

John

I. Introduction.

A. Theme of John: The Deity and Messiahship of Jesus Christ.

B. Introductory Notes. The Gospel of John serves as a supplement to the Synoptic Gospels (Matthew, Mark, Luke).

1. John presupposes that the Synoptics were already written and known in the church. So, for example, the institution of the Lord's Supper is not mentioned. Also, it speaks of several visits by Jesus to Jerusalem that are not mentioned in the Synoptic Gospels. It indicates time spans of Jesus' ministry that the Synoptics don't mention; it mentions three Passovers and implies a fourth during Jesus' ministry, thus indicating that it spanned at least three years.
2. John makes explicit about Jesus' Person what the Synoptics only imply: the Deity of Christ, and that He is the Son of God come in the flesh.
3. John emphasizes Jesus' private instruction to His disciples/apostles to supplement the Synoptics' emphasis on His public preaching and teaching.
4. John uses a simple style and word choice, a small vocabulary, and simple Greek which convey lofty and profound doctrine, which in turn clearly reveals the glory of the Incarnate Word.
5. John emphasizes the infallibility of Scripture: it cannot be broken since it is the Word of God. It complements the presentation of Jesus Christ as the Incarnate Word.
6. John emphasizes the continuity of the OT and NT, with Christ as the fulfillment of the OT. Christ came to His own; Christ claimed authority over the temple (2:16); the OT testified to Him (5:29, 45); the Bread of Life discourse presents Christ as the Antitype to the type of Christ that the OT manna was; Abraham saw His day; etc.

7. John adds much more of Jesus' teaching on the Holy Spirit.

Outline: borrowed and adapted from William Hendriksen and others.

II. Prologue: Christ as the Word. Chapter 1:1-18.

A. The Word in the Beginning - Deity. The title "Word" (Gr. "Logos") was used by John as a polemic against Greek philosophy that theorized that there was a principle that gave unity to the diversity of things in the universe, and they called it the Logos. John repudiated their theory when He said that what they imagined to be an impersonal Logos was really the personal God who created all of those things, and the universe itself. That title for Christ also served to show that the Messiah (Christ) was the perfect and clear revelation of God just as a word is the revealer of the thoughts.

B. The Word at Creation - Creator.

C. The Word as Savior, and the Reason for Adoption. 1:12-13.

D. The Word Incarnate. 1:14. Jesus Christ had the glory of God in human flesh. In the Jews' minds, "the Word of God" was Scripture or the message of a prophet. But by His incarnation, Jesus was the ultimate "Word" who revealed God (Heb. 1:1-2). The glory of God was seen in Christ, though veiled in frail human flesh, by the works of Christ and the events involving Christ that John records. He testifies to the glory of Christ as the incarnate Son of God. Thus, He was also to be recognized as the Messiah the Jews awaited.

E. The Word as the Revealer of God. Because He is God. 1:15-18.

III. Christ's Public Ministry. Chapters 1:19 - 12:50.

A. Before the Feast of Tabernacles. Chapters 1:19 - 6.

1. The Word reveals Himself in widening circles.

a. To John the Baptist. 1:19-34. The Baptist's testimony; and the Baptist begins to decrease while Christ increases.

b. To His disciples. 1:35 - 2:12. These were the beginning of the group of apostles, but included Nathanael who was not chosen to be an apostle. Thus, evangelism by Christ's disciples started early. They witnessed the first miracle, the first

manifestation of His glory, and believed.

- c. To Jerusalem, Judea, and Samaria. 2:13 - 4:42. The first cleansing of the temple (there were two; the first did not change the Jewish leaders' covetousness—they did not heed): showed His messianic authority and that the temple was no place for business activities. Encounter with Nicodemus: His teaching on regeneration and the Spirit's work present Jesus as the divine Teacher and Interpreter of the word. His teaching on the lifting up and giving over of the Son of God presents Jesus as the Son of God and Savior unto eternal life, and the Bringer of the light of life and righteousness. The Samaritan woman at the well: presents Jesus as the Living Water, and the perfect evangelist and Word of God, so that she saw Him as a prophet.
- d. To Galilee. 4:43-54. The healing of the nobleman's son shows Jesus' divine glory. This account is not found in the Synoptics.

2. The Word Rejected. Chapters 5:1 - 6:71.

- a. In Judea. 5:1-47. The sign/miracle at Bethesda shows His glory, but the Pharisees reject Him, while the healed man believes in Him. This re-emphasizes the role of faith. Note the various testimonies of Jesus to His Deity in this section.
- b. In Galilee. 6:1-71. Feeding of the 5,000 is the only miracle account found in all four Gospels. This was at the height of Jesus' popularity with the people, but even some of His disciples still turned away (6:60). The Bread of Life discourse shows Jesus' power of life.

B. At the Feast of Tabernacles: Appeal to Sinners. Chapters 7:1 - 10:39.

- 1. Appeal to multitudes in the temple. Chapter 7. Jesus teaches what comes from God (7:16). Jesus has been sent by the Father from heaven and knows the Father (7:28-29; note the Pharisees' reaction, who understood His claim to be God). Jesus is the divine Savior, the Source of both living water and the gift of the Spirit (7:37-39). The people are still divided.
- 2. Appeal to the woman caught in adultery. Chapter 8. This presents Jesus as: the divine

Interpreter and Applier of God's law, and as the merciful One (8:1-11); the Light of the world (8:12); the I AM (8:24 - "unless you believe that I AM"). Jesus is the Son who shall make you free (8:31ff.); who has God as His Father; whose word is the word of God. Abraham saw His day, and before Abraham was born, "I AM."

3. Appeal to the man born blind. Chapter 9. It records His continued controversy with the Pharisees, and the blind man's argument in His favor (9:33). Jesus affirms His Deity (9:35-41).
4. Appeal to the Pharisees, and especially to His disciples. Chapter 10:1-39. Jesus appeals by presenting Himself as the Good Shepherd who would lay down His life for the sheep and take it up again. He affirms His Deity again: "I and the Father are one."

C. After the Feast of Tabernacles. Chapters 10:40 - 12:50.

1. In Judea. Chapters 10:40 - 12:11. The raising of Lazarus, by which He demonstrates His affirmation to Mary just beforehand, "I AM the resurrection and the life." Mary later anoints Him.
2. In Jerusalem. 12:12-50. The triumphal entry, showing Jesus to be the divine Son with divine authority over God's people and worship.

IV. Christ's Private Ministry. Chapters 13-21.

A. The Upper Room Discourse. Chapters 13-17.

1. The Last Passover/First Lord's Supper. Chapter 13. Presents Christ as Servant, giving a divine example of servanthood to His disciples. He predicts His betrayal, and Judas departs. Gives Christ's commandment to love one another and its usefulness.
2. Instructions and Teaching. Chapters 14-16.
  - a. Comfort. Chapter 14. Plus, Christ is the only access to the Father (14:6). Christ will give the Spirit, who will inspire the apostles in setting God's word down on paper.
  - b. Admonitions. Chapter 15. Abide in Me; love one another, though the world will hate you; bear witness.

- c. Predictions. Chapter 16. Persecution of the disciples; Christ's own death and resurrection. The promise of the Spirit and the Spirit's ministry. Cf. 16:13-15 and its implications for today's vast overemphasis on the Spirit by many churches.
  3. The High Priestly Prayer. Chapter 17.
    - a. Jesus prays for Himself.
    - b. Jesus prays for His disciples.
    - c. Jesus prays for the church, especially unity with Him and with one another.
- B. Gethsemane to Golgotha. Chapters 18-19. The divine Word who became flesh dies for His people.
  1. His arrest. 18:1-11. They could not take Him except He sovereignly allowed it (vss. 5, 6), and He says once again, "I AM."
  2. His trial. 18:12 - 19:16. He appeared before the priests. Peter's denial is recorded here. He appeared before Pilate, where He reveals that He is King of a heavenly kingdom, an other-worldly kingdom (18:36).
  3. His crucifixion. 19:17-37. He was still perfectly obeying God's law with active obedience to the 5<sup>th</sup> Commandment, while fulfilling the law's demand for passive obedience (vss. 26-27). Jesus is presented as the true, promised, and foretold Sacrifice (vss. 34-37).
  4. His burial. 19:38-42.
- C. Resurrection and Appearances. Chapters 20-21.
  1. The empty tomb and His appearance to Mary Magdalene. 20:1-18. Peter and John inspect the tomb.
  2. Appearance to 10 disciples. 20:19-25. Thomas's doubt is recorded. Jesus commissions the apostles.
  3. Appearance to the 11 disciples. 20:26-31. Thomas's confession of faith is recorded here. John gives the purpose of his Gospel (vss. 30-31).
  4. Appearance at the Sea of Galilee. Chapter 21. Jesus restores Peter to the ministry after his denial of Christ.