

JOHN

*Jesus is the Christ,
the Son of God
(John 20:31)*

Stonebriar Community Church
Marathon Fellowship
Stephen S. Kim

Holy, Holy, Holy

Reginald Heber

Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy! merciful and mighty!
God in Three Persons, blessed Trinity!

Holy, Holy, Holy

Reginald Heber

Holy, holy, holy! all the saints adore Thee,
Casting down their golden crowns around the
glassy sea;
Cherubim and seraphim falling down before Thee,
Which wert and art and evermore shalt be.

Holy, Holy, Holy

Reginald Heber

Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not
see,

Only Thou art holy; there is none beside Thee,
Perfect in pow'r, in love, and purity.

Holy, Holy, Holy

Reginald Heber

Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy name, in earth,
and sky, and sea;
Holy, holy, holy! merciful and mighty,
God in three persons, blessèd Trinity!

JOHN

Jesus is the Christ, the Son of God (20:31)

➤ A Thematic Outline:

- I. The Introduction of the Son of God (1:1-51)
- II. The Revelation of the Son of God to the World (2:1–12:50)
 - *Jesus' Public Ministry*
- III. The Revelation of the Son of God for the Disciples (13:1–17:26)
 - *Jesus' Private Ministry*
- IV. The Passion & Proof of the Son of God for the World (18:1–20:31)
- V. The Epilogue Concerning the Son of God (21:1-25)

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*Jesus is the Christ, the Son of God
(20:31)*

➤ *A Literary Outline:*

- i. The Prologue (1:1-18)
- II. The Book of Signs (1:19–12:50)
- III. The Book of Glory (13:1–20:31)
- iv. The Epilogue (21:1-25)

The 7 Sign-Miracles of Jesus in John's Gospel

- 1. Turning of water into wine (2:1-11)**
- 2. Healing the official's son (4:46-54)**
- 3. Healing the lame man at Bethesda (5:1-18)**
- 4. Feeding the five thousand (6:1-14)**
- 5. Walking on the Sea of Galilee (6:15-32)**
- 6. Healing the man born blind (9:1-7)**
- 7. Raising Lazarus from the dead (11:1-45)**

The Seven “I Am” Statements of Jesus in John’s Gospel

- 1. The Bread of Life (6:35)**
- 2. The Light of the World (8:12)**
- 3. The Gate/Door for the Sheep (10:7)**
- 4. The Good Shepherd (10:11, 14)**
- 5. The Resurrection & the Life (11:25)**
- 6. The Way, the Truth, the Life (14:6)**
- 7. The True Vine (15:1)**

The “Cana Cycle”

(John 2–4)

- *Literary theme: These three chapters begins & ends with Jesus’ miracles performed in Cana of Galilee.*
- *Theological theme: Jesus is the Divine Messiah who grants life to those who believe in His Word.*

Jesus' Miracle of Turning Water into Wine in John 2:1-11

- **3 Symbolisms:**
 - 1. Wedding**
 - 2. Wine**
 - 3. Water**

Jesus' Temple Cleansing in John 2:12-22

- Theological Points:

1. To demonstrate that the Messiah will purify the temple at His Advent (Mal. 3:1-3).
2. To demonstrate that His Kingdom will include the Gentiles (Zech. 14:16-21; Isa. 56:6-8).

Comparisons Between Nicodemus & the Samaritan Woman

Nicodemus

- Man (Gender)
- Jew (Nationality)
- Married (Status)
- Pharisee (Morality)

The Samaritan Woman

- Woman
- Samaritan
- Divorced
- Immoral

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The 7 Sign-Miracles of Jesus in John's Gospel

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The “Festival Cycle”

(John 5–12)

- *Literary theme: The sign-miracles and their attendant narratives & discourses in these chapters are set in the context of Jewish festivals.*
- *Theological theme: Jesus is the Life-Giver who fulfills the hopes & joys of the Jewish festivals.*
 - *Sub-theme: There is increasing opposition by the Jewish leadership to the One who grants life.*

Israel's Annual Feasts (Lev. 23)

<u>Feast</u>	<u>Date</u>	<u>Season</u>
1. Passover	Nisan 14 (Mar/Apr)	Spring
2. Unleavened Bread	Nisan 15-21	Spring
3. Firstfruits	Nisan 16	Spring
4. Weeks (Pentecost)	50 days after Firstfruits	Spring
5. Trumpets	Tishri 1 (Sept/Oct)	Fall
6. Day of Atonement	Tishri 10	Fall
7. Tabernacles	Tishri 15-21	Fall

The Sabbath

- **The Sabbath: A time of physical & spiritual refreshment (Exod. 20:8-11; 23:12; Deut. 5:12-19)**
- **The Sabbath: A sign of the Mosaic Covenant (Exod. 31:12-18)**
- **By the 1st cent., the Sabbath had been perverted and had become a burden for the people (i.e., the Law).**

