

John Outline

- I. Pre-ministry of the Son of God (1:1-1:34)
 - A. Incarnation (1:1-18)
 - B. John the Baptist (1:19-34)
- II. Ministry of the Son of God (1:35-21:25)
 - A. Galilee (1:35-2:11)
 1. Calling of the Disciples (1:35-51)
 - a. Andrew (1:35-40)
 - b. Peter (1:41-42)
 - c. Philip (1:43-44)
 - d. Nathaniel (1:45-51)
 2. Miracle – Water into Wine in Cana (2:1-11)
 - a. 1st sign
 - b. Demonstrated His glory
 - B. Judea (2:12-3:36)
 1. Cleansing of the Temple in Jerusalem (2:12-25)
 - a. 1st cleansing – again during Monday of Passion Week (Matthew 21:12-13; Mark 11:15-18)
 - b. John 2:19 – “Jesus replied, ‘Destroy this temple and in three days I will raise it up again.’”
 - 1) Used during trial before Caiaphus to condemn Christ (Matthew 26:57-66)
 - c. Omniscience (2:23-25)
 2. Nicodemus (3:1-21)
 - a. Teaching on eternal life
 - 1) “Jesus’ question “*Are you the teacher of Israel and yet you don’t understand these things?*” implies that Nicodemus had enough information at his disposal from the OT scriptures to have understood Jesus’ statements about the necessity of being born from above by the regenerating work of the Spirit. Isa 44:3-5 and Ezek 37:9-10 are passages Nicodemus might have known which would have given him insight into Jesus’ words. Another significant passage which contains many of these concepts is Prov 30:4-5.” (NET Bible, sn on John 3:10)

- b. Great verse: John 3:16 – “For this is the way God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.”
- 1) Greatest love – God loved the world so that He gave
 - 2) Greatest gift – Jesus
 - 3) Greatest opportunity – everyone
 - 4) Greatest simplicity – believes
 - 5) Greatest promise – not perish but have eternal life
- 3. Testimony of God the Son by John the Baptist (3:22-36) – Judea
 - a. Jesus in Judea (3:22)
 - b. Testimony occurred before John the Baptist imprisoned (3:24)
 - c. Servant’s perspective (3:30)
- C. Samaria: Samaritan woman at the well (4:1-42)
 - 1. Left Judea on way to Galilee passing through Samaria (4:3)
 - 2. Samaritan – outcast (4:9)
 - a. Samaria normally avoided by Jews
 - b. Jews normally do not speak to Samaritans
 - c. Males normally do not speak to unknown females (4:27)
 - 3. Living water (4:1-15)
 - 4. Omniscience (4:16-19)
 - 5. Worship (4:20-26)
 - a. Samaritans looking for the Messiah (4:25)
 - b. Son of God proclaims He is the Messiah (4:26)
 - 6. Woman’s reaction (4:27-29)
 - 7. Evangelism (4:31-42)
 - a. Passion (saving souls) more important than a project (eat food) (4:31-34)
 - b. Cooperation rather than competition (4:35-38)
 - c. Verbal witness rather than only relational witness (4:39-42)
- D. Galilee: Miracle – royal official’s son healed (4:43-54)
 - 1. 2nd sign (4:54)
 - 2. Out of Judea into Galilee
 - 3. Signs and wonders for belief (4:48)
 - 4. Healed the son at a distance (4:50)
 - 5. Results (4:51-53)
 - a. Son healed (4:51-53)
 - b. Father believes (4:53)
 - c. Family believes (4:53)

- E. Judea: Miracle – man healed at Bethseda (5:1-47)
 - 1. Miracle – 3rd sign (5:1-9)
 - a. Ill man for 38 years (5:5)
 - b. Man healed on Sabbath (5:9)
 - 2. Reaction to the Miracle (5:10-18)
 - a. The man who was ill for 38 years is now healed and they are concerned about him carrying his pallet (5:10)
 - b. Warning from Jesus about sinning no more (5:14)
 - 1) 38 years ill is nothing compared to an eternity in hell
 - c. Persecuting Jesus because healed on the Sabbath (5:16)
 - d. Response from Jesus (5:17)
 - 1) My Father is working
 - 2) I am working
 - e. Reaction to Jesus (5:18)
 - 1) Desire to kill Him
 - a) Breaking the Sabbath
 - b) Calling God His Father making Himself equal to God – claiming deity
 - 3. Son of God’s discourse (5:19-47)
 - a. Son does what the Father does (5:19)
 - b. Father loves the Son (5:20)
 - c. Father shows the Son what the Father is doing (5:20)
 - d. Father and Son have authority over death (5:21)
 - e. Son was given the authority to judge (5:22, 27-29)
 - f. Failure to honor the Son is failure to honor the Father (5:23)
 - g. Eternal life is by faith (5:24)
 - h. Son has authority over death (5:25)
 - i. Son has life (5:26)
 - j. 5:29 – “The words **those who have done good** and **those who have done evil** (*ta phaula*, ‘worthless things’; cf. 3:20) by themselves might imply a salvation by good deeds or damnation because of evil deeds, but a consideration of John’s theology as a whole forbids this (cf. 3:17-21; 6:28-29). Those who are truly born again do live a different kind of life. They obey Him (14:15), they abide in Him (15:5-7), and they walk in the light (8:12; 1 John 1:7). They are saved by the Lamb of God who, as their substitutionary Sacrifice, takes away the penalty of their sin. Salvation is by faith

in Christ. Damnation is because of rejection of God's Son (John 3:36)" (Bible Knowledge Commentary, New Testament, pg. 291)

- k. Son relies upon the Father (5:30)
 - l. Son submits to the Father's will (5:30)
 - m. Witnesses about the Son of God
 - 1) Father (5:32-33)
 - 2) John the Baptist (5:33)
 - 3) Miracles (5:36)
 - 4) Scripture (5:39)
 - 5) Moses (5:45-47)
 - n. Eternal life in God the Son not Scripture (5:39)
- F. Galilee: Time of PassoverMiracle – 5,000 fed (6:1-71)
- 1. 5,000 fed (6:1-15)
 - a. Setting (6:1-4)
 - b. Testing of Philip (6:5-7)
 - c. Feeding (6:8-13)
 - d. 4th sign (5:14)
 - e. Crowds reaction – make the Son of God their King (6:15)
 - 2. Miracle – walk on water (6:16-21)
 - a. Setting (6:16-18)
 - 1) Evening
 - 2) Storm
 - 3) 3-4 miles away from shore
 - b. Walk on water (6:19-20)
 - c. Additional miracle – boat transported from sea to land (6:21)
 - d. 5th sign
 - 3. Discourse – “I am the bread of life”: Galilee – 1st “I am” statement (6:22-71)
 - a. Setting (6:22-24)
 - 1) Could not find Jesus
 - 2) Found Jesus in Capernaum
 - b. Dialogue (6:25-40)
 - 1) Round #1 (6:25-27)
 - a) Jews: When did you get here?
 - b) Son of God's response
 - i. People sought Him because of the bread
 - ii. Seek heavenly bread rather than earthly bread
 - iii. The Father has approved the Son
 - 2) Round #2 (6:28-29)

- a) Jews: What type of work?
 - b) Son of God's response – believe in the Son whom the Father sent
- 3) Round #3 (6:30-33)
- a) Jews
 - i. What sign will you do?
 - ii. Moses gave us manna
 - b) Son of God's response
 - i. God not Moses gave bread
 - ii. God's bread gives life
- 4) Round #4 (6:34-40)
- a) Jews: request for heavenly bread
 - b) Son of God's response
 - i. "I am the bread of life" (6:35)
 - ii. Son of God is eternal nourishment (6:35)
 - iii. Son of God is the sign Himself (6:36)
 - iv. Son of God will accept all who come to Him (6:37)
 - i) "This verse combines God's sovereignty, man's responsibility to come, and security for those who do." (Ryrie Study Bible, pg 1691)
 - v. Son of God came to do the Father's will (6:38-40)
 - vi. Father's will (6:39-40)
 - i) Son of God will not lose anyone and will resurrect all given to Him by the Father (5:39)
 - ii) Everyone who believes in the Son of God will have eternal life and will be resurrected (5:40)
- c. Reactions (6:41-71)
- 1) Round #1 (6:41-71)
- a) Jews – grumbling
 - i. Claimed to be bread from heaven (6:41)
 - ii. Parents known – claimed human only (6:42)
 - b) Son of God's response (6:43-51)
 - i. A person must be drawn before saved (6:44-45)

- i) *“The Father who sent me draws him.* The author never specifically explains what this “drawing” consists of. It is evidently some kind of attraction; whether it is binding and irresistible or not is not mentioned. But there does seem to be a parallel with 6:65, where Jesus says that no one is able to come to him unless the Father has allowed it. This apparently parallels the use of Isaiah by John to reflect the spiritual blindness of the Jewish leaders (see the quotations from Isaiah in John 9:41 and 12:39-40).” (NET Bible, sn on John 6:44)
 - ii. All saved will be resurrected (6:44)
 - iii. Whoever believes has eternal life (6:47)
 - iv. I am the bread of life (6:48)
 - v. I am the living bread that gives life through My death (6:50-51)
- 2) Round #2 (6:52-59)
- a) Jews – how can He feed us His flesh? (6:52)
 - b) Son of God’s response (6:53-59)
 - i. Life is through the Son’s death
 - ii. *“Unless you eat the flesh of the Son of Man and drink his blood.* These words are at the heart of the discourse on the Bread of Life, and have created great misunderstanding among interpreters. Anyone who is inclined toward a sacramental viewpoint will almost certainly want to take these words as a reference to the sacrament of the Lord’s Supper, or the Eucharist, because of the reference to eating and drinking. But this does not automatically follow: By anyone’s definition there must be a symbolic element to the eating which Jesus speaks of in the discourse, and once this is admitted, it is

better to understand it here, as in the previous references in the passage, to a personal receiving of (or appropriation of) Christ and his work.” (NET Bible, sn on John 6:53)

iii. “Just as one eats and drinks in order to have physical life, so it is necessary to appropriate Christ in order to have eternal life.” (Ryrie Study Bible, pg.. 1692)

3) Round #3 (6:60-65)

a) Disciples (6:60)

i. More than the 12

ii. Difficult to understand

b) Son of God’s response (6:61-65)

i. “*Does this cause you to be offended?*” It became apparent to some of Jesus’ followers at this point that there would be a cost involved in following him. They had taken offense at some of Jesus’ teaching (perhaps the graphic imagery of “eating his flesh” and “drinking his blood,” and Jesus now warned them that if they thought this was a problem, there was an even worse cause for stumbling in store: his upcoming crucifixion (John 6:61b-62). Jesus asked, in effect, “Has what I just taught caused you to stumble? What will you do, then, *if you see the Son of Man ascending where he was before?*” This ascent is to be accomplished through the cross; for John, Jesus’ departure from this world and his return to the Father form one continual movement from cross to resurrection to ascension.” (NET Bible, sn on John 6:61)

ii. Son knew the unbelievers (6:64)

iii. Son knew the betrayer – Judas Iscariot (6:64)

iv. Only those allowed by the Father can come to the Son (6:65)

4) Round #4 (6:66-71)

- a) Many disciples left the Son (6:66)
- b) 2nd key question: Son asked the 12 if they wanted to leave (6:67)
- c) Peter's response (6:68-69)
 - i. Where will we go?
 - ii. You have the words of eternal life
 - iii. You are the Holy One of God
 - iv. Responded with dedication and devotion
- d) Son of God's response (6:70-71)
 - i. The Son chose the 12 including the betrayer
 - ii. *"You have the words of eternal life...you are the Holy One of God!* In contrast to the response of some of his disciples, here is the response of the twelve, whom Jesus then questioned concerning their loyalty to him. This was the big test, and the twelve, with Peter as spokesman, passed with flying colors. The confession here differs considerably from the synoptic accounts (Matt 16:16, Mark 8:29, and Luke 9:20) and concerns directly the disciples' personal loyalty to Jesus, in contrast to those other disciples who had deserted him (John 6:66)." (NET Bible, sn on John 6:69)

G. Jerusalem: Feasts of Booths (7:1-10:21)

- 1. Prior to departure from Galilee (7:1-9)
 - a. Jews attempting to kill Him (7:1)
 - b. His brothers did not believe in Him (7:5)
- 2. Departure to Jerusalem (7:10-13)
 - a. Secretly went to Jerusalem
 - b. Much disagreement about the Son of God
- 3. Confrontations (7:14-52)
 - a. Round #1: source of teaching (7:14-19)
 - 1) Setting: Son of God taught in the temple (7:14)
 - 2) Jew's response to His teaching (7:15)
 - a) Astonishment
 - b) Questioned how an uneducated man knew so much

- c) “*He has never had formal instruction.* Ironically when the Jewish leaders came face to face with the Word become flesh – the preexistent *Logos*, creator of the universe and divine Wisdom personified – they treated him as an untaught, unlearned person, without the formal qualifications to be a teacher.” (NET Bible, sn on John 7:15)
 - 3) Son of God’s response (7:16-18)
 - a) The Son provides the Father’s teaching
 - b) The one who follows God will know the origin of the teaching
 - c) The Son is seeking to glorify the Father rather than Himself
 - d) Our chief end is to glorify God and enjoy Him forever
- b. Round #2: seeking death (7:19-24)
 - 1) Son of God inquires about the Jew’s desire to kill Him (7:19)
 - 2) Jews deny seeking His death and accuse Him of being demon possessed (7:20)
 - 3) Son of God’s response (7:20-24)
 - a) Why is it fine to circumcise on the Sabbath to avoid breaking the law but not heal a person?
 - b) Judgment should be accurately.
- c. Round #3: origin of the Son of God (7:25-29)
 - 1) Jews claim to know His origin (7:25-27)
 - 2) Son of God state that He is from the Father (7:28-29)
- d. Round #4: reaction to the Son of God (7:30-36)
 - 1) Jews attempted to seize Him (7:30)
 - 2) Many Jews believed in the Son of God (7:31)
 - 3) Pharisees attempted to seize Him (7:32)
 - 4) Son of God informs the unbelieving Jews He will return to the Father and they will be prohibited from entering heaven (7:33-34)
 - 5) Jews did not understand (7:35)
 - 6) Unbelieving Jews will be prohibited from entering heaven (7:36)
- e. Round #5: living water (7:37-52)
 - 1) Son of God’s proclamation (7:37-39)
 - a) Offer of living water (7:37)

- b) OT Quote – Isaiah 55:1
- c) Holy Spirit was not indwelling each believer
- 2) Reaction (7:40-52)
 - a) Crowd: Division over the Person of Christ (7:40-44)
 - b) Religious leaders: believed Christ was leading people astray (7:45-52)
- 4. Woman caught in adultery (7:53-8:11)
 - a. Setting – temple (7:53-8:2)
 - b. Accusation – adultery (8:3-4)
 - c. Punishment – stoning (8:5)
 - d. Reason for confrontation – Scribes and Pharisees test the Son of God (8:6)
 - e. Son of God’s response – let the innocent cast the 1st stone (8:7-8)
 - f. Scribes and Pharisee’s response – left without stoning her (8:9)
 - g. Results (8:10-11)
 - 1) Woman free to go
 - 2) Woman not to sin again
- 5. Teaching (8:12-59)
 - a. Son of God is the Light of the world – 2nd “I am” statement (8:12)
 - 1) Pharisees question His testimony (8:13)
 - 2) Son of God’s witnesses (8:14, 18)
 - a) Himself
 - b) God the Father
 - b. Pharisees - Where is your father? (8:19)
 - 1) Son of God’s response (8:20)
 - a) You do not know Me
 - b) You do not know My Father
 - c) If you knew Me you would know My Father
 - c. Son of God informs Pharisees that they cannot come with the Son (8:21-24)
 - 1) Son returning to heaven (8:21)
 - 2) Pharisees unable to go to heaven due to unbelief (8:22-24)
 - 3) Pharisees will die in their sins and be separated from God (8:22-24)
 - d. Son of God’s submission to the Father (8:25-30)
 - 1) Speaks from the Father (8:25-28)
 - 2) Follows the Father’s leading (8:28)
 - 3) Does what pleases the Father (8:29)

- 4) Many believed in the Son of God (8:30)
 - e. Works and identity of the Son of God (8:31-59)
 - 1) The one who abides is truly His disciple (8:31)
 - 2) Truth frees (8:32)
 - 3) Sin enslaves (8:33-34)
 - 4) The Son of God frees (8:35-36)
 - 5) physical descendants are not necessarily spiritual descendants.
Although the Jews were Abraham's physical descendants, they were not automatically his spiritual descendants. They were the devil's spiritual descendants. (8:37-47)
 - f. Acceptance of the Father results in acceptance of the Son of God (8:42)
 - g. Jews claim the Son of God is demon-possessed (8:48-53)
 - h. Son of God claims deity (8:54-59)
 - 1) "Jesus said to them, 'I tell you the solemn truth, before Abraham came into existence, I am!'" (8:58)
 - 2) "*I am!*" is an explicit claim to deity. Although each occurrence of the phrase "I am" in the Fourth Gospel needs to be examined individually in context to see if an association with Exod 3:14 is present, it seems clear that this is the case here (as the response of the Jewish authorities in the following verse shows)." (NET Bible, sn on John 8:58)
 - 3) Jews attempted to stone Him for blasphemy – His claim of deity (8:59)
6. Blind man healed (9:1-41)
- a. 6th sign
 - b. Cause of blindness (9:1-3)
 - 1) Not due to man's sin
 - 2) Not due to parent's sin
 - 3) So that the Son of God's work made evident
 - c. Son of God healed the man (9:4-7)
 - d. Formerly blind man informs others of the Son of God's work (9:8-12)
 - e. Reaction of Pharisees (9:13-34)
 - 1) Division (9:16)
 - 2) Question the man
 - 3) Question his parents
 - 4) Reject the man
 - f. Reaction by the Son of God (9:35-41)
 - 1) Found the man

- 2) Man believed
- 3) Man worshipped the Son of God

g. Pharisees guilt remains

- 1) “*Because you claim that you can see, your guilt remains.* The blind man received sight physically, and this led him to see spiritually as well. But the Pharisees, who claimed to possess spiritual sight, were spiritually blinded. The reader might recall Jesus’ words to Nicodemus in 3:10, “Are you the teacher of Israel and don’t understand these things?” In other words, to receive Jesus was to receive the light of the world, to reject him was to reject the light, close one’s eyes, and become blind. This is the serious sin of which Jesus had warned before (8:21-24). The blindness of such people was incurable since they had rejected the only cure that exists (cf. 12:39-41).” (NET Bible, sn on 9:41)

7. Teaching: I am the Door and Good Shepherd (10:1-21)

a. I am the Door (10:1-10) – 3rd “I am” statement

- 1) Robbers enter without using the door (10:1)
- 2) Shepherd uses the door (10:2)
- 3) Sheep know the shepherd’s voice (10:3-4)
- 4) Sheep do not follow a stranger’s voice (10:5)
- 5) “I am the door of the sheep” – (10:7)
- 6) All who enter through the door will be saved (10:9)
- 7) Son of God came to give abundant life (10:10)

- a) Abundant life – “That is, more than one would normally expect or anticipate.” (NET Bible, tn on John 10:10)

b. I am the Good Shepherd (10:11-18)

1) Son of God will give His life for His sheep (10:11,15)

- a) “Jesus speaks openly of his vicarious death twice in this section (John 10:11, 15). Note the contrast: The thief takes the life of the sheep (10:10), the *good shepherd* lays down his own *life* for the sheep. Jesus is not speaking generally here, but specifically: He has his own substitutionary death on the cross in view. For a literal shepherd with a literal flock, the shepherd’s death would have spelled disaster for the sheep; in this instance it spells life for them

(Compare the worthless shepherd of Zech 11:17, by contrast).” (NET Bible, sn on John 10:11)

- 2) Son of God knows His sheep (10:14)
- 3) Son of God’s sheep know the Son of God (10:14)
- 4) Son of God will unite His sheep (10:15)
 - a) Jew
 - b) Gentile
 - c) Ephesians 2:11-22
- 5) Son of God will voluntarily die and resurrect for His sheep (10:17-18)

c. Reaction (10:19-21)

1) Division

- a) Demon-possessed (10:20)
- b) Not demon-possessed (10:21)

H. Jerusalem: Feasts of Dedication (10:22-42)

1. Setting (10:22-23)
2. Jews requested Son of God’s identity (10:24)
3. Son of God’s response (10:25-30)
 - a. He does His Father’s work (10:25)
 - b. Father’s work testifies about Him (10:25)
 - c. You are not My sheep (10:26)
 - d. My sheep know and follow Me (10:27)
 - e. I give My sheep eternal life (10:28)
 - f. I provide eternal security for My sheep (10:28-29)
 - g. “The phrase ἐν ἐσμεν (en esmen) is a significant assertion with trinitarian implications. ἐν is neuter, not masculine, so the assertion is not that Jesus and the Father are one person, but one “thing.” Identity of the two persons is not what is asserted, but essential unity (unity of essence).” (NET Bible, tn on John 10:30)
4. Reaction (10:31-42)
 - a. Jews attempted to stone Him for blasphemy (10:31-33)
 - b. Son of God’s response (10:34-38)
 - 1) “A quotation from Ps 82:6. Technically the Psalms are not part of the OT “law” (which usually referred to the five books of Moses), but occasionally the term “law” was applied to the entire OT, as here. The problem in this verse concerns the meaning of Jesus’ quotation from Ps 82:6. It is important to look at the OT context: The whole line reads

“I say, you are gods, sons of the Most High, all of you.” Jesus will pick up on the term “sons of the Most High” in 10:36, where he refers to himself as the *Son of God*. The psalm was understood in rabbinic circles as an attack on unjust judges who, though they have been given the title “gods” because of their quasi-divine function of exercising judgment, are just as mortal as other men. What is the argument here? It is often thought to be as follows: If it was an OT practice to refer to men like the judges as gods, and not blasphemy, why did the Jewish authorities object when this term was applied to Jesus? This really doesn’t seem to fit the context, however, since if that were the case Jesus would not be making any claim for “divinity” for himself over and above any other human being – and therefore he would not be subject to the charge of blasphemy. Rather, this is evidently a case of arguing from the lesser to the greater, a common form of rabbinic argument. The reason the OT judges could be called gods is because they were vehicles of the word of God (cf. 10:35). But granting that premise, Jesus deserves much more than they to be called God. He is the Word incarnate, whom the Father sanctified and sent into the world to save the world (10:36). In light of the prologue to the Gospel of John, it seems this interpretation would have been most natural for the author. If it is permissible to call men “gods” because they were the vehicles of the word of God, how much more permissible is it to use the word “God” of him who is the Word of God?” (NET Bible, sn on John 10:34)

- 2) “The parenthetical note *And the scripture cannot be broken* belongs to Jesus’ words rather than the author’s. Not only does Jesus appeal to the OT to defend himself against the charge of blasphemy, but he also adds that the scripture cannot be “broken.” In this context he does not explain precisely what is meant by “broken,” but it is not too hard to determine. Jesus’ argument depended on the exact word used in the context of Ps 82:6. If any other word for “judge” had been used in the psalm, his argument would have been meaningless. Since the scriptures do use this

word in Ps 82:6, the argument is binding, because they cannot be “broken” in the sense of being shown to be in error.” (NET Bible, sn on John 10:35)

3) Son of God’s works again testify He is from the Father (10:37-38)

c. Jews again tempted to seize Him (10:39)

I. Bethany (10:40-12:11)

1. Many believed in the Son of God at Bethany (10:40-42)

2. Lazarus raised from the dead (11:1-57)

a. Event will result in God’s glory (11:4)

b. Miracle so would believe (11:15)

1) “*So that you may believe.* Why does Jesus make this statement?

It seems necessary to understand the disciples’ belief here in a developmental sense, because there are numerous references to the disciples’ faith previous to this in John’s Gospel, notably 2:11. Their concept of who Jesus really was is continually being expanded and challenged; they are undergoing spiritual growth; the climax is reached in the confession of Thomas in John 20:28.” (NET Bible, sn on John 11:15)

c. Resurrection (11:23-24)

d. “I am the resurrection and the life” – 5th “I am” statement (11:25)

1) Belief in the Son of God results in eternal life (11:26)

2) Martha speaks of a future reality – rise again in the resurrection on the last day (11:24)

3) Son of God speaks of a present reality – “I am the resurrection and the life.” When one believes, eternal life becomes a present reality extending into eternity.

e. Martha’s confession (11:27)

f. Jesus wept – humanity (11:28)

g. Lazarus arose (11:43-44)

1) John 5:22-29

2) “*“Lazarus, come forth.”* Only Jesus can call the dead to life (5:25); others could remove the stone (11:39) and grave clothes (v.44).” (Ryrie Study Bible, pg. 1703)

h. Reaction (11:45-47)

1) Many believed (11:45)

2) Some reported to Pharisees (11:46)

- 3) Religious leaders convened a council (11:47-53)
 - a) Self-serving
 - b) Plotted to kill the Son of God
 - 4) Son of God withdrew from the public
3. Anointed by Mary (12:1-8)
- a. Setting (12:1)
 - 1) 6 days after Passover
 - 2) Bethany
 - b. Anointed (12:3)
 - c. Judas Iscariot (12:4-8)
 - 1) Planning to betray Son of God
 - 2) Criticized Mary's actions
 - 3) Thief
4. Reactions to Son of God's Ministry (12:9-11)
- a. Chief priests desired to kill Lazarus
 - b. Many believing in the Son of God
- J. Jerusalem (12:12-20:31)
- 1. Triumphal entry (12:12-19)
 - a. Psalm 118:26
 - b. Zechariah 9:9
 - 2. Teaching (12:12-50)
 - a. It is time of the Son of God's sacrificial death (12:23-24)
 - b. Serving the Son of God (12:26)
 - 1) Follow Him
 - 2) Father honors those who serve Him
 - c. Son of God came to die (12:27)
 - 1) "*Father, deliver me from this hour.* It is now clear that Jesus' hour has come – the hour of his return to the Father through crucifixion, death, resurrection, and ascension (see 12:23). This will be reiterated in 13:1 and 17:1. Jesus states (employing words similar to those of Ps 6:4) that his soul is troubled. What shall his response to his imminent death be? A prayer to the Father to deliver him from that hour? No, because it is on account of this very hour that Jesus has come. His sacrificial death has always remained the primary purpose of his mission into the world. Now, faced with the completion of that mission, shall he ask the Father

to spare him from it? The expected answer is no.” (NET Bible, sn on John 12:27)

- d. Satan (ruler of this world) was defeated at the cross (12:31)
 - e. Son of God’s death on the cross (12:32-33)
 - 1) All people (Jew and Gentile) may find eternal life by believing in Him
 - a) John 10:16
 - b) Revelation 5:9
 - 2) Not all people will find eternal life in Him due to unbelief
 - a) John 3:18
 - b) 1 John 5:12
 - f. Reaction of the people (12:34)
 - 1) Questioned His coming death
 - g. Son of God’s response – believe in and walk in the Light of the world (12:35-36)
 - h. Reaction of the people (12:37-43)
 - 1) Refused to believe (13:37)
 - 2) Unbelief was fulfillment of OT prophecy (12:38-40)
 - a) Isaiah 53:1
 - b) Isaiah 6:10
 - 3) Many high ranking religious people believed but did not confess Him publically because they valued man’s approval more than God’s approval (12:42-43)
 - a) “The term *rulers* here denotes members of the Sanhedrin, the highest legal, legislative, and judicial body among the Jews. Note the same word (“ruler”) is used to describe Nicodemus in 3:1.” (NET Bible, sn on John 12:42)
 - i. Son of God speaks the words of the Father (12:44-50)
3. Last Supper (13:1-17:26)
- a. Washing of the Feet (13:1-20)
 - 1) Setting (13:1-3)
 - a) Before Feast of the Passover
 - b) Time for His death
 - c) Love His own to the fullest extent possible
 - d) Satan previously entered the plan to betray the Son of God into Judas Iscariot
 - e) Father gave everything to the Son of God

- 2) Feet washing (13:4-20)
 - a) Peter protest (13:6,8)
 - b) Peter submits (13:9)
 - c) *“He who has bathed needs only to wash his feet. Just as in the natural life a man who has bathed needs only to wash the dust off his sandaled feet when he returns home, so is the spiritual life a man who has been cleansed from sin need not to think that all is lost when he sins in his walk through life. He need only confess these sins to be entirely clean again (1 John 1:9).”* (Ryrie Study Bible, pg 1707)
 - d) Son of God set the example of service (13:14-15)
 - e) Blessing is in obedience rather than merely knowing what one should do (13:17)
 - f) Receiving God the Son’s messenger is receiving God the Son and the Father
- b. Betrayer identified (13:21-30)
 - 1) Judas Iscariot identified (13:26)
 - 2) Satan entered Judas Iscariot (13:27)
 - 3) Son of God instructed Judas Iscariot to betray Him quickly (13:27)
 - 4) Judas Iscariot left to betray the Son of God (13:30)
- c. Discussions with the 11 disciples (13:31-17:26)
 - 1) Son of God’s departure (13:31-33, 36)
 - a) Son of God and the Father will be glorified in the Son of God’s death (13:31-32)
 - b) The 11 cannot yet go where He is going (13:33, 36)
 - 2) Love (13:34-35)
 - a) Loving others as Christ sacrificially loved is a new commandment (13:34)
 - b) Loving others is a trait of Christ’s disciples (13:35)
 - 3) Peter’s denial prophesied (13:36-38)
 - 4) Heaven (14:1-6)
 - a) Don’t worry (14:1)
 - b) Son of God prepares a place for His followers (14:2)
 - c) Son of God will return for His followers (14:3)
 - d) “I am the way, the truth, the life” – 6th “I am” statement (14:6)

- 5) Relationship of the Son of God and Father (14:7-11)
 - a) Knowing the Son is knowing the Father (14:7)
 - b) Seeing the Son is seeing the Father (14:8-9)
 - c) Son of God in the Father and vice-versa (14:10-11)
 - d) Son of God's works prove the abiding relationship (14:11)
- 6) Prayer (14:12-14)
 - a) "*greater works than these*. Greater in extent (through the worldwide preaching of the gospel) and effect (the spiritual redemption and placing in the Body of Christ multitudes of people since the Day of Pentecost). These will be done through prayer in His name (v.13)" (Ryrie Study Bible, 1709)
 - b) Answered prayer allows the Father to be glorified in the Son (14:12-13)
 - c) "*in My name*. This is not a formula to be tacked on to the end of prayers but means praying for the same things that Christ would desire to be accomplished. It is like using a power of attorney that a very dear loved one has given you." (Ryrie Study Bible, pg 1709)
- 7) Holy Spirit (14:15-26)
 - a) Obeying commands proves love (14:15, 21, 23)
 - b) Helper is the Holy Spirit (14:16)
 - c) Trinitarian verse (14:16)
 - d) Holy Spirit given forever – not come and go (14:16)
 - e) Holy Spirit is Spirit of Truth (14:17)
 - f) Holy Spirit will live in each believer (14:17)
 - g) Son of God will return (14:18)
 - h) Son of God's followers live because He lives (14:19)
 - i) Son of God's followers are in Him and He in them and Son of God in the Father – security (14:20)
 - j) The one who loves the Son of God will obey Him (14:21-24)
 - k) Abiding results from obeying (14:23-24)
 - l) Holy Spirit will teach believers (14:25)
 - m) Holy Spirit will cause believers to remember the Son of God's teaching (14:25)

8) Peace (14:27-31)

- a) Son of God leaves peace with His followers (14:27)
- b) Son of God will return after going to the Father (14:28)
- c) Ruler of this world (Satan) has no control over the Son of God (14:30)
- d) Son of God's obedience to the Father demonstrates His love for the Father (14:31)

9) Fruitfulness (15:1-17)

- a) "I am the true vine" – 7th "I am" statement" (15:1,5)
- b) Father is the vinedresser (14:2)
- c) Fruitless branches taken away (15:2)
 - i. "*takes away*. The word may mean this literally (as 'Remove' in 11:39) and therefore be a reference to the physical death of fruitless Christians (1 Cor. 11:30); or it may mean lift up (as 'picked up' in 8:59), which would indicate that the vinedresser (v. 1) encourages and makes it easier for the fruitless believer, hoping he will respond and begin to bear fruit. *prunes*. This is done through the Word of God, which cleans the life (same root word as 'clean' in v. 3)" (Ryrie Study Bible, pg 1710)
- d) Fruitful branches pruned for enhanced production (15:2)
- e) Fruit produced by abiding (15:4)
 - i. 1 John 3:24 – "And the person who keeps his commandments resides in God, and God in him. Now by this we know that God resides in us: by the Spirit he has given us."
- f) Fruit production only with abiding (15:5)
- g) Fruitless branches are useless (15:6)
 - i. "*burned*. This refers to the works of the believer. The Christian who does not abide in Christ cannot do what pleases God; therefore, his works will be burned at the judgment seat of Christ, though he himself will be saved (1 Cor. 3:11-15). Another interpretation understands these branches to represent

professing believers who will suffer eternal fire.” (Ryrie Study Bible, 1711)

- h) Abiding results in answered prayer (15:7, 16)
 - i) Fruit bearing glorifies the Father (15:8)
 - j) Fruit bearing proves disciples (15:8)
 - k) Believers are to abide in the Son of God’s love (15:9)
 - l) Obeying results in abiding (15:10)
 - m) Abiding through obeying results in fruit production and full joy (15:11)
 - n) Believers are to love as the Son of God loves (15:12-13)
 - o) Greatest expression of love is dying for another (15:13)
 - p) Obeying results in being the Son of God’s friend (15:14-15)
 - q) Believers are selected and appointed to bear fruit (15:16)
 - r) Believers are commanded to love one another (15:17)
- 10) Persecution (15:18-16:6)
- a) The world will hate believers because the world hates the Son of God (15:18-19)
 - b) The world will persecute believers because the world persecutes the Son of God (15:20-21)
 - c) The world is without excuse (15:22)
 - d) Hating the Son of God is hating the Father (15:23-25)
 - e) Hating the Son of God fulfills Scripture (15:25)
 - i. Psalm 35:19
 - ii. Psalm 69:4
 - f) Holy Spirit will testify about the Son of God (15:26)
 - g) Disciples will testify about the Son of God (15:26)
 - h) Unbelievers think they are serving God by killing His witnesses (16:2)
- 11) Holy Spirit (16:7-15)
- a) Son of God must depart in order to send the Holy Spirit (16:7)
 - b) Holy Spirit’s ministry (16:8-15)
 - i. Convict world of sin
 - ii. Convict world of righteousness
 - iii. Convict world of judgment
 - iv. Guide disciples into truth

- v. Disclose what is to come
- vi. Glorify the Son of God

12) Son of God's return (16:16-33)

- a) Disciples will see the Son of God between the resurrection and ascension (16:16-22)
 - i. Disciples will mourn while the world rejoices
 - ii. Disciples mourning will turn to joy at the resurrection
- b) Son of God returning to the Father

13) High Priestly Prayer (17:1-26)

- a) Son of God asks the Father to glorify the Son of God so that the Father can be glorified (17:1)
- b) Eternal life – knowing the Father and the Son (17:3)
- c) Son of God glorified by accomplishing the Father's work (17:3)
- d) Son of God taught those the Father gave Him (17:6-8)
- e) Requests the security of the Disciples (17:9-19)
- f) Requests the security of future disciples (17:20)
- g) Request unity (17:21-23)
- h) Requests believers go to heaven (17:24)
- i) Requests Father's love in them and Son of God in them (17:26)

4. Arrest of the Son of God (18:1-11)

- a. Setting (18:1-30)
 - 1) Garden (18:1)
 - 2) Night (18:3)
- b. Group sent to arrest the Son of God (18:2-3)
 - 1) Judas Iscariot
 - 2) Roman cohort = 300-600 Roman soldiers
 - 3) Officers from the chief priests
 - 4) Officers from the Pharisees
- c. Peter slices off Malchus's ear (18:10)

5. Trial before Annas (18:2-23)

- a. Officer struck the Son of God (18:22)

6. Trial before Caiaphas (18:24-27)

- a. Peter denies the Son of God (18:25-27)

7. Trial before Pilate (18:18-19:16)

- a. Setting – early morning (18:28)

- b. Jews seeking the death penalty – required Roman authority (18:29-32)
 - c. Pilate questions the Son of God (18:33-37)
 - 1) Are you the King of the Jews (18:33)
 - 2) Son of God admits He is the King (18:34-37)
 - d. Pilate finds and announces the Son of God's innocence (18:38)
 - e. Jews desire to free Barabbas and kill the Son of God (18:39-40)
 - f. Son of God tortured (19:1-3)
 - g. Pilate again announces the Son of God's innocence – 2nd time (19:4)
 - h. Pilate again announces the Son of God's innocence – 3rd time (19:6)
 - i. Jews demanded crucifixion (19:6-7)
 - j. Pilate operating under God's authority (19:8-11)
 - k. Pilate allowed the Son of God to be crucified (19:12-16)
8. Crucifixion (19:17-37)
- a. Identified as "King of the Jews" (19:17-22)
 - b. Divided His clothes (19:23-24)
 - c. John instructed to care for Mary (19:25-27)
 - d. "I am thirsty" – 5th saying from the cross (19:28)
 - e. "It is finished" – 6th saying from the cross (19:30)
 - f. Son of God willingly died (19:30)
 - g. Death (19:31-37)
 - 1) Son of God's legs not broken since already dead (19:31-33)
 - 2) Son of God's side pierced with a spear (19:34)
 - 3) OT prophecy fulfilled (19:36)
 - i. Exodus 12:46
 - ii. Numbers 9:12
 - iii. Pslm 34:20
 - 4) OT prophecy fulfilled (19:37)
 - i. Zechariah 12:10
9. Burial (19:38-42)
- a. Joseph of Arimathea – secret disciple (19:38)
 - b. Nicodemus (19:39)
 - c. Buried (19:40-42)
10. Resurrection (20:1-31)
- a. Sunday morning – Mary Magdalene discovered open tomb (20:1)
 - b. Peter and John discovered empty tomb (20:2-7)
 - c. John believed (20:8)
 - d. Peter and John not understand the resurrection (20:9)
 - e. Mary Magdalene meets resurrected Son of God (20:10-18)

- f. Son of God appears to the 10 Disciples (minus Thomas) (20:19-23)
 - i. Sunday evening
 - ii. Disciples rejoiced
 - iii. Holy Spirit given
 - iv. Forgiveness and guilt (20:23) – “*have been forgiven ... have been retained*. Since only God can forgive sins (Mark 2:7), the disciples and the church are here given the authority to declare what God does when a man either accepts or rejects His Son.” (Ryrie Study Bible, 1721)
- g. Thomas doubted unless touch the risen Son of God (20:24-25)
- h. Thomas believes (20:26-29)
 - i. 8 days after resurrection (20:26)
 - ii. Thomas touched the risen Son of God (20:27)
 - iii. Thomas believes – climax of the Gospel of John (20:28)
 - iv. Blessing for those who believe without seeing (20:29)
- 11. Additional works of the Son of God (20:30-31)
 - a. many more signs performed than recorded (20:30)
 - b. Purpose of recording these selected signs (20:31)
 - i. Believe that Jesus is the Christ, the Son of God
 - ii. Belief results in life in His name
- K. Resurrection Appearances: Galilee (21:1-23)
 - 1. 7 disciples (21:1-14)
 - a. Sea of Galilee (21:1)
 - b. Identified (21:2)
 - i. Peter
 - ii. Thomas
 - iii. Nathaniel
 - iv. James
 - v. John
 - vi. 2 unnamed
 - c. Fishing (21:3-6)
 - i. Caught nothing that night (21:3)
 - ii. Son of God instructed them on where to fish (21:6)
 - i) Recall Luke 5:1-11
 - d. Identification of the Son of God (21:7-14)
 - i. Peter identified the Son of God and hurried to meet him (21:7)
 - ii. Son of God cooking fish and bread (21:9)
 - iii. All knew it was the Lord (21:12)

- e. Third appearance of the Son of God to the Disciples (21:14)
- 2. Instructions to Peter (21:15-23)
 - a. Round #1 (21:15)
 - i. Son of God: Do you love Me?
 - ii. Peter: You know I love you.
 - iii. Son of God: Tend My lambs.
 - b. Round #2 (21:16)
 - i. Son of God: Do you love Me?
 - ii. Peter: You know I love you.
 - iii. Son of God: Shepherd My sheep.
 - c. Round #3 (21:17)
 - i. Son of God: Do you love Me?
 - ii. Peter grieved: You know I love you.
 - iii. Son of God: Tend My sheep.
 - d. Additional information (21:18-23)
 - i. Son of God prophesies about Peter's death
 - ii. Son of God instructs Peter to "Follow Me"
 - iii. Peter asks about John.
 - iv. Son of God instructs Peter to again "Follow Me"
 - v. Peter's initial and final instructions were the same: "Follow Me"
- L. Conclusion (21:24-25)
 - 1. John is a witness (21:24)
 - 2. The Gospel of John is a selective account of the life of the Son of God (21:25)