

# John - Introduction & Background

## Authorship

The obvious author is the apostle John, but he never identifies himself in this book.

### External Evidence

Irenaeus' opinion on the matter of authorship of the Gospel is weighty since he was a disciple of Polycarp, who in turn was a disciple of John. So when Irenaeus speaks about John, we should listen since he is only one level removed from John.

Other external sources confirming John's authorship:

- Clement of Alexandria
- Tertullian
- Origen
- Hippolytus
- Theophilus of Antioch
- Eusebius
- Clement of Rome
- Cyril of Jerusalem
- Papias
- Justin Martyr
- Augustine
- Jerome

### Internal Evidence

- Author was Jewish because there are many quotes from the OT; the author also knew a lot about the Jewish feasts, customs, the Jewish-Samaritan conflict, and
- Resident of Israel because he knew a lot about the geography of Israel
- Eyewitness (1:14); the author was a eyewitness to the ministry of Christ, the most powerful form of evidence
- In John 19:26 John calls himself the "apostle that Jesus loved" (to remain anonymous); in John 13:23 it says that "the disciple whom Jesus loved" leaned against Jesus in the Upper Room
  - Knowing this, we can immediately shrink the list of candidates down to one of 12, then one of three
- One of the Twelve

- Inner "3" - Peter, James and John (Mark 5:37), thus the writer must be one of these three
  - Cannot be Peter because he is mentioned by name
  - James was martyred too early
- Similarity with 1-3 John

## Biography

- John = "Yahweh has been gracious"
- Older brother = James
- Father = Zebedee
- Mother = Salome
- Well off, upper middle class
  - Zebedee, John's father, was a successful fisherman (Mark 1:19-20); he hired servants
  - John knew the high priest of Israel (18:15)
  - Owned his own home (19:27)
- First a disciple of John the Baptist, then a believer in Jesus (1:35-40)
  - John became a believer in Christ through the ministry of John the Baptist
- Follower of Christ (1:43)
  - Disciple of Christ (Matt 4:21-22)
  - The order first is: follower of Christ, then later you become a "disciple" of Christ
- One of the Twelve disciples (Matt 10:1-4; Mark 3; Luke 6; Acts 10)
  - John is always listed in the 1st group of disciples
- Inner circle (Mark 5:37; 9:2; 14:33) - Peter, James and John
- Present at the Cross and received custody of Mary (19:27)
- Present at the empty tomb (20:1-10)
- Saw the resurrected Christ (20:19-23)
- Beneficiary of Christ's post-resurrection ministry (Acts 1:13)
- Dominant force in the early church (Acts 3:1; 4:13,19; 8:14)
- Pillar of the early church (Gal 2:9)
- Product of Christ's transforming grace (Mark 3:17; Luke 9:51-56)
  - Luke 9:51-56 - John requested permission from Christ to call down fire from heaven to consume Samaritans
  - One of the "sons of thunder" (Mark 3:17)
  - But God's grace turned him into the "love apostle" (1 John 4:8)

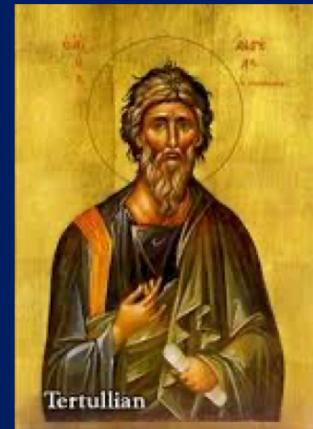
- John spoke more about God's love for us and our love for others than any other apostle
- How did God turn John into the "love apostle"?
  - 5x John calls himself "the disciple whom Jesus loved"
  - If John was sure about anything, he was sure that he was unconditionally accepted by Jesus Christ
  - People who understand their position in Christ, how they are unconditionally loved and accepted by God, have a propensity to turn around and give grace to other people
  - If you understand and recognize that you are loved, it's then very easy to love others
  - God took a fallible man and changed him, just like He can do for you and me

## Tradition

- Overseer at Ephesus and many churches throughout Asia Minor (beginning in 80-85 AD)
  - This is when he wrote Gospel and 1-3 John
- Miraculously escaped death (Tertullian, in *Prescription Against Heretics*, chapter 36 describes how John was plunged into boiling oil, then exiled to Patmos by Domitian)
  - John was likely in trouble with Domitian because he taught of a coming kingdom
- Banished to Patmos under Domitian
- Wrote Revelation (5th NT book) in 95 AD
  - Where John saw a vision of the living Christ and was given detailed prophecies and a vision of the end times
- Released from exile by Nerva (96 AD)
- Returned to/remained in Ephesus until death, pastoring God's church in Ephesus and overseeing churches in region
- Died during Trajan's reign (98-117 AD)

# Tertullian, *Prescription Against Heretics*, 36

**“...where the Apostle John was first plunged, unhurt, into boiling oil, and thence remitted to his island-exile!”**

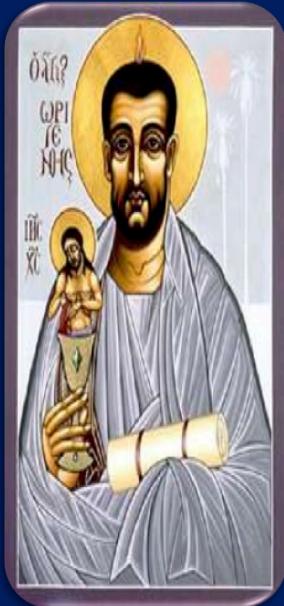


## Audience

- Gentile (4:9)
  - John's original readers were Gentiles, because John was writing from Ephesus to various churches in Asia Minor, which were primarily Gentile
  - Also, he has to translate a number of Hebrew words or explain Jewish cultural concepts (Cf. 5:2; 19:31)
- Unbelievers (20:30-31)
  - When John wrote this gospel, he is primarily addressing nonbelievers
  - John is the only evangelistic book of the Bible
  - Matthew was written to Jewish converts to Christianity to answer their question of I trusted in the King, now where is His kingdom?
  - Mark was written to the church at Rome to prepare them to endure suffering at the hand of Nero (believers, Cf. Rom 1:8)
  - Luke was written to Theophilus, a believer, to confirm to him that what he had been taught was truth (edification and apologetics)
- Some believers (present tense of 20:31)
  - Present tense participle "believing" indicates that once a person believes in faith for salvation, they must continue to believe in Christ to get them through the difficult seasons of life

# Eusebius Quoting Origen

■ Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by **Matthew**, who was once a publican, but afterwards an apostle of Jesus Christ, and it **was prepared for the converts from Judaism**, and published in the Hebrew language.



Eusebius, *Ecclesiastical History*, 6.25.4

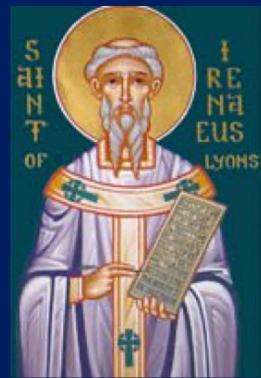
Luke 1:1-4:

1 Since many have undertaken to compile an account of the things accomplished among us,  
2 just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word,  
3 it seemed fitting to me as well, having investigated everything carefully from the beginning, to write *it out* for you in an orderly sequence, most excellent Theophilus;  
4 **so that you may know the exact truth about the things you have been taught.**

**Place of writing**

- Ephesus

## Irenaeus, *Against Heresies*, 3.1.1



“Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.”

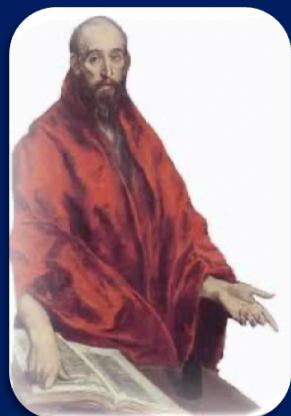
### Date

- Before 125 AD
  - John Ryland's papyrus (P52) found in Egypt, one of the earliest NT fragments we have, possibly part of John's original manuscript from 18:31-33,37-38
- After 68 AD
  - Eusebius (see below) indicates that John's Gospel was written after the synoptics
- 85-95 AD
  - John was overseer of the churches in Asia Minor in his latter years
  - Rev 1:11 - Jesus instruction for John to write what he sees to seven churches in Asia Minor
    - These seven churches were among the same churches of which John was an overseer before his exile to Patmos

Author	Date Written	Earliest MSS	Time Span	No. MSS
Caesar	100–44 BC	AD 900	1,000 yrs	10
Plato	427–347 BC	900 AD	1,200 yrs	7
Thucydides	460–400 BC	AD 900	1,300 yrs	8
Tacitus	AD 100	AD 1100	1,000 yrs	20
Suetonius	AD 75–160	AD 950	800 yrs	8
Homer ( <i>Iliad</i> )	900 BC	400 BC	500 yrs	643
<i>New Testament</i>	AD 40–100	AD 125	25–50 yrs	>24,000!

## Occasion

**“And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry.”**



Eusebius, *Ecclesiastical History*, 3.24.7

## Purpose

- Christological purpose - John sets out for us are Christological, setting out for us an accurate portrait of Jesus Christ
  - The reason why he wanted to set the record straight on Jesus Christ is because the idea of gnosticism was rapidly growing in popularity among the churches in Asia Minor that the early church had to wrestle with
  - The gnostics taught doctrine such as the spiritual world is good but the physical world is bad. This heresy began to tamper with Christology and the validity of Christ's Incarnation (since Christ came in a physical body). Why would Christ come in a physical body if the physical world was bad?
  - There was also another heresy called Docetism, which taught that Jesus didn't come in a physical body, He just appeared to come in a physical body
  - Another doctrine was Cerinthianism, which taught that Jesus received Christ at His baptism, then left Him just prior to His crucifixion
  - John, as an eyewitness to Christ, refutes each of these heresies in His Gospel
- Soteriological (Evangelistic) purpose - he wants unbelievers to trust in Christ and be saved
  - First, John wants his readers to trust in Jesus Christ for salvation in order so they can receive eternal life (5:24)
- Edificatory purpose - after you are in Christ, keep on trusting in Jesus to deliver you from the trials and tribulations in life
  - One of the greatest things to discover as a Christian is the realization that the same God that saved me is available right now to help me through the difficulties in life
  - John encourages his readers that once they have believed in Christ for salvation, to continue to believe in Christ during the trials and tribulations we encounter in our lives

### **Message**

Jesus Christ is the Son of God, as evidenced by His signs (20:31), who gives eternal life to all men who believe on Him (1-12; 18-21) and who teaches men to live out this gift of eternal life as they continue to believe on Him (13-17).

### **Themes**

- Sources
  - Synoptics - Matthew, Mark and Luke were written before John and he was aware of them, but John doesn't need to depend (in fact, he doesn't depend) on any of those Gospels because he was an eyewitness, plus he had the promise of remembrance of the Holy Spirit

- Eyewitness (1:14)
- How do we know that John didn't have a few "senior moments" when he wrote the Gospel, since it was about 55-60 years after Christ's ministry? - the Holy Spirit (14:26)
- Method
  - Selection of certain events in Christ's life consistent with John's literary purpose, which is to get people to believe in Christ for salvation, and once they do that, to continue to believe in Him through the trials and tribulations of life. (21:25; 20:30-31)

### **Unique Characteristics**

- Unique material - 93% of John is unique, not found in Matt/Mark/Luke
- Christ's deity
- Christ's humanity (4:6-7)
- Unique literary devices
- Distinctions/unity in the Father-Son relationship
- Metaphors for Christ
- Upper Room Discourse (John 13-17)
- 22 editorial comments (4:9)
- Clearest purpose statement
- Simple style
- Written in simple Greek
- More topical than chronological (as in the synoptics)
- Eschatology as it pertains to the gift of life
- Long interviews/conversations
- Light vs darkness (3:19-21)
- More theological than synoptics
- Prologue (1:1-18)
- Importance of the gift of life for all (3:16; 10:16; 12:32)
- Many references to "believe" (99x), no references to "repent" (0x)

## SLBC Teaching position no. 6- REPENTANCE



- “...The clear and emphatic teaching of the Word of God is that a person’s salvation is by God’s grace, through faith...We would stress that there is no work of human effort involved in a person’s being justified before God (Rom. 3:27,28). This being so, repentance, as in a person willfully turning from sin, cannot be a condition for salvation. With respect to salvation, repentance is a change of mind regarding the Person and work of Christ...”

# Lewis Sperry Chafer

*"This vital newness of mind is a part of believing, after all, and therefore it may be and is used as a synonym for believing at times (cf. Acts 17:30...2 Pet. 3:9). Repentance nevertheless cannot be added to believing as a condition of salvation, because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31)."*



Lewis Sperry Chafer, vol. 7, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, 1993), 265-66.

## Structure

- Synoptic (*syn* = same; *optic* = look) Organization
  - Christ's birth
  - John the Baptist's ministry
  - Christ's Galilean ministry
  - Christ's journey to Jerusalem
  - Christ's Jerusalem ministry
  - Passion narratives
  - Christ's resurrection
- Outline of John (differs from the synoptics)
  - Heavenly Genealogy (who Jesus is) (1:1-18)
    - Matthew - linking Jesus back to Abraham
    - Mark - no genealogy because he portrays Jesus as a servant
    - Luke - linking Jesus back to Adam
    - John - linking Jesus back to Heaven
  - Public Ministry (7 signs & discourses) (1:19—11:57)
    - After every sign, faith and unbelief side by side are both growing in Israel

- Triumphal Entry (national public rejection of Christ, 12:37) (12:1-50)
- Upper Room Discourse (new dispensation) (John 13-17)
- Passion Narratives (crucifixion to resurrection, John 18-21)

John uses seven of Jesus' miracles to show us who Jesus Christ is:

<b>"7 SIGNS" in Gospel of John</b>	
	<b>Changing Water into Wine</b> <b>2:11</b>
	<b>Healing official's son</b> <b>4:46-54</b>
	<b>Healing an invalid at the Pool of Bethesda</b> <b>5:1-18</b>
	<b>Feeding the 5,000</b> <b>6:5-14</b>
	<b>Walking on water</b> <b>6:16-21</b>
	<b>Healing a blind man</b> <b>9:1-7</b>
	<b>Raising dead Lazarus</b> <b>11:1-45</b>

The 8th sign was His miraculous resurrection from the dead, then His 9th sign, the miraculous catch of fish on the Sea of Galilee. Once you study these signs, you'll have a clear picture of who Jesus Christ is.

Intermingled through these signs, Jesus gives seven rather long discourses:

Discourse	Verses
1) New birth	3:1-36
2) Water of life	4:1-42
3) Equality with the Father	5:19-47
4) Bread of life	6:22-26
5) Life giving Spirit	7:1-52
6) Light of the world	8:12-59
7) Good shepherd	10:1-42



Sometimes the miracle/sign creates the discourse (Cf. Feeding the 5000), which is a natural setting for the Bread of Life discourse. Sometimes the miracle/sign illustrates the discourse (Cf. Light of the World discourse) before healing a man blind from birth (John 8).

Interspersed with the discourses and miracles/signs, Jesus makes seven "I AM" statements:



<b>I am the Bread of Life</b>	6:35
<b>I am the Light of the world</b>	8:12
<b>I am the Gate for the sheep</b>	10:7; cf. v.9
<b>I am the Good Shepherd</b>	10:11,14
<b>I am the Resurrection and the Life</b>	11:25
<b>I am the Way and the Truth and the Life</b>	14:6
<b>I am the true Vine</b>	15:1; cf. v.5

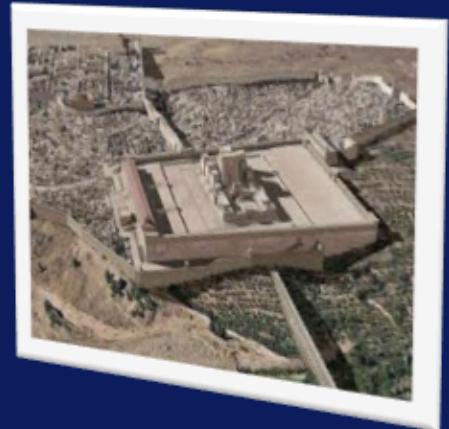
"I AM" is the title of Himself that God gave to Moses in Ex 3:14. So when Jesus claims the name "I AM" He is claiming to be God.

There are many people who will tell you that Jesus Christ never claimed to be God. That is patently false because seven times in this book He uses the term "I AM" to describe Himself, which is the name that God told Moses to call Him.

John also describes Jesus' five trips to Jerusalem:

# Christ's Five Trips to Jerusalem

Feast	Verse
Passover	2:23
Unnamed	5:1
Tabernacles	7:2
Dedication	10:22
Passover	13:1



## Outline

### I. Heavenly Genealogy (John 1:1-18)

- (1) Deity (1:1-2)
- (2) Pre-incarnate work (1:3)
- (3) Ministry to men (1:4-5)
- (4) Ministry of John the Baptist (1:6-8)
- (5) Rejected & accepted (1:9-13)
- (6) Incarnation (1:14)
- (7) Testimony of John the Baptist (1:15)
- (8) Grace & truth (1:16-18)

### II. Public Ministry (John 1:19—11:57)

- (1) Presentation of the Son of God (1:19-51)
  - (A) By John the Baptist (1:19-28)
    - (a) With the priests and Levites (1:19-23)
      - (i) Question 1: Who are You? (1:19)
      - (ii) Question 2: Are you the Christ? (1:20)
      - (iii) Question 3: Are you Elijah? (1:21a)
      - (iv) Question 4: Are you the prophet? (1:21b)
      - (v) Question 5: Who are You? (1:22-23)

- (b) With the Pharisees (1:24-27)
  - (i) Introduction (1:24)
  - (ii) Pharisees challenge John's authority (1:25)
  - (iii) John's response to the Pharisees (1:26-27)
- (c) Location (1:28)
- (B) To John the Baptist (1:29-34)
  - (a) Christ the Lamb (1:29)
  - (b) Christ's pre-existence (1:30)
  - (c) Christ's baptism (1:31)
  - (d) Christ's identification (1:32)
  - (e) Christ as the baptizer in the Spirit (1:33)
  - (f) Christ as the Son of God (1:34)
- (C) To Peter and Andrew (1:35-42)
  - (a) A divine identification (1:35-36)
  - (b) A divine question (1:37-38)
  - (c) A divine invitation (1:39)
  - (d) Divinely motivated evangelism (1:40-42a)
  - (e) A divinely revealed destiny (1:42b)
- (D) To Philip and Nathanael (1:43-51)
  - (a) Philip believes (1:43-44)
  - (b) An invitation to Nathanael (1:45-46)
  - (c) A miracle for Nathanael (1:47-49)
  - (d) A promise of greater things (1:50-51)
- (2) Water to Wine in Cana (2:1-11)
  - (A) Occasion (2:1-3)
    - (a) The ceremony (2:1-2)
    - (b) The crisis (2:3)
  - (B) Observation (2:4)
  - (C) Orders (2:5-7a)
    - (a) From the mother (2:5)
    - (b) From the Messiah (2:6-7a)
  - (D) Obedience (2:7b-8)
  - (E) Opinion (2:9-10)
  - (F) Outcome (2:11)
- (3) Temple Cleansing (2:12-25)
  - (A) Purging the Father's temple (2:12-17)
    - (a) Cleansing of the temple (2:12-14)
      - (i) The wickedness (2:12-14)

- (ii) The whip (2:15)
- (b) Condemnation of the thieves (2:16-17)
  - (i) The scoundrels (2:16)
  - (ii) The Scripture (2:17)
- (B) Prediction of His fleshly temple (2:18-25)
  - (a) Ignorance of the Jewish leaders (2:18-22)
    - (i) Sign demanded (2:18)
    - (ii) Sign described (2:19)
    - (iii) Sign distorted (2:20-21)
    - (iv) Sign discerned (2:22)
  - (b) Insincerity of the Jewish leaders (2:23-25)
    - (i) Saved arguments
    - (ii) Unsaved arguments
    - (iii) Application
- (4) Born Again Discourse (3:1-21)
  - (A) Credentials of Nicodemus (3:1)
  - (B) Confession of Nicodemus (3:2)
  - (C) Command to Nicodemus (3:3)
  - (D) Confusion of Nicodemus (3:4)
  - (E) Clarification for Nicodemus (3:5-8)
    - (a) Physical illustration (3:5-7)
    - (b) Natural illustration (3:8)
  - (F) Chastening of Nicodemus (3:9-13)
  - (G) Clarification for Nicodemus (3:14-15)
  - (H) Conclusions of Nicodemus (3:16-21)
    - (a) Belief vs unbelief (3:17-18)
    - (b) Light vs darkness (3:19-21)
- (6) The Woman at the Well (4:1-42)
  - (A) The Savior sojourns to Sychar (4:1-6)
    - (a) The Savior leaves Judea (4:1-3)
    - (b) The Savior arrives at Samaria (4:4-6)
  - (B) The Savior speaks to a sinner at Sychar (4:7-27)
    - (a) The contact (4:7-9)
      - (i) The request (4:7-8)
      - (ii) The response (4:9)
    - (b) The contrasts (4:10-27)
      - (i) Liquid vs living water (4:10-19)
        - (a) Revelation #1: Living water (4:10)

- (b) Objection #1: Drawing water without a rope or bucket (4:11)
- (c) Objection #2: Are you greater than Jacob? (4:12)
- (d) Revelation #2: Living water satisfies (4:13-14)
- (e) Response: Give me this water (4:15)
- (f) Command (4:16)
- (g) Concealment (4:17a)
- (h) Correction (4:17b-18)
- (i) Conclusion (4:19)
- (ii) Ritual vs real worship (4:20-27)
  - (a) Confusion (4:20)
  - (b) Clarification (4:21-24)
  - (c) Conversion (4:25-26)
  - (d) Concern (4:27)
- (C) The sinner at Sychar becomes a soul-winner (4:28-42)
  - (a) Her faithful evangelism (4:28-30)
  - (b) Her spiritual example (4:31-38)
    - (i) Real food (4:31-34)
    - (ii) Ripe fields (4:35-38)
  - (c) Her fruitful evangelism (4:39-42)
- (7) Healing the Nobleman's Son (4:43-54)
  - (A) The places (4:43-46)
  - (B) The plea (4:47)
  - (C) The problem (4:48)
  - (D) The persistence (4:49)
  - (E) The promise (4:50)
  - (F) The payoff (4:51-54)
    - (a) Physical restoration of the boy (4:51-53a)
    - (b) Spiritual restoration of the household (4:53b-54)
- (8) Healing of the Lame Man (5:1-18)
  - (A) The lame man meets Christ (5:1-9)
    - (a) Wallowing on his pallet (5:1-8)
      - (i) Misery beside the waters (5:1-5)
      - (ii) Moving of the waters (5:6-7)
      - (iii) Healing by the waters (5:8)
    - (b) Walking with his pallet (5:9)
  - (B) Healed man meets the Pharisees (5:10-13)
    - (a) Pharisees' denunciation (5:10)
    - (b) Healed man's defense (5:11-13)

- (C) Healed man reunites with Christ (5:14-15)
- (D) The Pharisees condemn Christ (5:16-18)
  - (a) Healing on the Sabbath (5:16)
  - (b) Made Himself equal with God (5:17-18)
- (9) Christ's Equality with the Father (5:19-30)
  - (A) Equality in work (5:19-20)
  - (B) Equality in giving spiritual resurrection and life (5:21)
  - (C) Equality in judging (5:22)
  - (D) Equality in honor (5:23)
  - (E) Believing: from death to life (5:24-25)
  - (F) Equality in life (5:26)
  - (G) Equality in judging (5:27)
  - (H) Equality in giving physical resurrection and life (5:28-29)
  - (I) Equality in work (5:30)
- (10) Christ's Witnesses (5:31-47)
  - (A) Christ Himself (5:31)
  - (B) John the Baptist (5:32-35)
  - (C) Christ's works (5:36)
  - (D) The Father (5:37-38)
  - (E) The Scriptures (5:39-44)
  - (F) Moses (5:45-47)
- (11) Feeding the 5000 (6:1-15)
  - (A) Events before the miracle (6:1-9)
    - (a) Place (6:1-4)
    - (b) Problem (6:5-6)
    - (c) Personalities (6:7-9)
      - (i) Philip (6:7)
      - (ii) Andrew (6:8-9)
  - (B) Events during the miracle (6:10-13)
  - (C) Events after the miracle (6:14-15)
- (12) Jesus Walks on Water (6:16-21)
  - (A) Problem (6:16-18)
  - (B) Solution (6:19-21)
    - (a) Walking on water (6:19-20)
    - (b) Bringing the boat to safety (6:21)
- (13) Bread of Life Discourse (6:22-71)
  - (A) Public comments (6:22-66)
    - (a) To the curious (6:22-40)

- (i) Crowd (6:22-24)
- (ii) Confusion (6:25)
- (iii) Confusion (6:26)
- (iv) Correction (6:27)
- (v) Confusion (6:28)
- (vi) Correction (6:29)
- (vii) Confusion (6:30-31)
- (viii) Correction (6:32-33)
- (ix) Confusion (6:34)
- (x) Correction (6:35-40)
- (b) To the critical (6:41-49)
  - (i) Criticism & Correction #1 (6:41-51)
    - (a) Criticism (6:41-42)
    - (b) Correction (6:43-51)
  - (ii) Criticism & Correction #2 (6:52-59)
    - (a) Criticism (6:52)
    - (b) Correction (6:53-59)
  - (c) To the carnal (6:60-66)
- (B) Private Comments (6:67-71)

(14) Water of Life Discourse (7:1-53)

- (A) Events before the feast (7:1-13)
  - (a) Unbelief of Christ's brothers (7:1-9)
    - (i) Ridicule (7:1-5)
    - (ii) Response (7:6-9)
  - (b) Unbelief of the Jewish Leaders (7:10-13)
- (B) Events during the feast (7:14-36)
  - (a) Christ's teaching at the feast (7:14-24)
  - (b) Reaction to Christ's teaching (7:25-36)
- (C) Events on the feast's last day (7:37-53)
  - (a) Declaration (7:37-39)
  - (b) Divisions (7:40-53)
    - (i) Crowd (7:40-43)
      - (a) Prophet (7:40)
      - (b) Christ (7:41a)
      - (c) Not the Christ (7:41b-42)
      - (d) Division (7:43)
    - (ii) Officers (7:44-46)
      - (a) Those wanting to seize Him (7:44a)

- (b) Those not wanting to seize Him (7:44b-46)
  - (iii) Pharisees (7:47-53)
    - (a) Unbelieving Pharisees (7:47-49)
    - (b) Believing Nicodemus (7:50-53)
- (15) Woman Caught in Adultery (8:1-11)
  - (A) Context (8:1-2)
    - (a) Mount of Olives (8:1)
    - (b) Temple (8:2)
  - (B) Condemnation (8:3-4)
    - (a) Accusers (8:3a)
    - (b) Accused (8:3b-4)
  - (C) Chicanery (8:5-6a)
    - (a) Accusation (8:5)
    - (b) Motive (8:6a)
  - (D) Challenge (8:6b-8)
    - (a) Writes (8:6b)
    - (b) Speaks (8:7)
    - (c) Writes (8:8)
  - (E) Convicted (8:9)
  - (F) Cleansed (8:10-11)
    - (a) No earthly condemnation (8:10)
    - (b) No heavenly condemnation (8:11)
- (16) Light of the World Discourse (8:12-59)
  - (A) Christ's claims about Himself (8:12-20)
    - (a) Divine claim (8:12)
    - (b) Pharisee's challenge & Christ's response (8:13-19)
      - (i) First round (8:13-18)
        - (a) Challenge (8:13)
        - (b) Answer (8:14-18)
          - a. Christ's unique qualifications (8:14-15)
          - b. Christ's equality with the Father (8:16-18)
      - (ii) Second round (8:19)
        - (a) Challenge (8:19a)
        - (b) Answer (8:19b)
    - (c) Conclusion (8:20)
  - (B) Christ's claims of His origin (8:21-30)
    - (a) Claim (8:21)
    - (b) Confusion (8:22)

- (c) Claim (8:23-24)
- (d) Confusion (8:25a)
- (e) Claim (8:25b-26)
- (f) Confusion (8:27)
- (g) Claim (8:28-29)
- (h) Conversion (8:30)
- (C) Christ's challenge to professing believers (8:31-47)
  - (a) Jesus speaks to believers (8:31-32)
  - (b) Pharisees question Jesus (8:33)
  - (c) Jesus answers the Pharisees (8:34-38)
  - (d) Pharisees speak to Jesus (8:39a)
  - (e) Jesus speaks to the Pharisees (8:39b-41a)
  - (f) Pharisees speak to Jesus (8:41b)
  - (g) Jesus speaks to Pharisees (8:42-47)
- (D) Response of Christ's critics (8:48-59)
  - (a) Pharisee's question (8:48)
  - (b) Jesus' answers (8:49-51)
  - (c) Pharisee's question (8:52-53)
  - (d) Jesus' answers (8:54-56)
  - (e) Pharisee's question (8:57)
  - (f) Jesus' answers (8:58)
  - (g) Pharisee's reaction (8:59)
- (17) Healing of the Blind Man (9:1-41)
  - (A) The Disciples' Misunderstanding (9:1-5)
  - (B) The Healing (9:6-7)
  - (C) The Neighbor's Inquiry (9:8-12)
  - (D) The Pharisee's Investigation (9:13-23)
    - (a) Pharisees question the blind man (9:13-17)
    - (b) Pharisees question the blind man's parents (9:18-23)
  - (E) The Pharisee's Denunciation (9:24-34)
    - (a) Denunciation (9:24)
    - (b) Defense (9:25)
    - (c) Denunciation (9:26)
    - (d) Defense (9:27)
    - (e) Denunciation (9:28-29a)
    - (f) Denunciation (9:29b)
    - (g) Defense (9:30-33)
    - (h) Summation (9:34)

(F) Jesus' Identity (9:35-41)

(18) The Good Shepherd Discourse (10:1-18)

- (A) Metaphor given (10:1-6)
- (B) Metaphor explained (10:7-18)
  - (a) Door (10:7-10)
  - (b) Good Shepherd (10:11-18)
    - (i) Claim to being the Good Shepherd (10:11a)
    - (ii) Reasons for the claim (10:11b-18)
      - (a) Commitment to the sheep (10:11b-13)
      - (b) Intimacy with the sheep (10:14-15)
      - (c) Desire to reach out to other sheep (10:16)
      - (d) Voluntary death for the sheep (10:17-18)

(19) Events Surrounding the Feast of Dedication (Hanukkah) (10:19-42)

- (A) Mixed Reaction (10:19-21)
- (B) Murder Attempted (10:22-39)
  - (a) First Attempt (10:22-31)
    - (i) Worship of Jesus (10:22-24)
    - (ii) Words of Jesus (10:25-30)
      - (a) You do not believe (10:25)
      - (b) You are not my sheep (10:26)
      - (c) Characteristics of the sheep (10:27-29)
      - (d) Jesus and the Father are One (10:30)
    - (iii) Wickedness of the Jews (10:31)
  - (b) Second Attempt (10:32-39)
    - (i) Christ's words (10:32-38)
      - (a) Did not believe the Scriptures (10:32-36)
      - (b) Did not believe His miracles (10:37-38)
    - (ii) Their wickedness (10:39)
- (C) Meeting with Jesus (10:40-42)

(20) Raising Lazarus from the Dead (11:1-45)

- (A) Sickness of Lazarus (11:1-3)
  - (a) Background (11:1-2)
  - (b) Beckoning (11:3)
- (B) Summary of Lazarus' condition (11:4-16)
  - (a) Declaration (11:4)
  - (b) Devotion (11:5)
  - (c) Delay (11:6)
  - (d) Decision (11:7)

- (e) Dialogue (11:8-15)
  - (i) Concern (11:8)
  - (ii) Commitment (11:9-11)
  - (iii) Confusion (11:12-13)
  - (iv) Clarification (11:14-15)
- (f) Despair (11:16)

(C) Sorrow over Lazarus (11:17-37)

- (a) By the Jews (11:17-19)
- (b) By Martha (11:20-28)
  - (i) Meeting with Jesus outside Bethany (11:22-27)
    - (a) Her frustration (11:20-21)
    - (b) Her faith (11:22-27)
      - a. In the OT (11:22-24)
      - b. In Jesus (11:25-27)
  - (ii) Martha's ministry for Jesus (11:28)
- (c) By Mary (11:29-32)
- (d) By Jesus (11:33-37)
  - (i) The weeping (11:33-35)
  - (ii) The wondering (11:36-37)

(D) Summoning of Lazarus (11:38-45)

- (a) Preparation of Christ (11:38-40)
  - (i) The request (11:38-39a)
  - (ii) The reluctance (11:39b)
  - (iii) The reminder (11:40)
- (b) Prayer of Christ (11:41-42)
- (c) Power of Christ (11:43-44)
- (d) Point of Christ's miracle (11:45)

(21) Religious Leaders Plot to Kill Jesus (11:46-57)

- (A) Wickedness against Jesus (11:46-53)
  - (a) Problem (11:46-48)
    - (i) Council (11:46-47)
    - (ii) Concern (11:48)
  - (b) Prophecy (11:49-52)
  - (c) Plot (11:53)
- (B) Withdrawal by Jesus (11:54)
- (C) Watch for Jesus (11:55-57)

III. Triumphal Entry (John 12:1-50)

- (1) Anointing by Mary (12:1-11)

- (A) Purpose (12:1-2a)
- (B) People (12:2b)
- (C) Perfume (12:3)
- (D) Protest (12:4-8)
  - (a) Denouncing of Mary (12:4-6)
    - (i) What Judas says (12:4-5)
    - (ii) Why Judas says it (12:6)
  - (b) Defending of Mary (12:7-8)
- (E) Popularity (12:9)
- (F) Plot (12:10-11)

(2) Triumphal Entry (12:12-19)

- (A) Parade (12:12)
- (B) Praise (12:13)
- (C) Prophecy (12:14-16)
- (D) Popularity (12:17-18)
- (E) Protest (12:19)

(3) Conversations After the Triumphal Entry (12:20-50)

- (A) Jesus and the Disciples (12:20-26)
  - (a) Request (12:20-22)
  - (b) Response (12:23-26)
- (B) Jesus and the Father (12:27-28)
  - (a) Request (12:27-28a)
  - (b) Response (12:28b)
- (C) Jesus and the Passover Crowd (12:29-50)
  - (a) Round 1 (12:29-36)
    - (i) Crowd speaks (12:29)
    - (ii) Jesus speaks (12:30-33)
    - (iii) Crowd speaks (12:34)
    - (iv) Jesus speaks (12:35-36)
  - (b) Round 2 (12:37-50)
    - (i) Prophecy (12:37-41)
    - (ii) Praise seekers (12:42-43)
    - (iii) Promise (12:44-50)
      - (1) The Father (12:44-45)
      - (2) The Light (12:46)
      - (3) No condemnation (12:47-48)
      - (4) Eternal life (12:49-50)

#### IV. Upper Room Discourse (John 13:1—17:26)

(1) Foot Washing (13:1-11)

- (A) Passover (13:1)
- (B) Plot (13:2)
- (C) Particulars (13:3-5)
  - (a) Wrapping (13:3-4)
  - (b) Washing (13:5)
- (D) Protest (13:6-11)
  - (a) Peter (13:6)
  - (b) Jesus (13:7)
  - (c) Peter (13:8a)
  - (d) Jesus (13:8b)
  - (e) Peter (13:9)
  - (f) Jesus (13:10-11)
- (E) Pattern (13:12-17)

(2) Three Troubling Predictions (13:18-38)

- (A) Judas' departure (13:18-30)
  - (a) Fulfillment of Scripture (13:18-25)
  - (b) Fulfillment of a sign (13:26-30)
- (B) Jesus' departure (13:31-35)
  - (a) He must leave (13:31-33)
  - (b) They must love (13:34-35)
- (C) Peter's denials (13:36-38)
  - (a) An alleged contradiction (13:38)
  - (b) Another short-term prediction (13:38)
  - (c) A scriptural pattern and life lesson (13:38)

(3) Christ's Return for His Church (14:1-4)

Did Jesus Refer to the Rapture?

- (A) Preliminary Reasons
  - (a) Significance of the Upper Room Discourse (John 13-17)
  - (b) Eschatological flavor of Upper Room Discourse
  - (c) Early church fathers
  - (d) Jewish Marriage Analogy
  - (e) Parallels with other Rapture passages
- (B) Exegesis of John 14:1-4
- (C) Answering the Non-Rapture Arguments
  - (a) Believer's death
  - (b) Believer's salvation
  - (c) Christ's resurrection

(d) Coming of the Spirit on Pentecost (Acts 2)

(e) Non-pretribulational Rapture

(4) Three Questions & Answers (14:5-31)

(A) Thomas (14:5-7)

(a) Question (14:5)

(b) Answer (14:6-7)

(B) Philip (14:8-21)

(a) Question (14:8)

(b) Answer (14:9-21)

(i) To see Jesus is to see the Father (14:9)

(ii) Jesus in the Father and the Father in Him (14:10-11)

(iii) Christ's disciples to do greater work (14:12-14)

(iv) Jesus will ask the Father to send the Holy Spirit (14:15-21)

(1) Definition for loving God (14:15)

(2) Empowerment for loving God (14:16-20)

(3) Benefits of loving God (14:21)

(a) Definition of loving God (14:21a)

(b) Object of special love (14:21b)

(c) Divine disclosure (14:21c)

(C) Judas (Thaddeus) (14:22-31)

(a) Question (14:22)

(b) Answer (14:23-31)

(i) Jesus reveals Himself to those who love and obey Him (14:23-24)

(ii) Jesus promises the Holy Spirit to explain these truths to them (14:25-26)

(iii) Jesus reminds them of His departure and coming to them on Pentecost (14:27-31)

(5) The Vine and Branches (15:1-27)

(A) Fruit bearing (15:1-8)

(a) Identification of the central characters (15:1)

(b) Possibility of the believer's fruit bearing (15:2)

(c) Reaffirmation of the disciples' salvation (15:3)

(d) The secret of fruit bearing (15:4-5)

(e) Negative consequences of not fruit bearing (15:6)

(f) Positive consequences of fruit bearing (15:7-8)

(i) Intake of God's Word (15:7a-b)

(ii) Effective prayer life (15:7c)

(iii) Glorify God (15:8a)

- (iv) Bear much fruit (15:8b)
- (v) Prove to be Jesus' disciples (15:8c)
- (B) Loving (15:9-17)
  - (a) Reality (15:9a)
  - (b) Invitation (15:9b)
  - (c) Recipe (15:10)
  - (d) Benefits (15:11-17)
    - (i) Joy (15:11)
    - (ii) Loving others (15:12)
    - (iii) Friendship with God (15:13-15)
    - (iv) Election (15:16a)
    - (v) Fruit bearing (15:16b)
    - (vi) Effective prayer (15:16c)
    - (vii) Loving others (15:17)
- (C) Suffering (15:18-25)
  - (a) The facts (15:18-24)
    - (i) Disciples will be hated as Christ was hated (15:18-19)
    - (ii) No servant is greater than his master (15:20-21)
    - (iii) Why the world hated Jesus (15:22-24)
  - (b) The foretelling (15:25)
- (D) Witnessing (15:26-27)
  - (a) The Holy Spirit will witness to the disciples about Jesus Christ (15:26)
  - (b) The disciples will witness to the world about Jesus Christ (15:27)

(6) Three Rounds of Conversation (16:1-33)

- (A) Round 1 (16:1-15)
  - (a) Conflict (16:1-4)
    - (i) Review of upcoming persecution (16:1-2)
    - (ii) Reason for coming persecution (16:3-4)
  - (b) Counselor (16:5-15)
    - (i) Prerequisite for the coming Spirit (16:5-7)
    - (ii) Purpose for the coming Spirit (16:8-15)
      - (1) Ministry to the unbeliever (16:8-11)
        - (a) Three-fold ministry stated (16:8)
        - (b) Three-fold ministry explained (16:9-11)
          - (i) Sin (16:9)
          - (ii) Righteousness (16:10)
          - (iii) Judgment (16:11)
      - (2) Ministry to the believer (16:12-15)

(B) Round 2 (16:16-28)

- (a) Confusion (16:16-18)
- (b) Clarification (16:19-22)
  - (i) Explanation (16:19-20)
  - (ii) Example (16:21-22)
- (c) Comfort (16:23-28)

(C) Round 3 (16:29-33)

- (a) Disciples speak (16:29-30)
  - (i) Jesus is speaking plainly (16:29)
  - (ii) Jesus comes from God (16:30)
- (b) Jesus speaks (16:31-33)
  - (i) Bad news: many coming trials (16:31-33a)
  - (ii) Good news: Jesus overcomes the world (16:33b)

(7) The Lord's Prayer (17:1-26)

- (A) Christ prays for Himself (17:1-5)
- (B) Christ prays for His disciples (17:6-19)
  - (a) He has revealed the Father to them (17:6-7)
  - (b) He has given the Father's words to them (17:8)
  - (c) He has prayed for them (17:9-10)
  - (d) He asks the Father to unify them (17:11)
  - (e) He has kept them safe (17:12)
  - (f) He asks the Father to give them joy (17:13)
  - (g) He has given them the Father's words resulting in the world's hatred of them (17:14)
  - (h) He asks the Father to protect them (17:15-16)
  - (i) He asks the Father to sanctify them (17:17-19)
- (C) Christ prays for His Church (17:20-26)
  - (a) Transition (17:20)
  - (b) Request for their unity (17:21-23)
    - (i) Request for unity (17:21)
    - (ii) Unity based on the Father's knowledge (17:22)
    - (iii) Unity based on Christ in them (17:23)
  - (c) Request for their glory (17:24-26)
    - (i) Future glory (17:24)
    - (ii) Know the Father (17:25-26a)
    - (iii) Experience the Father's love (17:26b)

V. Passion Narratives (John 18:1—21:25)

(1) Death (18:1—19:42)

(A) Arrest (18:1-11)

- (a) The Garden (18:1-2)
- (b) The Guard (18:3-6)
- (c) The Request (18:7-9)
- (d) The Rebuke (18:10-11)

(B) Trials (18:12—19:16)

- (a) Annas (18:12-23)
  - (i) Jesus led to Annas (18:12-14)
  - (ii) Outside: Peter's 1st denial (18:15-18)
  - (iii) Inside: Jesus before Annas (18:19-23)
- (b) Caiaphas (18:24-27)
  - (i) Inside: Jesus before Caiaphas (18:24)
  - (ii) Outside: Peter's 2nd & 3rd denials (18:25-27)
- (c) Pilate (18:28—19:16)
  - (i) 1st trial before Pilate (18:28-38a)
    - (a) What accusation do you have against this Man? (18:28-32)
    - (b) Are you the King of the Jews? (18:33-38a)
  - (ii) 2nd trial before Pilate (18:38b—19:16)
    - (a) Do you want me to release the King of the Jews? (18:38b-40)
      - a. Pre-trial scourging (19:1-3)
        - i. Scourging (19:1)
        - ii. Sarcasm (19:2-3)
      - b. Pilate's first encounter with the Jews (19:4-7)
      - c. Pilate and Jesus (19:8-11)
      - d. Pilate's second encounter with the Jews (19:12-16)
        - i. Pilate attempts to release Jesus (19:12a)
        - ii. Israel's response: "Crucify Him!" (19:12b)
        - iii. Pilate attempts to release Jesus (19:13-14)
        - iv. Israel's response: "Crucify Him!" (19:15a)
        - v. Pilate attempts to release Jesus (19:15b)
        - vi. Israel's response: "Crucify Him!" (19:15c)
        - vii. Conclusion (19:16)

(C) Death (19:17-37)

- (a) Events leading up to His death (19:17-30)
  - (i) His walk to the cross (19:17)
  - (ii) The wretched ordeal of the cross (19:18a)
  - (iii) The wrongdoers at the cross (19:18b)
  - (iv) The writing above the cross (19:19-22)

- (a) The record of the sign (19:19-20)
- (b) The request to remove the sign (19:21)
- (c) The resolve to keep the sign (19:22)
- (v) The wardrobe below the cross (19:23-24)
  - (a) The soldiers (19:23)
  - (b) The Scripture (19:24)
- (vi) The women at the cross (19:25)
- (vii) The words from the cross (19:26-30)
  - (a) Jesus speaks to Mary and John (19:26-27)
    - i. Jesus speaks to Mary (19:26)
    - ii. Jesus speaks to John (19:27)
  - (b) Jesus speaks to the soldiers (19:28-29)
  - (c) Jesus speaks to the Father (19:30)
- (b) Events after His death (19:31-37)
  - (i) The request by the Jews (19:31)
  - (ii) The response by the soldiers (19:32-37)
    - (a) To the robbers (19:32)
    - (b) To the Redeemer (19:33-37)
      - i. The spear (19:33-34)
      - ii. The spectator (19:35)
      - iii. The Scriptures (19:36-37)
        - (1) No broken bones (19:36)
        - (2) Piercing (19:37)
- (D) Burial (19:38-42)
  - (a) The participants in Christ's burial (19:38-39)
    - (i) Joseph of Arimathea (19:38)
    - (ii) Nicodemus (19:39)
  - (b) The preparation for Christ's burial (19:40)
  - (c) The place of the burial (19:41)
  - (d) The placing of the body in the tomb (19:42)

(2) Resurrection (20:1—21:25)

- (A) Empty tomb (20:1-10)
  - (a) Mary (20:1-2)
  - (b) Peter and John (20:3-10)
    - (i) Peter and John (20:3)
    - (ii) John (20:4-5)
    - (iii) Peter (20:6-7)
    - (iv) John (20:8-9)

- (v) Peter and John (20:10)
- (B) Resurrection appearances (20:11—21:25)
  - (a) To Mary (20:11-18)
    - (i) Mary (20:11)
    - (ii) Angels (20:12-13)
      - (a) Question to Mary (20:12-13a)
      - (b) Answer from Mary (20:13b)
    - (iii) Jesus (20:14-15)
      - (a) Mary's agony (20:14-15)
      - (b) Mary's ecstasy (20:16-18)
  - (b) To disciples without Thomas (20:19-23)
    - (i) The fearful disciples (20:19a)
    - (ii) The faithful Savior (20:19b-23)
      - (a) His appearance (20:19b)
      - (b) His comfort (20:19c-20)
      - (c) His commission (20:21-23)
        - a. Our commission (20:21)
        - b. Our power (20:22)
        - c. Our message (20:23)
  - (c) To disciples with Thomas (20:24-29)
    - (i) The reluctance (20:24-25)
      - (a) The reason (20:24)
      - (b) The requirements (20:25)
    - (ii) The recognition (20:26-29)
      - (a) Manifestation (20:26)
      - (b) Invitation (20:27)
      - (c) Adoration (20:28)
      - (d) Observation (20:29)
- (C) The Mission of John's Gospel (20:30-31)
  - (d) To seven disciples (21:1-14)
    - (i) The characters (21:1-2)
    - (ii) The consternation (21:3)
    - (iii) The call (21:4-5)
    - (iv) The command (21:6a)
    - (v) The catch (21:6b)
    - (vi) The comprehension (21:7)
    - (vii) The coals (21:8-9)
    - (viii) The count (21:10-11)

- (ix) The communion (21:12-14)
- (e) To Peter and John (21:15-25)
  - (i) The confessions (21:15-17)
    - (a) Round 1 (21:15)
      - a. Jesus (21:15a)
      - b. Peter (21:15b)
      - c. Jesus (21:15c)
    - (b) Round 2 (21:16)
      - a. Jesus (21:16a)
      - b. Peter (21:16b)
      - c. Jesus (21:16c)
    - (c) Round 3 (21:17)
      - a. Jesus (21:17a)
      - b. Peter (21:17b)
      - c. Jesus (21:17c)
  - (ii) The cross (21:18-19)
  - (iii) The concern (21:20-21)
  - (iv) The chiding (21:22)
  - (v) The confusion (21:23)
  - (vi) The confirmation (21:24-25)