

IN THE
BEGINNING
WAS THE...
WORD
A STUDY THROUGH THE GOSPEL OF JOHN

LESSON 11 – The Word is...TESTIFIED BY OTHERS TO BE THE MESSIAH

FACILITATOR'S Note

MAIN POINT THIS WEEK: Witnesses testify that Jesus is the Messiah (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).

The following lesson is designed to help class participants understand that the claim that Jesus is the Messiah is based on the testimony of several reliable sources including eyewitnesses. The historicity of Jesus the person is well established and few deny His existence. Many today, however, discount His miracles and resurrection as myths recorded in a book (the Bible) that they insist is not reliable. Yet, they willingly accept as historical fact other events, which have far less authoritative evidence/support. The cause for disbelief usually comes down not to lack of evidence but to hardness of heart in the individual. 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: 1:7–8, 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.** 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 eyewitnesses have testified that Jesus is the Messiah.
- Understand that His miracles and teachings testify that Jesus is the Messiah.
- Understand that God Himself, via the Scriptures, has testified that Jesus is the Messiah.

DISCUSSION STARTERS (OPTIONAL)

- In conversation with friends, do they sometimes share that they believe in Jesus, but not what the Bible says about Him? Is this possible?
- This is a discrepancy in the world that is of Satan. If we can disassociate Jesus from the Bible, then we can simply make Him whatever we want. However, if the Bible is our authority, then we must listen to what it has to say about God.
 - Many say they believe the Bible to be unreliable as it was written by man. Then one has to ask, but what authority have you proven it unreliable? If you base your standards for reliability on those set by humankind, then your highest authority is man. But if you place your highest authority in God, then you must believe that He gave us His Word as He saw fit and therefore we believe in its reliability.
 - If we make God our highest authority and trust that He gave us the Word we needed, then we must hold what it says to be true. So, what does it say about Jesus as the Messiah?

From the Gospel of John

- 1:7-8, 15, 19, 32, 34

- Key Points

- These passages provide John the Baptist's testimony about Jesus prior to and at His baptism.
- In vv. 7-8, the writer John tells us that John the Baptist's role was to testify to everyone about Jesus so that they might come to believe/trust Jesus.
 - Verse 6 tells us that John the Baptist was sent by God for the express purpose of testifying to the world about Jesus – that was John's primary function, i.e., no matter what things John may have done, nothing compared in importance to his role as a witness for Jesus.
 - John was to testify that Jesus is the light for all men.
 - John was to point people to Jesus, not to himself or anyone else.
 - The emphasis on testifying/witnessing is important.
 - In general, testimony is required to establish the truth about a matter.
 - Per Jewish Law, testimony (truthful) is crucial
 - (Ex. 20:16) You shall not give false testimony against your neighbor.
 - (Ex. 23:1-3) Do not spread false reports. Do not help a guilty person by being a malicious witness. Do not follow the crowd in doing wrong. When you give testimony in a lawsuit, do not pervert justice by siding with the crowd, and do not show favoritism to a poor person in a lawsuit.
 - (Deut. 19:15) One witness is not enough to convict anyone of any crime or offense they may have committed. A matter must be established by the testimony of two or three witnesses.
 - (Deut. 19:18-19) The judges must make a thorough investigation, and if the witness proves to be a liar, giving false testimony against a fellow Israelite, then do to the false witness as that witness intended to do to the other party. You must purge the evil from among you.
- Verse 15 provides us with specific testimony from The Baptist about Jesus: *"This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'"*
 - Jesus came after John in the sense that His ministry began after John's ministry, giving John time to testify to others about the one who was about to appear.
 - Jesus surpassed John (was superior) because He was before John, which most likely refers to Jesus' pre-existence to John (as the Word, existing for

- all eternity) but could also refer to the idea that Jesus' ministry was more important than John's. Both meanings are valid.
- Jesus surpassed Moses as well as indicated in v. 17: *For the law was given through Moses; grace and truth came through Jesus Christ.*
 - Verse 19 provides us with more specific testimony from The Baptist which he gave to the Jewish leaders in Jerusalem when they sent priests and Levites to ask him who he was and what his ministry was all about.
 - They asked him if he was the Messiah and he said no.
 - In spite of his own greatness (see Luke 7:28), John was faithful to his mission as assigned by God.
 - John had quite a following of disciples and many of these may have thought he was the Messiah to come but he repudiated this notion.
 - They asked him if he was Elijah and he said no.
 - Per Malachi 4:5-6, the Jews were expecting Elijah to appear before the Messiah: *"See, I will send the prophet Elijah to you before that great and dreadful day of the LORD comes. ⁶ He will turn the hearts of the parents to their children, and the hearts of the children to their parents; or else I will come and strike the land with total destruction."*
 - Though John denies fulfilling the role of Elijah (it's possible that he may not have known), Jesus said that John was the Elijah to come (see Matt. 11:14).
 - They asked him if he was the Prophet and he said no.
 - Per Deut. 18:15ff, the Jews had been awaiting the rise of a great prophet like Moses, whom they referred to as The Prophet.
 - Moses' statement in Deut. 18:15ff is taken to be a prophetic statement about the Messiah, hence John's negative reply.
 - Note that The Baptist was faithful in his testimony to point his hearers away from himself and to Christ, as seen in v. 23: *John replied in the words of Isaiah the prophet, "I am the voice of one calling in the wilderness, 'Make straight the way for the Lord.'"*
 - Verses 32-34 provide more testimony from John the Baptist, spoken at Jesus' baptism, where John says why he knows that Jesus is the Messiah: *Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him. And I myself did not know him, but the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.' I have seen and I testify that this is God's Chosen One."*
 - John's testimony includes the proof by which he knew that Jesus was God's Chosen One, that is, the Messiah.
 - God had given John a sign to look for by which he would recognize/know the Messiah that he was preparing the Jews to meet – he would see the Holy Spirit descend and remain on the man appointed as the Messiah.
 - We don't know when God revealed this sign to John.

- John saw the Spirit come down as a dove on Jesus and remain on Him.
 - This was not a vision; John saw something real, as promised by God, which proved that Jesus was the Chosen One.
 - The other three (Synoptic) gospels all mention the Holy Spirit descending like a dove on Jesus but only John's gospel:
 - Mentions the Spirit remaining on Him.
 - Provides a clear description of the sign that The Baptist received from God and witnessed.
- V. 33: *And I myself did not know him...*
 - Though unlikely, this could mean that John didn't know Jesus at all. Though they were cousins, John grew up in the lonely parts of Judea while Jesus was raised in Galilee. In ancient times, travel was limited/slow, there were no photographs, no mail, no Internet, etc., so it is not inconceivable that they had never met or had not met for several years during which they could have grown unrecognizable to one another.
 - This most likely means that John, though he knew Jesus somewhat, did not know that Jesus was the Messiah until the moment that he saw the sign.
- John points out that Jesus is the one who will baptize with the Holy Spirit.
 - This is a key point, which all four gospels make.
 - Jesus is the one who gives us a new nature, who brings us into contact with God's Spirit.
- Contemporary Application
 - If God revealed to you that your purpose in life was to ensure the success of someone else, not yourself, would you be pleased to do so?
 - In your profession, what is your first priority in your work? To advance yourself and your career? To better the company or someone else? Discuss.
- **3:11, 32-33**
 - Key Points
 - Verse 11 takes place within the passages that recount Jesus' encounter with Nicodemus: *Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony.*
 - Jesus tells Nicodemus that the things He has been speaking of are things for which He has perfect knowledge. They are not opinions or conjecture; they are objective facts.
 - His testimony includes things that He knows and things He has seen.
 - His introductory phrase, "Very truly I tell you ..." emphasizes that what He is about to say is completely reliable. (This is the third time in His discussion with Nicodemus that He uses this introductory phrase.)
 - The use of the plural (... we testify to what we have seen ... *our* testimony) probably includes the disciples who are engaged in spreading the gospel with Him as He teaches them.

- Some of the disciples may have been present with Him while He addressed Nicodemus.
 - That Jesus is the primary source for what is being shared in their testimony is clear from vv. 12-13: *I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? No one has ever gone into heaven except the one who came from heaven – the Son of Man.*
- Verses 32-33 provide more testimony about Jesus from John the Baptist which he gave to his disciples when they reported to him that Jesus and His disciples were baptizing people as the crowds began to flock to Jesus (and away from John):
 - ³²*He testifies to what he has seen and heard, but no one accepts his testimony.*
 - ³³*Whoever has accepted it has certified that God is truthful.*
 - In v32, John says that Jesus testifies to what He absolutely knows to be the truth -- what He has seen and heard. This is the same thing that Jesus said to Nicodemus in 3:11.
 - Jesus' testimony is not opinion, it is fact, and it includes heavenly truths that only He, as one who actually comes from heaven, can know.
 - John says no one accepts Jesus' testimony but he doesn't mean this literally as made clear by the next verse (v33). John uses the same style in 1:11-12. He means that natural man does not accept Jesus' witness. Those who have their minds/hearts set on the things of this world reject Christ's testimony, but those who care about learning God's will can accept it.
 - In v. 33, The Baptist says that those who do accept Christ's testimony are those who hold as an indisputable guarantee that God is truthful. God cannot lie, will not mislead men, and He will therefore not do so in the witness of His Messiah.
- Contemporary Application
 - If you share your faith with someone and tell them what you know about Jesus, and they reject what you have to say, is this your fault? Does it mean you are lacking in faith, that you are unspiritual?
 - Do you insist that your friends be people that agree with you on spiritual matters that you deem important? Discuss.
- **4:39**
 - Key Points
 - This verse appears within the story of Jesus' encounter with the Samaritan woman at the well in Sychar.
 - In their encounter, Jesus said things to her that proved that He was no ordinary person, and in particular, was aware of her sin – something that made her uncomfortable.
 - He also revealed to her that He is the Messiah she was awaiting (an admission He did not make openly to the Jews prior to His trial).
 - He made such a big impression on her that she went back and spread the news of her encounter: (4:28-30) *Then, leaving her water jar, the woman went back to the*

town and said to the people, "Come, see a man who told me everything I ever did. Could this be the Messiah?" They came out of the town and made their way toward him.

- Verse 39 tells us that because of the woman's testimony, many of the townspeople who heard her put their faith in Him.
 - Her testimony, "He told me everything I ever did" convinced many to believe in Jesus.
 - Note that what she testified to was what she knew for certain, namely, what He told her and how He impressed her.

- Contemporary Application

- The woman at the well shared with her friends what she knew about Jesus, limited as her knowledge was. What can you learn from her example about sharing your faith with your friends?

- **5:31-39**

- Key Points

- These passages provide part of the defense of His own ministry that Jesus gave to the Jewish leaders who were persecuting Him: ³¹ *If I testify about myself, my testimony is not true.* ³² *There is another who testifies in my favor, and I know that his testimony about me is true.* ³³ *You have sent to John and he has testified to the truth.* ³⁴ *Not that I accept human testimony; but I mention it that you may be saved.* ³⁵ *John was a lamp that burned and gave light, and you chose for a time to enjoy his light.* ³⁶ *I have testimony weightier than that of John. For the works that the Father has given me to finish – the very works that I am doing – testify that the Father has sent me.* ³⁷ *And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form,* ³⁸ *nor does his word dwell in you, for you do not believe the one he sent.* ³⁹ *You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet* ⁴⁰ *you refuse to come to me to have life.*
 - In verse 31, Jesus acknowledges that He cannot be accepted on the basis of His own testimony; witness to a man must always be provided (supported) by someone else, and in fact, by Jewish law, testimony from at least two or three witnesses is required (Deut 19:15ff, as mentioned already above). So though His testimony might not be false, it is not supported and thus has no legal value.
 - In verses 32-37, Jesus cites three distinct sources which testify to the truth of His ministry: John the Baptist, the works/miracles that He is performing, and the Father himself.
 - Verse 32 does not name the "other" witness who testifies in favor of Christ but it seems clear that He is referring to the Father.
 - In verses 33-35, Jesus reminds the leaders that John the Baptist, whom they sought out and questioned, already testified in favor of Jesus. He was someone they could understand and appreciate, and one for whom many of them had high regard. Note that Jesus regards John's testimony as inferior to the others He cites because John was human and humans are

ultimately flawed (John 2:24-25). However, if they listened to John, they could be saved – that very thing had happened to some of Jesus’ disciples who started out as followers of John (e.g. Andrew, see John 1:35-40).

- In v. 36, Jesus mentions another source of testimony, weightier than John’s: the very works/miracles that He is performing. These provide irrefutable evidence that He is no mere man and must come from God.
 - In v. 37, Jesus mentions the third source of testimony and the most weighty: the Father Himself. Part of the Father’s testimony includes the Scriptures (OT) that He gave to the Jews which testify in detail about the Messiah.
 - The Jewish leaders rejected the testimony from all these sources. The problem, per Jesus (v. 37-38), is that they did not have a heart for God -- His word did not dwell in their hearts (as it did for the writer of Psalm 119:11). If it did, they would have heard God’s voice clearly in the voice of Jesus, they would have seen God’s form clearly in the form of Jesus, and they would have recognized Him for what He is --- the Messiah they seek.
 - It is ironic that they diligently studied the Scriptures (OT) that speak about Jesus, and yet, failed to recognize Him in those Scriptures.
- **8:14, 18**
 - Key Points
 - These passages are part of Jesus’ reply to the Pharisees who challenged His claim that He is the light of the world, protesting that His testimony was invalid because it was not supported by anyone other than Himself.
 - In 5:31, as discussed above, He agrees with the Pharisees that unsupported testimony does not have legal value but this does not mean that His statements/claims are not true.
 - In vv. 14-18, Jesus makes the following two points to show His testimony is valid:
 - He is of divine origin and is thus qualified to know what He’s talking about, while the Pharisees are only men (who live by human standards), and not sufficiently competent to understand/judge the truths of which He speaks (e.g. Job 42:3).
 - His testimony is in fact supported; the Father bears witness of Him. The Law of Moses requires testimony from two witnesses, a condition met by His testimony and that of the Father.
 - Note the use of ‘your own Law’ in v. 17 vs. ‘our own Law’. Jesus is not saying that He is not subject to the Law because as a Jew, He certainly is (Matt .5:17); use of ‘your’ is for emphasis. They have appealed to the Law as their basis for objection so He affirms that per their own Law that they cite, He does in fact meet the required twofold testimony.
 - Contemporary Application
 - When you hear someone teach/say things about Jesus or His teachings which differ from your current understanding, do you investigate the matter or do you dismiss what the other person has said?

- **10:25**

- Key Points

- This verse is found within Jesus' response to the Jews in Jerusalem during Hanukkah, who asked Him to state plainly whether or not He was the Messiah.
 - In v. 25, He tells them He did give them a clear answer already. The works He does in His Father's name (His miracles and teachings) testify about Him that He is the Messiah; the answer is plain for all who really want to know.
 - If He had answered plainly, with a "Yes, I am the Messiah", do you think they would have believed Him?
 - These works are solid evidence, which provide the testimony they seek but they can't hear it because they are not His sheep. The problem is not with the lack of evidence or testimony; it is with their hearts.

- Contemporary Application

- Discuss situations today where we demand the testimony of a person's works rather than just what they say about themselves (e.g. job interview).
 - Which tells you more about a person: considering the works/efforts in which they have engaged, or considering what they say about themselves? Discuss.

- **15:26-27**

- Key Points

- These passages are instructions from Jesus to His disciples regarding the work that they and the Holy Spirit must do once He is taken from the earth: ²⁶ *When the Advocate comes, whom I will send to you from the Father – the Spirit of truth who goes out from the Father – he will testify about me.* ²⁷ *And you also must testify, for you have been with me from the beginning.*
 - The role of the Holy Spirit on earth, once Jesus is gone, is to testify about Jesus. The Spirit will bear witness to Christ, and His witness is independent of that which the disciples will bear.
 - Jesus says He is the one who will send the Spirit to His disciples, and He mentions the Spirit as being that which proceeds from the Father, which emphasizes the working of the triune God – Father, Son and Spirit.
 - The term Advocate has legal significance: the Spirit will represent Christ's case for Him before the world.
 - Independent from the Spirit, the disciples are also to testify to the world on Christ's behalf. They have been with Jesus from the outset and know Him better than any other men do, so they are best able to share with their fellow man the truth about Jesus and have a responsibility to do so.

- Contemporary Application

- Do you, like the disciples, have a responsibility to bear witness to what you know about Jesus?
 - Identify ways by which you can meet this responsibility.

- **18:37**

- Key Points

- This passage is a response from Jesus near the end of His questioning by Pilate: "You are a king, then!" said Pilate. Jesus answered, "You say that I am a king. In

fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."

- Jesus' life on earth was for a single purpose: to bear witness to all men and point them to the real truth.
- To be on the side of truth means to hold the discovery and practice of the truth to be of utmost importance, regardless of the cost.
- His witness was not something that could/would be ignored; it would demand/elicit a response from every human being. Every person who cares about truth hears/listens to Jesus.
- "...the reason I was born and came into the world ..." is a veiled reference to Jesus' pre-existence which Pilate probably didn't understand even though he was clearly impressed by Jesus.
- Contemporary Application
 - In what ways does a person's life show that they are (or are not) on the side of truth?
- **19:35**
 - Key Points
 - This passage refers to the witness of one who saw a soldier pierce Jesus' side with a spear as He hung on the cross, bringing a flow of blood and water from His already dead body: *The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.*
 - John, the writer, does not identify the man who saw and gave testimony but it is almost certainly John himself.
 - John witnessed the soldier pierce Jesus' side and the spewing forth of water and blood made a profound impression on John, enough so that he included the event in his gospel and insisted on the truthfulness of the event as he recorded it.
 - Testifying to this event is important as it shows Jesus' body to be a genuine fleshly corpse, not some kind of spirit, and it also shows that He could not have survived the crucifixion and somehow revived later in the cave – he really died and then resurrected afterward. John wants his readers to understand this so that they may also believe (like him).
 - The flow of water and blood from a corpse's body is an event that can indeed occur if the pericardial bag is ruptured after the corpse's blood has separated into clot and watery serum. Whether this occurred to Jesus is not clear; we don't know if the soldier thrust his spear into Jesus' left or right side, so speculating that the spear ruptured Jesus heart is pointless.
- **21:24**
 - Key Points
 - This is a passage in which John, the writer, insists that everything he recorded in his gospel is true.
 - Background – (21:20-23) ²⁰ *Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?")* ²¹ *When Peter saw him, he asked, "Lord, what about him?"* ²² *Jesus answered, "If I want him to*

remain alive until I return, what is that to you? You must follow me.”²³ Because of this, the rumor spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, “If I want him to remain alive until I return, what is that to you?”

- In v. 24, it is clear from the vv. 20-23 that “the disciple who testifies to these things and who wrote them down” is John, the disciple of Jesus and brother of James. It is also clear that John is himself the writer of the gospel (though some may argue that he recorded only part of, and not every single thing, that was written in the book).
 - In v. 24, the ‘we’ in the phrase, “...We know that his testimony is true” is not identified, but as written, asserts confidently that the audience would have no objections to the testimony presented.
 - It is important that John identifies himself as the one who testifies to the truth of the events he himself recorded. He was Jesus’ best friend and very familiar with Jesus’ works and teachings, thus making him a credible witness.
- Contemporary Application
 - When you testify about something, you are making a commitment to it, you are no longer neutral regarding it. Are there things in your life today that you are willing to testify about? Discuss.

UNDERSTANDING HEART

- We have discussed some of the different sources that provide testimony that Jesus is the Messiah, the Son of God. Why is it important that these sources of testimony exist?
- How can we ensure that people today hear testimony that Jesus is Lord?

WISDOM HANDS

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

PRAYER

End your time together with a prayer. Thanking Him for sending us the Messiah!

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)