

THE LIFE AND BOOKS OF JOHN

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THE LIFE OF JOHN

The name “John” – “Jehovah Hath Been Gracious”, or “Whom Jehovah Loves”

The Disciple John was known as “The Disciple Whom Jesus Loved”. From the many references to this Disciple we can gather the following facts:

- A. He was a native of Bethsaida in Galilee.
- B. His godly parents were probably cousins of Christ, and John was their youngest son.
- C. His mother followed Christ, ministered unto Him, was at the cross, and was one of those who went to anoint the body of Christ with sweet spices.
- D. His father was a fisherman prosperous enough to own his own vessel and to hire servants.
- E. John himself was also a successful fisherman.
- F. He was called to discipleship while plying his nets.
- G. He was the youngest of the disciples, the “Benjamin” among the twelve.
- H. He was one of the select triumvirate, Christ’s inner cabinet of three, Peter and James being the other two.
- I. Christ surnamed him as a son of “Boanerges” because of his prophetic zeal and resolution to witness for Christ.
- J. Christ treated him with greater familiarity than the others enjoyed.
- K. He sat next to Christ at the Last Supper.
- L. He was entrusted with the care of the mother of Jesus.
- M. He died when he was almost one hundred years of age.
- N. He wrote the Gospel of John, the three Epistles of John and the Book of Revelation.
- O. John was the only one of the twelve Disciples who went all the way with Jesus from the arrest in the Garden to the cross.

The above information is taken from Dr. Herbert Lockyer’s book, “All The Men Of the Bible”.

John’s Religious Life

- A. The fact that John was a devout follower of John the Baptist (John 1:35) would indicate that he was a truly pious Jew who knew the Old Testament Scriptures and their teachings concerning the Messiah.
- B. Chapter one of the Gospel of John gives us a beautiful picture of John’s conversion to Christ.
 - 1. He and Andrew, Simon Peter’s brother stood and listened as John the Baptist preached. When Jesus approached, John said, “Behold the Lamb of God.” (John the Baptist’s ministry was to lift up the Lord Jesus Christ and to prepare the way for His

coming.)

2. Knowing the Old Testament Scriptures as he did, he would have recognized this statement as a reference to the sacrificial system of the Old Covenant under the Law, and its fulfillment in the person of Christ. In order for Christ to be the fulfillment of the Old Covenant sacrifices, He would have to be a sinless sacrifice and thus God in human flesh.
 3. John, of the four gospel writers, places the most emphasis on the Deity of Christ.
 4. The steps of John's conversion:
 - a. Upon hearing John the Baptist's testimony, John follows Jesus. John 1:37
 - b. John shows his interest by asking Jesus where he dwells. John 1:38
 - c. Jesus gives the invitation, which is accepted by John. John 1:39
- C. The zeal and enthusiasm of one's conversion is sufficient to carry one for awhile, but then new temptations and testings come to the new believer. He or she then needs to grow in the Lord so as to be able to handle these new experiences. Chapter 2 gives us a picture of the strengthening of John's faith at the wedding feast in Cana of Galilee.
1. This first miracle of Jesus' earthly ministry is calculated to demonstrate why He came to this earth.
 2. The wine referred to here is unquestionably non-alcoholic wine. Jesus would not have contradicted His own inspired Word by providing that against which He warns us in the Old Testament. (We will explain this more completely in our study of the Gospel.)
 3. The six water pots full of water represent the unregenerate man (#6 refers to man, and the water speaks of the old nature.) Pure unfermented grape juice is the purest of all beverages and would represent the new nature. At the word of Jesus, the old is changed to the new. II Thessalonians 5:17
 4. Our Lord's miracles were designed more at strengthening His Disciples than at impressing the unsaved world. Jesus never performed a miracle without an express purpose. This experience emphasizes the fact that miracles follow faith.
- D. As we become stronger in the Lord we need to learn how to communicate our faith. This is a lesson John learns through the encounter between Jesus and Nicodemus, recorded in chapter 3 of John's Gospel.
- E. After learning to communicate the Gospel, we then need to get a burden for the lost. Jesus teaches His Disciples in John 4 to lift up their eyes and look on the fields which are white, already to harvest. We could continue on from chapter to chapter with this growing experience, but we will save these details until our chapter by chapter study of the Gospel.

John's Life's Work

- A. The young convert must next be challenged to do God's revealed will in service of Him who has done so much for us.
1. For His Disciples, Jesus makes their life's work clear in Matthew 4:18-22; Mark 1:16-20; and Luke 5:1-11. The Disciples now move from discipleship in general to that which is specific: "Fishers of men". Through this experience he is led from

discipleship into ministry which calls our attention to some very important principles in the Christian's life:

a. The Divine Purpose – Soul-winning

- (1) We are called witnesses – Acts 1:8
- (2) We are called ambassadors – II Corinthians 5:20
- (3) We are called preachers (Greek-Herolds) I Timothy 2:7

The fisherman is not content with merely throwing out the line or net. If he does not land some fish, he is not in any real sense a fisherman. There is no work so trying since men are not easily caught.

b. The Divine Reminder – Fishermen are made, not born.

Qualities of a fisherman:

- (1) A fisherman needs watchfulness. Always on the lookout for fish.
- (2) A fisherman needs patience. It may require waiting hour after hour for a bite.
- (3) A fisherman needs courage. A good fisherman often takes his life in his hands. Many who do not undertake fishing for men fail to do so because they lack courage.
- (4) A fisherman needs tactfulness. How many times in a day's fishing does a good fisherman change bait or lure?
- (5) A fisherman needs self-forgetfulness. A good fisherman will keep himself out of sight, but expose the bait or lure.

c. The Divine Promise – Equipment

We must never forget that becoming good fishermen is out of our power. Remember, Jesus said, "I will make you..."

d. The Divine Secret – "Thoroughly Furnished"

- (1) We must trust Him and His leadership
- (2) We must obey Him. He knows how, we don't. He is the teacher and we are the disciples.
- (3) We must imitate Him. Following Him means doing as He did.
- (4) We must abide in Him. Without Him we can do nothing.

The Special Service of John

A. The Commission – In the original choice of the twelve by our Lord we are told that He ordained them that they might be with Him, and that He might send them forth to preach. They were to be constantly with Him, but at the same time they should go forth to serve Him. They were to fellowship with Him and work for Him. But in a broader sense:

1. The Purpose – The original twelve were chosen with a two-fold objective in mind: They were to serve Him right then during His earthly ministry, and they were to serve Him in the future in establishing the Church. They were unique. The Apostolic

period ended when the last of the Apostles (John) passed off the scene. Contrast them with the seventy who appear for that time and are not heard of again.

2. The Possibility – When God makes a prophet, He does not unmake the man. God takes anything that is usable from the past and uses it as we serve the Lord. God took Paul’s dogged determination and used it to spread the Gospel. John and James were known as the “Sons of Thunder” because of their zeal. God did not erase that zeal, but used it for His glory. Each of us has personality traits that can be used for the Lord.
3. The Plan – The great work to be done by these Apostles was witnessing for Christ. A good witness requires three qualifications:
 - a. Intelligence – At first John was vindictive and impulsive, but He was “with Jesus”. As he learned and matured he became the Apostle of Love who enjoyed a special relationship with the Lord.
 - b. Candor, or Frankness – John, probably more than any of the other original twelve, got right to the point with crystal clarity in his writings and ministry.
 - c. Utter disregard for self – Early on, James and John wanted to sit on the right hand and the left hand of Christ in His Kingdom. What a difference we see later when John writes: his reference to himself is never by name, but by phrases such as, “that Disciple whom Jesus loved”, “That other Disciple”, “another Disciple”, etc.

- B. Companionship – While John was chosen as one of the original twelve, it is often more important to note that he was chosen as one member of the inner circle of three who received special opportunities in training such as the Mount of Transfiguration, the raising of Jairus’ daughter from the dead, the close proximity to Christ in Gethsemene the night before the crucifixion.
1. John’s strong emphasis on eternal life in both his Gospel and in his first epistle may well be due to this close association with Christ in these special instances.
 2. John’s special position in relation to Christ in Gethsemene may well have been what prepared him to stay with Christ through the mock trial, His sufferings at the hands of both the religious leaders and the Romans, and his presence at the cross. Our Lord always is more precious to that one who draws closest to Him. It was undoubtedly this closeness to Christ that caused our Lord to commit His mother into John’s keeping as He hung on the cross.

Perils

The Disciple is always a learner. No true Disciple ever learns all there is to know. We must be learning all our lives. As we learn and grow in the Lord there are certain perils to be seen in the experience of John which every Disciple should seek to avoid:

- A. The Peril of Narrowness – Jealousy over others getting in on blessings without belonging to our little group. Luke 9:49,50
1. When the conscience is lacking in knowledge, the danger of fanaticism arises.
 2. When the intellect is wanting in experience, the peril of dogmatism is seen.
 3. When the will is short of love, the risk of tyranny is evident.

So long as the true work of our Lord is being done in keeping with the boundaries of Scripture and true saving faith, the danger of depth alone is narrowness, and the danger of breadth alone is shallowness. The true Disciple of Christ wants to be as narrow as God's Truth and as wide as God's love.

- B. The Peril of Vindictiveness – Anger over those who will not cooperate with our program. Luke 9:54 through 56.
 - 1. But the Son of Man came not to destroy men's lives, but to save them. Luke 19:10; John 3:17; and 12:47
 - 2. We must learn to know the difference between defense and defiance.
- C. The Peril of Selfishness – Wanting an elevated position above and over others our equal. Matthew 20:20-28 and Mark 10:35-45
 - 1. What a mercy it is that our prayers are not always answered, as we desire.
 - 2. What a solemn thought it is that personal character in the Kingdom of God really determines our position. There is nothing arbitrary in the realm of grace. When we accept the Lord as our Savior, everything depends upon our faithfulness to what He bestows. Not greatness, but goodness; not ability, but obedience, is the guarantee of true Christian life.
 - 3. What a simple yet searching truth it is to realize that service for Christ constitutes the highest dignity. If we would be high, we must stoop low, as our Master did before us. Philippians 2:1-11.

Deepening Impressions

It is true that the closer we draw to our Savior, the more we learn about ourselves; and the more we learn about ourselves, the more we realize we need to draw closer to Christ.

- A. Before the Passover – Jesus sent Peter and John to make preparation for the Passover. Luke 22:8-13
 - 1. In so doing the Disciples learned that Jesus displayed His Deity in the form of omniscience. He knew ahead of time that the room would be prepared, the young, unbroken donkey would be there, etc.
 - 2. As they realized this they saw their need to trust Him who knows all things.
 - a. This probably would not have the effect at the moment on the younger of these two Disciples that it would at Pentecost.
 - 3. There are some eight words associated with Christ's Lordship, each of which suggests some aspect of this Truth:
 - a. He is our possessor – Romans 14:9 and Ephesians 6:9
 - b. He is our Leader – Matthew 23:8,10 (In context the Greek word means guide)
 - c. He is our Prince – Acts 3:15; 5:31; Hebrews 2:10; 12:2 and Revelation 1:5
 - d. He is our Superintendent – Luke 5:5; 8:24; 8:45; 9:33; 9:49; and 17:13
 - e. He is our Master – Luke 2:29; Acts 4:24; Revelation 6:10; II Peter 2:1 and Jude 4

- f. He is our King – John 1:49; 19:19; Acts 17:7; I Timothy 1:17; James 2:8 and I Peter 2:9
 - g. He is our Teacher – Most of the time this is translated Master, and implies that He only teaches us in so far as He is recognized as Master.
4. The Disciples' perfect obedience on this occasion displays another absolutely essential attribute of a Disciple. There are eight characteristics that show our responsibility to Christ:
- a. We are His Bondservants – Romans 1:1
 - b. We are His Ministering Servants – Matthew 20:26 and II Corinthians 6:4
 - c. We are His Household Servants – Galatians 6:10; Ephesians 2:19; Luke 16:13; Romans 14:4; Acts 10:7 and I Peter 2:18
 - d. We are His Subordinate Servants – (The original word means under-power) John 18:36; I Corinthians 4:1; Luke 1:2 and Acts 13:5
 - e. We are His Confidential Servants – Hebrews 3:5 (This term is only used of Moses.)
 - f. We are His Public Servants – Acts 13:2; II Corinthians 9:12; Philippians 2:17 and 2:30
 - g. We are His Temple Servants – Luke 1:74 and Hebrews 9:1
 - h. We are His Responsible Servants – Stewards Luke 12:42; I Corinthians 4:1 and I Peter 4:10
- B. At the Supper – When the supper was over John was privileged to have another experience, which would have undoubtedly given him a lasting impression of the person of Jesus.
- 1. The Disciple's Special Position – John leaned on the bosom of Jesus at the Last Supper and was thus privy to the conversation concerning who would betray Jesus. He refers to himself as the "Disciple whom Jesus loved". (Literally, The Disciple whom Jesus kept on loving.) John 13:23-25
 - 2. The Disciple's Special Opportunity – The closer we are to Jesus, the more we know of His Truth.
 - 3. The Disciple's Special Privilege – This closeness to the Savior was perhaps what enabled the Disciple to say in his first Epistle, "truly, our fellowship is with the Father, and His Son, Jesus Christ."

Great Mysteries

Not knowing what they would know on the Day of Pentecost, the Disciples, in the latter days of Christ's earthly life encountered many mysteries which would profoundly affect their lives until the veil was lifted on the Day of Pentecost.

- A. In the Garden – If the Disciples had known any small measure of what the Garden experience meant, they would not only have stayed awake with Christ, but they would have agonized in prayer with Him.
- 1. Christ's Weight of Sorrow – The cup which He knew He had to drink. The words, "My soul is exceedingly sorrowful even unto death" indicate that it was a veritable

death struggle in the garden.

2. Christ's Need of Sympathy – The fact that He took the three Disciples Peter, James and John apart from the others showed His need of sympathy.
 3. Christ's Purpose of Training – Two of the three of the above Disciples had already pledged their willingness to drink His cup with Him. Here was their chance to see first hand what was involved in drinking that cup.
 4. The Master's Disappointment at Their Failure – Jesus was certainly justified in His disappointment with them for He knew that watching with Jesus and looking unto Jesus was the only way to have victory over Satan, circumstances, sin and self.
- B. The Trial – Here we see another significant picture of John experiencing a mystery, which he could not at this point understand. John 18:15-17 Since John was known to the High Priest, he entered into the court with Jesus and was able to get Peter admitted into the courtyard to await the outcome of the trial. John must have shown no hesitation in making known his identification with Jesus. Confession of Christ is at once the safest, the simplest and the most satisfying position that a Disciple can take. John, unlike Peter, had no grief because of his failure.
- C. The Cross – Our next picture of John facing a complete mystery is at the cross. John 19:26,27 Here Mary, the mother of Jesus, is committed into John's care. Why was she not placed in the care of those who were her own sons? This was no doubt because of their attitude toward Jesus Christ, for they did not believe on Him at this time. John 7:5 We are all acquainted with the saying, "blood is thicker than water", but we might add, "spirit is thicker than blood." Our relationship with Christ is the strongest element in life, and love to Him is the determining factor that brings into play the truest human sympathies. True friendship grows more in being than having a friend.
- D. The Death – The effectiveness of the Gospel of the Lord Jesus Christ rests upon its confirmation. This responsibility was given to the Disciples, according to John 15:27. John, more than any other of the Disciples, faithfully carries out this commission. John 19:35 and 21:24 In the death of Jesus Christ we see that everything centers in the cross. John 19:18 The spiritual center of gravity in the Scriptures is not Bethlehem, but Calvary. Ezekiel 46:10

Great Revelations

Like a lifting fog came the resurrection of Christ after His crucifixion. This was the greatest of all revelations that came to the Disciples after Christ's passion. John figures prominently in at least two incidents connected with Christ's resurrection:

- A. At the Tomb – It was Peter and John to whom Mary Magdalene first brought news of the resurrection; perhaps because of their close association with our Lord. John, being the youngest of the Disciples, outran Peter to the tomb only to find it empty and the grave clothes still there. The configuration of the grave clothes with the absence of the body of Jesus must have been what led to John being the first of the Disciples to believe that Jesus was risen. John 20:8 Faith, however, is not just based on facts alone, but must be grounded in Scripture. "Faith cometh by hearing, and hearing by the Word of God." The fog was lifted from the eyes of the Disciples' understanding, and now they saw the truth of the resurrection.
- B. On the Lake – When Christ appeared to the seven Disciples on the Sea of Galilee, it was

John who said to Peter, “It is the Lord.”

1. Why was John seemingly set aside as the one that should wait while the others were to see martyrdom? Was it not because God had prepared him for the task of writing the final Revelation of His plan for all mankind?

After Pentecost

The Day of Pentecost marks the transition from the Old Covenant of the Law to the New Covenant of Grace. John had prophesied this in John 7:39. The work of the Holy Spirit through the Disciples could not begin until the work of Christ on Earth was finished.

- A. Pentecost was the fulfillment of the promise to send the Holy Spirit to empower the Disciples to carry out the Great Commission.
 1. Pentecost happened only once. There is no Scriptural support for the Baptism by the Holy Spirit as a separate act of Grace, or as something that happens over and over again.
 2. We are commanded to be filled with the Spirit, or to “be constantly being filled with the Spirit”. We can say then that there is only one baptism of the Holy Spirit, but many fillings.
- B. What Pentecost did – Pentecost changed the Disciples completely, for now they went forth with a boldness produced by the indwelling Holy Spirit, something they had never known before.
 1. The change, which took place in Peter, is particularly striking. There does not seem to have been the same temperamental weakness in John as had been in Peter, but the change in all the Disciples was one from men of only human strength and ability to men of Holy Boldness and an all-consuming passion for the work of God. In Acts 3:1 we read of Peter and John going to worship in the Temple. The association of these two is particularly interesting in view of what we have already seen of them. Luke 5:10; 22:8; John 20:3,4; and 21:20-22
 2. In Acts 4:3 John begins his suffering for Christ as he and Peter are apprehended and placed in prison. The next day they are brought before the Sanhedron and asked by what authority they did these things.
 3. Again in Acts 4:19 we have the next mention of Peter and John, for on being threatened and charged not to speak any more in the name of Jesus, they replied, “Whether it be right in the sight of God to hearken unto you rather than God, judge ye; for we cannot but speak the things which we have seen and heard.” Acts 4:19,20
 4. In Acts 12:2 we have the last reference in the Book of Acts to the Apostle John when he is referred to in connection with the martyrdom of his brother James. Perhaps this is a reminder of that day when both James and John said that they were able to drink Christ’s cup. James was called on to drink it early on, but John much later.
 5. In Galatians 2:9 John is described as one of the pillars of the Church.

Dark Days

While James drank of the Lord's cup shortly, John outlived all the other Apostles and drank a much deeper cup than did James.

- A. The Seer – To John was given the privilege of receiving the Revelation of Jesus Christ. Many times the greatest blessings come through the greatest suffering. (Compare II Timothy 3:12 and 2:12)
- B. The Witness – John was also called upon to testify of what he saw.
 - 1. He first bears witness to the Divine Trinity: Father, Son, and Holy Spirit.
 - 2. Second, he bears witness to the endless provision of Grace and Peace from this Divine source.
 - a. Grace brings salvation and thus deals with the past.
 - b. Grace bestows sufficiency, and thus meets the present.
 - c. Grace ensures satisfaction and thus guarantees the future.
 - d. Peace is the result of the application of Grace.
 - 3. John then expresses himself in one of those doxologies of praise of which the Epistles have so many. Revelation 1:6
- C. The Sufferer – John here identifies himself with the other Christians who were suffering for the sake of the Gospel of Christ. Revelation 1:9,10
- D. The Worshipper – Before John could bear witness to the Revelation which was to be given to him, he first needed to catch sight of the true nature of the glorified Christ whom he loved and served. Revelation 1:10-20 So often this is the case with God's prophets in the Scriptures.
 - 1. Before Isaiah could be the prophet God wanted him to be, he first had to see Him high and lifted up in the Temple. Isaiah 6
 - 2. Before Ezekiel could effectively carry out his ministry, he first had to see the glory of God. Ezekiel 1 For Moses to successfully finish his ministry he saw the glory of God on Mt. Sinai. Exodus 33 and 34
- E. The Servant – All through John's writings and the record born of him in other Scriptures we see John pictured as a faithful servant. Twice in the Book of Revelation he comes face to face with the Angel who is giving him this revelation and in both instances he falls down to worship at his feet. Both times the Angel tells him not to worship him for he is his fellow servant. Angels are locked into their behavior pattern of serving God and can do nothing else but His will. They do not have a free will as we do. But when the believer chooses of his own free will to worship and serve the Lord, it is especially pleasing unto the Lord.
- F. The Watcher – John's record is characterized by three expressions: "I saw", "I heard", and "Write". The book of Revelation contains at least four divisions of its contents:
 - 1. A vision of Christ in all His majesty
 - 2. A vision of the Church in all its reality
 - 3. A vision of the world in all its hostility
 - 4. A vision of eternity in all its glory

The Outline of John's Life in His Writings

The Gospel – Three phases John 20:31

- A. The Young Disciple
- B. The Growing Disciple
- C. The Mature Disciple

I John 5:13 – These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life...”

II John – Warnings from the Old seasoned Apostle about false teachers and teachings.

III John – The rejoicing of the Old seasoned Apostle concerning his joy that his children walk in light.

Revelation – The faithful Old Apostle's record of the revelation of Jesus Christ so that we, His children might know what is coming in the future.

THE OUTLINE OF THE GOSPEL OF JOHN

I.	Prologue	1:1-18
II.	Christ's ministry in the world	1:19-12:50
A.	The testimony of John the Baptist	1:19-36
B.	The gathering of Disciples	1:37-51
C.	The wedding at Cana	2:1-11
D.	The first visit to Jerusalem and Judea	2:12-3:36
E.	The mission to Samaria	4:1-42
F.	The healing of the nobleman's son	4:43-54
G.	The healing of the lame man in Jerusalem	5:1-16
H.	Jesus' self-defense	5:17-47
I.	The feeding of the five thousand and the discourse on the Bread of Life	6:1-71
J.	Jesus at the feast of Tabernacles	7:1-53
K.	The woman taken in adultery	8:1-11
L.	The self-disclosure of Jesus	8:12-59
M.	The restoration of the man born blind	9:1-41
N.	Christ, the Good Shepherd	10: 1-42
O.	The raising of Lazarus	11:1-57
P.	Jesus in Bethany and Jerusalem	12:1-50
III.	Christ's ministry to His own	13:1-17:26
A.	The washing of feet	13:1-17
B.	The announcement of the betrayal	13:18-30
C.	The upper room discourse	13:31-16:33
D.	The great prayer	17:1-26
IV.	The sufferings and the glory	18:1-20:31
A.	The betrayal	18:1-14
B.	Jesus on trial before the Jews	18:15-27
C.	The ordeal before Pilate	18:28-19:16
D.	The crucifixion and burial	19:17-42
E.	The resurrection appearances	20:1-29

F.	The purpose of this Gospel	20:30,31
V.	Epilogue	21:1-25
A.	Jesus and the seven Disciples at the Sea of Galilee	21:1-14
B.	Jesus' reconciliation of Peter	21:15-25

THE GOSPEL OF JOHN

Authorship: From the time of the earliest Church Fathers there has been complete agreement on the Johannan authorship of the Gospel of John. Even the early enemies of the Gospel refer to it as the work of John the Apostle.

Date: The date is generally set at 85-90 AD for the following reasons:

- A. It supplements the synoptic Gospels. It omits much that they record and records much they omit.
- B. It shows a maturity of Christian consciousness unlikely in the earlier period of the Church.
- C. It gives no references to the fall of Jerusalem in seventy AD either in prospect or in retrospect, so was certainly written a number of years after that event.
- D. Archaeology supports this sound dating.
 - 1. It has been said that John wrote to refute the Gnostics of the early second century, but this is disproved both by John's statement and archaeology.

Purpose: John 20:31 – “But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name.” John aims his Gospel largely at the Greeks. His purpose is to show that Jesus Christ is God in human flesh.

OUTLINE STUDY

- I. Introduction: Since John's purpose was to show that Jesus Christ is God in human flesh, every chapter has its individual incident or incidents which emphasize that fact. We will study the Book chapter by chapter, emphasizing those incidents in each chapter which spotlight John's purpose.
- II. Chapter 1 – Christ, the Logos; The witness of John the Baptist; and the conversion of John and Andrew, Simon Peter's brother.
 - A. Christ, the Logos Chapter 1:1-14
 - 1. John uses the term “Logos” which is a common Greek word referring to the ultimate authority or supreme power. It is translated, “Word”.
 - 2. “In the beginning was the Word. . . .” means, When all things began, the Word was. This is a direct reference to the Eternity of Christ, which is a property of Deity.
 - 3. In this passage, the following attributes of Deity are attributed to “The Word”.
 - a. Vs 1 Eternity, Co-existence with the Father, Oneness with the Father.
 - b. Vs 2 Oneness with the Father
 - c. Vs 3 Creator of all things

- d. Vs 4 Source of all life
- e. Vs 9 Light (Truth)
- f. Vs 10 Creator of the world
- g. Vs 11 Messiah
- h. Vs 12 Giver of eternal life
- i. Vs 13 Giver of the new birth
- j. Vs 14 Incarnation of Deity

B. The Witness of John the Baptist concerning Christ 1:15-34

1. Although John was born 6 months before the incarnation, he recognizes that the Christ is eternal and thus existed before him. Vs 15
2. Vs 16-17 Through Moses, God gave the Law, but through Christ He has given the new dispensation of Grace.
3. Vs 18 Christ, in His incarnation, has made the Father known to mankind.
4. John's witness concerning his own identity:
 - a. Vs 19 Priests and Levites, concerned about the stir which the ministry of Jesus was causing came to find out the identity of John, and if he claimed to be the Messiah.
 - b. Vs 20 John the Baptist's answer:
 - (1) Vs 20 "I am not the Christ."
 - (2) Vs 21 "I am not Elias" (Elijah)
 - (3) Vs 23 "I am the voice of one crying in the wilderness..."
 - (4) The forerunner of Christ was to come not as a reincarnation of Elijah, but in the spirit of Elijah. Isaiah 40:3; Malachi 4:5,6 and Malachi 3:1
 - (5) Those Priests and Levites who came to question John were Pharisees, that is, they were the fundamentalists of the spiritual leaders.
5. John returns to his witness concerning Christ by contrasting their baptisms. Vs 26
 - a. John's baptism was a baptism of water which pictured the cleansing of one's heart in preparation to receive the Messiah. The baptism of Jesus was to be a baptism by the Holy Spirit. Vs 26-34; Matthew 3:11; Mark 1:8; Luke 3:16 and I Corinthians 12:12-13
6. John continues his witness concerning Christ
 - a. Vs 27 Although John was born before Jesus he recognizes that Christ is the eternal one, and is to be preferred before him.
 - (1) Vs 28 There were two Bethabaras, one near Jericho and the other farther north in Galilee on the Jordan. The first is the place where John was baptizing.
 - b. Vs 29 "Behold the Lamb of God which taketh away the sin of the

world.” This, to the Jewish mind, would speak of the sacrifice to end all sacrifices.

- c. Vs 30 Eternity of Christ
- d. Vs 31-34 John relates the sign for which he was to watch for the identification of the one for whom he was the forerunner. In Vs 34 he makes it very clear that he was not only the forerunner for the Christ or the Messiah, but that the Messiah was the Son of God.

C. The conversion of John and Andrew, and in turn, Philip and Simon Peter. Vs 35-51

- 1. Vs 35-42 give us a beautiful picture of the pattern of conversion. John and Andrew, who were Disciples of John the Baptist, become the Disciples of Jesus upon hearing the witness of John the Baptist that Jesus is the Lamb of God. Vs 36
 - a. Vs 35-37 They are witnesses too.
 - b. Vs 37 They follow Jesus.
 - c. Vs 38 Their hearts are stirred to ask where He dwells because they want to be with Him.
 - d. Vs 39 The invitation is given and accepted by these two.
 - e. Vs 40-42 Having found the Messiah himself, Andrew immediately wants his brother Peter to find Him also.
 - (1) “And he brought him to Jesus.”
 - f. Vs 43-51 Philip accepts the invitation and follows Jesus, then he leads his brother Nathanael to Christ.
 - (1) Nathanael, it seems, is convinced largely on the basis of seeing the demonstration of Jesus’ omniscience. At first he was hesitant because of hearing that Jesus was from Nazareth. The word Nazareth in the Hebrew means “Branch”. Although Jesus was born in Bethlehem, and was of the Tribe of Judah, He had to be raised in Nazareth to fulfill the Scriptures. Isaiah 11:1; Zechariah 3:8; 6:12
 - (2) Vs 51 relates to the figure of the Lord Jesus Christ found in Genesis 28:12,13

III. Chapter 2 – The wedding feast at Cana of Galilee, Jesus and His Disciples proceed to Capernaum, and then to the Feast of the Passover: The first cleansing of the Temple. Many believed on Him.

A. The wedding feast in Cana of Galilee

- 1. Cana was very close to Nazareth. The ones getting married must have been close friends of Jesus and His family.
- 2. Jesus never performed a miracle that did not have a purpose. This first of His earthly miracles pictures what He came to do:
 - a. Six water pots or earthen vessels – represent unregenerate man.
 - b. Water also represents the old nature of man.
 - c. Pure, unfermented wine, or new wine represents the new nature.

- d. Jesus came to make us new creatures and to give us a new nature fit for Heaven.
3. Jesus, by His willing presence also places His approval on the marriage relationship.
4. Vs 4 Jesus was not being disrespectful to his mother. The expression, “What have I to do with thee?” simply means, what is it you expect of me?
5. On this occasion Jesus does what He so often does in relation to His miracles. He has men do what they can do, and He does what only God can do.
6. Vs 10 What Jesus does is always the best. Why do we so often turn to the world or to men for that which Jesus can do so much better?
- B. Vs 12 Jesus then goes with His Disciples and family to Capernaum which was to become His headquarters for His great Galilean ministry.
- C. Vs 13-25 Jesus goes to Jerusalem for the Passover and cleanses the Temple.
 1. This is probably the first Passover of Jesus’ earthly ministry.
 2. Vs 14 What Jesus found in the Temple was a perversion of what God had originally ordained.
 - a. Deuteronomy 13:24-26 When the Hebrews brought an offering to Jerusalem to the Temple, if the way was too long for them to bring the offering, they could sell it and bring the money and buy an animal when they got to Jerusalem.
 - b. By the time of Jesus’ ministry this had been commercialized and the money changing and selling of the animals had been moved right into the Temple Court.
 - c. As at that time, we who are now the Temple of God had best make sure the Temple of God (Our bodies) is clean and not being used for wrong purposes. I Corinthians 6:19,20
 - d. Vs 16 Note: at this first cleansing of the Temple Jesus calls it, “My Father’s House”.
 - e. This cleansing of the Temple demonstrates Christ’s desire to cleanse Israel and bring her back to Himself.
 - f. Vs 17 Fulfillment of Psalm 69:9
 3. Vs 18-25 The Jews seek a sign as to Christ’s authority to do what He has done. What had happened to the Temple was of no concern to them, but it was to Christ.
 - a. The Jews were always seeking a sign. The answer Jesus gives them in Vs 19 is that which the religious leaders twisted and used to condemn Him at His trial. Matthew 26:59-61
 4. Vs 23-25 displays His omniscience. He knew all things. Psalm 139
- IV. Chapter 3 – Jesus’ encounter with Nicodemus, Jesus’ travels to Aenon near Jerusalem where John the Baptist is baptizing. John the Baptist again bears witness to Christ’s true identity.
 - A. Nicodemus, being a member of the Sanhedron, and a spiritual leader of the Jews probably came to Jesus by night because of the many pressing responsibilities of the

day, and because Jesus was always besieged by the crowds during the day.

1. We know that Nicodemus was sincere because he acknowledges that Jesus could not do the things He does except by the power of God. Although he tries to honor Jesus by this acknowledgment, and by calling Him Rabbi, he falls far short of demonstrating that he knows His true identity.
 2. Jesus seemingly changes the subject. He states that except a man be born again he cannot see (experience, have part in) the Kingdom of God.
 3. What is the New Birth? Note the parallel of physical and spiritual births in chapter 3.
 - a. Vs 3 Again = “The second time”
 - b. Vs 4 Nicodemus thinks Jesus is speaking of a second physical birth.
 - c. Vs 5 Water = Physical birth and Spirit = Spiritual birth.
 - d. Vs 6 Flesh = Physical birth and Spirit = Spiritual birth.
 4. Jesus gives an illustration of the Spiritual birth by using the wind.
 - a. We cannot see the wind, but we can see what the wind does.
 5. Vs 13 In this verse Jesus reveals His Omnipresence. He is both standing there talking with Nicodemus, and He is in Heaven.
 6. Vs 14,15 have reference to the brazen serpent Moses was instructed to make in the wilderness. Numbers 21:9
 7. Vs 16,17 While these verses are self-explanatory, they are the Gospel in a nutshell.
 - a. The world which God so loved is not the world God tells us not to love in I John 2:15. It is, rather, the world of mankind.
 - b. Here again Jesus makes a claim to be the Son of God and the Savior of mankind.
 8. Vs 18 makes it clear that our sins have all been paid for on the cross. The thing that sends men to Hell is not our sins, but the sin of rejecting the payment for our sins. “...because he hath not believed”
 9. Vs 19-21 There are only two kinds of people in the world: those who will come to the light, and those who will not.
- B. Jesus and His party come to Aenon near Jerusalem, where John is baptizing. John bears witness again to the person of Christ by comparing himself and Jesus.
1. Vs 25 Baptism was seen by the Jews as a means of purification from sin, although it is but a symbol of the washing of regeneration. There were those Jews who came to John and called to his attention that more were going to be baptized by Jesus than were coming to him. John’s reply is that a man’s position and responsibility are given him by God.
 - a. John reminds them that he had previously testified that he was not the Christ, but Jesus was.
 - b. Jesus is the bridegroom and he is but the bridegroom’s friend. His joy is in hearing the bridegroom’s voice.
 - c. He must increase and John must decrease.

- d. Christ is from above, but John is just a man.
 - e. He who is from Heaven speaks what He knows to be Truth, while John speaks only what he was instructed by God to say.
 - f. God's Spirit has come upon John for a moment to prepare the way, but the Spirit is given without measure to the Messiah, the Son of God.
2. Vs 36 John concludes by saying that he who truly believes on Christ as the Savior has everlasting life, but he who does not abides under the wrath of God.

V. Chapter 4 – Jesus sets out to begin His great Galilean ministry and must needs go through Samaria; The encounter with the Samaritan woman; Jesus teaches His Disciples how to get a burden for the lost; Sychar is won to Christ; Jesus heals the nobleman's son.

A. Vs 1-4 He must needs go through Samaria. The Jews hated the Samaritans because they were the remnant of the Northern Kingdom which had been carried into captivity by the Assyrians in 721 BC because of idolatry. Most had intermarried with Assyrians and others and were not pure descendants of their original tribes and were thus held by the Jews to be more detestable than the Gentiles in general. The average Jew, in order to go to Galilee, would brave the dangerous Jericho Road, go North through Perea and then cross back over Jordan just South of the Sea of Galilee. But this encounter with the Woman at the Well was planned from eternity past: thus, "I must needs go through Samaria".

- 1. Jesus sat on the edge of Jacob's Well and waited while the Disciples went into Sychar to buy provisions.
 - a. Not only was this woman a Samaritan, she was a common harlot. (Jesus came to seek and to save that which was lost)
 - b. She came in the midst of the day to draw water since the other women of Sychar who hated her would not be there at that time.
 - c. She knew Jesus was a Jew because of the blue ribbon He wore on his garment.
 - d. Testing the woman, Jesus asks her for a drink of water. She is taken back and repulsed, for the Samaritans hated the Jews as much as the Jews hated them.
 - e. Jesus promises living water, which will cause her to never thirst again. (We would do well to pattern our soul winning after that of Jesus.)
 - f. This gets her attention and she asks for this water.
 - g. Jesus, knowing all things, touches the sore spot in her life by showing that He knows her sin.
 - (1) The only way a person can be saved is for the Holy Spirit to take the Word of God and touch on the sore spot in a person's life and produce godly sorrow which worketh repentance unto salvation. II Corinthians 7:10
 - h. She senses this is more than a common man. Jesus reveals His true identity as the Messiah. (God is a Spirit, and they that worship Him, must worship Him in spirit and in truth.)
 - i. Convinced that she has found the Messiah, the woman hurries back

into Sychar and brings the whole city to Jesus.

(1) She does this with nothing but her personal testimony.

- B. Meanwhile, Jesus' Disciples return. They have spent some time with Him by now and have seen the miracle at Cana and yet they touched not one soul for Christ in Sychar. The wicked woman, when converted, brings the whole city to Christ after spending only perhaps some fifteen to twenty minutes with Jesus.
 - 1. When offered food, Jesus says that He has food to eat that they know not of.
 - 2. He challenges them to "lift up their eyes and look on the fields; for they are white all ready to harvest. (The people of Sychar were known for their white turbans.) Vs 35
- C. The woman returns with the men of the city.
 - 1. As is the case in soul winning, many believed because of the woman's testimony. Vs 39 (I Corinthians 3:6 – "I have planted, Apollos watered...") Vs 41,42 After they heard Jesus, they believed on Him because of His own words. ("But God giveth the increase.)
- D. Vs 43-54 The second miracle is also performed at Cana of Galilee.
 - 1. The fact that Jesus did this for the nobleman from Capernaum, was not because he was rich and influential, but because he believed. (John 3:18) Faith is the key to receiving from the hand of God.

VI. Chapter 5 – Jesus returns to Jerusalem for a feast and heals the lame man at the pool of Bethesda on the Sabbath Day; A great controversy arises between Jesus and the Jewish religious leaders because this was done on the Sabbath Day.

- A. The healing of the lame man: Vs 1 through 9
 - 1. Jesus initiates the incident. Vs 6
 - a. We do not go seeking Jesus, but Jesus came to seek and to save that which was lost.
 - 2. The Scripture, in the original, does not tell us that there actually was an Angel that troubled the waters. This is what the people believed. It may have been true, or it could have been a superstition.
 - 3. Once again we see that faith was the key to receiving from the Lord. Vs 8,9
- B. The controversy over the healing on the Sabbath Day: Vs 10 through 47
 - 1. The religious leaders confronted the man who was healed, just as the world and the Devil will immediately confront the new convert to Christ.
 - 2. The man goes and finds Jesus and learns His identity. He then informs the Jewish religious leaders as to who healed him.
- C. Jesus takes the offensive: Vs 17-47
 - 1. Jesus equates Himself with God and the Jews try to kill Him.
 - a. Jesus then proves His claims on the basis of what He has done.
 - 2. Vs 21 Jesus makes the claim that, as God, He can raise up whom He will. See Vs 25,26
 - 3. Vs 22 Jesus makes the claim that the Father has given all judgment to Him.

See Vs 27-29

4. Vs 23 Anyone who does not honor the Son does not honor the Father. Jesus makes the claim that the same honor is due Him that is due the Father.
5. Vs 24 Jesus makes the claim that anyone who accepts His Word and believes on the Father who sent Him has everlasting life.
6. Vs 32-35 Jesus makes the claim that John the Baptist was sent by God the Father to bear witness of Him.
7. Vs 36,39 Jesus proves His claims by the works which He does. Continually during His earthly ministry, Jesus invites His hearers to believe Him for His works' sake.
8. Vs 39-47 Jesus then makes the claim that the Old Testament Scriptures bear witness of Him. If the religious leaders had only tested Him by the Old Testament Scriptures they would have found His claims to be true.
9. Vs 46,47 Jesus claims that Moses wrote of Him.
 - a. Jesus is claiming to be the fulfillment of the Mosaic prophecies of the Messiah.
 - b. Jesus is also lending His endorsement of authenticity to the Pentateuch as the work of Moses.

VII. Chapter 6 – The Miracle of the Feeding of the Five Thousand; The Disciples return to Capernaum and Jesus comes to them, walking on the water; Jesus teaches the multitudes; Peter's profession that Jesus is the Christ, the Son of the Living God; The Turning Point – From this time on many turn back and cease to follow Jesus.

A. The Miracle of the Feeding of the Five Thousand Vs 1-14

1. By this miracle Jesus proves His Deity in that He can create something out of nothing.
 - a. Jesus tests His Disciples by telling them to feed the multitude. Matthew 14:16
 - b. This miracle could be compared with that of the supply of the Manna in the wilderness.
2. Not only did Jesus show His Deity in making the five loaves and two fishes feed 5,000, but there were twelve baskets full left over.
 - a. This miracle calls to mind the Table of Shew-Bread in the Tabernacle and the Temple. This table with fresh unleavened bread on it every day in the form of twelve loaves was a picture of Christ, the Bread of Life meeting the needs of Israel constantly. The twelve loaves represented the twelve tribes of Israel.

B. Vs 15-21 When the people came to Him to make Him their king, it was not because of what he had claimed for Himself, but because they thought they could be fed for nothing. Too many professed Christians are not interested in an intimate walk with the Lord because of who He is, but because of what He can do for them. Such professors should carefully examine their salvation experience.

1. Jesus sent the Disciples ahead in a boat to Capernaum. He came to them later, walking on the water.

- a. This again demonstrates His power over the elements as the God of creation.
2. Vs 22-65 The next day Jesus teaches the people with illustrations from the wilderness wanderings of their fathers.
 - a. Vs 26,27 Jesus exposes their real reason for their seeking Him out.
 - b. He shows them that He is the one who was represented by the manna. He is the True Bread from Heaven. V32,33 Still, the people did not understand.
 - c. Vs 39,40 Jesus shows the people that the Father's will is that everyone that seeth (acknowledges) the Son and believes on Him should have eternal life, and a part in the resurrection of the Just.
 - d. Vs 44-65 Jesus again presents Himself as the true Bread of God from Heaven. Even some who claimed to be His Disciples were offended by this. Vs 60,61 and Vs 66
3. Vs 66-71 Jesus asks His Disciples if they too will go away. God never asks a question because He doesn't know the answer. All He has done thus far is not so much for the multitudes as for His Disciples who were to be the ones who would establish the Church, and pioneer the spread of the Gospel of the Lord Jesus Christ. Compare Vs 69 with Matthew 16:16.

VIII. Chapter 7 – Jesus decides to minister no more in Jerusalem for the religious leaders sought to kill Him; Jesus goes to the Feast of Tabernacles secretly, after His brethren had gone; Jesus teaches in the Temple and the Jews send officers to take Him, but they are awed by His teaching.

- A. Jesus goes to the Feast of Tabernacles in Jerusalem. V1-9
 1. Jesus' brethren did not believe in Him at this point, and tried to coerce Him into going to the feast in Jerusalem with them if He was who He said He was. Their rejection of Him as the Messiah is much less excusable than that of the religious leaders since they had grown up with knowledge of the details of His birth and early ministry.
 2. Because of the plan of the Jewish religious leaders to kill Him, He waits till the others are gone and goes up secretly.
- B. Jesus teaches in the Temple and the Jews send officers to take Him, but His teaching awes them. Vs 10-53
 1. Jesus' reception at the feast is typical of that of the general populous today. Vs 10-13
 - a. Vs 12 Some said He is a good man. He claimed Deity, but if He was only a good man, He lied, and liars are not good men.
 - b. Some said He deceiveth the people. If He had been a deceiver He could not have done the things which established the fact that He possessed the powers of Deity.
 - c. Vs 13 There were others who refused to comment for fear of the Jews. Many today might turn to Christ were it not for fear of the leaders of the religion in which they were raised, or for fear of what their friends might say or think.

2. Vs 14-39 Jesus deliberately goes into the Temple area and begins teaching.
 - a. The question is raised by the religious leaders as to the source of His knowledge, seeing He did not attend the College of Rabbis. Jesus' answer is that what He teaches is what is given Him by His Father. Vs 14-18
 - b. Vs 19-24 The controversy about healing on the Sabbath Day is revived. Jesus reveals that the religious leaders want to kill Him.
 - (1) Jesus used as a defense, circumcision on the Sabbath Day.
 - c. Vs 25-31 The controversy continues on the basis of His authority. The religious authorities want to take and kill Him, but cannot because it is not time.
 - d. Vs 32-39 Jesus' statement in Vs 34 mystifies them. They have no idea He is referring to returning to the Father.
 - (1) Again, Jesus declares Himself to be the water of life. Vs 37,38 Compare with I Corinthians 10:4
3. Vs 40-44 The response of the people to these teachings:
 - a. Many said, "Of a truth, this is the Prophet." The prophet to whom they referred was that of which Moses prophesied in Deuteronomy 18, whom God would raise up, like unto himself.
 - b. Vs 41 Others said that this is the Christ. Others, however, without ever checking the place of His birth, said, The Christ comes from the seed of David and out of the town of Bethlehem. Can Christ come out of Galilee? There always has been great division over Christ, and there always will be until He comes to reign because people will not check the facts and take the time to see that Jesus fills all the prophecies concerning the Messiah.
4. Vs 45-53 (See Vs 32) The officers sent by the religious leaders to take Him arrive. They are powerless, however to do anything because He speaks with such power and authority.
 - a. Vs 52 The religious leaders, with all their learning, forget that both Jonah and Amos came out of what was then called Galilee.

IX. Chapter 8 – Jesus deals with the case of the woman taken in adultery; Jesus teaches on His identity and calls Himself the Light of the World; Jesus continues to teach on His identity and enrages the Jewish religious leaders by telling them, "Before Abraham was, I Am." Again the Jews try to kill Him, but He escapes them and passes through their midst.

- A. Vs 1-11 Jesus deals with the woman taken in adultery.
 1. The idea was to either trick Jesus into condemning her and commanding that she be stoned, or that He defend her and take a stand against the Law. Vs 5
 2. Jesus simply invites them to proceed with the stoning and that the one who is without sin should cast the first stone. In their hearts they knew that they were all guilty before the Law and they all walked away without seeing the matter through.
 3. Jesus did not condone what she had done, but because He would pay for her sin, He could forgive that sin and tell her not to repeat it. John 3:17

4. Some of the older manuscripts either eliminate this passage, or place it at the end of the Gospel as a kind of postscript. It is thought to be a part of the text, however, and that some of the early Christians removed it, thinking that some of the Gentile believers, so recently removed from immoral heathen practices might look on this as adultery not being such a bad thing, and interpret it as Jesus treating it lightly. This is, however, not the case. Jesus came not to condemn the world, but that the world through Him might be saved.
- B. Jesus teaches in the Temple concerning His identity. (Remember, His miracles confirmed His claims.) Vs 12-59
1. Vs 12 “I am the light of the world.” Direct connection to the seven-pronged lamp stand in the Tabernacle and Temple.
 2. Vs 15 “Ye judge after the flesh.” Had the Jewish religious leaders known the Lord there would have been no question in their minds as to who Jesus was.
 3. Vs 16-18 The Law provided for the establishment of a fact on the testimony of two witnesses. Deuteronomy 17:6 Both Jesus and the Father bore witness as to Jesus’ identity: Jesus by His miracles, and The Father by the Scriptures.
 4. Vs 24 The word “he” is italicized. Jesus said, “For if ye believe not that I AM.” The same is true in Vs 28 and Vs 58
 5. The Jews now become very defensive.
 - a. Vs 33 “..and were never in bondage to any man...” They were in bondage to Rome right then. They had at various times been in bondage to many nations, and always because of disobedience to God, mostly in regard to idolatry.
 - b. Vs 39 “Abraham is our father..” He was in the flesh, but not in a spiritual sense.
 - c. Vs 42 “We be not born of fornication...” The implication was that Jesus was. So often when we can’t win an argument, we resort to name calling and slander.
 - d. Vs 48 “Say we not well that thou art a Samaritan, and hast a devil?” (Demon) These are the two worst things they could say about Jesus.
 - (1) They knew He was not a Samaritan. They, themselves, had accused Him of being from Galilee.
 - (2) As Jesus explained, a house divided against itself cannot stand. If He did what He did in the power of Satan He would be defeating His own cause.
 6. Jesus exposes their true nature.
 - a. Vs 42 “If God were your Father ye would love me.”
 - b. Vs 44 “Ye are of your Father the devil.” By their fruits shall ye know them.
 - c. He that is of God heareth God’s words.” This is why they could not understand Him. I Corinthians 2:14
 - d. Vs 55 Jesus calls them liars because of the false accusations they have made in their anger.

7. Vs 51-59 The final straw for the religious leaders. “Before Abraham was, I AM.”
 - a. This is either poor grammar, or excellent theology. It is, of course, the latter of the two.
- X. Chapter 9 – Jesus restores sight to the man born blind and a great controversy arises because it was on the Sabbath Day.
- A. The reason for his blindness: Vs 1-3
 1. When Jesus said that neither this man nor his parents had sinned, He did not mean that they had never sinned, but that their sin had not caused the man’s blindness. This was a common misconception among the Jews.
 2. The real reason was so that the works of God could be made manifest in him. In other words, so that Christ’s identity might be made known.
 - B. The healing of his blindness: Vs 4-7
 1. Jesus makes it clear in verses 4 and 5 that He is the light of the world; the giver of sight.
 2. Jesus does not tell us, nor does John, why the Lord chose to use this method to heal the blind man. Perhaps it was a reminder He had come to Earth and taken upon Him a body of clay in order that we might have our spiritual eyes opened.
 3. Why did Jesus have him go and wash in the Pool of Siloam? Perhaps it was because Siloam means sent, and Jesus was the Sent-One of God for our redemption.
 - C. The response of neighbors and those who had known him before: Vs 8-12
 1. Some said, “This is he.” These are the ones who knew him best. They didn’t know how it happened, but they knew it had happened.
 2. Others said, “He is like him.” These are the ones who had seen him there often, but who had paid little attention to him until now. Since they did not know how this had happened, they did not commit themselves.
 3. The man to whom it happened wanted all to know that he was the same man, except that now he could see. At this point the man didn’t know who had healed him, but he did know that he had been blind and now he could see.
 - D. The man’s encounter with the Pharisees: Vs 13-38 The Pharisees would have strongly suspected who had done this, but had to discredit Him.
 1. They first examine the man’s own testimony. Vs 13-17
 - a. Their only statement concerning the whole incident was that Jesus was not of God because He kept not the Sabbath. Vs 16 The man stated that He was a Prophet. Vs 17
 2. They next call in the man’s parents who feared the religious leaders. Vs 18-23
 - a. They state that he is their son and he was born blind, but they did not know how he gained his sight. They said, “..he is of age, ask him.”
 3. They again question the man and are enraged by his reply. Vs 24-34

- a. When asked to tell them again how his eyes were opened, the man replies, "I have told you already and ye did not hear: wherefore would ye hear it again? Will ye also be His Disciples?" Vs 27
- b. Again the man enrages them when he says, "If this man were not of God he could do nothing." His theology was more sound than theirs. Since they could not answer his logic, they condemned him and threw him out of the Temple.
- 4. Jesus finds the man and makes known to him His true identity. The man immediately believes on Him as the Messiah. Vs 35-38
- 5. Jesus condemns the religious leaders because they claimed to understand spiritual truth, but have rejected it. Vs 39-41

XI. Chapter 10 – The controversy over the blind man continues and results in the great discourse on Jesus as the Good Shepherd. Vs 1-41

- A. Jesus makes a comparison between the good shepherd and the hireling. The religious leaders do not understand what He is saying.
 - 1. The sheep follow the good shepherd because they know His voice. They flee from the hireling because they don't know his voice. Vs 1-6
 - 2. Jesus is the door of the sheepfold (the only way into it) while the hireling comes only to kill and steal. Vs 7-10
 - 3. The good shepherd will give his life for the sheep (what Jesus came to do) while the hireling sees danger and flees for his own life for he does not care for the sheep. Vs 11-15
 - 4. Jesus says that He has other sheep which are not of this fold. (He is referring to the Gentiles who, through His atoning work, will be made one with those who were already His sheep (believing Israelites) Vs 16-18
 - 5. There is a mixed response to His words. Vs 17,18
 - a. Some said, "He hath a devil (Demon) and is mad." (Out of his mind)
 - b. Some said, "Can a devil open the eyes of the blind?"
 - 6. Jesus makes it clear to the religious leaders, when they ask Him to tell them plainly who He is, that they are not His sheep, and therefore they do not follow Him. His sheep follow Him because they hear and recognize His voice; and He gives unto them eternal life, and they shall never perish. Vs 22-30 When Jesus claims that He and His Father are one, the Jews pick up stones to stone Him.
 - 7. When they again accuse Jesus of blasphemy, He defends Himself by reminding them that His works confirm His claims. Jesus could not have known what He knew, nor could He have done what He did had He not been who He claimed to be. Vs 31-42

XII Chapter 11 – The death and raising of Lazareth; the reactions of the people; the religious leaders reveal their true reason for trying to get rid of Him. We must remember in studying this chapter, that after the feeding of the five thousand, there came a turning point where Jesus began to emphasize the teaching and preparation of His Disciples.

- A. Although Mary and her sister Martha have appeared previously in the Gospel narrative, this is the first time we have met their brother, Lazarus. Jesus loved this

family of true believers and made their home His headquarters when He was in the area of Jerusalem.

- B. Vs 2 is a reference to Matthew 26:7
 - 1. Vs 3 Mary and Martha are to be commended in that they knew where to turn in their hour of great need.
- C. Why did Jesus wait until Lazarus was dead?
 - 1. It was intentional. This is without doubt, the greatest learning experience for the Disciples short of the crucifixion and resurrection, having to do with the Deity of Christ. This chapter comes in the very middle of the Gospel of John and is the high point of Christ's training of the Disciples for what lies ahead. Jesus knows from the very beginning what He will do.
- D. Martha is the one of the two sisters least likely to trust and rest in Christ. She is more self-reliant than Mary who chose that better part when she sat at Jesus' feet and listened to Him teach. To abide in Christ and bear much fruit requires much waiting on the Lord before trying to serve the Lord. Isaiah 40:31
 - 1. Vs 21 "If thou hadst been here..."
 - 2. Vs 24 "I know that he shall rise again in the resurrection at the last day..."
- E. Jesus makes one of the most revealing statements of all His claims concerning His true identity, in the 25th verse of this chapter.
 - 1. He did not say, "I am the source of life," but "I am the resurrection and the life." See I John 5:12
- F. Mary does not come until sent for.
 - 1. Jesus asks to be taken to where they have buried Lazarus.
 - 2. Again, Jesus proves His claim by His deeds. Having claimed to be the resurrection and the life, He now raises Lazarus from the dead.
 - 3. Again, it was Martha who replies when told to remove the stone, "Lord, by this time he stinketh, for he hath been dead four days."
 - a. Thinking in the realm of the natural, she assumed that it was impossible to do anything for him at this point.
 - b. Someone has said that if Jesus had not specifically said "Lazarus" before He said "Come forth", every person who had ever died would have risen from the dead.
 - 4. Note that Jesus again has the people do what they can do, while He does what only He can do.
 - a. This incident is a type of our adoption. Romans 8:22-31
- G. The reaction of the people:
 - 1. Vs 45 Many believed on Him when they saw this miracle.
 - 2. Vs 46 Others went to inform on Him to the Pharisees. It does not matter how great a miracle Christ does, some who have chosen not to believe on Him would not be persuaded.
- H. The religious leaders reveal their true reason for wanting to get rid of Jesus.

1. They acknowledge that He has done many miracles. Vs 47
2. But if they do not stop Him, all the people will believe on Him. They feared then the Romans would come and take away their place and their nation.
 - a. One of the main reasons many religionists will not take a biblical stand today, and teach the Truth is because if they did, they might lose some of their following, and their support, or the government might remove their tax-exempt status if they preach the whole counsel of God.
 - b. Is it better to lose favor of man, or the favor of God?

I. The counsel of Caiaphas, the High Priest:

1. Vs 49-52 Although Caiaphas did not realize it, he prophesied the substitutionary nature of Christ's death for the nation Israel. What he had in mind was the custom of Rome to let a prisoner go each year at the time of the Passover to please the people.
2. Vs 53-57 The religious leaders now put their plan into action to take Jesus and do away with Him. Everyone was alerted to notify the religious leaders if they know where Jesus was.
 - a. They were hoping He would come to the Passover, for that would be the ideal time to take Him.
 - b. The people in general also wondered if Jesus would come to the Passover.
 - c. This would have been the fourth and final Passover of Jesus' earthly ministry. Jesus was probably born in early fall and this would make His ministry about three and one half years in length.

XIII. Chapter 12 – Jesus comes to Bethany (Just over the hill from Jerusalem a Sabbath Day's journey) and a feast is held for Him where Mary anoints the feet of Jesus. Jesus makes His triumphal entry into Jerusalem. Jesus teaches about His coming death. Those who believed and those who did not believe on Him, and why.

A. The supper at Bethany. Vs 1-9

1. During the Passion Week Jesus made the home of Mary, Martha, and Lazarus His headquarters since it was but a Sabbath Day's journey from Jerusalem.
2. The supper, which was served for Jesus, seems to be for a dual purpose. It was to provide an opportunity for Mary to anoint the feet of Jesus and for the curious crowd to have a chance to see Lazarus whom Jesus raised from the dead.
3. The anointing of the feet of Jesus is one of the most graphic illustrations of love and humility.
 - a. Luke 10:38-42 Martha served while Mary sat at Jesus' feet. We should always seek to wait before we try to serve. Isaiah 40:31
 - b. The ointment was probably the most expensive and precious thing which Mary's household possessed. She gave the best that she had to Jesus. So should we.
 - c. Note: When we give our best to the Lord the odor will fill the whole

house. (The effects will touch all within the sphere of our influence.)
John 15:5b

4. Judas Iscariot's protest: Vs 4-6
 - a. He evidenced the fact that he had no spiritual comprehension when he could not see the purpose of this event. I Corinthians 2:14
 - b. If he had a real burden for the lost and the poor he never could have betrayed Jesus. His total concern was for himself.
 - (1) Jude Vs 16; II Peter 2:3; II Peter 2:12; II Peter 2:14b;
I John 2:4
 - c. The chief priests try to kill Lazarus also because many people believed on Jesus because He had raised Lazarus from the dead.
Vs 10,11
- B. Jesus' Triumphal Entry into Jerusalem: Vs 12-19
 1. The crowds, which joined in the welcome to Jerusalem, went along largely because all of Israel wanted a Messiah who would deliver them from Rome. Their motivation was largely their King after He had fed them with the loaves and fishes.
 - a. This was largely the same crowd which, a few days later, cried "Crucify Him, Crucify Him."
 - b. Vs 13 What they cried was a fulfillment of Psalm 72:17-19
 2. Jesus making His triumphal entry on a colt, a young ass was a fulfillment of Zechariah 9:9.
 - a. The domesticated ass is a type in the Bible of the yielded believer.
 - b. The palm branches are a type or symbol of peace in the Scriptures.
 3. Vs 16 When His Disciples remembered these things were written of Him, they were remembering the Old Testament Scriptures.
 4. Vs 17,18 Many in the crowd came totally because of the miracle of the raising of Lazarus.
 5. The religious leaders were fearful when they saw what they knew was Scripture being fulfilled. Vs 19
- C. The Greeks who wanted an interview with Jesus: Vs 20-22
 1. These could have been Hellenistic Jews who had come to Jerusalem to worship.
 2. They also could have been agents of Rome who wanted to get to Him to silence Him for the chief priests.
- D. Vs 23-50 Jesus outlines the characteristics of those who truly believe on Him to salvation.
 1. Vs 23-25 Jesus foretells His death and says that the true believer must be willing to do the same to bear much fruit. (Example of the five missionaries in Ecuador.)
 2. Vs 26 A true believer will continue to follow Christ no matter what, and the Father will honor him. II Timothy 3:12 and 2:12.

3. Vs 27-33 Jesus now predicts by what method He will die and tells of the burden which He feels for what is ahead.
 - a. Vs 32 This verse is a reference to Moses lifting up the brazen serpent in the wilderness. Numbers 21:4-9
4. A true believer will always follow the light (Truth) and thus, will be a follower of Jesus. The fact that these people expressed any doubt about Jesus' being the fulfillment of the Messianic prophecies is an indication that they were not only not true believers, but that they were unwilling to take the time to research Jesus' background and the prophecies concerning Him.
5. Vs 37-41 Jesus clearly sets forth to the people those Old Testament prophecies which speak of their own reaction to Him.
 - a. Vs 37,39 = Isaiah 53:1
 - b. Vs 39-41 = Isaiah 6:9 and 6:1
6. Vs 41,43 We are told that some of the religious leaders believed on Him (intellectually) but would not confess Him because of their fear of being put out of the synagogue.
 - a. See Revelation 21:8a and Romans 10:9,10
7. In Verses 44-50 Jesus resumes His list of characteristics of true believers.
 - a. Vs 44,45 A true believer recognizes that Jesus and God the Father are one.
 - b. Vs 46-50 A true believer holds that Jesus and the Truth are synonymous.

XIV. Chapter 13 – After observing the supper with His Disciples, Jesus washes their feet. Jesus speaks of His betrayal and tells John who it is that will betray Him. After Judas is gone, Jesus shares with His Disciples the new commandment. Verses 36-38 could best be part of Chapter 14. They have to do with Peter's vow to lay down his life for Christ if necessary, and Jesus' statement of his denial.

A. Vs 1-17 Washing the Disciples' feet:

1. One of the most extreme examples of humility
 - a. Luke 22:24-30 and Matthew 20:28
2. The purpose of this act by Jesus:
 - a. To teach the Disciples the life of selflessness and service to others. Vs 13-17
 - b. To teach the Disciples the principle set forth in I Thessalonians 5:14 (We are our brother's keeper.)
 - (1) Jesus told Peter in Vs 8, "If I wash thee not thou hast no part with me."
 - (2) Peter then wanted Jesus to wash him all over.
 - (3) Jesus told him that he only needed his feet washed since he had already been washed clean.
 - (4) The principle set forth is that once we are saved, we do not need to be saved again. But we do need to have our spiritual

feet washed because they are defiled by the world.

B. Vs 18-30 Judas the betrayer

1. Vs 18 What Jesus had just taught His Disciples was not applicable to all. The exception was Judas.
 - a. In His omniscience Jesus knew from eternity past that Judas would betray Him. See John 17:12
 - b. Yet Jesus allowed Judas to be a part of the select group of Disciples who walked with Him for 3? years and saw His miracles and heard His teaching.
 - (1) This pictures the grace of God extended even to those whom the Lord knows will not receive Him. No one will stand at the Great White Throne Judgment and be able to say, "I did not have a chance to be saved."

C. Vs 31-38 Jesus' New Commandment:

1. When Judas was gone and Jesus had the faithful ones with Him, He shared with them the first new commandment since the giving of the Law. Vs 34,35 We are to love one another. This is the evidence that we are His true Disciples.
2. John places a great deal of emphasis and importance upon this new commandment in all of his writings.
 - a. See I John 2:9; I John 3:10,11; I John 3:14-16; I John 4:7-21; II John Vs 5,6
 - b. We also often see this new commandment in the writings of other New Testament writers.
3. Vs 36-38 As we said before, these verses should be part of the next chapter. Not understanding Jesus' teaching concerning His passion, the Disciples wonder where He is going.
 - a. Vs 37 Jesus is referring to His death, burial and resurrection, but most of all, He is referring to His ascension to the right hand of the Father. He expands on this in the opening verses of chapter 14 and verses 1-3
 - b. Vs 37b and 38 Peter pledges his loyalty even unto death. Jesus foretells Peter's betrayal of Himself. See Chapter 18:16-27

XV. Chapters 14-16 are really a unit to be studied together. They deal with Jesus' teachings to His Disciples both in the upper room and on their way to Gethsemane.

A. Chapter 14 – Jesus teaches the Disciples intimately concerning who He is and where He is going. Vs 1-14 Jesus speaks of obedience and of the Comforter (Holy Spirit) whom He will send to be with them. Vs 15-31

1. Jesus teaches the Disciples concerning who He is and where He is going.
 - a. Vs 1-6 Referring back to the last three verses of Chapter 13 Jesus tells them not to let their hearts be troubled. He is going to prepare a place for them.
 - (1) In chapters 40-48 of Ezekiel's prophecy he refers to the "many chambers" in the sanctuary of the New Jerusalem. These are

the dwelling places or mansions of the redeemed.

- (2) In the Old Testament, the chambers, which were built onto the Temple, were where the many priests lived. The priests of the Old Testament are types of the New Testament believers.
 - (3) Thomas makes it clear that they do not understand what He means.
 - (4) Jesus explains that He is the way to where He is going. Here are three more “I AMs”.
 - (a) I AM the Way Acts 4:12
 - (b) I AM the Truth John 17:17 and John 1:1,2
 - (c) I AM the Life John 1:4 and 11:25
- b. Vs 7-14 Jesus tells His Disciples virtually what He had earlier told the religious leaders: If they had known Him, they would have known the Father.
- (1) Vs 9 If they have seen Jesus they have seen the Father. This is one of the strongest passages of Scripture in the New Testament for the Deity of Jesus Christ.
 - (2) Vs 10 What Jesus says and does is the Father doing and saying it through Him.
 - (3) Vs 11 Jesus tells the Disciples to believe Him not only for what He has said, but because He has backed up what He said with what He has done.
 - (4) Vs 12 What greater works could any Believer do than what Jesus has done?
 - (a) “Because I go to my Father...” In the power of the Holy Spirit, using the Word of God which is the power of God, the Believer can actually usher someone into the family of God. II Corinthians 5:17-21 and Matthew 16:19
 - (5) Vs 13 The key to understanding this verse is found in the phrase “in my name”. (John 16:24)
 - (a) Until the redemptive work of Christ was finished and Christ was seated at the right hand of the Father to intercede for us, the people of God could only approach God through an earthly priest. Afterward, we can approach Him anywhere, any time through Christ.
 - (b) Vs 14 seems to be a blank check, but every promise of God has its condition: In this case it is obedience. Vs 15 and Vs 21 and Vs 23
2. Jesus teaches His Disciples concerning the Holy Spirit. This is the main subject, which ties chapters 14-16 together.
- a. Vs 16 He is called the comforter. The Greek word means one who goes along side of. What the Helpmeet is to the man, the Holy Spirit is

to the Believer.

- b. Vs 16 He abides with the Believer forever.
 - c. Vs 26 He is the one who will teach us everything, and will call to our minds everything Jesus taught the Disciples when He was here. This is why the things which He taught them here, and which they did not understand then became clear to them after the day of Pentecost. This is why the things of the Spirit of God, which the unbeliever cannot understand, are understood of the Believer. I Corinthians 2:14
- 3. Vs 19,20 Our eternal life is totally dependent upon His victory over death.
 - 4. Vs 30,31 Jesus and the Disciples leave the upper room and start to the Garden of Gethsemane. On the way He continues to teach them.
- B. Chapter 15 – The great discourse on abiding in Christ: Vs 1-11 Results of abiding in Christ: (Abiding is a continuous process which requires putting down permanent roots.
- 1. Vs 2 Abiding in Christ brings the constant purging of God the Father.
 - 2. Vs 3 Abiding in Christ keeps us clean.
 - 3. Vs 4 Only by abiding in Christ can we bear fruit.
 - 4. Vs 5 Abiding in Christ enables us to bear much fruit.
 - 5. Vs 6 Abiding in Christ keeps us from being cast aside.
 - 6. Vs 7 Abiding in Christ makes it possible to get our prayers answered.
 - 7. Vs 8 Abiding in Christ is the only way we can glorify the Father.
 - 8. Vs 9 Abiding in Christ causes us to continue in the love of God. Jude Vs 21
 - 9. Vs 11 Abiding in Christ gives the Christian continual joy.
 - 10. Chapter 15 also gives us a host of last minute reminders which Jesus had already taught His Disciples.
 - a. He reminds them of the New Commandment, which we saw in Chapter 13. Vs 12-15 and 17
 - (1) As He was about to lay down His life for His friends, so we ought to be ready to lay down our lives for Him and for our fellow Christians.
 - b. Vs 16 Believers are:
 - (1) Chosen
 - (2) Ordained
 - (3) Sent
 - (4) Fruitful
 - c. Vs 17-25 When a person becomes a Disciple of Jesus Christ, Christ's friends become his friends, and Christ's enemies become his enemies.
 - d. Vs 26 Christ goes back to the ministry of the Holy Spirit once again.
 - (1) "...He shall testify of me..."

(a) Whenever you see a ministry or demonstration, which is supposed to be the ministry of the Holy Spirit, and it does not glorify and lift up the Lord Jesus Christ, it is false.

(2) The Holy Spirit in ministering to the unsaved does only one thing: He reproveth the world of sin, of righteousness and of judgment. 16:8

(3) For the Believer, as we have seen, His ministry is in regard to Jesus Christ, not Himself.

C. Chapter 16 – This chapter is given over to the final preparation of the Disciples for His suffering, death and return to the Father.

1. Vs 1-4 Christ warns His Disciples about the persecution which awaits them for His sake.

2. Vs 5-12 The ministry of the Holy Spirit to the unsaved.

3. Vs 13-15 Christ continues to teach His Disciples about what the Holy Spirit will do for the Believer.

a. He is here called the Spirit of Truth. Isaiah 11:2

b. He will guide us into all Truth. I Corinthians 2:14

c. He will not glorify Himself, but Christ.

d. He shall receive from the Father things pertaining to Christ and shall show them unto us.

e. He shall take of Christ's and show it unto us.

4. Vs 16-23 He likens what is going to happen to Him, and the effect it will have on them to a woman travailing in pain to bring forth a child. When it is all over she forgets the suffering for the joy the child brings.

5. Vs 24-33 Jesus predicts that they will all forsake Him in His time of trial, but He tells them they are to be of good cheer for He has overcome the world.

a. The peace He speaks of that we will have in the world (Vs 33) is the peace of God which results from having Him in our hearts.

XIV. Chapter 17 – What we often call the Lord's Prayer is not but a sample outline which Jesus gave to His Disciples when they asked Him to teach them to pray. John Chapter seventeen is the real Lord's Prayer. This is one of the most profound and stirring passages of Scripture in the entire Bible. When we want to see the Good Shepherd's care for His sheep, and when we want to take a look right into the heart of God, we need to read this chapter.

A. Vs 1-5 Jesus acknowledges that the Hour has come. This is the hour for which He came into the world

1. Hebrews 10:5-14 – The purpose for which He came.

a. To do the Father's will

b. To glorify the Father

B. Vs 6-10 Jesus has manifested Himself unto the twelve Disciples who are to be the core of the force which is to spread the Gospel to the whole world.

1. In the Old Testament God reveals Himself as:

- a. The husband of Israel
 - b. The redeemer of Israel as a Nation
 - c. Elohim – The creator
 - d. Jehovah – God in covenant with man
 - e. El-Shaddai – The all-sufficient one
 - f. God most High – Supreme ruler of the universe
2. But it took Jesus to reveal Him as a personal Father. John 1:14
- C. Vs 11-16 Jesus prays in this section that the Father might keep those whom He had given to Christ.
 1. Jesus alone knew what the world would do to His Disciples after His departure. II Timothy 3:12
 2. But He had already promised them the Holy Spirit (Chapters 14-16) and now He prays, not that the Father would take them out of the world, but that He might keep them while they are in the world. I Peter 1:5 – “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”
 3. He says in Vs 12 that while He was here, He had kept them. John 10:28
 4. He prays that His joy might be fulfilled in them. (They might be filled full with His joy.)
 - a. He wanted them and us to have the fullness of His joy although He has left us here in this sinful world.
 - b. He does that by:
 - (1) John 16:24 – Giving us unlimited access to the Throne of Grace.
 - (2) I John 1:4 – By giving us His written Word that our joy might be full.
 - (3) I Peter 4:13 – By giving us the joy of knowing that by sharing in His sufferings here, we will share in the joy of His future Glory.
 - (4) This is how Jesus endured the Cross. Hebrews 12:2
- D. Vs 17-21 There are two great truths set forth in these verses:
 1. Our practical sanctification.
 - a. We are sanctified by the Word of God. Vs 17
 - b. There are three phases to sanctification:
 - (1) Immediate
 - (2) Progressive
 - (3) Final, or complete
 2. Our unity of life and nature with all the people of God: Vs 20
 - a. Not only did He pray for His Disciples, but for us who would believe

on Him through their word, or preaching.

- b. Jesus always gets His prayers answered. He prays for you and me if we are in Christ.

E. Vs 22-26 We who believe on Christ are to share in His glory.

- 1. There is a great difference between His essential Glory and His acquired Glory.
 - a. His essential Glory is what He is and always has been as God. Nothing can change that, and nothing can add to that.
 - b. His acquired Glory is that which came to Him because of what He did through the incarnation.
 - (1) The incarnation itself
 - (2) The sinless life and earthly ministry
 - (3) The substitutionary death of Christ on the cross
 - (4) The resurrection from the dead
 - (5) The ascension to the right hand of the Father
- 2. When He spoke in Vs 5 of the glory which He had with the Father, He spoke of a glory in which we cannot share since we are not Deity.
 - a. We shall behold that glory, however, when we see Him. Revelation 4:1-11
- 3. In Vs 22, however, Jesus prays that we might have the glory the Father gave Him.
 - a. It is displayed unity with the Father and the Son at His coming.

XVII. Chapter 18 – Jesus in Gethsemene, Jesus is taken and bound and led to the High Priest, Peter’s denial of the Lord Jesus, Jesus before Pilate and Pilate’s statement that he finds no fault in Him, The people cry for Barabbas to be released and for Jesus to be crucified.

- A. Jesus in Gethsemene: Unlike the synoptic gospels, John does not give the details of Christ’s suffering in the Garden.
 - 1. It is Luke, the physician, who gives us the most vivid details of that aspect of Christ’s suffering. This is to be expected. Luke 22:39-53
 - a. The accounts of what He suffered in the Garden emphasize His humanity.
 - 2. John’s objective is to emphasize the Deity of Jesus, so he gives us the account of the arrest.
 - a. Each time Jesus said, “I AM” (The he was italicized), the men fell backward to the ground.
 - b. John is again giving us Christ’s claim to Deity. (Vs 5,6 and 8)
 - 3. The cup of which Jesus speaks in Vs 11 is the total wrath of God for all the sins of all mankind from Adam until the end of time. Christ had placed on Him all of our sins, past, present and future. All sin is paid for. A man’s sins do not send him to Hell; it is his sin of rejecting Christ’s payment for our sins. John 3:18 and John 16:8,9

- B. Jesus is taken from Annas, the father-in-law of Caiaphas the High Priest. Vs 13
1. Vs 14 Again, the words of Caiaphas are prophetic, although he himself did not realize it.
 2. Vs 15,16 Peter and John (that other Disciple) went along following Jesus. For some reason and by some means John was acquainted with the High Priest and was allowed into the judgment hall. He also had the influence to get Peter into the court of the judgment hall.
- C. Peter's denial of Christ in fulfillment of Christ's prophecy: Vs 17,18 and 25-27
1. When Peter first denied the Lord Jesus in Vs 17 he was warming himself at the enemy's fire. Too often we stand incognito at the enemy's fire warming ourselves because we are in a backslidden condition. It is when we are in such spiritual circumstances that we deny our Lord.
 2. It is even easier the second time to deny Him. As Peter continued to warm himself at the enemy's fire, he was confronted again and denied the Lord. (Vs 25)
 3. Knowing that Peter was a Disciple of Jesus, and that he was that Disciple who had cut off his ear in the Garden, Malchus (18:10) puts him to the test and Peter denied Christ the third time. Immediately the cock crowed. Luke says that Jesus looked at Peter and Peter went out and wept bitterly. Mark says that in connection with the third denial Peter cursed. Oh how easy it is to boast of what we will do for Jesus, and how easy to forget.
- D. Jesus before Pilate, and Pilate's statement that he found no fault in Him.
1. Vs 19-23 The High Priest asks Jesus concerning His doctrine and His Disciples. In keeping with His High Priestly prayer in John 17, Jesus answers concerning His doctrine, but does not mention His Disciples, thus protecting them.
 - a. Jesus' argument in defense of His doctrine is that (1) He had always taught openly and had not hidden His doctrine (2) they had heard Him teaching daily in the Temple. They could ask anyone who had heard Him. For this He is smitten contrary to the Law.
 - b. It was by twisting and perverting Jesus' teaching that they came up with the false accusations with which they condemned Him.
 2. Jesus is then taken to Pilate. Having agreed on the charges against Jesus, the religious leaders then have to trick Pilate, the Roman governor, to condemn Him to death since they themselves could not put Him to death without Roman approval. Vs 28-40
 - a. For the Jews to enter the Roman judgment hall would have ceremonially defiled them. This would not have been acceptable since sundown that day marked the beginning of the High Sabbath Day of the Passover.
 - b. In order for the Scriptures to be fulfilled, our Lord had to have been crucified on Wednesday of the Passion Week, not on Friday. To the Jew, the night of a particular day begins at sundown of the previous day. Thursday, then, would have begun at sundown on Wednesday. (Genesis 1:5,8,13,19,23 and 31 all refer to a given day of the creation

week as the evening and the morning of a particular day.)

- (1) The Passover Lamb was killed and then eaten at midnight to begin the Passover. Exodus 12:3-15
- (2) The Lamb was to be killed in the evening. (Afternoon. Jesus gave up the Ghost at 3:00 in the afternoon) It was to be eaten that night, which would be the night of the next day, and none left till morning.
- (3) Jesus was crucified and surrendered His spirit in the evening, was taken down from the cross before sundown and was hurriedly prepared for burial by late that night, which would have been Thursday night preceding Thursday.
- (4) The women came to the tomb and found it empty before sunrise on Sunday. It would therefore have been some time during Sunday night before Sunday day that Jesus arose.
- (5) Jesus would then have been in the grave for part of Thursday night, all day Thursday, all Friday night and all day Friday, all Saturday night and all day Saturday, and part of Sunday night. This is the only way the Scriptures could be perfectly fulfilled. Matthew 12:40
- (6) Luke 23:54 and Mark 15:42 refer not to the usual Saturday Sabbath, but to the Passover which was a High Sabbath, as were all the appointed feast days. (See John 19:31)

c. Jesus' appearance before Pilate: Vs 29-40

- (1) Pilate first tries to escape the responsibility of dealing with Christ by telling the Jews to judge Him themselves. They remind him that they are not allowed to put a man to death without the authority of the Romans.
- (2) Reluctantly, Pilate examines Jesus and finds Him only guilty of being a King of a Kingdom which is not of this world. In the light of this he finds Him harmless. Vs 29-38
- (3) Take careful note of the fact that Pilate finds no fault in Christ on the basis of the fact that His Kingdom is not of this world. Vs 36 He sees this as an opportunity to turn the case back to the Jews.
- (4) To try to insure that he had no more responsibility in the matter, Pilate uses the custom of releasing a prisoner each year at the time of the Passover to try and pacify them. What he did not realize at this point is that the Jews would not stop short of killing Jesus. At this time his effort backfires when they call for the release of Barabbas.

XVIII. Chapter 19 – Jesus' second appearance before Pilate, the people's demand for Jesus' death, the account of the crucifixion, Joseph of Arimathaea and Nicodemus beg the body of Jesus and hastily prepare it for burial, the account of Jesus' burial in a borrowed tomb.

A. The second examination of Jesus by Pilate: Vs 1-15

1. Pilate obviously feels that a little punishment of Jesus will satisfy the Jews. A thorough account of what takes place at the hands of the Roman soldiers is given by Matthew in chapter 27;27-31; Mark 15:15-20 and Luke 23:16
 - a. He was scourged. He was beaten with the cat-o-nine-tails.
 - b. They put on Him a scarlet robe and a crown of thorns and mocked and beat Him.
 - c. They spit on Him and smote Him.
 - d. They took off the robe that would have been very painful in that it would have been sticking to the dried blood on His back from the scourging.
 2. Then the Jews still demand His death. Pilate, filled with fear of what the Jews might do calls Jesus into the judgment hall again.
 - a. Pilate asks Jesus, “Whence art thou?” Jesus does not answer him. Vs 9
 - b. Pilate claims power to crucify or release Him. Jesus lets Pilate know that He could have no power over Him were it not allowed by God. Vs 10,11
 3. When Pilate tries again to release Him the people use a tactic which Pilate could not refuse: They accuse him of treason against the Roman government if he releases Jesus. Filled with fear, he lets them take Jesus and crucify Him.
 - a. The first category of people whom God says will be cast into the lake of fire in Revelation 21:8 is the category of the fearful
- B. The account of the crucifixion: Vs 16-37 Again John is primarily interested in recording those things which will display His Deity. Also keep in mind that John was the only one of the Gospel writers so far as we know, who was right at the foot of the cross.
1. When Vs 17 says that Jesus was carrying His cross, it means that He was carrying the petabulum, which was the cross piece. The upright on which the petabulum was placed was probably already in place on the top of Golgotha. The synoptic Gospels tell us of Jesus falling under the load of the cross and Simon the Cyrenian being conscripted to carry it for Him. We must remember all Jesus had been through up to this time. John takes us immediately to the crucifixion site. Vs 17,18 (See Isaiah 52:13-53:8)
 2. He was crucified between two malefactors. (Isaiah 53:9) This fact is also presented in type in the sufferings of Joseph in Egypt where he was in prison with two malefactors; one of which was released, while the other was hanged. One of the two who were crucified with Jesus believed on Him to eternal life, while the other did not. Vs 18
 3. The superscription placed over the head of Jesus: Vs 19
 - a. Matthew – “This is Jesus the King of the Jews.”
 - b. Mark – “The King of the Jews.”
 - c. Luke – “This is the King of the Jews.”
 - d. John – “Jesus of Nazareth the King of the Jews.”

This does not indicate a conflict among the Gospel writers. Obviously, they were all right. What was written was, “This is Jesus of Nazareth, the King of the Jews.”

- e. The three languages in which the inscription was written would have made it readable to all. Vs 20
 - (1) Hebrew – The language spoken by the Jews.
 - (2) Greek – The commercial language of the entire Roman Empire.
 - (3) Latin – The cultural language of the entire Roman Empire.
 - f. Pilate at least insisted on leaving the plaque over the head of Jesus as it was, which would have been a major insult to the Jews. Vs 21,22
4. The actions of the soldiers fulfilled prophecy. Vs 23,24 Compare with Psalms 22:16-18
5. Jesus, in His dying moments, takes thought for His mother and commits her into the care of the Apostle John, the human author of this Gospel. Vs 25-27
- a. This was a great honor enjoyed by John only because he was where he should have been when he should have been there.
 - b. As we said in the beginning of the study, John may have been a cousin to Jesus and His brethren.
6. John only records two of the seven statements made by Jesus on the cross. Vs 28-30
- a. Vs 28 “I thirst” – What a mystery that the God-man who was the living water which could forever quench the spiritual thirst of man should, Himself, thirst. This was part of the “being made sin for us” and being cut off from the Father because of our sins having been placed upon Him. For us, He actually experienced spiritual thirst.
 - b. Vs 30 “It is Finished” – The making of the once-for-all blood sacrifice for the remission of the sins of all mankind for all time was finished and only Jesus, God in human flesh, could surrender His Spirit at will.
 - (1) Once again, while the other Gospel writers wrote that Jesus cried out just before He surrendered His Spirit, they did not write what He cried. John, being the only one of the four Gospel writers close enough to distinguish what Jesus said, informs us that the work of redemption was done. Again, it was that he was in the right place at the right time.
7. Important details concerning Christ’s death: Vs 31-37
- a. The Sabbath Day: We have already covered this subject, but this passage makes it clear that the Jews’ concern about the bodies not remaining on the cross until sundown because that would have been the beginning of the Sabbath, referred to the Passover, the High Sabbath, not Saturday. Vs 31
 - b. The breaking of the legs of those who had been crucified was a

common practice to hasten their death. The only way the crucified person could ease the pressure on his chest cavity and get a better breath of air was to push up with the legs. If the legs were broken this would not be possible. Vs 31-33 (Compare with Psalm 34:20 and Exodus 12:46)

c. The piercing of Jesus' side: Vs 34,35 (Compare with Zechariah 13:1 and 12:10)

(1) This record shows that Jesus died of a broken heart.

(2) This entire passage establishes beyond any shadow of doubt that Jesus was dead when put in the tomb.

8. Joseph of Arimathea and Nicodemus (Who came to Jesus by night) were both members of the Sanhedron, the religious ruling body of the Jews. Both were probably wealthy, but it was Joseph's tomb in which Jesus was buried. It is interesting to note that these men put their lives on the line for Jesus after He was dead, but did not come forth on His behalf when it would have counted the most. (Compare with Isaiah 53:9)

XIX. Chapter 20 – Mary Magdalene comes to the tomb when it is yet dark and finds the tomb empty, and the stone rolled away. She and the other women run to tell the Disciples. Peter and John run to the tomb and find it empty and the stone rolled away. Mary's encounter with the risen Christ. Jesus appears the first time to the Disciples in the upper room. (Thomas is absent) Jesus appears the second time to the Disciples in the upper room when Thomas is there. John gives his purpose for writing the Gospel.

A. Mary Magdalene comes to the tomb in the end of the Sabbath (Saturday) as it begins to dawn toward the first DAY of the week (Sunday following Sunday night), and finds the tomb empty and the stone rolled away.

1. Matthew tells us that the other Mary was with her.

2. Mark identifies the other Mary as the mother of James.

3. Luke says the same, but says that there were other women with them.

4. Obviously this is the same incident. There are no contradictions here. John seems to emphasize Mary Magdalene perhaps because she represents one of the most remarkable miracles Jesus performed during His earthly ministry; that of transforming an extremely difficult case into an exemplary person.

B. Peter and John, hearing from the women that the tomb is empty, run to the tomb and find this to be true.

1. "The other disciple" is John's way of referring to himself. Because John was the youngest of the disciples he outruns Peter and sees the truth for himself.

C. The incident of the encounter between Mary Magdalene and Jesus outside the empty tomb (Vs 11-18) is recorded only by John and Mark (16:9-11). Mark's account only gives us a very brief picture of this meeting and does not tell us of the conversation. The account in John's Gospel gives us great detail to emphasize the love and adoration of Mary toward Jesus for what He had done for her. She is privileged to be the first to see Jesus alive following the resurrection.

1. In all the resurrection accounts of Jesus it seems that the closer the person was to Jesus, the more quickly they recognized Him in His resurrection body.

All it took with Mary Magdalene was to hear Him speak her name.

2. Perhaps there are several factors which prevented the disciples from believing her:
 - a. Her past was a very bad one.
 - b. She had been by herself and could have imagined that she saw Jesus because of the depth of her grief.
 - c. She was a woman, given to emotion.
- D. The first appearance of Jesus to the Disciples in the upper room: Vs 19-25 (Thomas, for whatever reason, was not present.)
 1. While the resurrection body of Jesus was flesh and bones, that is, a physical, tangible body, it was capable of passing through solids without disturbing the molecular structure of either one.
 2. This would have been quite a shock to the Disciples who did not as yet understand nor believe in the fullest sense, the resurrection.
 3. There are several objectives Christ had in this first appearance to the Disciples:
 - a. They were gathered in fear of the Jews and Christ came to bring them peace.
 - b. He came to give them their commission, which would begin on the day of Pentecost.
 - c. He came to reveal to them the power which would be given to them on Pentecost by breathing on them and promising them the Holy Spirit. See John 14-16 (Some believe that this was the beginning of the Church, but what Jesus said to them here was not fulfilled until Pentecost. If He had imparted to them the Holy Spirit at this time He would not have told them to go back to Jerusalem and wait for the promise of the Father.
 - d. He underscores the great Truth which He gave them in Matthew 16:19.
 4. But Thomas, for whatever reason, was not present with the other Disciples when Jesus came. Upon being told that Jesus had appeared to them, Thomas says that he will not believe unless he sees for himself, the prints of the nails in Jesus' hands and the spear print in His side, and thrusts his hand into Jesus' side.
 - a. The books of Habakkuk, Romans, Galatians and Hebrews all tell us that the Just shall live by faith.
 - b. Thomas is a type of the person who must see to believe. Seeing is not believing; believing is taking God at His Word.
 - c. Jesus had already prayed for Thomas and all the others in His High Priestly prayer in John 17 and He patiently gives Thomas another opportunity.
 - d. How many times did you and I hear the Gospel before we believed?
- E. Jesus appears the second time to the Disciples in the upper room when Thomas is

present. This takes place on the eighth day after the first appearance. Vs 26-29

1. Jesus once again appears in their midst with the doors shut and locked and speaks peace to them.
2. Immediately He addresses Thomas concerning his lack of faith and offers him His hands and side.
 - a. Often the Word of God reminds us that His mercy (grace) endureth forever. God is long-suffering with those whom He knows in His foreknowledge are going to place their trust in Him.
3. There is a special blessing, however, for those who believe without having to see.
 - a. Man often says, "Show me and I will believe." God says, "Believe and I will show you." Hebrews 11:6
4. We are not told if Thomas placed his finger in the nail prints in Jesus' hands and thrust his hand into His side, but it is highly unlikely.
5. One of the most frequent objections to the literal bodily resurrection of Jesus made by liberals is that the Disciples just imagined they saw Jesus because they wanted to, but this incident with Thomas puts that argument to rest in that Thomas did not believe, prior to seeing Christ, and was not expecting to see the Lord.

F. John gives us the purpose for the writing of his Gospel.

1. Beside those miracles which John has chosen from the earthly ministry of Jesus which establish Jesus' Deity, John says there are many others which he has not recorded. Vs 30
2. The ones he has recorded, however, are for the purpose of helping the reader to believe on the Son of God as the Messiah and thus obtaining eternal life. Vs 31
3. It is no accident that John's statement of his purpose for writing follows on the heels of Thomas' experience.

XX. Chapter 21 – The third appearance of Jesus to His Disciples takes place at the Sea of Galilee, or Tiberias. Vs 1-14 Jesus confronts Peter concerning Peter's love for Him, and Jesus' challenge to Peter. Vs 15-19 Peter questions God's will for John, and the misunderstanding of Jesus' remarks about John. Vs 20-23 John's testimony as to the trustworthiness of this Gospel, and the enormity of that which could have been recorded concerning the life and ministry of Jesus.

A. The third appearance of Jesus to His Disciples takes place at the Sea of Galilee, or Tiberias. Vs 1-14

1. It is strange indeed that after the Eleven had seen the risen Christ and knew that He was somewhere near, they not only were not looking for Him, but the best thing they could think of to do was go fishing.
 - a. We must remember, however, that they did not as yet have the Holy Spirit dwelling within them and their tendency to revert back to the old life was much stronger with them than with the Post-Pentecost Believer.
 - b. On the other hand, we must remember that the message of Christ to

His disciples through the women who were first at the tomb was that He went before them into Galilee and would meet them there.
Mark 16:6,7

2. There were seven of the eleven who went fishing on this occasion.
 - a. Simon Peter, Thomas called Didymus, Nathanael, the sons of Zebedee (James and John), and two other Disciples. We do not know who the other two might have been but they might well have been those who did not come from a background of fishing for a living. The ones who are named here are mostly the ones who came from the background of fishing.
 3. Peter, as usual, was the spokesman (Vs 3) and persuaded the others to go with him.
 - a. We can draw a valuable lesson from this. For good or for bad, a Christian can influence other Christians to go the same way they go.
 4. They caught nothing. John 15:5 But when they obeyed the instructions of the Lord they caught more than they ever had before. Philippians 4:14
 - a. Here is a valuable lesson not only in obedience, but also in methodology. God not only wants us to serve Him, but He wants us to serve Him His way. See Samuel 15:22,23
 5. Vs 11 Why does God give us the number of the fish? He never does anything without a purpose. God is interested in every individual and is not willing that any (single one) should perish. II Peter 3:9 Our Lord wants us to catch every fish we possibly can, and not to pass up even one opportunity.
 6. Every Believer loves to dine at Jesus' table, but we hesitate to go and do the fishing. The rewards follow the labor. II Timothy 4:6-8
- B. Jesus confronts Peter concerning Peter's love for Him, and Jesus' challenge to Peter:
1. The first time Jesus asks Peter if he loves Him He uses the word Agape, or God's kind of love which is totally giving and sacrificial. Peter answers with the Greek word Phileo, or brotherly love. Actually he said, Lord, you know that I am fond of you and love you like a brother.

The second time Jesus asks Peter if he loves Him He uses the word Agape again. Peter replies, Yea Lord, thou knowest that I love thee, but he again uses the Greek word Phileo.

The third time Jesus uses the word Phileo and so does Peter.
 - a. I believe the best explanation for Peter's reluctance to use the Greek word Agape is that He was so ashamed at having failed his Lord and having denied Him that he could not bring himself to claim God's kind of love.
 - b. When Peter had answered the Lord the first time Jesus told him to "Feed my Lambs". For lambs the Lord uses the Greek word Arnia which means "Little Lambs." The other two times Jesus uses the word Probatia which means "Little Sheep". By giving Peter a ministry both to the young or newly saved lambs and to the mature sheep Jesus is restoring Peter to his original position of leadership in spite of his

failure. I John 1:9 This passage also strongly supports the doctrine of the security of the believer.

2. Vs 18 Peter had told Jesus that he was ready to go with Him both to prison and to death. Now Jesus tells him that is exactly what will happen to him. When he is older, men will take and bind him and take him to his death for Jesus. If we can believe tradition, this is exactly what happened. Jesus closes this conversation with, "Follow Me".
- C. Vs 20-23 Peter questions Jesus concerning His will for John.
1. Peter then displays obvious jealousy concerning John because John had gone all the way to the cross with Jesus. If he was to die for Christ, what was Jesus' will for John who had been faithful?
 2. The lesson to be learned here is that we do not need to know God's will for anyone else but ourselves. We must concern ourselves with following and obeying the Lord. Many evidently thought that Jesus' answer meant that John would live until the return of the Lord. It is obvious that John in his usual humility wants to clarify that misconception as he brings his Gospel to a close.
- D. Vs 24,25 John gives his own personal testimony (And in so doing, lays his life on the line) for the reliability of what he has written in his Gospel.
1. We must remember that even though John's Gospel was the last and latest of the four Gospels, there were still many people living at that time who had been eyewitnesses of the events of this Gospel record. They would have known if he were lying.
 2. In John's mind it is obvious that Jesus was and is God, and that there would never be an end to what could be written about what Jesus came to do and did do.

THE STUDY OF THE BOOK OF FIRST JOHN

I. Introduction: 1:1-4

The Book of I John is a book of evidences by which we may know that we have eternal life. In most of his writings, John tells us why he writes. In I John his purpose is found in 5:13. He is writing to believers so that believers may know that they are saved, and they might live by faith. Let's remember as we study this book that it is a book written specifically for Christians and to Christians. Many people do not believe it is possible to know that they are saved. This Epistle says we can.

A. The Person of Christ 1:1,2

1. John repeats the Truth that he states at the beginning of his Gospel. (John 1:1,2) that Christ is the eternal God and that:
 - a. He personally has heard Him
 - b. He personally has seen
 - c. He personally has touched
 - d. The Word of life (Logos) The power by which all things were created and by which they consist. See John 1:3 and Colossians 1:17
2. For the life was manifested (John 1:4 and 1:14) He is the only source of eternal life. (John 14:6)

B. The purpose of his writing 1:3,4

1. Vs 3 That others who read might know Christ and fellowship with Him.
2. Vs 3 That others might know Christ and fellowship with those who also know Christ. II Corinthians 6:14-18
3. As we said before, John's true reason for writing is spelled out in 5:13
4. Vs 4 That others may have the joy that only a Christian can know. John 16:24

II. Fellowship's conditions 1:5-10

A. Conformity to a standard 1:5-7

1. Vs 5 No one meets the standard who still walks in darkness. (Ignorance and sin) Only those walking in the Word and in righteousness can have this fellowship.
2. Vs 6 You can't walk in fellowship with the Lord and still walk willfully in sin.
3. Vs 7 If we have received Christ and are now walking in the light of the Truth, we have fellowship with each other and with God and He has paid for all our sins, past, present and future. Romans 8:1

B. Confession of sin 1:8-10

1. Vs 8 The Christian will not know sinless perfection until he goes home to be

with the Lord. Our sins which we commit after our salvation were paid for on the cross the same as any others. They do, however, break the fellowship with God and with other believers. All Christians still sin because they still have the old nature, which expresses itself through the flesh. None of us can say he has no sin and be telling the truth.

2. Vs 9 Thank God for the provision found in this verse. The picture set forth in this verse is that which is set forth in the incident of Jesus washing the Disciples' feet. When Jesus came to Peter, Peter refused to let his Lord wash his feet. Jesus told him if He did not wash his feet Peter had no part with Him. Peter then wanted Jesus to wash him all over. Jesus explained he had already been washed all over. It was his feet that became daily contaminated by the dusty roads of this world and they needed to be washed daily. The picture is that the Christian needs to have his feet spiritually washed each day through confession of known sin in order to maintain, not our salvation, but our fellowship with the Lord. When Jesus told His disciples that they ought also to wash one another's feet, He was saying that we are responsible to see that our fellow Christians stay on track with the Lord. We need to watch out for each other's welfare. I Thessalonians 5:14-24 Likewise every Christian should confess known and unknown sins to the Lord every day to maintain their fellowship with the Lord.
 - a. The Greek uses the continued tense: He is faithful and just to keep on forgiving our sins, and to keep on cleansing us from all unrighteousness.
 - b. What does confession imply? To confess is to agree with God as to our guilt; to agree with God as to the nature and extent of our guilt; to agree with God that we ought to forsake our sin; and agree with God in attitude toward our sin.
 - c. I John 1:9 is not a loophole for the Christian to sin without consequences, but a remedy for the sin which does so easily beset us. Hebrews 12:1,2
3. Vs 10 The person who says he has not sinned (past tense) makes God a liar and he is not saved. Romans 3:23

III. Fellowship's conduct 2:1-29

A. The character of our conduct: Imitation 2:1-11

1. The principle of imitation 2:1,2

- a. Jesus Christ, the sinless Son of God is our example. He was sinless. II Corinthians 5:21
- b. When we do sin, however, we have an advocate with the Father, this same Jesus Christ the righteous one. (An advocate is one who steps forward on our behalf.)
- c. He is the propitiation (satisfaction of a debt) for our sins and for the sins of the whole world.
 - (1) When Jesus Christ died on the cross He collected the wages of sin for the whole world of mankind, past, present and future.
 - (2) The sin that sends anyone to Hell since the finished redemptive

work of Christ is to reject the payment for our sins. John 3:16 and John 16:7-11

- (3) Finally and irrevocably refusing the redemptive work of Christ is the unpardonable sin.

2. The pattern for imitation 2:3-6

- a. Vs 3 Keeping Christ's commandments (Teachings)
- b. Vs 4 The person who says he is saved and has no desire to obey Christ is a liar.
- c. Vs 5 Those who keep His Word have the love of Christ perfected in them.
- d. Vs 6 Walking as Christ walked (in honesty and purity and selflessness.)

3. The proof of our imitation 2:7-11

- a. Vs 7-11 Love of the brethren John 13:34,35
- b. When Christian brethren cannot get along in the work of the Lord, and cannot get along together in every day life, there is legitimate reason to question their relationship to the Lord.

B. The commandment for our conduct: Separation 2:12-17

1. The address of the commandment 2:12-14

- a. Vs 12 The Greek word translated "little" in this verse is different from that translated "little" in Vs 13. The word "little" in this 12th verse denotes "dear" and refers to all Christians of all ages and maturity. He is saying, I am writing to all of you believers because I want you to know the basis for your salvation. Your sins are forgiven you for His sake, and for no other. I Peter 1:18,19
- b. Vs 13,14 In Vs 13,14 "Little Children" denotes those young in the Lord. He addresses these three categories as he does because he is simply denoting three classifications of Christians:
 - (1) Fathers – Men seasoned in the things of the Lord and strong in the faith.
 - (2) Young men – Christians who are just beginning to mature and become leaders.
 - (3) Little Children – Christians who are new in the Lord and need much teaching

2. The nature of the commandment 2:15-17

- a. Vs 15-17 Love not the world and all that has to do with it. One cannot love the world and love God at the same time.
 - (1) The world (Cosmos – World system) is defined in Vs 16 as the lust of the flesh, the lust of the eye, and the pride of life. These three categories are the only three categories in which a person can be tempted. Eve was tempted in all three categories and failed. Genesis 3:1-6 Christ was tempted in all three and

triumphed. Matthew 4:1-11. See Hebrews 4:15,16

- (2) Vs 17 The world system (also known as Babylonianism) will pass away (be destroyed) Revelation chapter 17 and 18, but the person who places his life on the rock Christ Jesus abides forever. (He is the truly saved one)

C. The creed of our conduct: Affirmation 2:18-29

1. The necessity for a creed 2:18-21

- a. Vs 18,19 We need a creed, a statement of what we believe and hold to be Truth because:

- (1) There are many antichrists abroad, letting us know it is the last time. Matthew 24:5 and I Timothy 4:1
- (2) Christians have an unction (anointing) from the Holy One (Holy Spirit) and they know all things. (I Corinthians 2:14)
- (3) Vs 21 This is why John has written to Christians.

2. The nature of the creed 2:22-29

- a. Vs 22 The nature of the creed would first address the identity of Jesus Christ. The antichrist will deny that Jesus is the Son of God.
- b. Vs 23 The nature of the creed has to deal with the Truth of the Trinity, and the relationship between the Father and the Son because the antichrist will deny both Father and Son.
- c. Vs 24 The nature of the creed would have to address the authority of the Word of God, or the inspiration of the Scriptures since the antichrist will deny that which we have had from the beginning, the witness of God's Word. Divinely revealed Truth is the only basis for faith.
- d. Vs 25 The nature of the creed has to include God's promise of eternal life based on His Grace alone.
- e. Vs 26 The nature of the creed has to include the Truth concerning those who would try to deceive the Christian. II Peter and Jude
- f. Vs 27 The nature of the creed has to include the ministry of the Holy Spirit indwelling the believer to teach him or her all things. John 14:26
- g. Vs 28 The nature of the creed must include the importance of the Christian abiding in Christ (spending time in the Word and in prayer. John 15:1-16
- h. Vs 29 The nature of the creed has to include the imperative of godly living to confirm the new birth.

IV. Fellowship's characteristics 3:1-24

A. In relation to our prospect: Purity 3:1-3

1. The reason for purity 3:1-3a

As blood-bought children of God we have already experienced:

- a. Immediate sanctification – I Corinthians 6:11,19,20

- b. Progressive sanctification – II Peter 3:18 and II Corinthians 3:18
 - c. Sonship – John 1:12,13 and full adoption (by faith) Romans 8:22-30
 - d. The acquisition of the enemies of Christ – John 15:18,19
 - 2. The meaning of purity 3:3b
 - a. Purity is practicing Christ-likeness
 - B. In relation to our position: Righteousness and love 3:4-18
 - 1. Righteousness 3:4-10
 - a. Vs 4 Sin is here defined as the transgression of the Law, meaning the Law of God. The Ten Commandments are an encapsulization of the Law of God. Anything contrary to the nature and person of God, however, is a transgression of the Law. Romans 3:23 and I John 1:8-10
 - b. Vs 5 Whosoever abideth in Him, that is, the person who is really saved and drawing upon Christ for his spiritual nourishment will not practice sin as a general rule. I John has already said that this Epistle is written to Christians (5:13) and that if we say we have no sin we deceive ourselves, and the Truth is not in us. (1:8) This verse is simply saying that we have a new direction of desire now that we are saved, and that we do not practice sin.
 - c. Vs 6 This verse is underscoring the same truth as the previous verse. II Corinthians 5:17
 - d. Vs 7 The person who really knows the Lord and is abiding in Him will practice righteousness. Our present day easy believism produces a product that can go on practicing sin and not be made miserable by it. I John 2:4
 - e. Vs 8 He that, as a rule practices sin with no change of direction is of the devil. Christ came and died on the cross to make null and void the works of Satan. There is no other way to outwardly know that a person has been really saved except by the drastic change that has taken place in the life.
 - f. Vs 9 Whosoever is born of God doth not commit sin. In this verse God is speaking of the new nature. The new nature cannot, and does not commit sin because it is born of God. God equates the new nature with the renewed mind (Romans 12:2 and Romans 7:22,23) The new nature expresses itself through the renewed mind while the old nature expresses its self through the flesh and the senses. The new nature cannot sin, but the old one can. See Romans 7:12-25.
 - g. Vs 10 That which we have said about Vs 9 is the way we can tell the difference between the children of God and of the devil.
 - 2. Love 3:10-18
 - a. Vs 10b We can also see if a person is a child of the devil, or a child of God by their love for the brethren.
 - b. Vs 11 The message we have heard from the beginning: John 13:34,25

- c. Vs 12 Cain is the first of the unrighteous line and is a prototype of the unsaved. Jude Vs 11
- d. Vs 13 See John 15:18,19
- e. Vs 14 Love for the brethren is one of the main evidences of our true salvation. The person who hates his brother shows that he is still unsaved.
- f. Vs 15 If the man who hates his brother is a murderer, (Matthew 5:21,22) than we know that no murderer has eternal life abiding in him. I Timothy 1:9
- g. Vs 16 Christ, as we have already seen, is our example. We are to follow His example. If He laid down His life for the brethren, we ought to be willing to do the same. This demonstrates love, not hate.
- h. Vs 17 We know we are saved if we have compassion on our brethren in need. Greed and selfishness are not marks of the new man.
- i. Vs 18 The trouble with Israel in the Old Testament was that they drew near to God with their lips, but their hearts were far from Him. As James says, faith without works is dead. James 2:26

C. In relation to our prayers: Answers 3:19-24

1. Dependent on confidence 3:19-21

- a. God knows our heart, we don't. If we are not getting our prayers answered, perhaps we ought to ask God to show us the true condition of our heart before Him. The heart, which is right with God, will get its prayers answered. Psalm 66:18 and Isaiah 59:2

2. Dependent on obedience 3:22-24

- a. Getting our prayers answered depends not only on coming to Him in confidence, but also in obeying Him. Disobedience, as we saw in chapter one will break fellowship. Broken fellowship makes it impossible to get our prayers answered. Again, Psalm 66:18 and Isaiah 59:2

V. Fellowship's cautions 4:1-21

A. A caution concerning lying spirits: False Prophets 4:1-6

1. The existence of lying spirits 4:1

- a. Even though this was only the end of the first century AD, there were already many false prophets abroad teaching and preaching against the Truths of God's Word, even as there are today. The reader is admonished to try the spirits (teachings).
- b. How do we try them? We put them up against that which the Bible says. If it is not in complete agreement, cast it out and expose it. Hold fast to that which is good. II Thessalonians 5:21

2. The examination of lying spirits 4:2-6

- a. Vs 2 Any teaching which confesses that God is come in human flesh in the person of Jesus Christ is of God. (Be sure they are talking about the same God and the same Christ whom we worship.)

- b. Vs 3 Any teaching or teachers which denies that Jesus is the fulfillment of all the Old Testament prophecies and promises concerning the Messiah is a false teacher or teaching. Any teacher or teaching which claims that He is the fulfillment and is really Christ is of God.
 - c. Vs 4 The reason we are able to be victorious over these false teachings is because God who is in us is greater than Satan who is in the world.
 - d. Vs 5,6 The world will respond to its own, but God's true people will know the Truth when they hear it.
- B. A caution concerning a loving spirit: False profession 4:7-21
 - 1. The ground of love 4:7-10
 - a. Vs 7,8 The word for love throughout this whole passage is agape, which is God's kind of love; totally selfless and giving. This is the greatest kind of love. The world's kind of love is selfish and self-centered. See the characteristics of God's kind of love in I Corinthians 13:4-8a. Only those who personally know God through Jesus Christ can love with this kind of love. This is another test of true conversion.
 - b. The ultimate example of God's kind of love is seen in God's sending His Son to die for our sins. John 3:16. Herein is God's kind of love, not that we loved Him (we couldn't until we knew the love of God), but that He loved us and sent His Son to be the propitiation (to satisfy the debt) for our sins.
 - 2. The glories of love 4:11-21
 - a. Vs 11-13 While we cannot in the flesh love as He loved, that is to the same extent, yet we can and will love with agape love if we are the recipients of agape love. While no man has seen God at any time, they can see what God is like through the love of a real Christian. We know we are saved because He has given us His Holy Spirit to make it possible for us to love with agape love.
 - b. Vs 14-19 If we are really saved and have confessed Jesus as our Savior and believed on Him, His love will be seen in us.
 - (1) This assurance will give us boldness in the Day of Judgment.
 - (2) We will not fear what may come to us as we live for God because we know that we abide in His perfect love.
 - (3) His original love that rescued us from the power and penalty of sin will foster agape love in us toward Him.
 - c. Vs 20,21 If we can't love our brother whom we can see, and with whom we can fellowship, how can we love God whom we cannot see? Only true fellowship with God through the New Birth can make us know that God is and that He is a rewarder of them that diligently seek Him. Hebrews 11:6

- VI. Fellowship's cause 5:1-21
- A. Faith in Christ proved by our conduct 5:1-5
1. Vs 1 The saved love God the Father and the Son.
 2. Vs 2 The saved want to keep God's commandments and thus love the brethren.
 3. Vs 3-5 The saved truly believe God and overcome the world by faith in Him and His promises. Habakkuk 2:4; Romans 1:17; Galatians 3:11 and Hebrews 10:38
- B. Faith in Christ proved by our credentials 5:6-12
1. The evidence of the credentials 5:6-8
 - a. Vs 7 There are those who claim that this verse is a marginal insertion and leave it out of later translations. I believe it is vital and in keeping with the testimony of Scripture. There are three that bear testimony to the efficacious nature of Christ's atonement in Heaven:
 - (1) The Father – He was present and spoke His great approval of His Son at Jesus' baptism, and on the Mount of transfiguration.
 - (2) The Word (John 1:1-14) This is Christ Himself. He was present to be baptized in Jordan and in His glorified presence on the Mount of transfiguration.
 - (3) The Holy Spirit – He was present at the baptism of Jesus in the form as a dove descending upon Jesus, and He was present in the cloud which came down on the Mount of transfiguration.

These three are one God manifested in three persons, bearing witness to Christ's redeeming work.
 - b. Vs 6,8 The three witnesses on earth are:
 - (1) The Spirit: The Holy Spirit who empowers the Christian to proclaim the risen Christ. Acts 1:8 and Acts chapter 2.
 - (2) The water: Christ came by a water birth and thus fulfilled the prophecy of His virgin birth in the incarnation. Isaiah 7:14 and 9:6 This is more likely a reference to the written Word, however. Ephesians 5:25,26
 - (3) The Blood: For without the shedding of blood there is no remission. His blood sacrifice fulfilled all the blood sacrifices of the Old Covenant and ended the sacrificial system forever. Hebrews 9:1-10:18
 2. The effect of the credentials 5:9-12
 - a. Vs 9-12 The credentials established a witness that the believer has in Himself in the person of the Holy Spirit. Romans 8:16
 - b. This is God's record or witness:
 - (1) He that hath the Son hath life and He that hath not the Son of God hath not life.
- C. Faith in Christ proved by our confidence 5:13-21

1. Vs 13 This verse is John's statement as to the recipients of this Epistle (you that believe on the Son of God – Christians), and why he wrote this Epistle (That ye may know that ye have eternal life.)
2. Vs 14,15 The Christian's confidence in Him:
 - a. If we ask anything according to His will, He hears us. If we know that He hears us, we know that we have an answer to our request.
 - b. The key to claiming this promise is praying according to God's will. If we pray in the known will of God we can pray with confidence.
 - c. Every prayer promise God has given to the believer has a condition with it, even if that condition is just to ask.
3. Vs 16-18 The sin unto death: Vs 16 is obviously speaking of a brother or a believer. There is a sin unto death for the believer. When we speak of the sin unto death we are talking about physical death. The Christian who commits the sin unto death does not lose his salvation, but he loses his physical life.
 - a. Old Testament example – King Saul became a new man, God gave him a new heart and the Spirit of God came upon him. This is a clear picture of one becoming a believer. Because of his disobedience and self-will, God took from him the Kingdom and gave it to David. He died a suicide by falling on his own sword, after he had consulted the witch at Endor for guidance in battle because God would no longer hear his prayers.
 - b. New Testament example – Ananias and Sapphira sold a piece of property and held back a part of the price for themselves, but they told Peter and the Church that they had given the whole thing. They did not just lie to Peter and the Church, but they lied to the Holy Spirit. It cost them their lives.
 - c. Many of us commit these same sins and do not lose our lives, but we could. God wants Christians to live holy lives. Titus 2:11-15
4. Vs 19-21 We are not in ignorance. Christ has come and given us a visible example of what God is like. He shed His blood that we might receive His imputed righteousness. Now He expects us to live in a manner that speaks of royalty. We are sons and daughters of the King of Kings.
 - a. I John closes with the admonition to keep ourselves from idols. An idol can be anything or anyone whom we put ahead of God.

PROOFS THAT WE ARE SAVED

Here are some of the main proofs from the Book of I John that we are born again:

1. 1:3 – Fellowship
2. 2:3 – Obedience
3. 2:9 – Love of the brethren
4. 2:15-17 – Not loving the world
5. 2:19 – We do not depart from the believers
6. 2:29 – If we do righteousness
7. 3:3 – If we purify ourselves
8. 3:9 – If we do not practice sin
9. 3:18,19 – If we love in deed and not just in tongue
10. 3:22 – We get our prayer answered
11. 4:6 – If we listen to and receive sound doctrine
12. 4:7 – If we love with God's kind of love
13. 4:13 – If God has given us of His Spirit
14. 5:4,5 – If we are overcomers
15. 5:10-12 – If we have the Son of God
16. 5:18 – If we keep ourselves from sin

The name John in the Greek means “Jehovah hath been gracious”. This name is certainly fitting for this most beloved of the Disciples of Christ. He certainly is the Apostle of God's Grace and love.

THE BOOK OF SECOND JOHN

Authorship: Eusebius, one of the early Church fathers considered II and III John as part of the antilegomena (books not part of the Canon of Inspired Scripture). He placed it with the disputed books, not the spurious books. Many of the early Church authorities considered II John as part of I John and quoted from it. Some questioned the Johannan authorship because he called himself “elder” instead of Apostle in II John. However, Paul and Peter do the same thing and they are not questioned. If an imposter had written this brief Epistle and had passed it off as having been written by John, surely he would have referred to Himself as an Apostle. The Greek word, which is translated elder, is often used to denote someone who is aged, which was true of John when this Epistle was written. We also should recognize that the style and vocabulary are the same as John’s Gospel. We hold then that this Epistle too was written by the Apostle John.

There has been a great deal of speculation as to who the elect lady was. There are five main explanations:

1. Jerome held that it referred to the whole Body of Christ.
2. Lightfoot, Brooke and Zahn say it was some local church.
3. Wordsworth thinks it is the Church in Babylon, and that we have a hint of the usage in I Peter 5:13.
4. Some hold that it is some influential lady somewhere in his circuit of churches.
5. Law held that the word translated “elect” can be translated “Electa” as a proper name, and thus the Epistle was written to Lady Electa.

Because of the structure of Vs 13, it seems most likely that the Epistle was addressed to a local Church, and that the closing greeting is from another local Church. Her children would simply refer to the members of that particular local church.

Date: There is no indication that there was any period of time between the writing of I John and II John. We would place the date at about 85-90 AD.

Purpose: The purpose of the Epistle seems to be six-fold:

1. To express his appreciation for the loyalty of this Church and its members.
2. To entreat the Church to walk in love and to keep the Lord’s commandments.
3. To warn the Church against the deceivers which were abroad.
4. To inform the Church of his plans to visit soon.
5. To warn the Church against showing hospitality to those who teach false doctrine.
6. To pass on a greeting from a sister Church.

There is no reason to give any other interpretation to this brief Epistle. While it is brief, it is of great importance both because of the warnings given concerning false teachers, and those concerning hosting false teachers. Every Christian would do well to incorporate these instructions into their treatment of those who come to their door with false teachings and literature.

OUTLINE OF THE BOOK OF SECOND JOHN

I.	Introduction	Vs 1-3
A.	Author	Vs 1
B.	Address	Vs 1
C.	Greeting	Vs 2,3
II.	Warning concerning heresy	Vs 4-11
A.	The content of the heresy	Vs 4-6
B.	The cause of the heresy	Vs 7
1.	The coming of deceivers	Vs 7
2.	The creed of deceivers	Vs 7
C.	The consequences of heresy	Vs 8-11
1.	Examination of self	Vs 8
2.	Examination of others	Vs 9-11
a.	Criterion for the examination	Vs 9
b.	Consequences of the examination	Vs 10,11
III.	Conclusion	Vs 12,13

STUDY OF THE BOOK OF SECOND JOHN

- I. Introduction Vs 1-3
 - A. Author Vs 1
 - 1. We have already discussed under the date of the Book of II John that there is some question on the part of critics as to whether this Epistle was really written by the Apostle John. Some question it because he refers to himself as “elder” instead of Apostle. If an imposter had written the book under the name of John he certainly would have used the title, Apostle.
 - 2. We have also seen that both Peter and Paul refer to themselves as elders. I Peter 5:1 and Philemon Vs 9
 - 3. The word elder may also be used, as it is by Paul, to mean aged.
 - 4. Certainly, the vocabulary, style and form of the Epistle agrees perfectly with John’s Gospel.
 - B. Address Vs 1
 - 1. As we have already said in the introductory material, the term “elect lady and her children” has five interpretations.
 - a. Jerome held that it referred to the whole Body of Christ.
 - b. Lightfoot, Brooke and Zahn say it was some local church.
 - c. Wordsworth thinks it is the Church in Babylon, and that we have a hint of the usage in I Peter 5:13.
 - d. Some hold that it is some influential lady somewhere in his circuit of churches.
 - e. Law held that the word translated “elect” can be translated “Electra” as a proper name, and thus the Epistle was addressed to Lady Electra.
 - 2. Because of the structure of Vs 13, it seems most likely that the Epistle was addressed to a local Church, and that the closing greeting is from another local Church. Her children would simply refer to the members of that local Church.
 - C. Greeting Vs 1b-3
 - 1. Obviously John loved this Church. They were dear to his heart. The Pastor or overseer of a church is a poor pastor indeed if he does not carry that church close to his heart.
 - 2. Not only did John love this particular church, but all who have known the Truth (All believers) for the Truth’s sake.
 - a. The reason that all who had known the Truth loved this church was because of their faithfulness to the message of the Truth.
 - 3. There are three things that every Christian who is standing true to the faith needs to continue to show:
 - a. Grace – II Timothy 2:1

- b. Mercy – I Peter 1:3
- c. Peace – John 14:27

- II. Warning concerning heresy Vs 4-11
 - A. The content of the heresy Vs 4-6
 - 1. Vs 4 Walking in the Truth (light) I John 1:7 The heresy which John feared would effect them is the turning from the Truth to error.
 - 2. Vs 5 Christians should love the Brethren. John 13:34,35 John feared that division would come among them and destroy this love.
 - 3. Vs 6 Obedience to the Word of God is essential to walking in Truth and in love. John 14:21 John feared that they would be tempted to turn from obedience to the Word to following false teachings.
 - B. The cause of the heresy Vs 7
 - 1. The coming of deceivers Vs 7
 - a. The identification of false teachers always begins with discovering what the teacher believes about the person and work of Christ.
 - 2. The creed of deceivers Vs 7
 - a. They will always hold Jesus Christ to be less than God and less than the complete fulfillment of all Old Testament prophecies concerning the Messiah.
 - C. The consequences of heresy Vs 8-11
 - 1. Examination of self Vs 8
 - a. The Christian needs to do a certain amount of introspection regularly to be sure his spiritual life is on track as it should be.
 - (1) II Corinthians 13:5 – Be sure of your salvation.
 - (2) I Corinthians 11:28 – Let the Christian examine himself before partaking of communion to make sure there is no unconfessed sin in his life. This is a good practice for the Christian before he undertakes anything for the Lord.
 - (3) Psalm 26:2 – Ask the Lord to examine you and show you if there is anything that would hinder your usefulness.
 - 2. Examination of others Vs 9-11
 - a. Before having to do with any ministry, be sure it is biblical on the doctrine of Christ.
 - b. If it is not, do not invite them into your house.
 - (1) Some think this means the place of worship. Certainly it should be exercised there.
 - (2) Others think it extends to the individual home. Vs 11 confirms that it applies to both.
 - c. If we even give the false teacher our blessing, we are seen by God to be a partaker of his evil deeds.

III. Conclusion

Vs 12,13

- A. Communication with one's converts by letter is good, but so much more can be accomplished face to face where we can read their responses.
- B. Vs 13 The closing greeting, I believe, speaks of a greeting from a sister Church from which this Epistle was written.

THE BOOK OF THIRD JOHN

Authorship: For details concerning authorship, see II John. Since Origin classed III John among the antilegomena, both Clement and Dionysius of Alexandria accepted it in the Canon of inspired Scripture. The internal evidence for the Johannan authorship is the same as that of II John. While John does not name himself as the author, that was his normal procedure. The style and vocabulary are the same as the Gospel of John.

Date: We would put the date of III John in the same time period as II John.

Purpose: While we do not know which Gaius John wrote to in this Epistle, we do know that the Epistle was written to an individual by that name, a rather common name in New Testament times, and that it was written to commend Gaius on his treatment of the Christian brethren. It is also obvious that John writes to help Gaius to know how to identify those who should be received in the Church, and those who should be shunned. He uses Diotrephes as an example of one who should be shunned, and Demetius (possibly the silver smith converted) as an example of one who is of good report.

OUTLINE OF THE BOOK OF THIRD JOHN

I.	Introduction	Vs 1-4
	A. Personal salutation	Vs 1
	B. Personal sentiments	Vs 2-4
II.	The duty of hospitality	Vs 5-8
	A. The reward of hospitality	Vs 5
	B. The report of hospitality	Vs 6
	C. The reasons for hospitality	Vs 7,8
III.	The danger of hautiness	Vs 9-12
	A. Hautiness exemplified	Vs 9
	B. Hautiness condemned	Vs 10
	C. Hautiness contrasted	Vs 11,12
IV.	Conclusion	Vs 13,14

THE STUDY OF THE BOOK OF THIRD JOHN

- I. Introduction Vs 1-4
 - A. Personal salutation Vs 1
 - 1. Again, John refers to himself as the Elder instead of an Apostle. Peter and Paul do the same thing. The term Elder is some times used in the Bible to refer to the aged. By this time John was getting well up in years. I Peter 5:1 and Philemon Vs 9 John never promotes himself. If an imposter were to write a book or letter in the name of John, surely they would have claimed the title Apostle.
 - B. Personal sentiments Vs 2-4
 - 1. John's first personal concern is for the health of Gaius. He does not seem to be expressing this as a formality, but as a sincere concern for a beloved brother in the Faith.
 - a. Although these physical bodies in which we live here on earth are corruptible bodies and mortal bodies, and although they are limited by the Adamic nature, yet we are admonished to take good care of them so as to best serve the Lord. I Corinthians 6:19,20 and Romans 12:1
 - 2. John's second personal concern is for the wonderful testimony of Gaius in regard to walking in the Truth and demonstrating that he has the Truth in him.
 - a. Others, both the saved and unsaved should be able to detect that there is something different about the Christian. People ought to be able to see by our conversation (lifestyle) that the Truth is in us and that we are walking in the Truth.
 - 3. John's third personal concern is that all his children (converts) walk in the Truth (live by the Word, or as James put it, that they are doers of the Word).
- II. The duty of hospitality Vs 5-8
 - A. The reward of hospitality Vs 5
 - 1. The strangers of whom John speaks in these verses are those, not of their congregation, who come through preaching the Truth and edifying the brethren. These, according to Paul (Luke 10:7) are laborers worthy of their hire. These should be shown hospitality by the people to whom they minister.
 - 2. The reward of hospitality in this instance is John's commendation.
 - B. The report of hospitality Vs 6
 - 1. The brethren in this particular church had born witness of Gaius' hospitality.
 - a. One of the most important and most needed ministries in the church is the ministry of the saints to saints. II Corinthians 16:15.
 - b. It is like tending the nursery. Working in the nursery, or showing hospitality to the Saints are ministries that are not in the limelight, but

without them, the main ministry of the Word cannot go forward.

- c. It is like and position of cook in a Christian camp. You can have the greatest evangelist in the world, and you can have wonderful music and activities, but if the food is not good the camp can be a failure.

C. The reasons for hospitality Vs 7,8

1. John says that these preachers and evangelists went out taking nothing from the Gentiles. Gentiles, in context here, refers to unbelievers. We should never depend on unsaved people to care for those who carry the Gospel message, nor should we look for financial support from unsaved people for the work of God. That gives them the mistaken idea that giving to, or helping Christian ministries will gain them favor with God.
2. Vs 8 It is the responsibility of the believer to help those who spread the Gospel, and meet their material and financial needs. We should always “pay for our groceries where we get them”.

III. The danger of hautiness Vs 9-12

A. Hautiness exemplified Vs 9

1. Diotrephes, a member of the Church where possibly Gaius was the Pastor or Bishop, refused to do anything for any of the visiting brethren and cast those out of the Church who did try to help them. He did not even receive John.

B. Hautiness condemned Vs 10

1. John says that he will deal with Diotrephes when he comes.
He then lists his detailed transgressions:
 - a. Prating against those who would help the Church
 - b. He himself would not receive the brethren.
 - c. He cast those out of the Church who tried to help the visiting brethren.
 - d. Obviously from Vs 9s, the reason Diotrephes did what he did was because he wanted the spotlight, and he didn't want anyone showing up his godless ways.

C. Hautiness contrasted Vs 11,12

1. Vs 11 seems to be the theme verse of this brief Epistle. In it John warns them against following the example of Diotrephes, and encourages them to pattern their lives after those who do good.
2. Vs 12 gives us the contrast between Diotrephes and Demetrius, another man in the Church who was an excellent example. John himself lends his commendation to Demetrius' reputation that he is a man who has a good report of all men, and the Truth itself.

IV. Conclusion Vs 13,14

A. John states four things in this conclusion:

1. He had much to say but will not take time now to write it all to them in this letter.
2. Speaking face to face is better. It leaves less chance for misunderstanding. It is clear that John wanted to come and see them soon.

3. Our friends salute thee – Their mutual friends who are where John is when he writes send their greeting.
4. John wanted Gaius to give greetings to each of their mutual friends who were in the Church (not including Diotrephes) by name.