



## SAPN PREACHING GUIDE FOR THE GOSPEL OF JOHN

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### ABOUT | Seattle Area Pastors Network

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Seattle Area Pastors Network is a group of gospel-centered pastors praying for the day when every man, woman and child in the Seattle Area will have a daily encounter with Jesus in word and deed.

This network was started in 2015 by Pastors Paul Dean and Rich McCaskill who have been doing gospel work on the Eastside for over a decade. Still concentrated in the Seattle Area, it now includes dozens of pastors leading churches across the Puget Sound and Western Washington from Grays Harbor to Mount Vernon.

We gather four times a year for prayer, learning, and building each other up. Each year we take the opportunity to learn key peaching themes in a book of the Bible from a world class seminary professor during a one day intensive. We follow up with crafting a robust sermon series from this book, selecting key commentaries/books for pastoral study, drafting rough sermon outlines/text breakdowns, and developing a discipleship guide for individual/small group study.

In preaching this book together, we seek to foster greater unity around the Gospel of Jesus for the Glory of Jesus.

Special thanks to **Tim Mackie** from **The Bible Project** and **Western Seminary** for serving our network by training pastors on John's Gospel.

For more info visit: [seattlepastors.org](http://seattlepastors.org)

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## **BASICS OF BIBLICAL EXEGESIS**

### **Exegesis or Eisegesis?**

Exegesis means: to draw out, while eisegesis means: to draw in.

Exegesis is an attempt to discover the meaning of the text objectively, while eisegesis is importing a subjective meaning into the text. When one is doing exegesis they are letting the text speak by doing thorough cultural, textual, historical and biblical study. Too often we make the text submit to our preconceived ideas or beliefs. When we do careful exegesis, we submit our ideas and beliefs to the text.

### **Context is Key**

#### **Cultural Context**

In order to understand the purpose and authorial intent of a book or passage of Scripture, you need to understand what's going on in the context of the culture to which the author is writing or addressing.

- What is the time and place of the writer AND the recipients?
- What are prominent themes, stories and practices in the culture?
- What has shaped the history of this culture?
- Who are the shapers and leaders of culture in this context?
- What are the forms, places and practices of worship?
- Who or what is the culture looking to for significance, security and salvation?
- What is presently going on in the context the author is addressing?

#### **Textual Context**

Every chapter or verse of the Bible is part of a larger context – a letter, a poem, an historical account or a book. Proper exegesis requires understanding the text within which the verse or chapter it is found in.

- What kind of genre is this writing (Historical, Narrative, Law, Wisdom, Poetry, Prophecy, Apocalyptic, Gospel or Letter/Epistle)?
- What is the overall purpose for it's being written?
- What are the general and specific themes?
- When looking at a particular text within a text, one must ask, How do the other parts of this book inform how to read this part? What has been said already? What is going to be said? (Therefore you must read the whole text completely to better exegete a part of the whole)

#### **Biblical Context**

If you want to understand and study the Bible effectively you must read and become familiar with the Bible. The best tool for interpreting the Bible is the Bible itself. Each interpretation of a particular text must be checked and compared with the whole counsel of God's Word.

- Where else do we see this particular theme, idea, command or doctrine dealt with in God's Word
- What do the other passages teach about this and what is the dominant understanding?

- What particular Biblical passages, images or metaphors is the author referencing or drawing upon? Why? And what do they mean in the context they are found in?
- How does this particular text of the Bible fit in to the overall text of Scripture?

### Redemptive-Historical Context

According to Jesus in Luke 24, the OT Scriptures are referring to him. The Redemptive-Historical method of studying the Bible reads the Bible in a way that stresses the organic unity between the unfolding historical stages of God's redemption in Christ. It seeks to read all of Scripture looking for how it points to Christ and shows us that Jesus Christ is the hero of the text.

- The best content to learn this is "Preaching Christ to a Post-Modern World" by Tim Keller and Ed Clowney done at RTS
- There is a shorter study done by Tim Keller entitled "Preaching to the Heart" which can be found at The Gordon Conwell Store
- The question before us will always be: How is Jesus the fulfillment of this?
- One of the check points for our study and preaching should always be: Who are we most impressed with and most dependent upon? Jesus...or something or someone else?
- Jesus is the Hero and all of our study should lead us to Him
- We will also ask how does this fit in the Redemptive Historical movement of God and what part does this passage play in that movement?

### Personal Context

The goal of all Scripture is transformation of the person by the power of the Gospel for the glory of God. The text has to first of all get in you and change you before it will come out of you as transforming preaching. Don't merely make it your goal to get *into the text* so you can teach. Make it your goal to let the text get *into you* so you can preach. It won't come out of your mouth as good news until it has brought good news to your heart.

- As you are in the process of exegeting the text, ask the Spirit to reveal:
  - God as revealed in Jesus Christ
  - Key aspects of the text you need personally
  - How you need to repent and believe
    - Repent of Ignorance: *I never knew that*
    - Repent of Unbelief: *I haven't been believing that*
    - Repent of Rebellion: *I have not obeyed*
- Ask the Spirit to lead you in this process of repentance:
  - Ignorance: Show me what didn't already know
  - Unbelief: Show me anyway that I am living with unbelief
  - Rebellion: Show me my disobedience, both commission and omission
- In light of your repentance clarify:
  - How the Spirit reveal truths about who God is, what he has done in/through Jesus and who you are because of it
  - How and why you have struggled to live by faith in this area
  - How and why you have not obeyed God

## Present Context

Remember that your goal is not just to exegete and expound the text. Your goal is to exhort people toward faith in Jesus and transformation by his Spirit in light of the Father's love for us. As you prepare to preach keep the people in mind.

- Ask God to give you a burden for the people you will speak to – ask him to give you a love for them and a sense of urgency for how badly they need this message
- Clarify with the Spirit's help:
  - Why people need this message and how it will help them
  - The areas of ignorance, unbelief and rebellion people are struggling with
  - The potential hang-ups, push-backs, road blocks and objections to hearing and believing this message
  - Gospel centered solutions to the above
  - How to share the timeless truths of this passage in a timely manner
  - Which illustrations they need in order to make it personally applicable
- Clarify what you want people to leave with. Identify:
  - Key idea (i.e. Prepare children to go not stay)
  - Core motivation (i.e. God sent his Son)
  - Next Steps (i.e. Train your children so they can teach others)
- Remember to serve others not yourself
  - Don't try to fit all of your ideas into one message – limit yourself
  - Don't try to impress people with Bible knowledge or skills – give them what will help them
  - Limit how long you speak in order for them to walk away with something they can apply and restate
  - Love them like a good shepherd would – lay down your life for them

## The Flow of Gospel Centered Preaching

### Hook

Toward the beginning you want to provide a reason for people to want to listen. Most call this the hook. You can generally discover some "hooks" when you process through the Personal Context and Present Context questions. You can "hook" people through a variety of means:

1. Speaking to a perceived need
2. Speaking to a real need
3. Surfacing an unperceived need
4. Identifying a common desire
5. Revealing a destructive behavior, belief or pattern

### Head

After the hook (part of this could come before the hook as well), you begin working through the passage in light of your exegesis, asking:

1. What does the passage say about a) Who God is; b) What He has Done; and c) Who we are?
2. What does the passage mean?

## **Hands**

This is the part of your message where you are working out practical applications from the text. This can happen throughout depending upon how you decide to structure your talk, but should always follow the two questions above and be a result of your exegetical study. The kinds of things you will work through here are:

1. What were the people in that context commanded to do?
2. How are we to apply this today?
3. What do we uniquely need to do, especially in light of our context?

## **Heart**

If you rightly proclaim the truth about who God is and how we should live in light of what he has done and who we are, there should be a Holy Spirit conviction of the heart. I call this the “cut”. If the people are cut to the heart, they are looking for a solution. I call this the “balm”. The balm is found in the truths of the Gospel. This is where we preach:

1. Jesus’ perfectly sinless life
2. Jesus’ substitutionary death
3. Jesus’ victorious resurrection
4. Jesus’ present work of applying this to us who believe
5. Jesus’ Spirit who is sent to enable us to obey by faith

Another way to think about this process is:

1. What does the text say?
  2. What does it mean?
  3. What does it lead us to do?
  4. Why don’t we do it?
  5. What did Jesus do or How did he do it on our behalf?
  6. How can we live in light of that and in the power of the Spirit?
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PREACHING GUIDE: *Chris Rich and Paul Dean*

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**Suggested Title** - Reframing Jesus: Portraits of Glory from John's Gospel. Jesus is misunderstood in our culture. This is a good time for us to "reframe" Jesus by letting John's Gospel speak to his life, ministry, and resurrection. We've used *Reframing...* in each of the titles in order to keep the titles consistent.

**Purpose of the Book** – John wrote this book, as John 20:31 says, "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." Therefore the sermons that we preach ought to proclaim Jesus as the Son of God and we ought to invite people to believe in Jesus. This belief in Jesus ought to transform our lives.

**Artistic Note** -- This book was beautifully crafted by John, nearly 2000 years ago. He painted portraits of Jesus using imagery from the Old Testament and told vivid stories that are impossible to forget. These portraits show how Jesus fulfilled the entire Old Testament. In John, Jesus is revealed to be the bread of life, a new and better manna. Jesus is also living water, better than the water that gave life to the Israelites during the Exodus. Jesus is the true and better temple. Jesus is the true and better prophet, healer, and finally the true and perfect sacrifice – which is the ultimate glory for Jesus. As you preach this series we invite you to take time to understand the imagery of the book and help the people of your congregation see the magnificent glory of Jesus.

**Recommended Resources:**

- Video: Tim Mackie all day training on the book of John for the SAPN - <https://vimeo.com/261228164>
- John: NIV Application Commentary, Gary M. Burge – Digital Copy free for members of SAPN.
- The Gospel According to John, DA Carson. *This volume was used extensively in creating this preaching guide.*
- Gospel of Glory: Major Themes in Johannine Theology, Richard Bauckham. *Key book for understanding the themes and imagery of John. This is a must read.*
- <https://www.christianitytoday.com/ct/2018/august-web-only/pharisees-how-to-avoid-law-gospel-theology.html> - How to think though Jesus's critique of the Pharisees in the Gospels.

**Key Themes/Portraits** found reoccurring in the book of John.

From Gospel of Glory: Major Themes in Johannine Theology. By Richard Bauckham

### **Glory**

John uses Greek words to describe Jesus' glory but one needs to know the Hebrew meanings. Think about the story of Moses and how he sees only the shadow of God passing. To people raised hearing that story the idea of seeing just a shadow of God was breathtaking. Now imagine the Jewish audience hearing Jesus say, "He who has seen me has seen the Father."

"This general theme – that the glory of God seen in the flesh (and suffering) of Jesus is reflected also in the disciples when they follow his example—reaches an appropriately climatic expression in chapter 21 when Jesus predicts Peter's martyrdom. 'He said this to indicate the kind of death by which Peter would glorify God.'" 21:19 (62)

### **Love**

It is a distinctive theme of John's Gospel that Jesus gave his life in love for his disciples, whom the Gospel calls his own (10:3-4, 14; 13:2; 15:19) and Jesus calls his friends (15:13-15; cf. 11:11). His death is the most costly possible act of love for those he loves. By representing Jesus as giving his life for the circle of his disciples, those specific people whom he knew and loved as friends, John gives concrete narrative form to the love of God for the world that Jesus lives out in his actual path to death. In this story of Jesus' love for his friends John tells as the central story within the great narrative that runs from the eternity before creation (1:1) to the future coming of Jesus to bring all creation to its fulfillment (21:23). It is the story of the Father's love for the Son from before the foundation of the world (6:51). This love is not, of course, limited to the small group of Jesus' friends within his historical story. But had Jesus not loved like that, the people he actually knew and humanly loved, his death could not have been the expression of God's love for the world. If we took this element out of John's story, we would have a Jesus who, obedient to his Father, carried out the destiny decreed for him, the divine plan for the world, but we could not believe that he did so in love for the world. It is only because God's love for the world took the concrete, human, incarnate form of Jesus' love for the flesh-and-blood particular people who were close to him that the love of God in him could also reach people who did not know him in the flesh (17-20-24; 20:29). In Jesus' love for his friends God's love took human, historical form in order to embrace the world. (69)

### **Life**

The motif of Jesus' love for his own does not in itself tell us why he needed to lay down his life for them or what he thereby gained for them. He did not strike a bargain with the Jewish authorities that they would leave his friends alone if he gave himself up. The Gospel will not allow us to suppose that Jesus died only because he remained faithful to his mission despite the mortal danger into which it led him. It represents his death rather as something he had to do, actually the most important thing he had to do, to which his earlier ministry was merely preparatory. As we have already seen implied in the story of the raising of Lazarus, the Gospel claims that Jesus died to give others life: "God so loved the world that he gave his only Son [to die] so that everyone who believes in him should not perish but may have eternal life." (3:16) We must contemplate the strange paradox of saying that Jesus' death is life-giving. (70)

...What led the Beloved Disciple to believe that Jesus had risen from death was the sight of Jesus' Grave clothes lying abandoned in the empty tomb (20:5-8). Jesus had left death behind – tomb and grave clothes abandoned, but no corpse. (70)



## Truth

True = Real

Among other symbols in the Gospel of John, Jesus is the true lamp, temple, king, and ladder to heaven. Jesus is truth because he enacts God's faithfulness.

We can see that Jesus is truth by understanding verses like John 14:6 *I am the way the truth and the life...*

The **way** is the way to his Father's house, the way that Jesus is about to go, so that can later return and take his disciples to the place he will have prepared for them there. This is the way Jesus takes when he goes to his death and exaltation (glory). Thus it is Jesus crucified and exalted who is the way, just as it is Jesus crucified and exalted who is the ladder reaching from earth to heaven, seen in Jacob's dream. Similarly, it is as the crucified and risen one that Jesus is the **life**, and so it would seem that this must also be the sense in which he is the truth. In his death and resurrection/exaltation he incarnates the true character of God and the **true** way for humans to come to God.

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## PREACHING OUTLINES

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We have divided the Gospel of John into [4 different segments](#) that total 38 weeks of sermons. Please feel free to edit these to fit your context. The editors of these sermon outlines pray that these are a helpful starting point for your sermon prep.

### The Gospel of John Segment 1: Introduction

**Sermon 1** – (John 1:1-5, 9-14) Reframing the Beginning -- Portrait of the glorious WORD –

**Note:** We are effectively taking two weeks to preach 1:1-34. John is interweaving Jesus' life with the life of his forerunner. Think creatively how to preach the same passage twice, each sermon having a different emphasis.

**Key Verse:** *1 In the beginning was the Word, and the Word was with God, and the Word was God.*

**Theme/Scene:** This is the prologue to the book. John reveals to us that Jesus was with God the Father at the beginning. Jesus was not only extraordinary, he is God incarnate.

**Outline:**

1. (v1-2) As we reframe Jesus we must go back to the beginning. This is not a subtle point, John wants us to see that Jesus was much more than an influential man. Jesus is God.
2. (v3-5) Jesus was God's agent in the creation that all exists. Life and Light show us the excellence of Jesus. Light is revelation which people may receive in active faith and be saved. Life is spiritual life that will be fully realized after the resurrection. The light shines in darkness – Jesus has overcome the darkness!
3. (v9-14) Jesus was not universally received. The world/darkness rejected him, but everyone who received him were given the right to become the children of God. The witnesses saw his glory – and what John means by *Glory* (see above definition) – the suffering of the messiah – will be illustrated as the book moves on.

**Application:** Have you received Jesus? Does the definition of *Glory* give you pause?

**Gospel Implication:** The Gospel is awe inspiring, controversial, challenging, and comforting. Jesus came as God with the power of creation and the posture of a servant. Let us never forget the power and privilege that Jesus' glorious work has brought to us.

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**Sermon 2** – (John 1:6-8, 15-34) Reframing the Prophet --Portrait of John the Baptist –

**Note:** We are effectively taking two weeks to preach 1-34. John is interweaving Jesus' life with the life of his forerunner. Think creatively how to preach the same passage twice, each sermon having a different emphasis.

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**Key Verse(s)** – John 1:6-8 <sup>6</sup> *There was a man sent from God, whose name was John.* <sup>7</sup> *He came as a witness, to bear witness about the light, that all might believe through him.* <sup>8</sup> *He was not the light, but came to bear witness about the light.*

**Theme/Scene** – While Jesus is eternal, his earthly ministry was predated by John the Baptist. Both the Synoptic Gospels and early Christian preaching began with the testimony of John the Baptist. John was sent from God and assigned this specific task. John begins this tradition of witnesses that continue throughout the Gospel: the Samaritan woman (4:39), the works of Jesus (5:36; 10:25), the Father (5:32, 37; 8:18), the Old Testament (5:39-40), the crowd (12:17) and of the Holy Spirit and the apostles (15:26-27) All these witnesses present a powerful case the Jesus is the Messiah, the son of God.

**Outline:**

1. (v6-8) John is sent from God as a witness about Jesus, the light, so that all might believe. His role and secondary status was clear from the beginning.
2. (v15-18) John knew from the beginning that Jesus is eternal. Jesus' fullness gives us grace (incarnate Jesus among us) that replaces the grace that had been promised in the old covenant (this is a very specific theological statement that is explained 132-134 in D.A. Carson's commentary on John). The law was given through Moses and grace and truth came through Jesus. No one has ever seen God (except for an afterglow), but Jesus has broken the barrier, God has made him known. This truth will be fully explained by Jesus in (6:46 and 14:9).
3. (v19-34) The testimony of John the Baptist in narrative form. Verse 34 brings John's testimony to a dramatic climax... *this is the Son of God.*

**Application:** 1. As believers in Jesus, we all testify to his Deity by our transformed lives. If we live a life of love towards our brothers and sisters in Christ, and to the people that God introduces us to, we testify that Jesus is our Lord. 2. Based on our gifts some of us will declare to crowds that Jesus is the Son of God, others will simply answer questions when people ask us about the hope we have.

**Gospel implications:** It would be hard to overstate how remarkable John's testimony is. He pointed to Jesus (a man – dressed in ordinary clothes, and who walked and breathed like you and I) and said that Jesus was the Lamb of God who takes away the sin of the world. John also declared to the crowd that Jesus was eternal and was the Son of God. Stop and think about that for a minute. If you believe it, nothing else is the same again.

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**Sermon 3** – (John 1:35-51) Reframing the Disciples

**Key Verse(s)** – <sup>40</sup> *One of the two who heard John speak and followed Jesus<sup>[k]</sup> was Andrew, Simon Peter's brother.* <sup>41</sup> *He first found his own brother Simon and said to him, "We have found the Messiah" (which means Christ).* <sup>42</sup> *He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John. You shall be called Cephas" (which means Peter).*

**Theme/Scene** – The term disciple is poorly understood in modern Christianity. Here in John we can observe what discipleship meant for the first followers of Jesus. Two disciples left their homes and their former teacher (35-39). One disciple (42) submitted to having his name changed. One disciple had the whole authority structure in his life immediately changed (49). All of them now expected to see miracles (51). Perhaps we need to reframe how we see following Jesus?

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**Outline:**

1. (1:35-39) The first disciples had already attached themselves to the forerunner of the messiah. John, the Baptist, pointed to the real leader, Jesus, and Andrew and the other disciple immediately followed Jesus.
2. (1:40-42) The story of Peter's name and first following Jesus.
3. (1:43-51) The calling of Philip and Nathanael. Jesus overcomes the bias attached to Nazareth and gives Nathanael and Philip a glimpse of his power which will be fully realized through the cross.

**Application:** 1. Like John gave up his followers we should point people to Jesus with joy. 2. If Peter was willing to take on a new name, could we dare to think we could follow Jesus and not change radically? 3. Have you seen Jesus work? If so, have you like Nathanael realized that power points to Jesus being the Son of God?

**Gospel implications:** The Gospel is such that if you understand it your life will never be the same. The beauty and wonder of Jesus walking the earth and calling to his disciples changes our hearts. Have you heard the call? If so, believe and obey like a disciple.

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**John Segment 2: The Book of Signs: Chs. 2-12 – Portraits of Life**

Notes on the book of signs –

1. Each of these signs tell us something about Jesus and his Kingdom.
2. Each of these signs are misunderstood by some, and lead to increasing controversy. This controversy will eventually lead to Jesus' death.
3. Each of these signs force us to answer the question – "Who is Jesus."

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Sermon 4 – (John 2:1-12) Reframing **Life**: The Wedding at Cana

**Thoughts and key words**

- Kingdom = eternal life (abundant life)
- Wine = symbol of abundance, Eden, new Jerusalem; Isaiah 25;
- Jesus' first miracle does not just meet a need, it enhances life.

**Key Verse(s)** – Isaiah 25:6-8. 2:11 - <sup>11</sup>*This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.*

**Theme/Scene** – John the Baptist and Nathanael have already declared Jesus to be the Son of God. Here Jesus shows his power by enhancing life in a way that only God could. It appears to John that Jesus has creator power and brings joy with him.

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**Outline:**

1. (2:1-5) Life has many moments where help is needed. Mary (likely a widow by this point) is asking Jesus for help. Jesus mildly rebukes his mother in order that she know that he is embarking on his ministry and should not approach him with the “inside track” of a mother. Jesus’ hour as the messianic bride groom has not yet come. Something about Jesus’ response (perhaps a look?) signals agreement to Mary, however, and she prepares the servants for assisting Jesus.
2. (2:6-10) Jesus turns water into really good wine. The six stone water jars used for ceremonial washing may hold significance as well as water. Jesus may be showing that the old order with its law and custom is to be replaced by something better. The host is impressed, but not as much as the servants who know better what just happened.
3. (2:11-12) The disciples who witnessed this event put their faith in Jesus. Perhaps they heard echoes of Isaiah 25 in this miraculous event? Certainly this points to the fact that Jesus’ kingdom is a very generous place.

**Application:** Jesus presence at this wedding was a blessing to everyone there. His blessing had both immediate and spiritual blessings to all those who were present and especially for those who had ears to hear. Certainly Jesus’ followers should look to bring the “good wine” to the celebrations in their lives.

**Gospel implications:** The Gospel, like this story, has ordinary and extraordinary elements. Jesus is both a good son to Mary, and corrects her view of his role while doing so much more than she could have dreamed. Jesus asks the servants to do simple tasks (like he asks us to do simple tasks of hospitality and kindness) and works miracles through them. Like the good wine in this story, the Gospel certainly enhances our lives in ordinary and extraordinary ways all the while pointing to the day when Jesus’ rule will be complete and the blessings overflow.

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**Sermon 5 – (John 2:13-25) Reframing Passion.**

**Key Verse(s) – 2:<sup>17</sup>** *His disciples remembered that it was written, “Zeal for your house will consume me.”*

**Theme/Scene –** The temple is a symbol of the intersection of heaven and earth. Jesus drives out those who have ignored the symbolism and the purity of the place and instead turned the temple into a place of commerce. When he is questioned he makes a veiled reference to the power of the resurrection. This event points an arrow at Jesus’ ultimate sign, but few have the eyes to see it.

**Outline:**

- 1.) Jesus displays a passion for the purity of worship. (13-17) John may be alluding to Zechariah 14:21 and Malachi 3:1,3. Certainly Jesus invites people to worship God from the heart, without the clamor of a market in the background.
- 2.) Jesus’ passion was completely misinterpreted. (18-22) The officials that question Jesus are more concerned with authority and precedent than for justice. God is not domesticated nor does he perform tricks in order to prove Himself to man. The very act of Jesus cleansing the temple should have brought to mind the words of the prophets.

- 3.) Jesus knew that his passion (suffering) was not going to be averted because of his growing public acclaim. He knew the heart of man. (23-25)

**Application:** Jesus is very serious about pure worship of God. When he sees the compromises that the Jewish community has made he quickly drives them out. What compromises do Christians tend to make regarding the right and true worship of God in our context?

**Gospel implications:** Jesus is the true temple, the true mediator between God and man. Jesus is the better temple and the better sacrifice (once for all) which enables man to have a relationship with God. This story points to the end scene of Jesus' passion where the Romans and Jews work together to abuse God himself. Jesus will let this abuse of the true temple happen in order to secure our salvation. This is a precious, priceless gift indeed, and worthy of belief and remembrance.

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### **Sermon 6** – (John 3:1-21) Reframing New Birth

**Notes:** Grk. *anōthen* = (1) “again/another time” (2) “from above” Is it possible that western evangelicals are repeating the same mistake that Nicodemus made (3:4) by saying that we must be born again. Perhaps instead we should say, “You must be born from above.”

**Key Verse(s)** – <sup>16</sup> “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

**Theme/Scene** – A distinguished Pharisee questions Jesus about signs, new birth, and faith. All under the cover of darkness.

#### **Outline:**

1. (3:1-8) Reframing new birth requires understanding the nature of being born from above. Nicodemus starts by asking who Jesus is. Jesus replies by teaching him the importance of being born from above. Even a religious expert must have his/her whole being transformed. This transformation is like a new birth.
2. (3:9-15) Reframing new birth requires understanding heavenly things. Jesus' answer to Nicodemus's first question confuses him, and this he asks a follow-up question essentially, “How can this happen?” Jesus answers by rebuking Nicodemus for not understanding the Old Testament and for not believing Jesus' testimony – after all Nicodemus had already (3:2) testified that Jesus clearly was a teacher sent from God. Jesus uses the story of Moses and the lifted serpent as an illustration. The bronze snake on a pole was the means God used to give new life to the children of Israel. Jesus was the means that God would use to give new life to all who believe.
3. (3:16-21) Reframing new birth requires understanding of the intense love of God to both the son and to the disciples. For those who believe he grants eternal life. For those in the world who do not believe they compound their need for a savior with rejecting the salvation that God offers.

**Application:** Clearly Jesus explains that we are not people in need of reforming but radical transformation. The only application here is to repent of your detestable good works and believe in Jesus.

**Gospel implications:** Jesus explains that Israel needs more than a teacher with more information. They need a new heart.

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**Sermon 7** – (John 3:22-36) Reframing Success in Ministry

**Key Verse(s)** – 3:30 *He must increase, but I must decrease.*

**Theme/Scene** – As John the Baptist and Jesus are both baptizing, John’s disciples complain that people are flocking to Jesus instead of John. John proclaims his joyful contentment at Jesus’ growing popularity. He knows that Jesus must increase and he must decrease.

**Outline:**

- 1) (3:22-24) The setting of John’s ministry. “John has been pointing out ways in which Jesus fulfils and surpasses Judaism. In 2:1-11, Jesus provides new wine that vastly surpasses anything that contemporary Judaism could afford, and renders obsolete the stone jars of purification; in 2:12-25, Jesus displaces the temple and thereby intimates that the temple’s proper role is best seen as an anticipation of the ultimate point of mediation between God and man; in 3:1-21, Jesus fulfils prophecies of a ‘water and spirit’ regeneration, and proves in his death to be the ultimate antitype of the snake ‘lifted up’ in the desert; and hence (3:22-24) Jesus surpasses John the Baptist and any baptism or rite of purification he may represent.”<sup>1</sup>
- 2) (3:25-26) The declining success of John’s ministry (in his disciples eyes). The exaggerated statements (everyone is going to him) betray resentment in their hearts.
- 3) (3:27-36) John’s testimony regarding the success of his ministry and his testimony about who Jesus is. God’s sovereignty is over all ministry and the proper hope for anyone serving Jesus is John’s quote – He must increase, but I must decrease.

**Application:** Ministry success is making much of Jesus. How might you do ministry differently to give more credit and praise to Jesus?

**Gospel implications:** This passage ends with a contrast between those who believe and those who refuse to obey the Son. The Gospel is a true story with profound implications and none of us can avoid the choice to either follow Jesus or remain in our sin and rebellion against God.

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**Sermon 8** - (John 4:1-42) Reframing Dignity

**Key Verse(s)** – 4: 28-30. <sup>28</sup> *So the woman left her water jar and went away into town and said to the people,* <sup>29</sup> *“Come, see a man who told me all that I ever did. Can this be the Christ?”* <sup>30</sup> *They went out of the town and were coming to him.*

**Theme/Scene** – Jesus visits a sacred well and meets a Samaritan woman. In the conversation Jesus turns the discussion of water into a metaphor for himself.

**Outline:**

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<sup>1</sup> D.A. Carson, *The Gospel According to John*, p 208-209.

1. (4:1-26) A conversation that reframes dignity. Jesus sets aside the social customs that marginalized Samaritans and women and showed compassion, grace, and invited her to believe. The animosity and division that marked relations between the Samaritans and Jews were swallowed up by Jesus' invitation to the woman and her whole town to believe in the Messiah.
2. (4:27-30) A demonstration of faith in Jesus as the Messiah. Expressing her belief by action the woman invited the entire town to come and meet Jesus.
3. (4:31-38) An explanation for the disciples. Jesus explains his mission to his disciples using illustrations from food and growing crops.
4. (4:39-42) A second demonstration of faith in Jesus. Many in the town put their faith in Jesus.

**Application:** Jesus did not just come to save one people group or gender. Through his actions we see that everyone has value, worth, and dignity in the eyes of God. How can we take steps toward following Jesus in giving every people group value and dignity?

**Gospel implications:** Jesus promises eternal life to all who drink of living water (believe). This eternal life is a new quality of life infused with God's eternal love. We all need this water and should value this above anything else in life.

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**Sermon 9** – (John 4:43-54) Reframing Faith - Healing the official's son leads many to believe.

**Key Verse(s)** – 4:50 *Jesus said to him, "Go; your son will live." The man believed the word that Jesus spoke to him and went on his way.*

**Theme/Scene** – Word has spread about Jesus' miracle of turning water into wine. An official asked Jesus if he could come and heal his son.

**Outline:**

1. (4: 43-46) The setting of taking a second step of faith. Capernaum, alive with reports of Jesus' wonder-working ability. Here there is an ill child on the edge of death.
2. (4: 47-50) The conversation that reframes faith. Jesus responds to the official's petition by proclaiming that the child will live. The official takes Jesus at his word and heads home.
3. (4: 52-54) The recovery that confirms faith. Servants meet the official and declare that his son has recovered. Further conversation confirms that his son was healed the very hour that Jesus proclaimed that he would live. The official and his household all respond in faith.

**Application:** Believing Jesus is the proper response in all of life. Is there an area of life you are still in unbelief? Now is a good time to repent.

**Gospel implications:** Jesus heals by the power of his word. This healing power reverses the power of the curse and shows that his word should be believed about eternal life as well.

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**Sermon 10** - (John 5:1-17/18). Reframing the Sabbath.

**Note:** The next 3 chapters, 5-7, record the shift from reservation and hesitation about Jesus to outright and sometimes official opposition. These passages also revolve around deep symbolism in the Jewish



faith. John wants his readers to see how Jesus interacts with the Sabbath, Passover, the feast of Tabernacles (booths), and Hanukkah.

**Key Verse(s)** – (5:6-8) <sup>6</sup> *When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?”* <sup>7</sup> *The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.”* <sup>8</sup> *Jesus said to him, “Get up, take up your bed, and walk.”* <sup>9</sup> *And at once the man was healed, and he took up his bed and walked.*

**Theme/Scene** – Jesus angers the Jewish authorities by healing an invalid on the Sabbath and claiming to be equal to God.

**Outline:**

1. (5:1-9) Jesus heals an invalid. Jesus came across an invalid who had suffered for 38 years. He commands him to walk and the man is instantly healed, takes up his bed and walks.
2. (5:10-17) Jesus reframes the Sabbath. The Jewish leaders immediately charge the healed man with breaking the Sabbath. Jesus answers them by stating that his Father (God) is working until now and that he is working as well. This view was well attested by the rabbis of Jesus’ time. They believed that God works on the Sabbath, for otherwise providence itself would weekly go into abeyance.<sup>2</sup>
3. (5:18) The Jewish leaders failed their response to the Gospel. This marks a turn for the Jewish authorities. They were inventing charges, ignoring miracles, and ignoring prophecies about the messiah. A dangerous combination indeed.

**Application:** We know that we have misinterpreted scripture when our rules become more important than helping the people God has called us to help. How do some of our traditions stand in the way of helping those around us?

**Gospel implications:** Throughout the ages God declared that the messiah would be a healer (see Isaiah 53 among others). In this passage we see that Jesus’ healing ministry directly led him to the cross. When you think of both how Jesus has healed you, and what it cost him, let that point you toward gratitude and seizing opportunities to help in the healing of others.

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**Sermon 11** – (John 5:18/19-47) Reframing Authority:

**Note:** Controversy over who Jesus claims to be continues to our day. This discourse, given by Jesus himself, gives us the opportunity to accept or reject God’s authoritative testimony about his Son.

**Key Verse(s)** – <sup>24</sup> *Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.*

**Theme/Scene** – Jesus delivers a discourse about who he is and who bears witness to that fact.

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<sup>2</sup> Carson, *John*, 247.

**Outline:**

1. (19-29) Reframing the Authority of the Father. Jesus started his discourse by proclaiming that his mission began with his Father's authority. This authority even extends to those who are in tombs.
2. (30-47) Listening to the witnesses about Jesus. Jesus appeals to the witness of John the Baptist, God the Father, and the Scriptures (Moses). Jesus warns the authorities that Moses himself condemns their unbelief.

**Application:** Many Americans claim to be their own authority figures, however all of us have authorities we look to in order to determine what is truth and what is error. Some of us look to current scientific conclusions, others look to philosophies, and still others only seek validation in their feelings. Isn't it worth it to think long and hard about who the important authority figures are in your life? Shouldn't God be among those authority figures?

**Gospel implications:** Because of our sinful pride we tend to listen to authorities who tell us what we want to hear, rather than seek out actually authority. Through his mighty acts of creation we know that God is powerful. Through his compassionate act of sending Jesus to die in our place we know that God loves us. Isn't he worthy of your trust?

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**Sermon 12 – (John 6:1-15) Reframing Need: Feeding the Five Thousand**

**Key Verse(s)** – (5:11) <sup>11</sup> *Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted.*

**Theme/Scene** – Jesus is followed by a large crowd who had come to see the wonder-worker. Jesus feeds them all using only five loaves and two fish.

**Outline:**

1. (6:1-7) The need expressed. The disciples had no way to feed the gathering crowd. 8 months worth of a workman's wages could not feed this crowd, according to Philip.
2. (6:8-14) The need met by Jesus. Jesus took a boy's lunch and turned it into more than the five thousand men and families could eat.
3. (6:15) Jesus is misunderstood. The crowd was so impressed that they completely missed the message. Jesus' kingdom is like no other. His kingdom would triumph not through military conquest, but by him dying and rising from the dead. Jesus therefore responded to the crowd's intentions by withdrawing to the mountain by himself.

**Application:** Similar to this crowd we tend to want God to give power and support to our agenda. We should instead see God's power as a sign that we should join his.

**Gospel implications:** God provides for our needs both physical and spiritually. We as ministers of the Gospel ought to care for people in similar ways, but be aware that their response may not be the correct response.

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**Sermon 13—(John 6:16-21) Reframing Power**

**Note:** This is a short passage, but one that displays such spectacular power that adding it to the previous week or the week that follows might diminish one of the most memorable miracles in Jesus' ministry.

However, if you need to attach it I recommend attaching it to the previous message as it does explain how Jesus and his disciples returned to Capernaum.

**Key Verse(s) – (6:19-20)** <sup>19</sup> When they had rowed about three or four miles,<sup>[b]</sup> they saw Jesus walking on the sea and coming near the boat, and they were frightened. <sup>20</sup> But he said to them, “It is I; do not be afraid.”

**Theme/Scene** – Jesus rejoins the disciples in a spectacular way, by walking on water,

**Outline:**

1. (6:16-18) Context. The disciples left without Jesus and started across the sea. The sea became rough.
2. (6:19-20) Reframing power. Jesus terrifies the disciples by walking to them across the water. He responds to their emotion by identifying himself and telling them not to be afraid.
3. (6:21). Response. Like the other signs in John. The correct response is to receive Jesus with joy. The disciples welcome him into the boat with gladness and immediately arrive where they were going.

**Application:** The proper response to a sign is wonder, belief, and joyful acceptance. Is your heart soft enough to respond to your creator in such ways?

**Gospel implications:** In scripture the sea typically stands for chaos and disorder, and it is God who controls it and stills it. (Jb. 38:8-11, Ps. 29:3-4, 10-11). Jesus walking on water certainly shows that he has mastery over it.

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**Sermon 14 – ( John 6:22-71) Reframing Provision**

**Key Verse(s) – 6:27** *Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.*

**Theme/Scene** – Jesus preaches such a difficult message that many disciples turn back and no longer walked with him.

**Outline:**

1. (6:22-33) The crowd sought Jesus and asked for another sign.
2. (6:34-40) Jesus offered himself as the bread of life and asked the crowd to believe.
3. (6:41-59) The crowd grumbled in response. Jesus is undeterred, quotes the Old Testament, and invites them to believe. He offends many by using the language of feeding on his flesh and drinking his blood.
4. (6:60-71) Even some of Jesus’ disciples have a hard time with the teaching. Jesus is undeterred, knowing that God is the one who grants people the ability to believe (6:65). Many of the disciples turn back, but the Twelve remain, even though one of them is Judas, the betrayer.

**Application:** Many people turn away from Jesus when he teaches something difficult or controversial. How do you plan on responding to Jesus in those moments?

**Gospel implications:** Jesus is drawing on the celebration of Passover and using the rich symbolism of bread and eating in order to communicate how followers of Jesus must internalize the Gospel message.

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## Sermon 15 - 7:1-24 Reframing the Law -

**Key Verse(s)** – *The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood.*

**Theme/Scene** – Jesus interacts with the crowd and invites them to judge with right judgment.

**Outline:**

1. (7:1-9) Jesus' brothers urge Jesus to show himself to the world during the feast of tabernacles (booths). Jesus declines because his time has not fully come.
2. (7:10-13) Jesus goes to the feast in private. People argue about whether Jesus is a good man or leading people astray.
3. (7:14-24) Jesus reframes the Law for the people showing that they complain about Jesus working on the Sabbath (which Moses allows for in the case of circumcision) but judges him for healing an entire person. One who truly follows the law of Moses would not attempt to murder someone sent from God.

**Application:** In an age where Matthew 7:1 ('Do not judge, or you too will be judged') is the only verse the man or woman on the street is likely to know, we should know that this verse forbids standing in the place of God as judge, not moral discernment. By Contrast John 7:24 demands moral and theological discernment in the context of obedient faith (7:17). Jesus also condemns self-righteous legalism and sanctimonious heresy-hunting.<sup>3</sup>

**Gospel implications:** Jesus is a true prophet who shows us what a correct interpretation of the law should be in contrast to human tradition or wrong interpretation. God proved that Jesus was his prophet by rising him from the dead.

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## Sermon 16 – (John 7:25-52) Reframing Refreshment

**Key Verse(s)** – <sup>37</sup> On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. <sup>38</sup> Whoever believes in me, as <sup>[f]</sup> the Scripture has said, 'Out of his heart will flow rivers of living water.'"

**Theme/Scene** – At the festival of Tabernacles Jesus talks of his departure and prophecies about the Spirit.

**Outline:**

1. (7:25-30) People debate whether Jesus is the Christ. He continues to speak boldly in public. Although the authorities tried, they could not arrest him, for his hour had not yet come.
2. (7:32-36) Jesus spoke about his departure. The crowd misunderstood what he meant.
3. (7:37-39) Jesus (using the symbolism of the water supplied Israel in the desert) offers living water to all that believe. In this John sees Jesus predicting both his departure and the coming of the Spirit.
4. (7:40-52). Jesus' teaching causes division among the Jews.

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<sup>3</sup> Carson, *John*, p 317. Paraphrased.

**Application:** In this teaching Jesus predicts the coming of the Spirit. Have you received Jesus and experienced the power of the Spirit?

**Gospel implications:** Jesus is the fulfillment of all that the Feast of Tabernacles anticipated. If Isaiah could invite the thirsty to drink from the waters (Is. 55:1) Jesus announces that he is the one who can provide the waters. We all need Jesus, like we need water to survive.

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**Sermon 17** – (John 7:53-8:11) Reframing Forgiveness

**Note:** This is likely a true story about Jesus that was not originally included in John. See the note about this in most commentaries including Carson – on page 333.

**Key Verse(s)** – 8:10-11 *Jesus stood up and said to her, “Woman, where are they? Has no one condemned you?”<sup>11</sup> She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and from now on sin no more.*

**Theme/Scene** – Jesus and the woman caught in adultery

**Outline:**

1. (7:53-8:2) The setting. Jesus is teaching publicly in the temple.
2. (8:3-8) The scribes and Pharisees brought a woman (the man was not brought – who must have been caught too?) who has been caught in the act of adultery. They noted that Moses had commanded them to stone her, but wanted to know what Jesus thought they should do. Jesus answers that the one without sin should throw the first stone.
3. (8:9-11) The accusers leave, and Jesus instructs the woman to go and sin no more.

**Application:** Jesus was very hard on men living a double standard here (Jesus’ words indicate that he doesn’t believe that these men are innocent of sins like this). Where do you harbor double standards in your life?

**Gospel implications:** The gospel does not wink at sin, but it does extend grace to everyone who believes.

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**Sermon 18-** (John 8:12-30) - Reframing enlightenment

**Key Verse(s)** – <sup>12</sup>*Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.*

**Theme/Scene** – In this discourse Jesus claims to be the light of the world. His proof is that God sent him.

**Outline:**

1. (8:12-20) A bold claim backed up by a bolder claim. Jesus said he was the light of the world and that God himself had sent him.
2. (8:21-30) Jesus explains to them that they will know that he is the Son of God after they see the cross.

**Application:** Many in this narrative trust in Jesus (8:30) before they fully understood the whole story. Will you trust Jesus despite the uncertainty that you are living with today?

**Gospel implications:** Because of the fall and the curse we live in a dark world. Jesus is truly the light and the means by which we see truth. Let us put our trust fully in him.

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## Sermon 19 – Reframing your Father | John 8:31-59

**Key Verse:** 8:31-32 | <sup>31</sup> So Jesus said to the Jews who had believed him, “If you abide in my word, you are truly my disciples, <sup>32</sup> and you will know the truth, and the truth will set you free.”

**Theme/Scene:** Jesus discussing the true nature of freedom and family with believing Jews.

### Outline:

1. (v31-38) On our own we are less free than we are able to see. The Jews say they have never been enslaved when their history of slavery in Egypt to current Roman occupation says otherwise. Jesus says they are slaves to sin. Knowing, seeing and obeying the truth will set them free. Jesus is the truth.
2. (v39-47) We will follow in our father’s footsteps. In sin, all of us are children of wrath. Jesus says we are of our father the devil who has no truth and authors lies. We don’t hear the truth because we are from a family of lies. We need a new family.
3. (v48-59) Jesus honors His Father who is God the Father. To accept and follow Jesus will not lead to death. God’s glory is in Jesus. You cannot say you love God and do not know Jesus. Jesus is the I AM who spoke to Moses to lead his people from slavery.

**Application:** Assess how much slavery to sin you are actually in and who your true father is.

**Gospel Implication:** We are all children of sin who need to be free from our unfit father the devil who has us in a home of lies and death. Jesus comes to gloriously lead a people from this family to a new and better forever family defined by truth and life with God as our Father.

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## Sermon 20 - Reframing Sight | John 9:1-41

**Key Verse:** 9:25 | <sup>25</sup> He answered, “Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see.”

**Theme/Scene:** Jesus heals a blind man on the Sabbath spurring an intense investigation.

### Outline:

1. (v1-12) *The Healing:* A man is born blind. This was not result of sin either of his family or his own but so Jesus glorious work could be displayed in his life. Jesus prepares to heal and tells him to act. The man, anointed by Jesus, obeys, sees, and tells others.

2. (v13-34) *The Investigation*: The healing was performed on the Sabbath so religious leaders were concerned that the law regarding rest was violated. First they investigate the healed man, then his parents, the man again seeking to show Jesus has violated the law and “is a sinner”. The facts are plain to all, the man was blind but now sees.
3. (v35-41) *The Verdict*: The Pharisees cannot or will not see Jesus for who He is. They reject Him and his work (by casting out the healed man) and they are judged guilty by Jesus. Jesus seeks the healed man, reveals himself as the savior and the man believes.

**Application:** Not all suffering is because of personal sin. How is God working in suffering?

**Gospel Implication:** Because of sin we are all born blind to the truth of God. Only God in Jesus can heal us to cure our blindness, see Jesus for who He truly is, and worship Him.

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## Sermon 21 – Reframing Shepherding | John 10:1-21

**Key Verse:** 10:10-11 | <sup>10</sup> *The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.* <sup>11</sup> *I am the good shepherd. The good shepherd lays down his life for the sheep.*

**Theme/Scene:** Jesus explains what it means to be a true shepherd to His people/flock.

### Outline:

1. (v1-6) There are strangers to the sheep/flock who come in to take and steal. Sheep don’t listen to strangers who come to the flock as thieves seek to pick them off. They hear and obey the voice of the true shepherd who knows them and cares for them.
2. (v7-18) Jesus draw clear contrasts between Himself as the good shepherd who not only knows and speak to his flock but will lay down his life for his flock, and the thief who comes to the flock only to take, kill, and destroy. Jesus brings life to the flock that is rich, full and abundant. There is a real relationship between the sheep and their shepherd that is birthed out of genuine concern for the sheep’s safety and well-being that cannot be imitated by mere hired hands. Jesus willingly gives His life to this flock.
3. (v19-21) Where Jesus is clear on His identity and roll in the life of His people, many of the assembled crowd and leaders disagree on the truth of Jesus words and being.

**Application:** Loving and caring for others requires knowing and sacrificing for others. Regardless of our background, in Christ we are all part of one flock with one shepherd.

**Gospel Implication:** There is an enemy whose intentions are to steal, kill, and destroy us. Jesus is our Good shepherd who is present with us, provides life for us, and protects us from the evil one giving His life for ours.

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## Sermon 22 – Reframing Outrage | John 10:22-42

**Key Verse:** 10:27-30 | *<sup>27</sup> My sheep hear my voice, and I know them, and they follow me. <sup>28</sup> I give them eternal life, and they will never perish, and no one will snatch them out of my hand. <sup>29</sup> My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. <sup>30</sup> I and the Father are one.*

**Theme/Scene:** Jesus at Hanukkah outrages the audience by claiming to be the Son of God.

### Outline:

1. (v22-30) *Jesus the Savior* - During a Jewish festival many want to hear plainly from Jesus about who it is. Are you the Christ, the Savior-King of God's people? Jesus previous words and action should be enough to determine. He is here to give people eternal life with Him saving them from the consequences of sin and death.
2. (v31-39) *Jesus the Son* – Given clarity from Jesus the response from many to Jesus is not to receive Him but reject him. Many seek his death because Jesus claims to be God. Jesus works show He is doing the will of His Father. They don't accept His true words or His powerful works, instead they seek to arrest Him.
3. (v40-41) *Jesus the True* - John the Baptizer spoke of Jesus words and works. As John's followers encounter Jesus they see all said about Him is true and they believe.

**Application:** Our response to the identity of Jesus is all that matters when considering His words and works. Jesus is the Son of God so He should be worshipped and obeyed.

**Gospel Implication:** Our problem isn't where God in Jesus has been unclear and we've misunderstood but where Jesus has been clear and we've haven't wanted to receive it. Jesus is clear on His identity (Son of God), His purpose (Savior – King) and our need (eternal life). God should be outraged that we have falsely make ourselves equal with Him, we deserve death. God responds by sending His Son who IS God to be rejected and killed so we may live.

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## Sermon 23 – Reframing Death | John 11:1-44

**Key Verse:** 11:43-44 | *<sup>43</sup> When he had said these things, he cried out with a loud voice, "Lazarus, come out." <sup>44</sup> The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."*

**Theme/Scene:** Jesus friend Lazarus dies. Jesus arrives, grieves, and brings new life.

### Outline:

1. (v1-16) *Death of Lazarus* - Jesus friend is in deteriorating health. Lazarus' sisters are concerned and now Jesus can bring healing. Jesus delays for a purpose. He knows the disease will not ultimately lead to death but will serve to bring Jesus Glory.
2. (v17-27) *Jesus is Life* – We question what God is doing in the midst pain and suffering but He tells us there is a real promise of eternal life. This life is in the future and is now.



3. (v28-37) *Jesus Feels* - Jesus is about to perform a great miracle in front of many and bring Lazarus back to life. Yet He is still present and moved by the deep mourning and suffering of His people to genuinely weep with them sharing their grief.
4. (v38-44) *Jesus Saves* – Jesus seeing the death of His friend cannot and will not let death win. He prays to the Father and speaks life into His friend with the power of the one who spoke the entirety of creation into existence. Lazarus is free because of Jesus.

**Application:** God is acquainted with grief and pain and empathic to us when we're sad or suffering. He can be both present with us in suffering even as He is preparing for glory.

**Gospel Implication:** God takes us who are spiritual dead and brings us to life with the power of His word so we can live unbound from death and free with Him and His people.

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## Sermon 24 – Reframing the Plot | John 11:45-12:1-11

**Key Verse:** 11:50 | <sup>50</sup> *Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish."*

**Theme/Scene:** Anointing a King for Death that will save a people.

### Outline:

1. (v11:45-57) *Plot to Kill Jesus* - One party (the religious leaders) has a plan and plot to kill Jesus (AND Lazarus) Seeking to end his glory and the glorious deeds he's done for His people. These people gathered in evil cowardice, but God was using it for His good.
2. (v12:1-8) *Plot to Honor Jesus* – One of His followers Mary seeks to honor and anoint Jesus (in the face of his peril and impending death) seeking to honor and glorify him worshipping his presence. This was a gathering of celebration and honor.
3. (v12:9-11) *Plot to See Jesus and His people* - One group seeks to have his presence and impact eliminated, the other seeks to have his presence magnified and enjoyed. Jesus brings life and people who have only known death to win want to see Lazarus.

**Application:** God is working through the plots of our lives more than we know or imagine.

**Gospel Implication:** The plot of Evil's story to end God's influence and impact in a dark world. This is the Pharisees plotting to kill Jesus. But what they mean for evil, God meant for good (Gen 50:20). God takes the plots of our stories and reveals His story is bigger and leads to His glory and the Joy of a people being saved by the evil of the Cross.

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## Sermon 25 – Reframing Expectations | John 12:12-36

**Key Verse:** 12:25-26 | <sup>25</sup> *Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. <sup>26</sup> If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.*

**Theme/Scene:** The glorious exaltation of Yahweh/the servant and the light.

### Outline:

1. (v12-19) – Jesus enters the city with great fanfare fit for a king and fulfillment of OT prophecy. The people who greeted Him had great expectations based on what they had heard He did in raising Lazarus. The crowd wanted to meet a miracle worker and instead they were meeting their savior King who had a different agenda.
2. (v20-26) The promised king of Jewish prophecy also had Greek worshippers. Jesus is clear the pursuit of glory in His kingdom will be counter-intuitive. Caring too much about your life now will cost you life eternal. There is life in following Jesus.
3. (v27-36 ) Jesus knows people’s expectation of victory and life with Him is different than what God has planned. Jesus is glorified with a voice from heaven but people hear thunder or an angel missing the point. Jesus will be crucified and die, but people expect a forever king. These are only reconciled when you are enlightened by Jesus.

**Application:** Know our expectations are often different than God’s plan gives us comfort when life is not as we expect it to be.

**Gospel Implication:** We believe God’s victory should be on our terms and meet our expectations. God says if we want to experience eternal life we have to lose our attachment to it and attach ourselves to the one who was lifted up for us, following Him now and forever.

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## Sermon 26 – Reframing Trust | John 12:37-50

**Key Verse:** 12:46 | <sup>46</sup> *I have come into the world as light, so that whoever believes in me may not remain in darkness.*

**Theme/Scene:** Discourse between Jesus and those with unbelief using Isaiah as a springboard. Jesus challenges them to consider what God has told them through Isaiah.

### Outline:

1. (v12-19) *Trust the Prophet* – God acts in mighty ways to show His power and glory but God also speaks in mighty word through His prophets (in the OT). Specifically Isaiah says God is the one who blinds eyes and hardens hearts. This is difficult to hear and know without also processing the character of our God who loves His people
2. (v20-26) *Trust the Father* – Jesus is sent by God the Father for a purpose, not to judge the world but to save it. We can have great trust in a Father who would send His Son for this purpose. Alone we are in darkness but with Jesus there is light. God has given us light by speaking to us through His prophets and finally through His Son.

**Application:** We are easily driven to fear and silence before others who reject Jesus when we are called to be bold. We have to remember where lasting glory and acceptance come from.

**Gospel Implication:** Spiritual blindness, hardened hearts, darkness, and unbelief towards God are all realities for sinful fallen people. God lovingly overcomes each of these in His people by sending Jesus as light to save. God commandment for His people who have broken His commandments is eternal life in and through Jesus.

### Segment 3 Portrait of Glory: John 13-17

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#### **Sermon 27 - Reframing Leadership Part 1 | John 13:1-20**

**Key Verse:** 13:13-15 | *<sup>13</sup> You call me Teacher and Lord, and you are right, for so I am. <sup>14</sup> If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I have given you an example, that you also should do just as I have done to you*

**Theme/Scene:** Foot washing of the Disciples at the Last Supper.

**Outline:**

1. (v1-11) – Jesus love for his disciple manifest itself in humble service performing a task best suited for the lowest servant. Peter cannot understand why the Christ would act in this way to the point of not accepting service until being told he's not accepted without this act of service. Jesus service even includes Judas who will betray him.
2. (v12-16) Leaving nothing to interpretation, Jesus insures the object lesson is made clear. This is to be an example for the type of loving service Jesus' disciples are to have with one another. Status, or pride in leadership are not an option for those who are messengers and servants of Jesus.
3. (v17-20) Jesus distinguishes between His disciples and the one who betrayed Him. Jud

**Application:** Godly Leadership is servant leadership. Jesus is the master, Jesus is the ultimate leader, if he leads by serving, than those leaders who desire to serve Jesus should do likewise.

**Gospel Implication:** We are all dirty from in need of being made clean. Jesus act of sacrificial servant leadership has personal implication as Jesus washes individuals clean for the purpose of being people who will serve and care for others.

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#### **Sermon 28 – Reframing Failure | John 13:21-14:14**

**Key Verse:** 14:6 | *<sup>6</sup> Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.*

**Theme/Scene:** Two disciples will clearly fail Jesus, one is condemned for active total betray, the other comforted that Jesus redeems and restores failures who trust in Him. Total failure (Judas) contrasted with Peter's failure which is redeemed and restored. "You will deny me three times, but take comfort."

**Outline:**

1. (v21-30) – Judas fails to follow Jesus and willingly choose to be a tool of satan to betray Jesus. Judas had experienced life with, been taught, and even served by Jesus. His failure to follow was intentional opposition and it was total leading to his destruction.
2. (v31-35) Judas gone, Jesus says gauging success or failure for living as a disciple of Jesus will be measured by a new law, loving on another as Jesus has loved us.
3. (v13:36-4:7) Same meal, Peter claims loyal to follow Jesus to the death. Jesus knows Peter better than he knows himself. Peter will fail to remain faithful to Jesus, yet He will be redeemed by Jesus work and restored to Jesus mission.
4. (v4:8-14) Our path to finish with our Father is found in Jesus who has perfectly succeeded in our place where we have failed, so we can keep working for Him.

**Application:** How we love one another is the true mark of discipleship to the rest of the world. Because Jesus has taken our failure for us on the Cross we can be freed to work for Him.

**Gospel Implication:** Alone we will fail to remain faithful and be without recourse totally separated from God. When we have trusted Jesus as the way, the truth, and the life, that leads us to a forever future with our Heavenly Father, our hearts don't have to be troubled in our failures of faithfulness because Jesus is preparing life with Him for us.

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**Sermon 29 – Reframing (power for) Obedience | John 14:15-31**

**Key Verse:** 14:15-16 | <sup>15</sup> "If you love me, you will keep my commandments. <sup>16</sup> And I will ask the Father, and he will give you another Helper, to be with you forever,

**Theme/Scene:** Jesus is leaving but the Holy Spirit is coming empowering our obedience.

**Outline:**

1. (v15-21) –Love must acted upon. Our love for God will be shown by our obedience to Him and His commandments. This is impossible for us to do on our own, so God's love for us is shown by giving us the power we need to obey Him by the Holy Spirit.
2. (v22-26) Following His death, resurrection, and ascension, Jesus will dwell in the world through the union He has with His people through the Holy Spirit. The Holy Sprit is sent in Jesus name to teach us Jesus commands and remind us of Jesus words.
3. (v27-31) In leaving His people the Helper (Holy Spirit) Jesus is leaving his disciples with peace, communion with God that is a comfort in the face trail and challenges ahead.

**Application:** It is one thing to be told we are to obey God, we can know that is true and be discouraged knowing our inability. We are encouraged when we know the power we've been given to obey God by God Himself in the person of the Holy Spirit.

**Gospel Implication:** Sin separates us from God leaving us estranged from His family. But in Christ we have been adopted and will never be orphaned again. Communion with God is ours, we dwell with Him and He dwells in us through the Holy Spirit.

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### Sermon 30 – Reframing Love and Hate | John Ch 15-16:4

**Key Verse:** 15:13-14 | <sup>13</sup> *Greater love has no one than this, that someone lay down his life for his friends.* <sup>14</sup> *You are my friends if you do what I command you.*

**Theme/Scene:** Life with Jesus will be fruitful even when enduring persecution.

**Outline:**

1. (v15:1-11) *Jesus calls Himself the Vine* – We only have life as much as we are branches connected to the vine. We are made to produce fruit. Separated fruitless branches will be gathered and discarded. But connected branches will generate joyful fruit.
2. (v15:12-17) *Jesus calls us friends* - Jesus will show His love for us as His friends through His sacrificial death. Those who serve Jesus don't serve as slaves but as chosen friends who are appointed to be productive in loving God and each other.
3. (v15:18-16:4) *The world calls us enemies* - Jesus loves us but the world hates Jesus. Since we abide (dwell) in Jesus the world will naturally hate us as well. If love is active so is hatred, persecution is coming. We are not alone but comforted by the Holy Spirit.

**Application:** Fruitlessness comes from being cut off from the source of fruitful life. We are not capable of producing anything apart from what Jesus does in and through us.

**Gospel Implication:** Sinners, enemies of God are made into true friends and family by the work of Jesus laying down His life in our place. We now ABIDE (securely rest) in God to bear joyful fruit even in the midst of a world that hates Jesus and His people.

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### Sermon 31 – Reframing Presence of the Holy Spirit (Trinity) | John Ch 16:4b-33

**Key Verse:** 16:33 | <sup>33</sup> *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."*

**Theme/Scene:** The perfect communal work of the Father, Son, and Holy Spirit brings peace.

**Outline:**

1. (v16:4b-33) *The Holy Spirit's arrival* will be greater for Jesus' disciples than Jesus' departure. God's people will be comforted with God's presence through the Holy Spirit. The world will be convicted regarding sin and righteousness. The Holy Spirit, sent by the Father will continually point disciples to the Truth of Jesus the Son.

2. (v16-24) *The Son* will suffer death soon and His disciples will have great sorrow. But this sorrow is not forever or universal. It will be replaced with greater joy in the new life that has been secured. The great secure joy cannot be taken away by others.
3. (v25-33) *The Father* has sent Jesus to overcome sin and death in the world. Jesus stand with the Father as our advocate on our behalf. The Father loves us and gives us true peace even during tribulation.

**Application:** We understand personal physical presence. Jesus incarnation in humility as fully human (yet fully God) limits his presence to a specific time and place. God's presence for and with His people is uncontainable in the Person of the Holy Spirit. We need comfort, guidance, and power from God, we have it all in the Holy Spirit, sent from the Father, pointing us to Jesus.

**Gospel Implication:** While the world, sin, death, persecution, death, and tribulations all seem so powerful, In Chris we are loved so greatly by a God who is both personal and powerful to overcome. He manifests the experience of His peace producing power and great comfort to His people in the Holy Spirit, so just like our Lord Jesus we are never alone.

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## Sermon 32 – Reframing Sanctification for Mission | John Ch 17

**Key Verse:** 17:17-18 | *<sup>17</sup>Sanctify them in the truth; your word is truth. <sup>18</sup>As you sent me into the world, so I have sent them into the world"*

**Theme/Scene:** Jesus Priestly Prayer for His people to who are being sent on Mission.

### Outline:

1. (v1-10) *Jesus eyes are towards Heaven FOR His people* – Jesus has all authority and grants eternal life for all of His people. Jesus will suffer for His people (who he has been granted) and be gloriously resurrected brining great glory to God the Father.
2. (v11-19) *Jesus* wants his people to be clean and mature for the purposes of being more effective on the mission of pointing others to eternal life with Jesus. Disciples of Jesus are set apart for mission to the world not separate from the world.
3. (v20-26) While on mission we are to be unified with each other as God the Father and God the Son are in unity. This is for them to both experience and display the glory and love of God in and to the world.

**Application:** Our growth, holiness, sanctification, maturity is all for the purpose of being more effective missionaries to a world who is in desperate need of Eternal life that is only in Jesus.

**Gospel Implication:** The Gospel that has saves us to eternal life also gives us purpose in this life. We have been saved, and are being sanctified, to be sent to point others to Jesus.

Just as the Father sent me, so I send you. Verse 17 – Sanctified (17) and sent (18) –

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**Sermon 33 Reframing Victory | John 18:1-27**

**Key Verse:** 18:11 | <sup>11</sup> So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

**Theme/Scene:** Jesus is arrested in the Garden, Peter is unable to achieve victory on his own.

**Outline:**

1. (v1-11) Jesus is betrayed by Judas, arrested by the guards. Peter see this as a defeat and begins to wage a one man rebellion striking a temple servant out with a sword. Peter is told by Jesus to cease. Jesus will suffer defeat in order to bring victory.
2. (v12-18) Caiaphas thinks victory for his people is in Jesus death but believed it would less his influence not increase it. Peter goes from zealous rebel to cowardly denier.
3. (v19-24) Jesus has taught publicly but now is being integrated secretly. The defeat of Jesus begins as he goes from arrested to abused. Peter finalizes his denial(s) and any thoughts of leading a glorious rebellion are replaced with shameful personal defeat.

**Application:** Overcoming opposition to Jesus might look different than we expect. We are not responsible for defending Jesus. Our zeal alone is not enough to win, and our faithfulness alone is not enough to endure.

**Gospel Implication:** Victory (over sin, death, opposition to the gospel) is not something we achieve on our own efforts but is something we receive from Jesus work in our place. Because Jesus took our defeat on the cross and emerged from the tomb victoriously we can have courage to show other our allegiance to Him in the face of opposition, and confident of His grace when we don’t.

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**Sermon 34- Reframing the Verdict | John 18:28-19:16**

**Key Verse:** 18:37-38 | <sup>37</sup> Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” <sup>38</sup> Pilate said to him, “What is truth?”

**Theme/Scene:** Jesus and Pilate discuss the nature of truth and Jesus identity/innocence.

**Outline:**

1. (v18:28-38a) Pilate is searching for the truth about Jesus to render a verdict on what His fate will be. The religious Jews have said he is guilty but they cannot put him to death. Jesus is a King of a greater kingdom and came to share this truth. Those that want truth have to look to Jesus. “Postmodern Pilate” is less clear on the nature of what truth is.

2. (v18:38b-19:11) Where Peter denies Jesus three times with minimal pressure, Pilate three times boldly goes before a rabid crowd filled with blood lust to declare the verdict of what is true, there is no guilt in Jesus. Pilate believe that he has the authority to kill Jesus. Jesus renders another verdict all authority has been given from God.
3. (v19:12-16) Jesus is the Son of God, those who seek is death are the ones who are truly guilty. Pilate pronounces another true verdict, Jesus is King of the Jews. Between Jesus or Caesar as King the crowd chooses Caesar. Jesus will be crucified.

**Application:** How we approach the concept of “truth” matters. What Jesus claimed about himself before Pilate is either true or it isn’t. All authority comes from God.

**Gospel Implication:** We will all render a verdict about Jesus and God. We will all pledge allegiance to a king. Kings of this earth, the king/queen we look at in the mirror ever day, or the King of Kings who rules over heaven and has all authority. God has also rendered a verdict for all of us and it’s not innocent. Because of sin we are all guilty deserving death. Jesus takes that guilt for us and gives us His innocence. “Behold your King” when you Trust Jesus.

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### Sermon 35 – Reframing Defeat | John 19:17-41

**Key Verse:** 18:37-38 | <sup>37</sup> Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” <sup>38</sup> Pilate said to him, “What is truth?”

**Theme/Scene:** Jesus Crucifixion, Death, and Burial (**Good time to hit all the themes – Glory, Love, Life, Truth**) Crucifixion (Could be a Good Friday) Crucifixion “it is finished” + blood and water.

#### **Outline:**

1. (v16b-27) *Glorious Crucifixion* - This messiah/Christ/Savior-King/King of the Jews was crucified by the Roman government on the desires of the Jewish leaders. Pilate is clear on Jesus identity and translates it to multiple languages like a good missionary so the message is clear for all. “Jesus of Nazareth, the King of the Jews” Jesus is being crucified for a people so there is Corporate and individual love and salvation. We see this in John and Mary (John given family and a purpose, Mary who is losing a son is having another “son” given for her care) specifically cared for while Jesus is dying for the sins of the world.
1. (v31-37) *Glorious Death* - God gives us life through Jesus death. Jesus drinks a bitter drink of sour wine and God’s wrath. The sacrificial death of Jesus in the place of His people is complete (penal substitutionary atonement) to leave not doubt of it’s efficacy Jesus cries out “it is Finished” before HE yields His spirit over to death.
2. (v38-41) *Glorious Burial* – Living poor and humble, Jesus is buried in a new tomb reserved for the rich and powerful pointing to His true glory. His burial is overseen by His disciples, specifically those who come from influence and affluence.

**Application:** Jesus died in our place so we wouldn’t have to.



**Gospel Implication:** So many themes. This is IT the Cross and the Resurrection is the mega good news, these are THE portraits of Glory that make the rest of the portraits meaningful. V17 Jesus is bearing His own cross but really he's bearing ours for us. Jesus cares for a people and Jesus cares for people (Mary and John) Jesus work in our place is complete. Jesus really died and was really buried in fulfillment of numerous OT promises/prophecies.

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### Sermon 36 –Reframing Sunday | 20:1-18

**Key Verses:** John 20:15-16 | <sup>15</sup> Jesus said to her, "Woman, why are you weeping? Whom are you seeking? "Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." <sup>16</sup> Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).

**Theme/Scene:** Resurrection, Empty tomb, Jesus is alive! This changes everything.

**Outline:**

1. (v1-10) *Empty Tomb* - a work week begins by disciples going to Jesus tomb only to find the stone rolled away, the tomb empty, and Jesus burial cloths neatly folded in place. Seeing is believing for Peter and John, Jesus is no longer buried. John makes the important note that he is faster than Peter. #winning
2. (v11-18) *Full Hearts* – Seeing a tomb empty raises questions and concerns. What happened? Has someone taken the body? Angels come to comfort to Mary Magdalene, but the only true comfort comes in seeing Jesus alive! Jesus will ascend to Heaven with God the Father, Mary is sent on mission by Jesus to tell the disciples Jesus is alive.

**Application:** (such an amazing event they even change the first day of the week and the day they gather) This leads us to move from weeping to joy, worship and tell others. On Sunday we visit here, get life, and then go about our mission.

**Gospel Implication:** Because Jesus is alive we can trust Him for eternal life because He has sown He is who He says He is (Christ, Savior-King, Son of God) and he can do what He has said he can do (forgive sin that leads to death and give us life everlasting) because He has conquered death.

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### Sermon 37- Reframing Doubt | John 20:19-32

**Key Verse:** John 20:28-29 | <sup>28</sup> Thomas answered him, "My Lord and my God!" <sup>29</sup> Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

**Theme/Scene:** Jesus appears to the Disciples in two separate occasions bringing peace and answering doubts. Emphasize "Blessed are those who believe without seeing me."

**Outline:**

1. (v19-23) In the midst of fear and anxiety over persecution, Jesus appears with His disciples bringing them peace with His presence. He shows them the wounds He endured. Jesus commissions them for mission to send them in to the world and breaths life to empower them to spread the news of forgiveness of sin. This is symbolism echoing back to the breath of life in humanity back in Genesis 2, this is a new humanity.
2. (v24-29) Doubt takes many forms. Tomas has heard news of Jesus being alive from others but wants proof. Gathering with other disciples/believers Jesus joins them and gives Tomas clear specific evidence of His identity. Many will be blessed with faith in hearing without seeing the physically resurrected Jesus.
3. (v30-31) The purpose of Jesus appearing to His disciples, in all the signs He performed, and the purpose of this Gospel account are all so that you would believe Jesus is the Christ/Messiah/Savior-King of God's people, and Son of God. This belief, faith isn't to merely know a fact but to possess life with and through Jesus.

**Application:** Wrestle with doubt, engage with doubt, Jesus can handle it. But know How Jesus handles doubt is to bring us to places of clarity/certainty so we can worship Him in faith.

**Gospel Implication:** Jesus is gracious to meet us in our places of doubt, even our certain disbelief, and provides the powerful truth of who He is and what he's done to bring us to faith in Him so we can have eternal life with Him.

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**Sermon 38 - Reframing Restoration | John 21**

**Key Verse:** John 21:17 | <sup>17</sup> He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."

**Theme/Scene:** Jesus restores Peter and the Disciples for the work they have to do going forward. Peter stands for our proclivity to get tired and give up and go back. Jesus restores us all in just the way we need it for the mission He's called us to.

**Outline:**

1. (v1-14) Disciples who have met the risen Jesus, been given the Holy Spirit, sent on mission are still weary and ready to abandon the mission for the life they have known before (fishing) and they meet futility. Jesus comes and they are successful in their efforts more than could ever be expected. Jesus prepares a meal for them together.
2. (v15-19) Peter's earlier threefold denial of Jesus are answers by threefold affirmation of Jesus, prompted by Jesus, for Peter. In this Jesus leads Peter through a process He actively participates that brings him restoration. Not only restoration for Peter's peace but for the purpose of Peter being on mission for the gospel and care/leadership of Jesus flock/church. Peter is restored to lead and restored to follow.
3. (v20-25) Jesus purposes all of His disciples is for His glory. The way it is implemented can be as unique as each individual. His plans for His people are both broad and specific. Comparing the

calling, blessings, or challenges of another keeps us from focusing on what Jesus has called us to do. Regardless of what others are doing, “You follow me” He says.

**Application:** Restored life with Jesus for the purpose of mission is not without difficulty or suffering, but it will lead to the peace and presence of Jesus.

**Gospel Implication:** A world full of books can’t contain all the works of God in Jesus, yet God is so good and gracious to give us glorious portraits we can gaze at to understand His nature and character (Love, Truth, Light, Life) , presence we can experience His abundance and peace, restoration we need that is specific to our failures and sin, and purposes we can know are for all His people and are applied uniquely to our individual lives.