



St Helen's
Bishopsgate

Bible in a Day

TALKS

MOSES ON THE EDGE OF CANAAN
ISAIAH ON THE WALLS OF JERUSALEM
JOHN ON THE GALILEAN SHORE



19 OCTOBER 2019

IGG - INTERNATIONAL GROWTH GROUPS

The Bible in a Day

Introduction

Why are we doing the Bible in a day?

- Confidence
- Contending
- Conviction

How are we doing the Bible in a day?

Three major Bible authors writing about the significance of what they saw:

- Moses on the edge of Canaan writing the Pentateuch (the first five books of the Bible).
- Isaiah on the walls of Jerusalem writing up his prophecy.
- John at the empty tomb writing his gospel.

Why are we doing it like that?

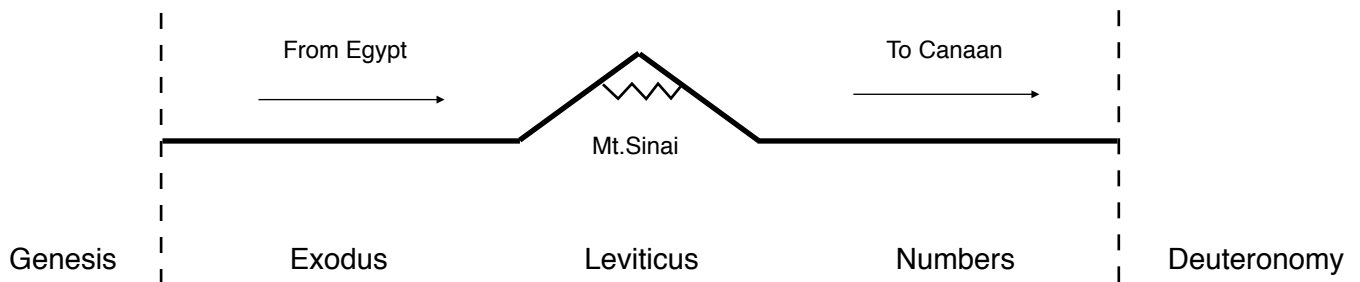
- Not because the usual way of doing a Bible overview is wrong.
 - See *God's Big Picture* by Vaughan Roberts for further reading.
- Rather, because I hope this way of doing things will better serve:
 - Confidence
 - Contending
 - Conviction

Discussion: What gets you most excited about doing the Bible in a day? How do you hope it will grow your a) confidence in the Bible, b) ability to contend, c) gospel conviction?

Moses on the edge of Canaan

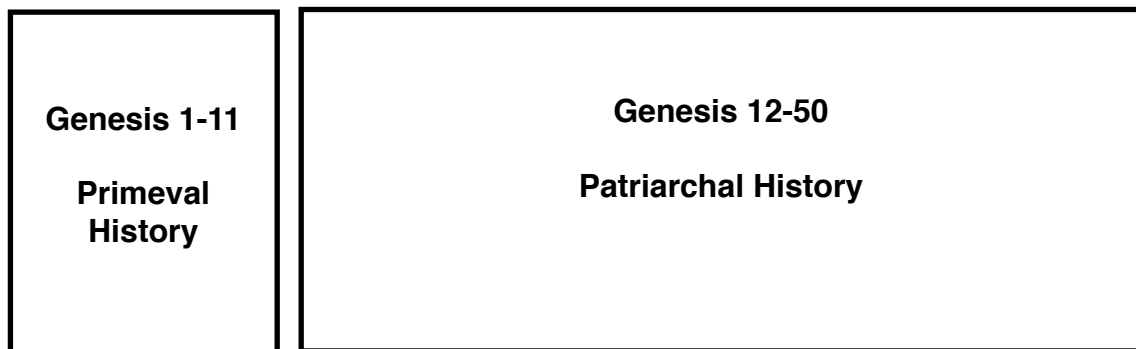
Introduction

- Moses is the foundation of the Bible.
- The Exodus is centre of the Pentateuch¹:



Creation

- The structure of Genesis:



Moses' Foundation - Genesis 1-11

- Four foundational points from Moses' foundational introduction:

I. God made the world (Gn. 1:1)

- He is immensely powerful.

¹ Pentateuch = Genesis, Exodus, Leviticus, Numbers, Deuteronomy (all written by Moses).

- He is utterly unique.

II. God made the world to bless it with life in his presence (Gn. 1:2-2:3)

- Days One to Three:

Formless (1v2)
Day One - light
Day Two - sky and water
Day Three - land and vegetation
Habitable

- Days Four to Six:

Formless (1v2)	Void (1v2)
Day One - light	Day Four - sun, moon, stars
Day Two - sky and water	Day Five - fish and birds
Day Three - land and vegetation	Day Six - animals and humans
Habitable	Inhabited

- The Seventh Day:

Formless (1v2)	Void (1v2)	Finished (2v1)
Day One - light	Day Four - sun, moon, stars	Day Seven - Sabbath rest
Day Two - sky and water	Day Five - fish and birds	
Day Three - land and vegetation	Day Six - animals and humans	
Habitable	Inhabited	

God's creation blessing: God's world enjoying life in God's presence.

- Genesis 2 = a picture of God's people in God's world enjoying life in God's presence.

III. God cursed the world with death in exile because of human sin (Gn. 2-11)

Genesis 2:4 - These are the **generations** when God created the heavens and the earth.

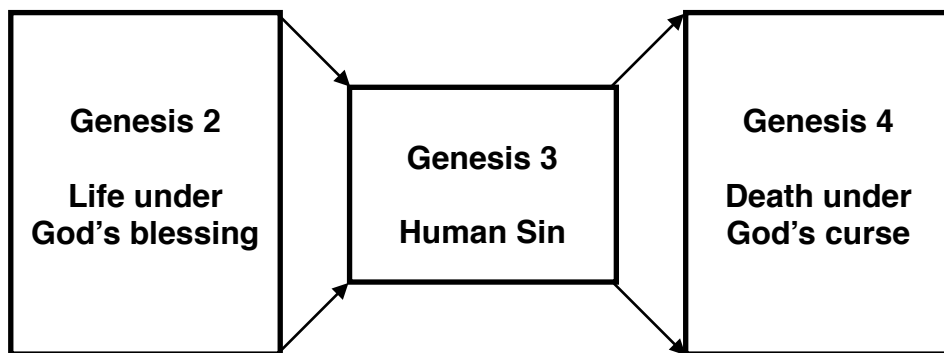
Genesis 5:1 - This is the book of the **generations** of Adam.

GENESIS 2-4

- **A tragic and drastic reversal...**



- **...caused by human sin...**



- Questioning God's Word - "Did God *really* say?" (Gn. 3:6)
 - Denying God's judgement - "You will *not* surely die" (Gn. 3:4 cf. 2:16-17)
 - Twisting God's character - "God knows...that you will be like God" (Gn. 3:5)
 - Seizing God's crown - "the woman *saw that the tree was good*" (Gn. 3:6)
- **...leading to God's curse.**
 - The serpent will crawl on its belly (Gn. 3:14-15)
 - The woman will have pain and enmity (Gn. 3:16)

- The man will have toil and hard labour (Gn. 3:17-19)
- They will all die in exile (Gn. 3:22-24)

GENESIS 5-11

- **A possible solution** - destroy all humanity and start again with the most righteous man (Gn.6-9)
- **A common problem** - “the heart of man is only evil always” (Gn. 6:5, 8:21)
- **A familiar ending** - human self-exaltation and divine judgement at Babel (Gn. 11)

IV. God has promised to restore his blessing on the world.

Genesis 3:15:

*“I will put enmity between you and the woman, and between your offspring and **her offspring**; **he shall bruise your head**, and you shall bruise his heel.”*

- The line of the offspring is preserved through God’s judgement (Gn.4, Gn.6-9)

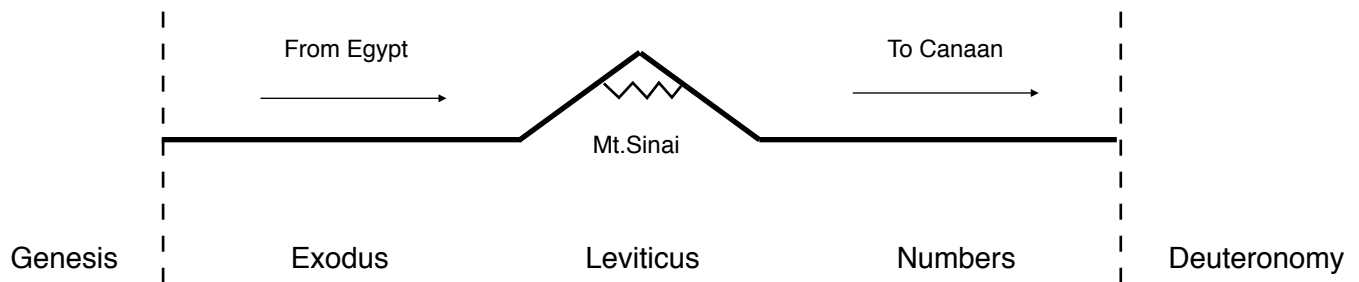
Genesis 12:1-3, 7:

*“Now the LORD said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and **I will bless you** and make your name great, so that you will be a **blessing**. I will **bless** those who **bless** you, and him who dishonours you I will curse, and **in you all the families of the earth shall be blessed**...Then the Lord appeared to Abram and said, “To your **offspring** I will give this land.”*

Discuss: Use the next few minutes to take a mental breather, clarify anything you didn't understand, and share the point you've found most helpful with those on your table.

Exodus

- The centre of the Pentateuch is the Exodus:



Question: So why did Moses begin with Genesis 1-11?

Well most obviously...

- To identify the Exodus God as the Creator.

But mostly...

- To show that the Exodus was intended to reverse Genesis 1-11.

Moses' Focus - Exodus to Numbers

- Five ways in which the Exodus reversed the trajectory of Genesis 1-11:

I. Through the Exodus, God humbled human pride.

- Human pride exemplified in Pharaoh (Ex.5:1-2)...
- ...humbled to the sea floor by Earth's true ruler (Ex. 15:9-10).

II. Through the Exodus, the true God was revealed.

- God's name revealed to Moses (Ex. 3:13-15).

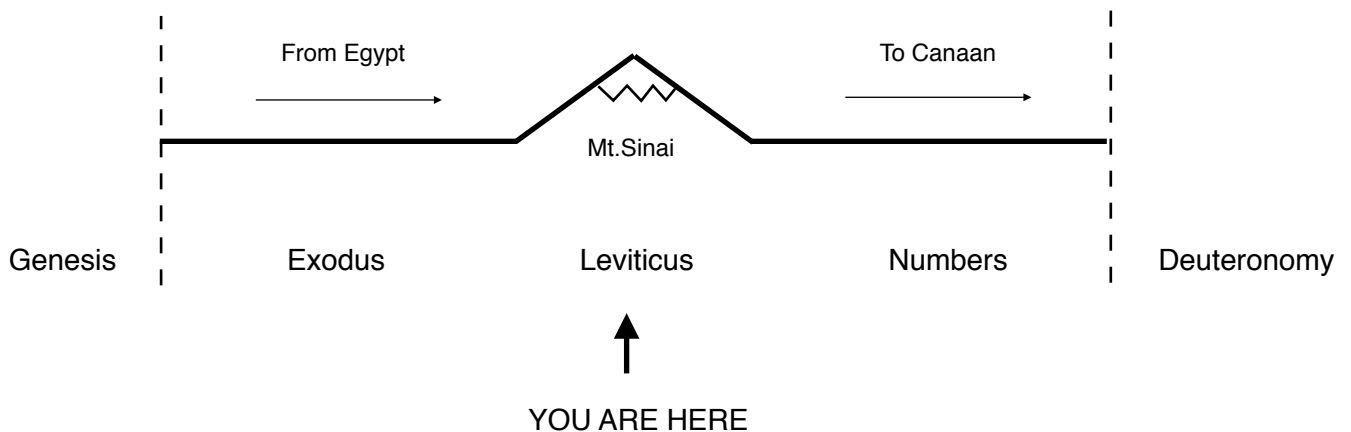
- God's nature revealed to the whole world (Ex. 9:13-16).

III. Through the Exodus, Israel was redeemed from death.

- Israel are redeemed Egypt, the land of death...
 - Death for their first born sons (Ex. 1:15-22)
 - Death for Egypt's sources of life (Ex. 7-9)
 - Death for every first born in the land (Ex. 11-12)
- ...because a substitute died their death, so they could live (Ex. 12:21-23).

IV. Through the Exodus, Israel was redeemed for life with God.

- The Pentateuch's narrative centre:



- A new Eden in the tabernacle (Ex.25-31)...
- ...accessed and purified by substitutionary atonement (Lev.1-7, 16)...
- ...to bless Israel and the world with Sabbath life in God's presence (Lev. 23-25, Ex. 19:6)

But crucially...

V. The Exodus' success depended on Israel's obedience.

- **The essence of obedience** - worship God, not idols (Lev. 26:1).
- **The blessing of obedience** - life with God in his presence (Lev. 26:11-12).
- **The curse of disobedience** - death in exile from God (Lev. 26:27-33).

Discuss: Use the next few minutes to take a mental breather, clarify anything you didn't understand, and share the point you've found most helpful with those on your table.

A New Exodus

Question: *Why did Moses write the Pentateuch?*

- To explain the significance of the Exodus to the new generation.

But why did he need to do that?

Moses' Finale - Deuteronomy

A. Moses' purpose was for the Israelites to obey.

DEUTERONOMY 1-28

- **A re-cap of Moses' story** - God's faithfulness and Israel's sin (Dt. 1-4).
- **A summary of God's law** - worship God, not idols (Dt. 5-26).
- **A reminder of Israel's choice** - blessing for obedience or curse for rebellion (Dt. 27-28).

Moses' purpose: For Israel to choose obedience and life over death in exile.

Except...

- Moses witnessed Israel's **immediate covenant rebellion** (Ex. 32).
- Moses witnessed Israel's **generation-wide covenant rebellion** (Nu. 13-14).

Therefore...

- Moses prophesied Israel's **future covenant rebellion** (Dt. 32:1-25).

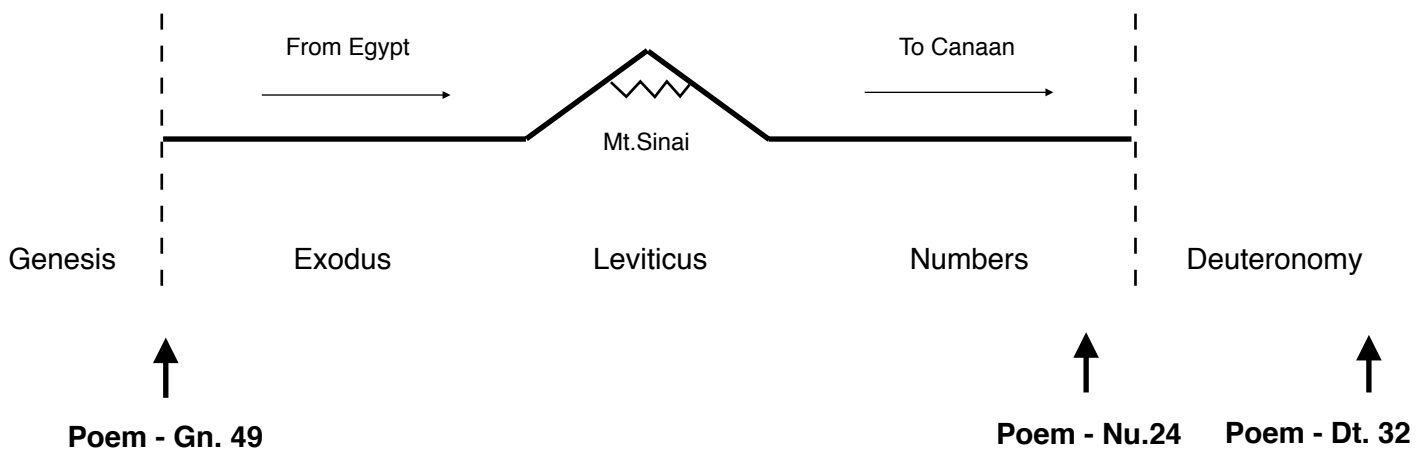
Then why did Moses write the Pentateuch?

B. Moses' purpose was to point to a second Exodus.

- God has promised to restore his blessing on his world through Abraham's offspring (Gn. 12).

But how, if not through the Exodus?

- Three **prophetic poems** about “**the latter days**” at key moments in the Pentateuch:



- In these poems, Moses tells us there will be:
 - A coming **king** (Gn. 49:8-12)...
 - ...who will lead **a new Exodus** (Nu.24:3-9)...
 - ...humbling human pride (Dt. 32:34-39).
 - ...revealing God's supremacy (Dt. 32:34-39).
 - ...rescuing God's people (Dt. 30:1-10).

Moses' purpose: To point Israelites to the second Exodus by explaining the first.

Application

- **Confidence** - even Moses was looking for New Creation by New Exodus through God's King.
- **Contending** - not even Moses thought blessing would ultimately come from law-keeping.
- **Conviction** - reading Moses should grow our wonder at our King's new Exodus salvation.

Discuss at coffee: *How has this session grown your a) confidence, b) contending, c) conviction?*

Isaiah on the walls of Jerusalem

Introduction

- Isaiah is the turning point of the Bible.
 - He saw the end of Israel Moses predicted.
 - He saw the latter days salvation Moses prophesied.
- Isaiah 2 is the foundation of Isaiah.
 - New Creation (2:1-4)
 - New Exodus (2:5-21)
 - Pride and Humility (2:22)

New Creation

2:1-4 - IT SHALL COME TO PASS IN THE LATTER DAYS...

Four ways Isaiah's vision of the latter days fulfils Moses'¹:

I. In the latter days, God's supreme rule will be re-established (Is. 2:1-2).

- He will judge the nations and decide their disputes (Is. 2:4)...

¹ Remember - "the latter days" was a key phrase in Moses' prophetic poems (cf. Gn. 49:1, Nu. 24:14, Dt. 31:29).

- ...through the rule of his promised king (Is. 11:1-5 cf. Gn. 49, Nu. 24).

II. In the latter days, the nations will return to their God (Is. 2:2-3).

- God will draw the nations as he intended in Exodus (cf. Ex. 9:13-16)...
- ...through the reign of his promised king (Is. 11:10).

III. In the latter days, God's blessing will be restored on his world (Is. 2:4).

- There will be life in God's house and peace in God's world (Is. 2:1, 2:4).
- The curses of the fall will be reversed (Is. 11:6-9).
- The shadow of death will be removed (Is. 25:6-8).

All of which will ultimately be fulfilled when...

IV. In the latter days, there will be a new heavens and a new earth (Is. 65:17-25).

- The mountain of the LORD will be exalted (Is. 65:19).
- The people of God will rejoice (Is. 65:18).
- The shadow of death will be removed (Is. 65:20).
- The curses of the fall will be reversed (Is. 65:25) .

Discuss: *Use the next few minutes to take a mental breather, clarify anything you didn't understand, and share the point you've found most helpful with those on your table.*

New Exodus

Question: *How can Isaiah's future vision possibly be fulfilled?*

- Israel had become no different to the nations (Is. 2:6-8)...
- ...but Moses had predicted a new Exodus (cf. Nu. 24, Dt. 32):

2:5-21 - FOR THE LORD OF HOSTS HAS A DAY...

Like the first Exodus, God's new Exodus day will be:

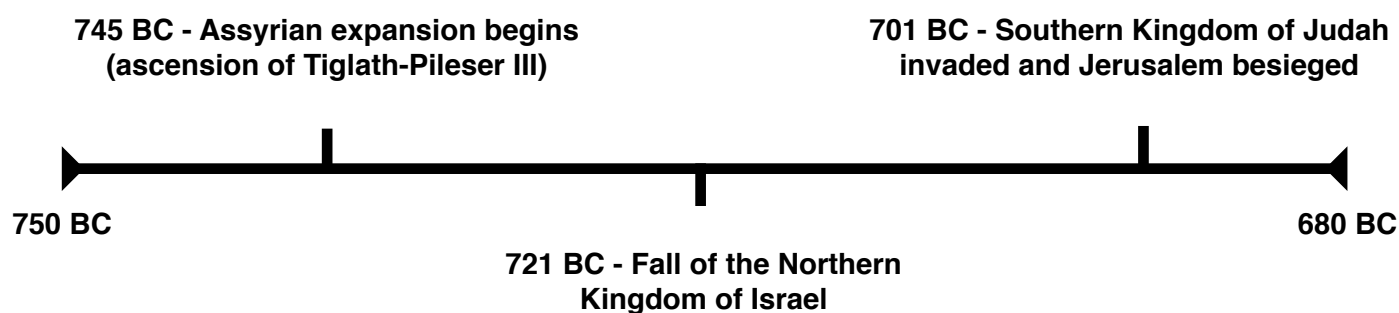
- **A day of human humbling:**
 - **2:11a, 17a** - "The haughty looks of man shall be brought low, and the lofty pride of men shall be humbled..."
- **A day of divine exaltation:**
 - **2:11b, 17b** - "...and the LORD alone will be exalted in that day."
- **A day of new Exodus salvation:**
 - **2:3** - "Come let us go up to the mountain of the LORD..."
- **A day Isaiah experienced in miniature (Is. 6:1-7):**
 - **Divine exaltation** - "I saw the Lord sitting upon a throne, high and lifted up (Is. 6:1)."
 - **Human humbling** - "Woe is me! For I am lost; for I am a man of unclean lips...for my eyes have seen the King, the LORD of hosts! (Is. 6:5)"
 - **Future salvation** - "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for (Is. 6:7)."

- The structure of Isaiah in three “new Exodus days”:

Is. 7-39	Is. 40-48	Is. 49-55
The day of Assyria	The day of Babylon	The day of the Servant

The day of Assyria (Is. 7-39)

- Timeline of the Assyrian crisis during Isaiah’s active ministry:



Through Assyria, God would bring:

- **A day of human humbling.**
 - **Is. 7-12:** for Israel and its idols...

Is. 7:1-8:8	Is. 9:8-10:4
S.Kingdom judged through Assyria	N.Kingdom judged through Assyria

- **Is. 13-24:** for humanity and its idols...

Is. 13:1-16	Is. 14:28-20:6	Is. 21:1-23:17	Is. 24:1-25
The world judged through Assyria.	Campaign of Sargon II 713 - 711 BC	Campaign of Sennacherib 705 - 701 BC	The world judged through Assyria.

• **A day of divine exaltation.**

- Babel-like Assyria broken outside Jerusalem...

Is. 7:1-8:8	Is. 8:9-27	Is. 9:8-10:4	Is. 10:5-34
S.Kingdom judged through Assyria	Assyria defeated by God at Jerusalem.	N.Kingdom judged through Assyria	Assyria defeated by God at Jerusalem.

Is. 13:1-16	Is. 13:17-14:27	Is. 14:28-20:6	Is. 21:1-23:17	Is. 24:1-25	Is. 25:1-5
The world judged through Assyria.	Assyria defeated by God at Jerusalem.	Campaign of Sargon II 713 - 711 BC	Campaign of Sennacherib 705 - 701 BC	The world judged through Assyria.	Assyria defeated by God at Jerusalem.

- ...through the King Moses promised (cf. Gn. 49, Nu.24).

Is. 7:1-8:8	Is. 8:9-27	Is. 9:1-7	Is. 9:8-10:4	Is. 10:5-34	Is. 11:1-5
S.Kingdom judged through Assyria	Assyria defeated by God at Jerusalem.	Through his promised king.	N.Kingdom judged through Assyria	Assyria defeated by God at Jerusalem.	Through his promised king.

- **A day of new Exodus salvation.**

- A new Exodus gathering (Is. 11:11-16).
- A new Exodus song (Is. 12:1-6 cf. Ex. 15).

- **A day which Isaiah witnessed.**

- **Is. 36-37:** Humanity *was* humbled and God *was* exalted.

But...

- **Is. 38:** A rescue which didn't last...
- **Is. 39:** ...because of repentance which wouldn't last.

So what now?

- Moses prophesied about a future exile and return to the land (cf. Dt 32).

The day of Babylon (Is. 40-48)

- **A day of human humbling.**

- for Israel and its idols *including* Jerusalem (Is. 39:8).
- for Babylon and its idols through Cyrus (Is. 45:1-8, Is. 47:1-15).

- **A day of divine exaltation.**

- "I am and there is none like me!" (Is. 41:4, 10, 13, 14, 42:6, 8, 43:3, 5, 10, 11, 12, 13, 15, 19, 25, 44:5, 6, 24, 45:5, 6, 7, 18, 22, 46:4, 9, 48:12, 17).

- **A day of new Exodus salvation.**

- Israel drawn out of exile in Babylon through Cyrus.
- The nations drawn out of exile of Babel (cf. Gn. 11) by Servant Israel (Is. 42:1-7).

But...

- **Another day which wouldn't last.**

- A rising cacophony of frustration with Israel (Is. 45:9-10, 46:12, 48:1).
- **Is. 48:22** - "There can be no peace" says the LORD "for the wicked."

The day of the Servant (Is. 49-55)

- **Is. 49:1-6:** A new Servant...

- ...to save Israel and the world (Is. 49:5-6).
- ...to remove the curse of God's judgement (Is. 51:17-23).
- ...to bring in God's new creation kingdom (Is. 52:7-12).

Question: *How can this Servant achieve what no other day could?*

- **A day of human humbling.**

- God's Servant humbled as a man of sorrows (Is. 52:13-53:3)...
- ...as a final substitutionary Passover sacrifice for human sin (Is. 53:4-6).

- **A day of divine exaltation.**

- **Is. 52:13** - "Behold my servant shall prosper; he shall be high and lifted up, and shall be exalted."
- **Is. 53:12** - "I will divide with him a portion with the many...because he poured out his soul to death."

- **A day of new Exodus salvation.**

- **Is. 54:** New creation people in restored relationship with God in his perfect city.
- **Is. 55:** The whole world invited to come and join in God's salvation.

Discuss: *Use the next few minutes to take a mental breather, clarify anything you didn't understand, and share the point you've found most helpful with those on your table.*

Pride and Humility

Question: *What was Isaiah's purpose?*

- **Is. 2:22** - "Stop regarding man, in whose nostrils is breath, for of what account is he?"

2:22 - STOP REGARDING MAN.

- The chiastic structure of Isaiah 56-66:



56-59A

- God offers salvation to humble outsiders (Is. 56:1-8).
 - **Is. 56:4** - "To the eunuchs who keep my Sabbaths, who choose the things that please me...I will give in my house...a name better than sons and daughters."
- God promises judgement for proud, idolatrous insiders (Is. 56:9-59:8).

- **Is. 57:21** - "There is no peace" says my God "for the wicked" (cf. Is. 48:22).

Question: *But how can you respond to Isaiah's message if you're blind?*

- **Is. 6:10** - "Make the heart of this people heavy, and their ears heavy, and blind their eyes."

59B AND 63B-64

- The humble blind man will confess his sin.
 - **Is. 59:10-12** - "We grope for the wall like the blind...our transgressions are multiplied before you and our sins testify against us."
- The humble blind man will cry out for salvation.
 - **Is. 64:9** - "Be not so terribly angry, O LORD, and remember not iniquity forever."

59C-63A

- The Servant will bring salvation for the humble...
 - **Is. 61:1** - "The LORD has anointed me to bring good news to the poor... to proclaim liberty to the captives, and recovery of sight to the blind."
- ...and God's day of vengeance on the proud.
 - **Is. 61:2** - "To proclaim the year of the Lord's favour and the day of vengeance of our God."

65-66:

- Eternal life for the humble in God's new creation.
 - **Is. 66:23** - "From new moon to new moon and from Sabbath to Sabbath all flesh shall come to worship before me."
- Eternal death for the proud who rebelled against him.
 - **Is. 66:24** - "They shall go out and look on the bodies of the men who rebelled against me...and they shall be an abhorrence to all flesh."

Discuss: *How has this grown your a) confidence, b) contending, c) conviction?*

John on the Galilean shore

Introduction

- John is the climax of the Bible¹.
 - John (the Baptist) saw the fulfilment of all God's preceding revelation (Jn. 1:19-51).
 - John (the apostle) saw the beginning of God's new creation age (Jn. 19:34-35).
- John 1:1-18 is his executive summary of the gospel:

The structure of John 1:1-18

1:1-9 - The Genesis God coming into the world to give new creation life.

1:10-13 - Response (rejection and reception).

1:14-18 - The Exodus God becoming flesh to do a surpassing new Exodus work.

The Genesis God

JOHN 2-4

The structure of John 2-4

2:1-12 - Sign at Cana (water into wine at wedding).

2:13-3:21 - Nicodemus and the temple.

3:22-36 - John the Baptist's witness.

4:1-42 - The Samaritan woman and the temple.

4:43-54 - Sign at Cana (healing of the official's son).

¹ As indeed are all the gospels, and the New Testament as a whole.

- Jesus is the divine bridegroom...
 - **Is. 54:5** - "Your Maker is your husband, the LORD of hosts is his name, and the Holy One of Israel is your Redeemer, the God of the whole earth he is called."
 - The wedding at Cana (Jn. 2:1-12).
 - **Jn. 3:29** - "The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice."
 - The woman at the well (Jn. 4:1-42 cf. Gn. 24, 29).
- ...in whose arrival God's new creation kingdom is breaking into history.
 - i. In Jesus' arrival, **resurrection life from the dead** is available.
 - **Is. 25:6-8** - On this mountain the LORD will make for all peoples a fest of rich food, a feast of well-aged wine...and he will swallow up death forever."
 - ii. In Jesus' arrival, **restored relationship with God** is available.
 - The divine bridegroom gathering his people (Jn. 2:1-12, 4:1-42).
 - The new temple from which living water flows (Jn. 2:13-25, 4:1-42).

Question: *How can Jesus be the life-giving Genesis God when he died?*

JOHN 11-20 (1)

- John 11-20 is bookended by two resurrection signs (Jn. 11:1-44, 20:1-31) which show:
 - i. Jesus gives resurrection life **through his death** (Jn. 11:1-44).
 - Resurrection life...
 - **Jn. 11:43-44** - "He cried out with a loud voice 'Lazarus, come out.' The man who had died came out."

- **Jn. 11:25** - "Jesus said to her 'I am the resurrection and the life.'"
- ...through Jesus' death.
- **Jn. 11:8** - "Rabbi, the Jews were just now seeking to stone you, and are you going there again?"
- **Jn. 11:16** - "Let us also go, that we may die with him."
- **Jn. 11:53** - "So from that day on they made plans to put him to death."
- **Jn. 11:33** - "He was deeply moved in his spirit and greatly troubled (cf. Jn. 12:27)."

ii. Jesus gives restored relationship with God **through his death** (Jn. 20:1-31).

- Restored relationship with God...
- **Jn. 20:17** - "I am ascending to my Father and your Father, to my God and your God."
- **Jn. 20:22** - "When he had said this, he breathed on them and said to them 'Receive the Holy Spirit (cf. Gn. 2:7).'"
- ...through Jesus' death (cf. Jn. 19:16b-42).

Apply: How do these truths grow your a) confidence that Jesus is the climax of the Bible, b) ability to contend for him against error, and c) conviction that he is worth living for?

The Exodus God

JOHN 5-10

- Jesus is the rescuing, revealing Exodus God...
 - "I am..." (Jn. 6:20, 35, 41, 48, 51, 8:12, 24, 28, 58, 9:5, 10:7, 9, 11, 14 cf. Ex. 3, Is. 40-48).
 - Supernaturally feeding his people with bread in the wilderness (Jn 6:1-5 cf. Ex. 16).

- Supernaturally drawing his people across the sea (Jn. 6:16-21 cf. Ex. 14-15).
- ...doing a surpassing new Exodus work of rescue and revelation.
 - i. A surpassing **new Exodus rescue**.
 - Healing an invalid of 38 years on the Sabbath (Jn. 5:1-17 cf. Dt. 2:14, Gn. 2:1-3).
 - The bread of life in the wilderness of this world (Jn. 6:1-71).
 - The light of the world leading out of the darkness of this world (Jn. 8:12 cf. Ex. 13).
 - The gate for the sheep leading to full life in relationship with God (Jn. 10:1-10).
 - ii. A surpassing **new Exodus revelation**.
 - Opening the eyes of a blind man on the Sabbath (Jn. 9:1-41 cf. Is. 42, 61).
 - Living water for the journey through the wilderness (Jn. 7:37-38 cf. Ex. 17).
 - The good shepherd calling his sheep through his voice (Jn. 10:11-21 cf. Ez. 34).

JOHN 11-20 (2)

- One step in from resurrection signs come two cross passages (Jn. 12:12-50, 19:16b-42):
 - i. **Jesus' death** was the glory of his new Exodus revelation (Jn. 12:12-50).
 - The glory of Jesus' new Exodus revelation...
 - **Jn. 12:23** - "The hour has come for the Son of Man to be glorified..."
 - **Jn. 12:28** - "Father, glorify your name..."
 - ...was Jesus' death (cf. Jn. 12:1).

ii. **Jesus' death** was the focus of his new Exodus rescue (Jn. 19:16a-42).

- God's anointed king (Jn. 19:24 cf. Ps. 22:18)...
- ...dying as a new Passover Lamb (Jn. 19:36 cf. Ex. 12)...
- ...as Isaiah had prophesied (cf. Is. 52:13-53:12).

Apply: How do these truths grow your a) confidence that Jesus is the climax of the Bible, b) ability to contend for him against error, and c) conviction that he is worth living for?

Response

- Response is at the centre of John's executive summary in 1:1-18.

The structure of John 1:1-18

1:1-9 - The Genesis God coming into the world to give new creation life.

1:10-13 - Response (rejection and reception).

1:14-18 - The Exodus God becoming flesh to do a surpassing new Exodus work.

- Response was one of John's audience's central concerns.
 - If John is right, why did the Jews reject Jesus for such apparently sensible reasons?
 - If John is right, where is Jesus' new creation?

So what does John have to say to these things?

i. Jesus' own did not receive him because they were blinded by human glory.

- The Jews' opposition to Jesus was not reasonable.
- Nicodemus and the necessity of new birth (Jn. 2:13-3:21 cf. Dt. 32, Is. 1:2-4).

- The Jews and the purpose of the Sabbath (Jn. 5:1-17 cf. Gn. 2:1-3).
- The Jews' rejected Jesus because they loved the glory of man.
- **Jn. 5:44** - "How can you believe when you receive glory from one another and do not seek the glory that comes from the only God?"
- **Jn. 12:43** - "They loved the glory that comes from man more than the glory that comes from God (cf. Is. 6:8-13, 53:1)."

ii. Those who received Jesus are his on-going new creation, new Exodus work.

- Jesus can spiritually blind and unblind **in his absence** (Jn. 9:1-41).

JOHN 13-17

- **Jn. 13:1** - "Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father..."

Question: How can Jesus be doing a new Exodus to a new creation if he isn't even here?

The structure of John 13-17

John 13:1-30: Jesus has cleansed and served his disciples.

John 13:31-14:31: Jesus' death = a future place, greater works, and a new helper.

John 15:1-17: Jesus is the true vine filling the world with abiding fruit.

John 15:18-16:33: Jesus' death = victory over the world by witness and re-birth.

John 17:1-26: Jesus has prayed for his disciples and theirs.

- **Jn. 21:1-25** - Jesus has fed his apostles with eternal life (v.1-14) and has sent them to feed his sheep with his life-giving word (v.15-25).

Pray: Turn to the person next to you and pray in the thing which has most struck you.