



GOSPEL OF
JOHN
SIGNS TO BELIEVE

JIM DALRYMPLE • 15 SESSIONS

Gospel of John | Session 1 | Introduction

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Purpose:

John 20:30-31 “Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

Organizing Themes:

1. **Believe** [101x]
 - Framing purpose 1:12 & 20:30-31
 - John’s moment of believing without seeing 11:44; 20:8; 20:29
2. **Truth** [55x]
 - John the Baptist witnesses 1:8; 5:33
 - God is Truth 1:14; 3:33
 - Worship in Truth 4:23-24
 - Truth will set you free 8:32
 - Jesus is the Truth 1:9, 14; 14:6
 - The Spirit of Truth 14:17; 15:26; 16:13
 - The Word is Truth 17:17
 - Pilate – “What is Truth?” 18:38
 - John testifies to the truth 19:35; 21:24
3. **Witnesses**
 - John the Baptist 1:7-34; 5:35
 - Woman in Samaria 4:39
 - Miracles/Signs 5:36; 10:25
 - The Father 5:37; 8:18
 - Scriptures 5:39
 - Moses 5:45
 - Holy Spirit 15:26
 - John (The Beloved) 19:35; 21:24
4. **Trials (Testimony & Rendering of a Verdict)**
 - Jesus is on trial
 - Individuals are on trial
 - Jewish leaders are on trial
 - Humanity is on trial

5. Signs

– Water to wine	2
– Nobleman's son	4
– Lame man at Bethesda pool	5
– Feeding 5,000	6
– Walking on Water	6
– Man born blind at pool of Siloam	9
– <u>Lazarus</u>	11
– Resurrection	20
– Great Catch of Fish	21

6. "I am" Statements

– The Bread of Life	6:35
– The Light of the World	8:12
– The Gate	10:7
– The Good Shepherd	10:11
– The Resurrection & The Life	11:25
– The Way, the Truth, and the Life	14:6
– The Vine	15:5

"I am" Phrases

– "I am not the Christ"	1:19
– "I am, do not be afraid."	6:20
– "I am not of this world."	8:23; 17:14, 16
– "...before Abraham was, I am."	8:58
– "...that you may believe I am he..."	13:19
– "I am...they fell backward..."	18:5-6

7. Feasts

– Passover (Temple cleansing)	2
– Unnamed Feast (Passover?)	5
– Passover (I am the Bread)	6
– Tabernacles (Living water / I am the Light)	7-8
– Dedication (Hanukkah)	10
– Passover	13

Outline of John's Gospel

Many scholars use a similar two-part outline. See Köstenberger, Bauckham, Porter, etc.

Signs of Glory (John 1-12)

– Prologue	1:1-18
– First Witnesses, First Week, & First Sign	1:19-2:25
– Four Encounters	3-4
– Four Feasts	5-10

- Seventh Sign

11-12:11

Suffering & Glory (John 13-21)

- The Coming King
- The Suffering Servant
- Farewell Address
- Passion
- Resurrection
- Epilogue

12:12-50

13

14-17

18-19

20

21

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Firsts, part 1 - Things & Witnesses

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First Things in John 1-2

1. First (Creation)
2. First Witnesses
3. First Week
4. First Signs

John's Prologue Themes

1. Creation
 2. Wisdom
 3. Exodus
 4. Family
- Will you follow Jesus?

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Firsts, part 2 - Week & Signs

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The First Witness (John 1:19-34)

John's examination by the authorities (1:19-34)

- Priests, Levites, & Pharisees bring questions about John's identity
 - "I am not the Messiah"
 - Are you Elijah? (2 Kgs 1:8; Mal 4:5; Jn 1:21?)
 - Are you The Prophet? ("One greater than Moses" – Dt 18:15)
 - Voice in the wilderness (Is 40:3)
- John's confession (1:29-34)
 - Behold, "The Lamb of God, who takes away the sin of the world!"

The First Witnesses (John 1:35-51)

The First Disciples (1:35-50)

- Discipleship Paradigm:
 - Come and see
 - Follow me
 - Worship
- What is the significance of Nathaniel's story? It's a story of an Israelite who recognizes the Messiah even when not every expectation is met.
 - Israelite (Jacob) & "no deceit" (see Gen 27:35; Zeph 3:13)
 - Fig tree (Mic 4:4; Zech 3:8-10) – A symbol associated with restoration and with the study of God's word, representing a place where the Torah, the law, was studied.
 - Jacob's ladder (Gen 28:12) & Daniel's vision (Dan 7).

The First Signs (John 2:1-25)

Wedding in Cana (2:1-12)

- First week and the third day (symbolic?)
- Weddings and messianic expectations.
- First sign (seven signs leading up to the resurrection)
- Mary's advice is good advice: "Do whatever he tells you."
- "My hour" (4:21, 23; 5:25, 28; 7:30; 8:20; 12:23, 27; 13:1; 16:2, 4, 25, 32; 17:1)

Passover Temple Cleansing (2:13-25)

- Three popular pilgrimage feasts (100-mile trip from Capernaum):
 - Passover (Mar/Apr)

- Pentecost (May/June),
 - Tabernacles (Sep/Oct).
- Question: Was this a different temple cleansing from the one during Jesus' final week (Mt 21:12; Mk 11:15; Lk 19:45)?
If so, Jesus framed his ministry with this symbolic act.
 1. Kingly Act
 - a. Kings Hezekiah & Josiah both reformed the desolated temple.
 - b. Judas Maccabeus rededicated the temple (Hanukkah / Feast of Dedication).
 - c. Psalm 69:9 = Davidic Psalm
 2. Prophetic Act
 - a. God's disapproval & imminent judgment
 - b. God's restoration of something new with a faithful remnant

Reflection Focus:

- Jesus is just beginning His work and invites you on this journey to come, see, follow, and worship Him as King.

Gospel of John | Session 4 | Four Encounters

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Four Encounters with Jesus (John 3-4)

1. Nicodemus
2. John the Baptist
3. Samaritan Woman
4. Father from Capernaum

These encounters are an opportunity to reflect on our own discipleship – our journey to believing in Jesus.

Nicodemus (John 2:23-3:21)

Question: Was Nicodemus a disciple? (John 2:23-25; 3:1-21; 7:54-52; 19:38-40)

Nicodemus came to Jesus at night

- | | |
|-------|--|
| 3:19 | This is the verdict...people loved darkness instead of light |
| 9:4 | ...night is coming when no one can work. |
| 11:10 | If anyone walks in the night, he stumbles... |
| 13:30 | ...[Judas] went out, and it was night. |
| 19:39 | Nicodemus...had come to Jesus by night... |

Contrast with the Woman at the Well (John 4):

- | | |
|--------------------------|--------------------------|
| Jewish Man | Samaritan Woman |
| Connected in Jerusalem | On the fringe in Samaria |
| Sanhedrin | Abandoned/Divorced |
| Nicodemus came at night | Jesus came at noon |
| Told to be born in water | Offered living water |
| Secretive | Public (Come see) |

Reflect: Will you be a person who comes and explores a relationship with Jesus but never comes into a relationship with him as a disciple? Will I leave my discipleship of Jesus ambiguous? Are you content with staying in darkness, or will you come into the light and become a public disciple of Jesus?

John the Baptist (John 3:22-4:3)

Wedding (Bridegroom/Best Man)

- John knows and accepts his role in preparing hearts and pointing toward Jesus.
- John 3:30 — “He must become greater; I must become less.”

Water was plentiful – this may imply “many waters/springs” and not necessarily deep water – although I do affirm immersion and the normative practice.

Reflect: How do I live out this attitude of John the Baptist – “*He must become greater, I must become less*”?

The Samaritan Woman at the Well (John 4:4-26)

Jesus was tired and thirsty

- “The Word became flesh” (Jn 19:28; Mt. 4:2; 8:24; 21:18).
- This does not fit the “docetic” view of Jesus as merely appearing human.

Jacob’s Well near Sychar

- Sychar was a village around 30 miles north of Jerusalem. Its precise location is disputed. We likely know the location of Jacob’s well (75-100 ft. deep). However, there is not a direct OT reference to the digging of this well. It may fit into the time Jacob spent here, mentioned in Gen 33:18-20.
- Remember how valuable water was in the ancient world—think about how repetitious a water-run would have been for this woman. Keep track of how often you use water in a given day. Jesus is offering life-giving water that satisfies this constant thirst for more water.

Samaritans

- Acknowledged the **Pentateuch (Torah)** but rejected the **Prophets (Nevi’im)** and **Writings (Ketuvim)** [Note: Hebrew Bible = Tanakh].
- Samaritans had built a temple on Mount Gerizim (c. 400 BC)—the site of blessings (Dt 11:29; 27:12). Notice that there is no reference in the Pentateuch isolating the temple location to Jerusalem. Antiochus IV converted the temple into a temple of Zeus and was later destroyed (c. 108 BC) by John Hyrcanus. The Samaritans then desecrated the Jerusalem temple with human bones.

Woman at the well

- The imagery is loaded with OT imagery of finding a husband (Gen 24:11-17; Gen 29:10; Ex 2:16; 1 Sam 9:11).
- As a Samaritan, she is an outsider.
- The norm would have been to go to the well in the cool of the day (and in groups).
- What is her story?
 - **Option #1** -- She has been unfaithful not just to 1 but to 5 husbands, and now is living with a 6th man who is not even her husband. Searching for affection, love, intimacy, pleasure?
 - **Option #2** – She has been abandoned by 5 men. Rejected, divorced, only to be left with a 6th who will not even give her the security of a marital commitment. Can you imagine her insecurities? Her loneliness? Her thirst for affection, to be loved, to be accepted?
 - **Jesus is the 7th man in this woman’s story = “I am he”**—Theme in John!

Discipleship Paradigm

- Left her water jar
- Come and see
- Testimony (“He told me all that I ever did”)

- Harvest

Reflect: Have I been looking for *living water* in the wrong places?

Father from Capernaum (John 4:43-54)

Desperate Father

- This is a hike any parent would take to find healing for his/her child.
 - 18-20 miles
 - 1,382' in elevation (682' below sea level □ 700' above sea level)
- Official—his position/wealth can't save his son.

Go, your son will live (4:53)

- We go forth trusting in a healing we can't yet see.
- He believed (our theme in John)

Reflect: Are you running to Jesus, knowing that he is the only one who can bring life?

Reflect:

- Which of these four encounters becomes a mirror that you see yourself in?
- Which of these do you recognize as being like you in your encounter with Jesus?

Supplemental Material

Rebirth & New Creation

- **Born again**—literally “born from above.”
- **Water & Spirit**
 - Water is a key theme in John (cf. 1:29; 6:53; 7:38-39; 19:34; etc.)
 - Notice that the following context is about Jesus and John baptizing (3:22-26).

Moses lifted up the serpent in the wilderness.

- Allusion to Numbers 21:5-9—The Israelites ended up worshipping this bronze snake on a pole called Nehushtan (sounds like “bronze” and “serpent”)—Hezekiah destroyed it in his reforms (2 Kings 18:4)]. This is interesting in the context of the cleansing of the temple.
- “Lifted up” can mean both “lifted” and “glorified”—in John, the cross brings Jesus glory (8:28; 12:23, 32, 34).

Jeremiah 2:13 — “For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water.”

Living Water (water occurs 21x in John)

Reflection Questions:

- Will we respond to God in faith and trust, knowing who he is?

- Which of the following encounters is a mirror image of what you see yourself in?
 1. Nick
 2. John
 3. The woman at the well
 4. Sick son's Father

Gospel of John | Session 5

Four Feasts, part 1 - Sabbath & Passover

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Four Feasts (John 5-10)

5:1	AD 28 [or 31]	Feast (Passover or Tabernacles)
6:4	AD 29 [or 32]	Passover
7:2	AD 29 [or 32]	Tabernacles/Booths
10:22	AD 29 [or 32]	Dedication (Hanukkah)

Healing of the Lame Man (John 5:1-18)

Jewish Festival (Jn 5:1)

- Passover? – This would make it one-year since the Passover when Jesus cleansed the temple and met with Nicodemus.
- Feast of Tabernacles? – This would make it about 18-months since the Passover meeting with Nicodemus (later in the fall).

Sabbath and the Jewish Identity

- Sabbath law (Ex 31:12-17; Jer 17:21-27) [Gathering manna (Ex 16:22), firewood (Num 15:32), farming (Ex 34), business (Neh 10:31; 13:15; Amos 8:5), carrying a load (Jer 17:19)].
- Oral traditions (the Mishnah lists 39 activities in 24 chapters) were designed to clarify and codify Sabbath law. Explanations of what is meant by work, travel (approx. half-mile), and carrying loads.
- Jesus' healings get back to the heart/meaning of the Sabbath and expose the hearts of the leaders who burden rather than bring rest.

Sabbath as Symbol

- Rest & Prioritization of God
- Rest from Exile
- New Creation Restoration

Pool of Bethesda/Bethsaida ("house of mercy" / "house of healing")

- A pool at the Sheep Gate (mentioned in Nehemiah 3:1, 32; 12:39) located at a north entrance of the temple complex. Some scholars suggest that the pool was used for the washing of sheep before they were taken into the temple for sacrifice (i.e., service entrance). This makes it an interesting place for those who are suffering from various ailments to also gather.

- Five covered colonnades provided shelter and became a gathering place for the blind, lame, and paralyzed.

A Textual Variant—Notice that 5:4 is disputed and often footnoted in our modern translations: “...and they waited for the moving of the waters. From time to time an angel of the Lord would come down and stir up the waters. The first one into the pool after each such disturbance would be cured of whatever disease they had.”

- This variant does not have strong manuscript support but does give us information as to what is inferred in 5:7 when the lame man mentions that he needs help getting into the pool “when the water is stirred.” It likely represents a historically accurate belief about the pool. Tertullian (c. 145-220 AD) was familiar with this belief and the pool of Bethesda.

Jesus asks questions that go deeper

- 1:38 “What are you seeking?”
- 3:10 “Are you the teacher of Israel and yet you don’t understand these things?”
- 5:6 “Do you want to get well?”

Pick up your mat and walk... (Jn 5:8)

- Would have been cruel unless Jesus had the ability to fulfill it.
- A portable straw mat (or similar) used by the poor and homeless.
- The focus of the miracle is on BOTH the man and the moment.

Jesus’ claim to be equal with God (continues into the next section):

- Working on the Sabbath (5:18)
- Giver of life (5:21)
- Receives honor (5:23)
- Judges (5:22-30)

Witnesses to Jesus’ Identity (John 5:19-47)

Connecting the sections:

1. Healing a lame man = picture of resurrection
2. Jesus’ identity on trial

Legal testimony in Jesus’ court case

- Self-testimony (5:31)
- John the Baptist (5:32-35)
- Works/Signs (5:36)
- The Father (5:32; 37-38)
- Scriptures (5:39)
- Moses (5:45-57) [your accuser]

Feeding of the 5,000 (John 6:1-15)

Passover significance

Leftovers

- 12 baskets—each disciple held a leftover basket when the crowd was satisfied.
- A messianic picture of abundance

The reaction

- They wanted to make him King by force (6:15)

Walking on Water (John 6:16-21)

Jesus walking on water = 5th sign

- 4th Watch (3-6 AM) — “a ghost!” Their superstitions of the sea and experiences with the demon-possessed would make this highly plausible.
- He looks like God
 - Hover over (Gen 1:2) / pass by (Ex 33-34)
 - Power over the sea / crossing the sea (Ex 14; Ps 69; Rev 4 & 21-22)
 - “I am” (Ex 3:14)

The Bread of Life (John 6:22-71)

Seven “I am” statements

- | | |
|------------------------------------|-------|
| • Bread of Life | 6:35 |
| • Light of the World | 8:12 |
| • The Gate | 10:7 |
| • The Good Shepherd | 10:11 |
| • The Resurrection and The Life | 11:25 |
| • The Way, the Truth, and the Life | 14:6 |
| • The Vine | 15:5 |

John 6:66–69 — From this time, many of his disciples turned back and no longer followed him. 67 “You do not want to leave too, do you?” Jesus asked the Twelve. 68 Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life. 69 We have come to believe and to know that you are the Holy One of God.”

Reflection Questions:

- What is the “bread” in your life? Is God the life you are seeking, even when He doesn’t provide what you want when you want it?

Gospel of John | Session 6

Four Feasts, part 2 - Tabernacles

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The Living Water (John 7:1-52)

Feast of Tabernacles (This feast will be the context for 7:1-10:21)

- Celebrated harvest and God's provision.
- Commemorated the wilderness wanderings and God's provision.
 - Tents/booths
 - Parade of lights
 - Parade of water

Living Water

- Multiple layers of OT imagery and promise (cf. Jer 2:13; Ez 47:1-10; cf. 1 Cor 10:4).
- Water flows in John's writings from beginning to end (Rev 21-22).

Question: John's emphasis on trial language is leading us to a place to ask: What is our verdict? Do we believe in Jesus or not?

The Trial of The Adulterous Woman (John 7:53-8:11)

Question: Is this story original in John's account?

- Earliest manuscripts do not include it (earliest is in the 5th c.) and when they do include it, they mark it with an asterisk.
- When later manuscripts include this story, they place it in differing locations:
 - After John 7:36, John 21:25, Luke 21:38, or Luke 24:53.
- The language differs from what we typically find in Johannine literature.
- The context surrounding the story appears seamless when this story is removed.

How should we understand and treat this story?

- Option #1: Treat it as unreliable and inauthentic.
- Option #2: Treat it as a reliable and authoritative tradition.
- Option #3: Clarify the nature of the evidence and treat it as an early tradition (but tenuous in its reliability, as do most translations). It does not add or remove anything that is pivotal for our faith.

Question: Who is on trial in this story? [This thematically connects it to John's gospel]

What did Jesus write in the dirt on the ground?

- Some manuscripts add that Jesus wrote the sins of each of them (Bruce, 416).
- Some suggest he was acting as judge and writing down the sentence before rendering it (T.W. Manson in Bruce, 515).
- Conclusion: We don't know.

The Light of the World (John 8:12-59)

I am the Light of the World (8:12)

- In the women's court, where the celebration of lights took place during the feast!
- Not far from the official meeting place of the Sanhedrin
- During the Feast of Tabernacles, the menorah would start here and be paraded around as a symbolic reminder of God's leadership through the wilderness.

Accusations about Patronage

- Abraham is not your Father
- You don't know or follow the Father
- You are still slaves (in your sin)

Before Abraham was, I am (8:59), and they picked up stones to stone him (8:59)

The Division leaves two choices:

- 1) Believe
- 2) Reject

Reflection Questions:

- What is the "Egypt" holding you back today? Will you remain there, or follow God through the wilderness toward the life He has promised?

Gospel of John | Session 7 | Four Feasts

part 3 - Tabernacles & Dedication

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The Healing of the Man Born Blind (John 9:1-41)

Four Feasts (John 5-10)

5:1	AD 28 [or 31]	Feast (Passover or Tabernacles)
6:4	AD 29 [or 32]	Passover
7:2	AD 29 [or 32]	Tabernacles/Booths
10:22	AD 29 [or 32]	Dedication (Hanukkah)

Context:

- The final Sabbath of the Feast of Tabernacles or later? Did this happen as Jesus was going out of the temple (8:59)? Either way, it is a continuation of the theme of light/darkness connected by the phrase, “I am the light of the world” (Jn 8:12 & 9:5).
- Division (σχίσμα) over the identity of Jesus continues (John 7:43, 9:16, 10:19).
- This is the 6th sign!
- Compare this story to the lame man at the pool of Bethesda in John 5.
 - Both had an extended ailment—the lame man had been in that condition for 38-years (Jn 5:5).
 - Both were healed on the Sabbath.
 - Both are interrogated by the Jewish leaders.
 - The response from the blind man here is portrayed more positive and perhaps reflects progression in John’s sign stories (Köstenberger, Moore, *Et al.*).

The Question: “Rabbi, who sinned...?”

- Does sin bring ailments? Yes
- Are all ailments the result of personal sin? No
- Can God’s power be displayed in all ailments/weaknesses? Yes

The Sign:

- Spit & Mud
 - remedial/magical value in some circles during this period.
 - The imagery here seems to echo creation (made out of the dust).
- Pool of Siloam (at the end of Hezekiah’s tunnel)
 - This was the pool from which water was drawn during the Feast of Tabernacles.

- He is sent to the pool called "sent" to wash and to see (various scholars suggest Johannine symbolism and contend that John sees a picture of our discipleship journey in this sign).

The Trial:

- **The Man Born Blind Who Sees:**
 - Notice the progression:
The man (8:11), Prophet (Jn 9:17), Lord = believed/worshiped (Jn 9:38)
- **The Neighbors** (9:8-13):
 - They try to come up with other explanations but fail
 - They ask him where Jesus went (remember, he still couldn't see!)
 - They take him to the Pharisees. Why?
- **The Pharisees** (The 3-stages of legal questioning reveal their own blindness):
 - Questioning the Blind Man (9:13-17)
 - Questioning His Parents (9:18-23; cf. Jn 12:42)
 - Questioning the Blind Man (9:24-34)

The Verdict(s):

- Excommunication/Association
 - Association with Jesus may lead to disassociation with others.
 - Like a good shepherd (Jn 10), Jesus goes and finds him (Jn 9:35).
- Sight/Blindness
 - Like all "signs" in John, this miracle points to a greater truth. Blindness in John is symbolic of walking in darkness (Jn 9:39-41; 12:40; cf. Isaiah 6:10; 1 Jn 2:11).

Good and Bad Shepherds (John 10:1-21)

Seven "I am" statements

- | | |
|-----------------------------------|-------|
| ● Bread of Life | 6:35 |
| ● Light of the World | 8:12 |
| ● The Gate for Sheep | 10:7 |
| ● The Good Shepherd | 10:11 |
| ● The Resurrection & The Life | 11:25 |
| ● The Way, the Truth and the Life | 14:6 |
| ● The Vine | 15:5 |

Background:

- Shepherds (approximately 100x in the Bible)
- Sheep (approximately 400x in the Bible)
- Ancient flocks numbered as many as 10,000-100,000 and it was one of the major industries (Laniak, *Shepherds*).
- OT Shepherds: Abraham, Isaac, Rebekah, Jacob, twelve sons, Moses, David, Amos.

- God as Shepherd in the OT (Ps 70:13; 74:1; 77:20; 78:52; 79:13; 80:1; 95:7; 100:3; Jer 23:3; 31:10; 50:19; Ezek 34:22; Amos 3:12; Mic 2:12-13; etc.).
- Ancient Metaphor (Kings/Rulers)

The Good/Chief Shepherd (Divine & Messianic Imagery):

- Psalm 23:1-6; 79:13; 95:7
- Ezekiel 34:23; 37:24
- Jeremiah 3:15; 23:4
- Amos 3:12
- Micah 2:12; 5:7-8
- Matthew 2:6; 9:36 (cf. 25:32; 26:31; and parallels)
- Luke 2:8-20
- John 10
- Hebrews 13:20
- 1 Peter 2:25
- Revelation 2:27; 7:17; 12:5; 19:15 (“rule” literally = shepherd)

Healthy Shepherds in the Church

- John 21:16
- Acts 20:28
- Ephesians 4:11
- 1 Timothy 3 & 5
- 1 Peter 5:2-4

OT Warnings of Unhealthy Shepherds (cf. John 9)

- Ezekiel 34:1-31
- Jeremiah 10:21; 23:1-6; 50:6
- Zechariah 10-13
- Jude 12
- Jesus’ indictments of the Pharisees & Priestly leaders (Matthew 23)
- Paul’s indictments of the False Teachers in Ephesus (1 Timothy; Acts 20)

My Sheep Know My Voice (This theme continues into 10:22-39)

Feast of Dedication (John 10:22-42)

Background: The Feast of Dedication

- Hanukkah = “Feast of Lights”.

- Eight-day celebration of light near winter equinox (darkest/shortest days). John adds the phrase, “It was winter” (Jn 10:22)—a comment that might have symbolic undertones – it’s dark (cf. Köstenberger).
- Celebrated the rededication of the Temple after the Maccabean revolt against Antiochus Epiphanes IV in 164 BC (1 Macc 4:36-59; 2 Macc 10:1-8). Under this dynasty, the region experienced autonomy until Roman occupation in 63 B.C.

Courtroom (Witnesses & Verdict)

- Are you claiming to be the Messiah?
- You claim to be God! (Jn 10:33; cf. 5:18; 8:58-59).
- The allusion to the law is from Psalm 82:6 – the imagery depicting a heavenly court in which earthly/heavenly leader-judges are called to render justice—but instead they are unjust and wicked (it is an indirect indictment of the leaders whom Jesus is addressing like the allusion to selfish shepherds).
- This is an example of rabbinical legal argument using the imagery of Psalm 82 (if the lesser is true...then how much more the greater).

Supplemental Material

Solomon’s Colonnade

- Eastern side of the Temple
- Nearly 200 yards long
- Built by Herod the Great (not Solomon as the name might infer)
- Köstenberger suggests that this location was in part due to the colder weather common for that time of year.

Notice the use of this space in Acts as well (cf. Acts 3:11; 5:12).

Gospel of John | Session 8 | Final Sign

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Signs of Glory (John 1-12)

– Prologue	1:1-18
– First Witnesses, First Week, & First Sign	1:19-2:25
– Four Encounters	3-4
– Four Feasts	5-10
– Final Sign	11

The Raising of Lazarus (John 11)

Lazarus = “God helps”

- Headline: “A certain man was ill...”
- Bethany (2 Miles east of Jerusalem)

Narrative Sessions:

- **Jesus’ Perfect Timing?** Jesus waited 2 days. Lazarus had been dead for 4 days.
Possible reconstruction: Did Lazarus die the same day Jesus gave the message, “This illness does not end in death”, to messengers who then had a two-day journey home, only to find Lazarus already dead?
- **Risk of Return** = Let’s go die with Jesus!
- **Human Response** = If you had been here... (x3).
- **Jesus’ Response** = Jesus was deeply moved and troubled.
- **John’s Belief** = Later he will believe at the sight of the burial clothes (Jn 20:5-7).
- **Jesus’ Substitution**
Jn 11:16 “Let’s go die with him!”
Jn 11:53 “From that day on, they plotted to take his life.”
Jn 12:10 “The chief priests made plans to kill Lazarus as well...”
- **I am the Resurrection & the Life** (number 5 of 7)

Caiaphas Prophesied?

- High Priest from 18-35 AD (appointment by Rome). Caiaphas was the son-in-law of Annas, who was appointed by Rome as the High Priest AD 7-14. Several of his sons were also appointed High Priests.
- Caiaphas prophesied? (cf. Saul, Balaam, etc.) “It is better for one man to die for the people than that the whole nation perish”. How did John know Caiaphas said this? He had connections in the household of the high priestly family.
- John’s Gospel presents a trial—not only of Jesus, but also of those who opposed Him.

Gospel of John | Session 9

Final Preparations

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Mary of Bethany (John 12:1-11)

Mary of Bethany—she is often found at the feet of Jesus (Lk 10:39; Jn 11:32).

In Discipleship – at his feet, learning

In Distress – at his feet, grieving

In Devotion – at his feet, worshipping

- Alabaster jar of nard (Jn 12:5; Mk 14:5).
Worth 300 denarii—average annual wage. Imported from India (France).
Anointed his body for burial (she had done a similar thing for her brother).
- Timing? See Mark 14:1-4 [is this story a flashback in Mark and Matthew?]

The Triumphal Entry (John 12:12-50)

Passover Pilgrims

- 50,000 people populated Jerusalem—pilgrims caused the city to swell to nearly 1 million (Moore and others suggest 2 million). Josephus stated that 250,000 Passover lambs would have been sacrificed annually (perhaps exaggerated).
- Jewish Pilgrims had a 7-day purification ritual to cleanse themselves from uncleanness. They would also whitewash tombs so pilgrims wouldn't become disqualified and have to walk home without celebrating the feast.

Messianic Imagery

- **Triumphal processions in the ancient world (symbol & propaganda)**
- **Palm branches** were a national symbol from the time of the Maccabean revolt and restorations. The symbol would later appear on coins minted during the Jewish revolts of 66-70 AD (cf. Köstenberger).
- **Mount of Olives** stood 300 ft over the city of Jerusalem and was about ½ mile away from the busy streets in the city. The Mount of Olives was connected to Messianic expectations because of connections to David's narrative and prophetic connections in Zechariah 14:4.
- **Donkey**—imagery connected to a coming King/Judge (Zech 9:9; 2 Sam 19:26; Jdg 10:4).
 - Sign of peace or coronation (both Jewish and Greco-Roman).
 - Unridden colt in Matthew's account—that which had never been used were often devoted to a king or God (Jud 5:10; 1 Kings 1:33; 1 Sam 6:7).
- **Declarations by the crowd**

- Crowd: sing the Psalms of Ascent (113-118)—pilgrims sang these praise songs (Hallel Psalms) on their journey up to Jerusalem for the feast. | “Hosanna” (save us)!
- Pharisees: “Look, the world has gone out to him” (12:19)
- Greeks who come to the disciple: “We wish to see Jesus” (12:20-26)

Time’s up! The hour has come for the son of man to be glorified (12:23)

- First time it is not pointing to a future hour (2:4; 7:6, 8, 30; 8:20; 13:1; 16:32; 17:1).
- The time has arrived for the following:
 1. Life through death—image of a kernel of wheat.
 2. Lifted up (Isaiah 52:13).
 3. Draw all people = all kinds of people (1 Jn 2:2; Jn 10:16).
 4. Prince of this world driven out (Rev 12:8-11; Jn 14:30; 16:11; cf. 1 Jn 3:8).

John 12:42–43 — Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; for they loved the glory that comes from man more than the glory that comes from God. reflection

Reflection Question:

- How will you respond to Jesus? Will you respond like Lazarus or perhaps like Mary?

Gospel of John | Session 10 | Final Meal

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Suffering & Glory (John 12-21)

- | | |
|-------------------------|----|
| – The Coming King | 12 |
| – The Suffering Servant | 13 |

Passover & Washing Feet (John 13)

Passover (& the Feast of Unleavened Bread)

- Passover was an eight-day pilgrimage festival which also included up to a week of preparation. The city would have been crowded!
- The Passover meal was an “experienced” retelling of the Exodus story (later the liturgy of this meal would be formalized in the *Haggadah*).
- John doesn’t retell the story of the actual meal, but leaves those details to the synoptic accounts. He alluded to it in John 6—“I am the bread of life...”

The Upper Room

- Peter & John are sent to procure a prearranged Airbnb for the feast (notice how Jesus often sends them in pairs). They meet a man carrying a jar of water, which is out of place in that context (protective anonymity in Mark?).
- Question: Is this upper room the same one belonging to the family of John Mark? (See Acts 1:13; 12:12).

The Example

- Jesus gets up from the table and takes on the form of a servant (Phil 2:1-11). Does this narrative intentionally mirror Jesus’ incarnation? Notice how Jesus steps down from the head of the table, humbles himself, then resumes his place (Jn 13:12).
- The example of love: “He loved them to the end.” (John 13:1). Service and sacrifice exhibit the love of Jesus.
- Question: “Do you understand what I have done for you?” (Jn 13:12). Later Jesus will say, “By this all people will know that you are my disciples, if you have love for one another” (Jn 13:35).

The Betrayal

- David, too, knew betrayal (OT echoes from Psalm 41:9).
- The intimacy of the evening banquet only deepens the sense of betrayal.
- Seats at the table (Judas, John, & Peter) as the conversation unfolds.
- Question: What motivated Judas?
- Darkness/Night in John is a powerful theme that shrouds this moment in darkness (Jn 13:30).
- Satan is involved in this by “putting this into Judas’ heart” (Jn 13:2, 27). Is this possession, persuasion, or something else? Compare this to the heart of Pharaoh in the Exodus story (see 2 Tim 2:26).

The Son of Man is Glorified

- The betrayal will backfire, and Jesus will be exalted by through the humiliation of the cross. To be “lifted up” has been a consistent theme in John, hinting at both the cross and the exaltation of Jesus. Notice that Jesus’ path to true greatness is through service and sacrifice.

The New Commandment

- What about Lev 19:18? The term for “new” here is that which is renewed or recreated. Jesus incarnates this renewed commandment as an example of God’s original intent (1 Jn 3:16-17).
- Question: How do you recognize an authentic disciple of Jesus? (Jn 13:35).

The Denial (Prediction)

- Peter states that he will follow Jesus to the point of sacrifice, but when the time comes, he distances himself from Jesus three times (Jn 13:37; 18:15-27).

Gospel of John | Session 11 | Final Words

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Suffering & Glory (John 12-21)

- | | |
|-------------------------|-------|
| – The Coming King | 12 |
| – The Suffering Servant | 13 |
| – Farewell Address | 14-17 |

Farewell Discourses in the Bible:

- Jacob (Genesis 49)
- Moses (Deuteronomy 31–33)
- Joshua (Joshua 23–24)
- Samuel (1 Samuel 12)
- David (1 Kings 2:1–9; 1 Chronicles 28–29)
- Jesus (John 14–17)
- Paul (Acts 20:17–38; 2 Timothy 4:6–8)

The Setting:

- The Upper Room & Jerusalem Streets
- Kidron Valley
- Mount of Olives

Key Themes:

- God as Father (50x)
- Jesus' Exclusivity, Suffering, & Glorification
- The Holy Spirit
- The Disciples (troubled & questions)

- Relationship/family
- Peace/Joy
- Love/Obedience
- Unity/Witness

The Role of the Holy Spirit

- | | |
|----------------|------------------------|
| 1. Advocate | 14:16, 26; 15:26; 16:7 |
| 2. Helper | 14:16 |
| 3. Be with you | 14:16 |
| 4. Teach you | 14:26 |
| 5. Remind you | 14:26 |

- | | |
|-------------------------|--------------|
| 6. Testify about me | 15:26 |
| 7. Convict | 16:8 |
| 8. Guide you into truth | 16:13, 14-15 |
| 9. Speak | 16:13 |
| 10. Glorify Jesus | 16:14 |

(16:7 – *It is for your good that I am going away...*)

Vines/Vineyards (15:1-17)

1. OT symbol for Israel seen in temple décor; Maccabean coins, etc. (e.g. Ps 80:8-9).
2. Abiding in the vine and bearing fruit

Overcoming Tribulations (15:18-16:33)

“I have said these things to you, that in me you may have peace. In the world, you will have tribulation. But take heart; I have overcome the world.” Jn 16:33

Jesus’ Prayer (17:1-26)

- What makes Jesus’ prayer list? How should that shape how we pray?
- Jesus’ Extended Prayers (Matthew 6:5-15; Luke 11:5-15; John 17:1-26)
- Outline:
 1. Jesus Prays for Himself (17:1-5)
 2. Jesus Prays for the Eleven Disciples (17:6-19)
 3. Jesus Prays for all Disciples (17:20-26)
- Themes
 1. Father’s Glory (17:1, 4-5)
 2. Relationship with the Father (17:7-8, 10, 24-26)
 3. Salvation of the Disciples (17:2-3, 12)
 4. Unity & Witness of the Disciples (17:11, 21-23)

Reflection Questions:

- What if your mission in life is to follow Jesus, focus on Jesus, and invite others to focus on and follow Him as well?
- Do you live a life on a mission to bring others to Christ?

Gospel of John | Session 12

Final Hours, part 1 - Trials

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Suffering & Glory (John 12-21)

- | | |
|-------------------------|-------|
| – The Coming King | 12 |
| – The Suffering Servant | 13 |
| – Farewell Address | 14-17 |
| – Passion | 18-19 |

John 18:1-11

Q: Who are the people with Judas?

- **A cohort of Roman soldiers** (σπεῖρα) normally numbered around 600 men. Their captain was called a “ruler of a thousand” (χιλίαρχος). These terms indicate a Roman detachment of soldiers.
- **Jewish officers of the Chief Priests | Temple Guard** (cf. Lk 22:52) – this group had a reputation of brutality, corruption, and secrecy.
- **Jewish officials**—Chief Priests (Jn 18:3; Lk 22:52); Pharisees (Jn 18:3); Elders (Lk 22:52); and their Servants (Jn 18:10).

Q: Why did they do this in the secrecy of night?

- They wanted to control the situation and the narrative.
- They feared the crowds and did not want to spark a riot.
- They had an opportunity thanks to Judas.
- Jesus could likely have seen this crowd coming—it was a full moon and they had to go through the valley visible from the Mount of Olives—Jesus could have stirred the disciples and fled...but he didn't.

Notice: Jesus was in complete control (Jn 18:4-9)

- Knowing (vs. 4)
- “I am” – and they fell to the ground (vs. 6)
- Let these men go (vs. 8)
- Healing of the ear (vs 10)
- Shall I not drink the cup (vs. 11)

Q: Why did the soldiers draw back and fall to the ground in John 18:6?

- Shock that Jesus would step forward and self-identify with authority before Judas' prearranged signal?
- A natural human response when face to face with the “I am”? (cf. Isaiah 6)

Peter's attempt to save Jesus

- Peter swings his sword and cuts off Malchus' right ear. Q: Why did Peter only cut off his ear? My guess is that he was aiming to cut off Malchus' head and Malchus dodged the swing just in time (well, almost). Peter is commanded to put away the sword. This is not how disciples fight their battles (cf. Eph 6:12).
- Mismatch! 600 to 12 (and they only have two swords! See Lk 22:49).
- However! Jesus could have commanded twelve legions of angels (Lk 22:53).
 - Legions = 5,000-6,000 soldiers | 12 Legions = 72,000 angels.
 - Mismatch! = 72,000 to 600 (see 2 Kings 6:17)

Q: Why doesn't John record Jesus' prayer in the Garden of Gethsemane?

- John often assumes you've read the other gospels ("intertextuality"). Notice he alludes to drinking the cup in 18:11.

John 18:12-40

Jewish Phases of Jesus' Trial

- Jewish Phase #1 - Annas
- Jewish Phase #2 – Caiaphas
- Jewish Phase #3 – Sanhedrin (in Synoptics)

Roman Phases of Jesus' Trial

- Roman Phase #1 - Pilate
- Roman Phase #2 – Herod Antipas (Luke 23:6-12)
- Roman Phase #3 – Pilate

Accusations against Jesus (combining all four gospel accounts)

- Jewish Trial Accusations:
 - Claims to be the Messiah
 - Threats against the Temple
 - Blasphemy - claims to be the Son of Man (Daniel 7)
- Roman Trial Accusations:
 - Claims to be Messiah, "a King" – clarifying the term for Pilate
 - Misleading our nation (Lk 23:2-5)
 - Forbids paying taxes to Caesar (Lk 23:2-5)
 - He stirs up crowds, inciting rebellion everywhere (Lk 23:2-5)

I find no basis of a charge...this man is innocent

- This trend will continue into our next two sections. Scholars count 7-10 different statements/actions by Pilate indicating Jesus' innocence.
- The trial of Jesus exposes the guilt of humanity (in all phases of the trial).

We have no right to execute anyone (Jn 18:31)

- Josephus confirms that the Romans had revoked the ability for Jewish leadership to hand out capital punishment (*Jewish War* 2.8.1).
- But hadn't they already attempted to stone Jesus on multiple occasions (Jn 8:59). That would have been more of a mob or religious punishment than a Roman trial. So why not stone him now? Was it to invalidate Jesus' claim to be the Messiah and to not be culpable for his death because of their fear of the crowds?

My Kingdom is not of this world (Jn 18:36)

- But didn't Jesus say that his Kingdom was both heavenly & earthly?
- Luke 17:20–21 *The kingdom of God is not coming in ways that can be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you.*
- He is not a "king" in the sense that Pilate can understand.

What is truth? (Jn 18:38)

- The irony is that truth is never truly sought in the entire legal proceeding, but Truth is right in front of him. There is a higher judge that will hold injustice into account.

Supplemental Material

The Setting (18:1)

- **Kidron Valley, Mount of Olives, & Gethsemane** (likely means "olive press")
- **Echoes of David & Betrayal**
 - **Absalom** (David's son) 2 Samuel 15:23-30 — *The whole countryside wept aloud as all the people passed by. The king also crossed the Kidron Valley, and all the people moved on toward the wilderness...30 But David continued up the Mount of Olives, weeping as he went...*
 - **Ahithophel** (David's advisor who conspired against him with Absalom) 2 Samuel 17:23 — *When Ahithophel saw that his advice had not been followed...he put his house in order and then hanged himself.*

The Overnight Interrogation of Jesus

- The Jewish officials knew that the trial would need to take place before the Sabbath and before the festival officially began (or it would cause a delay of over a week).
- Roman officials like Pilate typically held court in the early morning until mid-morning.

Annas & Caiaphas

- Annas was appointed by Rome as the High Priest AD 7-15 and later removed by Pilate's predecessor (Valerius Gratus). However, he still held influence through his sons & son-in-law Joseph Caiaphas.
- Caiaphas was appointed as High Priest by Rome AD 18-37.
- John 18:14 alludes to Caiaphas' unintended prophecy earlier in John 11:49-52.

Was this an unlawful trial?

- The Mishnah (formalized around AD 200) prohibited capital cases from taking place at night, on private property, and on festival days. But this may or may not have been in place during Jesus' time. (R.T. France). This functioned more like an interrogation or pretrial rather than a formal trial.

Pilate (Roman Governor of Judaea – AD 26-37)

- Pilate's primary residence would have been in Caesarea Maritima. He would have come to Jerusalem for the festival.
- Jesus is bound and transferred to Pilate's Praetorium from the Sanhedrin meeting place (Caiaphas' house or possibly from their meeting hall in the temple (called the Hall of Gazit or "Hall of Hewn Stone").
- Pilate is likely taking up residence in the Fortress of Antonia or in a former palace of Herod the Great. The Jewish delegation follows to make their case before Pilate. Their desire for "ceremonial cleanliness" is ironic considering their unjust treatment of Jesus.

Pilate was under political pressure due to previous incidents recorded in Josephus and Philo.

Pilate's provocations & political pressures (from Josephus, Philo, and NT sources):

- c. AD 26-27** Pilate commissioned Roman Standards to be placed in Jerusalem during the cover of night. Emissaries were sent to Caesarea to plead with Pilate. This sparked a week of protests. Pilate had soldiers surround and threaten the crowd with death, but they laid down and stuck out their necks in protest. (Josephus)
- c. AD 26-28** An uprising because he built an aqueduct using Temple treasury funds. Pilate responded to the protests by sending undercover soldiers into the crowd to suppress the demonstrations. (Josephus)
- Unknown** An incident involving Galileans whose blood Pilate had mingled with sacrifices (Luke 13:1).
- c. AD 26-28** Incident of the golden shields dedicated to Tiberius hung in Herod's Palace located in Jerusalem. Again, protests erupted. This time, Pilate refused to back down and the Jewish leaders appealed to Tiberius Caesar who ordered the reversal of policy. (Philo)
- c. AD 36** A massacre of Samaritans at Mount Gerizim. (Josephus)

Possible Political Connections with Sejanus:

- Sejanus was possibly Pilate's benefactor who may have appointed him to office in AD 26.
- Sejanus was known for his anti-Semitic policies which influenced both Tiberius and possibly Pilate.
- Sejanus was executed on October 18th, AD 31 for conspiring to usurp the throne of Tiberius—causing a reversal of the anti-Semitic policies and a systematic removal of political associates.

If Jesus' trial took place on April 3, 33 AD, then it is possible that Pilate under significant pressure to not appear to be associated with his former benefactor.

Peter's parallel trial and denial of Jesus

- The episodes in John flip back and forth between Jesus and Peter.
- The "beloved disciple" was known to the priestly family and gets them access into the courtyard of the High Priest (Jn 18:15).
- Remember the "charcoal fire" in this scene (Jn 18:18; 21:9).
- In Luke, Jesus turns and looks straight at Peter (Luke 20:61)
- In the synoptics, Peter goes out and weeps bitterly.
- Peter and John will appear here again...and Peter will get a "retrial" (Acts 4:1-14).

Gospel of John | Session 13

Final Hours, part 2 - Crucifixion

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Suffering & Glory (John 12-21)

- | | |
|-------------------------|-------|
| – The Coming King | 12 |
| – The Suffering Servant | 13 |
| – Farewell Address | 14-17 |
| – Passion | 18-19 |

John 19:1-16 (The Flogging & Judgment of Jesus)

Flogging & Mockery (19:1-3)

- The flagellum was a leather whip with pieces of lead or bone attached (EDNT).
- Roman law did not have the limit of thirty-nine stripes (cf. Deut 25:2f.; 22:18; Acts 5:40; 22:19; 2 Cor 11:24).
- A game of “Mock King” by an entire “battalion” of soldiers (Mt 27:27; Mk 15:16).
- William Lane states, “The delinquent was stripped, bound to a post or a pillar, or sometimes simply thrown to ground, and was beaten by a number of guards until his flesh hung in bleeding shreds...men condemned to flagellation frequently collapsed and died from the flogging. Josephus records that some were flogged until entrails or bones were visible (*War* II. xxi. 5; VI. v. 3). (TNICNT)

Pilate’s Verdict (19:4-16)

- I find no guilt in him! (18:38; 19:4, 6)
- Behold your King! (19:14)
- What I have written, I have written (19:22)

Custom to release a prisoner chosen by the crowd

- There is no record of this custom in extrabiblical accounts, however, this is not atypical to similar actions of political leaders who gave proclaimed favors to appease a crowd. Remember Passover is a “freedom” festival and Pilate appears to have been prepared to release Barabbas who was likely a “freedom fighter”.
- Bar-Abbas (His name means “son of the father”)
 - Insurrectionist (rebel/terrorist/freedom fighter/patriot)—Josephus frequently uses the term for those engaged in revolutionary warfare.
 - Well-known or “notorious” from the Roman perspective.
 - Sentenced for the very crime Jesus is going to be punished for even though Pilate perceived Jesus to be innocent.

- This is a picture of substitutionary atonement.

The Final Rejection of the Messiah (19:15)

- We have no king but Caesar

Conflict of Kingdoms

- 'Repent' = change allegiance

John 19:16-30 (The Crucifixion of Jesus)

Roman Crosses – keep in mind that the idea of uniformity of anything crafted in the first-century world is an anachronism from our post-industrial assembly-line world. So too, we should not assume that the methods of crucifixion were uniform.

I	<i>simplex</i>
X	<i>decussata</i>
T	<i>commissa</i>
t	<i>immissa</i>

<i>patibulum</i>	horizontal beam
<i>stipes</i>	vertical beam
<i>titulus</i>	sign with the charge

Inscription: “Jesus of Nazareth, the King of the Jews”

- Aramaic Local dialect
- Latin Official language of Rome
- Greek Trade language of the Empire

The *Via Dolorosa* – Jesus would have likely carried a crossbeam to the site of the crucifixion. This entire parade scene was a common Roman public spectacle (Plutarch, *Moralia* 554)—it stood in clear juxtaposition to a Roman triumphal parade. This route may have been a half-mile if Pilate was stationed in the western palace. However, the traditional path, called the *Via Dolorosa*, starts at the Antonia fortress on the eastern side near the temple and wanders through the entire city.

“The place of the skull” | Golgotha Aramaic for skull | **Calvary** = Latin for skull

- The Church of the Holy Sepulcher was built around 326 AD by Constantine to commemorate this event.
- Another proposed site is a skull-like rock formation near Gordon’s tomb.

Approximate Timing of the Crucifixion

- 6AM Sentencing (Jn 19:14 – sixth hour) Q: Roman Time? Approximation?
- 9AM Crucifixion (Mk 15:25 – third hour)
- 12PM Darkness (Mk 15:33 – sixth hour)

- 3PM Death (Mk 15:34 – ninth hour)

Common causes of death

- Loss of blood, asphyxiation, exposure, scavengers.
- The average lived about 72 hours—the longest recorded was 9 days.
- Q: Did Jesus experience a pulmonary rupture?
- Q: What was the reason for breaking the leg bones of the other two (not Jesus)?
Breaking the leg bones of the other two would have expedited their deaths by asphyxiation so that they would not remain on the crosses at the start of the Sabbath and week-long festival. The fact that Jesus' legs were not broken is compared by John to the requirements of Passover sacrificial lamb (Ex 12:46).
- Q: What was the reason for piercing Jesus' side? (Zech 12:10)

Actions of Bystanders (19:23-27)

- Soldiers cast lots for Jesus' garments (19:23-24). This would have been a common practice to see the belongings of a defeated enemy as bounty to be procured. It also depicts Psalm 22:18.
- Women are gathered. As the eldest son, Jesus entrusts his mother to "the Beloved" disciple as a final act of his earthly life. Remember that Jesus has redefined the boundaries of family around belief.

The seven sayings of the cross

1. "Father, forgive them for they do not know what they are doing" (Lk 23:34)
2. "I tell you the truth, today you will be with me in paradise" (Lk 23:43)
3. "Dear woman, here is your son." "Here is your mother."
19:26–27) (Jn)
4. "My God, My God, why have you forsaken me?" (Mt 27:46; Mk 15:34)
5. "I am thirsty" (Jn 19:28)
6. "It is finished" (Jn 19:30)
7. "Father, into your hands I commit my spirit" (Lk 23:46)

Gospel of John | Session 14 | Final Victory

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Suffering & Glory (John 12-21)

– The Coming King	12
– The Suffering Servant	13
– Farewell Address	14-17
– Passion	18-19
– Resurrection	20
– Epilogue	21

Jesus as the Passover Lamb (Jn 1:29 “Behold the Lamb of God...”)

- The festival
- The blood on the doorway
- The unbroken bones
- The hyssop branch

John 19:31-42 (The Burial of Jesus)

The Garden Tomb

- Joseph of Arimathea, a secret disciple, makes a public request (Jn 19:38). Nicodemus, another secret disciple, joined him, but they had to hurry.
- They had to hurry to secure permission, prepare the body, and bury the body all after 3PM and before sundown (9PM).
- Joseph owned a newly quarried tomb in a private garden near the place of execution (Jn 19:41). First-century tombs like this were had slabs or niches for various family members who had recently passed and *loculi* hewn into the walls for ossuary boxes. The tomb is then sealed with a stone that would have been rolled into place.
- Church of the Holy Sepulcher | Gordon’s Tomb
- The Shroud of Turin?

John 20

Believing in the Resurrection (see 1 Corinthians 15)

1. Mary Magdalene – Grief

2. Peter – Guilt
3. John – Belief
4. Disciples – Fear
5. Thomas – Doubt

John 20:27–31 — *Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” 28 Thomas answered him, “My Lord and my God!” 29 Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.” 30 Now Jesus did many other signs in the presence of the disciples, which are not written in this book; 31 but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*

Evidence for the Historical Bodily Resurrection of Jesus

1. Eyewitness Testimony (cf. Luke 1:1-4; Acts 1:3; 1 Cor 15:3-8).

- Evidence that ancient Roman biographies depended upon reliable eyewitness accounts (in contrast to modern liberal theories).
- Knowledge of localized topography, botany, sociology, naming conventions, etc.
- Accurate portrayal of local political & religious groups.
- Evidence that ancient disciples of rabbis and philosophers often utilized memorization & notes.
- Undesigned coincidences in the eyewitness testimony (Lydia McGrew, *Hidden in Plain View*)
- There is no earlier tradition of a non-resurrected Jesus and to argue that this developed later is an argument from silence and presupposition. The earliest confessions are already “developed” in their theology (e.g. 1 Cor 15:3-7; Phil 2:5-11; Col 1:15-20). As Bauckham observes, “The earliest Christology was already the highest Christology” (*Jesus and the God of Israel*, 196).

2. Embarrassing Details

- Peter’s botched confession & denial
- Doubt and confusion in the disciples (Mk 16:1-8; Mt 28:17)
- Demonic confessions (1:24; 3:11; 5:7)
- Judas’ betrayal (Mk 3:19; 14:10-11)
- Jesus’ family – “He is out of his mind!” (Mk 3:21)
- Women as first witnesses (Mk 16:1; Mt 28:1; Lk 23:55; Jn 20:1)—why make up the story of women as first eyewitnesses? Some scholars consider this among the strongest evidence for the authenticity of the story (Habermas, *Evidences*, 607).

3. The dramatic transformation & risk of the first disciples

- Peter (Acts 4)
- Saul (Acts 9)
- James the brother Jesus (Mk 3:20-21; 6:1-6; Jn 7:1-5; Gal 1:19; 2:9-12; 1 Cor 15:3-7; Acts 12:17; 15:9; 21:18).
- Cornelius (Acts 10)
- Worship on the “first day of the week” rather than on Sabbath (Acts 20:7; 1 Cor 16:2).

4. Historical criterion of “Dual Similarity & Dual Dissimilarity” (cf. NT Wright)

- The gospel testimony is similar to both early Judaism & later Christianity.
- The gospel testimony is dissimilar to both early Judaism & later Christianity.
 - “Nobody was expecting this kind of thing!” NT Wright
 - “The Explosion of a New Worldview—After the death of Jesus the entire Christian community suddenly adopted a set of beliefs that were brand-new and until that point had been unthinkable. The first Christians had a resurrection-centered view of reality. They believed that the future resurrection had already begun in Jesus. They believed that Jesus had a transformed body that could walk through walls yet eat food. This was not simply a resuscitated body like the Jews envisioned, nor a solely spiritual existence like the Greeks imagined...the Christian view of resurrection, absolutely unprecedented in history, sprang up full-blown immediately after the death of Jesus. There was no process or development.” Timothy Keller, *Reason for God*,

5. Minimal historical facts accepted by most modern historians (even skeptics):

- a. The tomb was empty—for one reason or another (Habermas, *Evidences*, 631; cf. Justin Martyr, *Dialogue*, 108)].
- b. Jesus healed or at least was believed to be a healer (ancient sources and rabbinical opponents attest to this — his opponents attributing the source of his power to sorcery—it is never questioned in ancient sources).
- c. Jesus died on a cross.

6. Other questions to consider:

- If the early church merely invented the story, why didn't they add details about the physicality of Jesus' resurrection? It is mentioned somewhat matter of fact.
- Why leave the linen burial cloths if the body was stolen? Or why make up that detail? A detail that convinced John of the resurrection (Jn 20:5-8).

- Why wasn't someone able produce the body of Jesus? There is "no early evidence that anyone, either Christian or non-Christian, ever alleged that Jesus' tomb still contained his remains (Pannenberg in Habermas, *Evidences*, 628).
- What about the theory that the disciples stole the body? (Mt 28:11-15)
 - Why did they leave the grave clothes?
 - Why don't we find any stories, even among opponents, of disciples recanting their story even under persecution?

Reflection Questions:

- John has given us evidence of the risen King. Will you choose to believe? To listen to His wisdom? To hear the hard truth?

Gospel of John | Session 15

Final Encounters

Jim Dalrymple | Ozark Christian College | NextLevel

Suffering & Glory (John 12-21)

- | | |
|-------------------------|-------|
| – The Coming King | 12 |
| – The Suffering Servant | 13 |
| – Farewell Address | 14-17 |
| – Passion | 18-19 |
| – Resurrection | 20 |
| – Epilogue | 21 |

John 21

Epilogue & New Beginnings

- Sea of Galilee (Mt 4:18-22)
- Disciples get into "the" boat (implication of the definite article?)
- Failure to catch fish (Lk 5:1-11)
- Early in the morning (Jn 20:1 & 21:4)
- Miraculous catch (cf. Lk 5:1-11)
- John is the first to believe
- Peter gets out of the boat (lit. "throws himself")
- Charcoal fire (Jn 18:18)
- Three questions
- Simon, son of John (cf. Jn 1:42) [bar-Jonah in Mt 16:17]
- Reframed vision of Peter's discipleship (vs. 18-19)
- Follow me

Significance of the 7 named disciples?

- Perhaps just a historical detail.
- The disciples mentioned here are from this region.
- Symbolic 7s in John (count lists in Revelation)

Significance of the 153 Fish?

- Perhaps it is merely a historical detail that only an eyewitness (who happens to be a fisherman) would remember. Hilarious note: “Remarkably, the disciples never catch a fish in any of the Gospels without Jesus’ help” (Köstenberger).
- Some examples of those who view it as symbolic:

- Species of fish in the world (or Sea of Galilee) [Jerome]
- Keywords of 20:30-31 in John’s gospel [Bauckham]
 - Believe = 98
 - Christ = 19
 - Life = 36 } = 153

Reinstating Peter’s Relationship

- Any significance to the change of terms for love? ἀγαπάω (*agapaō*) / φιλέω (*phileō*)
- Köstenberger and others have made a case that these are to be seen simply as interchangeable synonyms, similar to how other terms function in this section (shepherd/tend, sheep/lambs, know).

Reinstating Peter’s Role

1. Feed my sheep
2. Follow me
3. Pick up your cross—“stretch out your hands” = common reference to crucifixion

Lord, what about him? (21:21-23)

- What is that to you? You must follow me.
- Discipleship principle here for our tendencies to compare?

John wants you to believe. To give everything to the Truth that Jesus is the source of hope and the source of Truth. “I am the Way, the Truth, and the Life.”

Supplemental Material

Traditions about John

- Dating of John’s gospel, letters, and Revelation = c. 85-95 AD.
- Tradition suggests that John died around 100 AD (around 90 years old).

- Peter had died nearly 32 years earlier.

Reflection Questions:

- Will you turn and deny Jesus like Peter? If so, will you turn back in repentance and allow God to restore you?

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