

*One Year Through the Bible*

**Week 45: November 3<sup>rd</sup> through 9<sup>th</sup>**

Daily Scripture Reading:

Sunday: Luke 17-20  
Monday: Luke 21-24  
Tuesday: John 1-4  
Wednesday: John 5-8  
Thursday: John 9-12  
Friday: John 13-16  
Saturday: John 17-21

Bible Chapter Titles

**Luke**

10b-20 The Rejection of the Son of Man by Men  
21-23 The Suffering of the Son of Man for Men  
24 The Resurrection of the Son of Man before Men

**John**

1 Christ the Word  
2 Christ the Creator  
3 Christ the Savior  
4 Christ the Water of Life  
5 Christ the Judge  
6 Christ the Bread of Life  
7 Christ the Heavenly One  
8-9 Christ the Light of the World  
10 Christ the Good Shepherd  
11 Christ the Resurrection and the Life  
12 Christ the Center of Attraction  
13 Christ the Advocate  
14 Christ the Coming One  
15 Christ the Vine  
16 Christ the Pre-Eminent One  
17 Christ the Intercessor (High Priest)  
18-19 Christ the Faithful & Obedient One unto Death  
20 Christ the Victorious One  
21 Christ the Great Shepherd

**Luke 17**

1. The Lord taught His disciples principles of love: stumbling blocks & forgiveness applied through faith (Lk. 17:1-6).
2. This service is simply that which is expected for God's servants (Lk. 17:7-10).
3. The Lord healed ten lepers, but only one (a Samaritan) turned back to give thanksgiving and praise (Lk. 17:11-19).
4. Jesus gave a cryptic message to the Pharisees (Lk. 17:20,21), and a more thorough message to the disciples regarding the Kingdom of God (Lk. 17:22-37).

**Luke 18**

1. The Lord taught His disciples two parables on prayer (Lk. 18:1-14).
  - a. A parable on persistence (vv.1-8).
  - b. A parable on humility (vv.9-14).
2. The disciples attempted to prevent any "waste of time" during Jesus' ministry, but He assured them that He always had time for such children (Lk. 18:15-17).
3. The Lord ministered to the rich young ruler, as well as to the listening disciples (Lk. 18:18-30).
4. As He set his sights on Jerusalem, the Lord advised His disciples what was in store (Lk. 18:31-34).
5. The blind man of Jericho (Bartimaeus, Mk. 10:46) clearly saw Jesus of Nazareth as Jesus, Son of David (Lk. 18:35-43).

**Luke 19**

1. Luke is the only Gospel to record the story of Zaccheus (Lk. 19:1-10).
2. In Zaccheus' home, Jesus presented the Parable of the Minas (Lk. 19:11-27).
  - a. This parable is not precisely the same as the Parable of the Talents (Matt. 25:14-30).
  - b. 1 talent = 60 minas.
    - 1) In Matthew, three slaves were given 5, 2, & 1 talents (or 300, 120, & 60 minas).
    - 2) In Luke, ten slaves were each given 10 minas.
3. Jesus made His triumphal entry into Jerusalem (Lk. 19:28-44). [Monday, March 30<sup>th</sup>, 33AD]
  - a. After His baptism, and the feeding of the 5000, this is the third event in the life of Christ to be recorded in all 4 Gospels.
  - b. Luke records the Lord's statement concerning the stones crying out (Lk. 19:40).
4. Jesus weeps over Jerusalem, as He foresees her total destruction (Lk. 19:41-44).
5. Jesus cleansed the temple of all the economic business, and undertook a serious teaching ministry there (Lk. 19:45-48).  
[The Luke narrative doesn't spell out the days as clearly as other Gospels do. This event occurs on Tuesday, March 31<sup>st</sup>, 33AD.]

**Luke 20**

1. The Adversary certainly couldn't stand for any serious teaching, or the true gospel

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message to be proclaimed. Opposition to the Lord then came:

- a. From the chief priests, scribes, & elders (Lk. 20:1-19).
  - b. Their spies posing as disciples (Lk. 20:20-26).
  - c. The Sadducees (Lk. 20:27-40).
2. The Lord turned the tables and posed a question that His critics could not answer (Lk. 20:41-44).
  3. The Lord used His present conflict to warn His disciples of future conflict (Lk. 20:45-47). [Chapters 20, 21, and 22:1-6 all take place on Wednesday, April 1<sup>st</sup>, 33AD.]

#### Luke 21

1. The Lord observed many wealthy people bringing their gifts to the treasury, and one poor widow doing even more (Lk. 21:1-4).
2. The disciples were impressed with the temple's beauty, but the Lord prophesied the temple's destruction (Lk. 21:5,6). This prompted the disciples to ask for more instruction concerning coming events (Lk. 21:7).
3. The Lord's prophecies concerning things to come spell out the events in store for Jerusalem throughout the times of the Gentiles (Lk. 21:8-36; cf. Matt. 24; Mk. 13).

#### Luke 22

1. The chief priests and scribes were plotting the Lord's murder. Satan personally took possession of Judas Iscariot and motivated Judas' betrayal (Lk. 22:1-6).
2. On Thursday of the Passion Week [April 2<sup>nd</sup>, 33AD] Jesus sent Peter & John to take care of the Passover preparations (Lk. 22:7-13).
  - a. The Lord enjoyed the Passover with His disciples, knowing that it would be His last until the Kingdom of God is revealed (Lk. 22:14-16).
  - b. The Lord's provided a new ritual for His disciples—the Communion service of bread & wine (Lk. 22:17-20).
  - c. Jesus announced the presence of the betrayer (Lk. 22:21-23).
  - d. Jesus also answered a dispute about greatness (Lk. 22:24-27).

- e. Jesus encouraged His disciples about their eternal reward (Lk. 22:28-30), but also warned them that the angelic conflict would be great (Lk. 22:31,32). This was the setting for His prophecy of Peter's denials (Lk. 22:33,34).
3. As they prepared to depart, Jesus instituted different procedures than they followed in earlier ministry (Lk. 22:35-38; cf. 9:1-6; 10:1-4).
  4. Jesus went to the Mt. of Olives for prayer, where the betrayer engineered His arrest (Lk. 22:39-53).
  5. Peter followed the Lord and tried to observe the proceedings, but ended up fulfilling the prophecy of triple denial (Lk. 22:54-62).
  6. The Sanhedrin assembled first thing Friday morning [April 3<sup>rd</sup>, 33AD] and condemned Jesus for blasphemy (Lk. 22:66-71).

#### Luke 23

1. Luke's Gospel is unique in describing the Lord's trial before Pilate as coming in two sessions (Lk. 23:1-7,13-25), with an intervening trial before Herod (Lk. 23:8-12).
2. The journey to Golgotha, the crucifixion, and the burial of Jesus is similar to the other Gospel accounts (Lk. 23:13-38,44-56), but Luke alone records the story of the repentant thief on the cross (Lk. 23:39-43).

#### Luke 24

1. Luke's Gospel agrees with Matthew & Mark on the visit of the women to the empty tomb on Sunday morning (Lk. 24:1-11). [April 5<sup>th</sup>, 33AD]
2. Luke's Gospel gives a great description of the Emmaus road (Lk. 24:13-35), and the appearance to the disciples (Lk. 24:36-43). Mark gave these events brief mention (Mk. 16:12-14). Matthew did not record them at all.
3. The Lord met with His disciples and "opened their minds" to understand the Scriptures. He commissioned them for service, but admonished them to wait in Jerusalem until they receive the power they will need for service (Lk. 24:44-49).

(The Gospel According to)

# John

## Κατὰ Ἰωάννην

*John is the Gospel of the Son of God. Beginning “in the beginning,” the Deity of Jesus Christ is seen overwhelmingly throughout this Gospel record. The role of the Son of God is to come as the Son of Man and reveal God the Father to this lost and dying world.*

*Seven great “I AM” messages are featured in a Gospel that was specifically written to be a Gospel tract (Jn. 20:30,31). Out of all His miracles, John records only seven, in order to achieve His evangelistic objective.*

**Title:** The Greek & English titles for the Book are named after the Apostle who delivered the story of Jesus Christ from his perspective as the Disciple whom Jesus loved. *Kata Ioannen* “According to John” becomes in the English “The Gospel According to John.”

**Author:** John the son of Zebedee was the younger brother of the Church’s first martyr (James) and likely the youngest of the Twelve. A cousin of

### John 1

1. The Gospel of John begins with an “In the beginning” that precedes the Gen. 1:1 “In the beginning” (Jn. 1:1-5).
  - a. “The Word” ὁ λόγος is a title for God the Son, the Lord Jesus Christ.
  - b. “Was” in the imperfect tense (ἦν) expresses continuous action in the past—reflecting the eternal nature of God the Son
    - 1) His work with (before) God the Father.
    - 2) His very essence as God.
    - 3) His unique position before God the Father.

Focus	Incarnation of the Son of God	Presentation of the Son of God	Opposition to the Son of God	Preparation of the Son’s Disciples	Crucifixion and Resurrection of the Son of God
	1:1 1:18	1:19 4:54	5:1 12:50	13:1 17:26	18:1 21:25
Divisions	Introduction to Christ	Revelation of Christ	Rejection of Christ	Revelation from Christ	Rejection of Christ
Topics	Seven Miracles			Upper Room Discourse	Supreme Miracle
	“That You May Believe”			“That You May Have Life”	
Place	Israel				
Time	A Few Years			A Few Hours	A Few Weeks

Jesus Christ (their mothers were sisters) with a home in Capernaum and another home in Jerusalem. The son of thunder became a beloved disciple through his faithful service to the Lord, and it was this Apostle who was entrusted with Mary’s care after Jesus’ death. John is the author of this Gospel, as well as three epistles (1<sup>st</sup>, 2<sup>nd</sup>, & 3<sup>rd</sup> John) and Revelation.

- c. God the Son, the Lord Jesus Christ, ὁ λόγος was the primary Member of Trinity to accomplish the creation (Jn. 1:3,10; Col. 1:16).
  - d. God the Son, the Lord Jesus Christ, ὁ λόγος was the Member of Trinity who furnished the light of life to the realm of humanity (Jn. 1:4; 5:26; 14:6).
  - e. The light of the gospel of the glory of Jesus Christ is Sovereign over the realm of darkness that attempts to blind the eyes of the unbelieving (Jn. 1:5; 2<sup>nd</sup> Cor. 4:4).
2. John summarizes the entire gospel as the witness to the Light followed by the Light (Jn. 1:6-13).
    - a. A faithful witness to the Light is designed to produce faith in the Light (vv.6-8).

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- b. Jesus Christ is the true Light, which provides for the universal offer of salvation (vv.9-13).
3. John summarized the work-assignment of the Word (Jn. 1:14-18).
  - a. "The Word became flesh" indicates the kenosis of Jesus Christ to come and identify with our weakness (v.14a).
  - b. The fullness of His ministry was not the condemnation of the Law, but the freedom of grace and truth (v.14b,17).
  - c. The Lord taught and explained grace and truth through the revelation of God the Father (v.18). The exegesis of God the Father explains the Paterological nature of John's Gospel—particularly the revelation of God the Father to the world (Jn. 2-12) and the explanation of God the Father to the Apostles (Jn. 13-17).
4. John the Baptist continually exalted the Coming One, and denied any greatness for himself (Jn. 1:19-34; 3:22-36).
5. Two of John the Baptist's disciples left the herald to follow the King (Jn. 1:35-51).
  - a. Andrew and John were the first two.
  - b. They each went to get their brothers (Peter & James).
  - c. On the way to Galilee, they gathered two more (Philip & Nathanael).

#### John 2

1. John records the first miracle of Jesus—turning the water to wine (Jn. 2:1-11).
  - a. These 7 miracles recorded in John are "signs" designed to communicate the heavenly source of His message. σημεῖον <sup>#4592</sup>: *sign, mark, token*.
  - b. Although it was not yet his hour for marriage, He graciously provided for the needs of others.
  - c. In the coming Marriage Supper of the Lamb, the Jewish custom of purification will no longer be necessary.
2. John records the first cleansing of the temple in Jerusalem (Jn. 2:13-22), distinct from the second cleansing which occurred during the Passion Week. In this first public work, Christ revealed the Father's House (Jn. 2:16).
3. Many came to faith in Jesus Christ at this Passover in Jerusalem, but the Lord was wise and humble enough to keep that bounty from going to his head (Jn. 2:23-25).

#### John 3

1. A Pharisee and Jewish ruler named Nicodemus came to Christ and received the greatest Gospel message in the entire Bible (Jn. 3:1-21).
  - a. Nicodemus confessed the Pharisees understanding of Christ's origin (v.2).
  - b. Jesus laid out the only issue that matters to this lost and dying world. With the heavenly credentials established, the heavenly message must be given: "you must be born again" (vv.3,7).
  - c. The second birth cannot be understood in natural, human terms (vv.4-6). It is a spiritual action that cannot be physically seen, but it can certainly be felt (v.8).
  - d. Academic Bible knowledge is not the total answer. We must humbly accept the heavenly message as it has been given (vv.9-13).
  - e. The crucifixion of Jesus Christ is the only means by which mankind might receive eternal life by means of grace through faith (vv.14,15).
  - f. In this Gospel message, Christ reveals the Father's Gift (vv.16,17).
  - g. Failure to believe results in death as the fallen estate of the natural man (v.18).
  - h. Light & darkness are in conflict even as the saved and the lost are in conflict (vv.19-21).
2. John records a parallel ministry of Jesus Christ and John the Baptist for a short period of time (Jn. 3:22-36).
  - a. During this time, the disciples of Christ were engaged in a baptism ministry (Jn. 3:22,23; 4:1,2).
  - b. The Baptist encouraged his followers to pursue the Christ's growing ministry even as his own ministry diminished (Jn. 3:25-30).
  - c. The Baptist amplifies the message of Christ's exaltation as he outlines the ministry of Jesus Christ coming from God the Father in the power of God the Holy Spirit and the salvation message of faith in Christ (Jn. 3:31-36).

#### John 4

1. Christ departed from Judea to Galilee (Jn. 4:1-4), passing through Samaria for His next work-assignment (Jn. 4:5-42).
  - a. Jesus found himself at the right place at the right time meeting the right person under the perfect circumstances (vv.7-19).
  - b. The Samaritan woman was not offended at having her sins exposed (vv.16-18). She was eager to learn from a true prophet of God (vv.19,20).
  - c. Jesus provides for her positive volition by teaching the Truth and revealing Himself to her as

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the Christ (vv.21-26). This teaching also serves to reveal the Father's Worship.

- d. The Samaritan woman becomes the key to opening the door of revival in the entire city (vv.27-30,39-42).
2. The ministry to the Samaritan woman was also a teaching opportunity for Christ to instruct His disciples in the principle of fervent service (Jn. 4:31-38).
3. Upon returning to Galilee, Jesus performed the second of the 7 sign/miracles recorded in John: healing a royal official's son in Capernaum (Jn. 4:43-54).

#### John 5

1. The feast of John 5 is almost certainly a Passover feast. This is the Passover of 31AD, two years before the cross.
2. The third recorded sign/miracle in the gospel of John is the healing an invalid at the Pool of Bethesda (Jn. 5:1-9a).
3. The healed man was criticized for breaking the sabbath (Jn. 5:9b,10), but he was obeying the Lord of the Sabbath (Jn. 5:11-13).
4. When Jesus was identified as the One Who had done the miracle, He was criticized for doing so on the Sabbath (Jn. 5:14-16).
5. The Lord's public teaching at that point revealed the Father's Work (Jn. 5:17-23).
  - a. The message of the Father and the Son is a message that produces the greatest Satanic opposition imaginable.
  - b. The Father's work was to demonstrate that work to the Son in love, and to motivate the Son to accomplish the Father's good pleasure.
6. This occasion also provides the open-door opportunity for evangelism (Jn. 5:24-29).
7. Christ concludes His message by declaring His testimony to be the final witness in the Father's gospel call (Jn. 5:30-47).
  - a. The Baptizer was a witness (vv.33-35).
  - b. Christ's miracles were witnesses (v.36).
  - c. God the Father is an abiding witness within believers after salvation (vv.37,38).
  - d. The Scriptures are an eternal witness—both for Christ, and against those who reject the gospel message (vv.39-47).

#### John 6

1. Chapter six takes place almost one year after chapter five (Jn. 6:4). This time, however, the Lord will not go to Jerusalem to observe the final Passover prior to the crucifixion Passover. He is now one year away from His sacrificial work.
2. The fourth sign/miracle recorded in John is the first miracle to also have been recorded in the synoptic gospels—the feeding of the 5000 (Jn. 6:5-14).
  - a. It is the only miracle recorded in all four gospels until the miracle of the resurrection itself.
  - b. John's emphasis in this narrative is on the ministry to the disciples that the feeding of 5000 truly was.
  - c. This miracle motivated the crowds to make Him their earthly King through their own human effort, but the Lord's humility and obedience to the Father would not permit such a thing (vv.14,15).
3. The fifth sign/miracle recorded in John is the walking on water miracle—a private miracle for His disciples (Jn. 6:16-21).
4. The crowds tracked down Jesus and begged for more miracles of feeding (Jn. 6:22-26).
5. In His great "I AM the Bread of Life" message, the Lord fed them the Truth of His eternal Word, and attempted to teach them the reality of the true bread out of heaven (Jn. 6:27-58). This was the revelation of the Father's Provision (vv.32,37,39).
6. The Lord's tough teaching became the gut-check for His disciples, and the motivation for many to look elsewhere for their ear-tickling (Jn. 6:59-71).

#### John 7

1. John 7 occurs less than 6 months before the cross (Jn. 7:2). October 32AD.
2. Jesus ministered in Galilee, continuously on guard against His enemies, including His own brothers (Jn. 7:1-9).
3. Jesus resisted the temptation to publicly proclaim Himself at the Feast of Tabernacles, but went up privately to observe the events there (Jn. 7:10-13).
4. The Lord responded to the people's confusion with a clear and accurate message—revealing the Father's Teaching (Jn. 7:14-39).
  - a. He assured the people that they can have an assurance of the true message (vv.17,18).

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- b. He exposed the murder plot against Him (vv.19-24).
  - c. He affirmed His commission from God the Father (vv.28,29).
  - d. He witnessed to the very officers that were sent to arrest Him (vv.33,34,45-47).
  - e. He concluded His conference teaching with another gospel call (vv.37-39).
5. The result of the Lord's teaching throughout this feast was considerable division—among the people and even among the Pharisees (Jn. 7:40-52).

#### John 8

1. The *Pericope de Adultera* (Jn. 7:53-8:11) likely contains an accurate story from the life of Jesus, but should not be considered a genuine part of the Gospel of John.
2. The Lord delivered the second of His great I AM messages: revealing Himself as the Light of the World (Jn. 8:12).
  - a. Jesus barely got His message started before the Pharisees interrupted Him with their accusations (Jn. 8:13).
  - b. Jesus answers them with another revelation of God the Father—a message that highlights the testimony of His Heavenly Father (Jn. 8:14-30).
3. Jesus urged the newly-saved believers to abide in the Word and live the free life in Christ (Jn. 8:31,32).
4. His critics replied with skepticism (Jn. 8:33), pride (Jn. 8:39), and anger (Jn. 8:41).
5. Jesus hit them hard with the Truth: the Jewish leaders were Devil worshippers (Jn. 8:42-47).
  - a. Their anger grew to outrage (Jn. 8:48,52,53,57).
  - b. Jesus' statement of "I AM" prompted their attempted murder (Jn. 8:58,59).

#### John 9

1. The man born blind became another opportunity for the Lord to teach His disciples an important lesson on the glory of God (Jn. 9:1-5).
2. Jesus understood that His final year on earth was beginning, and there was little time left for Him to accomplish the Father's work (Jn. 9:4,5).
3. John's sixth recorded miracle was the healing of a man born blind in Jerusalem (Jn. 9:6,7).

4. The aftermath of this miracle would be hilarious if it wasn't so tragically sad (Jn. 9:8-34).
  - a. The neighbors were confused (vv.8-12).
  - b. The Pharisees were conflicted (vv.13-16).
  - c. The man was convinced (vv.17,25,27,30-33).
  - d. His parents were concerned (vv.18-23).
  - e. The Pharisees became coercive (v.24) and contemptuous (vv.26,28,29,34).
5. Once the man was freed from the Pharisees' clutches, Jesus was able to present the gospel (Jn. 9:35-41).

#### John 10

1. Chapter Ten continues the ministry of Jesus in Jerusalem after the conclusion of the Feast of Tabernacles.
2. Jesus taught a parable of the shepherd (Jn. 10:1-6) and then delivered the third and fourth I AM messages (Jn. 10:7-10,11-18).
  - a. The parable establishes a contrast between the shepherd and the thief/robber/stranger.
  - b. "I AM the Door" teaches the security that can only be found in Christ.
  - c. "I AM the Good Shepherd" teaches the intimacy that can only be realized by the sacrifice of Christ.
  - d. Once again, the Lord's message produced quite a division (Jn. 10:19-21 cf. 7:43; 9:16).
3. At the Feast of the Dedication (Hanukkah, December, 32AD) the Jews mobbed Jesus, and demanded a plain-language declaration of His Messiah-ship (Jn. 10:22-24).
  - a. He replies that they do not have the spiritual capacity to hear His message (vv.25,26).
  - b. He describes the blessing and security that His sheep enjoy because of the Father's faithfulness (vv.27-29).
4. Jesus' statement of unity with God the Father prompted another attempted murder (Jn. 10:30-39).
5. The results of these confrontational messages were a retreat to the Jordan river and an avoidance of Jerusalem until the Passion Week (Jn. 10:40-42).

#### John 11

1. Chapter Eleven contains the seventh sign/miracle recorded in John, and the fifth I AM message.

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2. The family of Lazarus, Mary & Martha is introduced (Jn. 11:1,2).
  - a. Lazarus: “whom God helps” (a form of the Hebrew name Eleazar).
  - b. Mary: “rebellion” (Heb. name Miriam).
  - c. Martha: “mistress” (fr. Aramaic root).
  - d. Bethany: “house of misery” was a village on the SE slope of Mt. Olivet, 2 miles from Jerusalem.
  - e. Mary & Martha are most famous for Martha’s kitchen fit (Lk. 10:38-42).
3. The miracle is detailed:
  - a. Mary & Martha sent word to Jesus that Lazarus was sick (Jn. 11:3).
  - b. The Lord delayed His journey to Bethany in order to teach His disciples and in order to magnify the glory of God in the coming miracle (Jn. 11:4-16).
  - c. Martha met Jesus on the road and accused Him of not arriving on time.
    - 1) Jesus encouraged her with the hope of eternal life in the resurrection (Jn. 11:17-27).
    - 2) Jesus fifth I AM message: “The Resurrection and the Life” was Martha’s encouragement.
  - d. Martha sent Mary out to Jesus on the road, where she also accused Him of not being there when He was needed (Jn. 11:28-33).
  - e. Jesus wept with a deeply moved spirit as He observed the weeping of Mary and the other Jews (Jn. 11:33-36).
  - f. The Lord had raised a widow’s son (Lk. 7:11-17), and a synagogue ruler’s daughter (Lk. 8:49-56) prior to this, but in neither case had the dead body been buried. Lazarus’ decomposition had already begun.
  - g. Jesus issued the resurrection command and gave thanksgiving and glory to God the Father for crafting the work-assignment (Jn. 11:41-44).



The resurrection of Lazarus as depicted in a fresco by Giotto di Bondone (c. 1305AD).

4. The miracle resulted in many coming to faith in Christ (Jn. 11:45), and many others rejecting the Christ and siding with His enemies (Jn. 11:46).
5. The chief priests and Pharisees formed a select committee for the preservation of their own political power (Jn. 11:47-57).

#### John 12

1. Jesus spends His final week in Bethany—days in Jerusalem and nights in Bethany (Jn. 12:1,12; Matt. 21:17,18; Mk. 11:11,12).
2. John informs us that Judas’ outrage over Mary’s costly perfume was because of Judas’ thieving (Jn. 12:2-8).
3. John also informs us that the conspiracy against Christ was also focused on Lazarus (Jn. 12:9-11).
4. The triumphal entry also shows the role Lazarus played in the Passion week (Jn. 12:12-19).
5. Only John’s gospel records the full text of Jesus final evangelistic appeal (Jn. 12:23-50).

#### John 12

1. John 13-17 contains the longest account of the Lord’s ministry to His disciples on the night in which He was betrayed.
  - a. Jn. 13:1-38; 14:1-31; 15:1-27; 16:1-33; 17:1-26 contain a total of 155 verses.
  - b. Matt. 26:20-46; Mk. 14:17-42; Lk. 22:14-46 contain a total of 86 verses.
2. John’s account is the only gospel to give us the illustration of footwashing (Jn. 13:1-20).
3. John’s account of the upper room gives us the greatest detail of the betrayal (Jn. 13:21-30).
  - a. Once the betrayer was gone, Jesus was able to deliver the new commandment for the coming Church Age: *love one another* (Jn. 13:31-35).
  - b. Jesus also delivered a clear description of what the disciples should expect—to follow Him later (Jn. 13:36-38).

#### John 14

1. Jesus picks up with His train of thought from chapter thirteen (Jn. 13:36) with a word of encouragement concerning the Rapture of the Church (Jn. 14:1-4).

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- a. The work of Jesus Christ in heaven after His death, burial, resurrection, & ascension is to prepare “a place” among the “many dwelling places” in heaven (v.2).
  - b. The work of Jesus Christ when He comes again, is to receive the Church and take them back to heaven (v.3).
  - c. Believers can, and will, follow after Christ to their heavenly home (Jn. 12:26; 13:33,36; 14:3; 17:24). Unbelievers cannot do so (Jn. 7:33,34; 8:21,22).
2. The Apostle Thomas objected that they didn't know the way to heaven (Jn. 14:5), prompting the sixth great I AM message: The Way and the Truth and the Life (Jn. 14:6-31).
- a. The exclusive nature of the Gospel message is spelled out (v.6). Apart from faith in the finished work of Christ on the cross, mankind is excluded from a righteous relationship with God the Father.
  - b. The inclusive nature of the Christian way of life is spelled out. A result of faith in the finished work of Christ on the cross, believers are included in an abiding relationship with God the Father, God the Son, and God the Holy Spirit (vv.17,20,23).
  - c. Our bodily access to the Father may wait until physical death or rapture, but our prayer access to the Father in the name of the son is immediate (vv.13,14).
    - 1) Prayer to Jesus in His name prompts Him to relay that prayer to the Father.
    - 2) This is an immature approach to prayer that needs to be developed into an intimate prayer ministry by believers directly to God the Father (Jn. 15:7,16; 16:23-27).
  - d. Jesus promised His disciples that they would do greater works (v.12) and receive greater teaching in the coming Church Age (v.26).
3. The Christian Way of Life as provided by the Way and the Truth and the Life is a life of peace in the fallen κόσμος despite the conflict with the ruler of the κόσμος (Jn. 14:27-31).

#### John 15

1. Having introduced the basics of Church Age Paterology in the upper room (Jn. 14), the Lord went on to describe the work of the Father as the Vinedresser as they approached the garden of Gethsemane (Jn. 15:1-17).
2. This is the thrust of His seventh and final I AM message: The Vine (Jn. 15:1,5).
  - a. A believer becomes a true disciple by abiding in the Word of God (Jn. 8:31).

- b. A believer proves (demonstrates) their discipleship by abiding in Christ and allowing Christ and His Word to abide in them (Jn. 15:1-8).
  - 1) Such proven disciples are the only believers who bear fruit (v.4,5).
  - 2) Such believers have infinite prayer privileges (v.7).
  - 3) Such believers glorify the Father (v.8).
3. A proven disciple can then grow into the abiding mental-attitude of unconditional love (Jn. 15:9-17). This is fellowship with the Son and with the Father.
4. A proven disciple, walking in love, in fellowship with Father, Son, and Holy Spirit can face the hatred of the κόσμος with confidence (Jn. 15:18-27).

#### John 16

1. Jesus picks up His train of thought from chapter fifteen (Jn. 15:18-27), with a warning concerning the angelic conflict in the coming Church Age (Jn. 16:1-6). Basic Paterology (Jn. 14) and Intermediate Paterology (Jn. 15) lead to Advanced Paterology (Jn. 16).
2. Jesus encouraged them that the Church Age will be the greatest dispensation (advantage) with a glorified Christ in the Father's presence, and a glorifying Holy Spirit in believers' presence (Jn. 16:7-15; cf. 14:16-18,26; 15:26).
3. The disciples are furiously trying to figure out the “little while” and how long it will be until they see Him again (Jn. 16:16-22).
4. Jesus assures His disciples that the coming age will be one of plain language service to the Father in the name of Jesus Christ (Jn. 16:23-30).
5. Jesus concluded His address to the disciples with a parting admonition concerning tribulation and overcoming (Jn. 16:31-33).

#### John 17

1. John 17 is the true Lord's Prayer. This is His intercession to the Father on behalf of His disciples (and their disciples, v.20) in the moments before His betrayal.
2. Jesus Christ has accomplished the purpose for His earthly life (Jn. 17:1-4), and is prepared to



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accomplish the purpose for His death (Jn. 17:5).

3. Christ prayed for His disciples:
  - a. To be kept in the Father's name (v.11).
  - b. To be given His full joy (v.13).
  - c. To keep them from the evil one (v.15).
  - d. To sanctify them in the Truth (v.17).
  - e. To provide for their unity (v.11,21,22,23).
  - f. To know the love of Christ (v.26).
4. The depths of John 17 express the culmination of the entire Gospel's Paterological approach.

#### John 19

1. John records the most thorough account of the Garden of Gethsemane (Jn. 18:1-12).
2. John's account provides information on a pre-trial hearing before Annas (Jn. 18:13-15, 19-23), and glosses over the proceedings before Caiaphas (v.24).
3. John records the most thorough account of Jesus' conversation in private with Pilate (Jn. 18:28-40).

#### John 19

1. Chapter nineteen continues the remarkable description of Pontius Pilate.
  - a. His every attempt to release Christ (Jn. 19:1-16).
  - b. His personal engraving of the crucifixion inscription (Jn. 19:19-22).
2. John was the only Apostle recorded in Scripture to observe the cross in faith (Jn. 19:25b-27,31-37). Jesus entrusted his mother's care into John's hand at that time.
3. John records the final words of Christ in His humiliation: "It is finished!" τετέλεσται (Jn. 19:30).
  - a. Any attempt to add human merit, repentance, lordship, works, or anything whatsoever to the gospel is a blasphemous rejection of τετέλεσται.
  - b. Papyri receipts for taxes in the ancient world would have τετέλεσται written across them: "paid in full" (P Grenf II. 50(a)(b)(c) al.).
4. John alone records the role of Nicodemus in helping Joseph of Arimathea to bury the Lord's body (Jn. 20:38-42).

#### John 20

1. John's gospel alone records the Beloved Disciple's footrace with Peter to the empty tomb (Jn. 20:1-10).
2. John's gospel alone records Jesus first resurrection appearance—to Mary Magdalene (Jn. 20:11-18).
3. John's describes Jesus' appearance to the Eleven, including the details of doubting Thomas (Jn. 20:19-29).
4. Chapter 20 closes with the purpose clause for the entire written gospel (Jn. 20:30,31).

#### John 21

1. Chapter 21 forms an epilogue to the gospel. It records an event during the forty days from the resurrection to the ascension.
  - a. Another such event is the appearance to 500 (1<sup>st</sup> Cor. 15:6).
  - b. And the Lord's personal appearance to His ½ brother James (1<sup>st</sup> Cor. 15:7).
2. Five of The Twelve are present, along with two other disciples (Jn. 21:2).
3. The disciples' fishing trip (Jn. 21:3-11) turned into a breakfast (Jn. 21:12-14) and a Bible class primarily for Peter (Jn. 21:15-23).
  - a. The Lord challenged Peter to evaluate his love priorities (vv.15-17).
  - b. The Lord challenged Peter to be faithful unto death (vv.18-19).
  - c. The Lord challenged Peter to fulfill his ministry and not worry about the ministry of others (vv.20-23).
4. John concludes his written gospel by avowing the faithfulness of his eyewitness account (Jn. 21:24) and declaring the impossibility for the world to contain the books which could be written with additional true stories concerning the life of Jesus Christ (Jn. 21:25).