

[The Reader is directed to www.BiblicalStory.org for an overview of the Biblical Story as a foundation to these notes. Video #4 explains Psalm 2 and gives information important for this section and for John. In addition, Video #11-#12 give an overview of the Gospel of John]

THE GOSPEL OF JOHN

Introduction

When one enters the reading of a book the goal should be to understand it precisely as the author intended it be understood. The first thing, and perhaps the most important, is that John clearly meant his book to be read as a sequential part of the inspired canon of Scripture, the Biblical Story. That is evident from his massive reference to the Old Testament as prophetic proof that Jesus is the Christ, the Son of God (John 20:31, Psalm 2:2,7). The Johannine Old Testament references are only small direction signs to the previous larger context from which they come. In other words, the author simply gives the crux verse of the Old Testament context assuming the reader knows the contextual argument (i.e., the story) or that he will pursue it following John's reference. Thus, John's purpose is that he is the eyewitness to the appearance of the Old Testament expectation of the Messiah, thus confirming to all future readers what they could not experience for themselves.

Thus it becomes imperative for the reader to understand the Old Testament argument, particularly in the references to which John guides the reader. Fortunately for the reader, John has focused specifically on his Old Testament context in his pinpoint goal for the reader in 20:31.

³⁰ Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; ³¹ but these have been written so 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)

“Signs:”

The signs are not just miracles meant to astound the watcher to some supernatural ability of the doer. Deuteronomy 13:1-6 proclaimed that false prophets would do signs and wonders, but the question was, do the prophet's words conform to the revelation? Thus, Jesus did signs, but rather than unrelated miracles, they were directly related to some prophecy or character of God revealed in the Old Testament. Jesus would do some small portion of a larger Old Testament reference or prophecy to demonstrate that Jesus was the fullness and could bring in the whole of the prophecy. Thus Jesus heals one lame man and one blind man to show that He is the One that will heal all the lame and blind to

fulfill Isaiah 35:5, a prophecy of the Messianic enablement of the remnant to return to the land in the eschaton.

So it is necessary to understand that “signs” are not magic tricks, nor simply supernatural occurrences done to make people stand in awe. They are that, to be sure, but are much more than that. The details of the miracle itself represents something in the Old Testament that Jesus would do in the future. They accomplished very little in the present as far as being lasting. Everyone that Jesus healed, died. Everyone that Jesus raised, died. And in fact, Jesus Himself died. So the point of the sign was not to impact the world with healings, or lots of wine, but to indicate something yet in the future, but something that Jesus would accomplish fully. Since He could do the sign (partial, symbolic and supernatural), He could do the fullness (full, real, supernatural).

Thus a sign has two aspects:

1. It is not the fullness and usually does not accomplish anything of a permanent change but simply indicates that the One doing the sign has the ability to do the fullness later.
2. Its details are symbolic of something fuller, usually indicated in the Old Testament.

Example: When Jesus heals the lame man in Luke 5:17-26, there is a massive amount of Old Testament significance.

¹⁷ ¹One day He was teaching; and there were some Pharisees and teachers of the law sitting there, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was present for Him to perform healing. ¹⁸ And some men were carrying on a bed a man who was paralyzed; and they were trying to bring him in and to set him down in front of Him. ¹⁹ But not finding any way to bring him in because of the crowd, they went up on the roof and let him down through the tiles with his stretcher, into the middle of the crowd, in front of Jesus. ²⁰ Seeing their faith, He said, "Friend, your sins are forgiven you." ²¹ The scribes and the Pharisees began to reason, saying, "Who is this man who speaks blasphemies? Who can forgive sins, but God alone?" ²² But Jesus, ¹aware of their reasonings, answered and said to them, "Why are you reasoning in your hearts? ²³ "Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Get up and walk '? ²⁴ "But, so that you may know that the Son of Man has authority on earth to forgive sins,"-- He said to the paralytic-- "I say to you, get up, and pick up your stretcher and go home." ²⁵ Immediately he got up before them, and picked up what he had been lying on, and went home glorifying God. ²⁶ ¹They were all struck with astonishment and began glorifying God; and they were filled with fear, saying, "We have seen remarkable things today."

(Luke 5:17-26)

Forgiveness of sins:

This is only referenced as a prophecy in one passage, Jeremiah 31:34. This is in the promise of the New Covenant, which is promised to Israel on their return from exile following the judgment.

“Only God can forgive sins”: The Pharisees had concluded this from Jeremiah 31:34. They, of course, spoke much too soon, for the truth of their very statement would become evident quickly. Obviously they were saying that Jesus was not God, since Jeremiah 31:34 assigned the forgiveness of sins to God, Jesus was blaspheming. However, Jesus heals the lame man which indicated the future kingdom would have the forgiveness of sins enabled through the One who healed the lame man of Isaiah 35:5. It became apparent that Jesus was the Messiah of God, God Himself come in the form of a man.

Healing of a lame man – Isaiah 35:6

This is the only place in the Old Testament that predicts the healing of a lame man and it is describing the restoration of the kingdom from the oppressing Gentile nations that have placed them in captivity through the ultimate Davidic King. This chapter in the Old Testament is speaking in terms of the original Exodus and prophesying the New Exodus. Thus, healing a lame man indicates that Jesus is the New Moses who will enable the return of Israel to the land.

Thus the significance of the lame man, the statement of the Pharisees, was all signifying Old Testament passages. The lame man, who would ultimately be healed in the kingdom, was now healed through the One who would also bring in the kingdom healing.

“The Christ,” “The Son of God”

The title, “The Christ” and “The Son of God” are both from Psalm 2:2 and 7 respectively. The Christ is the sole representative of YHWH on earth and all must access God through Him. This “Son of God” is the One who inherits all of the creation and judges all those who oppose Him and thus YHWH. He then sets up His eternal kingdom. The judgment is taken on all those who oppose Him, particularly the Gentile nations and those who have sided with them. The only way to escape is to put one’s trust in this “Christ” by “kissing the Son.” This simple step of allegiance guarantees one’s place in the protective care of this great King of Israel. It is this that John wants to show, that is, that Jesus is this Christ. He will do this by eye-witnessing Jesus as the fulfillment of all the passages that anticipated Him but John is convinced that all of the Old Testament anticipated this Christ from Genesis 1 and 3:15 as it moved towards His appearance.

“Life”

The term “life” originates in Genesis 1—3. The definition of “life” is representing God (“image,” Genesis 1:26), that is, representing His character, His desires). This would be implemented into the physical realm. Thus the fullness of eternal life would be man representing God’s character in the physical realm. When Adam names his wife “life” (“Eve”) because she was the mother of all the “living” (Genesis 3:20), it was only due to the fact that the ultimate New Adam, the Messiah, would come and bring this righteous character from the Father and impute it into man so he could be “born from above.”

The term “eternal life,” a synonym, is used in the Old Testament in this context only in Daniel 12:2. There the believer is resurrected bodily to live in the earthly kingdom with a new character. It is the character that is life and it is meant to operate through an earthly body. This is what Jesus came to give and John wants to show that this is obtained through “belief in His Name.”

“Believe”

While the word believe connotes many things to the modern reader, Biblically believe is never just “knowledge”. Thus, to believe, is not to see, but to act on something, knowing it exists without seeing it. It would be akin to “trust”. Thus, those who believe would be those who “trust” in what and who Jesus says He is, without seeing the full realization of it. So, people will trust that Jesus is the Christ who will lead them out from under Roman dominion, because of the signs (partial indications of that deliverance).¹

The Two Witnesses to Jesus as the Christ

Thus John presents the two witnesses required by the Old Testament to prove that Jesus is that Life from the Father. Those two witnesses are:

- John the Baptist who speaks on behalf of all the Old Testament required and prophesied about God's life. The reader therefore must understand the meaning of the Old Testament to see if Jesus is the One.

¹ It should be noted that the phrase “false believer” is a contradiction. There is no such thing as a false believer. If one believes, then that is a positive action toward something. To take a false (or negative) positive action is a contradiction in terms. There is no case in the Bible that I know of where there is stated to be one who believes, who did not truly believe. If one believes, they believe. James 2 would here be cited by most, but that (“faith without works is dead”) is not indicating that the person was not a true positional believer (cf. 2:1), but that the content of their belief has changed from that of their original belief.

- The Apostles actually witnessed the words and works of Jesus so as to identify Him as the full completion of the prophecies and expectations of the Old Testament. Therefore one must read the eyewitness report of Jesus to see if it matches to the Old Testament requirements.

Based on these two witnesses the reader himself can ascertain today whether or not Jesus is who He said He was, since they have the eyewitness testimony (the Apostle John wrote the book) and they have the Old Testament (referenced regularly by the Apostle in his Gospel). By this eyewitness testimony, the reader can determine that his belief in Jesus is based on truth and thus he possesses the Life of the Father (since it cannot be determined by physical identification). Knowing that he has this Life he can then live according to that possession, being faithful to his Bridegroom until He returns as promised for His Bride.

Summary: Purpose Statement

Thus John's purpose is to have the reader view Jesus' words and works through His (an apostle's) eyes as Jesus fulfilled the whole of the Old Testament as He was the revelation of God in the Word (Genesis 1) which was to become a Man who would die for the sins of the Old Creation and then judge all those who did not trust in this Messiah for the new life. John wants the reader to know that Jesus has appeared to validate Himself in His death and resurrection, guaranteeing His return to judge and deliver those with His imputed righteousness into His Kingdom.

“His wrath may soon be kindled” (Psalm 2:12)

This is the point of the Book of John. One needs to “Kiss” the Son . . . before His wrath comes. Thus, John is pointing this out that those who hear may believe and escape the wrath at Jesus' return.

The Prophecy of Deuteronomy 30:6:

"Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live."

The Book of Deuteronomy had prophesied that Israel would fail to represent God and would be exiled into the other nations (national death) where they would become like the other nations. However, God promised that He would bring them back and change their heart from the Adamic heart to the heart of God. Then they would love God with all their heart, something that they could not do with the heart of Adam. It was in this change of heart that they would get that "life", the life from God, and the nation would again live.

Thus, the point of Deuteronomy 30 is that God would bring Israel back to the Kingdom and give them a new character.

The Prophecy of Deuteronomy 18:15,18-19.

¹⁵ "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him."¹⁸ 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. ¹⁹ 'And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.

As Moses was about to send the nation into the Promised Land, he prophesied that a greater prophet than himself would come. The nation would be accountable for the words spoken by that Prophet. As Deuteronomy 30:1 stated that the nation would go into exile into the Gentile nations for their judgment, and so they would be returned. Thus the Greater Prophet than Moses would be the One who would lead them back in a New, a Greater, Exodus, than the one previous.

"The Greater Moses² and The Book of Signs"

The Prophet Moses had been sent from God to deliver Israel from the greatest Gentile oppressor on the face of the earth, Egypt. God told Moses to tell them "I AM"

² It is necessary to note a comment from Beasley-Murray here. "A great deal of the OT language employed in the Gospel is bound up with the concept of Jesus as One greater than Moses, who achieved the redemption anticipated in the second Exodus. The theme is alluded to even in 1:14, where the language used of the incarnation of the Logos is reminiscent of the dwelling of the Shekinah among the people of God in the wilderness (ἐσκήωσεν . . .), and in 1:17 (the Law came through Moses, grace and truth through Jesus Christ). The Lamb of God theme is announced in 1:29, doubtless in relation to the concept of the Warrior Lamb who delivers the flock of God and establishes his kingdom, but modified by the concept of the death that is exaltation to sovereignty, as in 3:14 and 12:31. Just as the Son of Man brings a revelation beyond that vouchsafed to Moses, 3:13, so his "lifting up" on the cross is the means of a more complete healing and gift of life than that given through the lifting up of the snake in the desert (3:14 f.). Similarly the discourse on the bread of life sets out from a reference to the gift of manna in the time of Moses to expound the realization of hope of its return in the gift of "true" manna through Christ, which results in eternal life in the kingdom of God (6:30–59). With this theme is linked the representation of Jesus as the fulfiller of the meaning of the Feasts of Israel—Passover (chap. 6), Tabernacles (chap. 7), and Dedication (chap. 10)." Beasley-Murray, G. R. 1998. *Vol. 36: Word Biblical Commentary : John* (electronic ed.). Logos Library System; Word Biblical Commentary. Word, Incorporated: Dallas

(Exodus 3:13-14) had sent him and that he was to do signs to the elders of Israel so they would know that God was going to deliver them through Moses (Exodus 4:1-9, 28).

Moses objection was based on the premise that the people would be hesitant to follow him since, if he followed God's instruction to lead the Israelites out, they would be seen as rebelling against the Pharaoh. When they joined Moses and insisted on leaving it would force the Pharaoh to respond by killing them. The problem for the average Israelite was, if Moses was not from God (i.e., a false prophet fixed on glorifying himself) then the people would not be saved from Pharaoh, since what Moses said was not true, and God would not come to their rescue as Moses affirmed.

Moses then went to Israel and performed the signs and Israel initially acknowledged that he was from God (5:1-19), but as soon as the taskmasters oppressed them, they accused Moses of being a false prophet who had come to glorify himself (since Pharaoh did find out and Pharaoh did consider it rebellion) and would end up getting them killed at the hands of the Pharaoh (5:20-23). Ultimately, however, Moses did perform the ten plagues against the Pharaoh and did deliver Israel from Egypt into the Promised Land (continued through Joshua).

Moses was identified as God's prophet through the signs. Israel was shown they could trust him to lead them out of Egypt for God was with him. Israel needed to believe in Moses to believe in God. If they did not believe in Moses as God's Anointed One, then they had rejected God (Exodus 19:20).

⁹ *The LORD said to Moses, "Behold, I will come to you in a thick cloud, so that the people may hear when I speak with you and may also believe in you forever. . . ." (Exodus 19:9)*

It was now circa. 30 AD and Israel was under another great national oppressor, the final and worst Gentile ruler, the nation Rome. They had been placed under Rome due to their rejection of YHWH, a dominion that had been prophesied by Daniel (2, 7) and existed through four nations; Babylon, Medo-Persia, Greece and finally Rome, called the "Times of the Gentiles".

Like Moses, this Prophet, Jesus, had been sent from God ("The Word").

"In the beginning was the Word, and the Word was with God and the Word was God . . . and the Word became flesh and tabernacled among us . . . and we beheld His glory, the glory as of the only begotten of the Father . . . " (1:1,14-15).

Not only was this One a prophet but also this was God Himself who had returned as the fullness of the Glory that resided in the tabernacle as they were led through the wilderness into the Promised Land. In John 8:58, Jesus declares that in the first Exodus God had told Moses to tell them "I AM" had sent him, this time God ("I AM") had come Himself.

“Jesus said to them, “Before Abraham was, I AM” (8:58)

Like Moses, should Israel not believe that He was “I AM” who had come to deliver them, then they would not be delivered and would die under Rome apart from God’s deliverance.

“I said therefore to you, that you shall die in your sins; for unless you believe that “I AM”, you shall die in your sins.” (8:24)

Jesus, like Moses, performs signs for Israel to see that He is from God. This is the Book of John, or the Book of Signs.

“Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these (signs) have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.” (20:30-31)

John records the book of signs, which includes not only the seven signs of John 1—11, but also the final climactic and continuing sign of resurrection in chapter 20.

¹⁸ The Jews therefore answered and said to Him, “What sign do You show to us, seeing that You do these things?” ¹⁹ Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up.” ²⁰ The Jews therefore said, “It took forty-six years to build this temple, and will You raise it up in three days?” ²¹ But He was speaking of the temple of His body. ²² When therefore He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture, and the word which Jesus had spoken. (2:18-22)

However, Israel’s response, as under Moses, was at first one of reception and belief.

Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, beholding His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men, (2:23-24)

But quickly it turned to one of rejection. For just like Israel did to Moses, they had feared He was a false prophet. If He was, then following Him would result in Rome exterminating them due to their rebellion.

Therefore the chief priests and the Pharisees convened a council, and were saying, “What are we doing? For this man is performing many signs. “If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation.” But a certain one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all, ⁵⁰ nor do you take into account that it is expedient for you that one man should die for the

people, and that the whole nation should not perish." . . . So from that day on they planned together to kill Him. (11:45-53)

The Pharisees therefore said to one another, "You see that you are not doing any good; look, the world has gone after Him." (12:19)

But though He had performed so many signs before them, yet they were not believing in Him; (12:37)

The Jews then, feared that this false prophet would lead the people in a rebellion against Rome, and Rome would ultimately crush them and their families. Therefore these Jews united with Rome, the government of Satan that they despised, to eliminate His threat and remain under their present status with this Gentile nation ruling over them. Putting Him to death would, in both the Jews' and the Romans' view, eliminate the possibility that this One would be able to rule. So they not only killed Him but also sealed His tomb so no claim could be made that He had escaped the mighty Roman nation's grasp and would return to fully destroy His enemies as prophesied by Psalm 2. But - - God resurrected Him out of their power to show, as a sign, that He can and will eventually crush them when He returns. Thus His followers can march, knowing that He will resurrect their bodies also, return and conquer Rome, and that they will accompany Him into the Kingdom.

It will be when that Greater Moses returns to conquer Rome that He will deliver plagues on the nations (Trumpets and Bowl Judgments of Revelation 8—9, 16) so that they will again release Israel to return to the land in a second Great Exodus. The new Pharaoh, the antichrist, will pursue Israel to Har-Megiddo, where the Rider on the White Horse of Revelation 19, the New Moses, will crush this "Beast" in an updated battle of the Red Sea (see Rev. 15 and the repeated Song of Moses which was sung after the Red Sea victory). Israel will finally be secure in their land under the Great Davidic King, the New Moses, Jesus, the Christ, from Nazareth.

Har-Megiddo (“hill of Megiddo”)

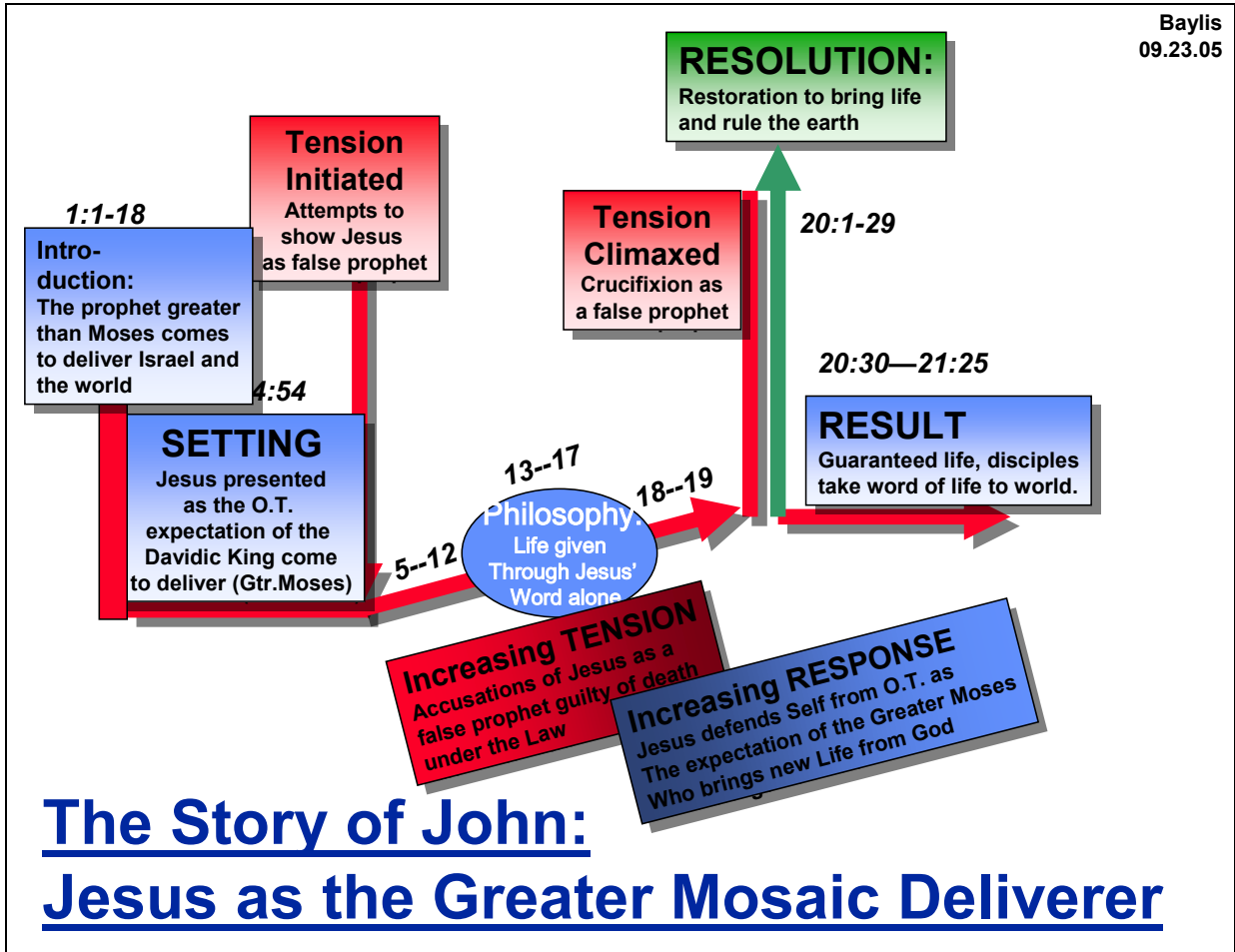


Jezreel Valley

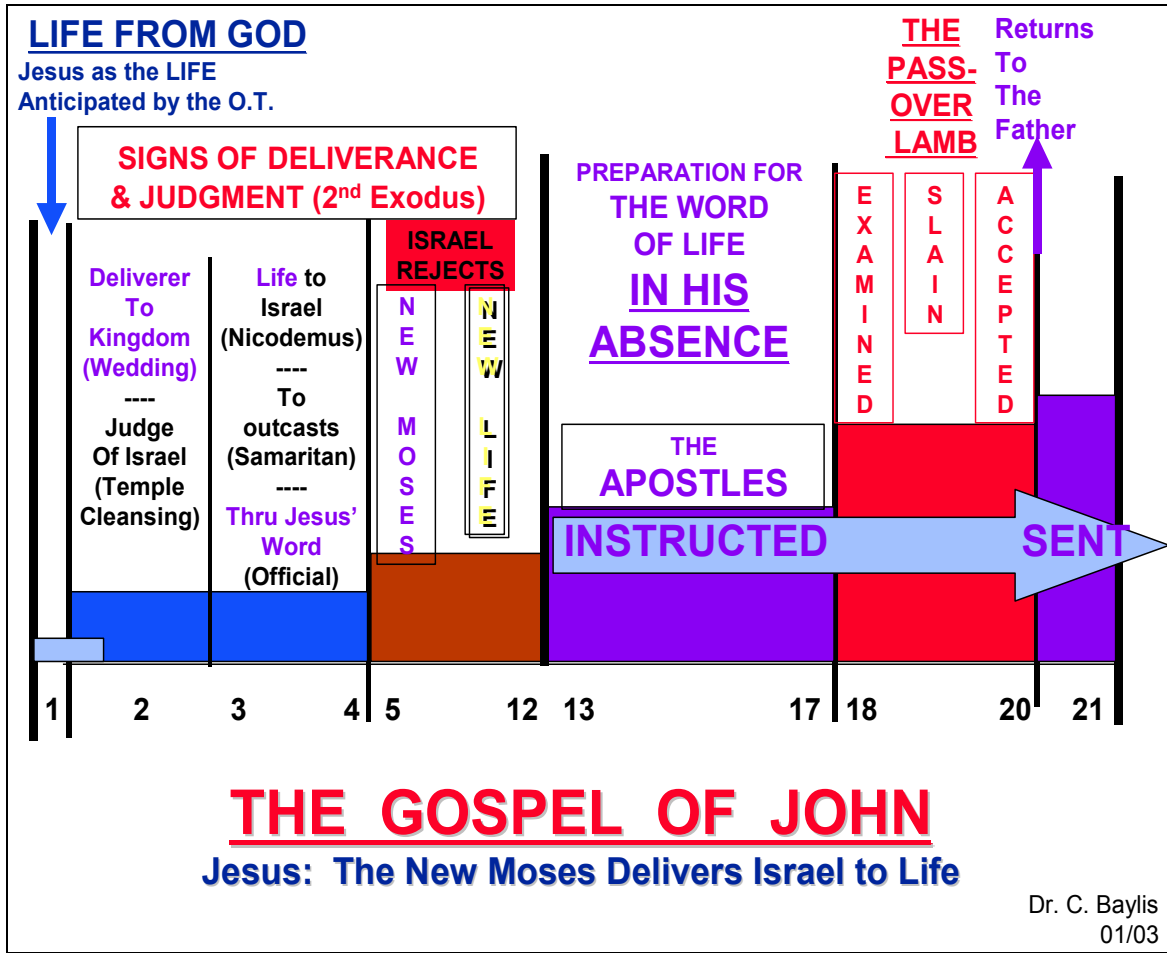


John: The Story of the Book of Signs

The book of signs is in the form of “story”, that is, there is a plot, with setting, tension, philosophy, response, resolution, and result.³



³ Story is a communication medium by which the author makes his point (philosophy) by taking a character from status-quo (setting) into a problem (tension), and then the character overcomes the problem by utilizing a philosophy and ultimately comes to a resolution, the declaration that the main character has operated rightly. Ultimately the result is when the character’s life is continued on an improved plain as the result of his successful overcoming of the problem.



The stages of the story are:

- I. **Introduction (1:1-18):** John outlines that His purpose is to show that Jesus came from God to deliver a regenerated Israel from Rome into the earthly kingdom (eternal life), similar to, but greater than the temporal deliverance of Moses and Joshua. Yet the nation Israel rejected and thus the true children of God would be identified as those who received this Psalm 2 Christ.
- II. **Setting (1:19—4:54):** In the setting, Jesus reveals Himself as the Great Davidic King, the New Moses, who is able to deliver Israel and the world into the earthly Kingdom.

The Old Covenant Anticipation: Jesus does signs to show He is the Christ of Psalm 2 who will provide the Kingdom to Israel as the fullness of the Old Testament expectation (prophecy).

⁴¹ He found first his own brother Simon, and said to him, "We have found the Messiah " (which translated means Christ). (John 1:41)

⁴⁹ Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel." (John 1:49)

III. **The Rising Action And Rising Tension (5:1—12:50)**

(Now the story takes a turn because Jesus is going to prove He is the Christ by the signs, but the antagonists will claim His works show He violates the Law of Moses as a false prophet).

- **Protagonist's Action and Response (5—12):** Jesus, the Main Character, responds by continuing to advocate that He is this Greater Moses who can deliver them on behalf of God and substitute Himself for their sins so they can be delivered. The Passover Lamb was the lamb that delivered them from Egypt through the substitutionary blood.

The Psalm 2 Christ, AS THE GREATER MOSES⁴ (5:1—8:12) can deliver them from Rome to ETERNAL LIFE (8:13—12:51) and resurrect into the Israelite Kingdom

The Greater Moses, a prophecy of Deut. 18:15, 18 forecast a greater Moses who would deliver them from a greater nation than Egypt. Thus, Jesus does miracles that show this.

⁴ Refer to the Introductory Notes where Isaiah forecast the New Exodus under the Davidic King. Thus the Davidic King functions as the Greater Moses are the same in Isaiah.

- (2) **Water into Wine**: The sign of His ability to provide the Kingdom to Israel in the New Exodus. Moses changed water to blood to judge Egypt and likewise Jesus will judge the Gentiles and deliver Israel.
 - (2) **Tearing Down and Building Up the Temple of His Body (Resurrection)**: The sign of His Return back to the Father to show His sacrifice was acceptable and thus Israel must accept that sacrifice or be under wrath. Yet the deliverance of the New Exodus would be through resurrection and Christ is the Firstborn with many to follow into the Kingdom.
 - (4) **The healing of the Nobleman's Son**: The sign that His Word could impart Life after His departure to the Father (His Word acts apart from His presence).
 - (5) **The healing of the lame man**: The sign⁵ that He was the New Moses (Isaiah 35:5), who would heal the lame for the return from exile in the New Exodus.
 - (6) **Multiplication of the Loaves**: The sign of His ability to Give Israel Life as the New Moses which would sustain them into the Kingdom.
 - (6) **Walking on Water**: The (sign)⁶ of the ability to lead Israel from the captivity of the Gentile oppression in a Second Exodus just as Moses walked on dry land through the sea to deliver Israel.
 - (9) **Healing of the blind man**: The sign that He had brought the full revelation of God (light) (/ a demonstration to Israel of their blindness, and thus the ability to lead Israel out of exile (Isaiah 35:5).
 - (11) **Raising of Lazarus**: The sign that He possessed the New Life promised in Daniel 12:2 and could give it to whom He willed and would raise them up on the Last Day to fulfill the prophecy of the New Exodus and take them into the land.
- **Antagonist Conflict (Tension; 5—12)**: The tension is obvious as the Pharisees begin to accuse Him of being a false prophet, a false Moses, and thus try to convict Him under the Law.

By contrast the Jews and Pharisees attempt to show Jesus is a

⁵ This is not formally mentioned as a 'sign' (shmeion).

⁶ This is never stated as a 'sign' by John and appears to be attached to the sign of the loaves and the fish. He had shown He was the New Moses (loaves - manna) and as such He would deliver them from the Gentile oppression as Moses had delivered them through the Red Sea (walking on water - walking through Red Sea).

- **FALSE PROPHET (5:1—8:12)** who rejects Moses and the Law and is guilty of death. They claim his signs show he is not from God and are meant to lead the people astray.
- If men follow him they feel Jesus will be leading them to **CERTAIN DEATH (8:13—12:51)** at the hand of Rome.

⁴⁸ *"If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation."
(John 11:48)*

- **Philosophy (13—17)**: In the Upper Room Discourse, Jesus proclaims that His Word is life (national and individual) and that He is going away and the disciples must take forth this Word at the cost of their own life and persecution.

(Now that Jesus is getting ready to leave, He gives the apostles His philosophy which they are to follow in His absence.)

In light of His departure to the Father (Psalm 110), Jesus gives The Apostles His philosophy for them⁷ to follow:

- reveal the Christ (inspired Scripture) and His forgiveness of sins (for the Kingdom)
 - be faithful to the Word of the Christ in the face of antagonism at the cost of their lives
 - so that men might believe in **their** word and follow Him as He returns to establish the Kingdom.
- **Climactic Tension (18—19)**: The Pharisees and rulers ultimately execute Him as a false prophet with concocted evidence as they fear that He will lead a rebellion that will be crushed and Israel will suffer more than they were. Rome, the nation from which He was to deliver them, crushes Him, seemingly proving that He was not who He said He was, since He could not overcome them.
 - **The Jews try and execute Jesus as a false prophet** to remove the King but He is slain as an innocent victim (Passover Lamb).
 - **Resolution (Validation) (20)**: Jesus is resurrected and thus demonstrates in a sign that He is able to conquer (and unable to be conquered by Rome) and thus may return to give life to the nation in delivering them from Rome into the Kingdom.

⁷ This philosophy is for the apostles. Since this is “story” all imperatives in the story are primarily pointed to the apostles. Application for the reader may only occur once the interpretation of the historical narrative is determined.

- **Denouement (Result) (21)**: The implications of His resurrection are that His sacrifice (Passover Lamb) was acceptable for deliverance (forgiveness of sins and imputed righteousness) and thus those who believe in Him will also be resurrected. The result of this is that they now can die for Jesus' cause, as they, like Him, will be resurrected bodily to enter the kingdom and rule with the King. Coupled with the purpose of the philosophy (13—17) and the instructions to “feed My sheep,” it is clear that the Peter and John were to be these eyewitnesses of the Word of Jesus to fulfill John 20:31 (that they might believe).

(As a result of the validation, or the declaration of victory, the denouement will result or “the tying up of strings.” These events that follow will be the results of the victory.

The APOSTLES are to take the eyewitness account of the resurrection (validation that He is the Psalm 2 Christ, the Son of God) so that men might believe (cf. 20:31) according the Philosophy (cf. 13—17)

- Jesus will be the reigning King as death cannot stop Him.
- He will resurrect all those who die for Him into the Kingdom, so they can die for Him.
- Since God resurrected Him it showed that His philosophy was right; He is the Christ and those who take refuge in Him will be blessed.