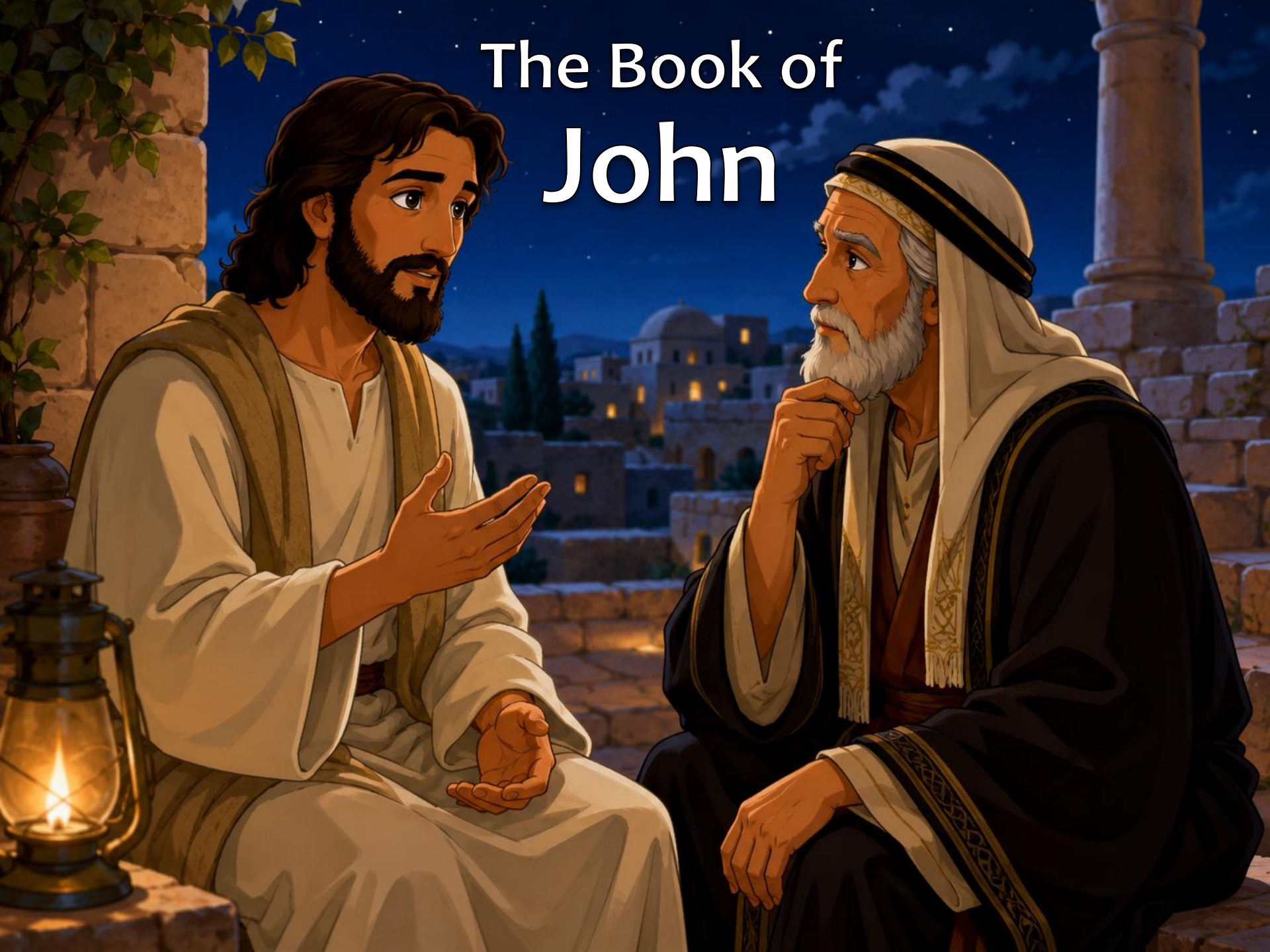
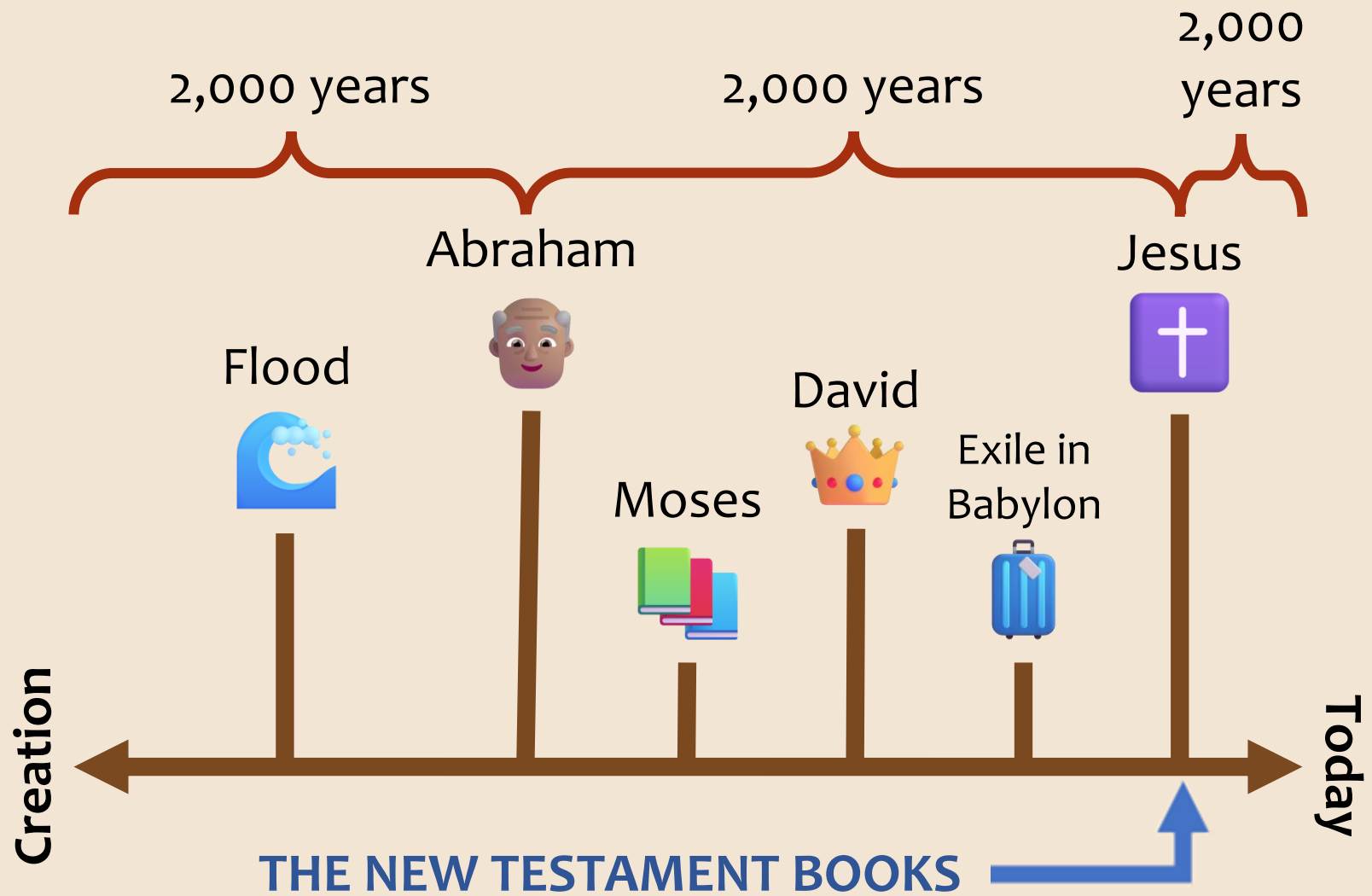


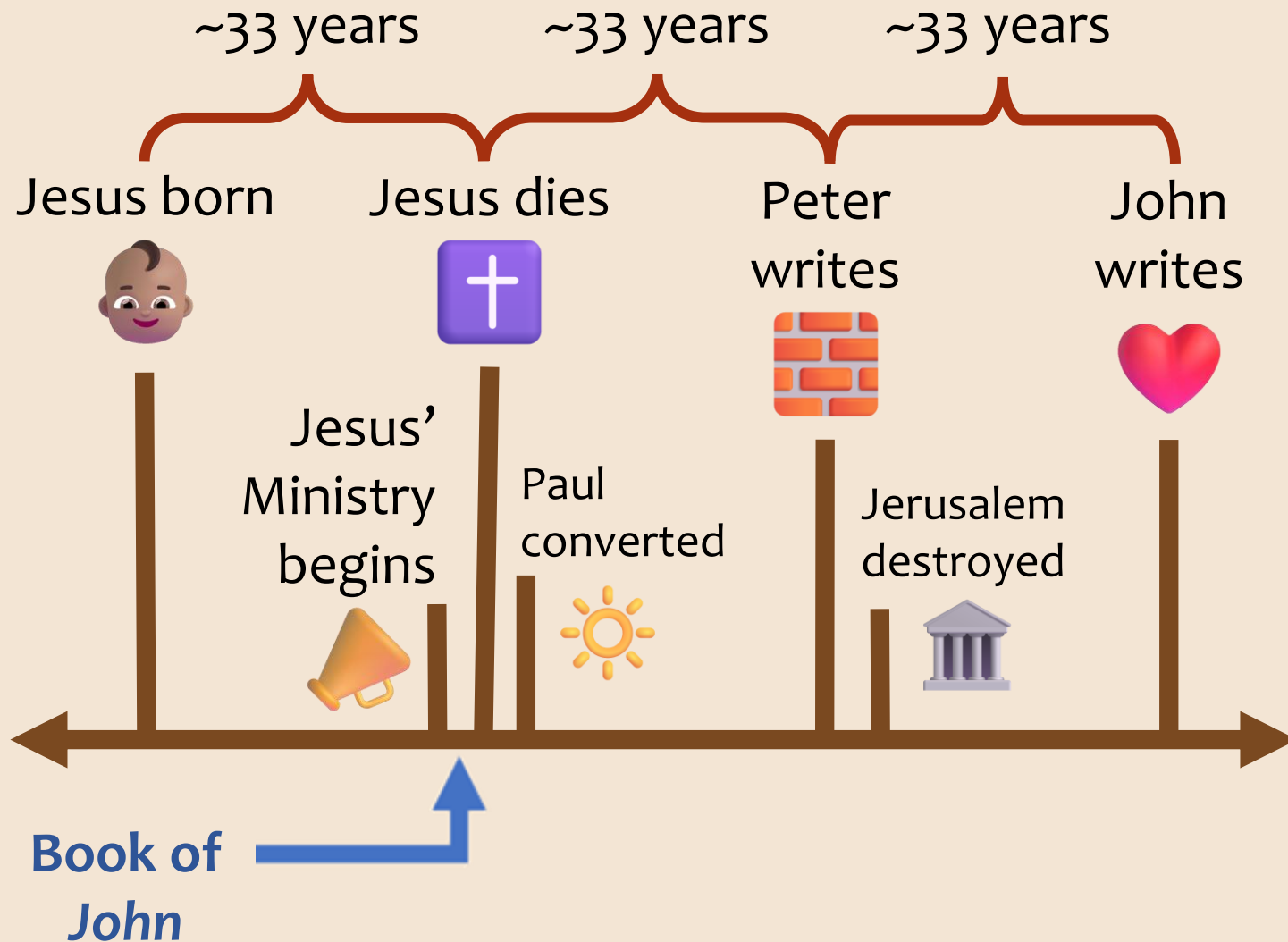
The Book of John



Bible timeline



Bible timeline (New Testament events)



Summary

John

- **John 20:30-31**, “... 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.” (ESV)
- John told us why he wrote the book!



Why John is special

- It's deep, but it's relatable
 - **First verse:** “In the beginning was the Word, and the Word was with God, and the Word was God.”
 - But there are many intimate stories
 - Nicodemus (3)
 - Woman at the well (4)
 - Man born blind (9)
 - “Jesus wept” (11:35)



Main characters

-  **Jesus**
 - Always existed
-  **John, the baptizer**
 - Jesus' cousin; prepares the way
 - (Not the same as John the apostle)
-  **“The disciple whom Jesus loved”**
 - The author of this book (**John 21:20-24**)
 - Almost certainly is John, the apostle
 - John the apostle is *never named in the whole book*
-  **Nicodemus**
 - Goes from doubting to a critical believer

Outline of *John*

- **1:1–18: Introduction – Jesus always was** Eternity
- **1:19–2:12: Ministry begins** One week
 - John the Baptist
 - Wedding at Cana (first miracle)
- **Chapters 2-11: Ministry, signs** 2-3 years
 - Uniquely includes many trips to Jerusalem/Judea
- **Chapter 12: Passover week in Jerusalem** One week
- **Chapters 13-19: Crucifixion night** One day
 - “I am the way”; “I am the vine”; long prayer
- **Chapters 20-21: Resurrection** ~40 days

Theology and doctrine

- “I AM”

- Seven times in the book, Jesus says, “I am the...”
 - Bread of life, light of the world, door, good shepherd, resurrection and the life, way and truth and life, true vine
- More on the nose, in **John 8:58**, Jesus says, “*Truly, truly, I say to you, before Abraham was, I am.*” (ESV)
 - Sounds odd, right – why not say “I was”?
 - Even still, he is claiming to have existed for eternity
- Jesus is, in a not subtle way, saying that He is God
 - **Exodus 3:14**, “*And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*” (KJV)

Recap of *John*

- **Summary**

- **John 20:30-31**, “...that you may believe...”

- **Why it is special**

- It’s deep, but it’s relatable

- **Main characters**

- Jesus
- John, the baptizer
- Disciple whom Jesus loved (probably John)
- Nicodemus

- **Outline**

- **1:1–18**: Introduction – Jesus always was
- **1:19–2:12**: Ministry begins
- **Chapters 2-11**: Ministry, signs
- **Chapter 12**: Passover week
- **Chapters 13-19**: Crucifixion night
- **Chapters 20-21**: Resurrection

- **Theology and doctrine**

- “I am”
 - John 8:58
 - Seven other “I am” statements

The Woman at the Well

John 4:1-42



Summary

The Woman at the Well
John 4:1-42

- Jesus talks to a woman who doubts, then believes, then converts a bunch of people



Why this story is special

- 
- A woman in a blue dress and white headscarf is standing and speaking to a group of people in a village setting. She has her hands raised in a gesture of emphasis. The group consists of men and women of various ages, some sitting and some standing, all looking towards her with interest. The background shows a village with stone buildings and a palm tree under a clear blue sky.
- This is the longest back-and-forth conversation we know of with Jesus and someone else
 - And it's with a Samaritan (v. 9)!

Main characters

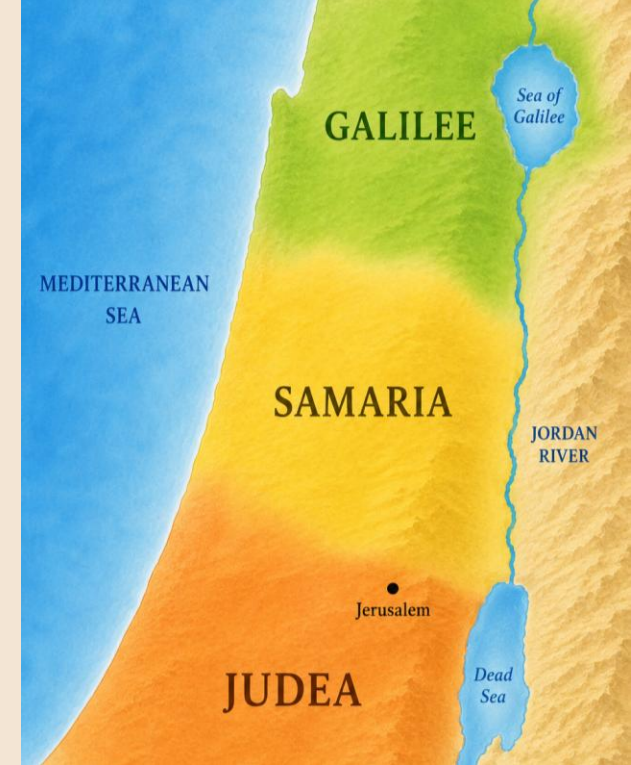
-  **Jesus**
 - Has eternal life
-  **Woman of Samaria**
 - Wants some actual water
-  **The disciples**
 - Shocked to see Jesus talking to a woman (v. 27)

Outline of *John 4:1-42*

1. **Vs. 1-6:** Setting: Samaria
2. **Vs. 7-15:** Jesus and a woman talk about water
 - She went to a well
 - Jesus is water for eternal life
3. **Vs. 16-30:** The woman believes
 - Jesus knows her true past
 - He explains worship will be everywhere
 - Disciples are shocked at the scene
4. **Vs. 31-38:** Jesus teaches the disciples about food
5. **Vs. 39-42:** Many believe because of the woman

In case you missed it

- Samaritans
 - People from *Samaria* (the region)
 - Samaria was a *city*, too – it was the capital of Israel (northern tribes)
 - “for the Jews have no dealings with the Samaritans” (**v.9 KJV**) – Why?
 - **2 Kings 17:22-24** – Assyrian empire took native Israelites away and brought in heathen migrants, resulting in a blend of idol-worshiping Jews and Gentiles
- Jesus “had to pass through Samaria” (**v. 4, NASB**)
 - Literally? Probably not. (**Luke 9:51-53**)
 - Seems more providential of a “need”



Theology and doctrine

- Living water (**John 4:10-15**)
 - “Living” (*zao*) indeed means “living,” but the phrase is an *expression* meaning “running water”
 - So, the woman likely didn’t find it that odd
 - But Jesus meant something else, “water” leading to eternal life (**v. 14**)
 - Compare **John 7:37-39**, that the Spirit would flow from believers and **Ephesians 5:26**, washing with the word
- The theme *runs* through the Bible
 - “River of life” in Eden and Ezekiel and Revelation
 - Water from the rock (**Exodus 17, 1 Corinthians 10:4**)
 - **Isaiah 12:3, 55:1; Jeremiah 17:13**
 - “Born again” by the water and the Spirit (**John 3**)

Recap of John 4:1-42

- **Summary**

- Jesus talks to a woman who doubts, then believes, then converts a bunch of people

- **Why it is special**

- This is the longest back-and-forth conversation with Jesus

- **Main characters**

- Jesus
- Samaritan woman
- Disciples

- **In case you missed it**

- Samaritans were a Jew and Gentile mixed group (2 Kings 17:22-24)

- **Outline**

1. **Vs. 1-6:** Setting: Samaria
2. **Vs. 7-15:** Jesus and a woman talk about water
3. **Vs. 16-30:** The woman believes
4. **Vs. 31-38:** Jesus teaches the disciples about food
5. **Vs. 39-42:** Many believe because of the woman

- **Theology and doctrine**

- Living water (**vs. 10-15**) is
 - Literally “running water”
 - The Spirit (**John 7:37-39**)
 - Salvation (**Isaiah 12:3**)
 - The word (**Ephesians 5:26**)

Poem: John 17

Jesus' prayer

- Perhaps a schoolteacher will say it is not a “poem”
 - But it is very poetic in its cadence and rhythms
- The old HCSB formats it poem-like:
 - 16 *They are not of the world,
as I am not of the world.*
 - 17 *Sanctify them by the truth;
Your word is truth.*
 - 18 *As You sent Me into the world,
I also have sent them into the world.*
 - 19 *I sanctify Myself for them,
so they also may be sanctified by the truth.*