

THE GOSPEL ACCORDING TO SAINT JOHN

AUTHOR: John, the Apostle, the son of Zebedee.

DATE: Probably A.D. 80-95.

TO WHOM WRITTEN: Any person who needs life, life now and eternally (20:31).

PLACE WRITTEN: Perhaps Ephesus.

PURPOSE: “That ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name” (20:31). John’s gospel refutes any heresy opposed to this truth.

SPECIAL FEATURES—MAJOR THEMES:

1. John is *The Gospel of Simplicity*. John used simple language. He wanted everyone to understand the good news of Jesus Christ.

2. John is *The Gospel of Revelation*. John shows that Jesus Christ came to earth to reveal just who God is and the wonderful salvation God has provided for man.

3. John is *The Gospel of the Messiah*. John shows time and again that the Old Testament prophecies find their fulfillment in Jesus. Jesus Christ is the fulfillment of the wonderful promises God made to Israel and to the world down through the centuries.

4. John is *The Gospel of Redemption*. This redemption is centered in the cross of Jesus Christ, the Lamb of God Who takes away the sin of the world (1:29). Jesus sacrificed Himself that others might be set apart to God (17:19).

5. John is *The Gospel of Jesus’ Humanity*. John shows Jesus weary, thirsty, weeping, troubled, disgusted. John stresses the point that Jesus was fully human.

6. John is *The Gospel of the Word*. John shows Jesus to be the very Word of God.

7. John is *The Gospel of “I Am,” of God Himself, of Yahweh*. John shows Jesus revealing Himself as “I Am” at least ten times.

8. John is *The Gospel of Signs*. John records six miracles that are not mentioned by any other Biblical writer.

9. John is *The Gospel of the Holy Spirit*. John has the full teaching of Jesus on the Holy Spirit.

JOHN’S PORTRAIT OF CHRIST: Jesus Christ is the Son of God, God’s one and only Son (3:16).

OUTLINE OF JOHN:

- I. The Witnesses to the Revelation of Jesus Christ, 1:1-51
- II. The Revelation of Jesus, the Son of God, 2:1-3:21
- III. The Revelation of Jesus, the New Master, 3:22-36
- IV. The Revelation of Jesus, the Living Water, 4:1-42
- V. The Revelation of Jesus, the Object of Faith, 4:43-54
- VI. The Revelation of Jesus, the Authority and Power over Life, 5:1-47
- VII. The Revelation of Jesus, the Bread of Life, 6:1-71
- VIII. The Responses to the Revelation of Jesus, 7:1-53
- IX. The Revelation of Jesus, the Light of Life, 8:1-9:41
- X. The Revelation of Jesus, the Shepherd of Life, 10:1-42
- XI. The Revelation of Jesus, the Resurrection and the Life, 11:1-12:11
- XII. The Revelation of Jesus, the Glorified Son of Man, 12:12-50
- XIII. The Revelation of Jesus, the Great Minister and His Legacy, 13:1-16:33
- XIV. The Revelation of Jesus, the Great Intercessor, 17:1-26
- XV. The Revelation of Jesus, the Suffering Savior, 18:1-19:42
- XVI. The Revelation of Jesus, the Risen Lord, 20:1-21:23

CHAPTER 1		
<p>I. The Witnesses to the Revelation of Jesus Christ, 1:1-51</p> <p>A. Jesus the Living Word: The First Witness of John the Apostle, 1:1-5</p> <p>1. Christ is eternal a. Preexistent</p> <p>b. Coexistent c. Self-existent</p> <p>2. Christ is the Creator a. The positive statement b. The absolute statement</p> <p>3. Christ is life a. The source of light</p> <p>b. The answer to darkness 1) Shines in darkness 2) Conquers darkness</p> <p>1. John was a man sent from God</p> <p>2. John was a man sent on a very special mission a. To bear witness b. That men might believe</p> <p>3. John was a great man, but he was not the Light</p> <p>1. Christ was the Light a. The true Light b. His mission: To give light to people</p> <p>2. Christ was tragically rejected by the world a. He was in the world but He was rejected b. He came to His own people but they rejected Him</p> <p>3. Christ was wonderfully received by some a. How: By believing b. Result: Became sons of God</p>	<p>B. Jesus the Light of the World: The Special Witness of John the Baptist, 1:6-8</p> <p>6 There was a man ^asent from God, whose name was John. ^a2074</p> <p>7 The same came for a witness, to bear witness of the Light, that all <i>men</i> through him might believe.</p> <p>8 He was not that Light, but <i>was sent</i> ^ato bear witness of that Light. ^a1904</p> <p>C. Jesus the Light of Men: The Second Witness of John the Apostle, 1:9-13</p> <p>9 <i>That</i> was the true Light, which lighteth every man that cometh into the world.</p> <p>10 He was in the world, and the world was ^amade by him, and the world ^bknew him not. ^a680, ^b2039</p> <p>11 He came unto his own, and his own ^areceived him not. ^a2965</p> <p>12 But as many as ^areceived him, to them ^bgave he power ^cto become the ^dsons of God, <i>even</i> to them that ^ebelieve on his name: ^a2961, ^b2880, ^c739, ^d744, ^e1208</p> <p>D. Jesus the Word Made Flesh: The Third Witness of John the Apostle, 1:14-18</p> <p>14 And the ^aWord was ^bmade flesh, and dwelt among us, (and we beheld his ^cglory, the glory as of ^dthe only ^ebegotten of the Father,) full of grace and ^ftruth. ^a700, ^b720, ^c683, ^d2731, ^e4217, ^f3699</p> <p>15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.</p> <p>16 And of his ^afulness have all we received, and grace for grace. ^a1124</p> <p>17 For the law was given by Moses, <i>but</i> ^agrace and truth came by Jesus Christ. ^a1446</p> <p>18 ^aNo man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared <i>him</i>. ^a2490</p> <p>E. Jesus The Messiah, the Lord: The Second Witness of John the Baptist, 1:19-28</p> <p>19 And this is the record of ^aJohn, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? ^a1903</p> <p>20 And he confessed, and denied not; but confessed, I am not the Christ.</p> <p>21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.</p> <p>22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?</p> <p>23 He said, I <i>am</i> the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.</p> <p>24 And they which were sent were of the Pharisees.</p>	<p>c. The Source of becoming a child of God: A new birth 1) It was not of man 2) It was of God</p> <p>1. Christ became flesh</p> <p>2. Proof 1: Christ dwelt visibly among us a. He & His glory were seen b. He was full of grace & truth</p> <p>3. Proof 2: John the Baptist bore witness of the superiority of Christ</p> <p>4. Proof 3: Men have received the fullness & grace of Christ a. Not by law b. By Jesus Christ</p> <p>5. Proof 4: God has revealed Himself through Christ</p> <p>1. John was questioned by religionists who were suspicious of him: They asked, "Who are you?"</p> <p>2. He was a man who knew who he was a. He was not the Christ b. He was not Elijah</p> <p>c. He was not "the prophet"</p> <p>3. He was only a voice—only a forerunner for the Lord a. His clear declaration: He was merely a man proclaiming the coming of the Lord b. His questioners: The Pharisees</p>

<p>4. He was a baptizer</p> <p>a. He baptized with water b. He pointed to One whom they did not know: The Messiah</p> <p>5. He was an unworthy servant of this One, the Messiah</p> <p>6. He was a man who brought honor to a place</p>	<p>25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, ^aI baptize with water: but there standeth one among you, ^bwhom ye know not; ^a760, ^b2039 27 He it is, who coming after me is preferred before me, whose shoe's latchet ^aI am not worthy to unloose. ^a1716 28 These things were done in Bethabara beyond Jordan, where John was baptizing.</p> <p>F. Jesus the Lamb of God—the Son of God: The Third Witness of John the Baptist, 1:29-34</p>	<p>36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What ^aseek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? ^a307 39 He saith unto them, aCome and see. ^bThey came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. ^a1787, ^b140 40 One of the two which heard John <i>speak</i>, and followed him, was ^aAndrew, Simon Peter's brother. ^a140 41 He first ^afindeth ^bhis own brother ^cSimon, and saith unto him, We have found the ^dMessias, which is, being interpreted, the Christ. ^a4134, ^b1668, ^c2746, ^d695 42 And ^ahe ^bbrought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. ^a140, ^b4134</p> <p>H. Jesus the One Prophe- sied: The Witness of Philip, 1:43-45</p>	<p>b. He heard John proclaim that Jesus was the Lamb of God c. He followed Jesus</p> <p>2. Andrew's critical hour a. Jesus turned: A symbol of initiative b. Jesus asked the basic question of life: What do you want? What do you seek? c. Jesus extended an invitation: Come</p> <p>3. Andrew's great decision: He went & saw Christ & remained with Christ</p> <p>4. Andrew's first concern: His brother 5. Andrew's conviction: Jesus was the Messiah</p> <p>6. Andrew's fruit: Simon was brought to Jesus</p>
<p>1. Christ is the Lamb of God</p> <p>2. Christ is the Preeminent One a. He was before John: Pre-existent b. John did not know Him, only that He was to come</p> <p>3. Christ is the Messiah, the One upon whom the Spirit of God remained a. John did not know Christ at first b. John was, however, given a sign to identify Christ</p>	<p>29 The next day John seeth Jesus coming unto him, and saith, Behold the ^aLamb of God, which taketh away the sin of the world. ^a3365 30 This is he of whom I said, After me cometh a man which is ^apreferred before me: for he was before me. ^a1677 31 And I knew him not: but that ^ahe should be made manifest to Israel, therefore am ^bI come baptizing with water. ^a4186, ^b1904 32 And John bare record, saying, I saw the ^aSpirit descending from heaven like a dove, and it abode upon him. ^a1610 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.</p>	<p>43 The day ^afollowing Jesus would go forth into Galilee, and findeth ^bPhilip, and saith unto him, ^cFol- low me. ^a4101, ^b2753, ^c2082 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 ^aPhilip ^bfindeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, ^cJesus of Nazareth, the son of ^dJoseph. ^a2753, ^b4134, ^c1891, ^d1918</p> <p>I. Jesus the Son of God, the King of Israel: The Witness of Nathanael, 1:46-49</p>	<p>1. Philip's experience a. He was sought by Jesus Himself b. He was called by Jesus Himself c. The reason: Philip knew Andrew & Peter</p> <p>2. Philip's first concern: Nathanael 3. Philip's conviction: Jesus was the One prophesied</p>
<p>4. Christ is the Son of God</p> <p>1. Andrew's experience a. He stood in the midst of John's preaching</p>	<p>34 And I saw, and ^abare record that this is ^bthe Son of God. ^a814, ^b704</p> <p>G. Jesus the Messiah, the Christ: The Witness of Andrew, 1:35-42</p> <p>35 Again the next day after John stood, and ^atwo of his disciples; ^a140</p>	<p>46 And Nathanael said unto him, ^{ab}Can there any good thing come out of</p>	<p>1. Nathanael's experience a. A man of despair & prejudice</p>

<p>b. A man invited to follow Jesus despite prejudice</p> <p>2. Nathanael's confrontation with Jesus</p> <p>a. Jesus knew him: His beliefs & character</p> <p>b. Jesus knew his innermost being—all things about him</p> <p>3. Nathanael's conviction: Jesus was the Son of God</p>	<p>Nazareth? Philip saith unto him, Come and see. ^a448, ^b661</p> <p>47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is ^ano guile! ^a2986</p> <p>48 Nathanael saith unto him, Whence ^aknowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. ^a2035</p> <p>49 Nathanael answered and saith unto him, ^aRabbi, thou art the ^bSon of God; thou art the King of Israel. ^a814, ^b4148</p>	<p>6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.</p> <p>7 Jesus saith unto them, Fill the waterpots with water. And ^bthey filled them up to the brim. ^a2954, ^b3812</p> <p>8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare <i>it</i>.</p> <p>9 When the ruler of the feast had tasted the ^awater that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, ^a3812</p> <p>10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: <i>but</i> thou hast kept the good wine until now.</p> <p>11 This beginning of miracles did Jesus in Cana of Galilee, and ^amanifested forth his glory; and his disciples believed on him. ^a4069</p>	<p>3. The revelation of Jesus' creative power</p> <p>a. The materials: Water jars—used for cleaning & for carrying drinking water</p> <p>b. The command: Prepare</p> <p>c. The obedience: They drew water & experienced the creative power of Jesus</p>
<p>1. The experience of Nathanael, vv. 46-49</p> <p>2. The revelation of God, the One who reveals greater things</p> <p>3. The Mediator</p> <p>4. The Son of Man</p>	<p>J. Jesus the Son of Man, God's Mediator: The Witness of Jesus Himself, 1:50-51</p> <p>50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.</p> <p>51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see ^aheaven open, and the angels of God ascending and descending upon the ^bSon of man. ^a682, ^b722</p>	<p>B. Revelation 2: Jesus is Supreme over God's House, 2:12-22 (see Mt. 21:12-16; Mk. 11:15-19; Lu. 19:45-46)</p>	<p>4. The results of Jesus' creative power</p> <p>a. Man's need was met</p> <p>1) Man's understanding was limited</p> <p>2) Man's appreciation was expressed</p> <p>b. Christ's glory was revealed</p> <p>c. The disciples' faith was strengthened</p>
<p>CHAPTER 2</p>			
<p>II. The Revelation of Jesus, the Son of God, 2:1-3:21</p>			
<p>A. Revelation 1: Creative Power, 2:1-11</p>			
<p>1. The setting: A wedding in Cana of Galilee</p> <p>a. It was three days later</p> <p>b. Mary attended</p> <p>c. Jesus & the disciples attended</p> <p>2. The concern of Jesus' creative power</p> <p>a. Mary's social concern</p> <p>b. Jesus' deeper concern: To meet man's spiritual need through His hour, His death</p> <p>c. Mary's confidence in her Son</p>	<p>AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:</p> <p>2 And both Jesus was ^acalled, and his disciples, to the marriage. ^a3400</p> <p>3 And when they wanted wine, ^{ab}the mother of Jesus saith unto him, They have no wine. ^a1670, ^b2259</p> <p>4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.</p> <p>5 His ^amother saith unto the servants, Whatsoever he saith unto you, do <i>it</i>. ^a2259</p>	<p>12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.</p> <p>13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,</p> <p>14 And found in the temple those that ^asold oxen and sheep and doves, and the changers of money sitting: ^a960</p> <p>15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;</p> <p>16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.</p>	<p>1. Jesus left Cana</p> <p>a. He went to Capernaum for a short time</p> <p>b. He then went to Jerusalem to attend the Passover</p> <p>2. His discovery of evil in the temple</p> <p>a. He entered the temple</p> <p>b. He found the temple desecrated</p> <p>3. His right to cleanse the temple</p> <p>a. The whip: A symbol of His righteous anger</p> <p>b. His unique relationship to God: "My Father"</p>

Numerical Index of Chain Topics

This index contains chain references for the New Testament only.

1—AARON, son of Amram, the first high priest

Hebrews 5:4

And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

4—ABEL, son of Adam, slain by Cain

Matthew 23:35

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Hebrews 11:4

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Hebrews 12:24

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

13—ABOMINATIONS, things hateful to God

Luke 16:15

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Revelation 17:5

And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Revelation 21:27

And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they

which are written in the Lamb's book of life.

15—ABRAHAM, or Abram, son of Terah, father of the chosen family

Romans 4:3

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Galatians 3:6

Even as Abraham believed God, and it was accounted to him for righteousness.

Hebrews 11:8

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Hebrews 11:17

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*.

James 2:21

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

18—ABUNDANCE: SPIRITUAL

John 10:10

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

2 Corinthians 9:8

And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work.

Ephesians 3:20

Now unto him that is able to do exceeding abundantly above all

that we ask or think, according to the power that worketh in us.

Philippians 4:19

But my God shall supply all your need according to his riches in glory by Christ Jesus.

2 Peter 1:11

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

19—PLENTY, promised to the obedient

Matthew 6:32

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

20—WANT, the result of sin and slothfulness

Revelation 6:6

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

21—FAMINE: PROPHESED, a drastic and far-reaching shortage of food

Matthew 24:7

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

Acts 11:28

And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

25—ACCEPTANCE, benefactors of God's grace and mercy

Alphabetical Index

This index contains the chain references for the New Testament only.

The *OUTLINE New Testament with Thompson® Chain References* is deliberately structured to enable you to go deeper in your study of God's Word. This Alphabetical Index (as well as the Numerical Index) is an essential element of that structure.

Throughout the *OUTLINE New Testament* verses are linked together by subject. Those linked verses are called "chains." They are actually adapted from the original *Thompson® Chain-Reference® Bible*. Each chain has a number assigned to it. That number will appear at the end of each verse in the chain with a corresponding superscript letter located in the Scripture.

The chains are listed in this index in alphabetical order by subject, rather than in order by the chain number. They are listed with the chain number.

Most of us have an idea of what the Bible says about certain topics. However, we do not always know where the Bible says it. It is in this list of subjects that you can find an area that you would like to examine more closely by using the chain number cited and locating the references in the Numerical Index.

You can begin with the chain number listed with each topic. This number corresponds to the Numerical Index beginning on page 411.

In the **Numerical Index** you can actually read through the list of verses included in the chain to see where your study can best begin. Not only will those verses give you an array of Biblical perspectives, they will also serve as a window to the passages in which they are found.

Wherever your study leads you from here, the **Alphabetical Index** will often be your starting place.

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Aaron

The first high priest, whose name means “Enlightened”

Born into slavery in Egypt before his brother Moses, Aaron apparently arrived earlier than Pharaoh’s attempt at population control. The Israelites were having a baby boom and Pharaoh decided to have male babies killed. That led to Moses’ stealth birth. Moses and Aaron had an older sister, Miriam, who helped keep Moses alive. The Scriptures tell us little about Aaron until he tracked down Moses in the desert about eighty years later. It must have amazed Aaron to discover that his brother was expecting him. Moses returned to Egypt with Aaron and the two were instrumental in leading the Hebrews out of slavery.

Aaron served as the first high priest of Israel and the spokesman for Moses. He did well in both roles. Aaron’s greatest failure probably came when he was left in charge at the foot of Mount Sinai while Moses was meeting with God on the mountain. Aaron caved into pressure by the people to give them a “god” they could see. He designed a golden calf and led the people into gross ungodliness. He shared with the brother the disappointment of not being allowed to enter the promised land with the people they had led through the desert.

Aaron’s family background	Exodus 6:14-27
Aaron’s effective role as Moses’ spokesman	Exodus 4:14-16; 7:1
Aaron helps Hur hold up Moses’ arms in battle	Exodus 17:12
Aaron appointed as high priest	Exodus 28:1; 29:4-37
Aaron’s four sons were made priests	Exodus 28:1; 29:4-37
Aaron breaks the covenant and makes the golden calf	Exodus 32:2-4
Aaron’s sons Nadab and Elihu killed for desecrating worship	Leviticus 10:1-7
Aaron and Miriam’s jealousy of Moses	Numbers 12:1-16
Aaron’s unique role affirmed by his budding rod	Numbers 17:1-13
Aaron excluded from the promised land	Numbers 20:12
Aaron dies on Mount Hor	Numbers 20:28
Aaron’s honored place as the original high priest	Hebrews 5:1-4

Abraham (Abram)

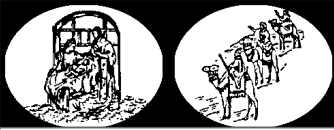
The spiritual pilgrim, whose name means “Father of a multitude.”

All Jews trace their roots back to a single man—Abraham. While living with his wife Sarah and his father in Haran (present-day Iraq), Abraham (or Abram as he was known then) received a message from the Lord calling him to separate himself from his old associations and go to a new country. God didn’t tell Abraham the destination; he told Abraham to obey. God also promised Abraham divine favor, posterity, and that all the families of the earth would be blessed through his obedience.

Abraham obeyed the call and became the leader of all pilgrims who seek a city whose builder and maker is God. His destination turned out to be the promised land. Throughout God’s Word, Abraham is remembered as the father of Israel as well as the father of a new spiritual race. In spite of his human weaknesses and failures, God repeatedly identifies himself in Scripture as the God of Abraham.

God calls Abram and establishes covenant	Genesis 12:1-4; 17:1-6; Hebrews 11:8-10
Abram’s obedience	Genesis 12:4
Abram struggles with dishonesty	Genesis 12:11-13
Abram’s unselfishness toward Lot	Genesis 13:9
Abram’s courage in battle	Genesis 14:14
Abram meets Melchizedek and exercises generosity	Genesis 14:20
Abram’s impatience—anticipating God	Genesis 16:3
Abram becomes Abraham	Genesis 17:5
Abraham’s compassionate prayer for Sodom	Genesis 18:23-32
The divine delay in fulfillment of the promise of a son	Genesis 21:5
Abraham demonstrates painful trust by offering son as sacrifice	Genesis 22:1-10
Abraham’s death	Genesis 25:8-10
Jesus points to Abraham as the father of the faithful	John 8:31-47
Jesus claims to be Abraham’s Lord	John 8:48-59
Paul uses Abraham to prove faith is the key to spiritual life	Romans 4:1-25; Galatians 3:1-29
Abraham the spiritual pilgrim	Hebrews 11:17

JOURNEYS OF JESUS IN HIS EARLY LIFE



0-1

Journey: Bethlehem (Mt 2:1; Lu 2:22-38).

Event: Birth of Jesus at Bethlehem, and visit of the magi.



2

Journey: To Jerusalem and back to Bethlehem (Lu 2:22-38).

Event: Jesus presented in the temple at Jerusalem.



3

Journey: From Bethlehem to Egypt (Mt 2:14).

Event: The flight into Egypt.

Arise, and take the young child and his mother, and go into the land of Israel (Mt 2:20).

4

Journey: From Egypt to Nazareth (Mt 2:19-23).

Event: Joseph told in dream to return to Israel.



5

Journey: From Nazareth to Jerusalem (Lu 2:42-46).

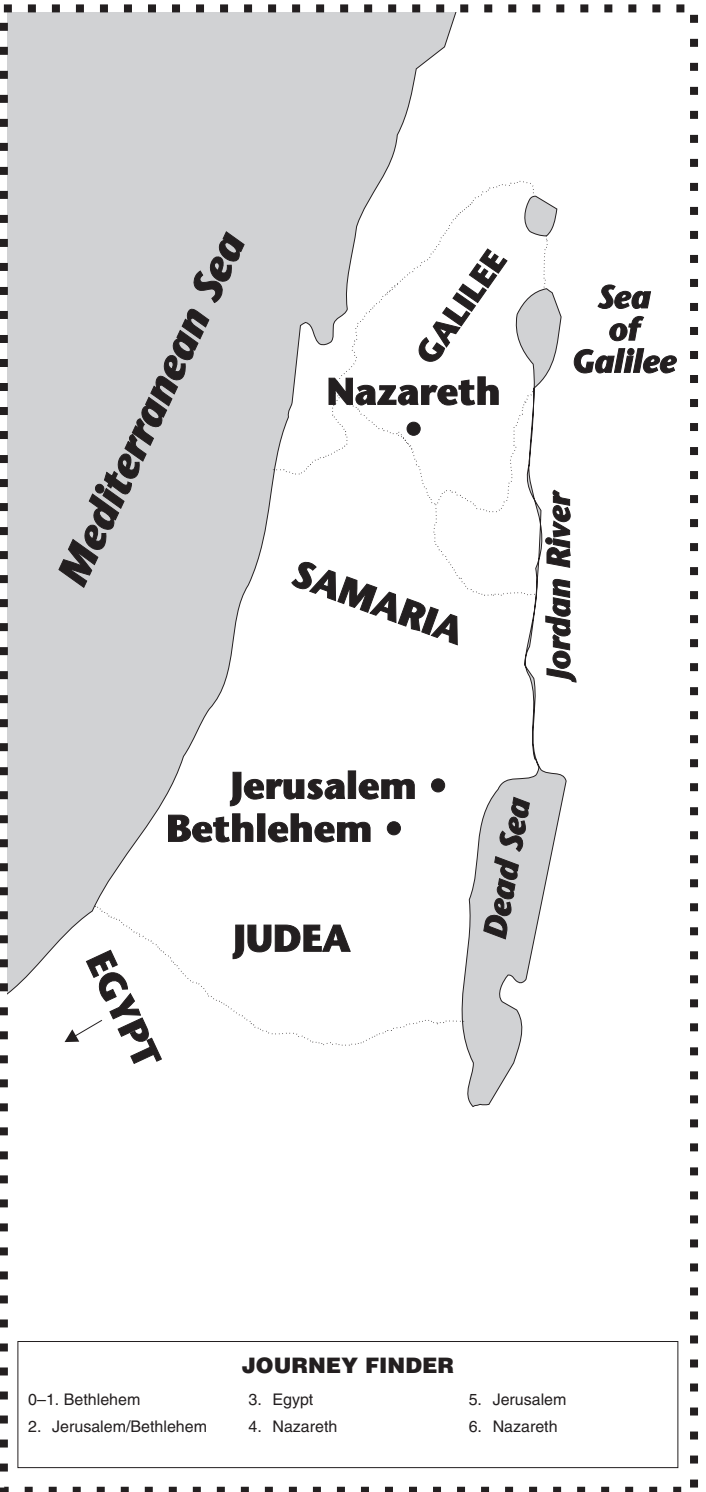
Event: Jesus and the teachers at Jerusalem.



6

Journey: From Jerusalem to Nazareth (Lu 2:51-52).



Event: Jesus increases in wisdom and stature.








JOURNEY FINDER

- | | | |
|------------------------|-------------|--------------|
| 0-1. Bethlehem | 3. Egypt | 5. Jerusalem |
| 2. Jerusalem/Bethlehem | 4. Nazareth | 6. Nazareth |

PAUL'S FIRST MISSIONARY JOURNEY

					
0-1		2	3	4	5
<p>Journey: From Antioch in Syria to Seleucia and to Salamis in Cyprus (Ac 13:2-5). Event: Paul and Barnabas commissioned.</p>		<p>Journey: From Salamis to Paphos (Ac 13:5-12). Event: Elymas smitten with blindness.</p>		<p>Journey: From Paphos in Cyprus to Perga in Pamphylia (Ac 13:13). Event: John Mark returns to Jerusalem.</p>	
<p>Journey: From Perga to Antioch in Pisidia (Ac 13:14-41). Event: Paul preaches sermon in synagogue.</p>		<p>Journey: From Antioch to Iconium (Ac 13:50-51). Event: Paul and Barnabas driven out of district.</p>			

					
6	7	8	9	10	
<p>Journey: From Iconium to Lystra (Ac 14:5-19). Event: Paul stoned after an attempt to worship him.</p>		<p>Journey: Through Lystra, Iconium, and Antioch to Perga (Ac 14:21-23). Event: Paul and Barnabas strengthen the disciples.</p>		<p>Journey: From Perga to Attalia (Ac 14:25). Event: Paul continues journey.</p>	
<p>Journey: From Lystra to Derbe (Ac 14:20). Event: Paul preaches the gospel.</p>		<p>Journey: From Attalia to Antioch in Syria, the starting point (Ac 14:26-28). Event: Paul and Barnabas report to the church.</p>			

PISIDIA

Pisidian Antioch

•

Iconium • **LYACONIA**

PAMPHYLIA • **Lystra**

• **Derbe**

• **Perga**

• **Attalia**

• **Seleucia** • **Antioch**

CYPRUS • **Salamis**

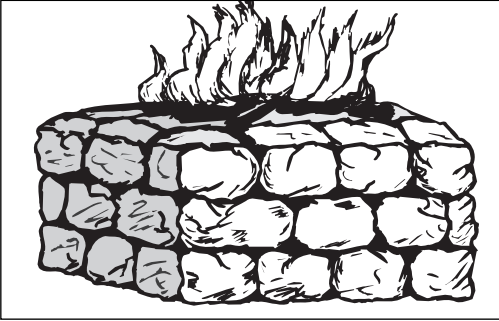
• **Paphos**

PHOENICIA

JOURNEY FINDER

0. Antioch in Syria
1. Seleucia/Salamis in Cyprus
2. Paphos
3. Perga
4. Antioch in Pisidia
5. Iconium
6. Lystra
7. Derbe
8. Lystra/Iconium/Antioch/Perga
9. Attalia
10. Antioch in Syria

PLACES OF RELIGIOUS WORSHIP



THE ALTAR

(1) The Altar. A raised structure on which sacrifices were offered or incense burned. It was man's simplest and earliest effort to give outward expression of faith in God, desire to worship, and need of sacrifice for sin.

Immediately after leaving the ark, Noah erected an altar and offered sacrifices to the Lord.

This act was acceptable to the Lord and resulted in a divine promise of blessing for the world throughout ages to come.

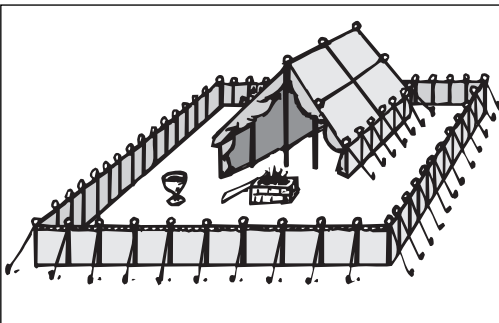
From Noah's time godly men continued to build altars for worship.

Abraham erected altars at different places where he stayed. See Ge 12:7-8; 13:18; etc.

Jacob was an altar builder. See Ge 33:20; 35:7; etc.

Moses, Joshua, Samuel, David, and other ancient believers built altars for sacrifice or in commemoration of great events. See 120.

THE TABERNACLE



(2) The Tabernacle. A sacred tent and its furniture made according to the divine plan given to Moses (see Heb 8:5).

The altar, approved by divine revelation, was to meet the needs of the nation for sacrifice and worship.

The tabernacle proper was divided into two parts, the Holy Place and the Holy of Holies.

The Holy Place was twenty cubits (30 ft.) long

and ten cubits (15 ft.) wide. It contained the table for the bread of the Presence, the golden lampstand, and the altar of incense.

The Holy of Holies was ten cubits (15 ft.) square. It contained the ark of the covenant, a sacred chest which was a symbol of the divine Presence.

A curtain, or veil, of costly woven material divided the two sections.

No one but the high priest even entered the Holy of Holies, and he went in only once a year, on the Day of Atonement, to make atonement for the sins of the people.

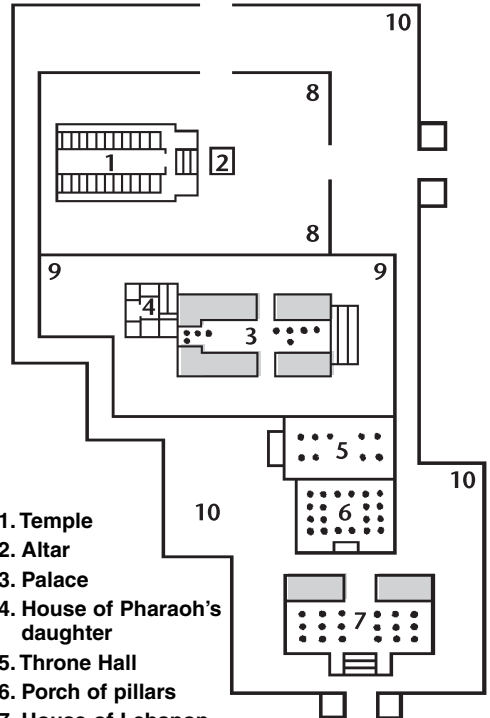
Many of the ceremonies and furnishings of the tabernacle had a typical significance and foreshadowed the coming of Christ.

For the typical teachings see Hebrews 8-9.

(3) The Temple. The children of Israel had been pilgrims from Egypt to the Promised Land.

When they were settled in their new home it was natural for them to desire something more permanent than a tent in which to worship.

Plan of Solomon's Royal Buildings including THE TEMPLE



1. Temple
2. Altar
3. Palace
4. House of Pharaoh's daughter
5. Throne Hall
6. Porch of pillars
7. House of Lebanon
8. Temple Court
9. Middle court
10. Outer court

Alexandria

The birthplace of Apollos (Acts 18:24), the city of Alexandria was founded by and named after Alexander the Great in 331 B.C. It was located on the western side of the Nile delta in Egypt. Its palaces of the Ptolemies, wonderful museum, famed library with up to 700,000 scrolls, and educated populace of Greeks, Jews, and Egyptians made it one of the greatest intellectual and cultural centers of the Roman Empire.

Two of the five districts of ancient Alexandria were Jewish. The Septuagint version of the Old Testament (LXX) was produced at Alexandria (280-170 B.C.), and here Philo Judaeus, a brilliant and devout Jew who tried to harmonize Judaism and Greek philosophy, lived during the first century.

The Arabs took Alexandria in A.D. 641, destroyed the magnificent museum, and burned the great library and its contents. The buildings of the modern city are built over the ancient one, so archaeological discoveries have been largely confined to such objects of antiquity as the two obelisks of the sixteenth century B.C. known as Cleopatra's Needles. In 1878 one of these was taken to England and erected along the Thames River near Parliament. The other was set up in Central Park, New York, in 1881.

Antioch

Although Antioch is the name of several ancient cities, the city mentioned here in Acts is where the followers of Christ were first called Christians (Acts 11:26). It is located about 300 miles north of Jerusalem on the west bank of the Orontes River (Antioch of Syria). In ancient times it was called "The Queen of the East" because of the beauty of its surroundings, the importance of its commerce, and its strategic location on intersecting caravan routes. Princeton University and the National Museum of France began excavations at this Antioch in 1932, and, during the six succeeding years, unearthed over twenty ruined churches, numerous baths, two cemeteries, a stadium, and many gorgeous floor mosaics. Some of these mosaics feature scenes of the Isis cult, an Egyptian deity widely worshiped within the Roman Empire. One large, well-preserved mosaic (30 by 40 feet) portrays the fable of the Phoenix, while another, discovered in a sixth-century floor of a building near St. Paul's Gate, bears the inscription, "Peace be your coming in, you who look on this; joy and blessing be to those who stay here."

The most sensational find, however, was a beautiful silver drinking cup carved from a single piece of silver and enclosed by a unique outer chalice exquisitely carved with symbolic grape vines, among which are twelve seated figures thought by many to represent Christ and eleven of his apostles. The inner cup holds two and one-half quarts of liquid and is evidently an ancient relic of great importance. Some regard it as The Holy Grail, the cup used by Christ and his disciples at the Last Supper. It has been variously dated from the first to the sixth century A.D. Most scholars favor a date between the fourth and fifth centuries. The double cup is now in the Metropolitan Museum of Art in New York, and is known as The Chalice of Antioch.