

John 1 Introduction

Review week one

1. Purpose: to build faith in Christ (20:31)
2. Significant differences between other three gospels
3. Major point is theological and not Christological (detailing Christ's life)

John 1

1. Word (Logos) – What is the Greek word and what are some definitions?
  - a. Principle, reason, thought, concept; story, narrative, history
  - b. Word became flesh – became human and was a part of human affairs
  - c. Dwelt among us – tabernacled, referring back to when God was in the Tabernacle
2. What are some key takeaways from chapter 1
  - a. Jesus' role in creation – major definition of God is creator
  - b. John the Baptist as a credible witness (followers, people come from long distances, pharisees send investigators: Elijah, prophet, etc.)
  - c. Disciples, in particular Andrew & Simon Peter, recognized at an early stage the significance of the person of Jesus.

John 2

1. Jesus says that it is not His time of His hour (v4)
  - a. Correct any misunderstandings that He would take orders from anyone but the Father (ref. 5:30, 8:29)
  - b. The entire verse indicates the time in which He will be shown as Messiah will be dictated by the Father
2. The water into wine in the stone jars used for ceremonial washing (vv6-8) - Contrast between the purifying water to follow the Jewish law and the wine, which is used for celebration
3. The Temple in Jerusalem
  - a. Market atmosphere within the outer court of the Temple - In the other Gospels, this event takes place chronologically near the end of His life; John has brought it forward to show the significance (cleanse Judaism), which the disciples only recognized later (v17)
  - b. The Temple had been under construction for 46 years and would not be finished for another 36 years – some indication of why they were so incredulous

John 3

1. Nicodemus
  - a. A Pharisee and a member of the ruling Sanhedrin; we see him two other times: during a meeting of the Sanhedrin, he objects to the direction they were going citing the need for justice (7:50-52) and after Jesus' death (19:39-40): **indications he becomes a believer**
  - b. Came at night to avoid public attention (not on official business)—relates back to vv2:23-25
  - c. Born again – literally “from above” (spiritual aspect)
    - i. Necessity of new birth challenged Nicodemus's right to judge Jesus on a human level
    - ii. Refers to a spiritual regeneration
  - d. Verse 7 – Jesus makes it clear that being born again is not optional, but required
2. John 3:16 – the Gospel in a nutshell; three truths: universal character of God's love, its sacrificial nature and eternal purpose
  - a. World refers to a place that needs God's saving grace
  - b. Jesus came to save and not condemn, because the world was already under condemnation
  - c. Verse 18 – reference to belief, or faith, reinforces purpose of Gospel: encourage faith in Christ
3. John the Baptist
  - a. Last section was about **Jesus superiority and becoming greater**

The confusion for Nicodemus is that the word wind meant both wind (air movement) and spirit (force beyond spiritual matter). It becomes clear later that Jesus was in fact referring to the Holy Spirit, not just a spirit. However, at that point, Jesus had moved so far beyond Nicodemus that I am sure he did not

grasp that concept (and we would not have either). We see throughout John that Jesus was playing on a much higher level. We'll see it again this Sunday.

Personally, I like the analogy between the Holy Spirit and the wind because although we don't see it, we see its affects. If you've witnessed a hurricane or a tornado, you've seen the affects of winds. Also, I don't know if you've been following the Air France crash, but the wind likely ripped that plane apart. The wind can be powerful...just like the Holy Spirit.

#### John 4

1. Verses 1-3 – the Pharisees start to grow concerned about Jesus' popularity
2. Verse 4 – had to pass through Samaria (shortest route from Judea to Galilee); three provinces of Palestine:
  - a. Judea – from the tribe of Judah, Simeon, Dan & Benjamin (Southern)
    - i. Includes Jerusalem and Bethlehem – most pure form of Judaism (Judah)
    - ii. Most of those who returned from Babylonian exile were from Judea – became known as Jews
  - b. Samaria – Assyrians destroyed Samaria and Gentiles intermarried with the remaining Isrealites
    - i. By time of Ezra, returning Isrealites refuse the help of the Samaritans in rebuilding the Temple
    - ii. Restricted in knowledge to the Pentateuch (first 5 books of our Bible)
    - iii. Had an alternative temple on Mt. Gerizim
  - c. Galilee – Assyrians carried away the Isrealite population and replaced with pagans (2 Kings 15:29; 17:24)
    - i. Predominant mixture of Gentile races made Judaism almost insignificant – also meant lesser influence from teachings of the Pharisees
    - ii. Includes Cana, Nazareth, Capernaum, Sermon on the Mount , Transfiguration
    - iii. All of His disciples from Galilee
3. Verse 6 – Jesus was tired and hungry: shows His humanity
4. Dialogue with Samaritan woman (similar to Nicodemus; Jesus on another level)
  - a. Story of John Cook meeting Eric Clapton at a party (juxtaposition of religious leader with someone who has had several affairs and children from those affairs as well as many romantic relationships; one is not keenly aware of the other's position as a star, finds out who Eric Clapton is after-the-fact)
  - b. Two prejudices:
    - i. Samaritan and Jew
    - ii. Woman and man – Jewish teaching considered conversation between a rabbi and a woman to be a distraction from studying the Torah and thus prohibited it (while we may laugh at these silly rules, we probably have a few of them ourselves)
  - c. Living water – two meanings
    - i. Spring water
    - ii. Spiritual water – Torah known as living water
    - iii. Connection between water and spirit from the dialogue with Nicodemus; other similarities: misunderstand the spiritual dimension
  - d. Verse 12 – Jesus inferior to Jacob – we see later she changes her view
  - e. Verse 18 – Jewish law limited the number of husbands to 3 and did not allow common-law
  - f. Verses 19-20 – do you think this is a major concern of hers or a distraction?
    - i. Admits Jesus is more than just a Jew
    - ii. A temple had been built on Mt. Gerizim to rival the one in Jerusalem
    - iii. Jesus turns the argument from location to the object of worship
  - g. Verse 23 – worship in Spirit & truth (no concern for racial or gender differences)
  - h. Verse 24 – takes it a step further and says that to worship Him, you must share His nature (genuine worship) - contrary to the Jews understanding which said that you must simply worship, not take on the object of worship's nature
  - i. Verse 26 – He reveals to her that He is God and then the disciples show up
5. Disciples return
  - a. Verses 36-38 - reaping & sowing
    - i. We see here the idea of a harvest of spiritual souls to heavenly kingdom – like any analogy, it only goes so far (we don't eat the people)

- ii. Some sow and other reap, but both rejoice: story from Vietnam & the Baurains
  - iii. Here we see the harvest in action: Jesus sowed a seed in the woman, she planted it and Jesus and the disciples harvested
6. Second miracle
- a. Most signs or miracles happened in Judea
  - b. The first two miracles happened in Galilee as did the multiplication of fish & loaves
  - c. In the beginning, the official sees Jesus as a healer but when he recognizes Jesus' power, he believes as does his whole household

Application: talk about times in which you have seen people come to Christ when others have sowed, or vice-versa

Critical words to define:

- Messianic Feast – banquet in heaven
- Divine – relating to or proceeding directly from God
- Deity – being God
- Grace – kindness of master (God) to slave (man); affords joy, pleasure, delight, loveliness, etc.; unmerited kindness or favor
- Truth – consistency of statements and correspondence with facts of reality
- Messiah – the anointed one, often used in OT for high priest or king
- Christ – the one who is anointed (Messiah)
- Glory – weight or worth of something (worthiness of God and His character)
- Shekinah Glory – indwelling presence of God
- Christological – study of the nature of Jesus Christ
- Synoptic Gospels – first three gospels: similar in nature and content