

IN THE
BEGINNING
WAS THE...

WORD

A STUDY THROUGH THE GOSPEL OF JOHN

LESSON 5 – The Word is...THE MESSIAH AND SON OF GOD

FACILITATOR'S Note

MAIN POINT THIS WEEK: Jesus is the promised Messiah and Son of God prophesied in Old Testament (1:36, 41, 49; 3:18; 4:25, 29; 5:25; 7:26, 27, 31, 41, 42; 9:22; 10:24, 36; 11:4, 27; 12:34; 19:7; 20:30–31).

The following lesson is designed to help class participants understand that Jesus is the Son of God and the Messiah that God had promised through the Old Testament prophets. Many people during Jesus' time were confused greatly about Him, unable to decide whether He was the promised Messiah and Son of God. It remains the same today. Spend time today helping your class participants understand this truth.

Remember, this semester we hope to provide material that will provide knowledge (HEAD); then ask questions that will bring us understanding (HEART); and then motivate participants to go and live the Word in the world and demonstrate Godly wisdom (HANDS). Help them with that today.

HEAD  ➔ **HEART**  ➔ **HANDS** 

As always, we would encourage you to begin preparing for each lesson by digging into the Word and specifically the text for each of the weeks. **This week the texts are: 1:36, 41, 49; 3:18; 4:25, 29; 5:25; 7:26, 27, 31, 41, 42; 9:22; 10:24, 36; 11:4, 27; 12:34; 19:7; 20:30–31.** As you move through the Word, jot down any thoughts that come to you and particular passages that stand out and speak to you. We assure you that these will come into play as you facilitate this discussion. It is then that you should approach this lesson plan and use it (and others) only as a guide for the weeks to come. Your group is different than all the rest and so your lessons should be adapted accordingly.

PRAYER



Begin your time with a prayer asking God for the guidance of His Holy Spirit as you and your class seek to encounter Him through His Holy Word.

FOCUS

- Understand that Jesus is God's promised Messiah and God's Son.
- Recognize that many people today are still confused about this fact just as they were in Jesus time.
- Recognize that it is through embracing/exercising our belief that Jesus is the Messiah, God's Son, that we receive eternal life from Him.

DISCUSSION STARTERS (OPTIONAL)

- Do you have friends or acquaintances who believe that Jesus was a good man who taught great morals, but not the Messiah, Son of God?
- What sort of conversations have you had with them about this? What is it that usually keeps them from believing?
- Do you talk with them about it, or do you just pass over the conversation and not talk about the "religion" thing? Explain.

KNOWLEDGE HEAD

From the Gospel of John

- 1:36,41,49
 - Key Points
 - These verses occur within John 1:29-52 which recounts:
 - The baptism of Jesus, at which John the Baptist recognized and testified that Jesus is the Son of God and the Lamb of God that takes away the sin of the world.

- The calling of Jesus' first disciples, including Andrew, Philip and Nathanael, who collectively declare Jesus to be the Christ, the Messiah that Moses in the Law and the prophets wrote about, and the Son of God.
 - The terms Messiah (Hebrew) and Christ (Greek) both mean, "anointed one".
 - The term "Lamb of God" is special
 - This term was not used in the ancient world but came into being as part of Christian vocabulary. It is not found elsewhere in the NT though Jesus is called "The Lamb" in Revelation.
 - Likely alludes to the "Passover Lamb", identifying Christ's sacrifice with Passover, but the Passover victim did not necessarily need to be a lamb and the term "Passover Lamb" was not used by the Jews.
 - May allude to the lamb led to the slaughter in Isaiah 53:7.
 - What is certain: John the Baptist identifies the Lamb of God and the Son of God as the same person, namely, Jesus.
 - John the Baptist saw the spirit descend on Jesus AND REMAIN ON HIM. This "anointing" was the sign from God to John that Jesus is the Son of God and the Messiah (anointed one) of God.
 - In the OT, the Spirit would typically come on people to accomplish some sign/task/feat, but would not remain (e.g. Samson in Judges 14:6; Saul in 1 Samuel 11:6).
 - The Messiah was prophesied as one on whom the Spirit would rest/remain (Isaiah 11:2; 61:1).
 - Philip told Nathanael that Jesus was the one that Moses in the Law and the prophets wrote about.
 - In Deuteronomy 18:15-19, Moses (the greatest of all the Jewish prophets) told the Israelites that God would raise up a prophet from among them who was just like him and anyone who didn't listen to that prophet would be cut off. This is *the Prophet* that the Jews were awaiting (see John 1:19-21).
 - Contemporary Application
 - Andrew came to know Jesus through the influence of his teacher, John the Baptist. Are we "teachers" to people around us? How so?
 - How can we influence/teach people to seek out Jesus like John did for Andrew?
- **3:18**
 - Key Points
 - Jesus testifies that if a person believes (exercises faith/trust) in the Son of God, that person will pass from death into life. Otherwise, they remain in the state of condemnation that they are already in.
 - Thus, it is the Son of God that brings deliverance from sin to each person who believes in Him (i.e., it is the Son of God who is the promised Messiah).
 - Contemporary Application
 - How do we help people today understand that apart from Jesus? That we are dead right now, and that only in Jesus do we actually begin to live?

- **4:25,29**

- Key Points

- These verses appear within the story of Jesus' encounter with the Samaritan woman at the well in Sychar.
- In general, Samaritans accepted the authority of the Pentateuch but rejected the rest of the OT. As there are messianic prophecies in the Pentateuch, Samaritans knew of and expected the Messiah, but their knowledge of Messiah was more limited than the Jews, as it did not include what's written about Him in the prophets.
- In their encounter, Jesus says things to her that prove that He is no ordinary person, and in particular, is aware of her sin – something which makes her uncomfortable.
- From their conversation, it is clear that the woman believes that:
 - The Messiah is someone who will really come.
 - The Messiah will have authority from God to understand and explain God's will/truth to all (Samaritans too).
 - She doesn't have everything about God figured out.
- Note that Jesus actually reveals to her that He is the Messiah she is awaiting (an admission He does not make openly to the Jews prior to His trial).

- Contemporary Application

- When we try to share Jesus with people, they often become uncomfortable and deflect the conversation away from Jesus to less personal topics about faith (e.g. is it ok to use musical instruments in worship?), just as the woman at the well did with Jesus. How can we help them feel less threatened and come to understand that Jesus is a friend to sinners?

- **5:25**

- Key Points

- In John 5:16-30, Jesus discusses His relationship with the Father and the authority He was given by the Father to do the works in which He was engaged (e.g. healing on the Sabbath).
- It is clear in the discussion that Jesus calls God His Father and that He is God's Son (vv. 17-18), statements that angered the Jews who considered this blasphemy.
- Verse 25 indicates that the Son of God (Jesus) has the power and authority to give life to the dead and they receive that life by hearing His voice.
 - Anyone who hears Jesus voice (message) and believes (embraces it) crosses over from death to life. Thus, the dead He is speaking of are not those who are physically dead but those who are spiritually dead (see v. 24).
 - This is basically the same message as already discussed in 3:18.
 - It is true, however, that Jesus also has authority to raise the physically dead to life (see vv. 28-29).

- Contemporary Application

- How do people hear the voice of Jesus? How can we help them do so?

- How do we ensure that we continue to hear Jesus' voice?
- **7:26-27,31,41-42**
 - Key Points
 - These verses are found within the description of events that occur when Jesus attends the Festival of Tabernacles celebration (7:1-52).
 - Jesus' teaching had impressed the people greatly. His boldness in speaking openly/publicly and clearly about His work and His relationship with the Father, along with the various signs/miracles that he performed, naturally made the people wonder whether or not He was in fact the Messiah/Christ.
 - In v. 26, we see that because the authorities had failed to arrest or silence Jesus, the people began to wonder if it was because the authorities themselves had concluded that He really was the Messiah.
 - Verse 27 shows us that many were unsure that Jesus was the Messiah, primarily because of uncertainty regarding His origin (i.e., there was a belief held by some that the origin of the Christ would be a mystery and yet, they knew where Jesus was from, so therefore, how could He be the Messiah?).
 - Verse 31 shows us that many believed that Jesus must be the Messiah/Christ, simply on the basis that they could not conceive of any one else appearing who could do more miracles than Jesus had already done. In short, He would be an impossible act to follow, so He had to be the Messiah.
 - This clearly demonstrates that the people already knew/believed that the appearance of the Messiah would be accompanied by signs/miracles/wonders.
 - Verses 41-42 demonstrate that speculation that Jesus was the Messiah was widespread and unsettled. Many concluded He was the Messiah, others felt certain that He couldn't be because He came from Galilee and there was a belief held by some that prophets never come from Galilee (see v. 52).
 - Verse 43 best sums it up: *"Thus the people were divided because of Jesus."*
 - The confusion present among the people due to the uncertainty of Jesus' origin is complex and difficult to understand.
 - Many people knew/believed that the Christ would be born in Bethlehem, per the Micah 5:2 prophecy (e.g. people in the crowd, see v. 42, or the scribes in Herod's time who identified Bethlehem as the Christ's birthplace in answer to his question -- see Matthew 2).
 - Yet, many people believed that the origin of the Messiah/Christ would be a complete mystery (see v. 27). Note that Micah 5:2 alludes to the "eternal nature" of the Messiah, and passages like Malachi 3:1 suggest the sudden appearance of the Messiah so these passages may have fueled the belief/confusion that Messiah's origin would be a mystery.
 - Verse 27 indicates that many people knew where Jesus was from, while vv. 41-42 indicate that many people knew that He was from Galilee but did not know that He was born in Bethlehem. Exactly what did they know?
 - The belief/statement that a prophet would not emerge from Galilee (v. 41, 52) is hard to understand.

- Jonah was almost certainly Galilean and he was accepted as a prophet.
 - Also, because Nazareth was in Galilee (see Mark 1:9). Matthew 2:22-23 implies that the possibility for a Galilean prophet is possible, though admittedly, this passage is VERY problematic. (The OT contains no passage that indicates, "he will be called a Nazarene," and there is no evidence to date that Nazareth existed in the OT period.)
 - This statement may simply reflect a general disdain/disrespect for the people of Galilee at that time, and not a belief that Scripture says that a prophet cannot emerge from Galilee.
- Contemporary Application
 - Just like the people in Jesus' time, people today remain confused and uncertain about Jesus, whether or not He really is the Son of God. Do you have to have perfect knowledge about Jesus in order to "hear His voice" and come to faith in Him?
 - Can you know all about Jesus and yet not hear His voice?
- **9:22**
 - Key Points
 - This verse occurs within the story of Jesus' healing of a man who was blind from birth.
 - Verse 22 clearly indicates that the Jewish leaders had threatened to excommunicate any Jewish congregants who acknowledged that Jesus was the Messiah.
 - Acknowledging Jesus as Messiah did not mean only verbal confession of this fact, but rather doing anything that provided support to Jesus.
 - The blind man's parents were so afraid of this threat that they avoided all conversation about Jesus with any of the leaders. They were unwilling to stand up for or support their own son, who had no trouble recognizing/testifying that Jesus was a prophet from God (v.17, vv. 30-33).
 - The fact that the Jewish leaders made such a threat suggests that many Jews already knew/suspected that Jesus was the Messiah.
 - The parents' behavior shows that the threat was very effective, that is, that being part of the synagogue was a very crucial part of the Jewish lifestyle, the loss of which would bring shame/disgrace.
 - Contemporary Application
 - Do you fear that you'll be treated differently/unfavorably if someone finds out you are a Christian?
 - Do you hide (remain quiet about) your faith to avoid issues?
- **10:24,36**
 - Key Points
 - These verses are part of John's account of Jesus' interactions with the Jews during the Feast of Dedication (Hanukkah).

- Verse 24 states the Jews there gathered around him, almost as if hemming him in on every side, to demand a clear answer to the question: Are you the Messiah?
- Their question demonstrates that like many of their fellow Jews, they already suspected that He was/is the Messiah, yet they still don't fully believe. They demand a clear yes/no answer from him.
- Jesus' response in vv. 25-30 indicates that He already has given a clear yes/no answer based on all He had said and done to that point. They haven't heard his answer because they have unbelieving hearts; they are not His sheep. There is no answer He can give them that they will be satisfied with. They will never accept that He is doing His Father's will and that He and the Father are one.
- In vv. 31-33, Jesus' Jewish opponents are angered by His response as they recognize that He claims a special relationship with God. They pick up stones to stone Him because He, a mere man, has claimed to be God – an act of blasphemy worthy of death.
- In vv. 34-36, it is clear that Jesus does not deny their charge against Him. He acknowledges that He is God's Son; he simply denies that they are right in their understanding of the situation.
 - Verse 36 is basically the first time in the Gospel of John where Jesus declares plainly that He is the Son of God.
 - On many occasions prior to this, He has spoken plainly of Himself as "the Son" and referred to God as 'His Father' in a way that leaves no doubt that He is claiming the special relationship of being God's Son, but He did not say it directly as done here.
- Contemporary Application
 - Why is it that some people hear the voice of Jesus while others, with presumably the same basic knowledge, do not?
- **11:4,27**
 - Key Points
 - These verses occur within John's account of Jesus raising His friend Lazarus from the dead.
 - Jesus had a special relationship with sisters Martha and Mary and their brother Lazarus, all of who lived in Bethany.
 - Lazarus had fallen ill and as Jesus was nearby, likely in Jerusalem only a few miles away from Bethany, Martha and Mary sent word to Jesus no doubt hoping/expecting that He would come quickly and heal Lazarus (though no such explicit request is recorded).
 - Upon receiving their message, however, Jesus remained where He was for two more days, a delay which ensured that Lazarus' illness would overtake him, resulting in his death.
 - In Verse 4, Jesus reveals why He delayed his stay: Lazarus' sickness had a purpose, namely, to allow Jesus to bring glory to God, and by so doing, to be glorified also as God's Son.

- Jesus made it clear that Lazarus' sickness would not end in death, but sickness and death were permitted initially so that Jesus could then raise Lazarus and thereby bring glory to God.
 - When Jesus finally arrived in Bethany, after Lazarus had died, it is clear that Martha and Mary were disappointed/upset that Jesus had not come and healed Lazarus yet they still held onto to their belief and trust in Jesus.
 - In vv. 25-26, Jesus tells Martha: I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die." And then he challenges her with the question: Do you believe this?
 - Martha's response in verse 27 is noteworthy: "Yes, Lord," she replied, "I believe that you are the Messiah, the Son of God, who is to come into the world."
 - Martha understands that Jesus is the Messiah, the Deliverer that the Jews have been waiting for.
 - She understands also that Jesus is the Son of God (Messiah and Son of God are one person ... Jesus).
 - She doesn't understand everything about Him and probably not everything regarding what He has just said to her about the resurrection, but she believes/trusts in Him.
 - She was a woman of faith, and we should remember her for this, and not just as the woman who fretted over all the work to be done and her sister's lack of help.
 - Contemporary Application
 - Does God use sickness and death today to bring glory to His name, or was the episode with Lazarus a special case?
 - Does it frighten/bother you to think that He may cast you in the same role as Lazarus?
- **12:34**
 - Key Points
 - This passage is part of the discourse with Jesus and the crowd, including his disciples, during the Passover festival (His last one) following His triumphal entry into Jerusalem.
 - Jesus indicates that the time for His death (the hour for Him to be glorified) is very near: Now my soul is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour. Father, glorify your name!"
 - In verse 34, the crowd asks Jesus a question which demonstrates that they:
 - Suspect that He may be the Messiah but remain very confused about the issue.
 - Understand that He has been speaking of His imminent death.
 - Believe that the Law teaches certain things about the Messiah, in particular, that the Messiah will remain forever, but as this conflicts with what He has been saying regarding the Son of Man's imminent death,

they then need/want an explanation regarding the Son of Man --- who is he? (What's his function? Is he distinct from the Messiah?)

- It is difficult to find any passage in the Pentateuch (Law), which says the Messiah, remains forever.
- They probably use the term Law widely in the sense of all OT Scripture, in which case their belief is likely based on passages like Psalm 110:4, Isaiah 9:7, and Daniel 7:14.

○ Contemporary Application

- When we speak with people about Jesus today, it may conflict with what they know/have heard/believe about Jesus. How should we deal with this conflict?

• 19:7

○ Key Points

- Chapter 19 is John's account of Jesus' sentencing, crucifixion, death and burial
- Pilate, based on his questioning of Jesus (18:28ff), could find no valid basis per Roman law for a charge against Jesus (v. 6).
- Verse 7 provides the reason that the Jesus leaders demanded that Jesus be crucified: "The Jewish leaders insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."
 - The law they refer to must be that of blasphemy, in Lev 24:16: *anyone who blasphemes the name of the Lord is to be put to death. The entire assembly must stone them. Whether foreigner or native-born, when they blaspheme the Name they are to be put to death.*
 - Clearly, the Jews understood from all that Jesus had said during His ministry, that He claimed the special relationship of being the Son of God, and this antagonized them greatly (recall John 10:31-33 discussed earlier).
 - Their response demonstrates the real problem behind their doubt that Jesus was the Messiah: He did not fit the description of the Messiah that they wanted, and they refused to accept the idea that they could be wrong, so therefore, He was guilty of blasphemy.
 - It is difficult to argue that Jesus was actually guilty of blasphemy. To blaspheme God is to speak evil of Him or in an unfit manner (e.g. curse Him) but Jesus did no such thing.
 - It is also hard to believe that a Messiah could appear for whom the claim of being God's Son would not arise, especially given various OT scriptures that were held to be about the Messiah, such as:
 - (2 Sam 7:12-14) When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son.
 - (Isaiah 9:6-7) For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of his

government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever.

- Contemporary Application
 - Most people today accept as historical fact that Jesus was a real person and a great teacher, but reject the notion that He is the Son of God. Why is it difficult to believe this about Him?
- **20:30-31**
 - Key Points
 - John's Gospel account did not cover everything that Jesus did; in fact, Jesus did so much that per John's closing verse (21:25), if everything He did were recorded, the whole world could not contain all the books that would be written.
 - John's Gospel, the events he chose to include/describe, was recorded for one purpose: so that you (the reader) could understand that Jesus is the Messiah and the Son of God, and that by believing you may have life in His name.
 - Believing that Jesus is the Messiah, the Son of God refers not to intellectual assent, but rather to embracing and responding in accordance with this belief.
 - Contemporary Application
 - How does your life show that you believe that Jesus is the Messiah, the Son of God?

UNDERSTANDING HEART

- John tells us in 20:30-31 that everything He wrote in his gospel was for the purpose of helping the reader know that Jesus is the Messiah, the Son of God. Why was this message so important?
- What can we do to communicate this same message to the people we interact with today?

WISDOM HANDS

- Think of someone in your circle of friends/family that needs a personal relationship with Jesus. What can you do to help them come to know that Jesus really is the Messiah, the Son of God?
- Start praying for them, each day, that God will use others and you to help them come to know that Jesus is the Son of God and a friend to sinners.

PRAYER



End your time together with a prayer. Ask God to help you to boldly share the message that JESUS IS THE MESSIAH, THE SON OF GOD! The world needs to know!!!

CLASS OUTLINE

"...but these are 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." (John 20:31) The Gospel of John was written so that those who read its message may believe that Jesus is the promised Messiah, the Son of God, THE CHRIST. The following outline holds the major themes expounded on in the Gospel of John in order that its readers may believe in Jesus and have eternal life. (Adapted from the "Key Themes" outline in the ESV Study Bible):

1. INTRODUCTION TO THE GOSPEL OF JOHN (January 4)

2. THE WORD IS...

GOD (January 11)

- a. Jesus is GOD
- b. 1:1–2, 18; 5:17–18; 8:58–59; 10:30–33; 20:28

3. THE WORD IS...

BEFORE THE CREATION OF THE WORLD (January 18)

- a. Jesus existed before the creation of all there is.
- b. 1:1–2; 8:58; 17:5, 24

4. THE WORD IS...

OMNISCIENT (ALL KNOWING) (January 25)

- a. Jesus has supernatural knowledge that only God can possess.
- b. 1:48; 2:4, 19, 23–25; 3:14; 4:17–18; 6:51, 70; 8:28; 9:3; 10:15, 17–18; 11:4, 14; 12:24, 32; 13:10–11, 38; 21:18–19

5. THE WORD IS...

THE MESSIAH AND SON OF GOD (February 1)

- a. Jesus is the promised Messiah and Son of God prophesied in Old Testament.
- b. 1:36, 41, 49; 3:18; 4:25, 29; 5:25; 7:26, 27, 31, 41, 42; 9:22; 10:24, 36; 11:4, 27; 12:34; 19:7; 20:30–31

6. THE WORD IS...

THE "I AM" (February 8)

- a. Jesus is the "I AM" from the Old Testament. He is Yahweh/Jehovah.
- b. 4:26; 6:20, 35, 48, 51; 8:12, 18, 24, 28, 58; 9:5; 10:7, 9, 11, 14; 11:25; 13:19; 14:6; 15:1; 18:5–6 (cf. Ex. 3:14–15; Isa. 41:4; 43:10–13, 25; 45:18; 51:12; 52:6)

7. THE WORD IS...

THE SON WHO WAS SENT BY AND REFLECTS THE FATHER (February 15)

- a. Jesus was sent by God and reflects the very essence of the Father.
- b. 3:17, 35–36; 5:19–26; 6:40; 8:35–36; 14:13; 17:1

8. THE WORD IS...

THE FULFILLMENT OF JEWISH FESTIVALS/INSTITUTIONS (February 22)

- a. Jesus fulfills the Jewish festivals and institutions found in the Law (even the temple itself).
- b. 1:29, 36; 2:14–22, esp. v. 21; 4:23–24; 8:12; 9:5; 19:14

9. THE WORD IS...

THE GIVER OF ETERNAL LIFE (March 1)

- a. Jesus gives eternal life to those who believe in Him.
- b. 1:4; 3:15–16, 36; 4:14, 36; 5:24, 26, 39–40; 6:27, 33, 35, 40, 47–48, 51, 53–54, 68; 8:12; 10:10, 25, 28; 11:25; 12:25, 50; 14:6; 17:2–3; 20:31

10. THE WORD IS...

A MIRACLE WORKER (March 8)

- a. Jesus performs signs and wonders that demonstrate that He is the promised Messiah.
- b. 2:1–11, 13–22; 4:46–54; 5:1–15; 6:1–15; 9:1–41; 11:1–44

11. THE WORD IS...

TESTIFIED BY OTHERS TO BE THE MESSIAH (March 15)

- a. Witnesses testify that Jesus is the Messiah.
- b. 1:7–8, 15, 19, 32, 34; 3:11, 32–33; 4:39; 5:31–39; 8:14, 18; 10:25; 15:26–27; 18:37; 19:35; 21:24

12. THE WORD IS...

UNIFIED WITH FATHER AND SPIRIT IN THEIR WORK OF REVELATION AND REDEMPTION (March 22)

- a. Father, Son, and Spirit are united in their work.
- b. 14:17–18, 23, 26; 15:26; 20:21–22

13. THE WORD IS...

THE BASIS OF SALVATION (March 29)

- a. It is by Jesus' death that God brings His people salvation.
 - i. 1:29; 3:14–15; 6:51–58; 10:15; 11:50–52; 12:24; 15:13
- b. God is sovereign in salvation.
 - i. 3:21; 5:21; 6:37–45, 64–65; 10:16, 26–30; 15:16; 17:2, 6, 9

14. BELIEVERS MUST...

CONFESS AND BELIEVE THAT JESUS IS THE MESSIAH (April 12)

- a. Salvation is obtained by believing in Jesus as the Messiah and the Son of God.
 - i. 1:12; 3:15, 16; 5:24; 6:29, 35; 8:24; 11:25–27, 42; 12:44; 17:8, 21; 20:31
- b. The benefits of salvation can be experienced here and now (in this evil age), but will be fully known when He returns.
 - i. 3:18, 36; 4:23; 5:24; 6:39–40; 10:10, 26–29; 11:25–26

15. BELIEVERS MUST...

CONTINUE JESUS' WORK AND MISSION (April 19)

- a. Believers are called upon to continue the work of the Savior in order that all men may know and be saved.
- b. 4:38; 15:16; 17:18; 20:21–22

16. CONCLUSION TO THE GOSPEL OF JOHN (April 26)