

# The Gospel of John

## Its Meaning and Application

### Required Text:

- Any good, recent commentary.

### Other Readings:

- Morris, Leon, *Studies in the Fourth Gospel*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1969
- Morris, Leon, *Commentary on the Gospel of John*, Part of “The New International Commentary on the New Testament” series; William B. Eerdmans Publishing Company, Grand Rapids, MI, 1971 and more recent
- Ridderbos, Herman N., *The Gospel of John, a Theological Commentary*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1997 (English Translation)
- Carson, D.A. and Moo, Douglas, *An Introduction to the New Testament*, Zondervan, Grand Rapids, MI, 2005

### Introductory Matters:

#### 1) Author

No where does the author identify himself by name

He uses the term, “the disciple whom Jesus loved” – 21:24 in context. cf: 13:23; 19:26; 21:7, 20 and 20:2 (*phileo*)

From 21:2 the one whom Jesus loved must have been one of the sons of Zebedee or the other two disciples

No where in the gospel is John the apostle mentioned by name, yet Peter, James and John are the most prominent apostles in the Synoptics.

He was an eye witness – the minute details such as the numbers, time of day, names

#### 2) Purpose

20:31 (compare 21:24 & 25)

John’s use of “believe / belief / trust”

### 3) Relationship to the Synoptic Gospels - Similarities and differences

Miracles – What miracles are common to John and the Synoptics?

Missing from John: Lord's Supper, the Transfiguration, Story Parables, Kingdom of God/Heaven phase is rare compared to the Synoptics

"I am" statements

Vocabulary & syntax

Terms for miracle – Miracle / Powerful Miracle, Wonder, Works, Sign

Material covered –How does each gospel begin?

4) Outline (adapted from Steve Baugh notes)

1. 1:1-18 Prologue

*The First Book of Signs: the Revelation of the Son to Israel*

2. 1:19-10:42 Jesus Reveals Himself to Israel in Word and Deed

- a. 1:19-51 Prelude to public ministry (a bridge passage)
  - i. 1:19-28 John the Baptist introduced in relation to Jesus
  - ii. 1:29-34 John the Baptist's witness to Jesus
  - iii. 1:35-51 Jesus gains first disciples
- b. 2:1-4:54 Jesus' early ministry: Jesus revealed as inaugurator of the eschatological order at the expense of the old
  - i. 2:1-11 First Sign at Cana: new and better wine which Jesus provides
  - ii. 2:12-22 Cleansing of temple—Jesus as better temple
  - iii. 2:23-25 Inadequate faith of many early followers (prelude to Nicodemus)
  - iv. 3:1-21 Jesus and Nicodemus—faith as supernatural product
  - v. 3:22-36 John the Baptist's witness to Jesus and his better baptism
  - vi. 4:1-42 Jesus and the Samaritans—living water displaces the old
  - vii. 4:43-54 Second sign at Cana: healing of the official's son
- c. 5:1-7:52 More Signs, Words & Works in Face of Rising Opposition
  - i. 5:1-15 Healing of paralytic at pool of Bethesda
  - ii. 5:16-30 The healing demonstrates Jesus' person as divine Son
  - iii. 5:31-47 Witnesses to Jesus as divine Son
  - iv. 6:1-15 Feeding of 5,000
  - v. 6:16-21 Walking on water
  - vi. 6:22-58 Bread of life discourse
  - vii. 6:59-71 Many early followers hesitate; Jesus determines his followers
  - viii. 7:1-13 Continuing hesitation even among Jesus' family
  - ix. 7:14-44 First round of exchange with Jewish authorities at Feast of Tabernacles
  - x. 7:45-52 Organized opposition by Jewish authorities
- d. [7:53-8:11 Woman Caught in Adultery—not considered authentic by Carson et al.]
- e. 8:12-10:42 Climactic Signs to Israel in Word & Deed
  - i. 8:12-59 Second round of exchange with Jewish authorities at Feast of Tabernacles
  - ii. 9:1-41 Healing of man born blind
  - iii. 10:1-21 Jesus is Good Shepherd; reactions from Jewish authorities
  - iv. 10:22-39 Jesus' claims at Feast of Dedication bring opposition

- v. 10:40-42 Jesus retreats to where John was baptizing with growing number of disciples
- 3. 11:1-12:50 TRANSITION: Lazarus & the Resurrection
  - a. 11:1-44 Raising of Lazarus
  - b. 11:45-54 Decision to kill Jesus
  - c. 11:55-57 Setting in Jewish Passover
  - d. 12:1-11 Mary anoints Jesus
  - e. 12:12-19 Triumphal entry
  - f. 12:20-36a Arrival of Gentiles announces arrival of Jesus' hour
  - g. 12:36b-50 Climax to the revelation of Jesus to Israel: Jesus' offering and glorification foreshadowed
- 4. *The Second Book of Signs: Revelation of Jesus' Death & Resurrection to the New Israel*
  - a. 13:1-20:31: Jesus' Self-Disclosure regarding the cross and exaltation
    - i. 13:1-30 The Last Supper (foot washing—no account of the Lord's Supper)
      - 1 13:1-17 Foot washing
      - 2 13:18-30 Example for disciples; announcement of betrayal
    - ii. 13:31-14:31 Farewell Discourse Part I
    - iii. 15:1-16:33 Farewell Discourse Part II
    - iv. 17:1-26 High Priestly Prayer
      - v. 17:1-5 Jesus prays to be glorified
      - vi. 17:6-19 Jesus prays for his disciples
      - vii. 17:20-23 Jesus prays for those who would later believe
      - viii. 17:24-26 Jesus prays for the unity of all his own
      - ix. 18:1-19:42 The Trial and Passion of Jesus
      - x. 20:1-31 The resurrection of Jesus: the new creation

(Statement of the Gospel's purpose: 20:30-31.)
- 5. 21:1-25 Epilogue
  - a. 21:1-23 Peter and the Beloved Disciple: models of the church in mission
  - b. 21:24-25 Final comments / Epilogue

## 1. 1:1-18 Prologue

The relationship of the prologue to the rest of the gospel

### 1: 1 – 5 – The Word

Compare to the themes of Genesis 1: 1 - 5

Three statements about the Word (v. 1)

What does the tense tell us?

What does the word order tell us?

Analyze the statements from Jewish and Roman perspectives

The purpose of v. 2

John reflects on the creation directly. Showing again who the Word is. Note the antithetical character of the language.

What is this life that v. 4 refers to? This is John's great theme. Where else does he mention this?

The life is light. Again a Johannine theme. Darkness does not over power / comprehend it.

1: 6 – 13 – John the Baptizer contrasted with the Word

John – a man with a mission.

List John's biographical descriptive terms

What is missing that we know from the other gospels?

An excursus – the anarthrous use of *theos* in the prologue

What is the argument based on this concerning the deity of the Word?

Examine this with the author's use of *theos* (1:1, 2, 6, 12, 13 & 18)

The Word – a man with a mission

List the Word's biographical descriptive terms

What does the author mean by "true light"? Contrast this to John the Baptizer. Is he a false light? Compare the author's use of "true" with "truth".

The Word was in the world, but the world did not know him. The author uses the term "know" in at least in three ways:

Unsaved people

Jesus

Growing in knowledge

(Both in / out of the covenant)

He came to his own things / people. What was their reaction?

The promise of v. 12 and the behind the scene actions of v. 13.

The results in v 12 are adoption and conversion. The action in v 13 is regeneration. According to these verses, which is prior?

The Word becomes flesh (the incarnation) – 1: 14 – 18

Notice the verb. For the first time this verb is predicated of the Word. Used of others earlier in the prologue

How is “flesh” used by John (1:13, 14; 8:15; 17:2 plus 6:51ff)?

He also dwelt (like a tent) with us. What is *the* tent in scripture? How is Jesus like that tent?

This language is the fulfillment of Is 7:14.

The observers’ insight – they beheld his glory. See Is 60:1 – 7. What OT themes do we see here and in the prologue?

How does the author develop the theme of the Word’s glory? Compare: 1:14; 2:11; 11:4, 40; 17:5 with 7:39; 12:16, 23ff, 13:31ff

What kind of glory? As of the only begotten of the father. Note that the author has just used the idea of being born / begotten by God in v. 13. How is the Word's generation different than ours?

Who is "full of grace and truth"?

v. 15 is a note about John the Baptizer. This is the content that was described in v. 6 and about which we will have more information in v. 19ff.

How is the Word before John when John was born before Jesus?

v. 16 we have received something out of His fullness. What do we receive?

The Law was given through Moses. Grace and truth came through Jesus Christ. Was there grace and truth in Moses' time? Is there law in our time? What contrast is the author making?

See 1:45f; 3:14; 6:32; 7:19ff for some of the author's references to Moses.

No one has seen God at any time. So how do we know what He is like? The only begotten (here's that word again) God has explained Him. What does this mean?

Could John have the events in Exodus 33:12 – 34:28 in mind when he wrote this paragraph? What themes are repeated?



**Structure of John's Prologue**  
(from Prof. S. M. Baugh)

A—1:1–2 In the beginning was the Word, and the Word was with God, and the Word was God. [2] He was in the beginning with God.

B—1:3 All things were made through Him, and without Him nothing was made that was made.

C—1:4–5 In Him was life, and the life was the light of men. [5] And the light shines in the darkness and the darkness did not comprehend it.

D—1:6–8 There was a man sent from God, whose name was John. [7] This man came for a witness, to bear witness of the Light, that all through him might believe. [8] He was not that Light, but was sent to bear witness of that Light.

E—1:9–10 That was the true Light, which gives light to all men coming into the world. [10] He was in the world, and the world was made through Him, and the world did not know Him.

F—1:11 He came to His own, and His own did not receive Him.

G—1:12a But as many as received Him,

**H—1:12b to them He gave the authority to become children of God,**

G'—1:12c to those who believe in His name,

F'—1:13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

E'—1:14 And the word became flesh and dwelt among us, and we beheld His glory, glory as the only begotten from the Father, full of grace and truth.

D'—1:15 John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me'".

C'—1:16 Because of His fullness we have all received, grace for grace.

B'—1:17 Because the law was given through Moses, grace and truth came through Jesus Christ.

A'—1:18 No one has seen God at any time. The only begotten God, who is in the bosom of the Father, He has explained Him.

2. 1:19–10:42 Jesus Reveals Himself to Israel in Word and Deed
  - a. 1:19–51 Prelude to public ministry (a bridge passage)

John the Baptizer is introduced. He is important. But he is not the Messiah. Notice the term for John's statements. They are his testimony. Same word as in v. 7 & 15

"the Jews" is a technical term in the gospel. Notice the parallel term in v. 24.

John confessed. The author repeats it. Why? Same term as in 1 John 1.

"I am not the Christ." What is the OT background for "Christ"?

"I am not Elijah." What is the OT background for Elijah? Malachi 4:5; Matthew 11:14; 17:10ff; Mark 9:11ff; Luke 1:17. See also Mark 1:6 & 2 Kings 1:8.

"I am not the Prophet." What is the OT background for a coming prophet? Deut 13:1 – 5; 18:15 – 22. See also John 4:25.

So who is he? Compare John 1:23 with Isaiah 40.

What is John's task? See Matthew 3:7ff; Mark 1:6ff; Malachi 4:6 in context and John 3:30 in context.

What question does John the Baptizer answer? How is his response an answer?

Notice the day progression from 1:19 through 2:1. What does this tell us about the author?

What does it mean for Jesus to be the Lamb of God? What OT background is in this title?

Whose sin does Jesus take away? How does John use the term “world”?

What is the author introducing us to with this statement?

When did John the Baptizer realize that his cousin was the Savior?

What historical event is missing in this section?

Describe the evangelistic methodologies portrayed here.

What OT event is in the background of v 51?

3. 2:1-4:54 Jesus' early ministry: Jesus revealed as inaugurator of the eschatological order at the expense of the old

#### The wedding at Cana of Galilee

Where is Cana of Galilee?

What was the social crisis? Why was this so bad?

Who looked to Jesus to solve the problem? Why? What was the Lord's response?

Who did not know of the miracle? Who did?

Isaiah 25: 6 – 7 is a possible OT background

What was the result?

An excursus on marriage –

- What is the definition of marriage?
- Where did marriage start?
- What does marriage symbolize in the scriptures?
- What examples of weddings are in the Bible?
- Why do ministers conduct marriages?

## The Cleansing of the Temple

Jesus *et al* go to Capernaum. Who is included in the group? How can Jesus have brothers?

Why does Jesus go “up” to Jerusalem? See Exodus 12:14; Deuteronomy 16:1ff

Each gospel has an incident where Jesus cleanses the temple. What is different about John’s when compared to the Synoptics?

What is “the Jews” reaction? And Jesus’ reply

See Isaiah 2: 1ff for the OT background to Jesus’ reply.

And the disciples’ reaction? When and what?

What is John’s purpose in including this incident? What is not his purpose?

## Inadequate faith

What and when is the result? What caused it?

Note that this is the third time in this chapter that John mentions believing results from Jesus’ activity.

Jesus reaction? Leads us to the discussion with Nicodemus.

Jesus and Nicodemus—faith as supernatural product

What do we know about Nicodemus?

Analyze his introductory statement to Jesus. What was good? What was inadequate?

Jesus replies describing the requirement of regeneration?

Why is this needed?

Born again / above. See the kingdom of God. Can not

Nicodemus' response gives us his understanding. Remember the conversation probably took place in Aramaic, yet we have a Greek translation.

Jesus' response gives more information: Born of water and the Spirit. Enter the kingdom of God. Nature determines condition. The necessity of regeneration. An example.

What means does God use? 1 Peter 1:22 – 2: 3; James 1:18; 1 Thessalonians 2:13

What means does God not use?

Nicodemus asks another question (v. 9).

Jesus does not answer the question directly. Rather He points to Nicodemus' status as "the teacher". What should Nicodemus know?

What OT references teach that man needs God's new birth? (See Paul's list in Romans 3.)

What OT references teach that God will make people new? Ezekiel 36:26. But NOT Ezekiel 37.

Jesus turns the discussion to the source of His teaching (v.11). Who is the "we"? See the hint in v. 12 – 13.

Jesus now brings up an OT story to illustrate what Nicodemus should have known. See Numbers 21.

What is the import of the "must" of v. 14. Earlier Nicodemus was told that he cannot save himself (v 3ff). But at that point in the conversation Jesus did not say what the answer to Nicodemus' dilemma is.

Relate the purpose statement of 15 to the previous verses and the following.

What does it mean for Christ to be “lifted up”? See 8:28; 12:32 & 34. Notice the double meaning.

What does “For” mean in 3:16?

The driving force of God saving the world is what? Is this the only driving force?

Whom does God love? Compare 1:29; 4:42. Relate these to John’s purpose. See 7:4; 8:23, 26; 9:39; 12:19.

According to 3:16, how many people does God love?

What did God’s love cause Him to do?

What is God’s purpose in doing this? Do NOT go outside this context to answer this question!

Notice the intra-Trinitarian work in v. 17.

What more do we learn about the world in v. 17?



What is Jesus purpose in coming into the world?

When does the judgment described in v. 17f take place? Could this be talking about justification?

Man's natural state is that of being under the judgment of God. How does he get removed from this condition?

What is the basis of the judgment? Does v. 17 advance the Arminian argument on how people who's sins have been paid for end up in hell?

Notice the light and darkness language of v. 18f. What ancient heresy is John defending against?

Relate v. 19f to the prologue.

What is man's natural attitude towards the light? Why? What is the light?

Relate the teachings of v. 18ff to the final judgment passages like Matthew 25:31ff and Matthew 7: 21ff.

John the Baptist's witness to Jesus and his better baptism

The discussion between Jesus and Nicodemus is over. But the chapter is not. Notice how the author brings up the themes in summary.

Jesus and His disciples leave the city. John is baptizing near the Jordan. Why there? What does this tell you about the mode of baptism?

A dispute arises. Who was in it? What was the subject? They come to John. How does their question relate to the subject of the dispute? What is John's answer?

John's first statement relates to Jesus place and John's place. It is, however, a general statement. Relate it to the discussion with Nicodemus.

Great joy comes when one knows his place (his calling from God) and lives in it. It is a form of contentment. How does John state this?

John must decrease. Jesus must increase. Relate this to the gospel's structure.

Tie v. 31 – 34 to the earlier parts of chapter 3.

What is the author saying in v. 32 and how does that relate to v. 26?

When did the activity in v. 35 take place.

Believing in Jesus and His word results in what? Relate to earlier parts of chapter 3.

Jesus and the Samaritans (4: 1 – 42)

The background (v 1 – 4) and where and when the discussion took place (v 5 – 6)

Jesus relates to felt needs (v 7 – 15)

Jesus gets to the root cause (v 16 – 17)

The issue of worship (v 18 – 24)

What do we learn about worship here?

Jesus claims to be the Christ (v 25 – 26)

An interlude (v 27 – 38)

Jesus is the Savior of the world (v 39 – 42)

Relate this to the purpose of the gospel

Second sign at Cana: healing of the official's son (4:43 = 54)

Why did Jesus go to Galilee? (v 43f)

What is the issue here?

What does Jesus do about it?

What is the result? (v 53) Where else do we read about household conversions? (Acts 11:14; 16:31ff; 18:8). What OT examples can you think of?

What structural item do we see hinted from John 3:1 through here?

#### 4. 5:1-7:52 More Signs, Words & Works in Face of Rising Opposition

Jesus heals the man at the pool of Bethesda

Where is Jesus? Why? Review the geography traversed so far.

Describe the pool

Whom does Jesus heal? Why him? Why not the others? What was the man waiting for?

How does Jesus heal him?

What day of the week was it?

Note the “Jews” reaction.

Jesus finds the man and tells him what?

What do we infer about illness and its cause? Remember John 9 and 1 Corinthians 11

Why was Jesus persecuted?

This theme and incident is brought up again in 7:23. Note its context.

Jesus defense is that His Father is working. Define this.

How is this a defense? What work is Jesus referring to? How does God execute his decrees?

Compare and contrast our culture’s relationship between fathers and sons and the ancient Jewish relationship. See 5:18.

Where can you use this idea?

Jesus' discourse following the healing

*The Son and the Father*

The Trinity can be viewed from two different perspectives. They are:

How does this passage describe the relationship between the first and second persons of the Trinity?

Is this passage talking about regeneration or the final resurrection?

Notice the tenses of the verbs in v. 24. What is man's initial state?

*The Son and judgment*

Is this passage talking about regeneration or the final resurrection?

Notice the repeat of the verb, "marvel" (v 20 & 28). What do we learn from this?

*The Son's witnesses*

Use a table object to summarize the pericope's teaching. How many witnesses are there?

Witness

Content

Application

What witness that we expected is not on the list?

*Glory / Honor*

What are the two sources of glory listed here?

Jesus tells the Jews that they do not have the love of God in them. Which of the two uses of “the love of God” is meant here? Why?

This results in seeking glory from men and not God. How does one seek glory from God? (Contrast 12:26 with 12:43.)

Given our discussion in the ontological and economic trinities, how is our understanding of the godhead furthered by the statement at the end of verse 44?

They trusted in Moses. This means:

Yet Moses wrote of Christ. Here:

Not believing Moses results in not believing Jesus. Tie these together.

## Feeding of the Five Thousand

	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
<b>Item</b>	<b>14:13 - 21</b>	<b>6:30 - 44</b>	<b>9:10 - 17</b>	<b>6:1 - 14</b>
1	Parables of the kingdom & beheading of John the B	Sending out the 12 & beheading of John the B	Sending out the 12 and Herod wants to see Jesus because he had beheaded John the B	Healing of the man who had been ill 38 years following discourse
2		Disciples return and tell Jesus what had happened	Disciples return and tell Jesus what had happened	
3	Jesus leaves to a desert place by Himself	Jesus tells them to go to a deserted place to rest	Jesus takes them to a deserted place	
4			Place belongs to the city of Bethsaida	
5	Goes by boat	Go by boat		Jesus goes over the Sea of Galilee
6		The go by themselves		
7	Multitude follows	Multitude follows	Multitude follows	Multitude follows
8				Because they saw the signs of healing
9				Jesus goes up the mountain & sits with His disciples
10				It is Passover, a feast of the Jews
11	Jesus moved with compassion	Jesus moved with compassion	Jesus receives them	Jesus sees them coming
12		They are like sheep without a shepherd		
13	He heals them		He heals them	
14		He teaches them	He teaches about the kingdom of God	
15				Jesus asks Philip where they can buy food to feed them



## Feeding of the Five Thousand

	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
<b>Item</b>	<b>14:13 - 21</b>	<b>6:30 - 44</b>	<b>9:10 - 17</b>	<b>6:1 - 14</b>
16				He did this to test him. He knew what he was about to do
17	Disciples say this is a deserted place, send the multitudes away to buy food so they can eat	Disciples say this is a deserted place, send the multitudes away to buy food so they can eat	Disciples say this is a deserted place, send the multitudes away to buy food so they can eat	
18	Jesus tells them to give the people something to eat	Jesus tells them to give the people something to eat	Jesus tells them to give the people something to eat	
19		They reply that it would take 200 denari to feed them		Philip replies that 200 denari is not sufficient for each to have a little
20		Jesus asks how many loaves they have		
21	They state that they have five loaves and two fish	When they found out they say five loaves and two fish	They say they have no more than five loaves and two fish	Andrew says that there is a lad here who has five barley loaves and two fish
22			Unless they buy something	
23			There were about 5000 men	
24	Jesus tells them to bring the food to him			
25	He commands the multitudes to sit.	He commands the multitudes to sit.	He commands the disciples to have the people sit in groups of 50	Jesus command the disciples to have the people sit down
26			The disciples tell the people to do so	
27				There are about 5000 men

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<b>Item</b>	<b>14:13 - 21</b>	<b>6:30 - 44</b>	<b>9:10 - 17</b>	<b>6:1 - 14</b>
28	He takes the food and looking to heaven, he blesses and breaks them	He takes the food and looking to heaven, he blesses and broke the loaves	Jesus takes the food and looking to heaven blesses it	Jesus takes the loaves and after giving thanks
29	Gave the loaves to the disciples	Gave the loaves to the disciples	Gives both to the disciples	He distributes the loaves to the disciples
30	The disciples gave it to the multitudes		The disciples gave it to the multitudes	The disciples distribute them
31		He divides the fish		Likewise the fish
32	All ate and were filled	All ate and were filled	All ate and were filled	All ate as much as they wanted
33				Jesus tells the disciples to gather up the fragments so nothing is wasted
34	They take up twelve baskets of fragments	They take up twelve baskets of fragments and of the fish	They take up twelve baskets of leftover fragments	They take up twelve baskets of fragments from the five barley loaves
35	There were about 5000 men	There were about 5000 men		
36	Plus women and children			
37				Reaction of the men is that this is the Prophet who is to come into the world

## Walking on the Water

	Matthew	Mark	Luke	John
<b>Item</b>	<b>14:22 - 36</b>	<b>6:45 - 56</b>	<b>XX</b>	<b>6:15 - 32</b>
1				Therefore, when Jesus perceives they the people are about to take Him by force and make Him king
2				He departs to the mountain by Himself alone
3	Immediately Jesus urges the disciples to get into the boat and go before Him to the other side	Immediately Jesus urges the disciples to get into the boat and go before Him to the other side		When evening came, the disciples went down to the sea, got into the boat and went towards Capernaum
4		to Bethsaida		
5	He sends the multitudes away	He sends the multitudes away		
6	After sending the multitudes away he goes up on the mountain to pray	After sending the multitudes away he goes up on the mountain to pray		
7	When evening came, He was alone	When evening came, He was alone		
8	Boat is now in the middle of the sea, tossed by the waves for the wind was contrary	Boat is now in the middle of the sea, the disciples are straining at rowing for the wind was against them		
9	In the fourth watch Jesus went to them, walking on the sea	In the fourth watch Jesus went to them, walking on the sea		It was dark and Jesus had not come to them
10				The sea rose because a great wind was blowing
11				They rowed about three or four miles

## Walking on the Water

	Matthew	Mark	Luke	John
<b>Item</b>	<b>14:22 - 36</b>	<b>6:45 - 56</b>	<b>XX</b>	<b>6:15 - 32</b>
12		He would have passed by them		
13	When the disciples see Him walking on the sea they were troubled, saying it is a ghost	When the disciples see Him walking on the sea they were troubled, saying it is a ghost		They saw Jesus walking on the sea and draw near the boat. They were afraid
14	They cried for fear	They cried for fear		
15	Jesus immediately speaks to them	Jesus immediately speaks to them		
16	Tells them to be of good cheer, I am, do not be afraid	Tells them to be of good cheer, I am, do not be afraid		Jesus tells them I am, and do not be afraid
17	Peter says if it is you, Lord command me to come to You on the water			
18	Jesus says Come			
19	Peter walks on the water to go to Jesus			
20	He looks at the wind and is afraid and begins to sink			
21	He cries out saying Lord save me			
22	Jesus stretches out His hand and catches him			
23	Says to him, Oh yea of little faith, why did you doubt			
24	When they get into the boat	He gets into the boat		They receive Him into the boat
25	The wind ceases	The wind ceases		They immediately are at dry land
26	Those in the boat worship him saying, Truly you are the Son of God	They are greatly amazed in themselves beyond measure and marveled		

## Walking on the Water

	Matthew	Mark	Luke	John
<b>Item</b>	<b>14:22 - 36</b>	<b>6:45 - 56</b>	<b>XX</b>	<b>6:15 - 32</b>
27		Because they did not understand about the loaves because their heart was hardened		
28	Once they crossed over they get to Gennesaret	Once they crossed over they get to Gennesaret		
29				The people realize Jesus is not there, the disciples had left and they get into boats and to Capernum
30				The people ask Jesus when he got there
31				Jesus says they seek Him not because of the signs, but because they ate and were filled
32	When the men of the place recognize Jesus they send out word. The people bring the sick	The people recognize Jesus and get others to come to get healed		
33		Whenever He enters villages, cities or the country the laid the sick in the marketplaces.		
34		They beg to touch the hem of his garment		
35	begging to touch the hem of his garment	Those that do so are healed		
36	Those that do so are healed			

## Walking on the Water

	Matthew	Mark	Luke	John
Item	14:22 - 36	6:45 - 56	XX	6:15 - 32
37				Discussion on working the works of God and the meaning of the bread that came down from heaven

Discourse after the feeding of the 5000 & walking on the sea

Where is Jesus? (v 24 & 59)

Why did they follow Jesus?

Jesus gives a command. Apply it to yourself.

What must you do to do the work of God? Relate this to today's theological issues.

Why did they ask for a sign?

The sign is?

OT background to the manna: Exodus 16 & Numbers 11.

Jesus is the bread from heaven. This means?

What parallels do you see between the content of this discourse and Jesus' discussion with the woman at the well?

Who will come to Jesus (v. 37)? The implications of this for success are:

Relate this statement to v. 44.

Jesus is the bread of God. What implications are in the statement about coming down from heaven and giving life to the world (v. 33)?

Jesus states that he is the bread of life (v. 35). This is the first of John's "I am the ..." statements. What are the others?

Jesus satisfies. See the OT background in Isaiah 55: 1 – 5.

In v. 36 Jesus uses the language of seeing and believing. This comes from the request of v. 30 and is repeated in v. 40. Notice how the language goes from literal to metaphorical.

The literary device of going from literal to metaphorical is seen where else in this passage?

Why did the hearers not believe (v. 36)?

Whom did the father give to Jesus? When did this take place? What does "cast out" mean? (v. 37).

Jesus came to do his Father's will. Did he accomplish this? Or was he a failure? (v. 37 – 39)

The Jews' reaction is in v. 41 – 42. What is your reaction?



In v. 43 Jesus instructs the Jews not to grumble. Why?

What does v. 44 teach us about the unregenerate man's ability to come to Christ?

What assurance do we have from this verse? When does this take place?

Jesus refers to Isaiah 54:13 in v. 45. What the purpose of the statement here? Relate being taught by God to regeneration.

Compare and contrast the relationship between Jesus and His father and you and your father in heaven as taught in v. 46.

Do you have everlasting life or the potential for it (v. 47)?

Compare Jesus as the bread with the manna (v. 48 – 51).

The Jews reaction is what?

Are the statements in v. 53 – 58 about the Lord's Supper or about conversion?

On the other side of this sheet systematize the statements from v. 26 – 58.

## The disciples' reactions

It's a hard saying. Contrast had to understand with refusal to agree to.

Jesus' reply is a statement about something even harder to accept, His ascension

Does he back pedal when they have issues?

The Spirit gives life. This is contrasted with what? Jesus words are at the fundamental level. They are spirit and life.

V. 65 seems to be a summary statement. How does this statement relate to your understanding of yourself?

V. 66 – the disciples' reaction. What is yours?

Jesus and the twelve

“The Son of God”. Review the current Bible translation issue.

The opposition against Jesus grows (7:1 ff)

Where is Jesus? Why? What time of year is it?

What do His brothers say?

Analyze Jesus' response.

In v.10 – 13 we see the opposition against Jesus taking concrete expression

Jesus goes to the temple and teaches. This is the first time that expression is in the gospel. What is the reaction?

Jesus response to their wonderment is to give the source of His teaching.

How does v.19 fit its context? The Jew's response is what?

What event does Jesus use to prove his statement of v. 19?

What is the "appearance" that v. 24 refers to? Be sure to look at the statement in its context.

Relate this to Matthew 7:1ff

The people of Jerusalem make a statement. Remember there were many people at the feast. Why did they not know where the Christ was to come from?

Jesus “cries out”. What was the content of his teaching?

What does it mean that the people do not know the One Who sent Jesus?

What is the difference from being “from Him” and sent by Him?

V. 31 seems to point to 20:30 & 31.

In v. 32 the Pharisees and chief priests send officers to arrest Jesus. Why is “chief priests” in the plural?

Explain the content of where Jesus is going and why they are not able to go there.

Historical background for v. 37f. Relate these statements to John 4.

More issues on Jesus’ origins.

In v. 49 the crowd is described as not knowing the law. What contextual hints help us understand this?

Evaluate the argument of v. 49.

Nicodemus shows that the rulers are not applying the law after claiming to know it.

The opposition to Jesus continues (8:12 ff)

Look at 7:1 – 52 and 8:12 – 59 as one long pericope with many sub-pericopes.

What themes continue? Jesus accused of having a demon (7:20 & 8:48ff); Jews seek to kill Jesus (7:1, 19ff; 8:22, 37ff, 59).

What terms do the religious leaders use to describe Jesus?

What terms does Jesus use to describe the religious leaders?

Where the leaders part of the visible church?

Were the leaders believers in Jesus?

Did Jesus claim to be God?

How does this long pericope end?

Further thoughts on 8:30ff

Many Jews believe on Jesus. Why?

Jesus' next statement is about abiding in His word. Why is this statement here? What does it mean to "abide" in His word? Notice the adjective "indeed". Why is this here?

Abiding in Jesus word has what result?

The dialog that continues is based on three claims by the believing Jews about their parentage. These statements form the structure of the pericope.

List the statements, Jesus' response & his statements about what they "do".

Why do the believing Jews not accept Jesus' statements? What do we learn from this?

Summarize what we have seen so far in chapter 8.

What is the “believing” Jews reaction to Jesus’ statements?

Jesus now makes the claim that whoever keeps his words will never see death. This means what? Compare this universal and antithetical type of statement to John 4:13f.

The Jews compare Jesus to Abraham and the prophets. What do they say about these fathers of the faith?

Note Jesus use of the term, “liar”. See also v.44ff.

Jesus claims that Abraham rejoiced when he saw Jesus day. When did that occur in Abraham’s life?

Now Jesus claims to be Jehovah. See v23ff. What element of the three parts of saving faith does this fall into?

The Jews want to stone Jesus. Why? Why does he escape (see v.20)?

9:1 – 10:21 – The healing of the man born blind & the Good Shepherd discussions

What is the occasion of the sign? Did the blind man asked to be healed?

Jesus disproves the concept that all untoward events are the consequence of sin

The OT background of healing the blind (Isaiah 29:18; 35:5 & 42:7)

Why does Jesus make the statement about doing the will of the one who sent him (v.4)? Relate this to the purpose of the sign and Deuteronomy 13 & 18.

What day of the week does Jesus heal this man (v. 14)?

Summarize the discussions with the Jews.

Jesus finds the formerly blind man.

Why did Jesus come into the world (v. 39)? Relate this to 3:17; 5:22, 27; 12:47.

What is the Isaiah 6 background to Jesus reply in v. 39 - 41?



Beginning in chapter 10, Jesus talks with the Jews and uses the shepherd and sheep metaphor. The OT background is Psalm 23 and Ezekiel 34.

The first comparison – General statements about sheep and their shepherd. Compare and contrast the thief and the shepherd.

What do the sheep do? How do you know the voice of your shepherd?

The second comparison – The door way. How do you become part of Jesus' flock?

What are the benefits of being part of Jesus' flock? Compare with Psalm 23.

Analyze v. 10. Contrast this with how the verse is often used today.

The third comparison – The good shepherd. Compare this with Ezekiel 34.

What does the good shepherd do? Contrast this with the hireling. Why?

Note the comparison Jesus makes between the relationship He has with His sheep and the relationship between Him and His Father.

How many flocks does Jesus have? (v. 16). What are the implications of this for today's theology? How else is this verse used?

How does Peter in 1 Peter 5 use this passage? Bring in his restoration in John 21.

#### 10:22 – 42 – Jesus' Final Appeal to the Jews

John states that these events took place at the Feast of Dedication in Jerusalem. Why?

What do the Jews ask? Jesus' answer has two parts, what He said and what He did.

John is taking us where with his statements about Jesus miracles?

Why didn't the Jews believe the works? What do Jesus' sheep do?

How secure are the sheep?

The Jews reaction is:

Jesus quotes Psalm 82:6. Why?

What are the two reactions to Jesus? See the reference to His sheep as well as v 40?

## 11:1 – 57 – The Raising of Lazarus

This is the greatest of the Jesus' signs that John records. Let's review the signs John has recorded so far.

Review the unbelieving reactions to Jesus' signs and teaching.

Where is Jesus at the beginning of chapter 11? Note how John sets up the miracle.

How was v. 25 comfort to Martha? How is it comfort to us?

Notice the terms John uses to describe Jesus emotional reaction in v. 35 – 38. Why does Jesus react thus?

V. 40 refers to a previous statement of Jesus. Where is that?

Why does Jesus pray in v. 42? What are the other purpose statements in this pericope (v. 4, 14, 40)?

Why does Jesus speak in a loud voice (v. 43f). Compare Isaiah 8:19.

What are the two reactions John records in v. 45 – 53? Relate this to the history we saw at the top of this page and John's purpose statement. What is your reaction?

12: 1 – 36 - The end of Jesus public ministry in John's gospel

12: 1 – 11 – The Anointing at Bethany

There are anointing stories in each of the gospels. Compare them: Matthew 26: 6 – 12; Mark 14: 3 – 9 and Luke 7: 36 - 50

What conclusions do we come up with?

Note Ridderbos' comment on Mary's behavior

Why did Judas make his remark? Any implications for today?

What implications are there in Jesus' comments?

What effect did Lazarus have on Jews of his day? Why?

12:12 – 19 – The Triumphal Entry

What day of the week is it? How do you know?

Who meets Jesus?

What do they have in their hands? Why?

They shouted out an interesting set of expressions. What does “Hosanna” mean?

What do they quote? What is their thinking? What is the context of the original quote?

What is the OT prophecy that Jesus is fulfilling? How does riding on a young donkey emphasize their hopes? What is its context?

What kind of king is Jesus? How is His kingdom spread?

The disciples understood how much of what was going on? Why? Given the Triumphal Entry, its hopes and means, does this help us understand Luke 24:21 more?

Analyze the people’s reactions. And the Pharisees’. Relate the “world” statement to John 3:16 and 12:20.

12: 20 – 36 – The coming of the Greeks

Who are these Greeks? See Acts 10:2, 22, 35; 13:16, 26

Any OT prophecies about gentiles coming into God's kingdom?

Relate this to 1: 10ff

They ask whom and what

Jesus answers "them". What is the antecedent of this pronoun?

His answer can be difficult to understand. Hour? See 2:4; 7:6,8,30; 8:20

Glorified? See 1:14; 2:11; 7:39; 11:4, 40; 13:31

And what is the purpose of the grain of wheat statements? How do those fit what is happening?

Loving your own life? Did Jesus love His? See v. 27. What is God's purpose for your life?

Jesus' soul is troubled. Did He have emotions?

What is the Father's answer to Jesus' prayer in v. 28?

Some of the people think it thundered. Where in the OT does the Lord speak and it is called thunder?

V. 30 – What is the purpose of the Father's answer?

How is the world judged? See v. 31?

The ruler of this world is cast out? Relate this to Luke 10:18; Matthew 12:22ff; Revelation 20. Relate this to Matthew 1:21?

Jesus being lifted up in v. 32 is a reference to what? The result is what? Relate this to John 6:44. Who does the drawing?

We see OT background in Isaiah 52:13 – 15.

How does v 35 answer the question of the previous verse?

12: 37 – 50 – John has completed Jesus' public ministry. He now has some comments.

Relate John's comments to Isaiah's prophecy in 53:1 and the whole of chapter 6. Notice the verb's mood changes in the prophecy and John's quote. See also Matthew 13:14f & parallels; Acts 28:26f

What is the antecedent of "His" and "Him" in v. 41?

John makes a contrasting statement in v. 42. What is he contrasting?

Why were these believers quiet? What does it mean to love the glory (not the “praise”) of God?

In contrast to the quiet believers Jesus does what? When did Jesus do this?

In v. 44 & 45 Jesus uses language to describe the unity of the members of the godhead. In the language of John’s gospel, what does it mean to “believe” and to “see” Jesus and the one who sent Him?

In John’s thought, how is Jesus a light to the world? Why does the world need light? (See 1:5; 8:12; 12:35; 1 John 1:5; 2:8 – 11) What does it mean to walk in darkness? What is the result of Jesus’ His work for you?

Jesus did not come to the world to judge it. (See 3:16ff) Rather He came to do what? Will He ever be a judge? What are the criteria for the judgment? Compare to Matthew 25:31ff.

When will the judgment take place (v.48)?

Why are Jesus’ words the criteria? (v. 49 – 50)



*The Second Book of Signs: Revelation of Jesus' Death & Resurrection to the New Israel*

1. The Foot Washing (13: 1 – 17)

What is the purpose of v. 1?

Name the four things Jesus knows in v. 1 – 3. How do these four things relate to what follows?

Where was Jesus about to go (v. 3)? Evaluate WLC 50.

Whose feet were washed? Were Judas' feet washed?

Describe Peter's reaction.

Relate Peter's response in v. 9 to Deuteronomy 6:8 and Revelation 13: 16.

What was the purpose of the washing? See v. 12 – 17. Relate v. 13 to v. 3. This section is the beginning of Jesus last words to the apostles. How does that help us understand the purpose of Jesus' acts?

Where else after the gospels is foot washing mentioned?

2. The Betrayer Disclosed (13: 18 – 30)

Note Jesus' statement about "not all of you" in v. 18. Did He choose Judas to be the betrayer?

Jesus quotes Psalm 41:9. What is the psalm about?

How does Jesus introduce His quotation in the conversation? How does Jesus hermeneutic help ours?

Compare His hermeneutic to Peter's in Acts 2:27.

Why does Jesus tell His apostles what is about to happen? Relate to Deuteronomy 18.

Give the reason for Jesus statements in v. 20 about receiving.

Jesus is troubled in spirit. Where else has John told us the Jesus was troubled in spirit?

Why does Jesus give the bread to Judas?

John tells us in v. 30 the time of day. Why? Did we not know this?

### 3. The New Commandment

Jesus statements take place after Judas left. Why does John mention this?

How is Jesus glorified now?

Jesus calls the apostles “Little Children”. Is this an insulting statement? The word is not used anywhere else in the gospels. A similar term is. However, this word is used seven times in 1 John.

Where does Jesus tell the Jews that He is going somewhere and they are not able to follow Him? What does the statement mean?

Jesus follows up that statement with a new commandment. What is the new commandment? Given Leviticus 19:18, what is new about the commandment?

Look at the description of love in 1 Corinthians 13. The description describes whom?

The result of loving each other is what? Thus an action results in opinion. How does this differ from 1 Peter 3:15?

### 4. Peter’s denial foretold

Was Peter sincere? Relate your answer to the definition of a good work.

14: 1 – 11 – Jesus, the Way to the Father

14:1 is one of the most well known statements from this gospel. Why does Jesus say this now?

Jesus is about to have His Father's judgment poured out on Him. Yet he is concerned for His apostles emotional state because of what they are about to go through. What is to be their comfort during this and for the years to come?

Compare Jesus statements here (and in v. 25 – 28) to Deuteronomy 31: 1 – 8

Jesus is about to leave to prepare a place for them. What is that place? Why does it need to be prepared? How does this relate to us?

Will the apostles get their prepared place? How did they know? Are you going to get one? How do you know? Relate Jesus statement to modern theology.

Jesus claims to be three things in v. 6. What do they mean?

Why is he the way to the father? Relate that to the sentence in the second half of the verse.

Does v. 7 teach that Jesus is the Father?

What is the relationship between Jesus and the Father discussed in v. 9 – 11?