

Aaron Kuehmichel - John's Gospel

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Well, good morning everybody, and good morning to all of you online. It is good to be here.

Well, this service is a result of a lot of study and still ongoing, and I'm just extracting some of the things that I've learned and trying to hopefully share them with you, and unfortunately, it's not going to cover much about the memorial at all. I don't even touch the last part of the Lord Jesus Life ministry during that last week. We'll leave that for our memorial studies, but we want to take a look at an overview of the Gospel of John.

So let's get started. Now, the experts are uncertain as to exactly when the Book of John was written. Many of them think it was in the late first century, between AD 85 and AD 100, and a minority of scholars argue for an earlier date, some even as early as AD 60. Now, if you're familiar, that means that's at approximately the same time as many of the other books of the New Testament written.

And they argue for this date because there isn't an explicit reference to the destruction of Jerusalem in AD 70. So the argument is because it was not. Because it wasn't written before A.D. no. Let me say it again, because it doesn't suggest the gospels written includes.

All right, let me back this up. What I'm trying to say is they support the idea that it was written before 8070 because John did not include the events of the destruction in his gospel because it was so traumatic. It would have been included if it was. But the traditional view is that John wrote from Ephesus in Asia Minor, which is our modern day Turkey, and early church sources, including Irenaeus of Lyon, running around AD180.

So within 200 years of this time frame, they place the apostle John at the Ephesus at an advanced age after returning from exile from the island of Patmos. So that has two impacts. One, it informs us that the Gospel of John was the last Gospel written, and secondly, if we read Revelation 1:9, it says, I, John, your brother and fellow participant in the tribulation and kingdom and perseverance in Jesus was on the island called Patmos because of the word of God and the testimony of Jesus, and it goes on.

So Revelation 1:9 tells us that John was still on the island of Patmos when he recorded the revelation.

So John recorded Revelation while in exile, and he wrote the Gospel of John later, after traveling from the isle of Patmos to Turkey. So the Book of Revelation closes out our Protestant Bible while the Gospel of John closes out all the revelation of Christ Jesus and the Book of Revelation tells us what will happen, and the Gospel of John tells us about the one who makes it happen.

And this is what John tells us directly. John 20:31 quoting these have been 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. That's John 20, verse 31. Now, many scholars believe that John was written in response to specific challenges facing the late 1st century Christians. Some of those challenges were pressure from the Jewish synagogues and their communities, Gnostic teachings that denied Jesus humanity and the need to preserve eyewitness testimony of the first generation of believers because they were starting to die out.

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Now, the gospel explicitly claims to rest on the testimony of the beloved Gospel. In that phrase, the beloved gospel, sorry, the beloved disciple traditionally identifies the apostle John, the son of Zebedee, and some scholars suggest the Johanan community of school may have had a hand in the final composition. So some say John wrote the book, others say, well, not so fast. Others might have had a hand in writing the book as well.

Now, you have heard the term synoptic in reference to the Gospels, and it refers to Matthew, Mark and Luke because they follow a similar structure and they share a lot of the same material. John writes very differently, with a very different purpose and a distinct purpose. He omits the birth narratives of the Lord Jesus, he omits the Sermon on the Mount, and he omits most of the parables. However, he develops long discourses, extended dialogues, and he has seven carefully chosen signs that progressively reveal who the Lord Jesus is. Now, a synoptic comes from the Greek word which means synopsis, and it literally means seeing together or to be seen with the same eye.

And applied to the Gospels, it designates Matthew, Mark and Luke as a distinct group that can be seen together, laid side by side in parallel columns and compared, because they share a broadly common structure with much overlapping material and often nearly identical wording. So if you've ever seen a harmony, you'll see Matthew, Mark, Luke, John, and you'll see the chapters and you'll. Or the events, and then you'll see Matthew says it here, Mark says it there, Luke says it there, and John doesn't, and then all of a sudden John will say something. Matthew, Mark and Luke don't say anything.

So when you lay the three in together, you can see the similarities and at the same time the dissimilarities.

So Matthew, Mark and Luke share a common narrative sequence. They talk about the ministry in Galilee, they talk about the journey to Jerusalem, they talk about the Passion, and they have large blocks of common material, including many of the same parables, many of the same miracles, and many of the same sayings, sometimes in language so close it is virtually word for word in the Greek. Now, approximately 90% of the book of Mark's Gospel appears in Matthew. So there's a lot of debate as to who wrote which book first.

Was Matthew written first, or was Mark written first? But 90% of mark is in the book of Matthew, and about 50% of the book of Mark is in the book of Luke. You may have noted that Mark, being a shorter book, does not have the teachings of Jesus that both Matthew and Luke share. Mark says Jesus did this, did this, did this. Matthew and Luke say he also, when he did that, he also said these additional things that Luke records.

Matthew records, but Mark does not. So that's the synoptic Matthew, Mark and Luke. But how does John differ? And why isn't John included in that grouping?

John cannot be laid along the synoptics in the same way, hence it is not called synoptic, and again, as I mentioned, if you look at the harmonies, you will notice there's a very specific pattern. John, written much later than the other Gospels, backfills information that Matthew, Mark and Luke do not share. So when you look at the columns, Matthew, Mark, Luke will say something. It'll be blank on John.

Blank, blank, blank. All of a sudden, John will say something. There's nothing in Matthew, Mark or Luke about it.

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So John shares very little of the synoptic structure from the other three and very little of the wording, and the synoptics concentrate Jesus ministry in Galilee with a single climactic journey to Jerusalem, and John records multiple visits to Jerusalem. So if you just read Matthew, Mark and Luke, you could draw the conclusion that the Lord Jesus never went to Jerusalem until the last week of his life, and John says, well, not so fast.

He was there multiple times. The synoptics are full of short parables and aphorisms. Now, an aphorism is a pithy observation containing the general truth, such as, if it ain't broke, don't fix it.

And John has none of those. John has none of the classic parables, and instead he features theological discourses. So you have from John 13 through John 17, you have the upper room conversation. It's not recorded in any of the Gospels. The synoptics record the institution of the Lord's Supper.

John replaces it with the foot washing. That's the only place we hear about it, and only about 8% of John's content has any parallel in the synoptics. 8%. The shared content centers around the last passover of the Lord Jesus life.

So if you're reading through the book of John From John 13:13 onward, it talks about Jesus traveled down to, well, up, up to Jerusalem because he's going vertical, he's going, you know, topographically, but he's coming from the north Galilee south down to Jerusalem.

And that's covered in the book of John, and much of that is not covered in the book of Matthew, Mark, or Luke.

So it is not known if John read and knew the Synoptic Gospels and he deliberately supplemented them or corrected them, or if he wrote independently of them. But I can't help but looking at the harmonies, figure out that John had the harmonies in hand and then he supplemented what was missing.

So what I'd like to do is talk a little bit about some of the invalid assumptions that we can draw from the book of John.

No, that's some of the invalid assumptions we can draw when we don't include the book of John in the consideration with the other three Gospels. But before I do that, I want to share my screen and I want to show you a timeline and I want to show you a chart.

Okay. I want to watch the screen so I can see it better myself.

Okay. So what I have here are the feasts of Israel, and if you look on the far left, you see the three great feasts, and if you look across the top, you'll see number one, the feast of Passover, number two, Pentecost, and then the third one is the feast of Tabernacles.

Well, those three feasts are the three required feasts that Israel had. Was required to attend. The men were supposed to attend those particular celebrations, and if I scroll down a little bit, you may not be able to see it very well. But right here it says, here's the time frame of the year.

So Passover is in the March, April time frame. Pentecost being 50 days later would be in the Meijun timeframe, and then six months later, we'd be into the feast of Tabernacles, and we understand that the main thing that happens in the feast of Tabernacles is the day of atonement on the 10th, and then five days later, right here, you can see on the 10th is the Day of Atonement.

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Five days later, they have this feast and celebration, the feast of Tabernacles. So John talks about these. Matthew, Mark, and Luke. Don't and then if we go over one more, there's the feast of dedication. John talks about the feast of dedication.

Matthew, Mark, and Luke don't. The feast of dedication is Hanukkah, which is in December, typically the December time frame. Now, there's one other one.

Oh, so let me back up. The feast of dedication was added later. It's not included in the first three, his main ones, or even in the other sacrifices the Israelites were supposed to participate in, and the other one that was added later is the feast of Purim, which was added because of Esther saving the nation of Israel. Okay, so what that means then is that John talks about going to the feast.

Sometimes he'll say feast of Passover, sometimes he'll say feast, sometimes he'll say dedication, sometimes he will say to feast the tabernacles. So that's what. When you hear and read those phrases, this is what you. This is why, where it's coming from. All right, so now let me show you another screen.

Get rid of a bar here.

All right, this one, I took what I knew and tried to place it into a timeline. So the timeline starts with just before October 20th, 29 A.D, and it ends after A.D. 33. Now, you might recognize those two dates.

A.D. 33 is the crucifixion of the Lord Jesus.

October 29th of 29 A.D. is the baptism of the Lord Jesus. So starting from the baptism of Lord Jesus, we have a year end of the year, because this was in the fall of October. So that's the start of the next year of year 30, year 31, year 32, which is a quarter of a year here. So we have one and a quarter, two and a quarter. The third year, three and a quarter, ending right here with a quarter of the year coming back to his crucifixion in April.

So we have a three and a half year timeline, and then the last beauty of the truth, brother David Rice has a. An article talking about the 1260 days starting from October 20th, 29 A.D. ending on April 1st. The Gregorian date, the Julian date is 4-3-33. But whether you buy, whether you accept the April 1st or April 3rd, it's still the nice and 14th.

It's just counted a little differently in the calendar systems. Okay, so what John tells us about is the baptism, and then John tells us about the cleansing of the temple. Now, this is the first record of John of Jesus going to Jerusalem, and he does the cleansing of the temple, and John is the only one also who talks about this cleansing.

Matthew, Mark and Luke Talk about the cleansing at the end of the Lord Jesus ministry the last week. But John is the only one that tells us about this particular cleansing, beginning of his ministry.

Oh, I got a zoom window on the way here. Okay, so then there's another account right here. I'll just click up here. All right. Where he has a triumphal entry into Jerusalem.

And that's. I back up. I guess I'll have to watch my screen more than yours.

Because I had the wrong line here. Okay, so then we're told about this baptism and then the first journey of the Lord Jesus to the cleansing of the temple, and then we go to another journey, and

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this is John, chapter five. Hello, Zoe.

the pool of Beta. That's new. Now, it's an unspeak in the Gospels. Where is the wedding? The early fathers said believed it was Pentecost, and the newer scholars don't think it was.

So it's unnamed, and I put that date in there because that would be the Pentecost time frame date. So as you can see here, Irenaeus, Eusebius, Theodoret, Luther and others identified this as a Passover. Okay, so now we're seeing that what we can do is once we understand that John is laying out the times that the Lord Jesus travels to Jerusalem, we can take the Gospels, Matthew, Mark and Luke and the activities in them, and we can lay them in between those time periods of time. Because Matthew, Mark and Luke don't tell us about the journeys to Jerusalem, John does.

So John becomes the framework in which all the gospel harmonies are based on. Okay, so let's look at.

The journeys. Okay, so here we're in the first year and a quarter in AD 30. So we're starting the second year, and here we have an event dealing at the pool of Bethsaida. Okay, we just talked a little bit about that.

And then we have a third event.

My. Every time I close the window, it shoots my page down, so I have to always zoom it back up. So the next event we have is this one here. It's in the third year of the Lord Jesus ministry, and it's the feeding of the 5,000. Now it says the Passover, the feast of the Jews, was near.

Now, when you read the accounts of John 5 going on until you get to the Passover, he dies. Jesus does not go to the Passover in Jerusalem. He misses this Passover, and John, I think it's 7:1, tells us the reason why. He says because he was afraid of his life being taken by the Jews.

So this one Passover right here, Jesus did not attend, and then one year later, he's attending this last one over here at the very end. So now there's another event here. This is the Galilee.

All right, so here he's going down to the feast of Tabernacles, which is in October.

Look at the timeline.

There's no Passover in there, right? So here he says he is, the Passover is coming up. But there's no record of Jesus traveling to the Passover for this particular event, and then he travels down later, and then here in number four, this one, the feast of dedication Hanukkah. So he's there twice, probably for an extended period of time between this one and this one.

So this is October, this is December. So we're not told that he goes back north that much, and then we get into this last, this one over here, and this is the raising of Lazarus, and this is on the way to Jerusalem.

So remember, Lazarus lived in Bethany, and Jesus and his band would overnight in Bethany and he'd travel back and forth that last week, and then John records, along with all the other three gospels, John records this one, which is the Last Supper, the Crucifixion and then the Resurrection. Okay, so now having explained that, let's talk about some of the assumptions that can be made when you just look at Matthew, Mark and Luke and you don't add John into the factor.

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So one assumption that can be made, which is an invalid one, is that Jesus waited until John the Baptist was imprisoned before beginning his ministry. Another assumption is that only a brief interval of time between Jesus baptism and John the Baptist's imprisonment. So when you read the Matthew, Mark, Luke accounts, it's 1, 2, 3, and John says, well, not so fast. There's a chill to put into place there.

And then as I mentioned earlier, Jesus didn't visit Jerusalem at all. Or he didn't keep the Passover until his last week according to Matthew, Mark and Luke. But John says that's not quite. That's not all the story. Here's some additional information.

So let's look at the first two. John the Baptist was imprisoned before Jesus began his ministry. That assumption and that only a brief interval of time happened between Jesus baptism and John's imprisonment.

So let's start with John 1:35 again. The next day, John was standing with two of his disciples, and he looked at Jesus as he walked and said, behold the Lamb of God, and the two disciples heard him speak and they followed Jesus. Now this can be considered the start of Jesus ministry.

With the calling of the disciples. At this point in time, Jesus has already been baptized, and if you look at the writing on this timeline right here, right around this particular point right here, Jesus just been baptized. So we're about 29 AD Jesus leaves into the wilderness and he's tempted 40 days, that's Matthew 4, which would be 40 days after October. So we're into November of 29 AD.

The Baptist John was testified that he is not the Messiah and that he is but a messenger pointing the way to him. That's John 1:19-28, and that's going to be in the winter or the spring. Winter 29, spring 80, 30. Jesus returns from the wilderness back to John the Baptist, who is at Bethany beyond Jordan.

So there's time frames are going by here, and that would be in the winter or the spring of AD 30, John sees Jesus and he answers the question asked earlier about the Messiah, saying Jesus, he. That's John 1:29.

And then in John 1:35 we're told that John sees Jesus again. He tells two of his disciples, Andrew and John, who Jesus is, and they leave the Baptist and they start following Jesus. So it begs the question, why does the Lord Jesus come back to the apostles, to the Baptist, John after his immersion and after his baptism? Well, if he's starting his ministry, he needs to have disciples. He has to prepare a core group for the foundation of the church.

Where would you go to find them, but back to the one who's drawing all the religious people to him. So he comes back to John, because that's where the nucleus of his disciples is going to be found, and sure enough, that's what the record records. He encounters Simon Peter, Andrew, Philip, Nathanael and John.

So John 1:35, Onward to the chapter, and Jesus calls John, Andrew, Peter, Philip and Nathaniel, and then they travel together for two days, John 2:1, up the cana of Galilee and perform the miracle there.

And then they witnessed the water to wine miracle, which is in the winter spring, A.D. 30. They travel to Capernaum with his family, the Lord Jesus and the disciples. That's in John 2:12, and then from there he stays for a while, and that says he travels down to Jerusalem for the Passover,

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where he clears the temple.

Now we mentioned that John 2:15. So from his baptism he goes back into the wilderness, comes back to John, travels up to Cana, performs the miracle, travels over to Capernaum, stays there and then travels down to Jerusalem for the Passover. That's six months of time in John chapter one and Two.

So on this chart here now, we've covered this period of time right here from the baptism to the the first time he comes down into Jerusalem for the passover.

So we want to note that In John chapter 2, verses 18 onward, Jesus is asked for a sign. By what sign do you do this? And that's referring to the cleansing of the temple, and he tells them that if you destroy this temple in three days, I'll raise it up, and that made them very upset.

But then in verse 23, we're told that he performed many signs while in Jerusalem and they become his very first public miracles. So they asked for a sign, he told them what the sign would be, and then he proved it that he had the power to do it by performing all these miracles around the cleansing of the temple. John 3 talks with Nicodemus, then John testifies about Jesus, and John the Baptist is imprisoned, and that's in the autumn of AD 30. So we've already moved from the time of his baptism way over here, almost one year, to where John the Baptist is imprisoned.

But Matthew, Mark and Luke make it sound like it's 1, 2, 3, and John says, wait a minute, there's a year of time where the Lord Jesus interacted as independent from John the Baptist. Okay, so Jesus did not wait until John was in prison before he began his ministry. Almost a year of time has passed between those time points. So let's look at our third assumption.

Jesus didn't visit Jerusalem at all, or he didn't keep the Passover until his last week. Well, it's technically not accurate, but the emphasis in the Synoptic Gospels is on the last week of Jesus life. So it wasn't important for them to talk about those other times, and because John writes later, he says, you're missing this section, you're missing this section, you're missing this section, and he infills.

But there are several times the gospels narratives of the synoptic versions, Matthew, Michael, Luke, do mention Jesus going to Jerusalem.

So let's look at some of those. Well, we know that the Lord Jesus was there as an infant with Joseph and Mary, his mother, and he was, well, I don't use the word baptized, but he was circumcised. He was circumcised at the temple, and then they had to offer the offerings.

And in Joseph and Mary's case, he offered the doves, and then in Matthew 4 and Luke, Matthew chapter 4 and Luke chapter 5, we have the wilderness temptation. Now, Jesus may not physically be literally there, but there's a reference of Jesus being in the temple at Jerusalem, and it could be literal or visionary, but Jerusalem is the setting, and then Jesus repeatedly predicts going to Jerusalem.

So he has his first, first prediction of his death, Matthew 16. He has the second one in Matthew 17 and he has his third prediction in Matthew 20, and I'm leaving out the corollary, other ones. But if your Bible has a cross reference, if you look up those Matthew 16, 17 and 20 citations, your Bible will cross reference the other ones in the mark of Luke.

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Okay, so there are more. Then we have the triumphal entry. Now of course that's the last week of the Lord Jesus life. We have the temple cleansing, which is the last week of the Lord Jesus life, and then we have the last days.

So he's in Jerusalem for the last Supper, for Gethsemane, for his arrest, his trial, etc. So the synoptic gospels do mention the Lord Jesus traveling to Jerusalem, but the emphasis is mostly on that last week.

Okay, now let's look at the calling of the disciples. For a long time I thought when I read chapter four of Matthew that the Lord Jesus walked up to strangers in a boat and said, hey, come follow me, and they got up out of their boats and they left them, and they left their business and they followed the Lord Jesus, and I'm thinking, this is crazy, who in his right mind would do this? There's got to be a lot more to the story.

But that's how Matthew chapter four reads. A stranger walks by on the shore, calls out to them to leave and they follow, and clearly for someone to make that decision, the disciples had to know the Lord Jesus, otherwise you just would not do that.

So let's talk about the call of the disciples.

I'm going to backtrack some of the material we just covered, just to help you understand and see the perspective here, and then we're going to point it out on the timeline. So the disciples walked from the baptism area of John in Bethany, beyond Jordan. Then they walked back up to Cana. The miracle.

They went to Capernaum, they came down to Jerusalem, and that was a six month span of time, that loop.

And then they walked back from Jerusalem back up to Galilee, they went through Samaria and they encountered the woman at the well. John chapter four, and that's in the autumn of AD 30. So you can see that we're right here. Now in this time frame on our timeline, when he gets back to Galilee, he teaches in the Galilee area, He heals the nobleman's son Remember, he's at Cana, Jesus.

And the nobleman comes to him and says, my son is ill, and the Lord says, okay, I'll heal him, and then when the nobleman gets back, he inquires and it's exactly, his son was healed exactly the same time the Lord Jesus said, okay, I'll heal him. So Jesus is here in Cana. Capernaum is a distance away, and Jesus heals the man as a boy, he doesn't even see, doesn't even know, not even close.

Okay, so then he goes to his hometown, Nazareth, and he's rejected there in Nazareth, and this is in the winter of AD31. So if we cross this borderline right here, we're in this time frame right here where he's rejected at Nazareth. He teaches in the synagogue. Well, then from Nazareth he goes to Capernaum, and he makes his dwelling there.

Now, we're not told where he stays, but it seems to me that he stays with Peter because we hear about the synagogue in Luke 4. He teaches them the synagogue and he casts out the demon, and then he leaves the synagogue, and architecturally, or I guess geographically, he walks around the corner. He walks into Peter's house and he heals Peter's mother in law.

And it's on the Sabbath, and then it says.

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After sunset all the people surrounding the area bring their loved ones to the Lord Jesus to heal, and I always wondered, why did they wait? It's obvious, it's the Sabbath. So they're waiting for the Sabbath to end. Because now they can travel and they can carry a burden.

So if their loved one needs help, they can help their loved one come without violating the law. So he teaches in the synagogue, he casts out the demon, heals Peter's mother in law, he heals the sick, and then he seeks some solitude. Then Matthew 4 comes into play. Then he calls the disciples.

So we've gone now from his baptism to calling the first, finding the disciples 40 days later, a full year plus time over the year. Now remember this journey right here. Journey number two was to Jerusalem for a feast, and most thing was the Passover. So we're in this time frame.

So you can see that when the Lord Jesus walks up to these men in the boat, he wasn't a stranger whatsoever. They already knew him. In fact, Jesus had stayed in Peter's home. Now that makes sense, because they were not found a stranger, and he was more than a friend.

He was someone they believed in to be the Messiah.

So Luke 5, we're told that Jesus uses their boats as A platform to teach from so that large crowds could hear what Jesus had to say, and in thanks, Jesus rewards them with large catches of fish, and Peter's response is, go away from me. I'm a sinful man. I can't deal with you.

I think it was one of awe and humility, Peter's reaction, and then we're told in verse 11, Luke 5, 11, they pulled up their boats and they left the fishing business. Now one year has passed since their first call to this last call, and finally they make their commitment.

Now let's look at one more calling. Now, before we do that, though, I just want to mention that much has been said about the men in their boats and the returning to their nets after the crucifixion. In John, they were fishermen. They left the Lord Jesus. They were called twice.

The second time, Luke 5, they actually listened and they committed to following the Lord Jesus, and then after the death of the Lord Jesus, they were lost. So they went back to their boats because that's what they knew. Well, John records that, and in John we see fearful men, and in Acts we see fearless men.

And John records that they left their boats, and though no mention of them ever is recorded of them using these boats to fish, they didn't leave the fishing business. All they did was they changed what they were fishing for. Instead of fishing for fish, they became fishers of men. Well, there's another calling of the disciples, and this is the calling of Matthew Levi.

And this is a successful calling. So far we've been talking about successful callings. We're going to talk about one that wasn't successful, and that's this calling of Matthew and Levi is in Mark 2 and Luke 5 and Matthew 9, and it's about the spring of AD 31. So somewhere in this time frame right here, he calls Matthew.

And it's about a year and a half now into the ministry of the Lord Jesus life. So he calls the disciples in this time frame. He calls him a second time. Now he calls Matthew over in this time frame somewhere over here. Now, this is placed in April, so it's got to be past that time frame because he's already come back from Jerusalem up to Capernaum in the Galilee area.

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And then he calls. So we're almost another year and three quarters from the time of the disciples. A year full year from the main disciples and a year and three quarters from his baptism.

And evidently this is the last successful call because Matthew Levi accepts. All right, there's one record of an unsuccessful call, and it's the rich young ruler.

Now, when did that call happen? We find it in Matthew 19, 16, 22, and it is in March of AD 33, just before the Passover, way down here, in fact, the Lord Jesus is traveling to Jerusalem. He's interacting with them, and he's asked. He meets this young man in Matthew 19.

It says, and someone came to him and said, teacher, what good thing shall I do that I may obtain eternal life? And he said to him, why are you asking me about what is good? There is only one who is good. But if you want to enter life, keep the commandments, and then he said to him, which ones?

And Jesus says, don't commit murder, don't commit adultery, don't steal, don't give false witness. Honor your parents and love your neighbor, and young man says, all these I have kept since my youth. What am I missing? And Jesus said, if you want to be complete, go and sell your possessions.

Give to the poor and you'll have treasure in heaven, and the young man heard this statement. He went away grieving, for he was one who owed, owned much property. So here the Lord Jesus invited him to be a disciple, and the man walked away, and this is the calling that was refused.

Okay, now you want to spend some time on the miracles recorded in John, and there are six miracles recorded in John.

No, I should say it over. There are actually seven miracles recorded in John, six of which are unique to John, and one of them has such an impact on the disciples that it's recorded in all four of the Gospels.

Now, we want to note that in John, the scholars say that there is a definite pattern with the six, seven miracles, and they escalate. They start out with a simple thing, and they keep moving, keep moving, keep moving in importance, all point into one thing. So let's take a look. So this grouping of seven is combined into a group of five and two, or two and five, the first group of two.

We are explicitly told that this was the first sign and the second sign. Now, the first sign was John chapter 2, and the second one was John chapter 4, John 2:11 and John 4:54, and then the sequence of the five weren't numbered, but they escalate in importance.

So let's walk through the five, the seven, seven. We'll look at the two and then the remaining five. So John structures his Gospel around these seven carefully selected miracles. He uses the word signs, never miracles, never wonders. The other disciples, the other gospel accounts use the word miracle.

John uses the word sign. The word choice is deliberate. A sign points beyond itself to something greater. Remember I said how they escalate and they're all pointing to something. That's the sign.

Each sign is more about what it reveals concerning the identity of Jesus and not just the physical event. It's not the miracle that's important. It's what the miracle, the sign represents that's important.

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So, number one, water into wine. John, chapter two. Wayne of Cana and Galilee. Jesus transformed six large stone containers of water into wine, and the wine is better quality than what they originally served.

And when you read the account, only a handful of people knew what happened. The five disciples with him, Mary, Jesus at seven, and the feast, the moderator of the feast, the steward of the feast. So there's seven to nine people only knew.

So John noted this was the beginning of the signs and that it manifested his glory, and this symbolism is layered. The jars of purification water might represent the old covenant system of cleansing, because the waters were used for cleansing, not for drinking, and the Lord Jesus took the water that was supposed to be for sacrificial washing and converted into something they could drink.

So the wine represents the old covenant system of cleansing, perhaps the wine, the new covenant of joy and abundance, and there's 120 to 180 gallons. So if you think of a barrel, that's about 50 gallons, there's three of them. 180. Those stone pots are smaller.

That's why there are six. But it's extravagant, and the master of the feast marvels that the best was kept for last, and the old order gives way to something better. The missing water becomes.

Or the missing wine is converted from water into wine to replace it, and it's the quietest of signs witnessed by almost nobody. Yet it establishes a pattern. We have authority exercised in the contents of ordinary life. It was just an ordinary thing, Right.

But Mary was very sensitive to what happened, and so she comes to Lord Jesus, and Mary is sensitive because all of her life, married life, she carried the stigma of having an illegitimate child and being blamed for having this child out of wedlock. So she knew what it was like to be a pariah, and that's what would have happened in this wedding if they ran out of wine. So she was very conscious about that.

She comes to Lord Jesus. Lord Jesus says, what has this got to do with me? And what she was asking him to do, I think, was to reveal himself as the Messiah. So he honors her request, but he does it in such a way that only a handful of individuals know what happened. He doesn't reveal himself yet.

Okay, sign number one. Let's look at number two. John chapter four. He heals. He's in Cana and he heals the Capernaums.

The boy in Capernaum. We talked a little bit about that. John chapter 4. The official travels from Capernaum to Cana to beg Jesus to heal. Jesus simply says, go, your son lives.

And the man talk about faith. The man believed him and he went home. Now, if your child, if you were desperate as a parent and you went to your doctor and you left your child at home and the doctor says, go, your son will be fine, what would you think? Would you get in your car and drive back home, or would you ask a whole lot of questions? I would think I would ask the questions.

This man, it says he just believed and went home, and sure enough, it happened when the Lord Jesus said the healing occurs at a distance, establishing that Jesus authority is not limited to being present. Now, if his authority is only limited to being present, then how could he interact with the church during the whole of the Gospel age if he's not present until his second presence again? So

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here he's showing us that Jesus can have an impact in our lives, not even being visible to us.

It is triggered entirely by the Father's faith acting on Jesus word alone. No physical contact, no journey, no drama.

Is that in our lives too? Do we act simply just by faith? I think we do or we don't.

Okay, so John notes this was the second sign, linking it to the first Akin and suggesting a sequence that's developing. Sign number three, healing the invalid at Bethsaida. John, chapter five. A man who had been ill for 38 years is healed on the Sabbath at the pool of Bethsaida, where the sick wait for the water to stir, Jesus initiates the encounter. The man does not come up to him.

Jesus goes to him. This sign is the first sign that generates outright hostility from those who witness it. The Sabbath healing provokes Jewish leaders to seek to kill Jesus, leading to the discourse in John 5, which he claims equality with the Father. He says, my father is working until now, and I myself am working well. Why mention 38 years?

Well, some tie the 38 years back to Israel's 38 years of wilderness wanderings in Deuteronomy 2, a detail many scholars make and think is intentional. But the sign reveals Jesus as the one who gives life and exercises divine authority over the Sabbath itself, because this was done on the Sabbath. Hence, because he had authority over the Sabbath, he could work on the Sabbath and not Violate it. Sign number four, feeding the 5,000, John 6. Now this is the account where Jesus feeds 5,000 men.

And many commentators suggest there was really probably 15,000 people that were fellow fed from five barley loaves and two fishes, because the 15 comes from family members, spouses, etc. As many as 15,000 people.

And there's 12 baskets of fragments left over. This is the only miracle recorded in all the Gospels, the only one that all four record because it made such a tremendous impression upon them, and John serves this miracle as the launching point for the bread of life discourse in John chapter 6. Starting immediately after that, verses 22 onward. Jesus says, I am the bread of life.

Now, we've heard that before. He said, I am the water to the woman at the well here. He's telling them, I am the bread of life. The one who comes to me will not hunger, and the one who believes in me will never thirst. The sign deliberately echoes the man in the wilderness.

And the crowd said, even this is the prophet who's come into the world, and they're referring to Moses in Deuteronomy. Well, they were right. Moses did mediate the bread from heaven, but Jesus is the bread from heaven, and he is the mediator between God and man. The 12 remaining baskets might represent one basket for each of the tribes.

And if that's true, then it could suggest the restoration of Israel with abundance overflowing after their need is met.

I guess I'm almost out of time, and I. Okay, number five is walking on the water. It follows the feeding. The disciples row into a storm at night and he declares, I am.

And it's hidden. He says to the disciples, when they see him, it is, I do not be afraid, but it means I am, and this I am declaration recurs throughout John as a signature claim. Okay, move number six. Healing the man born blind.

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Now, see, each of these miracles is elevating, and in what's happening, has anybody ever walked on water before? Jesus does it. Anybody ever fed 15,000 people with a lunch? Jesus does that.

And now he heals a man born blind. The man says, has anybody ever heard of anything like this ever happening? And the Pharisees and scribes wanted to re up their intention to kill the Lord Jesus. No, and they accost.

The man was blind. He says, well, he says, I don't know. All I know is this is what he said and this is what happened. Who else could do this if he wasn't the Messiah? And the religious leaders kicked him out of the temple because of that statement.

Well, that's number six, the man born blind, and then we get to the crowning miracle, which is the raising of Lazarus. John chapter 10 and 11. 11 specifically.

And we're told that the account that Jesus waited and Lazarus was four days in the grave. Now, the Jews had this philosophy that the soul can stay in the body for three days after it dies, but then after that it departs. So according to the Jewish tradition, there was absolutely no way that this man Lazarus could be awakened from the grave, and yet the Lord Jesus calls him forth.

Lazarus come out, and the dead man comes out. The sign is the direct immediate cause of the Sanhedrin's decision to put Jesus to death, and it's set just before the final passover, and it's set just before the final passover, and the irony is the one who raises someone from the dead takes his place.

He brings Lazarus out of the grave, but in less than a week or two, he's going to be in the grave himself.

And this sign is the immediate cause of the Sanhedrin's decision to put Jesus to death because he raised Lazarus.

Well, I hope our short examination of the Gospel of John has made you think about the Lord Jesus ministry a little bit differently. I hope the timeline and the material covered gives you a clearer understanding of some of the events of Jesus life.

And I hope that the one takeaway I leave with you just of everything I've said, if you just take away one thing, this would be it. I never even mentioned it, but I think you might agree.

Read your Bibles as much as you can. Get to know the written word so that you can get to know the living word of God, and John closes out the revelation of the Lord Jesus, not the book of Revelation. The Gospel of John, Revelation tells us about what he's going to do. John tells us about the one who's going to do it.

And if you want to get to know the one who's going to do it, start with the Book of John.