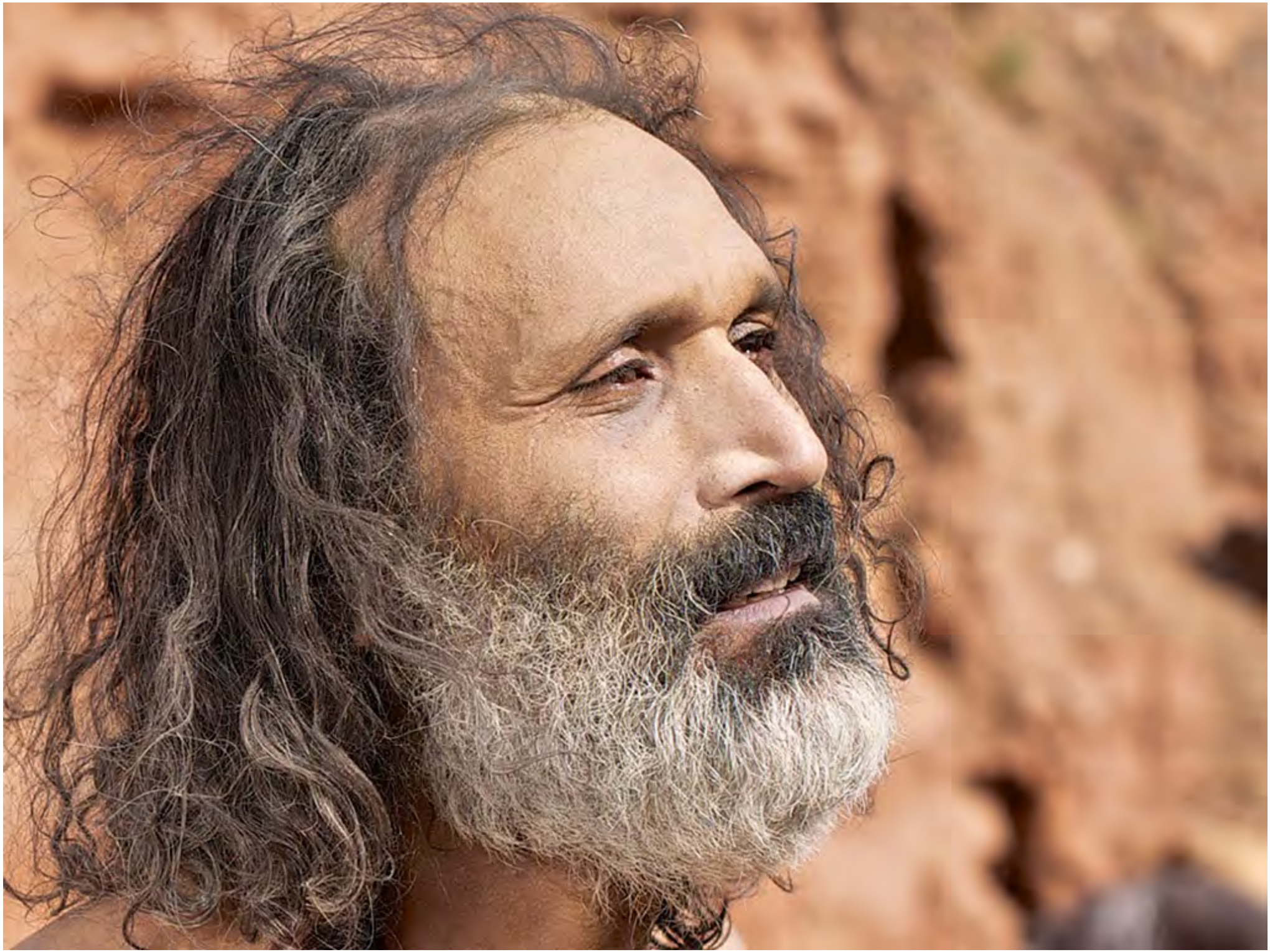

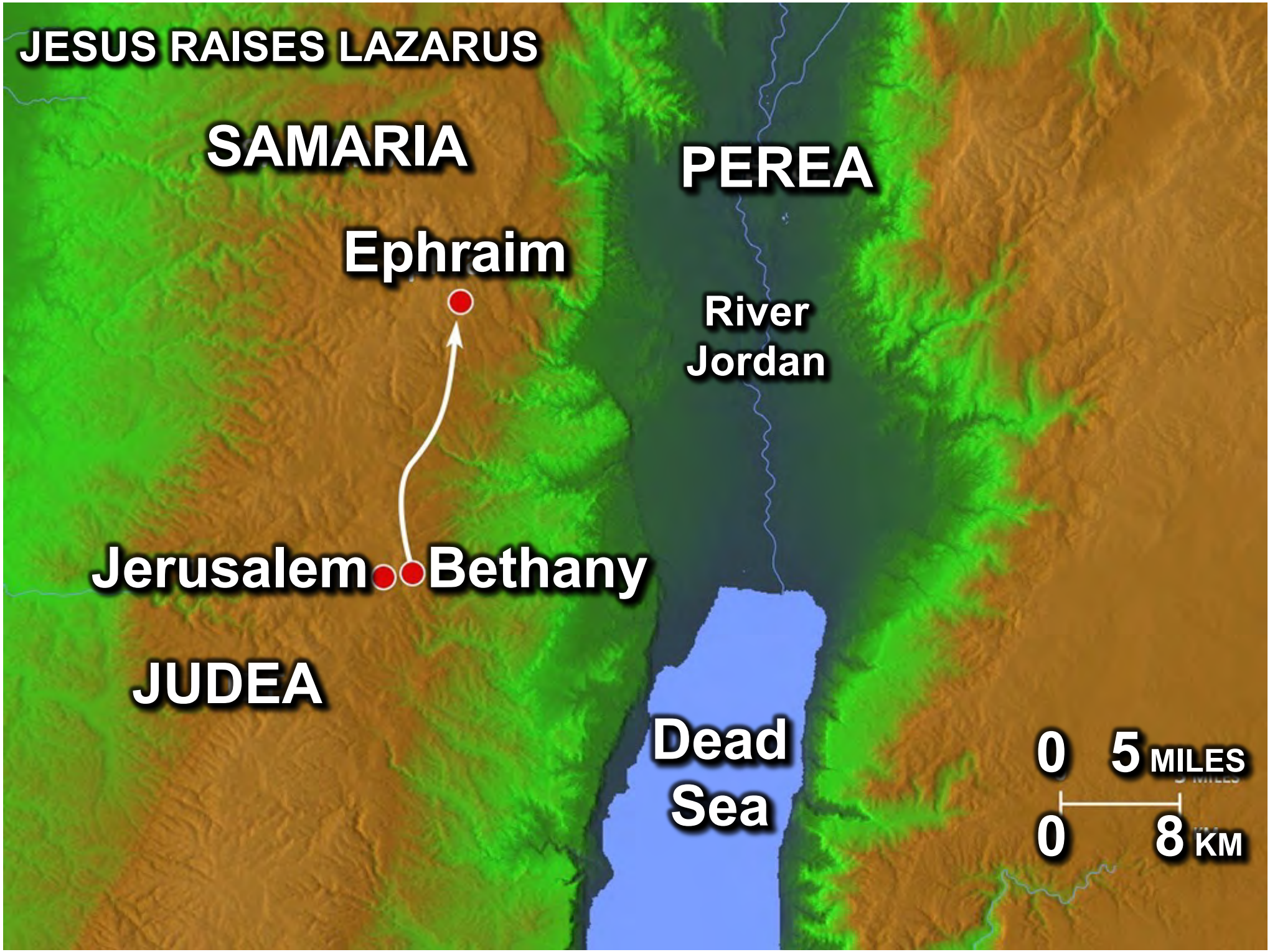
JESUS RAISES LAZARUS
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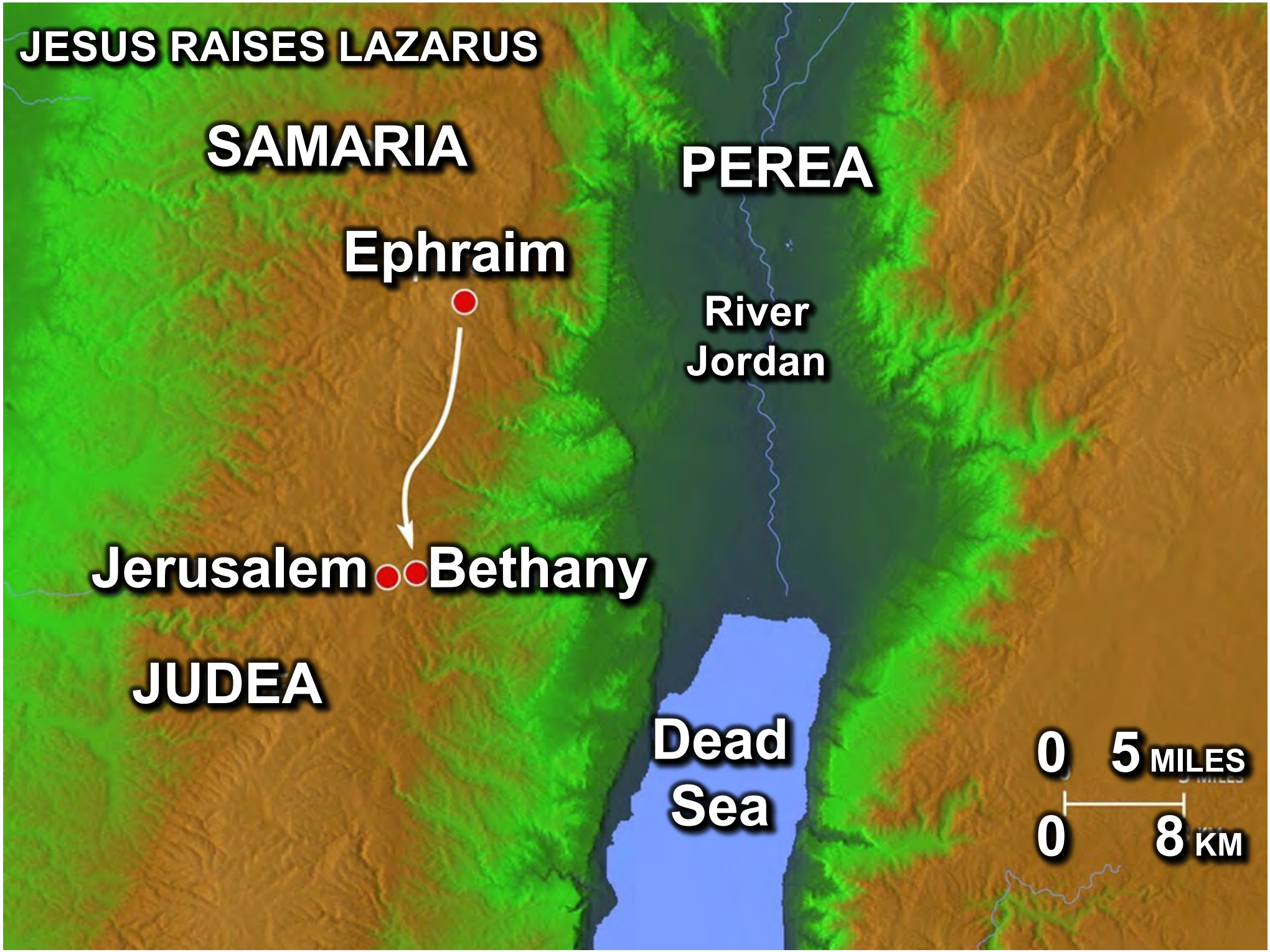
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PROJECT

THE GOSPEL —OF— MATTHEW	THE GOSPEL —OF— MARK	THE GOSPEL —OF— LUKE	THE GOSPEL —OF— JOHN

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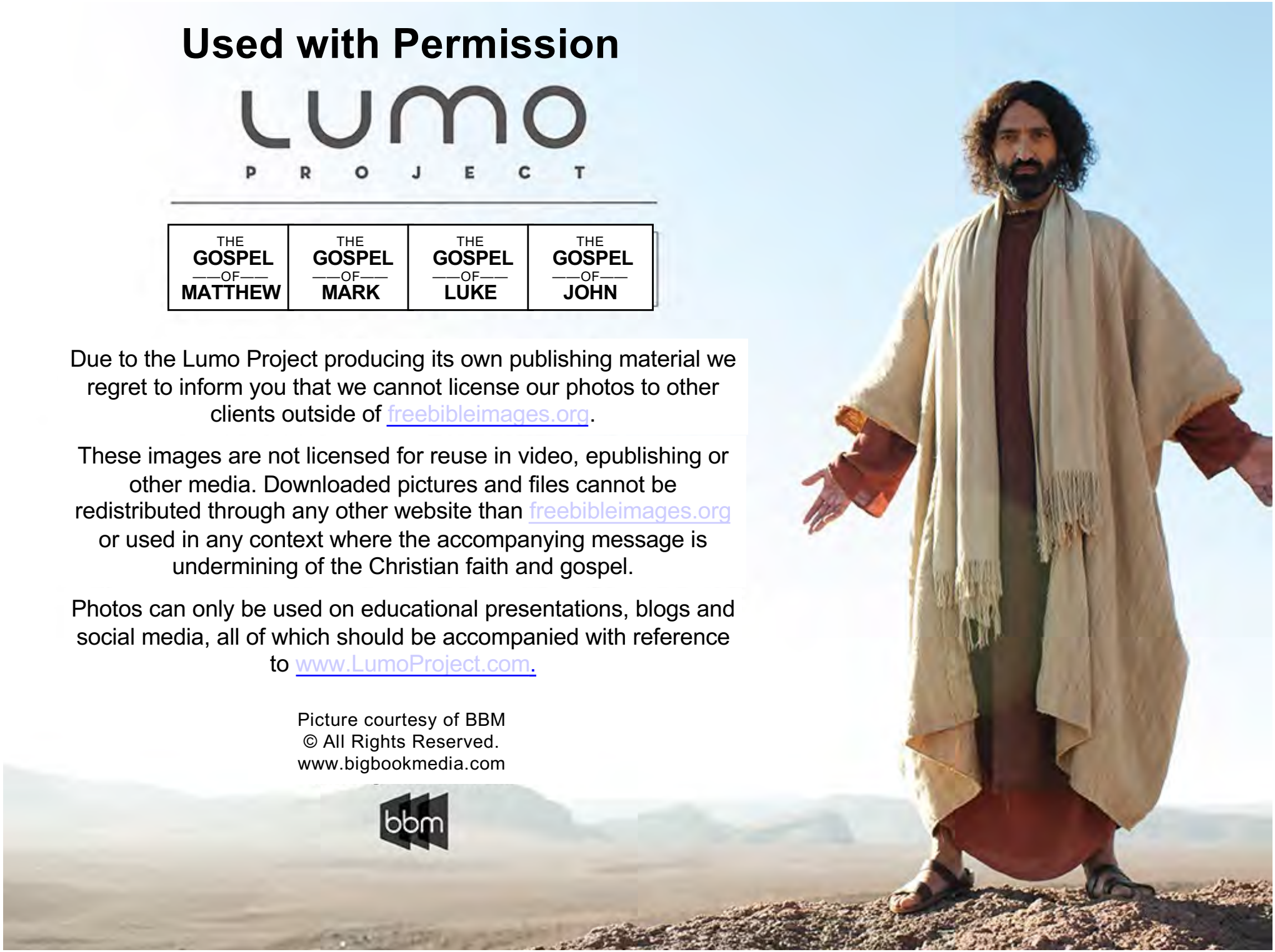
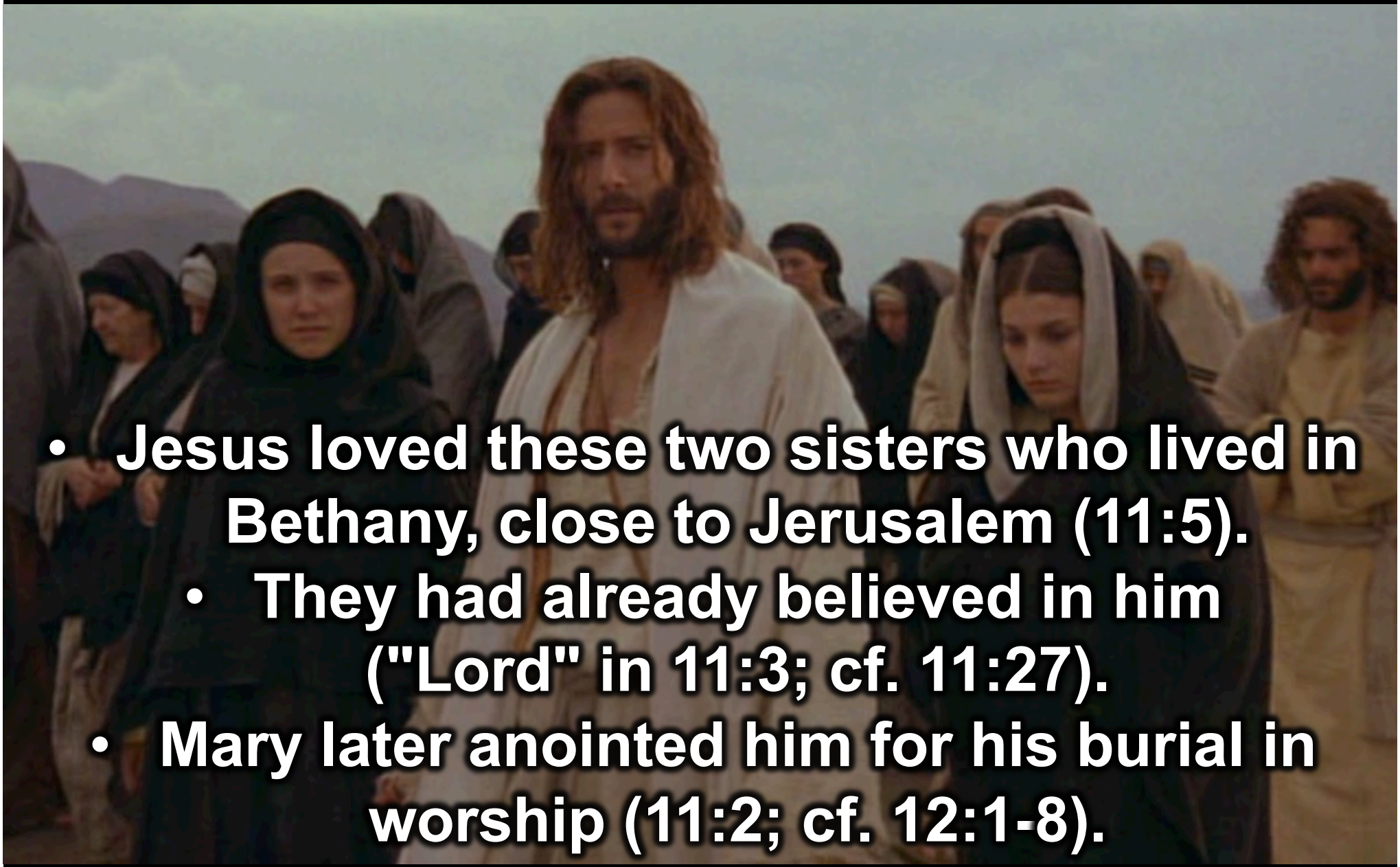


Jesus, Mary & Martha (John 11)



- Jesus loved these two sisters who lived in Bethany, close to Jerusalem (11:5).
- They had already believed in him ("Lord" in 11:3; cf. 11:27).
- Mary later anointed him for his burial in worship (11:2; cf. 12:1-8).

Martha (John 11)

Mary (John 11)

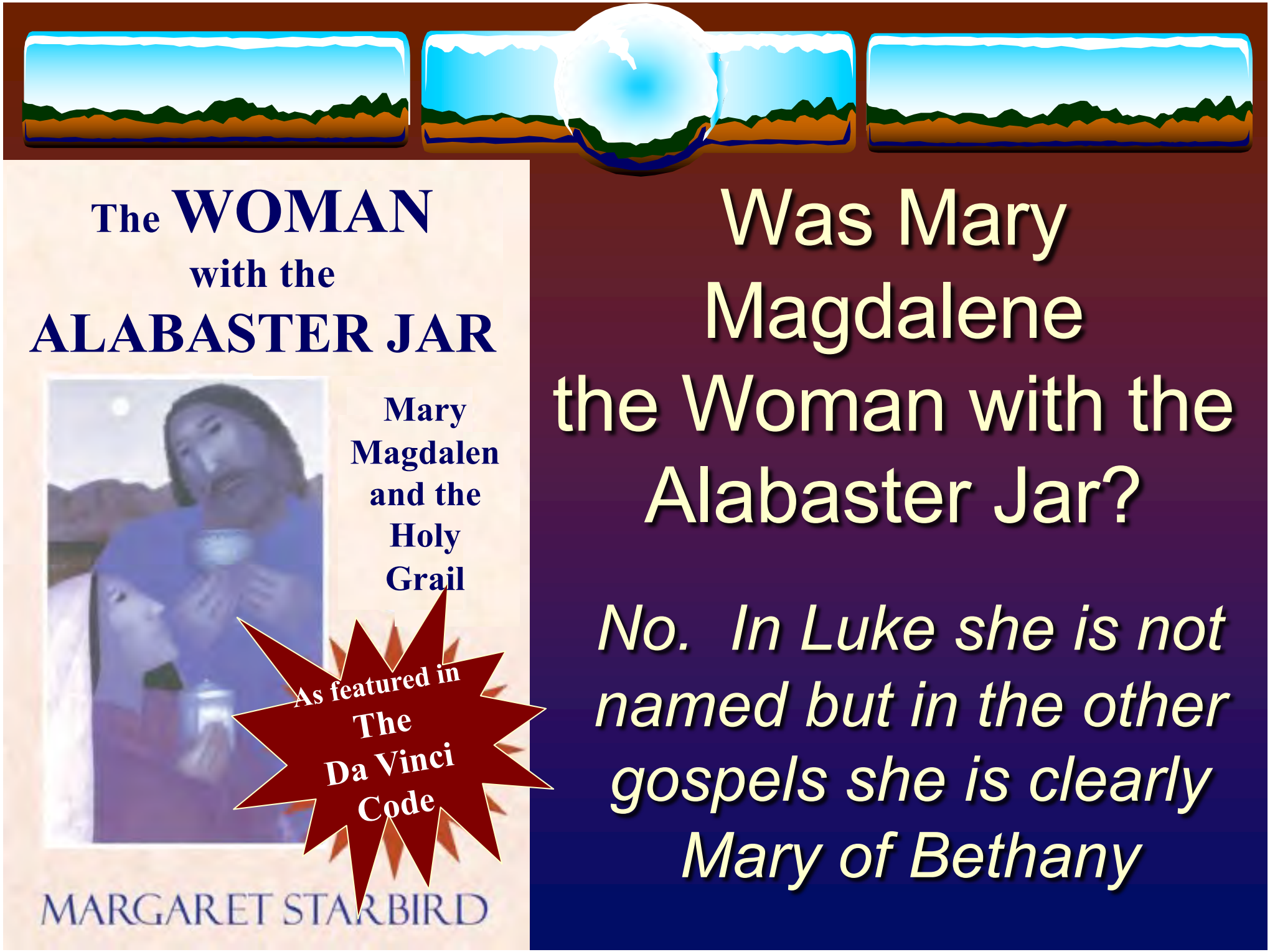
Martha & Mary (John 11)

Martha Contrasted with Mary in John 11

Issue

Martha Contrasted with Mary in John 11

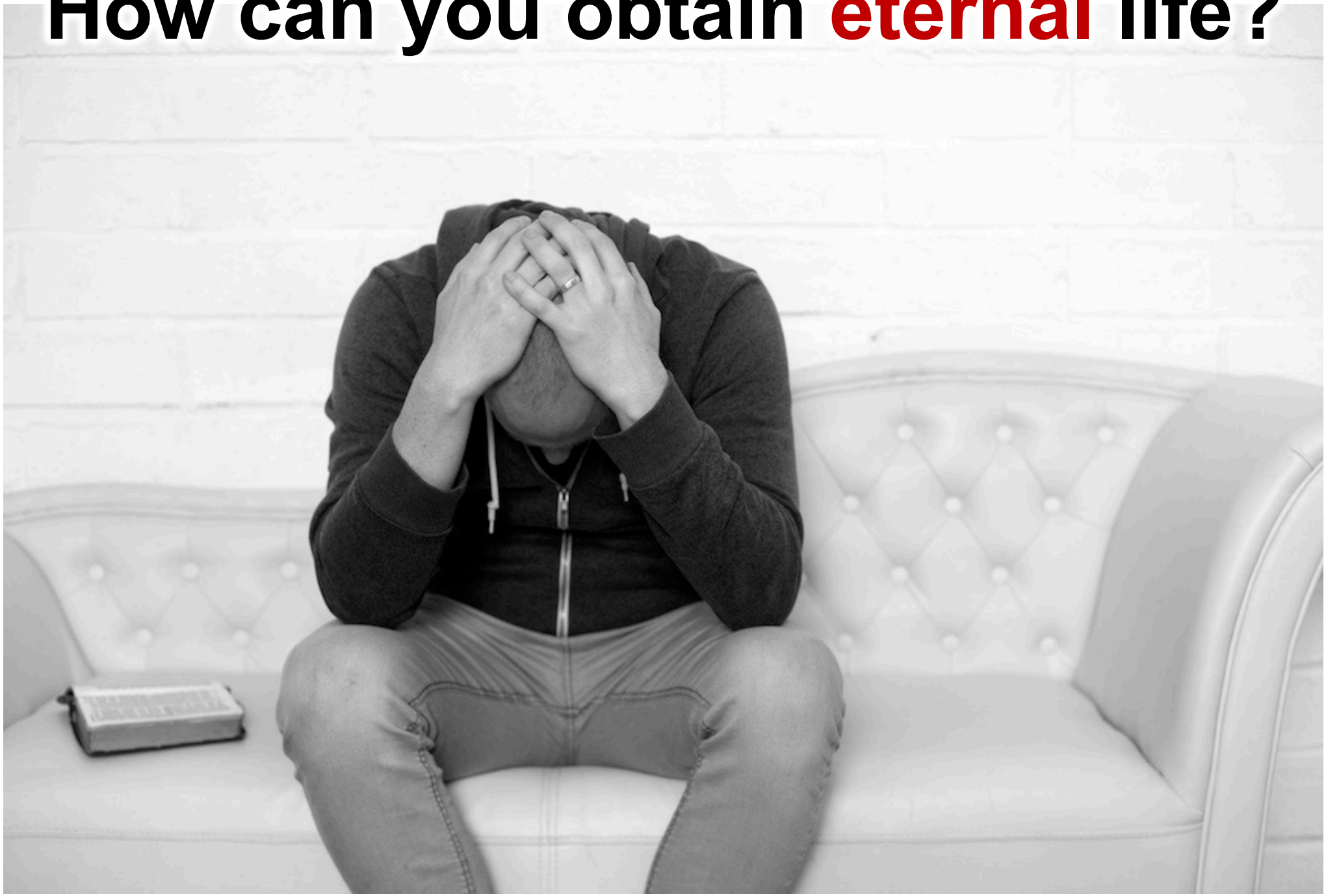
Issue	Martha	Mary

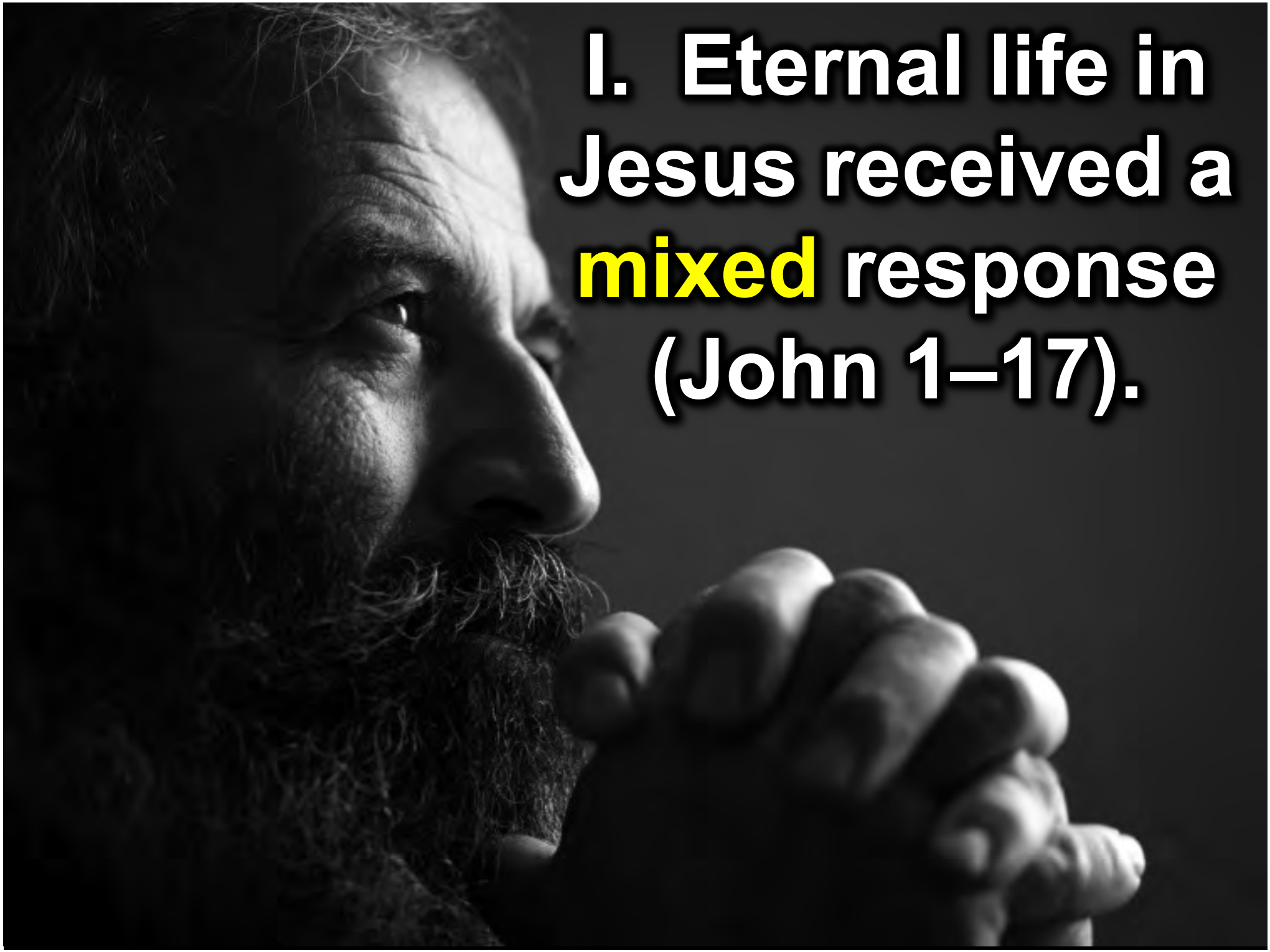


Was Mary Magdalene the Woman with the Alabaster Jar?

No. In Luke she is not named but in the other gospels she is clearly Mary of Bethany

How can you obtain eternal life?

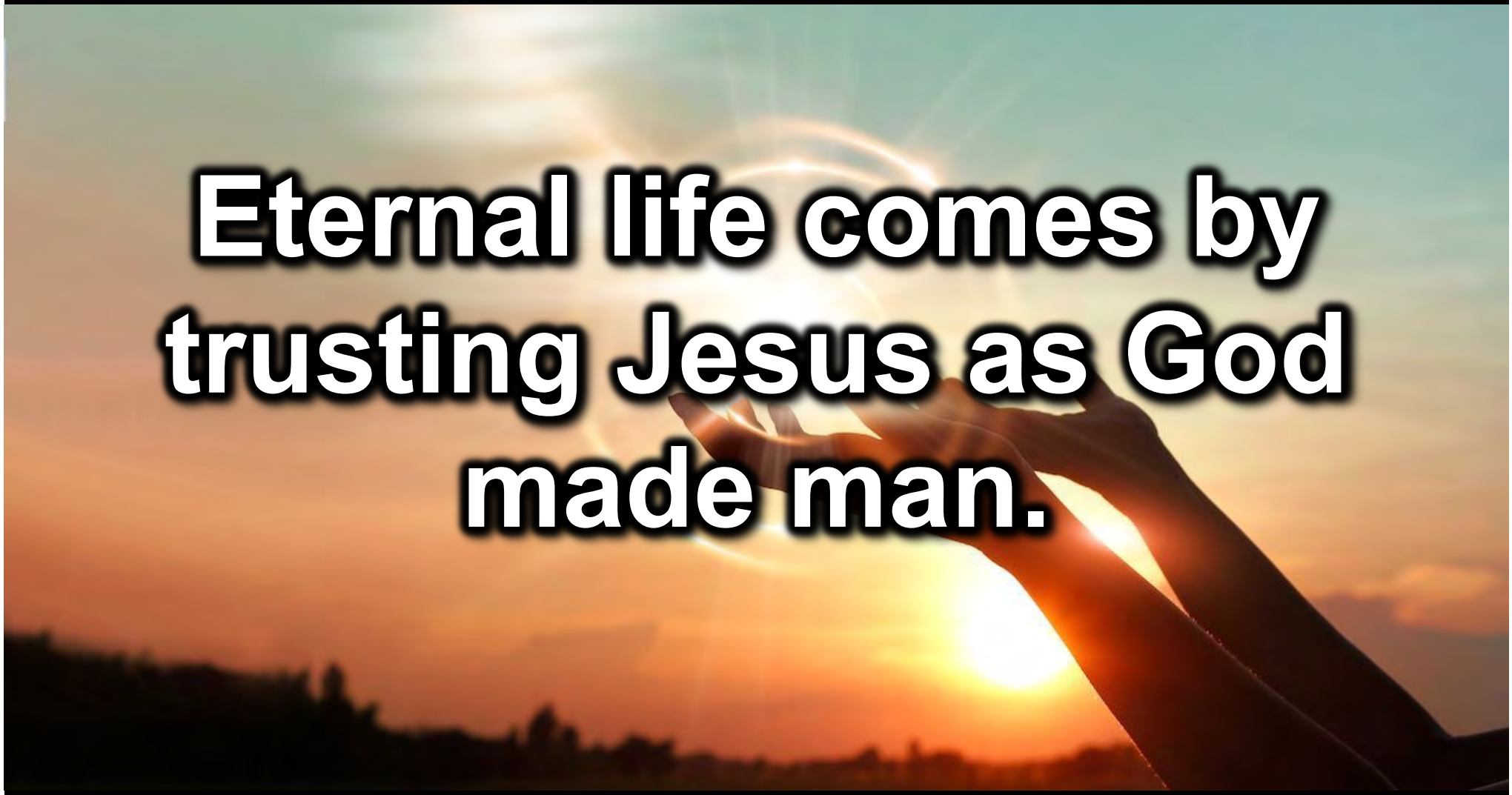




I. Eternal life in Jesus received a mixed response (John 1–17).

II. Eternal life comes by **believing** that Jesus died and rose for you (John 18–21).

Main Idea



Eternal life comes by trusting Jesus as God made man.

John

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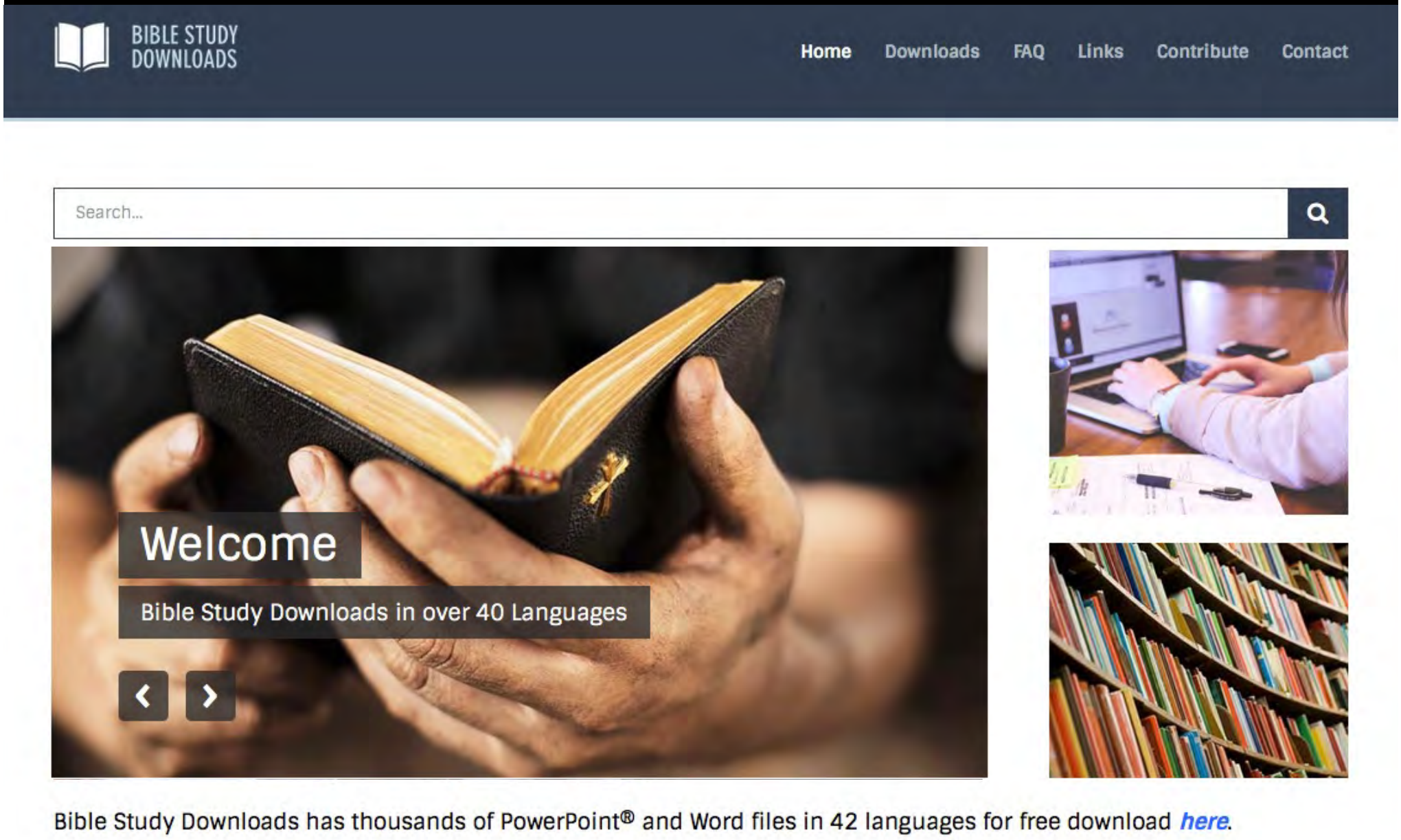

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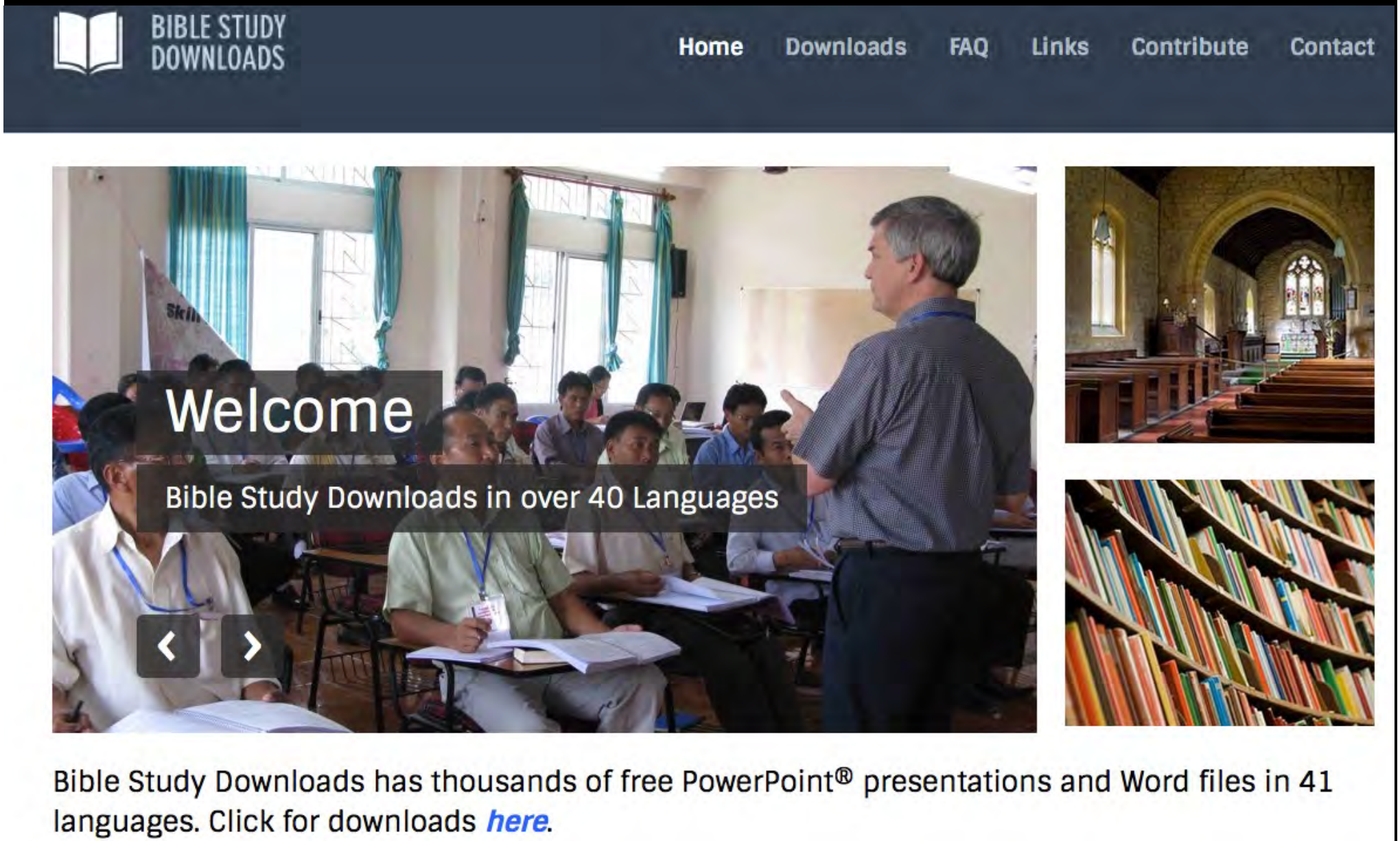

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