"THAT YE MIGHT HAVE LIFE" - A STUDY OF THE GOSPEL OF JOHN

GENERAL OUTLINE

I. Prologue - 1:1-18

II. Christ's Ministry to the World - 1:19-12:50
- A. The Testimony of John the Baptist - 1:19-36
- B. The Gathering of Disciples - 1:37-51
- C. The Beginning of Miracles: Water Turned to Wine - 2:1-11
- D. The Work of Christ in Jerusalem and Judea - 2:12-3:36
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III. Christ's Ministry to the Disciples - 13:1-17:26
- A. The Act of Love: Washing the Disciples' Feet - 13:1-17
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- B. Jesus on Trial Before the Jews - 18:15-27
- C. Jesus Before Pilate - 18:28-19:16
- D. The Crucifixion and Burial - 19:17-42
- E. The Resurrection Appearances - 20:1-29
- F. The Purpose of this Gospel - 20:30-31

V. Epilogue - 21:1-25

"THAY YE MIGHT HAVE LIFE" - A STUDY OF THE GOSPEL OF JOHN Lesson 1

I. Prologue - Without delay John presents the central figure of the Gospel, but does not call Him Jesus or Christ. He is the Logos or Word. The term Logos (Word) has Old Testament roots in the understanding of wisdom, power, and a special relation to God. The philosophers of John's day used Logos to express the ideas of reason and mediation between God and man. All who read John's Gospel understood the use of the term in speaking of revelation. But there is a unique feature used here. The Logos is God who became man in the person of Jesus of Nazareth to reveal the fulness of God. John 1:1-18

A. The Pre-existent Logos - 1:1-2
   1. The beginning of the Gospel is tied with the beginning of creation (Genesis 1:1) and reaches beyond the beginning to catch a glimpse of the Godhead "before the world was." (John 17:5)
   2. The Logos (Word) did not become, He was "with" God and He "was" God.

B. The Creative Logos - 1:3-5
   1. He made all things.
   2. He was (and is) life and light. (John 14:6, 1 John 1:5)

C. The Incarnate Logos (including the mission of John the Forerunner) - 1:6-18
   1. John was a witness of the "True Light." - 6-9
      (Witness or testimony is a leading emphasis of this Gospel. - 1:15, 34; 5:33,36,37; 15:26,27; 19:35; 21:24)
   2. The "True Light" was real and glowing but the response was disappointing. - 10-11
   3. Not all refused the Light - 12-13
      Those who received gained power (authority, right) to become sons of God.
      a. Those who received believed on His name. (John 20:31)
      b. Those who received were born of God. (This is not a natural birth.)
   4. The Logos was made flesh. - 14
      (Philippians 2:5-8, 1 John 1:1-3 - Real flesh and blood - 1 John 4:2-3, 2 John 7)
   5. The Logos dwelt (tabernacled) among us. - 14
      (In combination with Glory, this reminds us of the bright cloud that rested on the tebernacle in the wilderness - Exodus 40:34. It is also the answer to Moses' prayer - Exodus 33:18.)
   6. The Logos was full of the grace and truth of God. - 14
      (John 1:17)
   7. Further notice is taken of the witness of John the Forerunner. - 15-17
      a. John confirmed the uniqueness of Christ. - The Eternal One
      b. All believers partake of His fulness - completeness (Colossians 2:9,10) - multiplied grace.
   8. Since God is a Spirit and is, thereby, invisible, Jesus' mission was declare (literally: interpret God to man) the Father. - 18
      (Nothing was lost in Jesus' interpretation - Hebrews 1:2-3, Colossians 1:19; 2:9; John 14:8-11)

II. Christ's Ministry to the World - 1:19-12:50

A. The Testimony of John the Baptist - 1:19-36
1. Testimony to the Jews - 19-28
In his burning desire to magnify Christ, John turned an inquiry about himself into a strong witness to the greater "One" about to manifest himself.
2. Testimony of Jesus' Baptism and the descending of the Spirit - 29-36

B. The Gathering of Disciples - 1:37-51
John's unselfish desire to glorify Christ bore fruit among his own followers. Without any command or suggestion from him in addition to his testimony, two disciples followed Jesus.

C. The Beginning of Miracles: Water turned to wine - 2:1-11
This brief return to Galilee was not marked by great public ministry, but involved an incident that bears on the deepening of the disciples' confidence in Jesus. Some light is also thrown on Jesus' relationship toward his mother.
(Special study on <u>one secret</u> of miracle working power.)

II. Christ's Ministry to the World - 1:19-12:50

D. The Work of Christ in Jerusalem and Judea - 2:12-3:36

1. The Cleansing of the Temple - 12-22
Even though this is not called a sign, it was a more momentous event than the miracle at Cana, for it bore directly on the mission of Jesus - a Messianic act. Judaism was shown to be deficient, and corrupt, for the Father's house was being defiled.
v. 19-21 Jesus related this incident to his resurrection.
It also revealed the unbelief of the Jews.
v. 22 This incident is used to relate the faith of Jesus' disciples.
(This is not the same cleansing of the Temple which took place just prior to Jesus' death - Mark 11:15-19)

2. The Miracles - 23-25
This is an example of "miracle-faith" which is not true faith.
Jesus did not receive the faith of the people as real trust.

3. The Nicodemus Incident - 3:1-15
In contrast to the many in Jerusalem who "believed" but to whom Jesus refused to commit himself, Nicodemus appears as one to whom the Lord opened his heart, one who became a true disciple.
v. 3-8The born-again experience
v. 14-15 The wilderness experience of Moses lifting up the serpent is brought forth as a prophecy of the death of Jesus.

4. The Issues in the Gospel Message - 3:16-21
v. John enlarges on the statement of Jesus (3:15).
v. 18-21 Love for sin prompts men to reject the light of Christ, whereas those who welcome the light are ready to put their trust in Him.

5. Further Witness from John the Baptist - 3:22-30
The fact that Jesus and His disciples were preaching and carrying on a work similar to John the Baptist led to the suspicion that the two were in competition. (John 4:2 - Jesus did not baptize.) John denied any competition and gladly took a subordinate role to Jesus.
v. 30 Jesus must increase, John must decrease.

6. The Credentials of Christ - 3:31-36
v. 31 His heavenly origin
v. 32 He bears testimony to what he has seen and heard.
v. 33 To receive the testimony is to set your seal that God is true.
v. 34.Christ declares the words of God as a faithful witness because of the unmeasured gift of the Spirit upon Him.
v. 35 Christ is the special object of the Love of God and is the custodian of divine riches.
v. 36 Salvation faith in Jesus Christ is the difference between eternal life and abiding wrath which brings eternal death.

II. Christ's Ministry to the World - 1:19-12:50

E. The Work of Christ in Samaria: Woman at the Well - 4:1-42
(Samaria, a territory to be avoided if possible by Jews, became the scene of a spiritual triumph: a well, a woman, a witness, the winning of a harvest of Samaritans to Faith. Jesus showed us that Samaritanism as well as Judaism needed to be replaces by the new creation life.)

1. A note on the ministry of Jesus: disciples baptizing, leaving for Galilee - 4:1-3
2. The Conversation with the Woman of Samaria - 4:4-38
   v. 7-15 Water from the well had to be consumed again and again, but the water Christ dispenses will so satisfy that one shall never thirst. This is the refreshing of everlasting life. A parallel may be drawn with the repeated sacrifices of the old covenant and the once-for-all sacrifice of the Lamb of God.
   v. 19-26 To the woman, Jesus has ceased being just a Jew. He is now looked upon as a prophet. Jesus open up true worship to the woman. "God is a Spirit: and they that worship him must worship him in spirit and in truth."
   v. 29 The testimony of the woman brings the city to hear Jesus.
   v. 34 Jesus had nourishment of which the disciples were ignorant at this time: doing the will of God.
   v. 35-38 Jesus' ministry was one of both sowing and reaping. In spiritual things, Jesus says, the sower and the reaper are ordinarily different persons, who rejoice together in what their combined efforts have accomplished.
3. The Work in Samaria - 4:39-42
   v. 42 The readiness of the woman to receive Christ was also found among her countrymen. They acknowledged him as "...the Christ, the Saviour of the world."

F. The Work of Christ in Galilee: Healing of the Nobleman's Son - 4:43-54
(This incident is the only item of ministry mentioned by John in connection with this visit of Jesus to Galilee. The boy was sick in Capernaum but was healed by Jesus' word from Cana, miles away.)

G. The Healing of the Lame Man in Jerusalem: the Beginning of Conflict - 5:1-16
(The healing of the lame man seems to be used by Jesus to cause conflict in order to bring out deeper truth.)

H. Jesus' Self-defense - 5:17-47
(Jesus uses the event of the healing of the lame man and the conflict to teach on his authority.)

1. The Son is co-equal with the Father. - 5:17-31
2. The Father bears witness to Jesus' authority. - 5:32-47

II. Christ's Ministry to the World - 1:9-12:50

I. The Feeding of the Five Thousand and the Discourse on the Bread of Life - 6:1-71

(The feeding of the five thousand was the only miracle of Jesus recorded in all four Gospels. Mark and Luke speak of Jesus as teaching the multitude prior to the miracle, but John alone records the discourse which Jesus gave on the following day.)

1. The Miracle: Feeding the Five Thousand - 6:1-15
   v. 14-15 The multitude recognized that Jesus was "the Prophet" spoken of in the Word. Jesus, knowing that His Kingdom was not of this world (John 18:36), withdrew himself from them because of their desire to make Him a king.
2. Jesus walking on the Sea - 6:16-21
   v. 20 The fear of the storm and the appearance of Jesus walking on the water was dispelled by the voice of Jesus saying, "It is I; be not afraid." Inspite of all opposing forces, Jesus will enable His people to achieve the goals He has set for them.
3. The Discourses at Capernaum - 6:22-59
   (The discourses fall into three groups: vv. 25-40, vv. 41-51, and vv. 52-58. Each group is introduced by some expression of feeling on the part of those to whom the words are addressed, a simple question (v. 25), a murmuring (v. 41), a contention among themselves (v. 52).
   a. Setting the stage - 6:22-25a
   b. The source of life - 6:25b-40
      (1) Man's effort is to be for the gift of God: everlasting life - 6:25b-27
      (2) The divine work of man is FAITH in the person of Jesus Christ - 6:28-29
      (3) Everlasting life comes from the "true bread from heaven" (Jesus) - 6:30-33
      (4) Jesus is Himself the gift, for in Him is life, and He fulfils His work - 6:34-38
      (5) Faith in Jesus is life now, and will be followed by the resurrection - 6:39-40
   c. How can a man unite heaven and earth: the real question? - 6:41-51
      (1) The answer requires spiritual preparation in the hearer - 6:41-46
      (2) The believer must also cooperate - 6:47-50
      (3) Jesus gives what He is - 6:51
   d. How can men partake of the life of another? - 6:52-58
      (1) The answer lies in the understanding of the divine nature of the Son of man, Jesus. Man lives only by the participation in His life and death. - 6:52-55
      (2) Participation brings a personal union between the believer and Jesus Christ. - 6:56
      (3) Participation is the fulness of divine life. - 6:57-58
   e. Note on location of the discourses - 6:59
4. Trial of Faith for the Disciples - 6:60-71
   a. Murmuring led to a clear affirmation of the divine conditions of discipleship. - 6:60-65
   b. Visible separation between the faithful and the unfaithful - 6:66-69
   c. Invisible separation between the faithful and the unfaithful - 6:70-71

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By Eugene May

This is a two section course of study to be taught during the Spring I and Spring II Quarters at the Charismatic Bible College, Lafayette, Louisiana.

INTRODUCTORY MATERIALS TO THE GOSPEL OF JOHN

I. NATURE OF THE GOSPEL

The Gospel of John is the most unusual of the four Gospels. Where the Synoptics, Matthew, Mark, and Luke, stress the life of Jesus Christ, John is strongly theological, and deals particularly with His person and the meaning of faith in Him. John covers the same broad sequence of events of the Synoptics but is quite different in style and structure. It contains no parables and only seven miracles, five of which are not recorded elsewhere.

John's purpose in writing the Gospel is stated in 20:30-31. He desires that conviction will be created in the readers that Jesus is the Christ, the Son of God, so that life will come through faith in Him. The choice of material presented is geared to lead exactly to this conclusion.

II. AUTHORSHIP OF THE GOSPEL

Although the Gospel does not name the author, it presents certain facts about the author which leads to John, the son of Zebedee. The author was an eyewitness of the events he recorded. Both in 1:14 and 19:35 he states "we beheld his glory" and "he that hath seen hath borne witness" which indicates his personal experience. He mentions events in the life of Jesus which precede the material presented in the Synoptics. He belongs to the group of disciples mentioned in the Gospel itself. In the final chapter, he identifies himself as the "disciple whom Jesus loved (21:20)" He was very near Jesus at the Last Supper (13:23), at the trial (18:15-16), and at the cross (19:26-27). Only one of Jesus' most intimate associates would fit these circumstances. James was killed early in the history of the church (Acts 12:2). Peter, Thomas and Philip are mentioned often and yet the author does not name himself. He took for granted that his readers would know who he was and that they would accept his authority. All this leads to the assumption that John, the son of Zebedee, is the author.

A short biographical sketch of John, prior to his experience with Jesus, is in order. He was one of the sons of Zebedee (Mark 1:19-20), a fisherman of Galilee, and of Salome, who was probably the sister of Mary the mother of Jesus (Matthew 27:56, Mark 15:40, John 19:25). He was a partner with his brother, James, and Andrew and Peter in the fishing business. He was probably a disciple of John the Baptist, to whom he was related, and possibly the companion of Andrew mentioned in John 1:40. If so, he travelled with Jesus on His first tour of Galilee (John 2:2), and later, with his partners, quit the fishing trade to follow Him (Matthew 4:21-22).

III. DATE AND PLACE OF AUTHORSHIP

According to early Christian history, John spent his latter years at Ephesus, where he preached, taught, and wrote. The Gospel was most probably written from Ephesus somewhere between A.D. 80 and A.D. 90. Fragments of the Gospel, found in Egypt, dated from the first half of the second century, require the Gospel to have been written during the first century.

II. Christ's Ministry to the World - 1:19-12:50
J. Jesus at the Feast of Tabernacles: The Beginning of Controversy - 7:1-53
1. The Circumstances of the visit to the Feast of Tabernacles - 7:1-13
(Here is a lively picture of the position that Jesus held at this time.)
a. Continued teaching in Judea had become impossible. - 7:1
b. His brothers (natural brothers) pressed for some more decisive public manifestation of His power. 7:2-9
c. The multitudes gathered at Jerusalem were divided between faith and distrust. 7:10-12
d. The Jews, by intimidation, kept down all open discussion of His claims. 7:13
2. The Discussions at the midst of the Feast - 7:14-36
(This portion of Jesus' ministry lays open the thoughts of three groups of men.)
a. The Jews - 7:14-24
(1) Jesus shows the source and test of His teaching. 7:14-18
(2) Jesus stands against false interpretations of the Law. - 7:19
(3) Jesus shows that false interpretations are against the spirit and history of the Law inself. 7:20-24
b. Some of the inhabitants of Jerusalem - 7:25-31
(1) The major popular objection to Jesus being the Christ: "we know this man" - 7:25-27
(2) Jesus has perfect authority for His work, from Him whom the Jews "know not" - 7:28-29
(3) The people were divided by His words and works. - 7:30-31
c. The envoys of "the chief priests and Pharisees" - 7:32-36
(1) In the presence of the envoys sent to seize Him, Jesus announces His speedy and irrevocable departure from "the Jews." - 7:32-34
(2) The bewilderment of "the Jews" - 7:35-36
3. The Discussions on the last day of the Feast - 7:37-53
a. Rivers of "Living Water" - 7:37-39
(1) The "Last Day" - 7:37
(2) "Out of his belly shall flow rivers of living water" - 7:38
(3) The Holy Ghost - 7:39
b. The effect of this saying on the people - 7:40-44
c. The effect of this saying on "the Jews" - 7:45-53
K. The Woman Taken in Adultery - 8:1-11
1. Jesus' temptation: contradict the Law of Moses - 8:1-6a
2. Jesus' reaction - 8:6b-8
3. Jesus' effect upon the Scribes and Pharisees - 8:9
4. Jesus' exhortation to the woman: "Neither do I condemn thee: go, and sin no more." - 8:10-11

II. Christ's Ministry to the World - 1:19-12:50
  L. Jesus Reveals Himself - 8:12-59
    1. Jesus, the Light of the World - 8:12-20
    2. The trial of True and False Faith - 8:21-59
      a. There is one object of Faith - 8:21-30
        V. 24 The consequences of unbelief
      b. The character of selfishness and false belief in Judaism - 8:31-58
        V. 31-36 "Ye shall know the truth, and the truth shall make you free."
        V. 44 "Ye are of your father the devil..."
        V. 50 "I seek not mine own glory"
        V. 58 "Before Abraham was, I am."
      c. The first open assault upon Jesus with violence - 8:59
  M. The Healing of the Man Born Blind - 9:1-41
    1. The Sign - 9:1-12
      a. Who sinned? - 9:1-3
      b. The healing - 9:4-7
      c. The stir and questioning of the neighbours - 9:8-12
    2. Judgment on the sign - 9:13-41
      A. The first examination of the man - 9:13-17
      b. The examination of his parents - 9:18-23
      c. The final examination and expulsion of the man - 9:24-34
    3. The beginning of a new society - 9:35-41
      V. 39 The blind who acknowledge their blindness are enlightened: the seeing who are satisfied with their sight are proved to be blind.

II. Christ's Ministry to the World - 1:19-12:50
  N. Christ, the Good Shepherd - 10:1-42
    1. The Parable - 10:1-6
       Jesus is laying the groundwork for the teaching which follows.
    2. Jesus explains the Parable in terms of His own Person (who He is) and His Mission (what He came to do). - 10:7-18
       V. 9 "I am the door..."
       V. 10 The thief VS the Shepherd
       V. 11 "I am the good Shepherd..."
    3. Division among the Jews - 10:19-21
    4. Further Discussion over the Identity of Jesus - 10:22-30
       V. 27-30 Description of a Prime characteristic of His sheep and their protection
    5. The Jews attempt to kill Jesus twice. - 10:31-42
  O. The Raising of Lazarus - 11:1-57
    1. The Setting - 11:1-6
    2. The Discussion between Jesus and His Disciples over Lazarus - 11:7-16
    3. The Raising - 11:17-46
       V. 21 Yesterday Faith
       V. 23-24 Tomorrow Faith
       V. 39-44 Present Faith
    4. The Effect upon the Council - 11:47-57
  P. The Close of Jesus' Public Ministry: In Bethany and Jerusalem - 12:1-50
    1. The Anointing of Jesus by Mary in Bethany - 12:1-11
    2. Jesus' Triumphal Entry into Jerusalem - 12:12-19
    3. The Coming of the Greeks - 12:20-26
       V. 21 "...Sir, we would see Jesus."
       V. 23-26 Without addressing the Greeks directly, Jesus met their need.
    4. Jesus Speaks of His approaching death. - 12_27-36
       V. 28 "Father, Glorify thy name."
       V. 31 "...Now shall the prince of this world be cast out."
       V. 32 "And I, if I be lifted up..."
    5. The Unbelief of the People and their Rulers - 12:37-43
       V. 42-43 "...many believed...but because of the Pharisees...did not confess...For they loved the praise of men more than the praise of God."
    6. Jesus' Final Public Plea for Faith - 12:44-50