



WHAT THE  
BIBLE  
IS ABOUT

2021  
SESSION  
**2**  
TERM 3

WHAT THE  
**B**IBLE  
IS ABOUT



THE GOSPEL OF **J**OHN

## CHAPTER 1

**I**N the beginning <sup>R</sup>was the Word,  
and the Word was with God, and  
the Word was God. [v. 14; 17:5, 24]

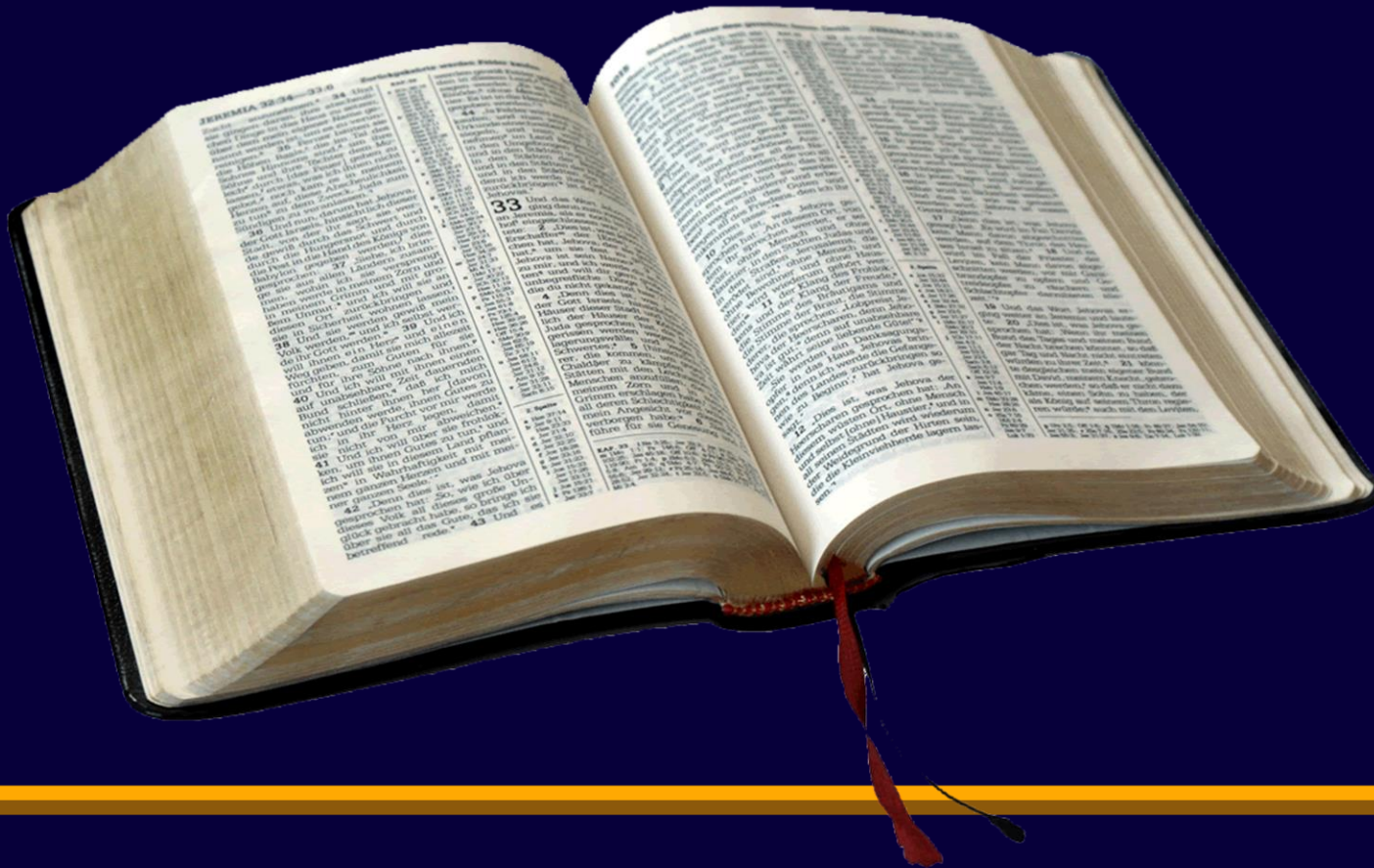
**2** <sup>R</sup>The same was in the beginning  
with God. Gen. 1:1

**3** <sup>R</sup>All things were made by him;  
and without him was not any thing  
made that was made. [Eph. 3:9]

**“We know  
nothing  
of religion here:  
we think only of  
Christ.”**

C.S. Lewis (1946). *The Great Divorce*.

# THE BIBLE



ETSI  
DOCTRINA  
NON DARETUR

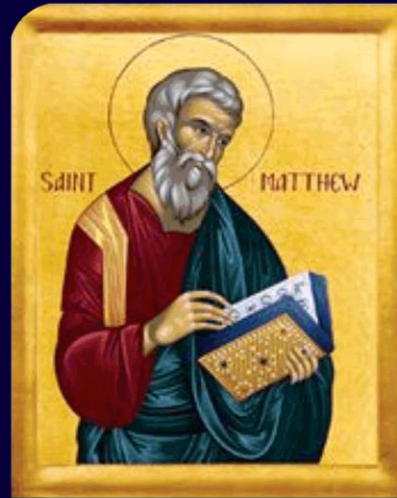
(As if doctrine is not given)

# The Four Gospels

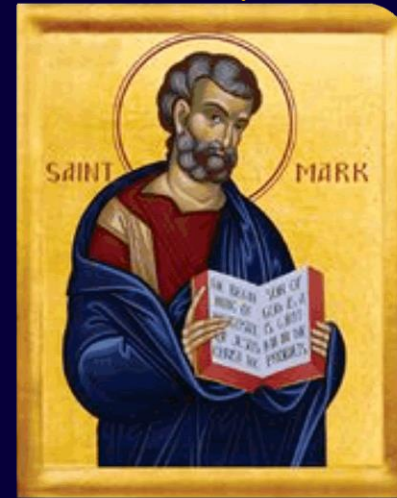
## The Messiah

The Promised One is here; see His Credentials.  
(To the Jew)

Matthew



Mark

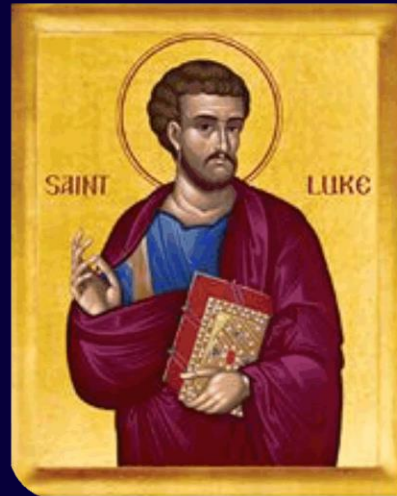


## Suffering Servant

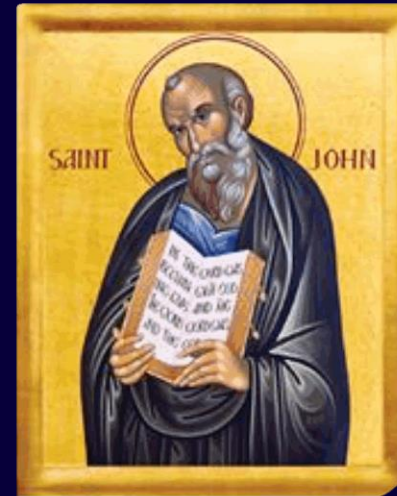
This is how He worked; see His Power  
(To Romans)

## Son of Man

This what He was like; see His Nature.  
(To the Greek)



Luke



John

## Son of God

This is who He really was; see His Godship.  
(To Christians)

# Why Four Gospels?

## Different Audiences, Different Perspectives

### • Written for **believers**:

- Matthew (Jews; new Christians, converts)
- John (older; mature Christians throughout the world)

### • Written for **non-believers**:

- Mark wrote for Romans. Many Roman Christians were slaves, so Mark wrote on the theme Jesus the Suffering Servant (slave) sent to minister to suffering people and to die for the sins of the world.
- Luke wrote for Greeks, a generally very sophisticated and philosophical people proudly aware of their culture. He described the babe who grew up to be the perfect Man.



## Okay, but what IS the Gospel?

<sup>1</sup> Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

<sup>2</sup> By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

<sup>3</sup> For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

<sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures:

## Key Theme

# JOHN

JESUS IS THE CHRIST: BELIEVE AND LIVE!

“<sup>30</sup>And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; <sup>31</sup>**but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.**”

JOHN 20:31

# Themes in the Gospel of John

1 Jesus is God,  
the “I am”

He existed before creation. As the sent Son of God, he reflects the Sender.

2 Signs and  
Wonders  
Validate  
Him

Signs, wonders, and witnesses validate that Jesus is the Messiah, the Christ.

3 The Trinity

Father, Son, and Spirit are united in their work of revelation and redemption.

4 Salvation

Jesus' death is the basis of salvation, obtained through believing in the living Jesus as the Son of God.

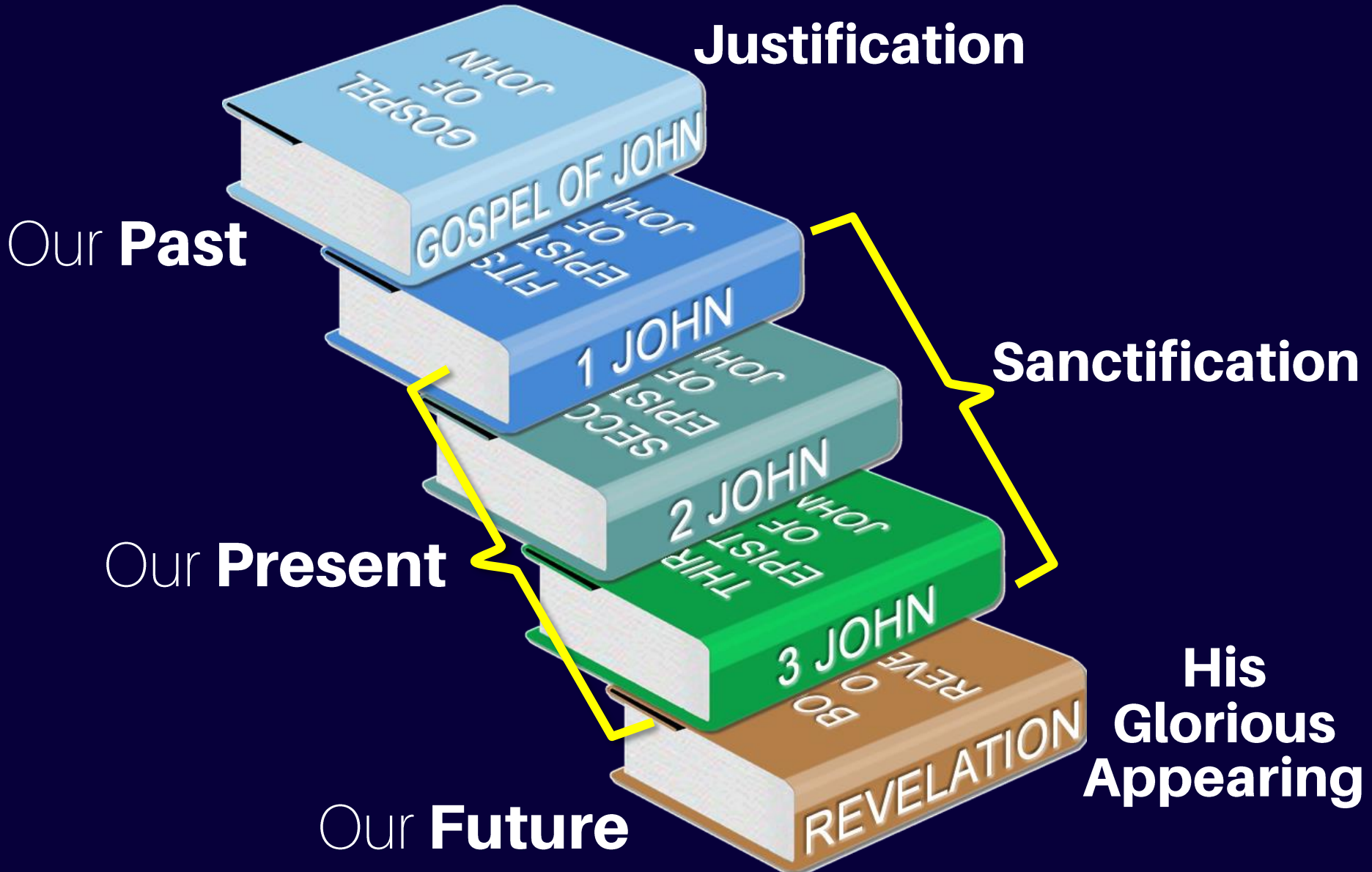
5 Eternal Life

Jesus is the giver of eternal life. Believers through the Spirit can experience some of salvation's benefits in the present age.

6 Mission

Believers are called to continue Jesus' mission.

# What did John have to say?



## The purpose of John's ministry

And truly Jesus did many other signs in the presence of his disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

John 20:30-31

## An insight into Greek literary style

pe-'ri-co-pē

- A *pericope* (περικοπή = "a cutting-out") is a rhetorical device to organise a long passage or book into smaller bits to study.
- It is a set of verses that forms one coherent unit or thought.
- Pericopes define the amount of text you are going to study as a single unit. For example, many bibles have organized a chapter into sections with headings.

# Pericope

- Pericopes set the amount of text you are going to study.
  - If you pick too little, you may be in danger of missing the overall context.
  - If you pick too much, it may be difficult to get your head around it all and you may miss something exciting and revelatory.
- You can use existing chapter or section breaks, but keep in mind that the chapters were added in the late middle ages and the headers by the publisher of your particular edition of the Bible. They are not “inspired.”
- Look for transitional words like “immediately” or “the next day” or “after these things” to identify a pericope.
- Look for any literary structures the writer employs, like the menorah pattern.

# Pericopes in the book of John

1. The Bible was written to be plainly understood.
2. Each Bible book has a systematic structure.
3. Pericopes provide a logical substructure for study.
4. The methodologies for literary structures are different for each researcher. So there are many sets of pericopes.
5. I've chosen one that works for me. It chunks the text into understandable bits that fit together structurally and clearly shows the concentric parallel patterns in the text.
6. The structures can be validated, including statistically.
7. The book of John can be divided into

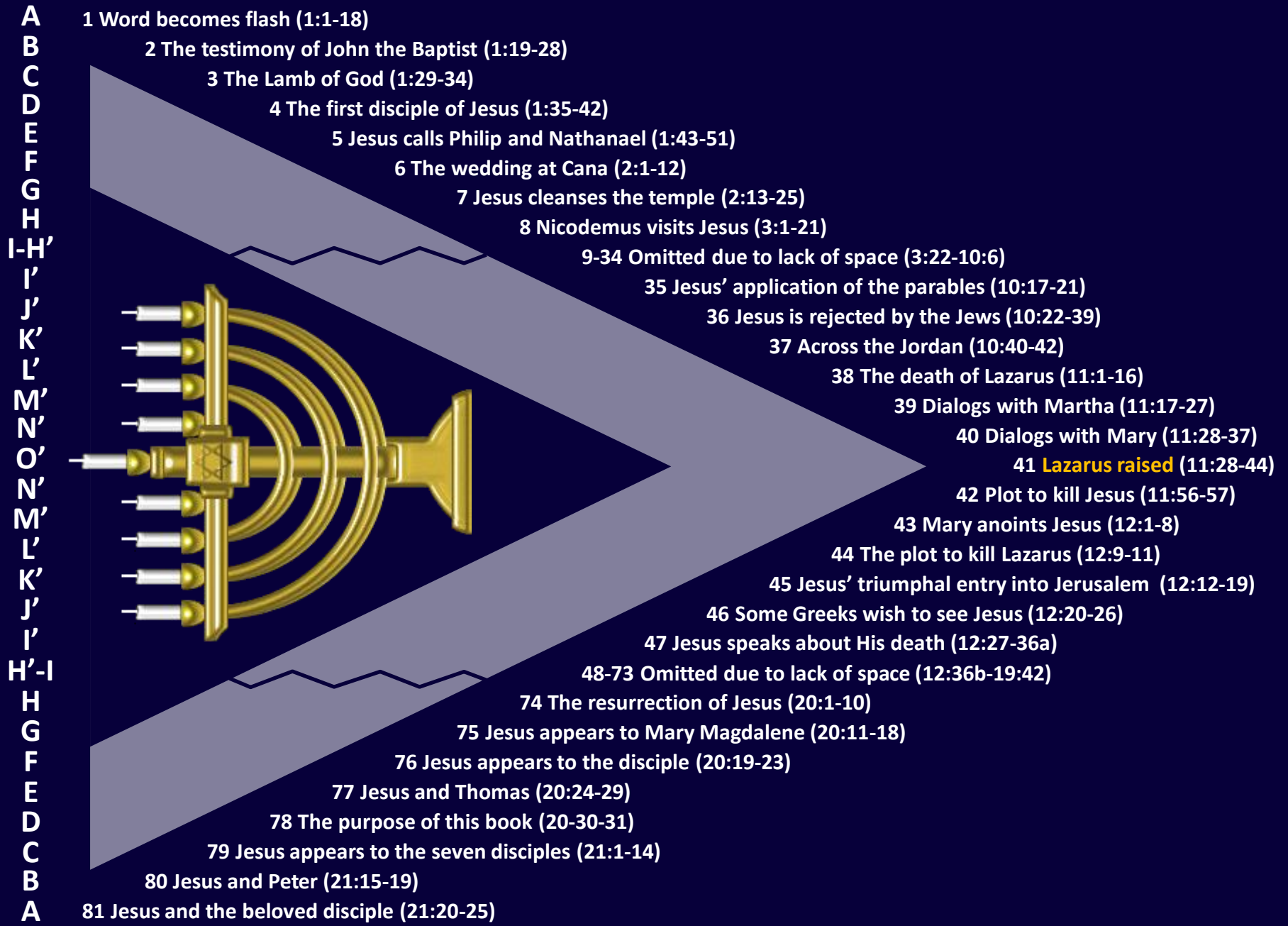
**81** pericopes!



# The **81** pericopes of the book of John

- 1 The word became flesh (1:1-18)
- 2 The testimony of John the Baptist (1:19-28)
- 3 The lamb of God (1:29-34)
- 4 The first disciple of Jesus (1:35-42)
- 5 Jesus calls Philip and Nathanael (1:43-51)
- 6 The wedding at Cana (2:1-12)
- 7 Jesus cleanses the temple (2:13-25)
- 8 Nicodemus visits Jesus (3:1-21)
- 9 John the Baptist's Final Witness (3:22-36)
- 10 Jesus and the Woman of Samaria (4:1-26)
- 11 One sows and another reaps (4:27-38)
- 12 Faith of Samaria (4:39-42)
- 13 Jesus returns to Galilee (4:43-45)
- 14 Healing the Official's Son (4:46-54)
- 15 Jesus heals on the Sabbath (5:1-18)
- 16 The authority of the son (5:19-30)
- 17 Witnesses to Jesus (5:31-47)
- 18 Feeding the five thousand (6:1-15)
- 19 Jesus walks on the water (6:16-21)
- 20 The bread from heaven (6:22-59)
- 21 The words of eternal life (6:60-71)
- 22 The unbelief of Jesus' brothers (7:1-9)
- 23 Jesus at the festival of booths (7:10-24)
- 24 Is this the Christ (7:25-36)
- 25 River of living water (7:37-44)
- 26 The unbelief of those in authority (7:45-53)
- 27 The woman caught in adultery (8:1-11)
- 28 Jesus the light of the world (8:12-20)
- 29 Jesus foretells his death (8:21-30)
- 30 Before Abraham was born, I am (8:31-59)
- 31 A man born blind receives sight (9:1-12)
- 32 The Pharisees investigate the healing (9:13-34)
- 33 Spiritual blindness (9:35-41)
- 34 The sheep, Shepherd, and sheep robbers (10:1-6)
- 35 Jesus' application of the parables (10:7-21)
- 36 Jesus is rejected by the Jews (10:22-39)
- 37 Across the Jordan (10:40-42)
- 38 The death of Lazarus (11:1-16)
- 39 Dialogs with Martha (11:17-27)
- 40 Dialogs with Mary (11:28-37)
- 41 Jesus raises Lazarus to life (11:38-44)
- 42 The plot to kill Jesus (11:45-57)
- 43 Mary anoints Jesus (12:1-8)
- 44 The plot to kill Lazarus (12:9-11)
- 45 Jesus' triumphal entry into Jerusalem (12:12-19)
- 46 Some Greeks wish to see Jesus (12:20-26)
- 47 Jesus speaks about his death (12:27-36a)
- 48 The unbelief of the people (12:36b-41)
- 49 The judgement by word of Jesus (12:42-50)
- 50 Jesus washes the disciples' feet (13:1-20)
- 51 Jesus foretells his betrayal (13:21-30)
- 52 The new commandment (13:31-35)
- 53 Jesus foretells Peter's denial (13:36-38)
- 54 Jesus the way to the father (14:1-14)
- 55 The promise of the holy spirit (14:15-24)
- 56 Do not let your hearts be troubled (14:25-31)
- 57 Jesus the true vine (15:1-10)
- 58 love one another (15:11-17)
- 59 The world's hatred (15:18-16:4a)
- 60 The work of the Spirit (16:4b-15)
- 61 Sorrow will turn into joy (16:16-33)
- 62 Jesus prays for his disciples (17:1-26)
- 63 The betrayal and arrest of Jesus (18:1-14)
- 64 Denial of Peter (18:15-18)
- 65 The Jewish Trial and Peter's Denial (18:19-24)
- 66 Denial of Peter again (18:25-27)
- 67 Jesus before Pilate (18:28-38b)
- 68 Jesus sentenced to death (18:38c-19:16a)
- 69 The crucifixion of Jesus (19:16b-22)
- 70 People with crucified Jesus (19:23-27)
- 71 The death of Jesus (19:28-30)
- 72 Jesus' side is pierced (19:31-37)
- 73 The burial of Jesus (19:38-42)
- 74 The resurrection of Jesus (20:1-10)
- 75 Jesus appears to Mary Magdalene (20:11-18)
- 76 Jesus appears to the disciple (20:19-23)
- 77 Jesus and Thomas (20:24-29)
- 78 The purpose of this book (20:30-31)
- 79 Jesus appears to seven disciples (21:1-14)
- 80 Jesus and Peter (21:15-19)
- 81 Jesus and the beloved disciple (21:20-25)

# Literary Structure of the Gospel of John



# GOSPEL OF JOHN

# Relationship

# REVELATION

- 1 The word became flesh (1:1-18)
- 2 The testimony of John the Baptist (1:19-28)
- 3 The lamb of God (1:29-34)
- 4 The first disciple of Jesus (1:35-42)
- 5 Jesus calls Philip and Nathanael (1:43-51)
- 6 The wedding at Cana (2:1-12)
- 7 Jesus cleanses the temple (2:13-25)
- 8 Nicodemus visits Jesus (3:1-21)
- 9 John the Baptist's Final Witness (3:22-36)
- 10 Jesus and the Woman of Samaria (4:1-26)
- 11 One sows, and another reaps (4:27-38)
- 12 Faith of Samaria (4:39-42)
- 13 Jesus returns to Galilee (4:43-45)
- 14 Healing the Official's Son (4:46-54)
- 15 Jesus heals on the Sabbath (5:1-18)
- 16 The authority of the son (5:19-30)
- 17 Witnesses to Jesus (5:31-47)
- 18 Feeding the five thousand (6:1-15)
- 19 Jesus walks on the water (6:16-21)
- 20 The bread from heaven (6:22-59)
- 21 The words of eternal life (6:60-71)
- 22 The unbelief of Jesus' brothers (7:1-9)
- 23 Jesus at the festival of booths (7:10-24)
- 24 Is this the Christ (7:25-36)
- 25 River of living water (7:37-44)
- 26 The unbelief of those in authority (7:45-53)
- 27 The woman caught in adultery (8:1-11)
- 28 Jesus the light of the world (8:12-20)
- 29 Jesus foretells his death (8:21-30)
- 30 Before Abraham was born, I am (8:31-59)
- 31 A man born blind receives sight (9:1-12)
- 32 The Pharisees investigate the healing (9:13-34)
- 33 Spiritual blindness (9:35-41)
- 34 The sheep, Shepherd, and sheep robbers (10:1-6)
- 35 Jesus' application of the parables (10:7-21)
- 36 Jesus is rejected by the Jews (10:22-39)
- 37 Across the Jordan (10:40-42)
- 38 The death of Lazarus (11:1-16)
- 39 Dialogs with Martha (11:17-27)
- 40 Dialogs with Mary (11:28-37)
- 41 Jesus raises Lazarus to life (11:38-44)
- 42 The plot to kill Jesus (11:45-57)
- 43 Mary anoints Jesus (12:1-8)
- 44 The plot to kill Lazarus (12:9-11)
- 45 Jesus' triumphal entry into Jerusalem (12:12-19)
- 46 Some Greeks wish to see Jesus (12:20-26)
- 47 Jesus speaks about his death (12:27-36a)
- 48 The unbelief of the people (12:36b-41)
- 49 The judgement by word of Jesus (12:42-50)
- 50 Jesus washes the disciples' feet (13:1-20)
- 51 Jesus foretells his betrayal (13:21-30)
- 52 The new commandment (13:31-35)
- 53 Jesus foretells Peter's denial (13:36-38)
- 54 Jesus the way to the father (14:1-14)
- 55 The promise of the holy spirit (14:15-24)
- 56 Do not let your hearts be troubled (14:25-31)
- 57 Jesus the true vine (15:1-10)
- 58 Love one another (15:11-17)
- 59 The world's hatred (15:18-16:4a)
- 60 The work of the Spirit (16:4b-15)
- 61 Sorrow will turn into joy (16:16-33)
- 62 Jesus prays for his disciples (17:1-26)
- 63 The betrayal and arrest of Jesus (18:1-14)
- 64 Denial of Peter (18:15-18)
- 65 The Jewish Trial and Peter's Denial (18:19-24)
- 66 Denial of Peter again (18:25-27)
- 67 Jesus before Pilate (18:28-38b)
- 68 Jesus sentenced to death (18:38c-19:16a)
- 69 The crucifixion of Jesus (19:16b-22)
- 70 People with crucified Jesus (19:23-27)
- 71 The death of Jesus (19:28-30)
- 72 Jesus' side is pierced (19:31-37)
- 73 The burial of Jesus (19:38-42)
- 74 The resurrection of Jesus (20:1-10)
- 75 Jesus appears to Mary Magdalene (20:11-18)
- 76 Jesus appears to the disciple (20:19-23)
- 77 Jesus and Thomas (20:24-29)
- 78 The purpose of this book (20:30-31)
- 79 Jesus appears to seven disciples (21:1-14)
- 80 Jesus and Peter (21:15-19)
- 81 Jesus and the beloved disciple (21:20-25)

- Word and life
- I am a fellow servant
- Coming down out of heaven
- God's dwelling is with the human race
- King
- Container for purification
- Resurrection
- Serpent
- Capture
- Lord (Kurios in Greek)
- Righteous deeds
- Truly
- Prophet
- Immediately
- Immediately
- Judgment
- Deeds
- King
- On a water
- Life
- Spirit
- Evil deeds
- Blasphemy
- Not being able to find
- Blasphemy
- Blasphemy
- Judgment
- Temple
- True
- Martyrdom
- Being saved
- Keeping the faith
- No deceit
- Hostile
- Fake
- Martyrdom
- Giving a authority
- Going to a battle
- Helping a woman
- Chasing a woman
- Appeared glory
- Going to a desert
- A woman and a hostile
- People who want to kill
- Glory
- Martyrdom
- Coming from heaven
- Prophet
- Accepting the words
- No time
- Being kept secret
- Glory
- Three calamity
- Preparation
- Beloved / not beloved
- Fear
- People who are taken away
- Survive / do not survive
- Sufferings
- Going to God
- End of a sorrow
- Glory
- a great multitude of crowd
- People who can not withstand
- Testimony
- Sword
- Judgment
- To take peace away
- King
- People who are standing by
- Fulfillment
- Prophecy
- Incomplete faith
- Love of Jesus
- White clothes
- As the Father has sent me
- Faith
- Giving a life
- Giving a food
- Belt
- John testifies

- 81 Epilogue and Benediction (22:17-21)
- 80 Christ's Resurrection (22:6-16)
- 79 Vision of The New Jerusalem (21:9-22:5)
- 78 The New Heaven and The New Earth (21:1-8)
- 77 The Dead Are Judged (20:11-15)
- 76 Satan's Doom (20:7-10)
- 75 The Thousand Years (20:4-6)
- 74 Satan Is Imprisoned (20:1-3)
- 73 The Beast and Its Armies Defeated (19:17-21)
- 72 The Rider on The White Horse (19:11-16)
- 71 The Marriage Supper of The Lamb (19:6-10)
- 70 The Rejoicing In Heaven (19:1-5)
- 69 Voice of The Third Angel (18:21-24)
- 68 Sorrow of Sailors (18:17b-20)
- 67 Sorrow of Merchants (18:11-17a)
- 66 Sorrow of Kings (18:9-10)
- 65 Voice of The Second Angel (18:4-8)
- 64 Voice of The First Angel (18:1-3)
- 63 The Harlot's True Colors (17:15-18)
- 62 The Beast's True Colors (17:7-14)
- 61 A Woman Seated on A Scarlet Beast (17:3-6)
- 60 Judgment on The Great Harlot (17:1-2)
- 59 The Seventh Bowl (16:17-21)
- 58 The Sixth Bowl (16:12-16)
- 57 The Fifth Bowl (16:10-11)
- 56 The Fourth Bowl (16:8-9)
- 55 The Third Bowl (16:4-7)
- 54 The First and Second Bowl (16:1-3)
- 53 The Angel With The Seven Last Plagues (15:1-8)
- 52 Reaping The Earth's Harvest (14:14-20)
- 51 Write This (14:13)
- 50 The Message of The Three Angels (14:6-12)
- 49 The Lamb and The 144,000 (14:1-5)
- 48 Number of The Beast (13:16-18)
- 47 The Second Beast (13:11-15)
- 46 Endurance and Faith (13:8-10)
- 45 The First Beast (13:1-7)
- 44 Rage of The Dragon (12:17-18)
- 43 The Woman Escapes (12:15-16)
- 42 The Dragon Is Thrown Down (12:13-14)
- 41 Voice In Heaven (12:10-12)
- 40 Fight With Dragon (12:6-9)
- 39 The Woman and The Dragon (12:1-5)
- 38 The Seventh Trumpet (11:15-19)
- 37 Resurrection of The Two Witnesses (11:11-14)
- 36 Testimony of The Two Witnesses (11:7-10)
- 35 Power of The Two Witnesses (11:5-6)
- 34 Count Those Who Are Worshiping (11:1-4)
- 33 John Eats a Little Scroll (10:8-11)
- 32 There Shall Be No More Delay (10:5-7)
- 31 Seven Thunders (10:4)
- 30 The Angel With The Little Scroll (10:1-3)
- 29 People Who Don't Repent (9:17-21)
- 28 The Sixth Trumpet (9:13-16)
- 27 The Fifth Trumpet (9:1-12)
- 26 The Fourth Trumpet (8:12-13)
- 25 The Third Trumpet (8:10-11)
- 24 The Second Trumpet (8:8-9)
- 23 The First Trumpet (8:6-7)
- 22 The Seventh Seal (8:1-5)
- 21 People Who Wear White Robes (7:13-17)
- 20 Seven Honors (7:11-12)
- 19 The 144,000 of Israel Sealed (7:1-10)
- 18 The Sixth Seal (6:12-17)
- 17 The Fifth Seal (6:9-11)
- 16 The Fourth Seal (6:7-8)
- 15 The Third Seal (6:5-6)
- 14 The Second Seal (6:3-4)
- 13 The First Seal (6:1-2)
- 12 Praise to God (5:8-14)
- 11 The Scroll and The Lamb (5:1-7)
- 10 The Heavenly Worship (4:1-11)
- 9 The Message to Laodicea (3:14-22)
- 8 The Message to Philadelphia (3:7-13)
- 7 The Message to Sardis (3:1-6)
- 6 The Message to Thyatira (2:18-29)
- 5 The Message to Pergamum (2:12-17)
- 4 The Message to Smyrna (2:8-11)
- 3 The Message to Ephesus (2:1-7)
- 2 A Vision of Christ (1:8-20)
- 1 Introduction (1:1-7)

# The Gospel of John

## OPPORTUNITY

Christ presents  
Himself to:

- His disciples—1:19-2:12
- The Jews—2:13-3:36
- The Samaritans—4:1-54
- The Jewish leaders—5:1-47
- The multitudes—6:1-71

## OPPOSITION

There is conflict  
with the Jewish  
leaders over:

- Moses—7:1-8:11
- Abraham—8:12-59
- Who Messiah is—9:1-10:42
- His miraculous power—11:1-12:36
- They would not believe on Him-12:37-50

## OUTCOME

Christ's farewell  
message to His  
beloved disciples:

- The faith of the disciples—13-17
- The unbelief of the Jews—18-19
- The victory of Christ—20-21



*The*  
GOSPEL  
*of* JOHN

OPPORTUNITY

# Literary Structure – 1<sup>st</sup> of the 9-fold Chiasms

**A**

**The Word became flesh (1:1-18)**

**B**

**The testimony of John the Baptist (1:19-28)**

**C**

A. The

**The lamb of God (1:29-34)**

**D**

Father's

Son (flesh  
and Spirit)

**The first disciple of Jesus (1:35-42)**

**E**

B. Human  
testimony

**Jesus calls Philip and Nathanael (1:43-51)**

**D'**

C. A dove

D. Beginning of  
evangelism

**The wedding at Cana (2:1-12)**

**C'**

E. The call

**Jesus cleanses the Temple (2:13-25)**

**B'**

**Nicodemus visits Jesus (3:1-21)**

**A'**

**John the Baptist's final witness (3:22-26)**

THE **GOSPEL**  
OF **JOHN**

**CHAPTER 1**

# The Eternal Word



- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 He was in the beginning with God.
- 3 All things were made through Him, and without Him nothing was made that was made.
- 4 In Him was life, and the life was the light of men.
- 5 And the light shines in the darkness, and the darkness did not comprehend it.

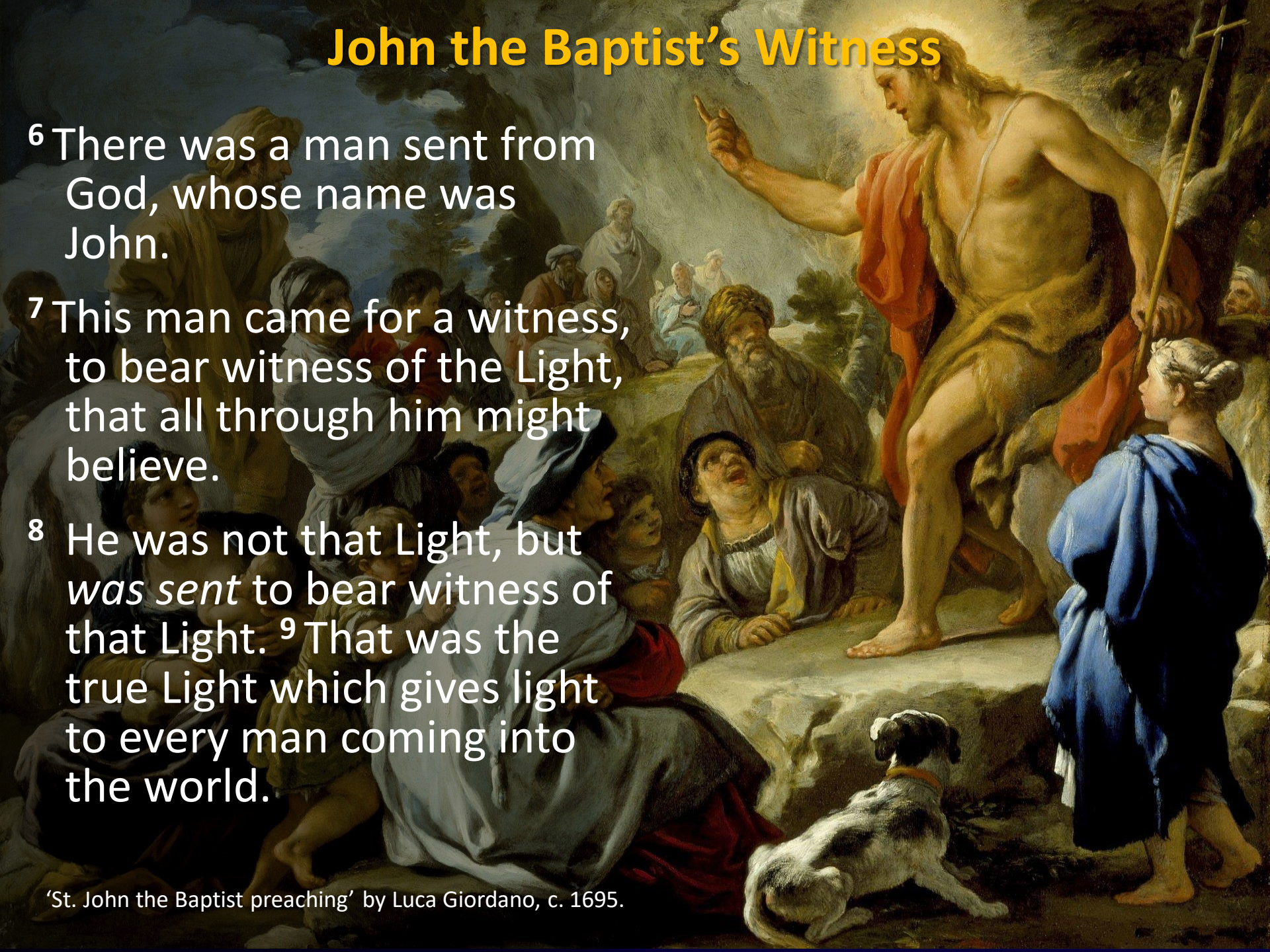


# John the Baptist's Witness

<sup>6</sup> There was a man sent from God, whose name was John.

<sup>7</sup> This man came for a witness, to bear witness of the Light, that all through him might believe.

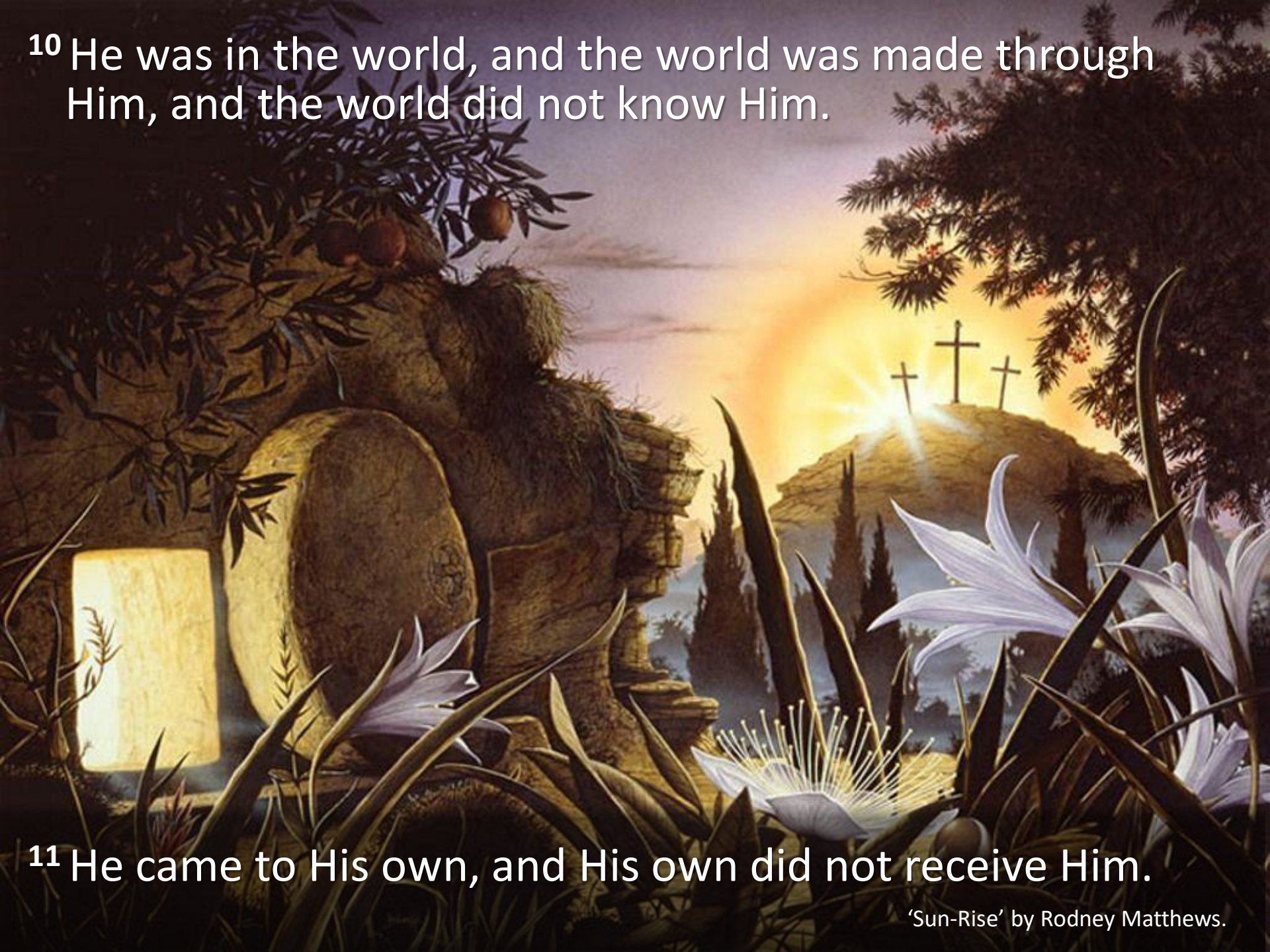
<sup>8</sup> He was not that Light, but *was sent* to bear witness of that Light. <sup>9</sup> That was the true Light which gives light to every man coming into the world.



**10** He was in the world, and the world was made through Him, and the world did not know Him.

**11** He came to His own, and His own did not receive Him.

'Sun-Rise' by Rodney Matthews.



'The Lord Is Joy' by John Short, c. 1900.



<sup>12</sup> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

# The Word Became

<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.



'Nativity with St. Francis and St. Lawrence' by Caravaggio, 1600.

## Contrast John 1:1 and John 1:14

John 1:1

John 1:14

In the beginning was the Word,

**And the Word became flesh**

and the Word was with God,

**and dwelt among us,**

and the Word was God.

**full of grace and truth.**

<sup>15</sup> John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.' "

**John the Baptist  
was 5-6 months  
older than his  
cousin Jesus.**

15 John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.' "

"A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. **Only on the evidence of two witnesses or of three witnesses shall a charge be established.**"

(Deuteronomy 19:15)

<sup>15</sup> John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.' "

**Elisabeth**  
John the Baptist  
Luke 1

**Sarah**  
Isaac  
Gen. 11:19-20

**Rebecca**  
Jacob and Esau  
Gen. 26:21-26

**Rachel**  
Joseph; Benjamin  
Gen 28:31; 30

**Ms. Manoah**  
Samson  
Judges 13:2-24

**Ana**  
Samuel  
1 Sam. 1:6-28



<sup>15</sup> John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, **for He was before me.**’ ”

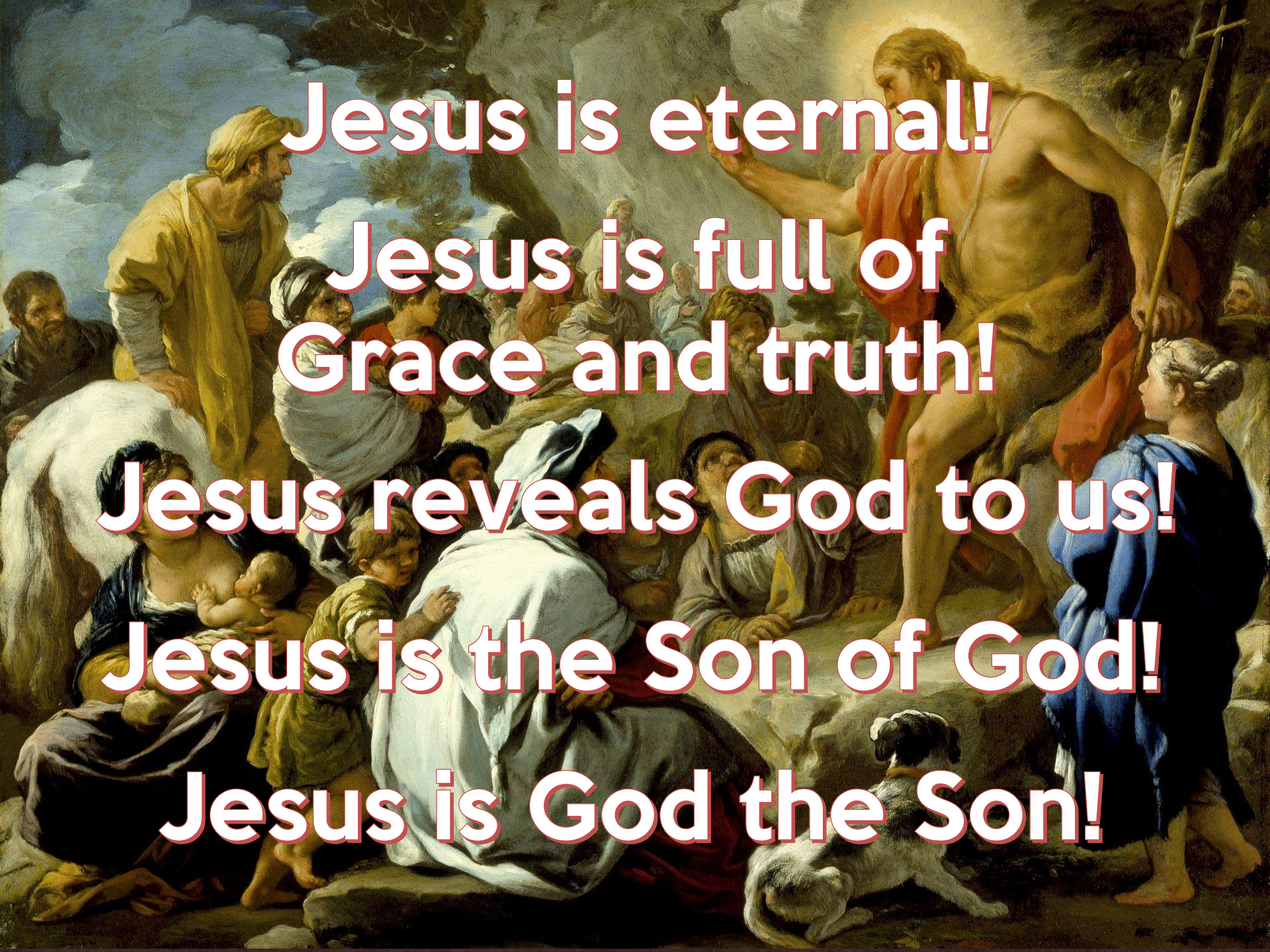
# Jesus is eternal!

“But you, Bethlehem Ephrathah,  
*Though* you are little among the thousands of Judah,  
*Yet* out of you shall come forth to Me  
The One to be Ruler in Israel,  
Whose goings forth *are* from of old,  
From everlasting.” (Micah 5:2)

<sup>16</sup> And of His fullness we have all received, and grace for grace. <sup>17</sup> For the law was given through Moses, *but* grace and truth came through Jesus Christ.

<sup>18</sup> No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.





**Jesus is eternal!**

**Jesus is full of  
Grace and truth!**

**Jesus reveals God to us!**

**Jesus is the Son of God!**

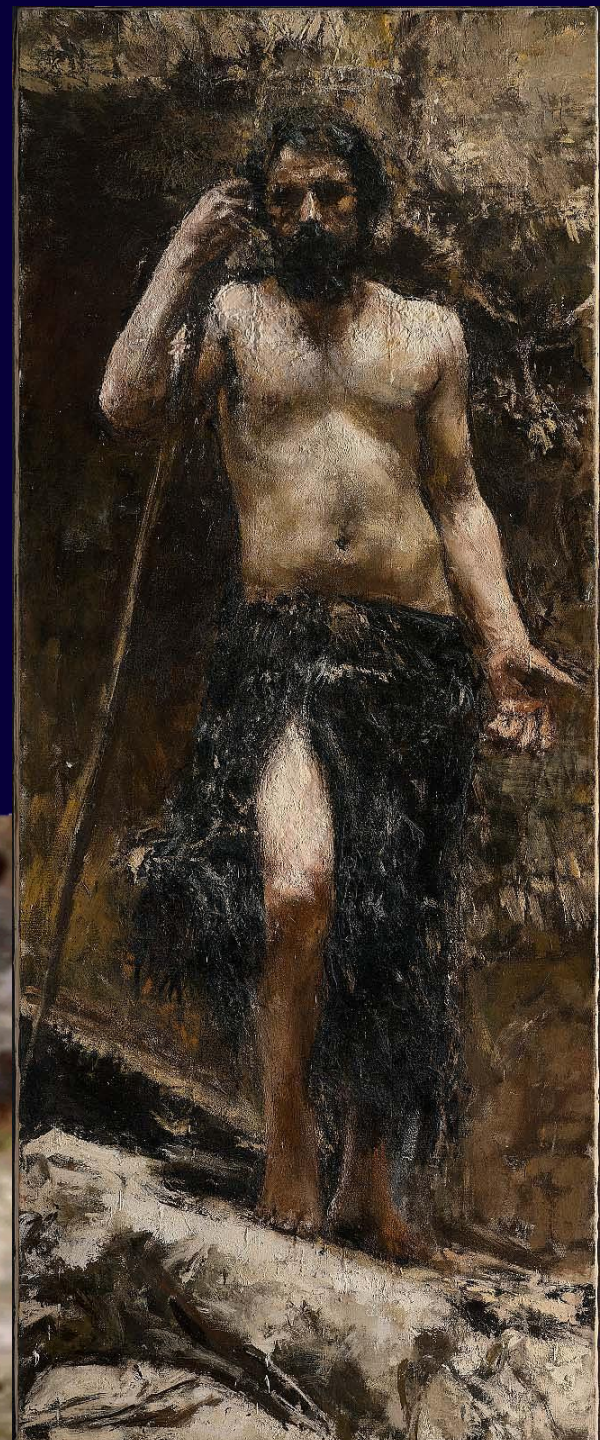
**Jesus is God the Son!**

# A Voice in the Wilderness

<sup>19</sup> Now **this** is the testimony of John, when the **Jews** sent priests and Levites from Jerusalem to ask him, **“Who are you?”**



‘Saint John the Baptist’ by Antonio Mancini, c. 1891.



## A Voice in the Wilderness

<sup>19</sup> Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

<sup>20</sup> He confessed, and did not deny, but confessed, “I am not the Christ.”

<sup>21</sup> And they asked him, “What then? Are you Elijah?”

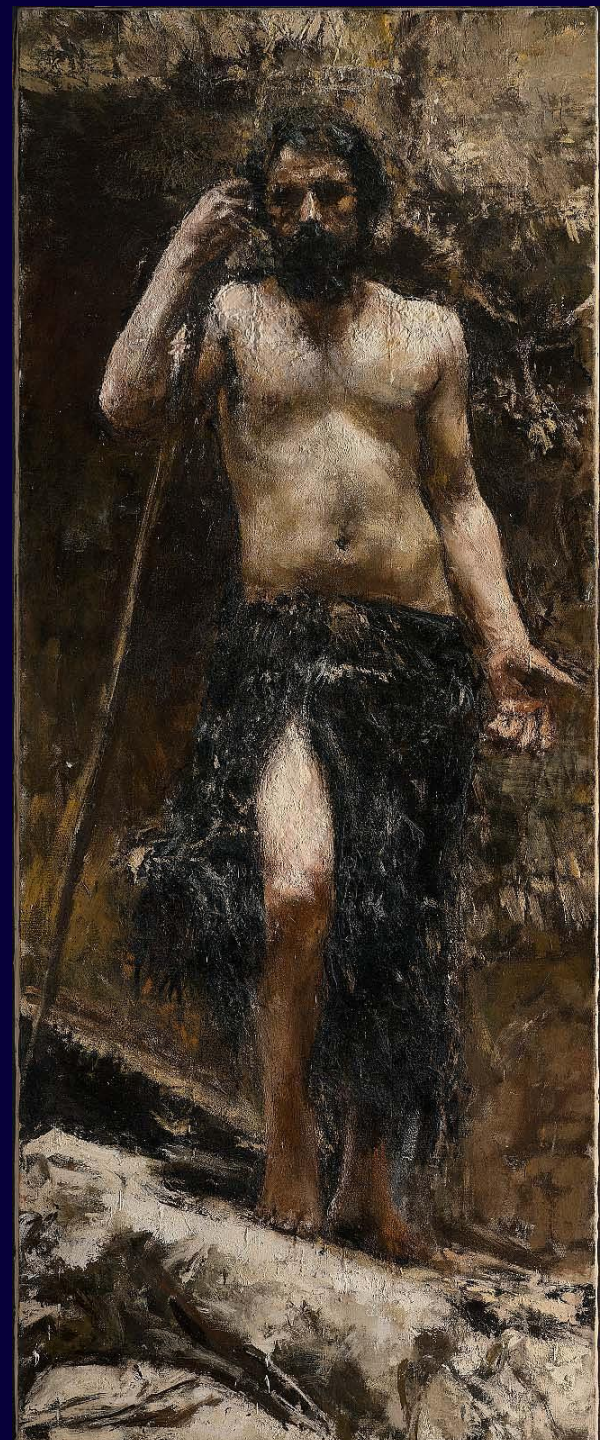
He said, “I am not.”

“Are you the Prophet?”

And he answered, “No.”

<sup>22</sup> Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?”

‘Saint John the Baptist’ by Antonio Mancini, c. 1891.



## A Voice in the Wilderness

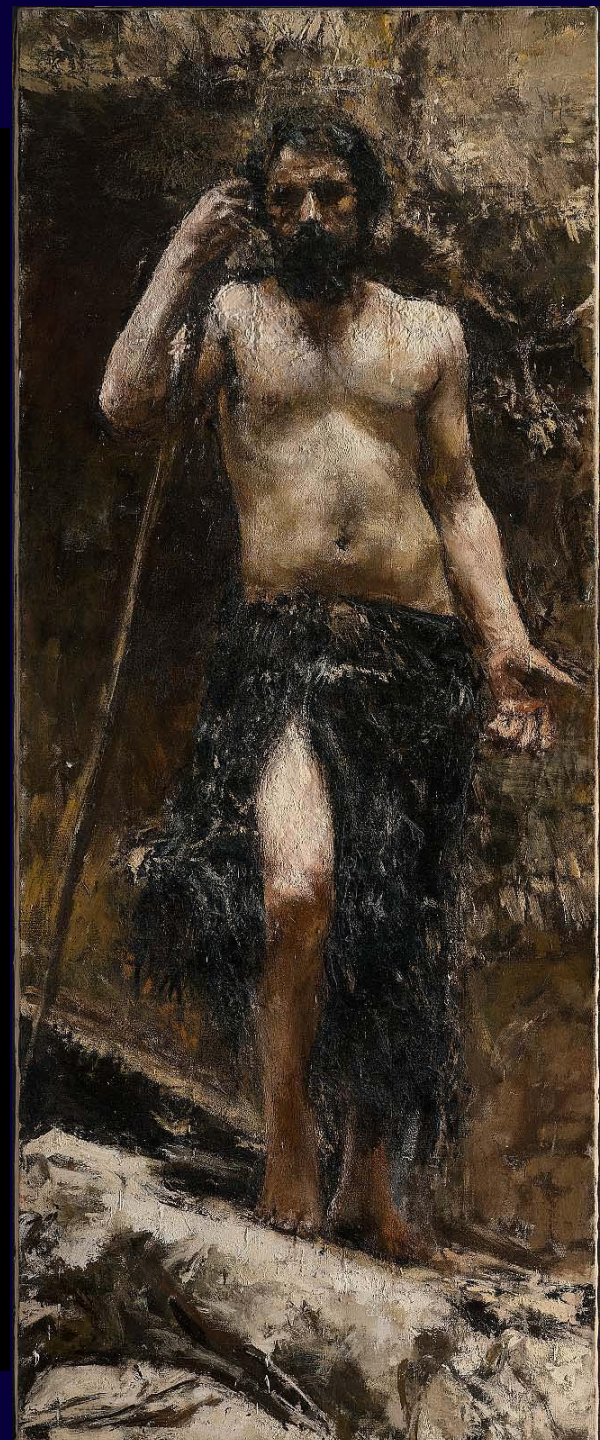
10 And His disciples asked Him, saying,  
"Why then do the scribes say that  
Elijah must come first?"

11 Jesus answered and said to them,  
"Indeed, Elijah is coming first and will  
restore all things.

12 "But I say to you that Elijah has come  
already, and they did not know him  
but did to him whatever they wished.  
Likewise the Son of Man is also about  
to suffer at their hands."

13 Then the disciples understood that He  
spoke to them of John the Baptist."

(Matthew 17:10-13)



'Saint John the Baptist' by Antonio Mancini, c. 1891.

- 1 "Comfort, yes, comfort My people!" Says your God.
- 2 "Speak comfort to Jerusalem, and cry out to her, That her warfare is ended, That her iniquity is pardoned; For she has received from the LORD's hand Double for all her sins."
- 3 The voice of one crying in the wilderness: "Prepare the way of the LORD; Make straight in the desert A highway for our God.

(Isaiah 40:1–3)



<sup>23</sup> He said: "I *am*

'The voice of one crying in the wilderness:  
'"Make straight the way of the LORD," '

as the prophet Isaiah said."

24 Now those who were sent were from the Pharisees.

25 And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”



Bethany beyond the Jordan, Israel



<sup>24</sup> Now those who were sent were from the Pharisees.

<sup>25</sup> And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

<sup>26</sup> John answered them, saying, “I baptize with water, but there stands One among you whom you do not know.

<sup>27</sup> It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.”

<sup>28</sup> These things were done in Bethabara beyond the Jordan, where John was baptizing.



Yardenit Baptism Site, Israel

# BAPTISM



gettyimages®  
GALI TIBBON

# DEATH

The painting 'Death' by Arthur Braginsky depicts a central, glowing yellow vortex or whirlpool. From this vortex, several long, white, ribbon-like forms emerge and swirl outwards, creating a sense of movement and tension. The background is dark and textured, with various shades of brown and black, suggesting a deep, mysterious space. The overall composition is dynamic and evocative, capturing a moment of intense energy and transformation.

'Death' by Arthur Braginsky



Grief



Loss



Stillness

# BURIAL

The image is a dark, abstract painting with a blue and black color palette. The central area is a lighter, more turbulent blue, suggesting a storm or a sea. The overall composition is dense and textured, with various shades of blue and black creating a sense of depth and movement. The word 'BURIAL' is written in large, white, bold letters across the top of the image.

'Storm at Sea' by Pat Koscienski

# Preparation







Initiation

Follow-thru





Immersion

# RESURRECTION



'Resurrection' by Soraya Silvestri



Into the Light



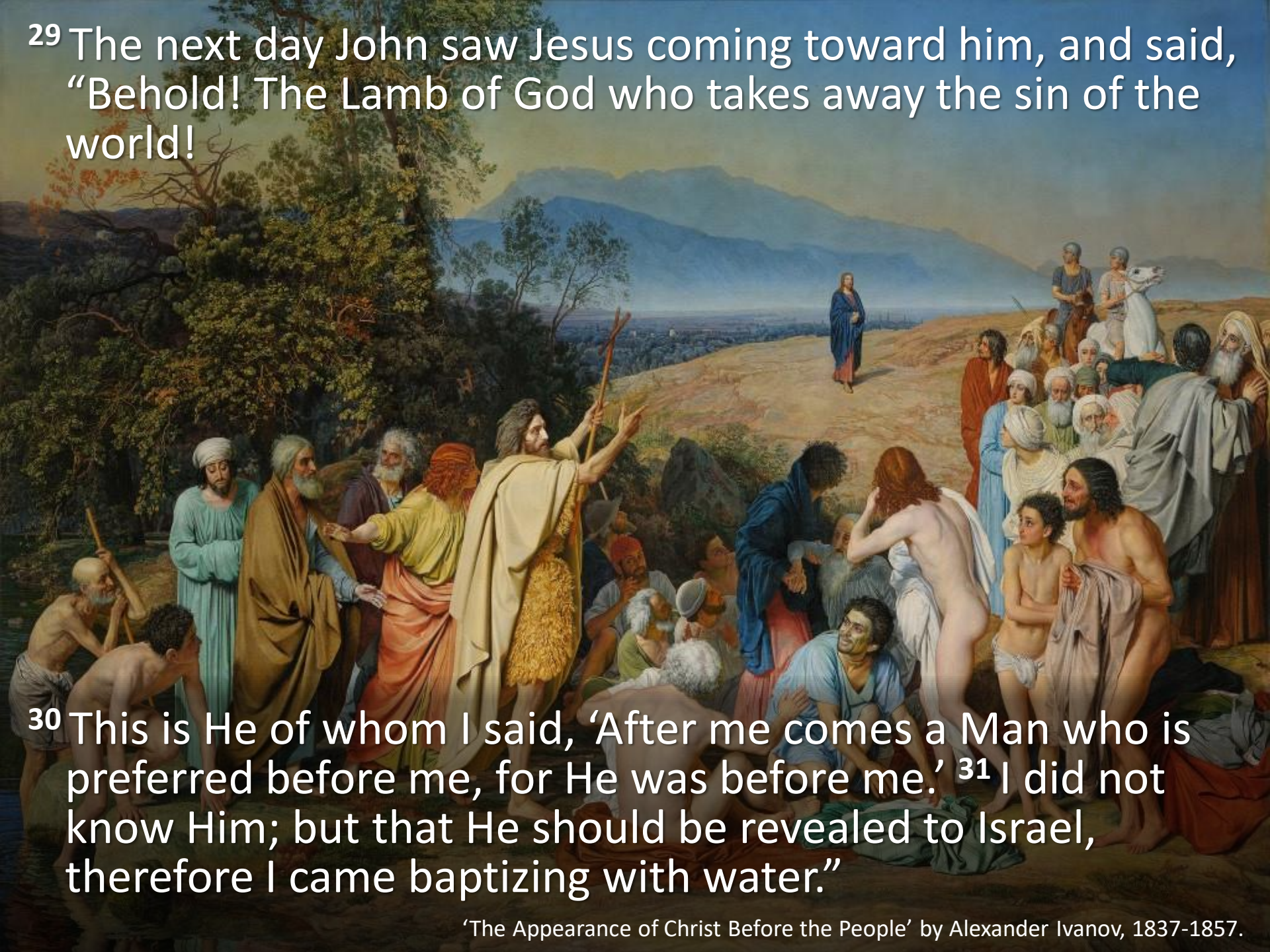
Reflection and thanksgiving



Joy

<sup>29</sup> The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

<sup>30</sup> This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' <sup>31</sup> I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."







<sup>32</sup> And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. <sup>33</sup> I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ <sup>34</sup> And I have seen and testified that this is the Son of God.”

## The First Disciples



<sup>35</sup> Again, the next day, John stood with two of his disciples. <sup>36</sup> And looking at Jesus as He walked, he said, “Behold the Lamb of God!”

<sup>37</sup> The two disciples heard him speak, and they followed Jesus.

<sup>38</sup> Then Jesus turned, and seeing them following, said to them, “What do you seek?”

‘Behold the Lamb of God’ by Vannini, c. 1630.



## The First Disciples

They said to Him, “Rabbi” (which is to say, when translated, Teacher), “where are You staying?”

<sup>39</sup> He said to them, “Come and see.”

They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

<sup>40</sup> One of the two who heard John *speak*, and followed Him, 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 is translated, the Christ). <sup>42</sup> And he brought him to Jesus.

Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone).



'The calling of Peter and Andrew' by James Tissot, 1886-1894.

<sup>43</sup> The following day Jesus wanted to go to Galilee, and He found Philip and said to him, “Follow Me.”

<sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph.”

<sup>46</sup> And Nathanael said to him, “Can anything good come out of Nazareth?”

Philip said to him, “Come and see.”

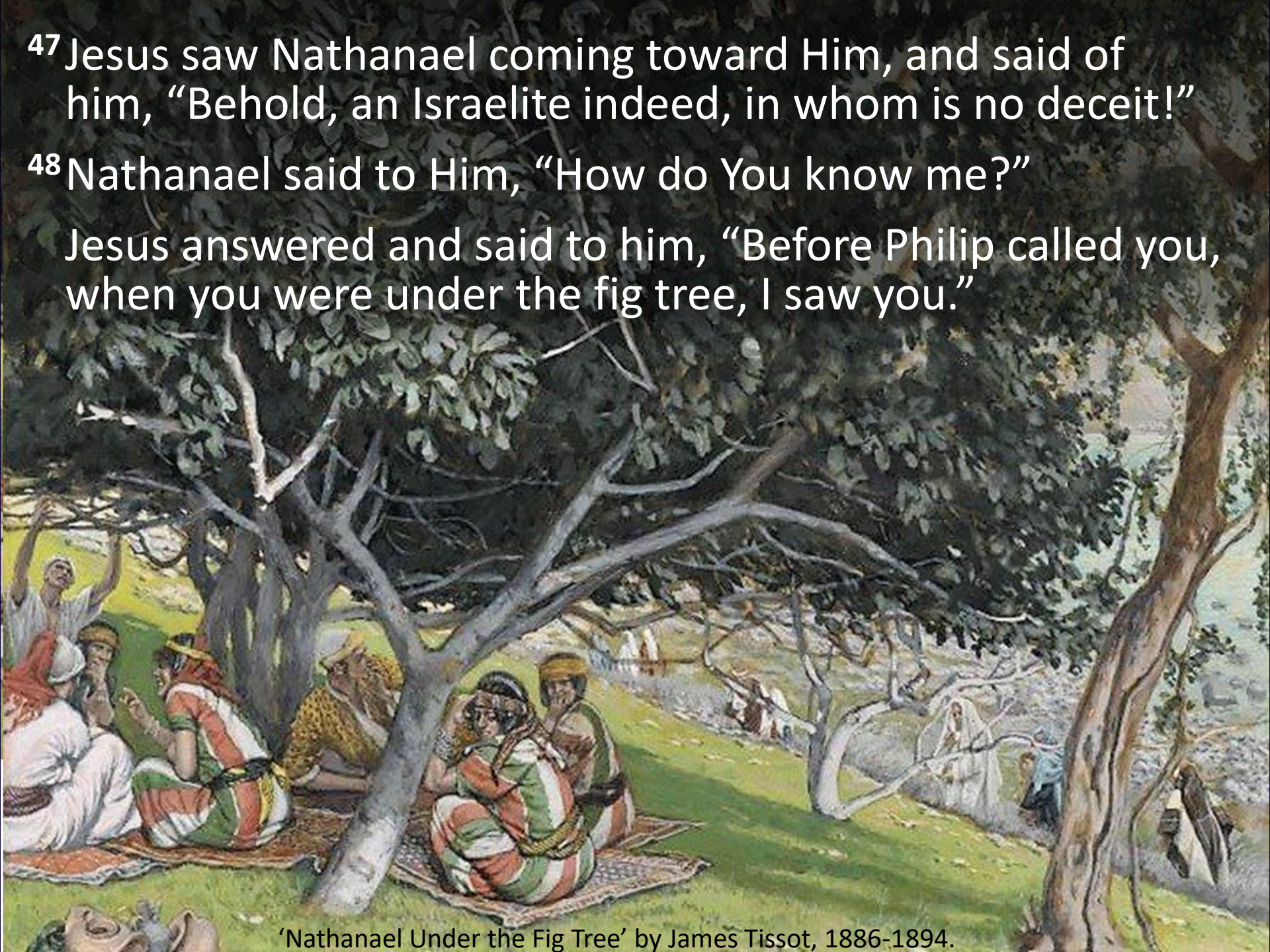
‘Come and See’ by Liz Lemon Swindle, 2008.



47 Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!"

48 Nathanael said to Him, "How do You know me?"

Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."



'Nathanael Under the Fig Tree' by James Tissot, 1886-1894.

**49** Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!”

**50** Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” **51** And He said to him, “Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”

**“Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.”**

**John 1:50-51**

<sup>13</sup>“I was watching in the night visions, and behold, *One* like the **Son of Man**, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him.

<sup>14</sup>“Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion *is* an everlasting dominion, which shall not pass away, and His kingdom *the one* which shall not be destroyed.

Daniel 7:13-14



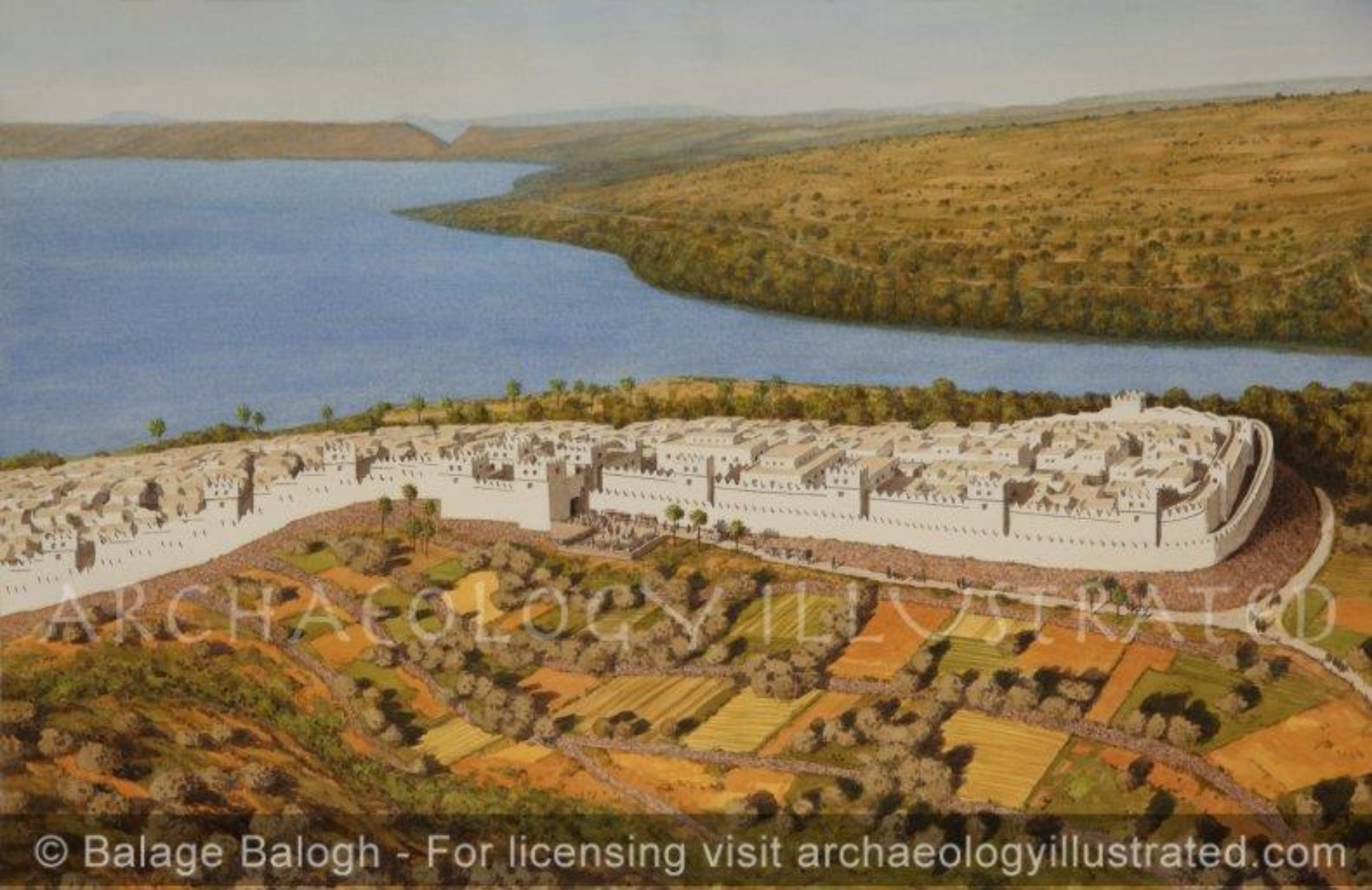


## A bit on Nathanael

- It's commonly believed that Nathanael ("Gift of God") is Bartholomew ("Son of Tolmai").
- Nathanael/Bartholomew were often paired off in each of the four Gospels, but John mentions only Nathanael while the others only mention Bartholomew.
- Two names not uncommon. Jesus gave Simon the Aramaic name Cephas (Stone) a few verses earlier.
- Thought: perhaps Jesus named Bartholomew Nathanael, which best represented his character.
- Tolmai is an interesting name.



'Philip brings Nathanael to Jesus'  
by Harold Copping, c. 1910.



© Balage Balogh - For licensing visit [archaeologyillustrated.com](http://archaeologyillustrated.com)

‘The Kingdom of Geshur, Galilee, Northern Israel, 8th century BC (1<sup>st</sup> century Bethsaida)’  
by Balage Balogh, Archaeology Illustrated, 2020.

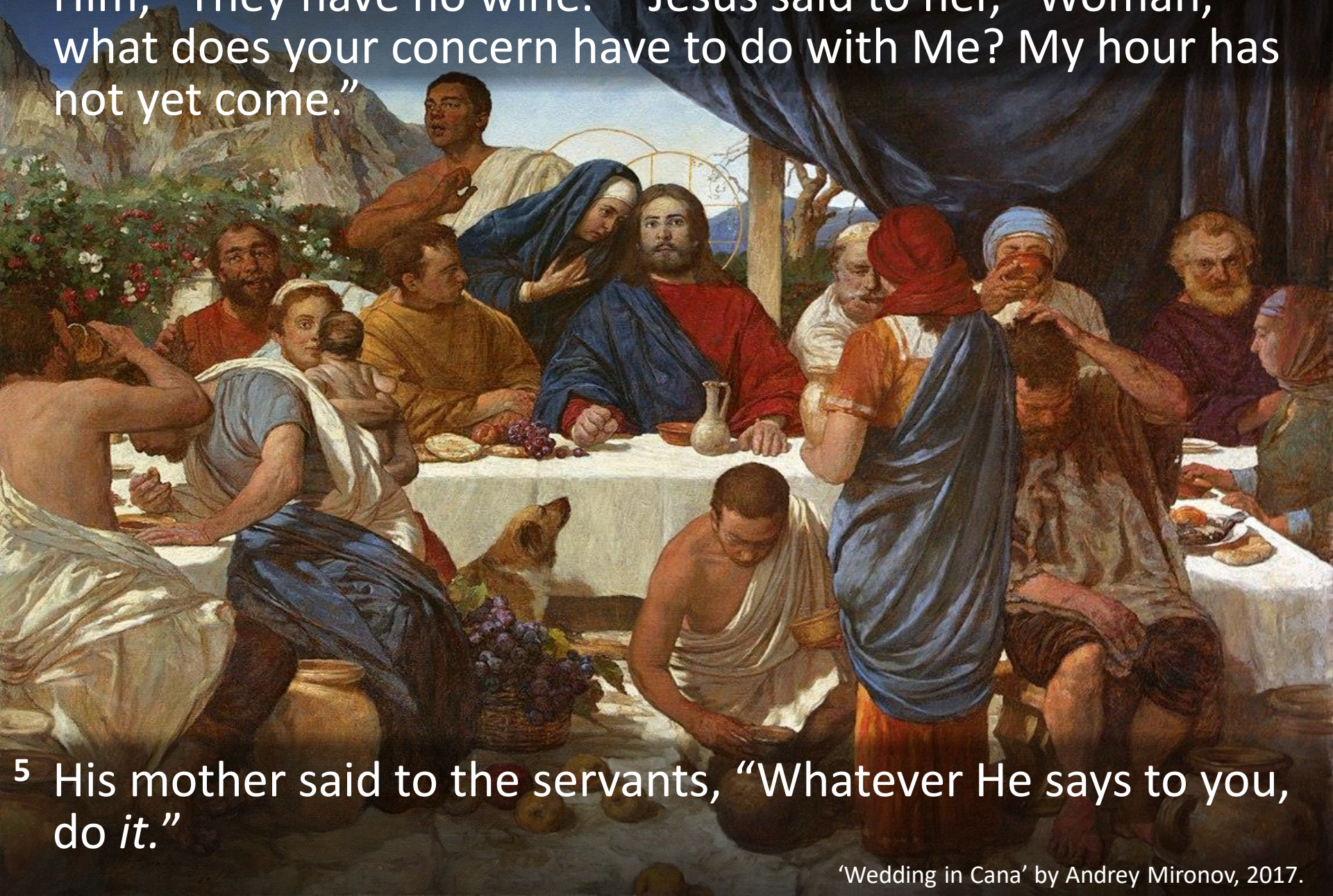


'Christ Calling the Apostles' by Edward Armitage

THE **GOSPEL**  
OF **JOHN**

**CHAPTER 2**

<sup>3</sup> And when they ran out of wine, the mother of Jesus said to Him, “They have no wine.” <sup>4</sup> Jesus said to her, “Woman, what does your concern have to do with Me? My hour has not yet come.”



<sup>5</sup> His mother said to the servants, “Whatever He says to you, do it.”

<sup>6</sup> Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.

<sup>7</sup> Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.



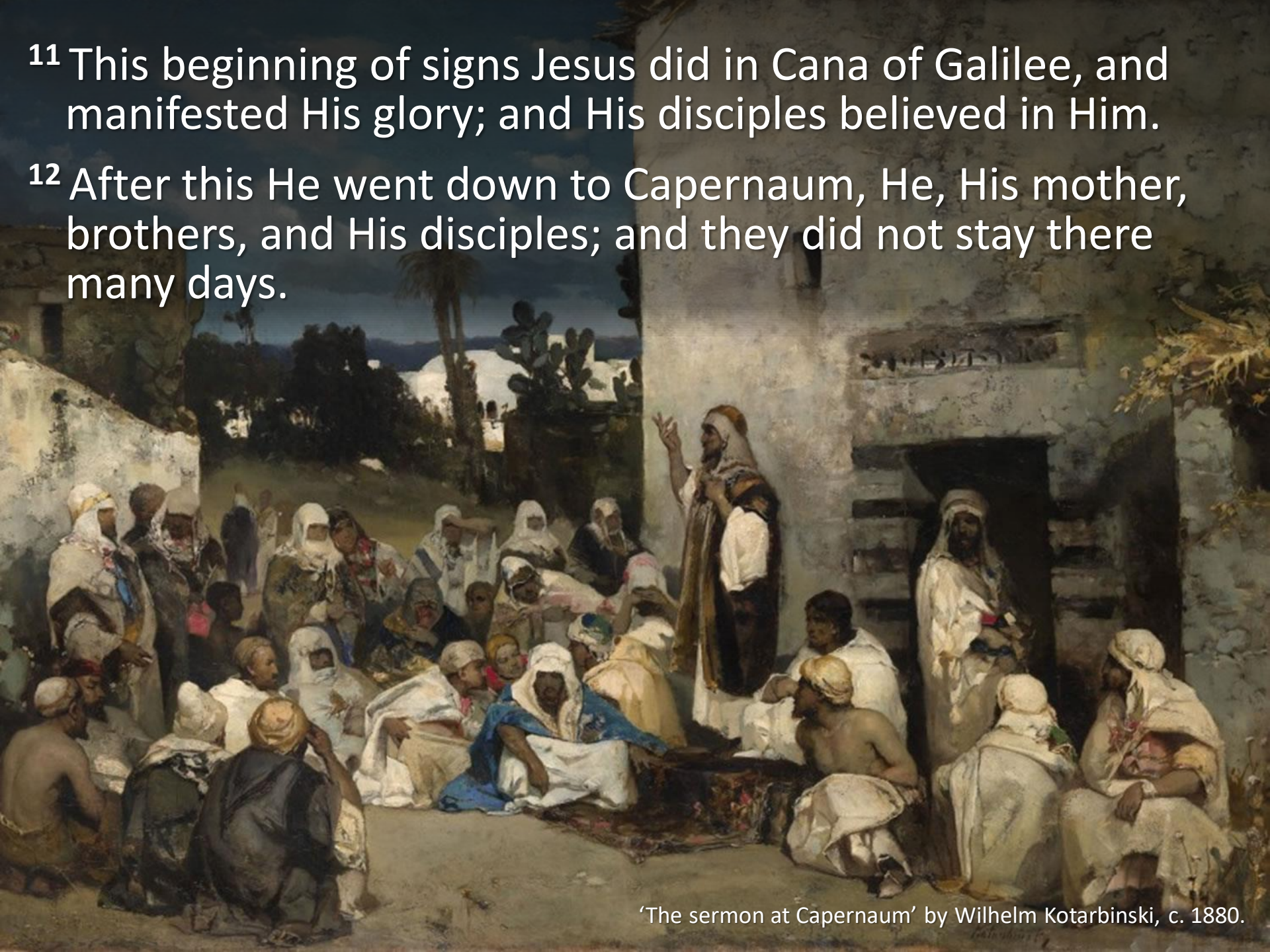
<sup>8</sup> And He said to them, “Draw *some* out now, and take *it* to the master of the feast.” And they took *it*. <sup>9</sup> When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. <sup>10</sup> And he said to him, “Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!”



‘Marriage at Cana’ by Paolo Veronese 1572

<sup>11</sup> This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

<sup>12</sup> After this He went down to Capernaum, He, His mother, brothers, and His disciples; and they did not stay there many days.



'The sermon at Capernaum' by Wilhelm Kotarbinski, c. 1880.