

**NT Survey – (The Gospel) According to John**  
**Valley Bible Church Adult Sunday School**  
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**Title and Author**

The fourth Gospel is technically anonymous since the author does not name himself in the book. The title “according to John” was added later by a scribe, but is significant in that it shows the view of the early church. Early church tradition indicates John was the author of this gospel.

Now Matthew published among the Hebrews a written Gospel also in their own tongue, while Peter and Paul were preaching in Rome and founding the church. But after their death, Mark also, the disciple and interpreter of Peter, himself handed down to us in writing the things which were preached by Peter, and Luke also, who was a follower of Paul, put down in a book the Gospel which was preached by him. **Then John, the disciple of the Lord, who had even rested on his breast, himself also gave forth the Gospel, while he was living in Ephesus in Asia.** Irenaeus (ca AD 115-200) in *Against Heresies*, 3.1.1-4

There are several internal evidences for John’s authorship reinforcing early church tradition. John is identified ~20 times in the synoptic gospels. He is not mentioned by name in the Gospel of John. Instead, the author identifies himself as the disciple “whom Jesus loved” (13:23; 19:26; 20:2; 21:7, 20).

<sup>23</sup>There was reclining on Jesus’ bosom one of His **disciples, whom Jesus loved.** John 13:23

In John 21:24, the writer of "these things" (i.e., the whole Gospel) was the same person as the "disciple whom Jesus loved" (21:7). That disciple was one of the seven disciples mentioned in 21:2.

<sup>2</sup>Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two others of His disciples were together. John 21:2

The author was also the disciple who sat beside Jesus in the upper room when He instituted the Lord's Supper, and to whom Peter motioned (13:23-24). This means that he was one of the Twelve, since only they were present in the upper room (Mark 14:17; Luke 22:14). The "disciple whom Jesus loved" was also one of the inner circle of three disciples, namely: Peter, James, and John (Mark 5:37-38; 9:2-3; 14:33; John 20:2-10). James died in the early history of the church, probably in the early 40s (Acts 12:2). There is good evidence that whoever wrote this Gospel did so after then. The writer was also not Peter (21:20-24). This evidence points to "John" as the "disciple whom Jesus loved." The writer claimed to have seen Jesus' glory (1:14; cf. 1:1-4), which John did at the Transfiguration. There are several Johns in the NT. This "John" was one of Zebedee's sons, who was a fisherman before Jesus called him to leave his nets and follow Him.

The disciples John and James were brothers (Acts 12:2) and were known as “the sons of Zebedee” (Matt 10:2–4). Jesus gave them the name “Sons of Thunder” (Mark 3:17). John was one of the three most intimate associates of Jesus along with Peter and James (cf. Matt 17:1; 26:37). He was an eyewitness to and participant in Jesus’ earthly ministry (1 John 1:1-4). After the ascension, John became a “pillar” in the Jerusalem church (Gal 2:9). He ministered with Peter (Acts 3:1; 4:13; 8:14) until he went to Ephesus (tradition says before the destruction of Jerusalem) from where he wrote a gospel. He was later exiled from Ephesus to Patmos (Rev 1:9) by the Romans. John also authored 1-3 John and Revelation.

<sup>2</sup>And he had **James the brother of John** put to death with a sword. Acts 12:2

<sup>17</sup>and James, **the son of Zebedee**, and John the brother of James (**to them He gave the name Boanerges, which means, “Sons of Thunder”**); Mark 3:17

<sup>17</sup>Six days later **Jesus took with Him Peter and James and John his brother**, and led them up on a high mountain by themselves. Matt 17:1

<sup>37</sup>And **He took with Him Peter and the two sons of Zebedee**, and began to be grieved and distressed. Matt 26:37

<sup>1</sup>What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life— <sup>2</sup>and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us— <sup>3</sup>what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

<sup>4</sup>These things we write, so that our joy may be made complete. 1 John 1:1-4

<sup>9</sup>and recognizing the grace that had been given to me, **James and Cephas and John, who were reputed to be pillars**, gave to me and Barnabas the right hand of fellowship, so that we *might go* to the Gentiles and they to the circumcised. Gal 2:9

<sup>3</sup>Now **Peter and John were going up to the temple** at the ninth *hour*, the hour of prayer. Acts 3:1

<sup>13</sup>Now as they observed the confidence of **Peter and John** and understood that they were uneducated and untrained men, they were amazed, and *began* to recognize them as having been with Jesus. Acts 4:13

<sup>14</sup>Now when the apostles in Jerusalem heard that Samaria had received the word of God, **they sent them Peter and John**, Acts 8:14

<sup>9</sup>I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance *which are* in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. Rev 1:9

### Date of Writing

Because the writings of some church fathers indicate that John was actively writing in his old age and that he was already aware of the synoptic gospels, many date the gospel sometime after their composition, but prior to John's writing of 1-3 John or Revelation. John most likely wrote his gospel AD 80–90.

### Introduction

Remember that Matthew, Mark, and Luke are the synoptic (“to see together” or “a common view”) gospels. John's gospel is very different from the other three. Unlike the synoptic gospels, John contains no narrative parables, no eschatological discourses, no accounts of Jesus exorcising demons or healing lepers, no list of the twelve apostles, and no formal institution of the Lord's Supper. John also does not record Jesus' birth, baptism, temptation, transfiguration, agony in Gethsemane, or ascension. John also contains a higher proportion of discourse in relation to narrative than do the synoptics. More than 90 percent of the gospel is unique to John.

John writes to all of us, presenting Jesus, the Son of God, who just happens to also be God! He presents Jesus "in the beginning with God" and exposes God's master plan to provide salvation for us.

John states his purpose in writing the gospel:

<sup>30</sup>Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; <sup>31</sup>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

### Outline

- I. The Incarnation (1:1-18)
- II. The Presentation and Early Judean Ministry (1:19-4:54)
- III. The Great Galilean Ministry (5:1-6:65)
- IV. The Last Six Months of Jesus' Ministry in and Around Jerusalem (7:2-11:54)
- V. The Passion Week (John 12:1-19:38)
- VI. The Resurrection (19:38-21:23)
- VII. Conclusion (21:24-25)

## Summary

### The Incarnation (1:1-18)

1:1-5 – Jesus’ Deity – John begins his gospel profoundly by declaring the divinity of Jesus the Christ who is God very God. In eternity past the Word existed, He existed with God, He in fact was God. He was integral in the triune God’s creative work. All things came into being through Him.

<sup>6</sup>yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him. 1 Cor 8:6

<sup>16</sup>For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. Col 1:16

<sup>2</sup>in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. Heb 1:2

Jesus the Christ is the self-existent eternal Second Person of the Godhead. In Him is eternal life. His eternal life/light came into the world and shone in the sin-filled, Satan-ruled darkness and the darkness did not comprehend it (better is “overcome”).

The opening section of John’s gospel expresses the most profound truth in the universe in the clearest terms. Though easily understood by a child, John’s Spirit-inspired words convey a truth beyond the ability of the greatest minds in human history to fathom: the eternal, infinite God became a man in the person of the Lord Jesus Christ. MacArthur NT Commentary: John

1:6-8 – Jesus’ Forerunner – John abruptly changes direction from the Word become flesh to the herald of the Word. John the Baptist’s role was to testify about the light: to point people to Jesus.

1:9-13 – Jesus’ Rejection and Reception – Everyone who comes face-to-face with Jesus are brought to the realization of their sin (Luke 5:8). Jesus came into the world which He made and the world did not recognize Him and bow before Him. People loved their sin more than Jesus. His chosen people rejected Him. But to those who were born again by the will of God, to those who believed on His name, those He made children of God.

1:14-18 – His Incarnation – Incarnation means “in flesh”. It describes the act where the eternal Son of God was born of a virgin (as predicted in Isa 7:14 and fulfilled in Matt 1:16) and took on the additional nature of sinless humanity. . Christ came to: reveal God to men (John 1:18), provide an example for living (1 Pet 2:21), provide the sacrifice for sin (Heb 10:1-10), destroy the works of the devil (1 John 3:8), be a merciful High Priest (Heb 5:1-2), fulfill the Davidic covenant (Luke 1:31-33), and be highly exalted (Phil 2:9). Jesus Christ is unblemished deity and perfect (sinless) humanity united in one Person forever (cf. John 1:14; Phil 2:7-8; 1 Tim 3:6).

In His humanity Jesus had a literal physical body (Gal 4:4; Luke 2:52; 1 John 1:1; Matt 26:12) and a human soul and spirit (Matt 26:38; Luke 23:46; Acts 2:27). He grew hungry (Matt 4:2), thirsty (John 19:28), and tired (John 4:6) and experienced emotions like grief (John 11:33-35), anger (Matt 21:12-13), compassion (Matt 9:36), and love (John 13:1).

It is because Jesus took upon Himself the nature of man that He can function as the Redeemer of man (Heb 2:14). It is because Jesus lived His earthly life within the limitations and restrictions of (un-fallen) humanity that He can be touched with the feeling of our infirmities (Heb 4:15).

The kenosis (literally “emptying”) is the doctrine from where Christ surrendered (Phil 2:5-8) only the prerogatives of deity (the independent exercise of His divine attributes) but nothing of the divine essence during the incarnation. He was always God during the incarnation. In His incarnation, Jesus became totally subservient to the will of the Father; He became a perfect Servant, living to do the Father's will (John 8:28-29; 12:49). In submitting Himself to the Father, Jesus acquiesced entirely to the guidance, control, and empowerment of the Holy Spirit (Acts 1:2; Luke 3:21-22; Acts 10:38; John 3:34). He did not surrender the divine attributes themselves; He surrendered the independent exercise of those attributes (Isa 11:2; 61:1).

|                                 |                |                                      |
|---------------------------------|----------------|--------------------------------------|
| Early Life                      | About 30 years | Birth and silent years               |
| Public Presentation (2 ½ years) | 3-6 months     | Opening of the public ministry       |
|                                 | ~6 months      | Early Judean ministry                |
|                                 | ~18 months     | Great Galilean ministry              |
| Private Preparation (1 year)    | ~6 months      | Training of the twelve               |
|                                 | ~6 months      | In and around Jerusalem              |
| Final Events                    | ~6 weeks       | Passion, resurrection, and ascension |

### Presentation and Early Judean Ministry (1:19-4:54)

This section describes Jesus’ emergence into public life, the gathering of His first disciples, and working a miracle in Cana. It also details Jesus’ early Judean ministry where He gains attention in Judea and Samaria. This phase of Jesus' ministry lasted about six months, but it is recorded only by John. It was because of opposition generated during this time that Jesus left Judea and ministered in Galilee.

1:19-34 – John the Baptist’s Testimony – The Pharisees sent priests and Levites from Jerusalem had been sent to ask John who he was. John confessed that he was not the Christ, nor Elijah, nor the Prophet, but he viewed himself (because this is what God thought of John) as “...A VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE STRAIGHT THE WAY OF THE LORD,’ as Isaiah the prophet said.” They continued to ask John why he baptized. He baptized with water as an outward expression of new life due to repentance (turning from dead works – Heb 6:1) from sin. John administered the outward sign of water baptism, but the coming One would give the Holy Spirit. This event happened after Jesus 40 days in the wilderness.

The next day, Jesus approaches John who declares Jesus as “the Lamb of God who takes away the sin of the world!” John knows this because Jesus had already been baptized by John and John had seen the Holy Spirit descending out of heaven and remaining upon Jesus. This is how John knew that his relative, Jesus, was the Messiah.

- ❖ **John had a lifelong commitment to fulfill God’s purpose for which he was created. Do I?**
- ❖ **John preached an uncompromising message of sin, repentance, and faith. Am I bold with the gospel?**

1:35-51 – First Converts – The next day, John was standing with two of his disciples and sees Jesus and again calls Him the “Lamb of God.” One of John’s disciples was Andrew, the brother of Simon. The unnamed disciple is most likely John. Andrew brought Simon to Jesus. The next day “He” purposed to go into Galilee. The “He” is “someone” in the Greek and may also refer to Andrew or Simon. Andrew (or Simon) found Philip and Philip found Nathanael. Nathanael proclaims Jesus as the “Son of God; the King of Israel”. Jesus says they the disciples will see greater things than Jesus simply knowing who Nathanael was. The next chapters describe the “greater things than these”.

- ❖ **Do I bring others I know to Jesus?**

John describes or names Jesus in many ways throughout chapter one in order to thoroughly describe Jesus: the Word (1, 14), creator (3), life (4), Light (4-9), the Only Begotten of the Father (14), full of grace and truth (14), Jesus Christ (17), the Only Begotten God in the bosom of the Father (18), the Lord (23), the Lamb of God (29, 36), a Man (v30), the Son of God (34), Rabbi/Teacher (38, 49), Messiah (41), Jesus of Nazareth (45), the son of Joseph (45), the Son of God (49), the King of Israel (49), and the Son of Man (51).

2:1-12 – First Converts / First Miracle – The third day after the calling of Nathanael, Jesus, Mary His mother, and the five disciples already mentioned: Andrew, Simon, Philip, Nathanael, and John attend a wedding in Cana. Here Jesus performs His first miracle – turning water into wine – demonstrating His deity. This beginning of *His* signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him. This is the first of eight specific miraculous events chosen by John of the many to convince his readers that Jesus was the incarnate Word.

1. turning water into wine (2:1-11)
2. healing a nobleman's son (4:46-54)
3. healing a lame man at the pool of Bethesda (5:1-18)
4. feeding the five thousand (6:1-15)
5. walking on the Sea of Galilee (6:16-21)
6. healing a man born blind (9:1-41)
7. raising Lazarus from the dead (11:1-45)
8. providing a miraculous catch of fish (21:6-11)

After Cana, Jesus, His mother, His brothers, and His disciples stayed some days in Capernaum.

2:13-25 – Cleansing the Temple – At the Passover, Jesus enters the temple and cleanses it of those who are not reverencing God. Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man. Jesus was looking for true faith not excitement over miracles.

❖ **Do I have the zeal Jesus had in my one life to cleanse all irreverence from my life?**

3:1-21 – Nicodemus – Nicodemus, a Pharisee and member of the Sanhedrin, came to Jesus at night for free, uninterrupted conversation with the “teacher”. Nicodemus says “we” when first speaking with Jesus indicating that there were others, perhaps Joseph of Arimathea, who were interested in the Messiah. Jesus cuts to the chase by answering an unasked question. A person must be cleansed and regenerated by the Holy Spirit.

<sup>16</sup>“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. <sup>17</sup>For God did not send the Son into the world to judge the world, but that the world might be saved through Him. <sup>18</sup>He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.”

❖ **What unasked questions is the Word answering in my life?**

3:22-36 – John the Baptist's Last Witness – This is John's last account of the Baptist witnessing for Christ. He was clear that Jesus must increase, but he must decrease. John made it equally clear that he who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.

❖ **In my own life, do I strive to decrease my will, but increase submission to Christ's will?**

4:1-4 – Transition to the Great Galilean Ministry – Jesus desired to avoid premature conflict with the Jewish religious leaders over His increasing influence among the people. So He left Judea and journeyed to Galilee. On the way, He “had to” travel through Samaria. Through Samaria was the preferred route to Galilee from Jerusalem, but it was not the only route. The others were a coastal route and through Perea on the east side of the Jordan. Therefore, Jesus “had” to go through Samaria in order for the event with the Samaritans to occur.

4:5-42 – The Samaritans – At Sychar, at about noon, Jesus was wearied from His journey and sat down by Jacob’s well. The disciples had gone into the city to buy food and had left Jesus at the well alone. A woman came to draw water. This was unusual for a woman to come alone and during the heat of the day. Perhaps she avoided other people because of her immorality. Jesus asks the woman for a drink which was unusual since she was a Samaritan and a woman. Jesus engages the woman in conversation and begins to tell her about the free gift of eternal life including the life of Christ living through her. But first the woman must recognize her sin.

Jesus tells the woman that true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. Truth means worshiping God with knowledge and correct understanding based on His Word. “Spirit” has two implications. One is the human spirit as in Rom 1:9 “serve (worship) in my spirit”; not in religious trappings, but with our entire being (Deut 6:4-5; Psa 51:5-17). The other is in the Holy Spirit as in Phil 3:3 “worship in the Spirit of God”. Only those regenerated can truly worship God.

❖ **Am I a true worshiper? Do I worship in Spirit and truth? Am I bowed before Jesus?**

Jesus then declares that He is the Messiah. In John’s gospel, Jesus is recorded to have made “I am” statements 23 times and in seven of those times He adds a beautiful description of Himself (6:35, 41, 48, 51; 8:12; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5).

1. I am the bread of life / living bread (6:35, 41, 48, 51)
2. I am the light of the world (8:12)
3. I am the door of the sheep / the door (10:7, 9)
4. I am the good shepherd (10:11, 14)
5. I am the resurrection and the life (11:25)
6. I am the way, and the truth, and the life (14:6)
7. I am the true vine (15:1, 5)

The woman went into town and brought the town’s people to meet Jesus.

<sup>40</sup>So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. <sup>41</sup>Many more believed because of His word; <sup>42</sup>and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”

4:43-45 – Beginning of the Great Galilean Ministry – John details the account of Jesus arriving in Galilee to begin His lengthy ministry there. The Galileans received Jesus because many had already seen the signs He had performed at the Passover in Jerusalem. John mentions Jesus’ rejection by His “country” which the Synoptics view as Nazareth (Matt 13:54-58; Mark 6:1-6; Luke 4:16-30).

4:46-54 – Healing a Nobleman’s Son – A nobleman implored (begged) Jesus to heal his son. Jesus heals the son from afar. The nobleman and all his household believed. John calls this the “second sign”. This is the second sign that John chooses to highlight.

❖ **Why do I come to Jesus?**

## The Great Galilean Ministry (5:1-6:65)

John devotes little time to Jesus' great Galilean ministry since the Synoptics detail it so well.

5:1-16 – Healing on the Sabbath – Jesus has gone up to Jerusalem to celebrate an unspecified feast.

John only mentions the feast to explain why Jesus is in Jerusalem. At the five porches around the pool near the sheep gate there were multitudes who were sick, blind, lame, and withered who were ... waiting for the moving of the waters; for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted. Jesus heals a man who had been ill for 38 years. This healing is the third sign that John records and this one took place on the Sabbath. Therefore, the Jews were seeking to persecute Jesus. Jesus meets the man in the temple and tells him, "you have become well; do not sin anymore, so that nothing worse happens to you."

Our Lord's sobering warning reflects an important biblical truth. Although Scripture is clear that illness is not always an immediate result of personal sin (9:1-3), it also teaches that some sicknesses are directly related to deliberate disobedience. ... Even in the church age, Paul wrote to the Corinthians, "For this reason [because of your sin] many among you are weak and sick, and a number sleep [are dead]" (1 Cor. 11:30). The most natural understanding of the Lord's warning, then, is that the man's illness was the result of specific personal sin on his part. If the man persisted in unrepentant sin, Jesus warned, he would suffer a fate infinitely **worse** than thirty-eight years of a debilitating disease—namely, eternal punishment in hell. MacArthur NT Commentary: John

5:17-24 – Jesus' Self Disclosure of His Deity – Jesus states that, "My Father is working until now, and I Myself am working." There was no confusion here. Jesus was "making Himself equal with God." Jesus gives life to whomever He wishes. The Father has given all judgment to the Son, <sup>23</sup>so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. Jesus ends with: <sup>24</sup>"Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life." Believing in the Son (3:16) is the same as believing the Father.

5:25-30 – Two Resurrections – Jesus teaches that all people (the good deed doers – believers; and the evil deed doers – unbelievers) will be resurrected. There is the resurrection of life and the resurrection of judgment. Everyone will live forever, consciously and individually.

5:31-47 – Testimonies – Jesus speaks about testimonies that proclaim who He is. Apparently, Jesus' opponents thought His self-testimony was not sufficient, so He provides additional testimony.

5:33-35 – John – John had testified to the truth that Jesus was God incarnate.

5:36 – Works – The miracles that Jesus performs confirm His deity: for the works which the Father has given Me to accomplish testify about Me, that the Father has sent Me.

5:32, 37-38 – The Father – The "another" that bore witness about Jesus was the Father. The three instances recorded in the gospels are Jesus' baptism, His transfiguration, and in the temple when the Greeks seek a sign.

5:39-47 – The Scriptures – "You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me."

❖ **What is my testimony? Do I testify to who Jesus is with my words and walk?**

6:1-15 – Feeding the 5000 – Jesus and His disciples were trying to get away to relax together. Jesus could easily have felt annoyance at the incessant crowd, but instead felt compassion. When an accounting of the available food was taken it came up as five loaves and two fishes. The loaves were small, flat, barley loaves. Jesus commanded the crowd to sit down on the green grass; indicating it was spring before the grass turned brown during summer. Everyone ate and was “filled”. There is no explanation for this event other than a miracle. How the miracle itself took place is not stated, but the imperfect tense of the verb “gave” indicates the bread multiplied in Jesus’ hands. All 5000 men along with an unspecified number of women and children ate and were satisfied. In addition, there were twelve baskets of leftovers, more than the original five loaves and two fish. This is the fourth sign John records and when the people saw the sign which He had performed, they said, “This is truly the Prophet who is to come into the world.” The “Prophet” is a reference to the messianic prophecy given by Moses in Deut 18:15-19 (Acts 3:20-22). The crowd was intending to make Jesus king by force, so He withdrew to the mountain by Himself alone.

6:16-24 – Jesus Walks on Water – The disciples were sailing to Capernaum. Assuming a near full moon, Jesus could have seen the boat well out on the lake. At about the fourth watch (3 to 6 AM by Roman reckoning), Jesus came to them walking on the stirred up sea amidst a strong wind. All the disciples saw Jesus and were terrified. Jesus immediately encouraged them by His words. When Jesus entered the boat, the wind stopped and the boat was immediately at the land. This is the fifth sign that John records.

6:26-59 – Jesus Answers the Crowd – Jesus confronts the crowd for seeking Him out for physical food only through a sermon in Capernaum (6:59). Jesus tells them that the work of God is “that you believe in Him whom He has sent.” Jesus continues to tell them that the Father gives the true bread out of heaven and then goes on to give the first of the “I am” statements: “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.”

<sup>37</sup>All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. <sup>38</sup>For I have come down from heaven, not to do My own will, but the will of Him who sent Me. <sup>39</sup>This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. <sup>40</sup>For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

❖ **Does Jesus satisfy my spiritual/emotional hunger and thirst?**

6:60-7:1 – Disciples Grumble – The disciples grumbled that Jesus’ sermon was difficult and who could listen to it. Jesus responds that only those that have been granted eternal life can accept it: “For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father.” As a result of Jesus’ sermon, many of His disciples withdrew and were not walking with Him anymore. Jesus questions the twelve if they wanted to go away also. Peter answers “Lord, to whom shall we go? You have words of eternal life.”



## The Last Six Months of Jesus' Ministry in and Around Jerusalem (7:2-11:54)

John skips the training of the twelve, again since the Synoptics cover this in detail and focuses on the last 6 months of Jesus' ministry. These final 6 months before the passion week are primarily in and around Jerusalem. The events of this period are best understood in relation to three trips to Jerusalem made during this time.

TRIP #1 – to Jerusalem for the Feast of Tabernacles (John 7:2-10:21). After the Feast, Jesus remained in Judea, though He avoided Jerusalem.

TRIP #2 – to Jerusalem for the Feast of Dedication (John 10:22-39). After this feast, Jesus journeyed to Perea, that area beyond the Jordan River.

TRIP #3 – to Bethany (2 miles from Jerusalem) in order to raise Lazarus from the dead. After this miracle, Jesus finds seclusion in Ephraim, a little town north of Jerusalem some miles. Here He remains with His disciples, hidden from His enemies until He goes for the final time to Jerusalem for the Passover season (John 11:54).

7:2-52 – The Feast – This chapter describes Jesus' attendance at the Feast of Booths in Jerusalem. It is broken down into: before the feast (1-10), in the midst of the feast (11-36), and on the last day of the feast (37-52).

1-10 – Jesus was staying in Galilee because the Jews were seeking to kill Him and His time to go toward the cross had not yet come. His brothers attempted to get Him to go to Jerusalem, but He stayed in Galilee until after they went up to Jerusalem, then Jesus went up, not publicly, but as if in secret.

11-36 – Jesus goes to the temple and began to teach. The Jews were astonished at His teaching since he was uneducated. Jesus' answer points to the Father as His source of teaching. The crowd, including the Jewish leaders, does not know if He is the Christ or not.

37-52 – On the last day of the feast, Jesus gives His invitation to those that are thirsty. Those that have bowed before Jesus as Lord and Savior will have the life of Christ flowing through them.

<sup>37</sup>Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. <sup>38</sup>He who believes in Me, as the Scripture said, **'From his innermost being will flow rivers of living water.'**" <sup>39</sup>But this **He spoke of the Spirit, whom those who believed in Him were to receive**; for the Spirit was not yet *given*, because Jesus was not yet glorified.

The crowd debated who Jesus was to the point that there was a division that occurred. The officers that the chief priests and Pharisees had sent to seize Jesus returned without Him. When questioned why, the officers answered, "Never has a man spoken the way this man speaks." Any time that someone questioned the rulers or showed an interest in Jesus, the rulers threatened them. This included Nicodemus.

### ❖ **Am I living filled with the Spirit?**

7:53-8:12 – The textual authenticity of this section is highly questionable. Most ancient Greek manuscripts dating before the sixth century do not contain it. It is one of the longest and most famous NT texts whose authenticity is questioned. However, it is not possible to be absolutely certain that this story was added later.

The external evidence also casts doubt on the authenticity of these verses. The earliest and most reliable manuscripts, from a variety of textual traditions, omit it. Others that do include it mark it to indicate that there were questions regarding its authenticity. Many of the most significant early versions (translations of the Scriptures into other languages) also omit this section. None of the early Greek church fathers—even those who dealt with the text of John verse by verse—commented on this passage. MarArthur NT Commentary: John

This passage describes the unparalleled wisdom of Jesus, the hypocrisy of the Jewish religious leaders, and the forgiveness of Jesus.

- 8:12-29 – The Light of the World – This is the second of seven “I am” declarations by Jesus in John. Jesus said, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.” He goes on to declare again the relationship between Him and the Father. “They did not realize that He had been speaking to them about the Father.”
- 8:30-58 – Freedom – As Jesus spoke about being the Light of the world, many came to have superficial intellectual assent, but not true saving faith (similar to 2:23-25). Genuine saving faith involves trust and commitment, not merely knowledge and assent. Jesus is going to confront intellectual assent as inadequate to free people from the bondage of sin (i.e. save from sin). Jesus was saying to those Jews who had believed Him, “If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free.” They refused to see that they were slaves of sin. “If the Son makes you free, you will be free indeed.” Those that are enslaved to sin, who have not repented and trusted Jesus as Lord and Savior, are children of the Devil. As Jesus confronts these people about their sin, they become defensive and turn on Jesus. They had thought of Jesus wrongly, He is not just a good man, a good teacher, a prophet; He is God incarnate. Finally Jesus says, “Truly, truly, I say to you, before Abraham was born, **I am.**” Jesus proclaims Himself to God very God. The Jews understood this and believed it to be blasphemy. Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.
- 9:1-41 – Healing a Man Born Blind – This chapter continues the theme of Jesus as the Light of the World. This blind man received both physical and spiritual sight. This is the sixth of John's seven select signs. As Jesus and His disciples passes a man born blind, His disciples ask a question based on inaccurate theology: the popular Jewish doctrine that one's physical suffering is the direct result of personal sin. Sickness is caused by:

1. The universal effect of the fall which resulted in death and decay (Job 5:7; 14:1).
2. Punishment for sin (Num 12:10; John 5:14; 1 Cor 11:30).
3. The tragic natural consequence of sin in one's own life or the life of someone close to them.

God sovereignly chose to use this man's affliction for His own glory. Notice the positive viewpoint of Jesus. The disciples viewed the man's condition as an indication of divine displeasure, but Jesus saw it as an opportunity for divine grace. We will all experience trouble in this life—this side of glory. God is sovereign over this trouble. Everything we experience is for God's glory and our good – so that God's purpose of sanctification will be accomplished in us.

❖ **What inaccurate theology might be leading me to judge people?**

Jesus heals the man which then causes a controversy with the Pharisees since Jesus performed this miracle on the Sabbath. The Pharisees did not believe the man that Jesus had healed him so they called the parents to question the man. His parents refused to answer and left it up to their son to answer for himself because they were afraid to be put out of the synagogue. The man did not know answers to all the questions he was being asked, but he did know that that “though I was blind, now I see.” The Pharisees put the man out of the synagogue. Jesus heard this and found the man and disclosed Himself to the man and the man believed in Him and worshiped Him.

❖ **Do I have a life testimony that focuses on worshipping Jesus? Do I highlight the grace that I have received?**

- 10:1-21 – Sheep are stupid, helpless, defenseless, straying, dirty animals that require constant oversight, leading, rescue, and cleaning or they will die. Jesus contrasted Himself with Israel’s false shepherds.
- Jesus is the true shepherd of the sheep. The true sheep of the true shepherd “follow Him because they know His voice.”
  - Jesus is the door of the sheep – the only way of salvation for God’s chosen ones. “I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.
  - Jesus is the good shepherd. He dies for the sheep. He knows His sheep and His sheep know Him. All who are the chosen will become one united body as disciple of Christ. “For this reason the Father loves Me, because I lay down My life so that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”
- 10:22-42 – Confrontation – The Jews had gathered around Jesus. They thought that Jesus was keeping them intentional in suspense about His identity. Jesus answers them that the miraculous signs testify to who He is. He culminates the response with a claim to deity.

<sup>25</sup>Jesus answered them, “I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me. <sup>26</sup>But you do not believe because you are not of My sheep. <sup>27</sup>My sheep hear My voice, and I know them, and they follow Me; <sup>28</sup>and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. <sup>29</sup>My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father’s hand. <sup>30</sup>**I and the Father are one.**”

The Jews understood the claim clearly, “For a good work we do not stone You, but for blasphemy; and because **You, being a man, make Yourself out to be God.**”

- 11:1-54 – Raising Lazarus – Lazarus of Bethany in Judea was sick. His sisters were Mary and Martha. John identifies Mary as “the Mary who anointed the Lord with ointment, and wiped His feet with her hair.” John recounts this event in chapter 12, but he most like expected his readers to be familiar with this account from Matt 26:6-13 and Mark 14:3-9. The sisters sent word to Jesus that Lazarus was (most likely very) sick. But when Jesus heard this, He said, “This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it.” So He waited two days until Lazarus had died and had been buried before going to Bethany.

As Jesus was arriving, Martha runs out to meet Him and they have a conversation where Jesus declared Himself the “resurrection and the life”. This is the fifth of seven “I am” statement in John.

<sup>21</sup>Martha then said to Jesus, “Lord, if You had been here, my brother would not have died. <sup>22</sup>Even now I know that whatever You ask of God, God will give You.” <sup>23</sup>Jesus said to her, “Your brother will rise again.” <sup>24</sup>Martha said to Him, “I know that he will rise again in the resurrection on the last day.” <sup>25</sup>Jesus said to her, “**I am the resurrection and the life; he who believes in Me will live even if he dies, <sup>26</sup>and everyone who lives and believes in Me will never die.** Do you believe this?” <sup>27</sup>She said to Him, “**Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world.**”

Martha gets Mary who comes and falls at Jesus’ feet. Jesus is deeply moved and troubled by her grief; so much so that He wept. They all went to the tomb and Jesus asks for the stone to be rolled away. Jesus prayed aloud for the sake of those present that they might believe that the Father sent Him as Savior of the world. Jesus raises Lazarus from the dead.

- 11:47-57 – Conspiracy – After raising Lazarus the chief priests and Pharisees convened a counsel for the purpose of planning to kill Jesus because they were afraid to lose their exalted position among the people. But Caiaphas unknowing prophesies that Jesus will die for the sins of all.

## The Passion Week (John 12:1-19:42)

12:1-11 – Dinner at Bethany – Six days before the Passover (Saturday before the Triumphal Entry), Jesus comes to Bethany at the home of Simon the leper (Matt 26:6; Mark 14:3). Jesus and the disciples were partaking of supper when Mary anointed Jesus’ feet and wiped His feet with her hair. Judas is filled with greed at that “waste” of the perfume since he used to pilfer the money box and Jesus rebukes Him.

12:12-19 – Triumphal Entry – This is on the Sunday before the resurrection. Jesus enters Jerusalem on the donkey with most of the crowd spreading their coats on the road. It appears that the crowd was acknowledging Jesus’ messianic claims and expecting Him to set up the kingdom at this time. Jesus enters the temple, gave it a thorough inspection, and returned to Bethany.

12:20-50 – Gentiles Seek Jesus – At the same time the Jewish religious leaders were plotting to kill Jesus, Gentiles were seeking to see Jesus. Jesus responds to the disciples and the Greeks with a description of true saving faith.

<sup>25</sup>He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.

<sup>26</sup>If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.

Jesus then foretells His death. Jesus purpose was to glorify the Father. The Father responds to the Son with a voice out of heaven. John describes many who were arriving at intellectual assent as to who Jesus was, but were not receiving Him as their Lord and Savior: “Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing *Him*, for fear that they would be put out of the synagogue; for they loved the approval of men rather than the approval of God.”

13:1-38 – The Last Supper – Jesus knew that His time had come and that the devil had already put it into Judas’ heart to betray Him. During the Passover meal Jesus raises and washes the disciples feet as an object lesson in humble servanthood. Jesus identifies His betrayer then gives the disciples an “new commandment” and tells Peter of his coming denial.

<sup>34</sup>A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. <sup>35</sup>**By this all men will know that you are My disciples, if you have love for one another.**”

14:1-38 – The Upper Room Discourse – Jesus now teaches His disciples with comforting words to prepare them for His coming crucifixion. He tells them to not “let” their heart be troubled. Anxiousness and worry are a choice. They are sin because we do not believe trust God nor believe His word.

### ❖ **Do I live filled with anxiousness and worry?**

Jesus will go away, but He will come again to receive us to Himself. Jesus then gives the sixth of seven “I am” statements in John.

<sup>6</sup>Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.

Philip asks to see the Father. Jesus tell that that He is in the Father and the Father is in Him. This is another claim to deity. They will glorify the Father through answered prayers. If we ask anything in Jesus’ name, He will do it. Jesus’ name is equivalent to according to God’s will.

The proof of true salvation is love for Jesus demonstrated by keeping His commandments.

<sup>15</sup>“If you love Me, you will keep My commandments. ... <sup>21</sup>He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.” ... <sup>23</sup>Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. <sup>24</sup>He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.

❖ **What proof of my salvation do I see in my life? Is the proof increasing?**

Jesus will send the Helper, the Holy Spirit. The Holy Spirit will teach the disciples all things and bring to their remembrance all that Jesus said to them. Through the fruits of the Spirit the disciples and us will have peace.

❖ **Do I live with peace?**

The time has come... “Get up, let us go from here.”

15:1-16:33 – Discourse on the Way to Gethsemane – On the way to the garden of Gethsemane, Jesus teaches His disciples.

15:1-11 – Jesus is the True Vine. This the last of seven “I am” statements in John. Those that do not bear fruit are not true disciples. Those that bear fruit are true disciples. The Father prunes that branch so that it bears more fruit. The true disciple abides in Jesus.

<sup>5</sup>I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. ... <sup>8</sup>My Father is glorified by this, that you bear much fruit, and *so* prove to be My disciples.

Jesus’ purpose in teaching His disciples was so that His joy may be in them and that their joy may be made full.

❖ **Am I abiding in Jesus?**

15:12-17 – The disciples are commanded to love one another.

❖ **Who do I love those around me?**

15:18-16:4 – The disciples should expect the world to hate them because the world hates Jesus. The Holy Spirit will be the Helper who will empower the disciples to testify about Jesus.

16:5-15 – Jesus tells the disciples that it is for their advantage that He go away – so that the Helper can come. The Holy Spirit will “convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father and you no longer see Me; and concerning judgment, because the ruler of this world has been judged.

... concerning sin, because they do not believe in Me; ...

The term *sin* is singular indicating a specific sin is in view – most probably the sin of unbelief as indicated by the phrase, “*because they do not believe in Me.*” The Holy Spirit is at work convincing people of their sin of unbelief and their need for a savior.

... and concerning righteousness, because I go to the Father and you no longer see Me: ...

When Jesus was on the earth He continually revealed the holiness and righteousness of God and exposed the darkness of people's hearts. But, because of His death, resurrection and ascension, Jesus was now going to be with the Father in heaven and the disciples (and the world) would no longer behold Him. Therefore, the role of the Spirit would be the same as Christ, to reveal the holiness and righteousness of God and expose the darkness of the hearts of people; expose the inadequacies of their righteousness. With Jesus gone, the Spirit continues this role of convicting the world of its righteousness (or the lack there of when compared to God's righteous standard).

... and concerning judgment, because the ruler of this world has been judged.

Those who reject Christ in unbelief fail to meet God's righteous standard and will face certain judgment. Those who follow Satan; who unite themselves with him through sin and unbelief will certainly share his doom (cf. Matt 25:41; Rev 20:7-15); they will face certain judgment.

The Spirit will also guide the disciples into all truth.

16:16-22 – Jesus foretells His death and resurrection. They will grieve, but they will have joy.

16:23-33 – Jesus promises the Father will answer prayers in Jesus' name.. Jesus tells them plainly: "I came forth from the Father and have come into the world; I am leaving the world again and going to the Father."

Jesus tells them, "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

❖ **Do I have peace and joy? Why or why not?**

17:1-26 – The High Priestly Prayer – This prayer of Jesus gives us a glimpse into the intimate relationship within the Godhead. It also gives us an example for our prayers. Jesus' desire was to glorify the Father. He prayed for His disciples and future disciples that they would stay faithful and united, protected from the evil one, separated from sin through the Word, a witness in the world because of their lives.

❖ **What do I pray for? What is my purpose in praying?**

18:1-11 – Betrayal and Arrest – Judas, a Roman cohort, the chief priests, scribes, and elders with a crowd that they had incited came to Gethsemane to arrest Jesus. Jesus offered no resistance, but Peter attempted armed resistance. Peter cut off the right ear of Malchus, Caiaphas' servant (John 18:10-13). Jesus then restored the ear (Luke 22:51). At this time all His disciples left and fled as He was arrested.

18:12-19:16 – Jesus' trial before the Jewish religious authorities included a preliminary hearing by Annas (John 18:12-14, 19-24); an arraignment before Caiaphas, the high priest, and the Sanhedrin at night (Matt 26:57-68; Mark 14:53-65); and a final verdict by the Sanhedrin just after dawn (cf. Matt 27:1; Mark 15:1a; Luke 22:66-71).

| <b>Jesus' Six Trials</b> |   |
|--------------------------|---|
| <b>Religious Trials</b>  |   |
| Before Annas             | John 18:12-14   |
| Before Caiaphas          | Matt 26:57-68; Mark 14:53-65                                |
| Before the Sanhedrin     | Matt 27:1-2; Mark 15:1a; Luke 22:66-71                      |
| <b>Civil Trials</b>      |   |
| Before Pilate            | Matt 27:2, 11-14; Mark 15:1-5; Luke 23:15; John 18:28-38    |
| Before Herod             | Luke 23:6-12  |
| Before Pilate            | Matt 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:6 |

The civil trials began with a hearing before Pilate with trumped-up charges. Pilate found no guilt in Jesus and when he found out that Jesus was a Galilean, he sent Jesus to Herod. Herod wanted to see Jesus, but then treats Him with contempt and sends Him back to Pilate. Pilate attempts to release Jesus, but the loud voices of the religious leaders and their mob prevailed and Pilate delivered Jesus to their will.

19:16-30 – Jesus is led out to be crucified. The cross' crossbeam weighed about 100 pounds and was customarily carried by the condemned criminal. Jesus was so weak from the scourging and beatings that He could not carry it Himself. Simon of Cyrene being pressed into service to carry the cross. Two criminals are led away to be put to death with Jesus. Jesus the Christ is crucified. The events of the crucifixion went like this: Jesus crucified with criminals at 9 AM; Inscription placed on cross by Pilate; Soldiers cast lots for Jesus' clothing; Crowd mocks Jesus; Thief asks for remembrance; Jesus provides for Mary; Darkness covers the land from 12:00-3:00 PM; Jesus cries out; Jesus is given drink; Jesus dies; Miraculous events when Jesus dies; and Centurion struck with awe.

John records Jesus' wish that John care for His mother. At the end, Jesus says, "It is finished!" and He bowed His head and gave up His spirit.

19:31-42 – The burial – Joseph of Arimathea and Nicodemus asks Pilate for Jesus' body so that it can be buried before sunset.

### The Resurrection (20:1-21:23)

The timeline of the resurrection appearances:

#### Sunday Morning

1. An angel rolled away the stone from Jesus' tomb before sunrise (Matt 28:2-4)
2. Women who followed Jesus visited Jesus' tomb and discovered Him missing (Matt 28:1; Mark 16:1-4; Luke 24:1-3; John 20:1)
3. Mary Magdalene left to tell Peter and John (John 20:1-2)
4. The other women, remaining at the tomb, saw two angels who told them about the Resurrection (Matt 28:5-7; Mark 16:5-7; Luke 24:4-8)
5. Peter and John visited Jesus' tomb (Luke 24:12; John 20:3-10)
6. ***His first appearance*** – Mary Magdalene returned to the tomb and Jesus appeared to her alone in the garden (Mark 16:9-11; John 20:11-18)
7. ***His second appearance*** – Jesus appeared to the other women (Mary, mother of James, Salome, and Joanna) (Matt 28:8-10)
8. Those who guarded Jesus' tomb reported to the religious rulers how the angel rolled away the stone. They were then bribed (Matt 28:11-15)
9. ***His third appearance*** – Jesus appeared to Peter (1 Cor 15:5)

#### Sunday Afternoon

10. ***His fourth appearance*** – Jesus appeared to two men on the road to Emmaus (Mark 16:12-13; Luke 24:13-32)

#### Sunday Evening

11. The two disciples from Emmaus told others they saw Jesus (Luke 24:33-35)
12. ***His fifth appearance*** – Jesus appeared to 10 apostles, with Thomas absent, in the Upper Room (Luke 24:36-43; John 20:19-25)

#### The following Sunday

13. ***His sixth appearance*** – Jesus appeared to the 11 Apostles, including Thomas, and Thomas believed (John 20:26-28)

#### The following 32 days

14. ***His seventh appearance*** – Jesus appeared to seven disciples by the Sea of Galilee and performed a miracle of fish (John 21:1-14)
15. ***His eighth appearance*** – Jesus appeared to 500 (including the Eleven) at a mountain in Galilee (Matt 28:16-20; Mark 16:15-18; 1 Cor 15:6)

16. ***His ninth appearance*** – Jesus appeared to His half-brother James (1 Cor. 15:7): .
17. ***His tenth appearance*** – At Jerusalem Jesus appeared again to His disciples (Luke 24:44-49; Acts 1:3-8)
18. On the Mount of Olives Jesus ascended into heaven while the disciples watched (Mark 16:19-20; Luke 24:50-53; Acts 1:9-12)

#### Conclusion (21:24-25)

20:30-31 – Purpose of the Gospel – John’s purpose is clear. His book could have been much longer and in much more detail, but he chose select events so that those reading may believe that Jesus is the Christ and believing we may have life in His name.

<sup>30</sup>Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; <sup>31</sup>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

<sup>24</sup>This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true. <sup>25</sup>And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written. John 21:24-25

#### Homework

Read Acts