SECOND YEAR

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| **gospel of john** |
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TEXTBOOK

**DELIVERANCE BIBLE INSTITUTE**

*Portland, Maine, USA*

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| Gospel of John |
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# Introduction

## The Writer

John the Beloved, “The Other Disciple.” The apostle John does not name himself, but states that he is the writer of this Gospel, (21:24,25.) He and James were the sons of Zebedee and Salome, the latter probably the sister of our Lord’s mother and was born in Bethsaida of Galilee. His intimate relations with James are indicated by the expression, “the beloved disciple,” and it has been said he was able to give men “the heart of Christ.”

Clement of Alexandria says, “Last of all, John, observing that in the other Gospels those things were related that concerned the body of Christ, and being persuaded by his friends and also moved by the Spirit of God, wrote a spiritual Gospel.” Gregory Nazianzen says, “Matthew wrote the wonderful works of Christ for the Jew, Mark for the Roman, Luke for the Greeks, John, a herald, who reaches the very heavens for all.

Irenaeus, the pupil of Polycarp, who was the friend and pupil of St. John, accepted this Gospel and says that John “for sixty years after the Ascension preached orally, till the end of Domitian’s reign; and after the death of Domitian having returned to Ephesus, he was induced to write his Gospel concerning the divinity of Christ, co-eternal with the Father; in which he refutes those heretics, Cerinthus and the Nicolatians.” It is quite certain that Justin Martyr used this Gospel, and that it was combined with the others in the Diatessaron of Tatian about 170 A.D.

In the reign of Domitian John was banished to Patmos, and afterwards returned to Ephesus, and lived in that city to an extreme old age, the last of the Twleve Apostles. It is generally held that he wrote his Gospel in that city and not long before his death, and as indicated by Clement, at the request of Christian friends.

Nearly a generation after the other Gospels had been written, this Gospel was prepared, which shows that the life and labors of Christ were at this time well known to Christians. In the meantime, the apostles had preached the Gospel, Paul and Peter had suffered martyrdom, and all the apostles had passed to their reward, and Jerusalem was destroyed by the Romans.

The style of this Gospel is simple, but the thought is profound. Its great design is to set forth the divinity of our Lord as the basis of faith, and to meet the spiritual needs, not of a particular class, Jew, Roman or Greek, but of all men and hence it is called “the spiritual Gospel,” and “the Gospel for the Church.” It states its purpose, “But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name.”

This will explain why John does not record the facts relative to the birth and early life of Jesus, and instead of giving a genealogy declares, “In the beginning was the Word”, why certain great miracles are given not recorded by others, and why instead of parabolic teaching, this Gospel contains the great spiritual discourses that do not appear in the Synoptic Gospels.

DATE: The date of this Gospel falls between AD 85 and 90.

## The Purpose of the Writing

🡪To give a distinctive account of Jesus’ words and ministry.

**Key Verses**: John 20:30,31. Jesus performed many miracles not recorded in this book. Those written were for the purpose that men might believe and know Jesus Christ unto eternal life. Pivotal thoughts in these two scriptures:1) SIGNS 2) BELIEVING 3)LIFE

### SIGNS (*Strongs* 459) semaino – the plural form for sign or miracle

A mark, to indicate or to signify a sign was applied to a miracle to indicate something of greater importance. “MIRACLE” 🡪Luke 2:12 John 1:48-51

There are three other words used for” miracle” with much the same meaning.

1. Wonders – (*Strongs’s* 5059) **Teras**—*A prodigy or omen*. Acts 2:19

*Outside the natural course of nature or the usual course of events.*

b) Mighty works – 1411 **dunamis** Matt. 11:20,21,23

*Force, miraculous power, a miracle, abundance, strength, violence, mighty wonderful*

c) Strange – 3861 **Paradoxes** Contrary to expectation; extra ordinary. Luke 5:26

John 20:30—*Many other signs truly did Jesus …which are not written in this book.*

These signs given are material witnesses to underlying spiritual truths. John selected from a larger group that Jesus performed. They proved Him Master of/over:

1. **Quality** 2:1011🡪Turned water in to wine.
2. **Souls** 2:13-25🡪Temple Cleansed
3. **Distance** and **Space** 4:46-54🡪Healing the Noble man’s son
4. **Time** 5:1-9🡪Healing impotent man.
5. **Quantity** 6:1-14🡪Fed 5,000.
6. **Natural Law** 6 :16-21🡪Walked on water
7. **Misfortune** 9:1-12🡪Healing blind man.
8. **Death** 11:1-46🡪Raised Lazareth./His own resurrection. 20:1-29/Eternal Salvation 20:16,19,20; 21:23,31 /Power over the works of the devil.
9. **Love** 21:1-22🡪Draught of fish. Fed them so they could feed others.

In these signs appear the revelation of God and are clustered with teaching that interprets spiritual truth. Why were these signs written? “That ye might believe.”

A reaction is demanded acceptance or rejection

### Believing (*Strong’s 4100*) Pisteuo

*Trust and a personal commitment to Christ; relying on Christ with conviction*.

The words that involve believing are used 98 times in John. The outcome of destiny is determined by belief and unbelief. The scriptures never demand belief without providing adequate reason for commitment. Belief is the reaction we ought to evoke. John 11:40 “If thou wouldest believe thou wouldest see the glory of God.” Jesus gave Martha and all the disciples many reasons to believe, though demonstrating who He is by many signs. The master of every situation demonstrated fully His adequacy for all human emergencies.

The Resurrection was the crowning sign of all. Believing in Jesus will issue life. Belief first must relate to that which is received, then that which is achieved. What is the result of believing the signs?

### LIFE (*Strong’s* 2222) Zoe

Spiritual life is given, the life of Christ is received. Spiritual life possesses:

Divine consciousness – aware and alert; Direct contact – alive; Definite continuity – abiding; Development in character growth – abounding

## Style of the Writing

It is the “The Gospel according to John “(20:30,31)

### A persuasive gospel: “These are written that ye might believe”

### An interpretive gospel: That Jesus is the Christ.

### The title - Christ refers to His office.

### The title – Son of God refers to His Person.

### An effective gospel: “And that believing ye might have life through His name.”

### A selective gospel: “And many other signs…which are not written in this book.”

The purpose of John is intensely practical: he wishes not only to inspire faith but to show the life that faith will produce. This is the significance of the miracles which he relates: they are indeed signs of divine power, but they are also symbols of the life which Christ relates or IMPARTS.

The first miracle was at the wedding feast at home, to suggest the joy of the Christian life and the transforming power of Christ. The second recorded miracle shows how Christ can deliver from fear and anxiety as He restores hope and peace to parents’ heart. Then He heals a cripple to show His ability to give power to the helpless. He feeds the five thousands to show that He is the real food for the soul. He stills the storm and men learn what He can be in times of stress and struggle or peril and pressure. He opens the eyes of the blindman and shows that He alone can take away the dimness of the soul. He raises Lazarus and we realize His claim to be the “Resurrection and the life.” He rises victorious over death and the grave and we no longer doubt that He is divine, but cry out adoringly, “MY LORD AND MY GOD.”

Then comes the conclusion which forsees the last chapter of this Gospel, where we see that our divine Lord is also our unseen, present, guiding, sustaining Lord: and where we find that faith will issue in lives of service and love and patient suffering, as we overcome even as He overcame all things.

## Picture Gallery & Chapter Topics

This Gospel presents a series of pictures, in each of which Christ is the Central Figure. Each of the 21 Chapters contains a striking portrayal of some aspect of the character or work of the Savior. The first two chapters contain companion pieces.

CHAPTER ONE: **He is the Son of God.** His deity is portrayed (verse 1) “in the beginning was the word, and the word was with God, and the word was God”…verse 14, “and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth.”

1. The deity of Jesus Christ, 1-2
2. His pre-incarnation work, 3-5
3. The ministry of John the Baptist, 6-8
4. Jesus Christ, the true Light, 9-10
5. The two classes, sons and unbelievers, 11-13
6. The Incarnation, 14-15
7. The witness of John the Baptist, 15-34
8. The public ministry of Jesus Christ, 35-51

CHAPTER TWO: **He is the Son of Man**. Here we have a scene illustrating His perfect humanity. He appears as a guest at the marriage in Cana of Galilee. He mingles with men in their social activities.

1. The marriage of Cana and the first miracle, 1-12
2. The first Passover, 13-25

CHAPTER THREE: **He is the Divine Teacher.** Instructing a master of Israel. Nicodemus says (verse 2) “we know that thou art a teacher come from God.”

1. Jesus and Nicodemus and the new birth, 1-21
2. Last testimony of John the Baptist, 22-30
3. Declarative statement concerning Jesus Christ, 31-36

CHAPTER FOUR: **He is the Soul Winner.** Here we see the steps by which He led the darkened soul of the Samaritan woman out in to the light.

1. Jesus departs into Galilee, 1-5
2. Jesus and the Samaritan woman, 6-13
3. The indwelling Spirit, 14-39
4. Jesus and the Samaritans, 40-45
5. Healing of the nobleman’s son, 46-54

CHAPTER FIVE: **He is the Great Physician**. Bending in compassion over the sufferers at the pool. He shows His divine power by the instantaneous cure of a hopeless case. (v.8,9)

1. The feast, the pool of Bethesda and the healing, 1-31
2. The two resurrections, 28-29
3. The four-fold witness of Jesus:
4. John the Baptist, 32-35
5. The Works, 36-37
6. The Father, 37-38
7. The Scriptures, 39-47

CHAPTER SIX: **He is the Bread of Life**. (v.48) Without Him the souls perish of hunger.

1. Feeding the five thousand, 1-14
2. Jesus walks upon the sea, 15-21
3. The great discourse on the bread of life, 22-59
4. Discipleship tested by doctrine, 60-66
5. Peter’s confession of faith, 67-71

CHAPTER SEVEN: **He is the Water of Life**. (Verse 37) Satisfying the thirsty heart.

1. Jesus urged to go to the feast of tabernacle, 1-9
2. Final departure from Galilee, 10-13
3. Jesus at the feast of tabernacles, 14-36
4. The great prophecy concerning the Holy Spirit for power, 37-39
5. The people divided in opinion, 40-53

CHAPTER EIGHT: **He is the Defender of the Weak**. Here we have a scene showing His gallant defense of a fallen woman.

1. The woman taken in adultery, 1-11
2. Discourse after the feast: Jesus the light of the world, 12-59

CHAPTER NINE: **He is the Light of the World.** He demonstrates His right to this distinction by giving light to one who was born blind.

1. The man born blind is healed, 1-41

CHAPTER TEN: **He is the Good Shepherd**. He watches over “the flock” with infinite care and gives His life for His sheep.

1. Discourse of the Good Shepherd, 1-21
2. Jesus asserts his deity, 22-39
3. Jesus goes to the place where he was baptized, 40-42

CHAPTER ELEVEN: **He is the Resurrection and the Life**. He proves His right to this title by calling Lazarus from the tomb.

1. The raising of Lazarus, 1-37
2. Jesus at the grave of Lazarus, 38-44
3. The friends of Mary of Bethany are converted, 45-46

4. The Pharisees plot to put Jesus to death, 47-57

CHAPTER TWELVE: **He is the King**. He rides into Jerusalem on Palm Sunday and is acclaimed King of Israel by the multitudes.

1. The supper at Bethany, 1-11
2. The triumphal entry, 12-19
3. Certain Greeks would see Jesus, 20-22
4. Jesus foretells Peter’s denial, 36-38

CHAPTER THIRTEEN: **He assumes the place of a Servant.** Here we have the marvelous scene of His condescension, as He washes the disciples’ feet.

1. The last Passover, 1-2
2. Jesus washes the disciples’ feet, 2-20
3. Jesus foretells his betrayal, 21-35
4. Jesus foretells Peter’s denial, 36-38

CHAPTER FOURTEEN: **He is the Consoler.** Although standing under the very shadow of His cross, in utter self-forgetfulness, He comforts the sorrowing disciples.

1. Jesus foretells his coming for his own, 1-6
2. Jesus and the Father are one, 7-12
3. The new promise and privilege in prayer, 13-15
4. The promise of the Spirit, 16-26
5. The bequest of peace, 27-31

CHAPTER FIFTEEN: **He is the True Vine.** We see Him as the source of all spiritual fruit.

1. Spoken on the way to the garden, the vine and branches, 1-14
2. The new intimacy, 15-17
3. The believer in the world, 18-25
4. The believer and the Spirit, 26-27

CHAPTER SIXTEEN: **He is the Giver of the Spirit.** On His departure He promised to send the comforter into the world.

1. The disciples warned of persecutions, 1-6
2. Three-fold work of the Spirit toward the world, 7-11
3. New truth to be revealed by the Spirit, 12-15
4. Jesus speaks of his death, resurrection and second advent, 16-33

CHAPTER SEVENTEEN: **He is the Great Intercessor.** He offers up His wonderful intercessory prayers for the church.

1. The prayer of intercession, 1-26

CHAPTER EIGHTEEN: **He appears as the Model Sufferer**. He submissively drinks the cup of woe pressed to His lips by the Father’s hand.

1. Jesus arrives at Gethsemane, 1
2. The betrayal and arrest, 2-11
3. Jesus brought before the high priest, 12-14
4. Peter’s denial, 15-18
5. Jesus before the high priest, 19-27
6. Jesus brought before Pilate, 28-38
7. Jesus condemned and Barabas released, 39-40

CHAPTER NINETEEN: **He is the Uplifted Savior**. He becomes obedient unto death, even the death of the cross.

1. Jesus crowned with thorns, 1-3
2. Pilate brings Jesus before the multitude, 4-13
3. The final rejection of the King by the Jewish authorities, 14-15
4. The crucifixion of Jesus Christ, 16-30
5. Not a bone of Him broken, 31-37
6. The entombment, 38-42

CHAPTER TWENTY: **He is the Victory Over Death.** Four times He met and vanquished “the king of terrors.” First, at the bedside of the little maid. Second at the bier of the widow’s son. Third at the tomb of Lazarus. Finally, He entered the very citadel of the “grim Destroyer” and came forth conqueror.

1. The resurrection of Jesus Christ, 1-10
2. Jesus appears to Mary Magdalene, 11-18
3. Jesus appears to the disciples, Thomas not present, 19-23
4. Jesus appears to the disciples, Thomas present, 24-29
5. Conclusion: why John’s Gospel was written, 30-31

CHAPTER TWENTY-ONE: **He is the Restorer of the Penitent**. He welcomes wandering Peter back to the fold and commissions him to feed the sheep and lambs.

1. Epilogue: “If I will.” The risen Christ is Master, 1-2
2. Service in self-will, under human leadership, 3-4
3. Service in self-will, tested and the barren result, 5
4. Christ directed service, and the result, 6-11
5. The Master enough for the need of His servants, 12-14
6. The only acceptable motive in service, 15-17
7. The Master appoints the time and manner of the servant’s death,

18-19

1. If the Lord returns, the servants will not die, 20-25

## The Outline

1. The prologue John 1:1-18
2. The revelation to the world, and the development of faith and unbelief 1:19-12:50
3. The preparation 1:19-2:11
4. The witness of the forerunner 1:19-34
5. The witness of the first followers 1:35-51
6. The witness of the first miracle 2:1-11
7. The public ministry 2:12-12:50
8. The opening of the ministry 2:12-4:54
9. The witness in Jerusalem 2:12-3:21
10. The witness in Judea 3:22-36
11. The witness in Samaria 4:1-42
12. The witness in Galilee 5-11
13. The fuller manifestation 5-11
14. The sign on the sabbath and the beginning of the conflict 5-8
15. The sixth sign and the formal breach with the religious leaders 9-10
16. The supreme sign and the conspiracy of the religious rulers 11
17. The close of the ministry 12
18. The manifestations of faith 12:1-36
19. The condemnation of unbelief 12:37-50
20. The revelation to the Disciples, and the climax of faith and unbelief 13-20
21. Private teaching 13-17
22. The ministry of love 13
23. The words of cheer
24. Jesus’ intercessory prayer 17:1-26
25. The supreme witness 18-20
26. The supreme witness 18-20
27. The crucifixion 19:17-42
28. The resurrection 20-21

# Chapter 1: He is the Son of God

**I. The Prologue 1:1-18**

The first eighteen verses constitute a division technically known as the prologue. The prologue is divided into two sections; the first deals with Christ revealed as the Word (vs. 1-14) and the second deals with Christ proclaimed by John the Baptist (vs. 15-18). These first 18 verses are mainly a presentation of the Person of Christ with the first fourteen verses on how He is seen through the eyes of the writer, John the beloved, and the last four verses on how He is seen through the eyes of John the Baptist.

### Christ Reveled as the Word 1:1-14

This term, *the Word*, is mentioned four times in two verses—three times in verse one and once in verse 14. In the Greek it is the word Logos (Strong’s Number 3056), which means something said; speech; talk; tidings; treatise; utterance. *Logos* is not only used in contexts meaning natural speech, but in some situations (i.e. here in John 1:1-2) it means the Divine Expression or the uttered mind of God and is referring to Christ, who is the person of the godhead that communicates with man and reveals who God is (John 1:18; Luke 10:22). This reference of Christ as the Word is an idiom (an expression whose meaning is not predictable from the general grammatical rules of the language) and is peculiar to the writings of John (1 John 1:1, 5:7; Rev. 19:13).

1. The Word and Deity 1:1-2

“In the beginning was the Word” This is speaking of the Son of God or Christ, and not Jesus, which is the name given to the Son of God when he took on humanity. The Word (the divine Son of God) had existence in the fullness of His glory before the world was created. (Ps. 90:2; Dan. 7:9,13,22; John 6:62; 8:58; 16:28; 17:5; 17:24; I Pet. 1:20; Rev. 13:8)

In this verse we see a distinction made between the Father (God) and the Son (the Word) by the phrase “the Word was with God,” while at the same time it is not denying Christ’s divinity but rather affirms it in the next phrase “and the Word was God.” Christ is a part of the godhead, but He is not all of the godhead and he is not an inferior being or creature but equal with the Father called by the same name, same attributes, performs same works, same honor and same in substance, which is their power and glory.

2. The Word and Creation 1:3

Christ was not only existent at the time of Creation, but He was also active in the works or creation (Eph. 3:9; Col. 1:16). Genesis 1:1 uses the plural noun Elohim (translated *God*) because it is referring to not only the Father, but also the Son and the Spirit, who both shared in the work of creation (notice the use of the pronouns *us* and *our* in Genesis 1:26). When it says “All Things were made by Him,” it does not only refer only to every material object of the universe, but also the system of laws that govern those objects.

3. The Word and Life 1:4-9

Christ (the Word) not only created all things, but He is the one that gives a living soul to mankind. Adam’s physical body was first created, but it was not until God breathed into him that he became a living soul that could have fellowship with God (Gen. 2:7; Job 33:4). When Adam sinned, his physical body did not instantly die, but his spiritual soul did. It is Christ that restores this spiritual life to mankind and “enlightens” his soul.

“The life is the light of men.” Light is used as a symbol for life throughout scripture (Ps. 18:28; Prov. 24:20; John 8:12) and it also refers to righteousness (John 3:19-20; 12:25) and a revelation of knowledge (II Cor. 4:6). When Christ comes into a man’s life He transforms a soul that is dark with sin into a new, living creature that is full of righteousness and knowledge of God.

“And the light shineth in darkness; and the darkness comprehended it not.” Christ’s appearance into the world brought the opportunity for light to shine in the souls of every man, but not every man would receive it “because their deeds were evil” (John 3:19). They were not able to extinguish the light or even make it go dim, but they could refuse it, and they did.

4. The Word and the World 1:10

The English word “world” is used 70 times in the Gospel of John in the KJV and it is used to describe both the physical and spiritual environments that man inhabits.

* The Word present in the world – “He was in the world”
* The Word active in the world – “The world was made by Him”
* The Word ignored by the world– “The world knew Him not”

5. The Word and Men 1:11-13

When Christ came into the world as the long-awaited Messiah he did not receive the warm welcome from the Jewish people as we might have expected, but rather “His own received Him not” (i.e. Matt. 21:33-46; 26:3-4; Luke 4:28-29). While His own people as a whole did not receive Him, there were some Jews that did accept Him as well as some people from other nationalities such as Samaritans (John 4) and Greeks (John 12:20-21) that did believe on Him.

1. The Word and Incarnation 1:14

Incarnation is the act of a living being embodying a deity or spirit and it is thus Christ taking on the form of a man and being born in that lowly stable in Bethlehem. While the Nativity accounts in Matthew and Luke deal with it from earth looking up to Heaven, the account here in John deals with it from Heaven looking down to earth; Matthew and Luke look at it more from a natural perspective while John looks at it entirely spiritual and makes no mention of His mother, the journey to Bethlehem, or the swaddling clothes. John does not focus on how He became incarnate, but rather on why He became incarnate—to to dwell among men and reveal to them the glory and power of God.

### Christ Proclaimed by John 1:14-18

In those days just before the coming of the Lord, there was a thundering voice of a prophet heard in the land crying out against religious pretense, against the traditions of men, and against the religion of form that had substituted the true worship of God. This voice was none other than that of John the Baptist, who was sent by God (1:6) to be a forerunner of Christ. John did not proclaim himself or his ideas or religion, but he spoke that which God spoke to Him (Luke 3:2), which was a message of repentance to prepare for the appearance of the Messiah (Matthew 3:1-3). The Baptist’s message of uplifting Christ fits well with the account given here in John even more so than the accounts in either Matthew, Mark, or Luke, for here we do not find any record of John’s baptism ministry or of his message of repentance, but we only see a heralding of the Messiah—all his speech centers around Him.

Though much condensed, the witness that the Baptist gives here in John 1:15-18 is very similar to that already given in verses 1-14.

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| --- | --- | --- |
| The Idea | The Beloved’s Testimony | The Baptist’s Testimony |
| Christ is preeminent | The Word was God 1:1 | He is preferred before me 1:15 |
| Christ is eternal | In the beginning 1:1 | He was before me 1:15 |
| Christ gives salvation | To them gave he power to become the sons of God 1:12 | Of his fullness have all we received 1:16 |
| Christ gives life | In him was life 1:4 | Grace and truth came by Jesus 1:17 |
| Christ is the divine image | The Word 1:1 | The son…hath declared him 1:18 |

## II. The Record of John 1:19-34

After brief but powerful statements about the deity of Jesus, His pre-existence, and incarnation, John’s Gospel now introduces Jesus in person by His introduction and baptism by John the Baptist.

1. **The Record of Who John Was 1:19-28**

The ministry of John the Baptist was not a quiet uncontroversial one and so it attracted the attention of the Jews when he rebuked the Pharisees and Sadducees (Matt. 3:7), publicans (Luke 3:12), and even Roman soldiers (Luke 3:14). The religious leaders were amazed at his boldness and sent messengers to find out who in the world he was and why he felt he had the authority to say such things.

“Who art thou?” they asked John, but John would not directly answer their questions, but rather told them who he was not. He was not concerned what they thought about him, but all his answers pointed to Christ. When he finally did tell them who he was, it was still in relation to Christ—he was a voice sent to prepare the way of the Lord. It can be said this way, John had this testimony that not even the Priests and Levites knew who John was, but God did – A man sent from God to bear witness.

When they realized who he was (or more, who he wasn’t) they asked him why he then felt he had the right to baptize people (the Jews asked the question concerning Baptism, because Jewish people often became members of ceremonial methods). John once again bypassed their real question and gave them an answer that related to Christ—he was doing a small thing (baptizing with water) compared to what Jesus would do (baptize with fire—see Matt. 3:11).

**B. The Record of Who Christ Is 1:29-31**

#### John Recognized Christ’s Purpose 1:29

The day after this interrogation we see Jesus come to John, to which John made his famous proclamation, “Behold the Lamb of God!” This title reveals that John had prophetic insight from God concerning Christ for he knew that He would be the antitype of the Passover Lamb—he knew that He would not be the political leader for whom the Jews were searching, but rather He would be as a lamb slain for the sins of all mankind, and thus take “away the sins of the world.”

#### John Recognized Christ’s Divinity 1:30

By revelation from God, John knew that Jesus was more than a mere mortal, but he knew that He was preeminent (He that cometh after me is preferred before me) and that He was eternal (for he was before me)—He was the Son of God robed in human flesh.

#### John Recognized Christ’s Office 1:31

1. John did not know that it was to be his cousin that he was announcing when he started preaching, but he did know that someone would come soon and reveal himself to Israel as the Messiah. John realized and proclaimed that Jesus was indeed the One for whom he had been waiting.

**C. The Record of Christ’s Baptism 1:32-34**

Remember, the key thoughts of the Gospel of John are signs, believing, and life, and here we see those ideas working in the life of John the Baptist. He was not told by God who the Messiah would be by name, but he was told a **sign** that would reveal who the Messiah would be. This sign was that John would see the Spirit of God descend from Heaven and abide on an individual and that man was to be the One who would baptize with the Holy Ghost.

While we do not see here an account of the actual occurrences of Jesus’ baptism, we do see detailed accounts in the other Gospels (i.e. Matt. 4:13-17), which agree with what is said here in the Gospel of John. When John saw the Spirit descending on Jesus “like a dove” he **believed** that Jesus was the Son of God, who was the source of **life** for whom John had been seeking.

## The Enlistment of Disciples 1:35-51

### Andrew 1:35-39

John the Baptist now knew that Jesus was the Messiah and he also knew that his own ministry was soon coming to a close. The day after Jesus’ baptism John was standing with two of his disciples (one we know is Andrew and the other’s identity is uncertain), Jesus passed by, and John proclaimed once again, “Behold the Lamb of God!” This was John’s message to his disciples that this was the man that he had been talking about and that they should start following Him. The disciples were quick to respond and immediately started following Jesus without any other prodding.

### Simon Peter 1:40-42

We see Andrew coming out of his encounter with Jesus and hurrying away to find his brother Simon Peter and gave him the message, “We have found the Messiah (the anointed One) Christ!” and then brought him to Jesus. This is what we need to do as Christians—we have found the Messiah and we need go out with excitement and tell others about Him and compel them to come unto Him.

### Philip 1:43-44

Jesus travelled to Galilee where He found Philip and compelled him to follow Him. Philip is known in Acts 21:8 as an evangelist, and he held true to that title from the beginning of his discipleship, for soon after encountering Jesus he ran to find Nathanael and tell him about “Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth.”

### Nathanael 1:45-51

Nathanael was not as quick as the other disciples to believe that Jesus was the Messiah. His initial response to Philip’s proclamation of the Messiah was one of doubt, “Can there any good thing come out of Nazareth?” Matthew Henry says of Nathanael’s response that, “His objection arose from ignorance…. If he meant that the Messiah, that great good thing, could not come out of Nazareth, so far he was right (Moses, in the law, said that he should come out of Judah, and the prophets had assigned Bethlehem for the place of his nativity); but then he was ignorant of the matter of fact, that this Jesus was born at Bethlehem.”

Philip needed to see a **sign** before he could **believe**. Jesus gave him such a **sign** of His omniscience by revealing that He knew about his character and also about his physical location at the time when Philip came to him. These **signs** led Nathanael to **believe** and Jesus told him that if he continued to **believe** that he would “see heaven open and the angels of God ascending and descending upon the Son of man.” This speaks to us of the fullness of God’s power—the fullness of **life**.

# Chapter 2: He is the Son of Man

In chapter one we see the divinity of Jesus exemplified through the eyes of both Johns, but at the same time we must realize that while He was very much God that He was also very much man—we must realize that He is not only the Son of God, but He is also the Son of Man. The second chapter of John magnifies this fact as we see Jesus mingle at a wedding, interact with His mother, participate in the Passover, and show the human emotion of anger.

## The Wedding at Cana 2:1-11

### The Request 2:1-3

Either three days after Jesus talked to Nathanael or three days after Jesus had entered Galilee He and His disciples were invited to a wedding feast in Cana. Cana (modern Kefr Kenna) was a small town about six miles north-east of Nazareth in the tribe of Asher (Josh. 19:28). The description “of Galilee” was used to distinguish it from another Cana, which was in the tribe of Ephraim, in the Samaritan country (Josh. 16:8; 17:9).

Along with Jesus and His disciples there was present Mary, the mother of Jesus. It is quite probable that one of the married couple was closely related to Jesus and His mother and that is why they were both present at the feast.

A problem arose at this feast—they ran out of wine, either because of a lack of planning or because more guests had arrived than had been expected. Now the bridegroom was in danger of displeasing his newly acquired father-in-law (the ruler of the feast) by this lack of planning on his part and the mother of Jesus sought to help the situation.

“They have no wine,” she said to her Son. Before this time she had never seen Him perform a miracle and so it was evident that she firmly believed that He was not a normal man and that He had supernatural power even though He had not revealed it yet.

### The Response 2:4-8

“Woman, what have I to do with thee? mine hour is not yet come.” Jesus was not being impudent or disrespectful. He was simply showing her and those around Him that although He was the Son of God, it was not His time to be glorified. He did not come to earth for this purpose of meeting man’s physical need, but His “hour” would come when He would meet man’s spiritual need on the cross (John 17:1). Even though it was not His purpose to physically help man and neither did He owe it to the bridegroom or any of the others present to assist in the situation, we see His humanity as He shows compassion for this bridegroom and respect to the request of His mother and He proceeds to perform a miracle.

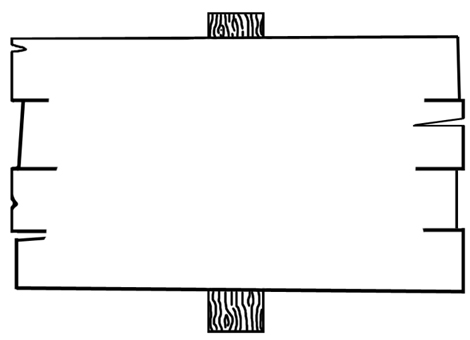
Mary shows confidence in her Son by encouraging the servants to do whatsoever He may command. That day they did not have wine, but they did have good attitudes, obedience, and willing hearts and when those ingredients are mixed with the power of God great things will happen. Obedience to Christ is always the believer’s duty, even though he does not totally comprehend the reasons for Christ’s commands (Gen. 41:55).

Jesus told them to fill the six stone pots with water. These pots were used for the purification of the Jews, which is referring to their complex custom of washing their hands before eating (Mark 7:1-5), which is known as *Netilat yadayim.* Using the left hand water would be taken out of the pot with a smaller vessel and poured over the right hand first (because the right hand has precedence in the Jewish religion) then they would take the vessel in the right hand and clean the left hand. It is interesting to note that modern Jews wash their hands before performing Netilat yadayim because the purpose is not to wash the hands, but rather to purify them. These pots that had been at least partially if not entirely empty from religious rituals were now they were being refilled to fulfill obedience of the divine will.

### The Results 2:9-11

#### The water was made wine

After the pots were filled, Jesus then told the servants to “Draw out now, and bare unto the governor of the feast.” There is no indication in the Scripture that anything special had happened to the water as of yet, so as these servants moved in obedience to take the water to the new father-in-law they were also taking a big step of faith. Telling men to act before results are seen is not a strange thing for God, for we see Him tell Joshua to have the priests step into the Jordan River before it actually dried up (Josh. 3:8, 13) and Jesus told the

It is not certain when the ten lepers to go tell the priest that they had been cleansed while they still possessed the plague (Luke 17:14). In both situations it was not until action of obedience had take place that the miracles occurred; the same is true here in John two, for it is not certain exactly when the miracle took place, but it is certain that when the ruler drank what the servants brought him that he tasted fresh grapes and not plain water. There has been added to the water that which was not there before; the same power that said, “Let there be light” called these elements and additional compounds together in a twinkling of an eye and performed the miracle of once water, but now is good wine.

**Sign #1**

**MASTER of QUALITY**

At the wedding of Cana Jesus turned water into wine proving that He had the ability to take that which was unwanted (water) and make it something that was wanted (wine). At seeing the sign the disciples believed that He could make something good out of anything that was destroyed by sin.

#### The ruler was pleased

The governor of the feast knew all the resources of the feast, but this puzzled him. He knew that he had never tasted wine of this quality before.

“But thou has kept the good wine until now.” There was no reply from the bridegroom recorded after this statement was made. The silence was a good indication of his agreeing to the fact that it was good wine.

#### The disciples believed

This miraculous event of turning water into wine was the “beginning of miracles” for Jesus. Jesus did not come to the wedding to be romantic, put on a show, do magic, deceive, entertain, or excite the people present, but the object of Jesus being there was to convey to His disciples a little something of His vast power which He has for meeting any emergency that arises in their future experiences ahead. They were admitted to great superhuman power. Because of the miracle His disciples believed on Him; they had already believed He was the One that they should follow, but now they believed that He had unlimited resources at His disposal—they realized a little more that He was the Son of God.

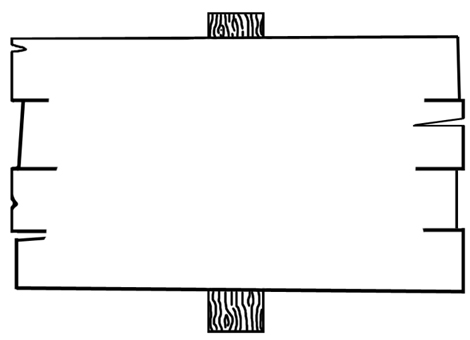
There is no record that anyone else besides the disciples believed on Jesus because of the miracle. We know for certain that the ruler of the feast didn’t know where the wine had come from and it is very possible that the bridegroom didn’t know either, so neither one of them would have believed on Jesus because of the miracle. That is the problem with the world, so few recognize that it is God that has worked in their lives for the good.

## The Cleansing of the Temple 2:12-17

Moving on from Cana of Galilee we see Jesus make His first recorded appearance in Jerusalem since He confounded the doctors as a boy (Luke 2:41-51). The occasion for His presence was the Passover, which was celebrated for seven days once every year from the 15th to the 21st of the month Abib (which corresponds to our April) and represents the first Exodus of Israelites as they were delivered from Egypt. As the Son of Man, Jesus’ participation in this event was not a strange thing for according to the Law every male among the Jews was required to appear at this feast (Deut. 16:6).

Upon entering the temple, Jesus sees men trying to make money by exploiting people’s halfhearted desire for religion. Some men were selling sheep and cattle that were required by every man to offer as a sacrifice, while other men were taking foreign money from pilgrim’s that had traveled from all over the world and exchanging it for a half-shekel of silver (the shekel of the sanctuary) that was offered to the priest (Ex. 30:13); no doubt these merchants charged a fee for the exchange. Josephus recorded that 256,500 animals were offered yearly and there was probably close to the same amount of shekels given—that would have been a large profit for these men.

These practices of accommodating travelers from afar off were not altogether wrong, but what was wrong was that they were using God’s Holy House as a common marketplace. At the same time, the people’s lack of coming prepared to the celebration shows how that the religious scene at this time was only one of formality where no real thought of sacrifice or dedication was involved.

 When Jesus saw these men He did not hesitate to execute the judgment they deserved. He made a scourge of small cords and quickly disrupted their wares and expelled them from the temple as He declared, “Take these things hence! Make not my Father’s house a house of merchandise!” There is little doubt that Jesus here expressed the human emotion of anger, which is not a sin as long as it is not coupled with sin (Eph. 4:26). Jesus did not sin in what He did, but rather He was in essence refuting sin as He moved to cleanse the temple that day.

**Sign #2**

**MASTER of SOULS**

Jesus showed authority when He commanded the merchants to leave the temple. It shows that He had the power to make judgment on men’s souls and command what they should do. As the disciples remembered the words of Psalm 69:9, they realized that this power came from Heaven and not any earthly throne.

God had always judged sin, but until this point we had seen it executed from the realms of heaven as in such circumstances as the fire on Sodom and Gomorrah and the plagues on Egypt. Now we see judgment executed differently only as the Son of Man could do it—God was directly punishing man through the hands of flesh.

## The Sign of the Resurrection 2:18-25

At the sight of Jesus dispelling these merchants from the temple the Jews were amazed at the authority that Jesus displayed and they wanted to know why He had the right to do such a thing—they wanted Him to give them a sign to prove that He was from God. Jesus gave them a sign, but He gave it in a parable, “Destroy this temple, and in three days I will raise it up.” Jesus was referring to His body as the temple and was referring to the crucifixion and resurrection. The Jews did not understand this and thought he was speaking of the physical temple, which they denied could be rebuilt in three days since it had taken forty-six years to erect in the first place. Their unbelief in His sign did not make it any less real, for after He had arose the disciples remembered it and realized what He had been talking about.

This sign was different then the divine signs that the Hebrews had received in the past for it was not given by a prophet, angel, or other oracle of God, but now that the Son of Man had come, God spoke in the first person and He Himself gave the sign. There was no middle man needed, but God spoke with man face to face.

# Chapter 3: He is the Divine Teacher

Throughout the stages of time the Jewish people had been accustomed to the scholastic way as a part of life. According to Baker’s Evangelical Dictionary, in Jewish culture around the time of Christ “male children between the ages of five and twenty usually attended synagogue schools and were trained in the Torah, the Mishnah, and the Talmud.” In this atmosphere of strong emphasis on education, it is only natural that there should also be strong emphasis on educators--as can be seen because the Talmud (Avot) repeatedly reinstates the importance of the teacher in this learning process. We see from Luke 20:46 that these religious teachers were quite respected by the average person (Scribes are specifically mentioned in the passage, but without doubt the Rabbis shared in at least some of this respect). Though man had been accustomed to the natural teachers, they had not yet encountered the divine teacher--Jesus Christ. His knowledge was not acquired by lectures and book learning, but it was ingrained in Him for He was the omniscient Son of God. It was this supreme knowledge that made Him the greatest teacher ever.

## Interview with Nicodemus 3:1-21

1. **Jesus & Nicodemus—Face to Face 3:1-3**

There is no record of Jesus publicly teaching before John chapter three, but it can be assumed that He did for He had gained a reputation of being “a teacher sent from God” and it was this reputation that one night drew a man named Nicodemus to ask Him questions. Nicodemus was a man of position in his community—he was referred to as a man of the Pharisees, a ruler of the Jews (John 3:1) and a master (or teacher; instructor) of Israel (John 3:10). We see him fulfill the role as a religious leader in John chapter seven where he participates in a council meeting of the Pharisees (John 7:45-52).

Most believe that Nicodemus came to Jesus by night because he was afraid of persecution from his fellow religious leaders (this coincides with the fact that in both John 7:50-51 and 19:39 that although it is clear that he believed in Jesus, he did still not make a clear public confession), though others argue that it was full moon at the time that he came to Jesus and thus he was not really hidden by the dark and was not concerned with whether people saw him with Jesus or not but that he only came at that time because he had opportunity while the crowds were away sleeping. All three times when Nicodemus is mentioned in Scripture this fact that he came by night to Jesus is mentioned; this added emphasis to this fact gives support to the theory that he did it out of fear of being seen rather than convenience, though the other theory is still possible.

Nicodemus may have come in fear, but however he came—the fact is true that he came; this reveals his desire to know Jesus. He addressed Him with respect by calling Him Rabbi, which means *my* *master* and is used as title of honor. He continued on and said, “we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” (John 3:2). The fact that he said “we” instead of “I” indicates that at least one other person had confided with Nicodemus that they also believed that Jesus was a teacher from God (John Wesley believed that it might have even been other leaders and Pharisees). Although it is not spelled out in the Scripture, it is possible that these other people may have even elected Nicodemus to be the spokes person to find out if Jesus was real.

Nicodemus knew that Jesus had performed miracles—this is interesting because up until this time there is only record of one miracle that Jesus performed. It is possible that Nicodemus had heard exaggerated rumors of what Jesus had done or else he attributed Jesus’ glorious baptism and triumphant cleansing of the temple as miracles performed by Him. These miracles were enough proof for him to acknowledge that Jesus was sent by God. The fact that Nicodemus believed that Jesus was a teacher sent by God does not mean that he realized that Jesus was actually the Son of God; he was more or less only comparing Jesus to a prophet or other oracle of God. His mind had not yet been opened up to the spiritual realm and was thus trying to figure out who Jesus was according to what he understood in the natural realm. Jesus’ response to Nicodemus’ statement was, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” Jesus knew of Nicodemus’ blindness to the spiritual world and told him of the one and only remedy—spiritual birth.

1. **Jesus & Nicodemus—Mind to Mind 3:4-12**

Nicodemus was puzzled by this response; he thought that Jesus wanted him to crawl inside of his mother’s womb and be born again naturally. He was right that the physical man could not be born again, but what he did not realize was that the spiritual man can be born again—he can be completely regenerated. This regeneration only takes place by the water (the Word of God—Psalm 119:9; Eph. 5:26) and the Spirit. You must understand that “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;” that is, there is a significant difference between what we see in the physical world and that that is in the spiritual world.

Now we see Jesus give Nicodemus a beautiful illustration in verse eight—You cannot understand the blowing of the wind, but you obey the law and gain its force; so with the Spirit. Do not postpone the new birth experience because of intellectual struggle. Obey the law of the wind, and the wind obeys you. Obey the law of the Spirit, and you will know the new birth. To this illustration Nicodemus once again displayed unbelief as he said, “How can these things be?” He was a man that had been taught all the ways of religion, knew of all the commandments of the law and prophets, heard all of the promises of God, and was well versed in all of these things enough to be a teacher of them and yet he still did not know the true meaning of it all. As Jesus said, he “receive[d] not our witness” (3:11). This is pure evidence that religion alone is not enough to save a man. Jesus used the natural illustration of wind to explain the life in the Spirit and Nicodemus did not understand; Jesus knew that if He outright told Him of heavenly things then he definitely would not understand.

1. **Jesus & Nicodemus—Heart to Heart 3:13-21**

A good teacher will try to help His pupil to understand what he is saying even though it may take some extra effort. Jesus knew that Nicodemus could not fully understand the secrets of heaven, and yet out of love He proceeded to explain to him the plan of salvation hoping that Nicodemus would realize that the One that could open up his understanding was the same One to whom he was speaking.

From this passage we do not see what Nicodemus’ final response was to Jesus’ exhortation on salvation, but from the afore mentioned passages of John 7:50-51 and 19:39 that it is quite obvious that Nicodemus at least partially grasped that Jesus was the Son of God—the Divine Teacher who alone knows the Words of eternal life.

**II.** Endorsement from John 3:22-36

After Jesus’ conversation with Nicodemus He left the city of Jerusalem in Judea and went with His disciples into wilderness outside of the city where He baptized people (though it was actually His disciples that did the baptizing upon His command and authority and not He Himself—John 4:2); at this same time, John the Baptist was baptizing in Aenon. John’s disciples (men that knew John, believed in his ministry, and had been influenced by his ministry) came to John and asked him about Jesus. They knew that John bare witness of Christ and proclaimed Him to be the Lamb of God, and yet they were bother that Jesus was moving into John’s ministry of baptism.

John reassured them that if Jesus had not received the power and authority to baptize from heaven, then He would not have it at all. He them reminded them that he had already told them (probably on numerous occasions and not just in John 1:20) that he was not the Christ but was only a forerunner of Him. John was not upset because Christ had come and was replacing John’s ministry with His own, but he was rather glad for it. He expressed it with an illustration of how the best man in a wedding is glad when the bridegroom comes for the bride—he is not upset that the focus and attention is not on him, but is rejoicing for the great blessing that has befallen the couple. John’s joy was fulfilled now that Christ had come; He was the One for whom John had spent his whole life looking and proclaiming and now he had come.

John realized that he himself was a teacher who spoke about God, and that Christ was a teacher who was God. John knew his ministry of teaching had to decrease as the ministry of Christ came to fullness. Jesus deserved this place of epitome in ministry for He was the highest One—the One that came down from heaven. Jesus was the greatest teacher for He spoke the Words of God in first person. He was not teaching history of what had happened nor did He pronounce philosophy of what might happen, but He proclaimed the pure unadulterated Word of God—that which was at that very moment actually happening. He had “all things” given into His hands to give unto men, and if any man would hear and believe His teaching, they would receive eternal life.

# Chapter 4: He is the Soul Winner

The Period of Consideration

Verses 1-3 indicate a feeling gendered between disciples of John and Jesus.

They felt Jesus was making more disciples than John.

Things to note in Jesus meeting the Samaritan woman.

1. Vs. 4 Necessity He must needs go through Samaria

2. Vs. 6 Hour It was about the 6th hour – 12 Noon, in the heat the of

day

3. Vs. 7 His Appeal “Give Me to drink” Appealed on the basis of her

kindness

4. Vs. 9 Her reaction Why would a Jew ask a Samaritan for a drink?

5. Vs. 10 His secrecy (If you only knew) If you had asked, He

would have given you living water

6. Vs. 11,12 Her curiosity “Thou hast nothing to draw with” She makes a

comparison, art Thou greater than our father Jacob?

7. Vs. 13,14 His appeal Drink this water and you will thirst again, but,

whosoever drinks of the water that I shall give shall never thirst.

8. Vs. 15 Her comprehension “Sir, give me this water that I thirst not”

9. Vs. 16 His knowledge “Go call thy husband and come hither”

10. Vs. 17,18 Her emotional instability “I have no husband”

11. Vs. 20 Her defense “Our Fathers worshipped in this mountain.”

1. Jesus’ reply to the controversial issue she raised and to her deeper personal need.
2. Vs. 22 Salvation is of the Jews
3. Vs. 21.23 The hour cometh
4. Vs. 24 God is a Spirit – (worship) – Revelation, the worth of God
5. Vs. 25 I know the Messiah cometh
6. Jesus revealed Himself more openly to her than He did to Nicodemus.

Vs. 26 “I that speak unto thee am He.”

Know Jesus had not done this any other time.

1. Through the interview with the Samaritan woman we trace the rising estimate of Jesus in the woman’s thinking.

Progression Of Thought

1. Vs. 9 She called Him a Jew

2. Vs. 12 Suggested He might be greater than Jacob

1. Vs. 19 “I perceive that thou art a prophet”
2. Vs. 29 “Is not this the Christ?

The consequent belief of the Samaritans is noteworthy – a reaction that caused personal investigation.

Vs. 39 Samaritans believed because of her testimony.

Vs. 41 Many more believed because of His own word.

Notice what Jesus said to the disciples as the Samaritan woman brought a great group of people back to meet Him.

Vs. 30 People came out of the city to meet Jesus.

Vs. 35 “Look on the fields for they are ripe unto harvest” Jesus presents a

challenge. They were half Jew and half Gentile.

Jesus once again went to Galilee and there the people received Him.

Vs. 45 The people received Jesus because they saw the miracles at the

feast.

Note the healing of the Nobleman’s son – vs. 47 At the point of death

Vs. 48 (Rebuke) Except ye see the signs and wonders.

Vs. 49 The urgency of the nobleman – “Sir, come down ere my son die.”

Vs. 50 “Go thy way, they son liveth.”

Master of Distance

Jesus showed him he was the master of distance or space.

Some things to note in this miracle of healing.

1. Vs. 45 The Galilieans received Him relative to the works He had done in Jerusalem in John 2:23.
2. Note Jesus’ testimony in verse 44 and the reception He was receiving in Galilee. A prophet has no (respect) honor in his own country. Jesus was received in Galilee.
3. Compare Word again of verse 46 to John 2:11 Beginning of miracles in Cana of Galilee – manifested forth His glory and His disciples believed.
4. Notice an indication of Jesus’ weariness of being solicited for an exhibition of His powers.

Vs. 48 “Except ye see signs and wonders, ye will not believe”

In verse 49 we see the heartfelt emphatic of a Nobleman over his son.

He was desperate and had no choice other than to trust God.. (spirit of desperation)

Belief depicts a faith born of necessity.

As we relate the event recorded in this Galilean ministry, we present three different types of faith.

1. The cautious and judicial venture of learned inquirer, Nicodemus, who came to Christ because of his desire to fit Him into a rational framework of thought.

John 3:2 The same came to Jesus by night.

7:50 He that cometh to Jesus by night.

19:39 And there came also Nicodemus, which at first came to Jesus

by night.

1. The second type of faith was a wistful yearning brought light only by Jesus’ persistent probing of the Samaritan woman’s heart.

Jesus is an all knowing God, He knows the thoughts and intents of the heart.

1. The third type was a result of desperation which compelled the Nobleman to exercise faith as the lesser difficulty of a hard choice.

Faith should be top priority at all times and not just because of a desperate situation.

The brief answer of Jesus.

Vs. 50 “Go thy way, thy son liveth”

Vs. 50b the man believed His word and went his way.

There is an emphasis on believing which is noteworthy.

Vs. 50 Belief depicted as a faith born of necessity.

Vs. 53 Belief in use of the term implies a voluntary faith in Jesus which was

promoted by gratitude.

The episode described the growth of this belief and its nature. It is not confined to one occasion nor to one type of work but involves confidence in Christ as a person who can be trusted with the dearest treasures and the deepest problems.

# Chapter 5: He is the Great Physician

The Period of Controversy

This is the account of the fourth sign in John’s Gospel. The chapter tells the story briefly, of the sign itself, and the controversy that it raised.

This chapter breaks into two sections:

1. The account of the sign from 5:1-9.
2. The account of the controversy that resulted from the sign from 5:10-18.

Master of Time

THIS MIRACLE PROVED JESUS TO BE

THE MASTER OF TIME

**I. The Sign**

Vs. 5 “And a certain man was there, which had an infirmity thirty and eight years.”

Vs. 6 “When Jesus saw him lie, and knew that he had been now a long time in that case…”

The Man at the Pool – John 5:1-18

Vs. 1 Time of Miracle:

* There was a feast of the Jews which was the occasion of Jesus going back up to Jerusalem
* Jesus went up to Jerusalem

(It took place between Jesus’ visit to Judea and the Second Passover of His ministry.)

Vs. 2 Place of Miracle

* At Jerusalem
* By the Sheep market
* At the Pool of Bethesda

Preparation of the people at the pool: 5:3 “…a great multitude…”

Vs. 3 They waited for the moving of the water

Vs. 4 At a certain season an angel went down and troubled the water

Length of a certain man’s illness:

Vs. 5 He had been ill for 38 years

Vs. 6 He had been in that case for a long time

Jesus’ approach question:

Vs. 6 “Wilt thou be made whole?”

Impotent man’s reply:

Vs. 7 “Sir, I have no one to help me into the pool. While I am coming another steppeth down before me.”

Jesus’ command:

Vs. 8 “Rise,” You can now do the thing you couldn’t do before because I have spoken the word.

“Take up thy bed” A challenge to man’s will to arise to action.

“Walk” Do not expect to be carried.

Result: Basis of miracle is the will exercised

Vs. 9 “And immediately the man was made whole; and took up his bed, and walked: and on the same day was the Sabbath.”

JESUS, THE MASTER OF TIME,

IS THE SON OF GOD

**II. The Controversy**

Vs. 10 (The Jews therefore said unto him that was cured, It is the Sabbath day – It is not lawful for you to carry thy bed.)

Jesus’ warning to him: - Jesus found him in the temple:

Vs. 14 Behold, thou art made whole:

Sin no more

Lest a worse thing come unto thee

(former trouble was a result of sin

38 years of suffering = 38 years of sinning)

Vs. 13 Then Jesus conveyed himself away, and the man did not know Who He was. Later on the same day, Jesus found him in the temple. The man had not been in the temple for 38 years. Now, he went into the temple and met with Jesus. Upon leaving he told the Jews it was Jesus who had made him whole. Vs. 15

NOTE: The first sign Jesus performed was in the realm of Creation and joy at Cana 2:10,11

The second sign was a sign in the realm of worship in the temple 2:15,16

The third sign was a sign in the realm of suffering and disease. 4:47,52

The fourth sign deals with the realm of morality and sickness. 5:14

Vs. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.

Vs. 18 Therefore the Jews sought the more to kill Him, because he not only had broken the Sabbath but said also that God was His Father, making himself equal with God.

Vs. 17 “But Jesus answered them, my Father worketh hitherto, and I work.”

THE CLAIMS OF JESUS – (John 5:19-28) - COMPARISONS

THE FATHER THE SON

Vs. 17 – Father worketh Vs. 17 –And I work

Vs. 18 – Equal with the Son Vs. 18 – Equal with the Father

Vs. 19 – Originated the Son’s work Vs. 20 – Perfect knowledge

Vs. 20 – Loved the Son Vs. 21 – Possesses life-giving

Vs. 20 – Shows the Son His words power

Vs. 21 – Shows the Son His works Vs. 23 – To be worshipped

Vs. 22,27 – Committed all judgment to the Son Vs.24 – Means of salvation

Vs. 23 – Receives worship of men Vs.25,28 – Will raise dead

Vs. 26 – Possesses life inseparable and forever Vs. 26 – So hath He given to

Vs. 26 – Endowed the Son with life the Son to have life in

Vs. 27 – Gave the Son authority to execute Himself

judgment

VOICE OF THE SON OF GOD

Vs. 25 The dead shall hear the voice of the Son of God;

Vs. 28 All that are in the graves shall hear His voice,

Vs. 29 They that have done good – unto resurrection of life

They that have done evil – unto resurrection of damnation

Five witnesses were introduced by Jesus to validate His statements.

THE WITNESSES – 5:30-47

1. Vs. 30,31 The will of the Father which hath sent me
2. Vs. 32-35 – The witnesses of John the Baptist
3. Vs. 36 – Witness of the work He produced
4. Vs. 37,38 – Witness of the Father – (voice) – at Baptism, at transfiguration, after triumphant entry
5. Vs. 39-47 – Witness of the Scriptures

NOTE: Jesus taught that the Sabbath was made for man’s benefit and man’s needs must take precedence over the law of the Sabbath. The Jews put more value on the technicality of a ritual observance than the restoration of a man to life and righteousness.

JESUS CHARGED THEM WITH IGNORANCE

Vs. 37– Ye have neither heard His voice at any time, nor seen His shape.

Vs. 38 – Ye have not His Word abiding in you.

Vs. 38 – Him ye believe not.

Vs. 40 – Ye will not come to Me.

Vs. 42 – Ye have not the love of God in you.

Vs. 43 – Ye receive Me not.

Vs. 44 – Ye seek not the honor that cometh from God.

Vs. 47 – Ye believe not Moses’ writings, How shall ye believe My words?

SABBATH

The earliest Christians, most of whom were Jews, kept the seventh day as a Sabbath, but since the Resurrection of their Lord was the most blessed day in their lives. They began very early to meet for worship on the first day of the week (Acts 2:1), and designated it as the Lord’s Day. Paul directed the Corinthian Christians to bring their weekly offering to the charities of the church on the first day of the week (I Cor. 16:1,2).

As the split between the Jews and Christians widened, the Christians gradually shifted to meeting for worship on the Lord’s Day and gave up the observance of the seventh day.

Sabbath: Hebrew meaning, “to rest from labor” Gen. 2:2

The Sabbath was made for man, “as a day of Rest and Refreshment for the body and of Blessing for the soul…. The physical necessities of man require a Sabbath of Rest [a day also of Spiritual Rest.] The soul withers without it.

Chapter Conclusion

We Conclude chapter 5 with this statement:

The natural man’s mind has not been able to comprehend the works of God, simply because God’s Word says in Isaiah 55:8-9

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

**STUDY QUESTIONS**

**Gospel of John - Chapter V**

1. What great miracle of healing took place?

2. Why did this miracle of healing invoke enmity of the Jews?

3. How long had this man been ill?

4. What were the people at the pool waiting for?

5. What was Jesus question to the man?

6. Why was Jesus in Jerusalem at this time?

7. What was Jesus command to him?

8. What was the basis of Jesus challenge to him?

9. About what was Jesus warning the man after he was healed?

10. What controversy arose between the Jews as a result of this miracle?

11. This miracle proved Jesus to be the Master of?

12. Who will someday hear the "voice of the Son of God"?

13. What two resurrections do we see as a result of the "voice of the Son of God"?

14. Name five witnesses who were introduced by Jesus to validate His statements?

15. Jesus charged the Jews for being ignorant, what were these charges?

16. What is the Hebrew *meaning* of the word Sabbath?

**I. What are the scriptures?**

1. **What are we to understand by the Scriptures?**
2. **Why are we to search the Scriptures?**
3. **How are we to search the Scriptures?**

**Reference**

**Source of Opposition**

**Type of Opposition**

**Reason for Opposition**

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

# Chapter 6: He is the Bread of Life

The Period of Controversy, continued

This is the account of the fifth and sixth miracles that support the Divinity of Jesus.

I. The feeding of the five thousand 6:1-15

1. The fifth sign
   1. Jesus testing faith

* “And this He said to prove him.” 6:6
* “This is the work of God that ye might believe.” 6:29
* “Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you.” 6:53
  + 1. The test
       1. “Whence shall we buy bread that these may eat?” 6:5
       2. “Make them sit down.” 6:10
       3. “Gather up the fragments.” 6:12
  1. Jesus increasing faith
* “Gather up the fragments that remain that nothing be lost.” 6:12
  + 1. The increase of bread 6:11
       1. Filled the multitude 6:12
       2. Filled twelve baskets 6:13
    2. The increase of temptation 6:14
       1. Lack of understanding
       2. Driving force, no leading (going in wrong direction with no clear vision)
    3. The increase of truth
       1. “This is of a truth that prophet” 6:14
       2. “It is I be not afraid” 6:20
       3. “Thou hast the words of eternal life 6:68

NOTE: Put it all together as it fits. Don’t just look at one fragment. Truth will keep you in the hard place (gather up every fragment).

II. The walking on the water 6:15-21

A. The sixth sign

1. Jesus proving His power over nature to our faith
   1. They see Jesus walking on the sea 6:19
   2. They see the ship immediately at the land 6:21
2. Jesus is Divine—Supernatural
   1. Walking on the water in the dark in the midst of a storm
   2. “They willingly received Him…and immediately the ship was at the land.”
3. Jesus is Divine and human
   1. “They see Jesus” 6:19
   2. “They willingly received Him” 6:21

III. The great discourse on the Bread of Life 6:22-59

A. “The Work of God” 6:29

1. Jesus perceiving their lack of faith 6:15,26,27
2. Jesus quickening faith 6:63,27,33,35,40,47,48,51,58
3. Jesus teaching a Word of Faith 6:59,45
   * “This is the work of God that men might believe.” 6:29
4. The Will of God

“That everyone which seeth the Son and believeth on Him may have everlasting life.”

1. “The Bread of God”

“He which cometh down from Heaven and giveth His life unto the world.”

1. The Son of God – “The Son of Man” 6:53,69

* “I live by the Father” 6:57

“LIVE BY ME”

\* ”eat” – believe, receive, partake, be made one

1. Discipleship tested by Doctrine 6:60-66

A. The “Danger Zone”

* 1. “This is a hard saying” 6:60
  2. “What and if” 6:62
  3. “The flesh profiteth nothing” 6:63
  4. “There are some of you that believe not” 6:64
  5. “Walked no more with Him” 6:66
  6. “Will ye also go away?” 6:67

1. Peter’s confession of Faith 6:67-71
   * 1. “To whom shall we go?”
     2. “Thou hast the words of eternal life.”
     3. “We believe and are sure that Thou art the Christ the Son of the living God.” 6:69

# Chapter 7: He is the Water of Life

The Period of Conflict

The three great movents of this chapter:

1. The first is connected with brothers and the rulers. Vv 1-13

II. The second is connected with the citizens of the city and the Pharisees.

Vv 14-36

1. The first cry was a cry of rebuke. Vv 28,29

III. The final day of the feast Vv 37-53

A. The second cry was a cry of invitation. Vv 37-38

The cry known as the great cry of the ages.

1. Pity

2. Pressing Invitation

3. Promise

**STUDY QUESTIONS**

**Gospel of John - Chapter VII**

1. What group of people sought to kill Jesus? V 1

2. What feast day is mentioned? V 2

3. What three phrases are mentioned in verses 6, 8, and 30?

4. What three attitudes are mentioned in verses 1 and 12?

5. What great question was aroused when Jesus taught in the temple? Vv 14,15

6. Give the answers to the different responses of the different groups?

* 1. Brothers Vv 2-9
  2. Rulers Vv 10-19
  3. Citizens Vv 20-31
  4. Pharisees Vv 32-34
  5. Superficial Response V 40
  6. The Division Vv 41-44
  7. Open Hostility Vv 45-49
  8. Nicodemus Vv 50-52

7. What did Jesus do on the last day of the feast? Vv 37-39

# Chapter 20: He is the Victory Over Death

The Resurrection

The capstone of the Gospel of John is authenticated in this twentieth chapter as we see proof of the deity of JESUS CHRIST Our LORD, as the Risen Savior.

The first eighteen verses fall into 2 parts.

1. In the first 10 verses we see the empty tomb.
2. In verses 11 – 18 we see the living Lord.

***Method of burial:***

A careful consideration of the method of burial in those rock-hewn tombs shows that the wrappings of the head were never a part of the wrappings on the body, but was separate. They body was carried, and laid with the feet toward the opening, and the head further in. The body was placed on a stone ledge where there was a slightly elevated place for the head.

***Spices were used as a preservative of the body:***

Mark 16:1 Brought sweet spices

Luke 24:1 Bringing spices which they had prepared.

John 19:39 Brought a mixture of myrrh and aloes, about a 100 lb. Weight.

***Linen was used:***

Matt. 27:59 Joseph wrapped body in a clean linen cloth

Mark 15:46 Wrapped body in fine linen

Luke 23:53 Wrapped body in linen

John 19:40 Wound it in linen clothes

***The Resurrection authenticated:***

1. The stone taken away from the sepulcher

- the open tomb – John 20:1-2

1. The recovered grave clothes

* John 20:3-8
* Saw linen clothes lie
* Saw napkin used about His head

1. The revelation of the Risen Lord:
2. To Mary Magdalene

Vs. 11-18, Mark 16:9

Jesus appeared first to Mary

1. Two women returning from tomb

Matt. 28:8-10

They held Him by the feet and worshipped Him

1. To Peter later in the day

The Lord hath risen indeed, and hath appeared to Simon.

1. To Emmaus Disciples

Luke 24:13-33

Jesus Himself drew near, and went with them

1. To the Apostles (Thomas absent)

Luke 24:36-43

John 20:19-24

Jesus Himself stood in the midst of them.

1. To the Apostles again (Thomas present)

John 20:26-29

Then Jesus came, and stood in the midst.

1. To the seven by the lake of Tiberias

John 21:1-23

Jesus showed Himself again to the disciples

1. To a multitude of believers on a Galilean Mountain

I Cor. 15:6

He was seen of above 500 brethren

1. To James

I Cor. 15:6

After that He was seen of James.

1. To the eleven

Matt. 28:16-20

When they saw Him, they worshipped Him.

1. To those at the ascension

Acts 1:3-12

He showed Himself alive

***The Revelation of the Risen Lord after His ascension:***

1. To Paul

Acts 9:3-6, I Cor. 15:8

He was seen of me also.

1. To Stephen

Acts 7:55

Saw Jesus standing on right hand of God.

1. To Paul in the temple

Acts 22:17-21, 23:11

I was in a trance and saw Him.

1. To John on Patmus

Rev. 1:10-19

Saw one like unto the Son of Man.

***Resurrection account by others:***

1. Pilate’s sealing and guarding tomb. Matt. 27:62-66

Command thereof that the sepulcher be made sure.

1. Removal of the stone by an angel. Matt. 28:1-3

The angel of the Lord descended from Heaven, and came and rolled back the stone from the door and sat on it.

1. The terror of the Roman Guards. Matt. 28:4

The keepers did shake, and became as dead men.

1. The message of the angel to the woman. Matt. 28:5,6

Fear not, He is not here, For His is risen.

1. The report of the guards to the chief priests. Matt. 28:11

Showed all things to chief priests.

1. The chief priests bribe to the Roman Guards. Matt. 28:12,13

Gave money to soldiers to say the body had been stolen.

1. The Roman guards spread the lie that Christ’s body was stolen. Matt. 28:15

So they took the money and did as they were told.

1. The certainty of Christ’s death. John 19:33-42

Saw He was already dead – Joseph took His body.

1. The certainty of Christ’s burial. Mark 15:42-47 John 19:42

Put Him in a sepulcher.

1. The certainty Christ’s body was not stolen.
2. If His enemies had done so they would have produced the body.

Matt. 28:4-15

1. If His friends had done so they would not have preached a lie nor been willing to die for it. Matt. 28:15,16

Conclusion to Chapter 20

“Blessed are they that have not seen, and yet believed.” Vs. 29

“And many other signs did Jesus in the presence of His disciples, which are not written in this book.” Vs. 30

Purpose of John’s Gospel – John 20:30,31

1. To prove Christ as the Messiah.
2. To show Him as the Savior and Life-giver.
3. To cause men to believe on Him.
4. To have eternal life.

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” Vs. 31

# Chapter 21: He is the Restorer of the Penitent

Instructions in Spiritual Service Given

The resurrected Christ directs our service for Him. This can result only when the Risen Lord reveals Himself to His own. The proofs of the resurrection had already been given. Notice how chapter twenty-one is introduced.

After these things Jesus showed Himself again to the Disciples.

Showed Himself = Manifested

Greek for manifested – means to shine forth

Those that were present: Vs. 2

* Simon Peter
* Thomas called Didymus
* Nathaniel of Cana in Galilee
* Two other disciples

Jesus showed Himself in two ways.

1. In relation to individuals
2. In relation to group

Peter’s remark Disciple’s remark

I go a fishing. Vs. 3 Disciples said they were going too.

* The old life of self-directed service before He yielded to Christ’s call to leave his nets. The disciples followed Peter’s leadership. “That night they caught nothing.”
* Our lives touch other lives.
* Peter’s influence was not spiritually motivated. (They toiled all night and caught nothing. Fruitless.) Jesus stood on shore.
* Service directed by Christ is always fruitful. Multitude of fishes. Vs. 6 “Cast net on the other side of the ship.”
* Obedience Cast net on other side and were not able to draw it for multitude of fishes.

Jesus meets with disciples:

Vs. 4 Jesus stood on the shore. Disciples knew that it was Jesus.

Vs. 5 Jesus speaks to them: “Children, have ye any meat? Cast on right side and ye shall find.”

Disciples return to land:

* They saw a fire with coals
* They saw fish on the fire

Vs. 10 “Jesus saith unto them, Bring of the fish which ye have now caught.”

Vs. 12 “Jesus saith unto them, come and dine.”

Vs. 14 “This is now the third time that Jesus showed Himself to His disciples, after He was risen from the dead.”

The qualification for feeding lambs, and shepherding sheep is that of the love of God. The love He seeks is of absolute devotion.

Revelation of the all-sufficiency of the Risen Lord shows Peter and Disciples their inadequacy and self-shame as they tried to go their way without Him.

Vs. 7 “It is the Lord” Peter cast Himself into the sea.

Jesus questioned Peter on His love for Him. “Lovest thou me?”

Feed My sheep – is pastoral work and demands love for the “good shepherd” of the sheep as the primary qualifications. Vs. 15=17

NOTE: In John 10 Jesus calls Himself the Good Shepherd. Now He wants Peter to shepherd His sheep.

Spiritual Service: Demands death to self and sin, the Lord also instructed Peter

about physical death. Vs. 18 Vs. 19 “When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.”

Position of Christ in Believer’s life.

Their knowledge of faith in this new position would make possible the transition from the spiritual immaturity of vs. 18a to the spiritual maturity of vs. 18b.

NOTE: They were not called to take dead fish, but to catch men alive. Jesus entered into their experience of human failure to reveal His Divine power.

THE LOVE THE LORD SEEKS, IS THE LOVE OF ABSOLUTE DEVOTION.

The reference to John was, that our Lord deals with each of His own separately, and in ways in which others cannot understand.

Conclusion to Gospel of John Vs. 25

“And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.” Amen.

Note from writer – vs. 24 “This is the disciple which testifieth of these things.