

The Gospel of John

PROLOGUE 1:1-18	Book of Signs 1:19 – 12:50		Book of Glory 13:1 – 20:31	
	7 Great Miracles		Upper Room Discourse 13:1 – 17:26	Passion and Resurrection 18:1 – 20:31
	Public Teaching: 3 Years		Private Teaching: A Few Days	
	“His Great Acts”		“His Personal Instruction”	
	1) Water into Wine (2) 2) Heals a Son (4) 3) Heals a Lame Man (5) 4) Feeds the 5,000 Men (6) 5) Walks on Water (6) 6) Heals a Blind Man (9) 7) Raises Lazarus from the Dead (11)		1) On Servanthood (13) 2) On Salvation (14) 3) On the Spirit (14 – 16) 4) On Abiding in Him (15) 5) On Prayer (17) 6) On the Kingdom (18 – 19) 7) On Faith (20 – 21)	
EPILOGUE 21:1-25				
<p>“And truly Jesus did many other signs . . . which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name” (20:30-31).</p>				

Purpose Statement for the Gospel of John:

The Apostle John selected a number of signs (miracles) and sayings of Jesus to demonstrate to the world that Jesus was the Jewish Messiah, the eternal Son of God, and the Saviour of the world, so that persons would believe in Him and have eternal life.

WHY FOUR GOSPELS?

4 AUDIENCES

4 PURPOSES

4 PORTRAITS

4 EMPHASES



MATTHEW – Jews

Jesus is the MESSIAH/KING
who fulfills Old Testament
prophecy & expectations

Key Verses: Matthew 1:1; 16:16; 20:28

Key Words: FULFILLED

LUKE – Hellenists (Greeks)

Jesus is the perfect SON OF MAN
who came to save & minister to all people
through the power of the Holy Spirit

Key Verse: Luke 19:10

Key Concept: SON OF MAN

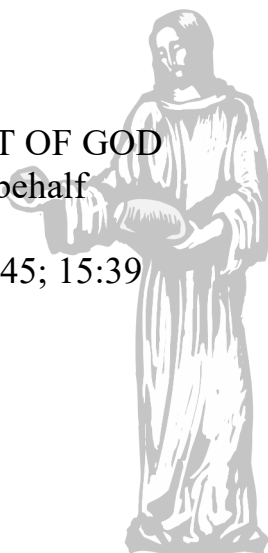


MARK – Romans

Jesus is the suffering SERVANT OF GOD
Who actively ministers on our behalf

Key Verses: Mark 1:1; 8:29; 10:45; 15:39

Key Word: IMMEDIATELY

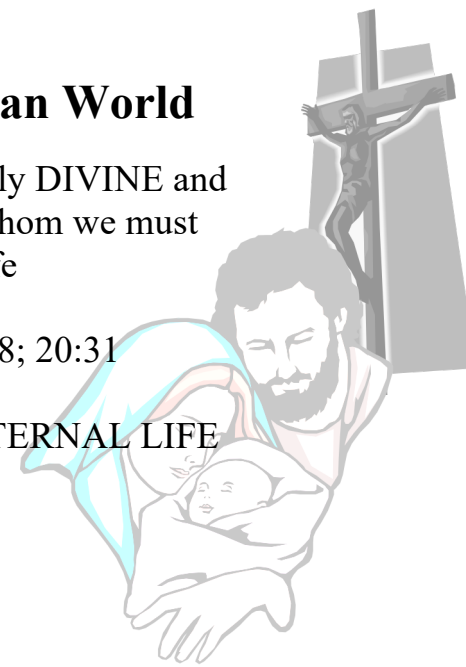


JOHN – Greek/Roman World

Jesus is the fully human, fully DIVINE and
Eternal SON OF GOD in whom we must
believe to receive eternal life

Key Verses: John 3:16; 8:58; 20:31

Key Words: BELIEVE; ETERNAL LIFE



**A Proposal for Dating the Books of the New Testament
(Danny Akin)**

Matthew	40 – 55	
Mark	65 – 70	
Luke	57 – 61	
John	80 – 95	
Acts	61 – 63	
Romans	56 – 57	From Corinth; 3 rd Missionary Journey and after I & II Corinthians
I Corinthians	55 – 56	
II Corinthians	55 – 57	
Galatians	48 – 49	Possibly 1 st Pauline Epistle if one accepts the South Galatian theory
*Ephesians	60 – 63	
*Philippians	60 – 63	
*Colossians	60 – 63	
I Thessalonians	50 – 52	Earliest Pauline Epistle after Galatians
II Thessalonians	50 – 52	
**I Timothy	62 – 66	
**II Timothy	64 – 68	Last Pauline letter
**Titus	62 – 66	
*Philemon	60 – 63	
Hebrews	67 – 69	
James	40s	
I Peter	62 – 64	
II Peter	64 – 68	
I John	80 – 95	
II John	80 – 95	
III John	80 – 95	
Jude	65 – 80	Accepts II Peter as prior to Jude
Revelation	90 – 96	
*Prison Epistles		
**Pastoral Epistles		

Why Are There Four Gospels?

There is no one definitive biography of Jesus Christ in existence, but rather four separate and complementary accounts. Why? Because a picture, or portrait, is more complete when viewed from several different angles. The biography of an important person is not really complete unless we have accounts from various perspectives. Different persons would see things from a different viewpoint and thus give us a different perspective on his life. Similarly, each of the four Gospel writers looks at Jesus from a particular and distinct angle. The four Gospels are not biographies in the modern sense. A large portion of Jesus' life is skipped over, and all four Gospels give a significant amount of their writing to His passion week. John 11-21 covers the week leading to the cross and resurrection.

1. Matthew

Matthew, writing to the Jews, was interested in establishing Jesus' Messiahship and the regal rights of Jesus as King of the Jews. In doing so he traced the genealogy of Jesus back to David and Abraham (1:1). He set forth Christ as the Redeemer-King, the Servant-King of Israel, the Messiah promised to the forefathers. The inscription "Behold, your king" (Zech. 9:9) could be written over Matthew's Gospel.

2. Mark

Mark, writing to the Romans, was interested in capturing those shots of Jesus that showed Him as a man of action and the servant of the Lord (Isa. 52:13-53:12). Consequently, we have no genealogy in Mark's Gospel; after all, who is interested in the lineage of a servant? What Mark had his eye on was the activity of Jesus. This would appeal to a practical Roman citizen. Over Mark's Gospel the inscription might read "Behold, My Servant" (Isa. 42:1; compare Zech. 3:8).

3. Luke

Luke was writing primarily to a Greek or Hellenistic audience and focused on Jesus' humanity. Consequently, Luke traced Christ's genealogy all the way back to Adam (Luke 3:23-38). Throughout his account, Luke pictured the Son of Man as a Kinsman-Redeemer to the whole human race, one who was willing to save men of every nation. Over his Gospel we might inscribe "Behold, a man" (Zech. 6:12).

4. John

John wrote to the world and in a sense a timeless, universal audience. More than the other writers, he stressed the deity of Christ and His unique relationship with the Father. Over his Gospel the words "Behold, your God" (Isa. 35:4) could be written in letters of gold.

Some Basic Presuppositions Concerning Our Gospels

1. The Gospels are historical and not mythological accounts. They record real and actual events and teaching.
2. The Gospels are inspired by God and written by men. Therefore, they are:
 - a. Inerrant in the original document—2 Tim. 3:16
 - b. Inspired verbally and plenary—Matt. 5:17-18; 2 Pet. 1:20-21
3. Because they are written by men, the style, content, etc. will vary; but all of it will be true.
4. The Gospels are more than thematic biographical studies. They are Gospels. (The Gospels are not biographies in the modern sense.)
5. Portions of the Gospels may be condensed and summarized. They usually are not exhaustive accounts (e.g. The Sermon on the Mount in Matt. 5–7)

Verbal, plenary inspiration producing infallible, inerrant documents demands what is said is truth and true (it corresponds to reality) to fact, not that it must be either exhaustive in an account, or exact in a quotation (there are no quotation marks in Scripture), though both may be the case in certain instances.

6. The Gospels are more concerned about Christ's death than His life (1/4 to 1/2 of each Gospel deals with the final week of His life).

The Gospels

The four “Gospels” are our main source of knowledge for the life of Christ. But the Gospels are more than just historical documents. The Greek term for gospel is *euangelion*, which means “good news” or “good message.” The Gospels provide us with a message of good news worthy to be proclaimed.

William Barclay offers this definition: “A gospel is not a historical document and nothing else; but a gospel is an attempt to present the portrait and teaching of Jesus in such a way that those who read it will also take Him as Savior, Master, and Lord.”

Four Gospels

Each of the four Gospels (Matthew, Mark, Luke, John) give us a thematic portrait or picture that focus on the earthly ministry, death and resurrection of Jesus Christ. Each one has distinctive viewpoint or perspective, and each is authored with a particular audience in view.

Matthew

Audience: Jews

Picture of Christ: King/Messiah

Mark

Audience: Romans

Picture of Christ: The Perfect Servant

Luke

Audience: Greeks

Picture of Christ: Son of Man (Perfect Man)

John

Audience: The World

Picture of Christ: Son of God (Deity)

John and the Synoptic Gospels

Matthew, Mark, and Luke are referred to as the “synoptic” Gospels. The term means to “see together.” It is an appropriate term because these three Gospels have a common viewpoint and similar characteristics. In contrast, John is very different. The chart below highlights some of these differences.

Topics	Synoptics	John
Portrait of Christ	God – Man	God – Man
Perspective	More Historical	More Theological
Unique Material	Matthew – 42%; Mark – 7%; Luke – 59%	92% unique
Geography	Focus on Galilean ministry (North)	Focus on Judean ministry (South)
Teaching Method	Parables	Extended Discourse
Chronology	Mention of one Passover	Mention of three (maybe four) Passovers
Relation to other Gospels	Complementary	Supplementary

Comparison of the Four Gospels

Topics	Matthew	Mark	Luke	John
Author	Tax Collector	Missionary	Physician	Fisherman
Original Audience	Jews	Romans	Hellenist (Greeks)	All Persons
Key Verse	16:16	10:45	19:10	20:31
Outstanding Feature	5 Major Discourses 5 Major Narratives	Miracles	Parables	Sign Miracles “I am” Statements
Arrangement of Material	Chronological/Topical	Generally Chronological	Generally Chronological	Topical/Theological
Tone	Prophetic	Practical	Historical	Theological
Genealogy	To Abraham	No Genealogy	To Adam	No Genealogy
Quotations from Old Testament	53	36	25	20
Allusions to Old Testament	76	27	42	105
Unique Material	42%	7%	59%	92%
Broad Division	Synoptics Gospels: Emphasizes the Humanity of Christ			Supplemental Gospel: Emphasizes the Deity

An Introduction to the Gospel of John

I. The Author

- A. Although this Gospel, like the others, is anonymous, the author is identified as the beloved disciple (21:20, 23-24) and a close companion of Peter. Church tradition unanimously affirmed this to be the Apostle John, the brother of James. Five men with the same name of John are mentioned in the New Testament:
1. John the Baptist (Jn. 1:6, 15, 19, 26, and 29). He is eliminated because he was beheaded by Herod long before the events of the Gospel of John were completed (Mk. 6:24-29), and no writings are ever ascribed to him.
 2. John the father of Peter (1:42, though numerous texts read “Jonah”) is not mentioned in any significant connection that might suggest that he was the author.
 3. John Mark (Acts 12:12). It has been concluded that he is the author of the second Gospel. The fact that the Gospel of John must have been written by an eyewitness eliminates John Mark as a possibility.
 4. John of the Sanhedrin (Acts 4:5-6). The only reference in Scripture to this man presents him as an enemy of Christianity, and the presentation of John is anything but hostile to the cause of Christ.
 5. John, the Beloved Apostle (Matt. 4:21; Jn. 21:20-25). Although disputed by more liberal scholarship, he is the most likely candidate for authorship.
- B. External evidence shows tradition was universal in confirming the authorship by the Apostle John. Irenaeus (c. A.D. 130 – c. 202) is the chief witness. His testimony is most important as he was a pupil of Polycarp (A.D. 69-155), and Polycarp was a friend of the Apostle John. To this may be added the support of other Church Fathers such as Clement of Alexandria (A.D. 150-215), Tertullian (A.D. 155-240), and Origen (A.D. 184-253).

- C. Internally, the book reveals the author to be a Jew as evidenced by his use of the Old Testament (12:40; 13:18; 19:37), and his knowledge of Jewish customs, events and persons. His observation of minute details of events show evidence of an eyewitness. Finally, the statement of the author, “we beheld His glory” (1:14) must have been the report of one who was at the transfiguration (and also saw the resurrected Jesus). Peter is mentioned by name (1:41) and James was martyred by the time of composition. By the way John introduces himself (13:23 and 19:26) and in mentioning John the Baptist as simply “John,” the internal evidence strongly supports the authorship of the Apostle John.

Conclusion: Both external and internal evidence lead to the position that the apostle John authored the fourth Gospel.

II. Date of Writing

- A. The discovery in Egypt of a fragment of the Gospel of John (the John Ryland Fragment), which has been dated early in the second century, requires the writing of the book within the time of the first century.
- B. According to Christian tradition, John spent the latter years of his life at Ephesus, where he carried on a ministry of preaching and teaching, as well as writing. During the reign of the Emperor Domitian (A.D. 81-96), he was exiled to the Isle of Patmos where he penned the Revelation.
- C. His account of the life of Christ seems to presuppose a knowledge of the Synoptics and supports the proposition that John wrote to supplement the other Gospels.
- D. Irenaeus says John wrote the Gospel from Ephesus during his residence there (c. A.D. 70–98). Most likely, the book was written c. A.D. 80–95.

III. Historical Background

- A. The origination of the book was probably Ephesus, although no definite reference is given. If John came to Ephesus around A.D. 70, then he would have ministered there for about 20 years before he wrote this Gospel.

- B. As to the destination of the book, almost twenty years has passed since the home-going of Peter and Paul (c. A.D. 64–66) and the destruction of Jerusalem (A.D. 70). It is quite probable that the elders of the Asian churches had requested that John write down the things he had been teaching before he died. He wrote to convince all that Jesus is the Son of God.
- C. The circumstances of the book relate, in part, to doctrinal heresies prevalent at the time. Gnosticism, with its dualism, dilemma of the origin of evil, and its mysticism, was in the incipient stage. The heresy seriously afflicted the church in the second century. Allusions to an early form of Gnosticism or docetism are evident in the writings of John. A growing John the Baptist cult (cf. Acts 19) may also have needed correcting.
- D. With the evidence of the Synoptic Gospels and with the eyewitness testimony of Jesus, no one was more qualified to present the divine picture of Jesus Christ as the Son of God.

IV. Reason for Writing

John states his purpose for writing in 20:30-31. He wrote in order to confirm that Jesus was the Christ, the Son of God and to persuade persons to believe so that they might have life in His Name. Subordinate purposes include a polemic against docetism or incipient Gnosticism, a growing John the Baptist cult, and the exposure of Judaism as an inadequate system of religion that rejected its promised Messiah (1:11).

V. Characteristics

- A. The Gospel of John is both simple and profound in its presentation of Jesus Christ. It is amazingly clear and attractive to the beginning student and incredibly deep to the veteran scholar.
- B. The Father-Son relationship dominates the book as one of its most significant themes.
- C. The style and vocabulary of the book is simply and generally uncomplicated.

- D. The book records seven major miracles and seven major discourses or statements but no parables. Personal interviews are highlighted throughout.
- E. Eschatology focuses on judgment, resurrection, and eternal life.
- F. A prominent feature of the Gospel is the editorial comments of the author. Twenty-two such comments are found. Among them is revealed the national blindness of Israel as the major cause and result of the rejection of the Messiah.
- G. The prologue (1:1-18) of John is unique as the Son (the Word or *Logos*) is related to God and eternity as opposed to His earthly advent as presented in the Synoptics. In other words, John begins with a Christology “from above” (His deity), whereas the Synoptics start with a Christology “from below” (His humanity).
- H. John provides the most extensive treatment of the Holy Spirit and the doctrine of the Trinity of any of the Gospels (chs 14-16).
- I. There are key differences between the Synoptic Gospels and John’s Gospel:
 - 1. John’s content is 92% unique; therefore, there is a material difference. John has more discourse than narrative, and is more philosophical/theological in tone than the Synoptics.
 - 2. John has few parables and nothing about the demonic. He speaks much on eternal life, the Holy Spirit, and the deity of Jesus. Therefore, there is a theological difference in emphasis.
 - 3. John majors on events in Judea (south), while the Synoptics focus on what happens in Galilee (north). Therefore, there is a geographical difference. John emphasizes Jesus’ ministry in the city to religious intellectuals, while the Synoptics emphasize His country ministry to the common people.
 - 4. John alone records for us three or four Passovers. He is our only information concerning the approximate length of

Christ's public ministry (two–five years, probably 3 ½ years). Therefore, there is a chronological difference.

5. John builds his Gospel on seven key miracles and is more thematic in arrangement than are the Synoptics. Therefore, there is a structural difference.
6. John does not have a listing of the 12 apostles (see Matt. 10; Mark 3; Luke 6; Acts 1).
7. John does not record the institution of the Lord's Supper (see Matt. 26; Mark 14; Luke 22; 1 Cor. 11).
8. John does not record the agony of Gethsemane (see Matt. 26; Mark 14; Luke 22).
9. Key words and concepts in John's Gospel are:
 - A) "Life" (43)
 - B) "*Martureo*" (47) translated as "witness," "testimony," "record."
 - C) "Believe" (84)
 - D) "Light" (16)
 - E) "Glory" (15)
 - F) "Only" (*monogenes*, 4X; see John 1:14, 18; 3:16, 18; 1 John 4:9). Often translated "only begotten."
 - G) "Father" (114)
 - H) "Son" (60)
 - I) "Hour" (23)
 - J) "Eternal life" (18)

THE SEVEN SIGN MIRACLES OF JESUS IN JOHN'S GOSPEL

2:1-11	Jesus turns water into wine
4:46-54	Jesus heals a nobleman's son
5:1-16	Jesus cures a paralytic
6:1-15	Jesus feeds five thousand men
6:16-21	Jesus walks on water
9:1-42	Jesus heals a blind man
11:1-57	Jesus raises Lazarus from the dead

THE "I AM" STATEMENTS OF JOHN'S GOSPEL

Twenty-three total times we find our Lord's meaningful "I am" (Gk. *ego eimi*) in this Gospel (4:26; 6:20, 35, 41, 48, 51; 8:12, 18, 24, 28, 58; 10:7, 9, 11, 14; 11:25; 13:19; 14:6; 15:1, 5; 18:5, 6, 8). In seven of these He joins His "I am" with seven tremendous metaphors that are expressive of His deity and saving relationship toward the world.

1. "I AM the Bread of Life" (6:35, 41, 48, 51)
2. "I AM the Light of the World" (8:12)
3. "I AM the Door of the Sheep" (10:7, 9)
4. "I AM the Good Shepherd" (10:11, 14)
5. "I AM the Resurrection and the Life (11:25)
6. "I AM the Way, the Truth, the Life (14:6)
7. "I AM the True Vine" (15:1, 5)

In John 8:58 there is something of a climax as His "I AM" statement echoes Exodus 3:14 and is a clear and overt declaration of His deity.

CHRONOLOGICAL TABLE OF CHRIST'S LIFE

CHRIST'S BIRTH	WINTER 5/4 B.C.
HEROD THE GREAT'S DEATH	MARCH/APRIL 4 B.C.
PREFECTS BEGAN TO RULE OVER JUDAEA AND SAMARIA	A.D. 6
CHRIST AT THE TEMPLE WHEN TWELVE	PASSOVER, APRIL 29, A.D. 9
CAIAPHAS BECAME HIGH PRIEST	A.D. 18
PILATE ARRIVED IN JUDEA	A.D. 26
COMMENCEMENT OF JOHN THE BAPTIST'S MINISTRY	A.D. 29
COMMENCEMENT OF CHRIST'S MINISTRY	SUMMER/AUTUMN A.D. 29
CHRIST'S FIRST PASSOVER (JOHN 2:13)	APRIL 7, A.D. 30
JOHN THE BAPTIST IMPRISONED	A.D. 30 OR 31
CHRIST'S SECOND PASSOVER	APRIL 25, A.D. 31
JOHN THE BAPTIST'S DEATH	A.D. 31 OR 32
CHRIST AT THE FEAST OF TABERNACLES (JOHN 5:1)	OCTOBER 21-28, A.D. 31
CHRIST'S THIRD PASSOVER (JOHN 6:4)	APRIL 13/14, A.D. 32
CHRIST AT THE FEAST OF TABERNACLES (JOHN 7:2, 10)	SEPTEMBER 10-17, A.D. 32
CHRIST AT THE FEAST OF DEDICATION (JOHN 10:22-39)	DECEMBER 18, A.D. 32
CHRIST'S FINAL WEEK (4 TH PASSOVER)	MARCH 28 – APRIL 5, A.D. 33
ARRIVED AT BETHANY	SATURDAY, MARCH 28
CROWDS AT BETHANY	SUNDAY, MARCH 29
TRIUMPHAL ENTRY	MONDAY, MARCH 30
CURSED THE FIG TREE AND CLEANSED TEMPLE	TUESDAY, MARCH 31
TEMPLE CONTROVERSY AND OLIVET DISCOURSE	WEDNESDAY, APRIL 1
CHRIST ATE PASSOVER, BETRAYED, ARRESTED AND TRIED	THURSDAY, APRIL 2
CHRIST TRIED AND CRUCIFIED	FRIDAY, APRIL 3
CHRIST LAID IN THE TOMB	SATURDAY, APRIL 4
CHRIST RESURRECTION	SUNDAY, APRIL 5
CHRIST'S ASCENSION (ACTS 1)	THURSDAY, MAY 14, A.D.33
DAY OF PENTECOST (ACTS 2)	SUNDAY, MAY 24, A.D. 33

Twelve Wonderful Truths From The Prologue of the Gospel of John

John 1:1-18

- | | | |
|-------|---|-------------|
| I. | <u>The Word has always existed</u> | 1:1-2 |
| II. | <u>The Word is God</u> | 1:1 |
| III. | <u>The Word is the Creator</u> | 1:3 |
| IV. | <u>The Word gives us life</u> | 1:4 |
| V. | <u>The Word provides powerful spiritual light</u> | 1:4-5 |
| VI. | <u>The greatest man who ever lived bore witness to the Word</u> | 1:6-8, 15 |
| VII. | <u>The Word came into the world He created</u> | 1:9-10 |
| VIII. | <u>The Word was rejected by the world and His own people</u> | 1:10-11 |
| IX. | <u>The Word makes us children of God when we receive
and believe in Him</u> | 1:12-13 |
| X. | <u>The Word became human and lived among us and we saw
His glory</u> | 1:14 |
| XI. | <u>The Word brought us grace and truth</u> | 1:14, 16-17 |
| XII. | <u>The Word exegeted for us the glory of the Father</u> | 1:14, 18 |

“Getting Things In Their Proper Spiritual Perspective”
John 1:19-34

- | | | |
|-----|---|---------|
| I. | <u>Know who you are in God’s Plan</u> | 1:19-28 |
| | 1) John knew who he wasn’t. | 1:19-21 |
| | 2) John knew who he was. | 1:22-24 |
| | 3) John knew what he was sent to do. | 1:25-28 |
| II. | <u>Know who Jesus is in God’s Plan</u> | 1:29-34 |
| | 1) He is the Lamb of God who takes away sin | 1:29-31 |
| | 2) He is the Spirit-anointed One | 1:32-33 |
| | 3) He is the Son of God | 1:34 |

“A Message and Miracle for the World”
(John 1:35-2:12)

- | | |
|--|----------|
| I. The Message: <u>Come and see who I am</u>
(“Follow Me” 1:43) | 1:35-51 |
| 1) Lamb of God | 1:29, 35 |
| 2) Son of God | 1:34, 49 |
| 3) Messiah/Christ | 1:41 |
| 4) King of Israel | 1:49 |
| 5) Son of Man | 1:51 |
| II. The Miracle: <u>Look and see what I can do</u>
(“Believe in Me” 2:11) | 2:1-11 |
| 1) There is a priority to what Jesus does | 2:1-4 |
| 2) There is a power in what Jesus does | 2:5-9 |
| 3) There is a plan to what Jesus does | 2:10 |
| a) The ordinary has been replaced by the extraordinary | |
| b) The old has been replaced by the new | |
| 4) There is a purpose to what Jesus does | 2:11-12 |
| a) His glory | |
| b) Our good | |

When It Is Time To Clean House
John 2:13-25

It's time to clean house:

- | | |
|---|---------|
| I. <u>When God's sanctuary is desecrated.</u> | 2:13-17 |
| 1) There must be a zeal for the <u>holiness</u> of God. | 2:13-15 |
| 2) There must be a zeal for the <u>house</u> of God.
(cf 1 Cor. 3:16; 6:19-20) | 2:16-17 |
| II. <u>When God's Son is rejected.</u> | 2:18-22 |
| 1) Unbelievers look for a sign. | 2:18-21 |
| a) They are challenged by the Lord's works. | 2:18 |
| b) They are confused by the Lord's words. | 2:19-21 |
| 2) Believers look to the Scriptures. | 2:22 |
| a) Believers remember His words. | |
| b) Believers receive His words. | |
| III. <u>When God's salvation is cheapened.</u> | 2:23-25 |
| 1) Men concern themselves with the spectacular. | 2:23 |
| 2) Jesus commits Himself to the sincere. | 2:24-25 |

**“You Must Be Born Again”
(John 3:1-15)**

- | | | |
|------|--|---------|
| I. | <u>You must be born again because you are a sinner</u> | 3:1-2 |
| | 1) Position will not save you (man of the Pharisees) | 3:1 |
| | 2) Popularity will not save you (Nicodemus) | 3:1 |
| | 3) Prestige will not save you (ruler of the Jews) | 3:1 |
| | 4) Piety will not save you (religious knowledge) | 3:2 |
| II. | <u>You must be born again by the Spirit</u> | 3:3-12 |
| | 1) It is a spiritual birth | 3:3-6 |
| | 2) It is a sovereign birth | 3:7-8 |
| | 3) It is a supernatural birth | 3:9-12 |
| III. | <u>You must be born again through a Saviour</u> | 3:13-15 |
| | 1) We can be saved because He came | 3:13 |
| | 2) We can be saved because of the cross | 3:14-15 |

“Water and Spirit”

- 1) Baptism as necessary for salvation.
(see John 3:16, Acts 16:31, Ephesians 2:8-9).
- 2) Stands for the act of repentance which John’s baptism represented.
- 3) Water stands for the Word of God (see John 15:3).
- 4) Water stands for the Torah or the entire Jewish tradition about God, written and oral.
- 5) Water represents the Holy Spirit (“by water, even the Spirit”), (“by water and wind;” see Isaiah 44:3).
- 6) Water represents regeneration (see 4 above and Titus 3:5).
- 7) Water represents natural birth as contrasted with spiritual birth.
- 8) Water represents cleansing and the forgiveness of sin (see Ezekiel 11:19-20; 36:25-27).

**“The Greatest Verse in the Bible”
(John 3:16)**

- I. God is the greatest provider (Rom. 5:8)
- II. So loved is the greatest passion (1 John 4:10)
- III. The world is the greatest possibility (1 John 2:2)
- IV. That He gave is the greatest proof (Rom 8:32)
- V. His only begotten Son is the greatest present (Gal. 4:4-6)
- VI. That whosoever is the greatest privilege (Rom. 10:13)
- VII. Believes is the greatest path (Rom. 10:9-10)
- VIII. In Him is the greatest Person (2 Cor. 5:21)
- IX. Should not perish is the greatest promise (Rom. 6:23)
- X. But is the greatest parting (Eph. 2:4-7)
- XI. Have is the greatest peace (Rom. 5:1)
- XII. Everlasting Life is the greatest possession (1 John 5:13)

For God So Loved The World

John 3:16-21

- | | |
|--|--------------------|
| I. <u>He gave His Son to save us</u> | 3:16-18 |
| 1) Salvation comes by believing in the Son | 3:16 |
| 2) Salvation delivers us from God's condemnation | 3:17-18 |
|
II. <u>He gave His Son to show us the light</u> |
3:19-20 |
| 1) God sent the Light but we love darkness | 3:19 |
| 2) God sent the Light but we practice evil | 3:19 |
| 3) God sent the Light but act wickedly | 3:20 |
| 4) God sent the Light but we hate it | 3:20 |
| 5) God sent the Light but we reject it | 3:20 |
|
III. <u>He gave His Son that we might know and practice the truth</u> |
3:21 |
| 1) Truth will lead us to Jesus | |
| 2) Truth will enable us to live like Jesus | |

Jesus Must Increase But We Must Decrease

John 3:22-36

- I. Be faithful to do what God has called you to do 3:22-24
- II. Never forget whatever you have you received from God 3:25-27
- III. Remember who you are and who Jesus is 3:28-30
- IV. Receive the Son's testimony because of where He comes from 3:31-33
- V. Listen to the words of Jesus and receive the gift only He can give 3:34
- VI. Observe carefully the tender relationship between the Father and the Son
3:35
- VII. Believe in the exclusive nature of salvation and eternal life found only in the
Son 3:36

John 4:1-42

- I. Be willing to go wherever people need to hear the gospel 4:1-6
- II. Learn to and be ready to have gospel conversations 4:7-12
- III. Get to the heart of what lost persons need to hear 4:13-15
- IV. Help those you witness to see their need for forgiveness 4:17-19
- V. Do not be sidetracked by important but unnecessary issues 4:19-20
- VI. Show people Jesus is the Savior that they need 4:21-30
- VII. Remember the spiritual is more critical than the physical 4:31-34
- VIII. Opportunities to share the gospel are everywhere 4:35
- IX. Be sure to do your part in reaching the lost with the gospel 4:36-38
- X. Everyone needs to believe that Jesus is the Savior of the World 4:39-42

Points to Apply From John 4:4-42

1. The Gospel has no prejudice or biases in its presentation. 4:9-11, 24-25
2. Only the Gospel can meet the real and deepest needs of human persons.
4:14
3. Jesus knows your needs because He knows (omniscience) everything about you. 4:17-18
4. We must be careful not to allow the spiritual to be prostituted and abused by the physical and material. 4:15-24, also v. 11
5. Beware of people using side issues to divert you in witnessing situations from the real issues. 4:20-21
6. Real satisfaction and fulfillment comes from a spiritual not physical diet.
4:34-35
7. Opportunities abound for us to share our faith. ALL we need to do is look.
4:35-36

Contrasts Between Nicodemus and the Samaritan Woman John 3-4

	Nicodemus	Samaritan Woman
Place:	Judah	Samaria
Time:	Night	Noon
Occasion:	Planned Visit	“Chance” (Divine) Encounter
Initiator:	Nicodemus	Jesus
Ethnic Group:	Jew (Pure Blood)	Samaritan (Mixed Blood)
Social Status:	Respected Teacher	Despised Outcast
Sex:	Male	Female
Attitude:	Seeking	Initially Indifferent
Lifestyle:	Moral	Immoral

Despite the vast differences between these two individuals, both had needs only Christ could meet. If Nicodemus is an example of the truth that no can rise so high as to be above salvation, the woman is an example of the truth that no can sink too low for salvation.

No one is so good they do not need to be saved.

No one is so bad they cannot be saved.

What Kind of Faith do You Have In Jesus?

John 4:39-5:17

- | | | |
|------|---|---------|
| I. | <u>Some people have superficial faith</u> | 4:39-45 |
| | 1) Jesus was received and believed on by those far from Him | 4:39-42 |
| | 2) Jesus was welcomed but dishonored by those close to Him | 4:43-46 |
| II. | <u>Some people have sincere faith</u> | 4:46-54 |
| | 1) This man began with faith in Christ's power | 4:46-48 |
| | 2) This man moved to faith in Christ's promise | 4:49-50 |
| | 3) This man finished with faith in Christ's person | 4:51-54 |
| III. | <u>Some people have shallow faith</u> | 5:1-17 |
| | 1) We see a man and his problem | 5:1-5 |
| | 2) We see the Messiah and His power | 5:6-9 |
| | 3) We see the masses and their problem | 5:10-16 |
| | 4) We see the Messiah and His proclamation | 5:17 |

John 5:18-29

- | | | |
|------|--|---------|
| I. | <u>Jesus Does What The Father Does</u> | 5:18-22 |
| | 1) The Father shows the Son what to do | 5:18-19 |
| | 2) The Father loves the Son | 5:20 |
| | 3) The Father raises the dead and so does the Son | 5:21 |
| | 4) The Father commits judgment to the Son | 5:22 |
| II. | <u>Jesus Receives The Honor the Father Does</u> | 5:23 |
| | 1) We should honor the Son like we honor the Father | |
| | 2) If we do not honor the Son we do not honor the Father | |
| III. | <u>Jesus Has The Authority The Father Does</u> | 5:25-29 |
| | 1) The Son can raise the dead | 5:25-26 |
| | 2) The Son will execute judgment over all humanity | 5:27-29 |

Six Faithful Witnesses That Jesus Is the Christ, The Son of God

John 5:30-46

- I. The Father is a faithful witness 5:31-32, 37-38

- II. John the Baptist is a faithful witness 5:33-35

- III. Jesus' works are a faithful witness 5:30, 36

- IV. The Scriptures are a faithful witness 5:39-40

- V. The glory of God is a faithful witness 5:41-44

- VI. Moses is a faithful witness 5:45-46

The Feeding of the 5,000 or 20,000!

John 6:1-21

- I. Jesus knew what He would do but used a problem to teach his disciples
6:1-7
- II. Jesus can take a little and do much with it 6:8-13
- III. Jesus is the prophet greater than Moses and fulfills the Old Testament promise
6:14 (cf. Deut. 18:15-19)
- IV. Jesus is the true King of Israel but not the kind of king they were wanting
6:15
- V. Jesus is the great "I Am" who revealed His deity by doing what only God can do
6:16-21 (cf. Ps. 107:23-32)

Jesus Is The Bread of Life

John 6:22-71

Jesus “The Bread of Life” will move people:

- I. To Make an Investigation Concerning Him 6:22-27
 - 1) The investigation may be because of the miraculous 6:22-24 (cf. 6:1-15)
 - 2) The investigation may be misguided 6:25-27

- II. To Seek Clarification Concerning Him 6:28-29
 - 1) Some ask what to do to please God 6:28
 - 2) Jesus tells us what to believe to receive eternal life 6:29

- III. To Ask Questions Concerning Him 6:30-34
 - 1) Many are impressed with the signs of the miraculous 6:30-31
 - 2) Jesus says be impressed with the source of the miraculous 6:32-34

- IV. To Find Salvation in Him 6:35-40
 - 1) Jesus tells us to come and believe in Him 6:35-36
 - 2) Jesus tells us He will receive and keep those who come to Him 6:37
 - 3) Jesus tells us He came to do the will of His Father 6:38
 - 4) Jesus tells us He will preserve us 6:39
 - 5) Jesus tells us He will give us eternal life 6:39
 - 6) Jesus tells us He will resurrect us 6:39-40 (also vv. 44, 54)

- V. To Express Skepticism About Him 6:41-51
 - 1) Some doubt His plan and person 6:41-42
 - 2) Jesus explains His plan and person 6:43-51

- VI. To Find Satisfaction in Him 6:52-55
 - 1) We must appropriate Him 6:52-55
 - 2) We must abide in Him 6:56-59

- VII. To Make a Decision Concerning Him 6:60-71
 - 1) Some will respond with permanent defection 6:60-66
 - 2) Some will respond with purposeful dedication 6:67-69
 - 3) Some will respond with private deception 6:70-71

All That Matters in Life is That You Please God

John 7: 1-36

- I. Jesus would not be manipulated even by those closest to Him 7:1-13
 - 1) Jesus knew the danger of the times 7:1-2
 - 2) Jesus knew the unbelief of his family 7:3-9
 - 3) Jesus knew the confusion of the masses 7:10-13
- II. Jesus taught with God's authority and for God's glory 7:14-24
 - 1) Jesus came with the authority of God 7:14-17
 - 2) Jesus spoke for the glory of God 7:18-24
- III. Jesus knew who He was and who had sent Him 7:25-36
 - 1) Jesus testified to the common people 7:25-31
 - 2) Jesus testified to the religious leaders 7:32-36

There is No One Like Jesus

John 7:37-52

- | | | |
|------|--|---------|
| I. | <u>Jesus alone gives the gift of the Holy Spirit to those who believe in Him</u> | 7:37-39 |
| | 1) We must thirst for God | 7:37 |
| | 2) We must believe in Jesus | 7:38-39 |
| II. | <u>Jesus alone fulfills Old Testament expectations of the Messiah</u> | 7:40-44 |
| | 1) He is the prophet like Moses | 7:40 |
| | 2) He is the promised son of David | 7:41-42 |
| | 3) He is the one born in Bethlehem | 7:43-44 |
| III. | <u>Jesus alone speaks like no man has ever spoken</u> | 7:45-52 |
| | 1) He touched the heart of the common man (the humble) | 7:45-49 |
| | 2) He hardened the heart of the religious elite (the proud) | 7:50-52 |