

Continuing Lay Training Bible Study

The Discipleship Place

Gospel of John – Part 1

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CLT Bible Study

Gospel of John (part 1)

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First printing 2008

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Suggestions for Study

Welcome to the Continuing Lay Training series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the *New International Version (NIV)*. The editor used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses, but it does not tell what they say.
4. **IMPORTANT:** Note that scriptures from the Gospel of John do not have the book's name. If the Bible reference is (1:6-8), you will find these verses in the Gospel of John. Other books of the Bible will include the name in the reference, for example Luke 9:54 and Matthew 17:1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. Use a highlighter to mark your Bible as you go. Marking your Bible will help the words become more and more your own.
7. Finally, read the Bible passage again to better understand its meaning.
8. The editor has also included how to pronounce some of the more difficult proper names and words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter you will find a list of the words in the order in which they were introduced. Additionally, at the end of the book, all of the words and pronunciations will be listed alphabetically.

If a family or a few friends decide to take this study together, here two suggestions.

1. Have one person read the Bible passage and another person read this outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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Chapter 1. Introduction of the Living Word

Notes

A. John the Man

Who is this man, John, who has given us what has often been called the most important Gospel? At no place in the Gospel of John does the writer identify himself. Instead, he refers to himself as “the disciple whom Jesus loved” (13:23; 21:20) and with other similar phrases (19:26; 20:2; 21:23-24). However, most Bible scholars agree the author is the apostle John, known as the beloved disciple. He was a disciple (along with Peter and James) who sometimes was chosen to share special experiences with Jesus (see, for example, Matthew 17:1; Mark 5:37; 14:33).

John had a brother named James, and their father was Zebedee [ZEB-uh-dee] (Matthew 4:21). Their mother was among the women who were with Jesus at the Cross (Matthew 27:56). She had ambition for her two sons, and asked Jesus to give them special honor (Matthew 20:20-23). Some Bible scholars have identified her as the sister of Mary, the mother of Jesus. This opinion is based on the lists found in the Gospels of the women at the Cross (19:25; Matthew 27:56). This would make Jesus and John cousins; however, this is not known for certain.

Zebedee hired men to help him with the fishing (Mark 1:20). This suggests John’s family was one of wealth. This is also indicated by the fact that John seems to have had his own house (19:26-27).

John possessed a fiery zeal (Luke 9:54), and Jesus called him and his brother James “Sons of Thunder” (Mark 3:17). After Pentecost, John’s passion became the basis for his intense, great love.

John was present, although not prominent, in the councils of the Early Church (Galatians 2:9; Acts 15:6-21). John’s brother James was the first of the disciples to be put to death (Acts 12:2). John, however, survived. History tells us he became the pastor and later the bishop at Ephesus [EF-uh-sus] in Greece.

The Roman emperor Domitian [duh-MIH-shun], showed great hatred for the Christians. He exiled John to Patmos [PAT-mus] about A.D. 95, where John received the Revelation (see Revelation 1:1-2, 9). The following year, Nerva [NER-vuh] became emperor, and he permitted John to return to Ephesus. Tradition (not history) tells of John being put in a pot of boiling oil, from which he escaped alive. Many Bible scholars believe John wrote the three Epistles that have his name as well as the Revelation. John, the last survivor of Jesus’ apostles, lived until the closing days of the first century.



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So this is John. He was changed by Jesus Christ from a son of thunder to an apostle of love. He was tender in his affections and fearless in his stand for the gospel. He was modest and humble every time he referred to himself. Truly, he was the beloved apostle.

B. John the Book

John wrote his Gospel about A.D. 90. The other three Gospels were written much earlier about A.D. 60. In the years in between, some serious situations had risen in the Church. One of the most serious problems in the first-century church was the heresy known as Gnosticism [NAHS-tuh-SIZ-um]. (A heresy is a false belief or practice. A heretic is one whose beliefs or practices are false.) The word *Gnosticism* comes from the Greek word *gnosis*, meaning “thought” or “knowledge.” The teachers of this heresy were known as Gnostics [NAHS-tiks]. In brief, they taught Jesus was not eternal but a created being. Gnostics denied the deity, eternity, and humanity of Jesus. They believed He was one of a long line of *Logoi* [LOH-goy] (“Living Words”) coming from the throne of God. The word *logos* [LOH-gahs] or [LOH-gohs] is Greek for “word” (*logoi* is plural for *logos*). John used this word to describe Jesus in his Gospel’s opening verse (1:1). Because of the wide influence of the Gnostic heresy, John wrote to Christians everywhere, not to one special group.

To counter this heresy, John presented Jesus as eternal (1:1-2) and God’s “one and only son” (3:16). John also insisted Jesus came in the flesh (1:14). Jesus was the Word (1:1), the only *Logos*, even God himself. Jesus was not an outward expression of God, but very God of very God.

The Word is so strongly emphasized in John’s Gospel that the study outline centers around the theme: THE LIVING WORD.

Zebedee [ZEB-uh-dee]
Ephesus [EF-uh-sus]
Domitian [duh-MIH-shun]
Patmos [PAT-mus]
Nerva [NER-vuh]
Gnosticism [NAHS-tuh-SIZ-um]
Gnostics [NAHS-tiks]
Logoi [LOH-goy]
Logos [LOH-gahs] or [LOH-gohs]



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Chapter 2. The Living Word Made Flesh (John 1:1-5, 9-14)

A. Jesus the Word (1:1-5, 14)

In the opening verses of chapter 1, John presents Jesus as the Son of God (1:1-4).

1. The phrase “in the beginning” (1:1) tells us Christ was not a created being as we are. Christ was not created as is everything else in the universe. “In the beginning” is the same phrase used elsewhere in the Bible (e.g., Genesis 1:1) to refer to the eternity of God. “In the beginning” is repeated in verse 2 in this passage for emphasis.
2. In the phrase “the Word was with God (1:1), “the Word” means Jesus Christ. This phrase points out Jesus Christ is distinct from God. Jesus Christ is the Second Person of the Trinity [TRIN-uh-tee].
3. The phrase “the Word was God” (1:1) is a clear, unmistakable statement Christ is divine. This means Jesus Christ is God.
4. The words “through him all things were made” state that Christ is Creator (1:3). This statement is repeated (“without him nothing was made that has been made”) in the same verse (1:3). This emphasizes the fact Jesus is indeed the Creator. He is not a created being as the Gnostics claimed.
5. Jesus’ life is the source of light for all people everywhere (1:4). Jesus freely gives this light to all people who seek Him. Jesus’ light illuminates spiritual truth. No darkness can put out this light (1:5).
6. “The Word became flesh” (1:14). This means God became human and shared human sufferings to bring redemption to everyone. John emphasizes in these words the true humanity of Christ. He is not only fully God, but He is also fully human.

B. The Light Comes into the World (1: 9-14)

1. As the Light of the world, Christ is available to everyone (1:9). He is overlooked by most of the people in the world (1:10), and He was rejected by His own people (1:11).
2. As the Light of the human heart (1:12), Christ gives to all believers the right to become children of God. This is the miracle of being born again (1:13).



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3. As the Light for our daily walk with God (1:14), Jesus gives freely His grace to us. He makes us His companions in our walk as Christians. In Him is found grace and truth. Truth is an important word in John's Gospel. John uses it 25 times and links it closely with Jesus.

Trinity [TRIN-uh-tee]

Chapter 3. Messengers of the Living Word (John 1:6-8, 15-51)

A. John the Baptist (1:6-8, 15-34)

The first one to bring news of the coming of Jesus into the world was John the Baptist. He was a cousin of Jesus (Luke 1:34-36). John is introduced as a witness to the Light (1:6-8) and a messenger of the Word (1:15-23).

1. Who John the Baptist Was Not

John the Baptist was very privileged to be the one to introduce the Savior. Yet, John insisted to the religious leaders he was not the Messiah [muh-SIE-uh] (1:19-20). John was not Elijah [ee-LIE-juh] (1:21). Nor was he "the Prophet" (1:21; Deuteronomy 18:15) who had been promised to Israel, first by Moses and later by others. It was a high compliment to be identified with any of these men. But John would not deceive the religious leaders.

2. Who John the Baptist Was

"The voice of one calling in the desert" (1:23; Isaiah 40:2) is an excellent phrase to describe John the Baptist's ministry. "The voice" is the voice of John the Baptist giving words of judgment. "The desert" represents the moral confusion and chaos of the people who are lost. John insisted Jesus was eternal (1:15, 30), better than Moses (1:17), and much superior to John himself (1:27).

3. What John Said

It is helpful to note the names John gave to Jesus.

- a. *Lord* (1:23). In the Old Testament, *Lord* is a translation of the Hebrew word *Adonai* [AH-doh-nie]. All the names for God were sacred to the Jews. Because of this, they used a synonym for His name whenever possible to avoid having it become common. *Adonai* or *Lord* is one of these synonyms for God's name.
- b. *Lamb of God* (1:29, 36). In the Old Testament, animals used as sacrifices could not have any defects or faults of any kind. Jesus is God's Lamb with no defect (Exodus 12:5), and He was destined for



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sacrifice on the Cross. The phrase “takes away” suggests taking out entirely. The phrase “the sin of the world” describes how bad and depraved our human natures are. Jesus came to be the sacrificial lamb for all people so our sins might be forgiven forever.

- c. *Son of God* (1:34). God testified to the name “Son of God” at the time of Christ’s baptism (Matthew 3:17, Mark 1:11; Luke 3:22). John’s Gospel gives us John the Baptist’s testimony to this heavenly voice (1:33-34).

B. The First Disciples (1:35-51)

The first call to discipleship was expressed in terms of a social invitation (1:38-39). This is similar to the final message Jesus left for all His followers (14:2-3).

1. John and Andrew (1:35-40)

John, the Gospel writer, does not mention himself by name. Yet, it is generally accepted John is one of the unnamed disciples in this verse (1:35). John and Andrew had been disciples of John the Baptist (1:35). But attracted to Christ and urged on by John the Baptist (1:36), John and Andrew became followers of Christ (1:37-39).

Andrew was not satisfied to keep his new-found joy to himself, but he wanted to share his Messiah. First, Andrew told his own brother Simon Peter (1:41-42). Later, Andrew shares the Messiah with some Greek seekers in Jerusalem for the Passover feast (12:20-22).

2. Simon Peter (1:41-42)

Andrew, after introducing his brother to Jesus, fades into the background. Peter becomes greater in importance. He was one of the three disciples with whom Jesus spent most of His time. Simon was Peter’s given name, but Peter is the name Jesus gave him (1:42).

3. Philip (1:43-45)

Philip was similar to Andrew in personality. After Philip became acquainted with the Messiah (1:43), he set off in search of Nathanael [nuh-THAN-yul] (1:45). It was Philip, also, who teamed with Andrew in bringing some Greeks to Jesus (12:20-22).

4. Nathanael (1:45-51)

Nathanael’s name means “God’s gift.” He is generally identified as



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Bartholomew [bahr-THAHL-uh-myew]. He is mentioned as Bartholomew by Matthew, Mark, and Luke (Matthew 10:3; Mark 3:18; Luke 6:14; Acts 1:13). John, throughout his Gospel, uses the name Nathanael (21:2). In this scripture passage (1:45-51), several characteristics are emphasized.

- a. Nathanael wondered whether a bad environment could produce a good person (1:46). However, he was open to changing his opinion (1:47-49).
- b. Jesus said of Nathanael that he is a person “in whom there is nothing false” (1:47). Few people ever received warmer praise from Jesus. Here, Jesus showed his omniscience or complete knowledge (1:48). This settled the argument of the deity of Jesus as far as Nathanael was concerned (1:49). To this sincere man, Jesus promised spiritual light and vision (1:50-51).

These are the first five disciples, the early messengers of the Word.

Messiah [muh-SIE-uh] Elijah [ee-LIE-juh] Adonai [AH-doh-nie] Nathanael [nuh-THAN-yul] Bartholomew [bahr-THAHL-uh-myew]
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Chapter 4. The Proclamation of the Word (John 2:1—6:59)

A. The First Miracle of Jesus (2:1-11)

The changing of water into wine at Cana KAY-nuh] was “the first of his miraculous signs” (2:11). This miracle was the beginning of Jesus’ public ministry. A few things deserve special note. When Jesus addressed His mother as “dear woman” (2:4), He was speaking a tender greeting. This greeting was given to persons of rank, position, or status to honor them. Jesus’ mother knew His character better than anyone else. She seemed to know Jesus was willing to help, even after He said, “My time has not yet come” (2:4).

Jesus used similar expressions throughout His ministry. One possible way of understanding Him is to see this expression as referring to His death on the Cross. In essence, Jesus was telling His mother their concerns were not the same. She was concerned for the wedding party while He was concerned for His ministry. Yet, Jesus performed the miracle. Thereby, He brightened a festive event that might have ended early. Wedding celebrations usually lasted an entire week.



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B. The Cleansing of the Temple (2:13-17)

The people who came to the Temple were required to change their Roman money into Jewish coins. This is why the practice began of having money-changers near the Temple. Also, the practice of selling animals began because of the need to have sacrificial offerings. The people who came from far away could not bring their own sacrifices. Both practices were moved within the Temple area by Jesus' time, where they likely disturbed or interrupted worship. Moreover, the money-changers and animal merchants were dishonest. They charged high, unfair prices for their services. Jesus' whip of cords (2:15) showed His great dislike, even hatred, of the evil practices (2:16). It also showed His zeal for a pure religion (2:17; Psalm 69:9).

C. Signs at the Temple (2:18-25)

The Jews requested a sign from Jesus that would prove His authority (2:18). Jesus' answer confused His listeners (2:19-21). Jesus meant the Temple was His own body. He was referring to His own death and resurrection. At the time, no one understood His answer. The disciples, however, remembered His words after His resurrection (2:22).

Many people believed in Jesus as a worker of miracles when they saw the signs He was doing (2:23). However, Jesus knew this faith was immature and unreliable. He knew the hearts of men and women (2:25), which proved His deity. But this also helps us understand why He did not rely or confide in just anyone (2:24).

D. A Visitor After Dark (3:1-21)

Nicodemus [NIK-uh-DEE-mus] was a Jewish religious leader. He was a Pharisee [FAIR-uh-see] (3:1). Because he did not want people to know he was curious about Jesus, he sought Jesus' counsel at night (3:2). Yet, he was not entirely honest with Jesus. Nicodemus said the religious leaders were certain Jesus was from God (3:2).

1. The New Birth (3:3-4)

Jesus' reply (3:3) has surprised more than just Nicodemus. Becoming a believer can be compared to being born again. Our hearts are changed and made new when we put our faith in Jesus Christ (see 2 Corinthians 5:17). This is not a change we make. It is a change God makes in us, to conform to His image. Nicodemus' reply shows he was either confused or stalling for time (3:4). The latter is probably true from a later statement of Jesus (3:10).



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2. Two Births Needed (3:5-7)

“Born of water and the Spirit” (3:5) are both necessary for eternal life in the kingdom of God. This truth is so important Jesus repeats it (3:7).

“Water” generally refers to purification. But “water” may be a reference to John the Baptist’s baptism or the baptism of Jesus and His disciples.

“Spirit” refers to the need for a spiritual new birth.

3. “The Wind Blows Wherever It Pleases” (3:8)

As the wind cannot be seen, its origin and destination are unknown. But the wind’s reality cannot be denied. So it is with the Holy Spirit. Through He cannot be seen nor anticipated, yet His presence is real.

4. “How Can This Be?” (3:9-10)

Nicodemus was mystified. He did not understand (3:9). But Jesus reminded him he, as a Pharisee, had much religious instruction (3:10). Nicodemus should have had a better understanding than he was demonstrating. This shows that much knowledge or great education does not automatically dispel or get rid of spiritual darkness.

5. Look and Live (3:14-15)

Jesus gave Nicodemus an example from Israelite [IZ-ruh-liet] history (Num. 21:8-9). When Moses raised a bronze snake on a pole, it brought healing for an illness that had stricken the people. Moses was the leader of the Jewish people during the Exodus. At God’s command, Moses led the people out of slavery in Egypt back to Israel, the Promised Land. At that time, divine help was the only salvation. In the same way, Jesus Christ (the Son of Man) is the only way to salvation (3:15).

E. The Golden Text (3:16-21)

John 3:16 is without doubt the best-known verse in the Bible. This is one reason it is called the “Golden Text” of the Bible. Martin Luther was a Protestant [PRAH-tuh-stunt] leader in Germany in the 1500s. He said, “It

(John 3:16) deserves to be written on the sky in letters of gold.” D. L. Moody was a great preacher in the United States in the 1800s. He said the rest of the Bible could be lost. But if that were true, the gospel message could still be proclaimed from this text alone (3:16).

A. M. Hills was a Nazarene theologian in the 1900s. He outlined John 3:16-18 as follows:



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1. The Gift—“his one and only son” (3:16).
2. The occasion of the Gift—a lost world (3:16-17).
3. The motive for the Gift—“God so loved” (3:16).
4. What the Gift accomplishes—“eternal life” (3:16).
5. The Gift received by faith—“whoever believes in him” (3:16).
6. The Gift rejected means one “stands condemned already” (3:18).

Jesus pointed out the world rejected the Light that came to them. Those who do evil have been deceived and fooled and have grown to love their sins (3:19). They fear the Light, because it will show the wickedness of their ways (3:20). However, those who live “by the truth” has no such fears (3:21). They walk boldly into the light where everyone can see that God is the Source of all truth (3:21).

F. The Word Proclaimed to the Gentiles [JEN-tielz] (4:1-42)

1. The Samaritan [suh-MAIR-uh-tun] Woman (4:1-6)

In chapter 3, Jesus offered the gospel to Nicodemus, one of the religious leaders. Now, we see Jesus presenting His gospel to a Samaritan woman. It was the same gospel, the same Savior, and similarly needy hearts. But the social difference between these two (Nicodemus and the Samaritan woman) was great. The Samaritans were hated greatly by the Jews. The Samaritans were viewed as heretics. They did not accept all the Old Testament Scriptures, but only the first five books.

Jesus “had to go through Samaria” [suh-MAIR-ee-uh] (4:4). This statement shows Jesus felt a great need to travel through this region. Devout Jews avoided going through Samaria whenever they could. They did this even though the route between northern and southern Israel was much longer. But Jesus did not avoid Samaria, and thus He encountered a woman in great need.

2. Living Water (4:7-15)

This part of Scripture is full of surprises. The woman was surprised:

- a. Jesus, a man, would speak to her, a woman (4:7).
- b. Jesus, a Jew, would speak to her, a Samaritan (4:9).
- c. Jesus would ask a favor of a woman (4:7), which would usually be beneath the dignity of a man.
- d. Jesus would mention “living water” (4:10) was so much better than the water of this well. To her, “living water” meant a spring of water. To Jesus, it meant the salvation He had come to offer everyone (4:13-14).



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3. Conviction and Conversion (4:16-30)

The all-knowing look of Jesus is revealed as He searches the human heart (4:17-18). Jesus revealed He knew all about the woman's past. The woman recognized Him as a prophet (4:19). Then she said the Samaritans and Jews differed on the proper worship site (4:20). This was probably an attempt to change the subject that was uncomfortable for her. Jesus responded by explaining that the worship site was not what was important. He said, "God is spirit, and his worshipers must worship in spirit and in truth" (4:24). When she replied this was a matter only the Messiah could explain (4:25), Jesus proclaimed, "I who speak to you am he" (4:26).

Jesus' words must have made a deep impression on this woman. She went away and told others what had happened (4:29-30). This woman's testimony started a revival in Samaria (4:39-42). And the influence of this revival deeply affected the Early Church (Acts 8:5-25).

G. Healing the Royal Official's Son (4:43-54)

The "royal official" was a person who served the king in some way. The healing of this man's son was the second miracle Jesus did (4:54). It is important to note the royal official's faith (4:47-50). He believed Jesus and set out for home when Jesus told him his son had been healed (4:50-51). Thank God for faith that dares to believe God completely.

H. The Healing at the Pool (5:1-31)

The invalid man had waited at the pool to be healed for 38 years (5:5). Let's note the steps in healing. First, Jesus got the man to express his need (5:6-7) and then to show his faith (5:8-9). Only then was the man healed (5:9).

The Jews pointed out the man had disobeyed a law. (This was one of the many laws the religious leaders had made.) They questioned the man about carrying his mat on the Sabbath [SAB-uth]. The man told them how he had been healed (5:11), though he did not know who had healed him (5:12-13).

Jesus told the man to "stop sinning" or something even worse could happen to him (5:14). Jesus did not mean sin caused the man's illness, although sometimes there is a connection between sin and sickness. Jesus meant that the consequence of sin—eternal separation from God—is far worse than any physical ailment.

The Jews sought to kill Jesus because He claimed to be equal with God the Father (5:18). The 10 repetitions of "the Son" in verses 16-31 are



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noteworthy. Jesus quickly moved in His message from judgment (5:27) to resurrection (5:28-29) and final rewards (5:29). Righteous people will have eternal life, and wicked people will have eternal condemnation and punishment.

Jesus said, “By myself I can do nothing” (5:30). God and Christ do not work independently of each other. All three persons of the Trinity—Father, Son (Jesus Christ), and Holy Spirit—are One.

I. Witnesses to the Living Word (5:31-47)

Jesus gave four witnesses to His identity and integrity as the Living Word.

1. John the Baptist (5:33-35). “John was a lamp that burned and gave light.” He was the messenger who announced the coming of Jesus, the Messiah.
2. Jesus’ Works (5:36). Jesus’ works fulfilled all the prophets had foretold of the Messiah.
3. The Father (5:32, 37). Jesus told the Jews (5:18-19) they had never heard the Father’s voice or seen His form (5:37). The Jews refused to believe the testimony of the One God had sent (5:38).
4. The Scriptures (5:39). Jesus challenged the Jews to study the Scriptures with an open, unbiased mind (5:46-47), for the Scriptures testify about Him. They study of the Scriptures is not important because they give salvation. Instead, in the Written Word or Scriptures we meet Jesus, who gives us salvation.

This, then, is a fourfold witness to Jesus as Son of God. All four unite in proclaiming His deity and power.

J. The Loaves and the Fish (6:1-14)

This is perhaps one of the best-known of Jesus’ miracles. The importance of this miracle is shown by the fact that all four Gospels report it (see Matthew 14:15-21; Mark 6:35-44; Luke 9:12-17). The Resurrection is the only other miracle found in all four Gospels. By this time in Jesus’ ministry, many had heard of Him and knew of His miracles. They had begun to follow Him around (6:2). Perhaps they hoped for healing for themselves or loved ones, or they wanted to see what Jesus would do next.

1. A Small Supply (6:9-10)



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Five small barley loaves and two small fish were not enough to feed this crowd. The miraculous feeding of the 5,000 (6:10) set the stage for Jesus' testimony that He is the bread of life (6:35). **Note:** only the men were included in the number 5,000. There were also women and children.

2. All Are Satisfied (6:11-15)

The disciples picked up 12 baskets of leftovers (6:13) from the five small barley loaves and two small fish (6:9).

God's supply is always adequate. But He wants us to give to others the blessings we have received. With God, there is no lack of physical or spiritual benefits (Romans 5:17; 2 Corinthians 9:8).

The people saw in this miracle a sign the prophet of Deuteronomy 18:15 had come (6:14). Moses had provided food and water in the wilderness during the Exodus. And the Jews expected more of this (e.g., food and water). They did not see this as a sign the Messiah had come to provide for their greater need, which is spiritual hunger.

Jesus showed He was above the lure or temptation of position or status (6:15). He knew their understanding of the Messiah was limited and they expected only temporary solutions (6:15). So, He left the people and went to a place where He could be alone.

K. Master of the Sea (6:16-24)

Jesus proved His deity by showing His mastery over the forces of nature (6:18-19). Halfway across the lake (Sea of Galilee [GAL-uh-lee]), as the winds blew and waters became rough, Jesus approached the disciples. He was walking on the water, and they were terrified (6:19). Jesus saw their fear and immediately assured them all was well (6:20).

L. "I Am the Bread of Life" (6:25-59)

Here is the first of seven distinct "I am" statements of Jesus in the Gospel of John. Jesus said, "I am the bread of life" (6:35). The other "I am" statements are found in 8:12; 9:5; 10:7, 9; 10:11, 14; 14:6; and 15:1, 5. "I AM" is the marvelous covenant name of God by which He revealed himself to Moses (Exodus 3:14). Then, through Moses, God was revealed to His chosen people. The name "I AM" suggests God's living presence and eternal being. Therefore, when Jesus accepted that name, He claimed those qualities as well.

Earlier, Jesus had provided physical bread (6:11). Now, He revealed himself as the living, never decaying Bread of Life. Note the repetition of "I



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AM” in 6:35, 41, 48, and 51. Jesus declared that to eat of this bread is to live forever (6:27). It was not like the bread they ate on the hillside, which would provide only a brief satisfaction (6:26). Jesus cautioned the people not to work for food that spoils, but to seek eternal life. Jesus himself is the only Source of eternal life (6:27).

Still, the people missed the point. They didn’t understand that eternal life is a gift from God. There is nothing they could do to earn it. They needed only to believe in Jesus Christ (6:28-29).

Yet, they still wanted another sign. They asked for a sign like the manna (6:31, 49, 58) God provided His people in the wilderness in Moses’ time. Jesus explained He is the sign. He is the bread of life (6:32-33). There is no other sign.

Notice Jesus satisfied hunger and thirst (6:35), and He turned no one away (6:37). Jesus raised the dead (6:40, 44, 54), and He granted everlasting life (6:47, 58). Finally, Jesus offered a word of encouragement. He told the people “whoever comes to me I will never drive away” (6:37). We can be sure if we sincerely seek God, we will find Him. And He will never let us go.

Cana [KAY-nuh]
Nicodemus [NIK-uh-DEE-mus]
Pharisee [FAIR-uh-see]
Israelite [IZ-ruh-liet]
Protestant [PRAH-tuh-stunt]
Gentiles [JEN-tielz]
Samaritan [suh-MAIR-uh-tun]
Samaria [suh-MAIR-ee-uh]
Sabbath [SAB-uth]
Galilee [GAL-uh-lee]

Chapter 5. Rejection of the Living Word (John 6:60—8:59)

In John’s Gospel, Jesus’ death on the Cross is just ahead. Those who have been following Jesus must decide if they will continue to follow Him.

A. Turning Back or Going On (6:60-69)

Jesus made a strong statement that He was absolutely necessary to God and to humanity (6:57-58). This statement started grumbling and murmuring among His disciples. Hearing the grumbling, Jesus boldly challenged the disciples to be loyal (6:61-63). And He was saddened by the disbelief of many of His disciples (6:66). A heartbreak of spiritual leadership is when



followers turn away.

At this time when many people turned away from Jesus, He tested the Twelve (6:67). Immediately Simon Peter gave a great reply: “Lord, to whom shall we go? You have the words of eternal life” (6:68; see also Acts 4:12). Peter recognized that Jesus came from God (6:69).

B. People Gather About Jesus (6:70—8:1)

Both good and bad appear in people who gathered around Jesus Christ.

1. The Betrayer (6:70-71)

In these verses, Jesus said a deceiver (Judas Iscariot [JEW-dus is-KAIR-ee-ut]) was among His disciples. This is the second time Jesus indicated this (see 6:64).

2. Some Opposing Jews (7:1-9)

Because of their own self-interest, the Jews planned Jesus’ death (7:1). These people were probably the Jewish leaders who opposed Jesus. Not all Jews, nor all Jewish leaders, were against Him. The fact Jesus stayed in Galilee (7:9) was not because He was afraid but a matter of timing. The time for the Cross had not yet come.

3. Unbelieving Brothers (7:2-10)

Jesus’ brothers, full of doubt, urged Him to make a public display of His power (7:3-5). In spite of their doubts and taunts, Jesus was determined to follow the plans of God the Father (7:6-8). Sometimes we must follow what we strongly believe without the understanding of our loved ones.

4. Questioning People (7:10-31)

The Jews at the Feast of the Tabernacles [TAB-er-NAK-ulz] (7:11, see also 7:2) looked for Jesus. They were not sincere seekers but simply curious. When Jesus finally arrived at the Feast, the Jews wondered at His wisdom (7:14-15). Jesus spoke to them about how they might know He had come from God. He also revealed He knew of their desire to kill Him (7:16-19; see also 7:25-26). Jesus told them again He had come from God (7:28-29). Some believed (7:31), while others tried to stop Him (7:30).

5. Plotting Pharisees (7:32-39)

Many in the crowd were persuaded by Jesus’ words. So, the Pharisees sent

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some temple guards to arrest Him (7:32). Jesus' response to this attempt to arrest Him puzzled the people (7:33-36). But His promise of the Holy Spirit (7:37-39) was a powerful message.

6. Believing People (7:40-44)

While some people rejected Jesus, some believed in Him. They said He was "the Prophet" or "the Christ" (7:40-41).

7. Wondering Soldiers (7:45—8:1)

The guards returned without Jesus (7:45). Jesus' words had amazed them (7:46). But the Pharisees became angry and rejected the guard's faith (7:47-49). The Pharisees also ridiculed Nicodemus who had earlier gone to see Jesus to learn more about Him (7:50-52). Nicodemus argued the Pharisees were not fair unless they first spoke to Him (7:51).

To see a picture of the loneliness of Christ, read 7:53—8:1 (see also Luke 9:58). This is a powerful reminder of the cost of following the truth. Sometimes, we walk alone.

C. The Sinful Woman (8:2-11)

This is a story about a woman who was guilty of adultery. There are some important things to note in this story.

1. The location was the Temple (8:2).
2. The accusers were the Pharisees and teachers of the law (8:3).
3. The accused was a sinful woman surrounded by self-righteous men (8:3).
4. The charge was a serious one Christ did not belittle or dismiss (8:4-5).
5. The Judge was Jesus, who knew the sinfulness of the human heart (8:6). Jesus wrote on the ground, which is the only record of His writing anything. Those words, written in dirt, would soon be gone. They were temporary. Perhaps, Jesus was contrasting this temporary record with the permanent record we are writing in the books of heaven.
6. The judgment. The Jews had long before stopped stoning people to death for adultery. In this story, they wanted to stone this woman (8:5), but they did not do it. Jesus' words revealed their own sin (8:7).



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7. The sentence. The self-righteous Pharisees went away quietly because of their guilt (8:9). But the repentant woman walked away forgiven (8:10-11).

D. True Witness (8:12-30)

Here we have another “I am” statement of Jesus. He declared, “I am the light of the world” (8:12). He was speaking of His own testimony as being trustworthy. But the Pharisees challenged Him, saying His testimony was not valid (8:13). But Jesus supported His testimony by declaring His divinity (8:14). He also testified He is One with the Father (8:27, 29). And after He spoke, many believed in Him (8:30).

E. True Freedom (8:31-36)

These words should be shouted around the world: “The truth will set you free” (8:32). Jesus declares that inner, spiritual freedom from sin’s bondage is possible by the grace of God (8:34-36).

F. Children of Abraham [AY-bruh-ham] or God? (8:37-59)

The Jews were very proud to be descendants of Abraham (8:33, 37, 39). But Jesus pointed out their true lineage (8:39-44) is proven by their deeds. They should be righteous as Abraham was righteous. But, if God were their Father, they would realize Jesus was from God (8:42). And they would love Jesus too (8:42). The Jews replied to Jesus by claiming He was possessed by a demon (8:48). The additional insult that He was a Samaritan probably suggested He was lax in obeying Jewish law. When

Jesus said He existed before Abraham (8:58), the Jews became angry. They were ready to stone Him to death, but He quickly escaped unharmed (8:59).

Judas Iscariot [JEW-dus is-KAIR-ee-ut] Tabernacles [TAB-er-NAK-ulz] Abraham [AY-bruh-ham]



Study Questions

Chapter 1. Introduction of the Living Word

1. Gnostics believed Jesus was eternal and the Son of God.
 - A. True
 - B. False
2. In John's Gospel, the word "Word" refers to Jesus.
 - A. True
 - B. False
3. Who is the writer of the Gospel of John?
 - A. John the Baptist
 - B. the brother of Jesus
 - C. the brother of James
 - D. the father of James
 - E. none of these
4. What nickname did Jesus give to John and his brother?
 - A. Sons of Thunder
 - B. Sons of the Fisherman
 - C. Sons of Pentecost
 - D. none of these
5. John presented Jesus as
 - A. eternal
 - B. the one and only son of God
 - C. the Word
 - D. all of these

Chapter 2. The Living Word Made Flesh

6. The phrase "in the beginning" means Christ was a created being.
 - A. True
 - B. False
7. The phrase "the Word" means the Gospel of John.
 - A. True
 - B. False
8. The phrase "the Word was God" clearly means Jesus Christ is God.
 - A. True
 - B. False



9. The phrase “the Word became flesh” means Jesus is fully human while also being fully God.

- A. True
- B. False

10. Jesus Christ was accepted by His own people.

- A. True
- B. False

11. Jesus Christ freely gives His grace to all who trust Him.

- A. True
- B. False

Chapter 3. Messengers of the Living Word

12. John the Baptist and John the Gospel writer was the same person.

- A. True
- B. False

13. John the Baptist was described as “the voice of one calling in the desert.”

- A. True
- B. False

14. Jesus was the called the Lamb of God because He would be the sacrifice for the sins of all people.

- A. True
- B. False

15. Andrew was willing to share the Messiah, Jesus Christ, with other people.

- A. True
- B. False

16. Which is a name John used to describe Jesus?

- A. Lamb of God
- B. Lord or Adonai
- C. Son of God
- D. All of the above
- E. None of the above



Chapter 4. The Proclamation of the Living Word

17. Jesus changing water into wine was the miracle that began His public ministry.
A. True
B. False
18. Jesus told Nicodemus he needed to be born again.
A. True
B. False
19. The Bible says Jesus Christ is the only way to salvation.
A. True
B. False
20. Jesus said the whole world accepted the Light that came to them.
A. True
B. False
21. When Jesus talked about “living water,” He meant the water that came from a well.
A. True
B. False
22. The woman at the well helped other people to become believers in Jesus.
A. True
B. False
23. The people saw in the miracle of the loaves and fish that the prophet in Deuteronomy has come to the world.
A. True
B. False
24. “I AM” is the name of God that was revealed to Moses and then through Moses to God’s chosen people.
A. True
B. False
25. The people understood Jesus when He said, “I am the bread of life.”
A. True
B. False



26. Why was Jesus angry with the money-changers in the Temple?
- A. They charged high, unfair prices for their services.
 - B. They probably disturbed Temple worship.
 - C. They were dishonest.
 - D. all of these
 - E. none of these

27. Why was the woman at the well surprised?
- A. Jesus talked to her, a woman.
 - B. Jesus talked to her, a Samaritan.
 - C. Jesus asked her to do a favor for Him.
 - D. Jesus talked to her about living water.
 - E. all of these

Chapter 5. Rejection of the Living Word

28. Many of Jesus' disciples and followers turned away from Him.
- A. True
 - B. False
29. All of the Jewish leaders were against Jesus and wanted to kill Him.
- A. True
 - B. False
30. The Pharisees and teachers of the law wanted to kill the adulterous woman.
- A. True
 - B. False
31. Jesus refused to forgive the woman who was caught in adultery.
- A. True
 - B. False
32. The grace of God makes possible freedom from the bondage of sin.
- A. True
 - B. False
33. The Jews took great pride in lineage and being descendants of Abraham.
- A. True
 - B. False



Methods of Study

Have you enjoyed this study of John's Gospel? Do you wish to study it further? If so, here are a few more suggestions for detailed study.

1. Mark all the names of Jesus you can find, especially those that emphasize His deity.
2. Make a further detailed study of the "I am" passages. Link them up with all the Old Testament references to God as "I AM."
3. Study in detail the promises of the Holy Spirit in chapters in 14, 15, and 16.
4. Make a study of the High Priestly Prayer in chapter 17, especially in relationship to the matter of personal sanctification.
5. Look up all the references to "servant-hood" and "friends." Note the differences.
6. List and study all the passages in which Jesus commands men and women not to sin any longer.

May the Living Word become even more of a power in your life as you study the Gospel of John.



Pronunciation Guide

Abraham [AY-bruh-ham]
Adonai [AH-doh-nie]
Bartholomew [bahr-THAHL-uh-myew]
Cana [KAY-nuh]
Domitian [duh-MIH-shun]
Elijah [ee-LIE-juh]
Ephesus [EF-uh-sus]
Galilee [GAL-uh-lee]
Gentiles [JEN-tielz]
Gnosticism [NAHS-tuh-SIZ-um]
Gnostics [NAHS-tiks]
Israelite [IZ-ruh-liet]
Judas Iscariot [JEW-dus is-KAIR-ee-ut]
Logoi [LOH-goy]
Logos [LOH-gahs] or [LOH-gohs]
Messiah [muh-SIE-uh]
Nathanael [nuh-THAN-yul]
Nerva [NER-vuh]
Nicodemus [NIK-uh-DEE-mus]
Patmos [PAT-mus]
Pharisee [FAIR-uh-see]
Protestant [PRAH-tuh-stunt]
Sabbath [SAB-uth]
Samaria [suh-MAIR-ee-uh]
Samaritan [suh-MAIR-uh-tun]
Tabernacles [TAB-er-NAK-ulz]
Trinity [TRIN-uh-tee]
Zebedee [ZEB-uh-dee]