
Contents

Introduction	4
1. Background and Survey	7
2. Prologue: “The Word Made Flesh”	22
3. Witnesses and Discoveries of Jesus	29
4. Miracle Worker and Voice of Authority	35
5. Teacher Come from God	40
6. “This Is Indeed the Christ”	46
7. Persecution Against Jesus Begins	51
8. Bread of Life Refused	56
9. Attempts to Arrest Jesus	60
10. Light of the World Rejected	64
11. The Good Shepherd Spurned	67
12. The King of Israel Enters Jerusalem	71
13. Events Attending the Last Supper	77
14. Farewell Discourses	82
15. High-priestly Prayer	88
16. Arrested and Tried	92
17. Crucified and Buried	96
18. Signs of the Resurrected Jesus	100
19. Postresurrection Appearances in Galilee	106
A Review of John	110
The Geography of John’s Gospel	111
Bibliography	112

Lesson 1

Background and Survey

Four main stages are recommended for the person who wants to study any one book of the Scriptures. These stages are:

1. learning the *background* of the book (e.g., author, date written)
2. making a *survey* of the book as a whole
3. making a firsthand *analysis* of each part (e.g., chapter) of the book
4. referring to outside helps (e.g., commentaries) for supplementary and checking aid.

This first lesson is devoted to the background of the gospel of John and a survey, or overview, of the book. The remainder of the manual is a guide to firsthand analysis of each chapter of John. The study suggestions and questions of those analytical lessons are of such a nature that you can complete each lesson without much, if any, reference to outside aids. (At times you will be directed to such aids for help on technical or problem passages.)

I. BACKGROUND

A. Author

Authors of many Bible books are not identified by name. This is so in the case of the gospel of John. The traditional view is that John the apostle, sometimes referred to as John the evangelist, was the author; hence the title, gospel of John, or gospel according to John.¹ (The titles of our Bible books were not a part of the inspired text but were added along the way for identification pur-

1. Another view is that a close disciple of the apostle, referred to as John the elder, was the book's author. See A. M. Hunter, *The Gospel According to John*, pp. 12-14.

poses.) According to 21:20, 23-24, the “disciple whom Jesus loved” was the author. Read 13:23; 19:26; 20:2; 21:7 for other similar descriptions of this disciple. In each case, John could be the disciple meant. If John was the author, why do you suppose he would not name himself in these passages?

Listed below are some descriptions and other facts concerning the apostle John. Study these carefully to become acquainted with the author. Be sure to read all verses cited.

1. John was a son of Zebedee (21:2) and Salome (Matt. 20:20-21; 27:56; Mark 10:35-37; 15:40; 16:1; John 19:25). If Salome was a sister of Jesus’ mother, Jesus and John were cousins. This would partly explain the close association between the two.

2. John was a brother of the apostle James. Jesus surnamed both men as Boanerges, or “sons of thunder,” a name indicating perhaps a fiery personality (cf. Luke 9:52-56).

3. Zebedee, James, and John were fishermen at the Sea of Galilee. Zebedee was probably well-to-do (Mark 1:19-20).

4. John may have been a disciple of John the Baptist when Jesus called him to His service (Mark 1:20). His age at that time may have been around twenty-five, and he lived to be one hundred.

5. John was a Palestinian Jew, a close companion of Peter, and a contemporary of the events of his gospel.

6. John became a leader of the Jerusalem church (Gal. 2:9).

7. John wrote three epistles and Revelation in addition to his gospel. Because Revelation refers mainly to the last days, the comparison may be made that as John the Baptist prepared the way for the first coming of Jesus, the apostle John prepared the way for His second coming.

8. There are only a few historical references to John after the events of the gospels. Read these:

Acts 4:1-22 — John with Peter

8:14-15

Gal. 2:9 — One of John’s contacts with Paul

Rev. 1:1, 4, 9 — John’s exile experience, around A.D. 95

9. From New Testament biography and epistles a composite personality image of John is seen, though incomplete in some respects. John was a man of courage, fervor, loyalty, spiritual perception, love, and humility. The subject of love is a keynote of his epistles. Of this Merrill Tenney writes, “As Christ tamed his ardor and purified it of unrestrained violence, John became the apostle of love whose devotion was not excelled by that of any other writer of the New Testament.”² (Cf. 1 John 4:7).

2. Merrill C. Tenney, *New Testament Survey*, p. 189.

A little may be learned about the man John from the book he wrote, although one is not usually aware of the author as his gospel is being studied. From that standpoint the authorship may rest in anonymity, suggested symbolically by someone's remark that "this gospel was written by the hand of an angel."

B. Date and Place of Composition

The latter years of John's life were spent around Ephesus, hub city of Asia Minor, where the apostle was teaching, preaching, and writing. The advanced nature of John's gospel points to the fact that the other three gospels had already been written, and that a period of time had elapsed since their writing. Now the church's need was for a restatement of the same story of Christ, but with more reflection and interpretation combined with the narrative. On the basis of this it may be concluded that John wrote his gospel toward the end of the century, or around A.D. 85, while he was ministering at Ephesus.³

Ten years later, around A.D. 95, John was exiled by Emperor Domitian to the island of Patmos, where he wrote the book of Revelation (cf. Rev. 1:9).

C. Original Readers

By the time John wrote his gospel the church had matured in its transition from a Jewish exclusivism (cf. Acts 10) to a universal outreach. Hence it was natural for this fourth gospel to be directed to a universal audience. This is why John translates Hebrew and Aramaic words (e.g., Siloam, 9:7; Gabbatha, 19:13; and Golgotha, 19:17), and why he explains Jewish religious practices (e.g., the burial custom of 19:40).

D. Style of Writing

There is a basic simplicity about the language and structure of the fourth gospel, while the meaning of its message ranges from the perspicuous (e.g., 3:16) to the mystical (e.g., 1:1). Luther wrote, "Never in my life have I read a book written in simpler words than this, and yet the words are inexpressible." Another theologian has expressed it this way:

The noble simplicity and the dim mystery of the narration, the tone of grief and longing, with the light of love shedding its

3. John's gospel is sometimes called "The Ephesian Gospel."

tremulous beam on the whole—these impart to the Gospel of John a peculiar originality and charm, to which no parallel can be found.⁴

John is a book of contrasts, moving quickly from grief and sadness to joy and gladness; from the storms of opposition to the peace of fellowship; from condescension earthward to ascension heavenward; from doubt to faith; from life to death. Any attentive reader of this gospel must be stirred within as he ponders what its narrative has to do with him.

E. Purposes

The three different writings of John (gospel, epistles, Apocalypse [Revelation]) reveal three different basic purposes of the author.

1. The gospel: the evangelic founding of the church
2. The epistles: the organic shaping of the church
3. The Apocalypse: the eternal future of the church⁵

John explains specifically in 20:30-31 why his gospel was written. It was primarily to win *unbelievers* (Jew and Gentile) to a saving faith. John also must have had in mind the confirming of *believers* in their faith,⁶ so that the church would have a stronger witness.

Read 20:30-31 for John's purpose in reporting the "signs" of Jesus in his gospel. The miracles were called "signs" by John because they *signified* vital spiritual truths. John wanted his readers not only to learn those spiritual truths but to come to a personal relationship to Jesus through faith in Him as Christ, the Son of God. Keep in mind the words "believe" and "life" as key words of John's gospel.

John also had other purposes in mind, subordinate but related to those mentioned above. One was to refute the heresy of Docetism, which denied the true humanity of Jesus (observe John's "answer" in 1:14). Another was to expose the unbelief of Judiasm⁷ (e.g., "He came to his own country, but his own people did not receive him," 1:11, TEV*).

* *Today's English Version*.

4. August Tholuck, quoted in John Peter Lange, *Lange's Commentary on the Holy Scriptures*, 17: vii.

5. *Ibid.*, p. 15.

6. The *New English Bible* translates 20:31 as "recorded in order that you may hold the faith that Jesus is the Christ, the Son of God."

7. The word "Jew" appears around seventy times in the gospel.

The Synoptics	John
chiefly concerned with Jesus' ministry in the north, around Galilee	gives more coverage to Jesus' ministry in the south, around Judea
much emphasis on "kingdom" inheritance	more emphasis on the person of Jesus ("I am's") and eternal-life inheritance
Jesus as Son of David, Son of man	Jesus especially as Son of God
the gospel of the infant church	The gospel of the maturing church
the earthly story	the heavenly meaning
Jesus' sayings generally short (e.g., parables)	more of the long discourses of Jesus
comparatively little commentary by the gospel writer	much commentary by John
only one mention of a Passover	three, possibly four, Passovers cited (on this basis it is concluded that Jesus' public ministry lasted 3½ years)

F. Relation to the Synoptic Gospels*

The four canonical gospels record an identical gospel ("good news") about the same God-Man, Jesus. Yet each gospel has its own unique function.⁹ The one gospel markedly different from the other three is John's. Some of these differences are shown in Chart A.

Most of the comparisons shown on Chart A refer to the gospel's contents *as a whole*. For instance, Jesus is no less Son of God in the synoptics than He is in John.

- 8. The word "synoptic" is used to identify the similarity of Matthew, Mark, and Luke. The word itself is from the Greek *synoptikos*, which means "to see the whole together."
- 9. For a comparison of the four gospels, see Irving L. Jensen, *Studies in the Life of Christ*.

G. Coverage of Jesus' Life

The four gospels differ from each other as to how much they report of Jesus' life. Whatever each author included or excluded was determined by a divinely inspired selectivity with a view to the particular gospel's purpose.¹⁰ After we have reconstructed from the four gospels the main facts of Jesus' three and one-half years of public ministry, we can compare how much of that total ministry each gospel reports. Chart B shows the coverage of John's gospel.

1. Observe that John gives a full coverage of the first year of Jesus' ministry. What region of Palestine was mainly involved?

2. John also gives extensive coverage of the last months of Jesus' ministry. Like the other three gospels, he gives special attention to Jesus' death and resurrection.

3. Read in your Bible the four references to Passovers cited on the chart. (Some hold that the "feast" of 5:1 was not of Passover time.)

4. Observe that one verse 7:1, covers the entire six-month period of Jesus' specialized ministry. (The synoptic gospels give an extensive coverage to this period.) What would be the purpose of an author of a gospel, like John, to include in his narrative only certain events of Jesus' life?

II. SURVEY¹¹

We have studied the background of the fourth gospel in order to appreciate more *how* and *why* it was given to the world. Now as we enter the stage of survey study, followed by analysis in the subsequent lessons, our goal is to learn *what* the gospel says and means.

Open your Bible to the gospel of John and rapidly turn the pages of its twenty-one chapters. As you do this prepare your mind to get a general overview of this book, just as one would view New York City from the top of the Empire State Building. This is what survey study is—seeing the structure of the book as a whole, and getting the "feel" of its contents. Survey study should always precede analysis. The rule is "Image the whole; then execute the parts." (Have you ever tried thumbing through a maga-

10. For example, Matthew omits Jesus' first miracle in Cana; Mark omits the nativity story; Luke omits Jesus' meeting with the Samaritan woman; John does not record Jesus' ascension to heaven. (Neither does John report Jesus' nativity and genealogy, youth, wilderness temptations, and transfiguration.)

11. For a detailed description of the survey method of study, see Irving L. Jensen, *Acts: An Inductive Study*, pp. 43-54.

zine first for a casual acquaintance and then returning to read the individual articles and features?)

For your study you should use a Bible in which you will not hesitate to make pencil notations. Throughout your study, whether survey or analysis, always keep a pencil in hand as you read the Bible text, and use it to record your observations.

A. First Reading

Your first reading of the gospel should be of a scanning type. Spend about an hour (averaging three minutes per chapter) viewing only some of the prominent features of each chapter.¹² Don't try to be exhaustive in this stage of your study. The main purpose of this scanning is to make a first acquaintance by identifying some of the book's contents. After you have scanned each chapter, record a chapter title on Chart C, similar to the titles shown. (Note: Divisions are made at 1:19, 10:40 and 12:36b instead of 2:1, 11:1, and 13:1, respectively.) Things to look for in this scanning are main characters (e.g., Lazarus, chap. 11), main events, and key words and phrases. You may choose to read only the first verse or two of each paragraph in a chapter, rather than all the verses of the chapter. (For survey study, train your eyes to see things without tarrying over the details.)

CHAPTER TITLES

Chart C

1:1 WORD WAS GOD	1:19 JOHN BAPTIZING	2:1	3	4	5	6	7	8	9	10:1	10:40	12:1	12:36b	14	15	16	17	18	19	20	21
------------------	---------------------	-----	---	---	---	---	---	---	---	------	-------	------	--------	----	----	----	----	----	----	----	----

What are some of your first impressions of John's gospel after this first reading?

B. Second Reading

As you scan the gospel a second time, keep in mind the chapter titles you recorded earlier. Try to identify any turning points in

12. Of course, the original Bible autographs did not have chapter divisions, or, for that matter, verse divisions. Such divisions are helps to us today for reference and for identification of small units of thought.

the narrative, such as when Jesus becomes a prisoner. Try making a simple outline of the gospel, and record this.

Chart D is a completed survey chart showing various outlines which you will be referring to as you now use the following study suggestions:

1. Compare the first verse of John and the last verse.

2. How does 1:19 begin a new section? That is, how is 1:1-18 different from 1:19 ff.?

3. Generally speaking, to whom is Jesus extending His ministry in 1:19–12:36*a*?

Who are the special objects of His ministry in 12:36*b*–17:26?

4. What verses of chapter 5 show beginnings of opposition to Jesus?

Study the outline of Chart D concerning the people's unbelief, and compare this outline with the one shown of the disciples' belief. As you study John, keep in mind both of these developments.

5. The hour of 12:36*b* has been called "The Great Pause." How is this a turning point in the gospel? For help in answering this, identify the "they" of 12:37 and "his own" of 13:1. Then refer to Chart D and note the various outlines that have a turning point at 12:36*b*.

6. In what chapter does Jesus' arrest take place? Where is the resurrection recorded? How are chapters 20-21 related to this resurrection?

JOHN: LIFE IN JESUS, THE SON OF GOD

Chart D

KEY VERSES:
20:30-31

OBJECT of BELIEF: "Behold the Lamb of God"		DISCIPLES' BELIEF GROWING										RESURRECTION AND APPEARANCES TO HIS DISCIPLES				
GATHERING OF HIS OWN (6:35-51)		MINISTERING TO HIS CLOSE DISCIPLES					CRUCIFIED BY HIS ENEMIES					RESURRECTION AND APPEARANCES TO HIS DISCIPLES				
		CONFLICT WITH JEWS					PEOPLE'S UNBELIEF INTENSIFYING									
PRO- LOGUE	ERA OF INCARNATION BEGINS	YEARS OF CONFLICT	DAY OF PREPARATION	HOUR OF SACRIFICE	DAWN OF VICTORY	EPILOGUE										
1:1	1:19	4	12:36b	14	15	16	17	18	19	20	21					
2:1	1:19	5	10:1	14	15	16	17	18	19	20	21					
3	2:1	6	10:40	14	15	16	17	18	19	20	21					
4	2:1	7	12:1	14	15	16	17	18	19	20	21					
5	2:1	8	12:1	14	15	16	17	18	19	20	21					
6	2:1	9	12:1	14	15	16	17	18	19	20	21					
7	2:1	10	12:1	14	15	16	17	18	19	20	21					
8	2:1	11	12:1	14	15	16	17	18	19	20	21					
9	2:1	12	12:1	14	15	16	17	18	19	20	21					
10	2:1	13	12:1	14	15	16	17	18	19	20	21					
11	2:1	14	12:1	14	15	16	17	18	19	20	21					
12	2:1	15	12:1	14	15	16	17	18	19	20	21					
13	2:1	16	12:1	14	15	16	17	18	19	20	21					
14	2:1	17	12:1	14	15	16	17	18	19	20	21					
15	2:1	18	12:1	14	15	16	17	18	19	20	21					
16	2:1	19	12:1	14	15	16	17	18	19	20	21					
17	2:1	20	12:1	14	15	16	17	18	19	20	21					
18	2:1	21	12:1	14	15	16	17	18	19	20	21					
19	2:1	22	12:1	14	15	16	17	18	19	20	21					
20	2:1	23	12:1	14	15	16	17	18	19	20	21					
21	2:1	24	12:1	14	15	16	17	18	19	20	21					
22	2:1	25	12:1	14	15	16	17	18	19	20	21					
23	2:1	26	12:1	14	15	16	17	18	19	20	21					
24	2:1	27	12:1	14	15	16	17	18	19	20	21					
25	2:1	28	12:1	14	15	16	17	18	19	20	21					
26	2:1	29	12:1	14	15	16	17	18	19	20	21					
27	2:1	30	12:1	14	15	16	17	18	19	20	21					
28	2:1	31	12:1	14	15	16	17	18	19	20	21					
29	2:1	32	12:1	14	15	16	17	18	19	20	21					
30	2:1	33	12:1	14	15	16	17	18	19	20	21					
31	2:1	34	12:1	14	15	16	17	18	19	20	21					
32	2:1	35	12:1	14	15	16	17	18	19	20	21					
33	2:1	36	12:1	14	15	16	17	18	19	20	21					
34	2:1	37	12:1	14	15	16	17	18	19	20	21					
35	2:1	38	12:1	14	15	16	17	18	19	20	21					
36	2:1	39	12:1	14	15	16	17	18	19	20	21					
37	2:1	40	12:1	14	15	16	17	18	19	20	21					
38	2:1	41	12:1	14	15	16	17	18	19	20	21					
39	2:1	42	12:1	14	15	16	17	18	19	20	21					
40	2:1	43	12:1	14	15	16	17	18	19	20	21					
41	2:1	44	12:1	14	15	16	17	18	19	20	21					
42	2:1	45	12:1	14	15	16	17	18	19	20	21					
43	2:1	46	12:1	14	15	16	17	18	19	20	21					
44	2:1	47	12:1	14	15	16	17	18	19	20	21					
45	2:1	48	12:1	14	15	16	17	18	19	20	21					
46	2:1	49	12:1	14	15	16	17	18	19	20	21					
47	2:1	50	12:1	14	15	16	17	18	19	20	21					
48	2:1	51	12:1	14	15	16	17	18	19	20	21					
49	2:1	52	12:1	14	15	16	17	18	19	20	21					
50	2:1	53	12:1	14	15	16	17	18	19	20	21					
51	2:1	54	12:1	14	15	16	17	18	19	20	21					
52	2:1	55	12:1	14	15	16	17	18	19	20	21					
53	2:1	56	12:1	14	15	16	17	18	19	20	21					
54	2:1	57	12:1	14	15	16	17	18	19	20	21					
55	2:1	58	12:1	14	15	16	17	18	19	20	21					
56	2:1	59	12:1	14	15	16	17	18	19	20	21					
57	2:1	60	12:1	14	15	16	17	18	19	20	21					
58	2:1	61	12:1	14	15	16	17	18	19	20	21					
59	2:1	62	12:1	14	15	16	17	18	19	20	21					
60	2:1	63	12:1	14	15	16	17	18	19	20	21					
61	2:1	64	12:1	14	15	16	17	18	19	20	21					
62	2:1	65	12:1	14	15	16	17	18	19	20	21					
63	2:1	66	12:1	14	15	16	17	18	19	20	21					
64	2:1	67	12:1	14	15	16	17	18	19	20	21					
65	2:1	68	12:1	14	15	16	17	18	19	20	21					
66	2:1	69	12:1	14	15	16	17	18	19	20	21					
67	2:1	70	12:1	14	15	16	17	18	19	20	21					
68	2:1	71	12:1	14	15	16	17	18	19	20	21					
69	2:1	72	12:1	14	15	16	17	18	19	20	21					
70	2:1	73	12:1	14	15	16	17	18	19	20	21					
71	2:1	74	12:1	14	15	16	17	18	19	20	21					
72	2:1	75	12:1	14	15	16	17	18	19	20	21					
73	2:1	76	12:1	14	15	16	17	18	19	20	21					
74	2:1	77	12:1	14	15	16	17	18	19	20	21					
75	2:1	78	12:1	14	15	16	17	18	19	20	21					
76	2:1	79	12:1	14	15	16	17	18	19	20	21					
77	2:1	80	12:1	14	15	16	17	18	19	20	21					
78	2:1	81	12:1	14	15	16	17	18	19	20	21					
79	2:1	82	12:1	14	15	16	17	18	19	20	21					
80	2:1	83	12:1	14	15	16	17	18	19	20	21					
81	2:1	84	12:1	14	15	16	17	18	19	20	21					
82	2:1	85	12:1	14	15	16	17	18	19	20	21					
83	2:1	86	12:1	14	15	16	17	18	19	20	21					
84	2:1	87	12:1	14	15	16	17	18	19	20	21					
85	2:1	88	12:1	14	15	16	17	18	19	20	21					
86	2:1	89	12:1	14	15	16	17	18	19	20	21					
87	2:1	90	12:1	14	15	16	17	18	19	20	21					
88	2:1	91	12:1	14	15	16	17	18	19	20	21					
89	2:1	92	12:1	14	15	16	17	18	19	20	21					
90	2:1	93	12:1	14	15	16	17	18	19	20	21					
91	2:1	94	12:1	14	15	16	17	18	19	20	21					
92	2:1	95	12:1	14	15	16	17	18	19	20	21					
93	2:1	96	12:1	14	15	16	17	18	19	20	21					
94	2:1	97	12:1	14	15	16	17	18	19	20	21					
95	2:1	98	12:1	14	15	16	17	18	19	20	21					
96	2:1	99	12:1	14	15	16	17	18	19	20	21					
97	2:1	100	12:1	14	15	16	17	18	19	20	21					
98	2:1	101	12:1	14	15	16	17	18	19	20	21					
99	2:1	102	12:1	14	15	16	17	18	19	20	21					
100	2:1	103	12:1	14	15	16	17	18	19	20	21					
101	2:1	104	12:1	14	15	16	17	18	19	20	21					
102	2:1	105	12:1	14	15	16	17	18	19	20	21					
103	2:1	106	12:1	14	15	16	17	18	19	20	21					
104	2:1	107	12:1	14	15	16	17	18	19	20						

7. Do the verses 20:30-31 appear to conclude the main story of the gospel? If so, how do you account for the inclusion of chapter 21?

Observe that 21:24-25 has a reference to the *writing* of the fourth gospel, as does 20:30-31. Could you say that John has two endings?

Chart D shows chapter 21 as an epilogue. Compare this with the prologue of 1:1-18.

8. From Chart D, how long is the time period of 1:19–12:36a?

Compare this with the time period of the last half of the gospel. As was noted earlier, of the gospel writers only John reports Jesus' early Judean ministry, without which record Christ's ministry would seem to be only two and one-third years. To show how selective the gospel writers were, it may be noted that John reports events of only about twenty individual days of Jesus' public ministry. Read 21:25 for an explanation of the necessity of such selectivity.

9. Note the key words and phrases shown on Chart D. How many of these are key words which you had discovered earlier in your study? Each key word (e.g., "believe") suggests an important subject developed in John's gospel. Some time during the course of your study in John make topical studies of these. (An exhaustive concordance, like Strong's, will identify all the verses in John containing such words.)

10. Note also by Chart D that 20:30-31 are given as key verses for this gospel. What are the key words of these verses?

Recall from earlier in the lesson the meaning of "signs." Observe on Chart D what chapters record the signs. Was Jesus' main purpose in performing the signs that of alleviating distress? How does 20:31 furnish an answer to this question?

11. The deity of Jesus is a main subject of John's gospel. Each chapter makes reference to this deity. Read the selected verses (one per chapter) shown below, and record the essence of each verse.

1:49 _____

2:11 _____

3:16 _____

- 4:26 _____
- 5:25 _____
- 6:33 _____
- 7:29 _____
- 8:58 _____
- 9:37 _____
- 10:30 _____
- 11:27 _____
- 12:32 _____
- 13:13 _____
- 14:11 _____
- 15:1 _____
- 16:28 _____
- 17:1 _____
- 18:11 _____
- 19:7 _____
- 20:28 _____
- 21:14 _____

It will also be instructive to read personal recognitions of Jesus' deity, recorded in John, by these people:

- John the Baptist (1:34)
- Nathaniel (1:49)
- Peter (6:69)
- Martha (11:27)
- Thomas (20:28)
- John (20:31)
- Christ¹³ (10:36)

From your study of the above verses, why is a belief in the deity of Jesus necessary for salvation?

13. This is one of Jesus' own claims to deity. Only God Himself can rightfully claim deity. Since Jesus is God, He could make such a claim.

12. Observe on Chart D the outline Signs Wrought; Self Revealed. Actually, in both main sections of John's gospel Christ was revealing who He was. In the last section, however, He pressed His claim more explicitly and revealed it fully in His death and resurrection.

Christ appears under many titles in this gospel, such as "the Word," "Creator," "Only Begotten of the Father," "Lamb of God." John records several "I am" testimonies of Jesus. Read those shown below, and record the identification made:

6:35 _____

8:12 _____

8:58 (cf. Ex. 3:14) _____

10:11 _____

11:25 _____

14:6 _____

15:1 _____

As you think about the above identifications which Jesus Himself made, list the many wonderful blessings and helps which are yours as a Christian because this same Jesus dwells within your heart.

Review Exercises

It is always good to review what has been studied in a lesson. See how many of the following exercises you can complete without referring back to the pages of the lesson.

1. What are the four main steps of studying any one book of the Bible?

2. What do you know about John the apostle concerning these areas:

a. his family

b. occupation and religion before his calling to discipleship

c. relation to the early church

d. Bible books he wrote

e. his character

f. approximate age at death

3. When and where was the fourth gospel written?

4. Who were this gospel's original readers?

5. What is the main theme of this gospel?

6. Compare the fourth gospel with the synoptic gospels.

7. What periods of Jesus' ministry are thoroughly reported by John?

8. Name some key words of John. Quote the key verses. What title may be given this gospel?

9. See how much of the survey outline (Chart D) you can recall. Why is a new division made at 1:19; 10:40; and 12:36b?

10. How was "The Great Pause" a turning point in Jesus' public ministry?

11. What is the general content of the prologue and epilogue?

Your analysis of the text of John begins with the next lesson. Each lesson is divided into seven sections, described briefly below.

1. Introductory paragraphs. Here a main theme of the passage is identified, and continuity with the previous lesson established.

2. Preparation for study. This includes such suggestions as reading related Bible passages of other books, and setting up a work sheet for analysis.

3. Analysis. This is the heart of your own firsthand study. Spend most of your time here.

4. Notes. Some commentary notes and explanations are included here.

5. Further advanced study. This is for those desiring to do extra study related to the passage.

6. Some applications. It is always good to be reminded that Scripture was given to man *to be applied*. Then, the reminder calls for action.

7. Words to ponder. A key phrase or verse of the passage is quoted here, for a final meditation.

Here is a recommended list of study “tools” to be used for the exercises of this manual:

A Minimum List:

1. A good study Bible. Use an edition that has ample space in the margins for notations. Avoid using a small print edition. (Note: Unless otherwise cited, the verses quoted in this manual are of the King James Version.)

2. Paper. Always have a sheet of paper or notebook handy for recording your observations and other notes.

3. Writing tools. A pencil, ball-point pen, and some colored pencils are recommended for recording purposes.

Other recommended aids

1. One or two modern versions of the New Testament, to compare readings of the passage being studied

2. An exhaustive concordance (e.g., Strong's¹⁴)

3. A commentary on John (a good one-volume commentary on the whole Bible, such as *The Wycliffe Bible Commentary*, is very adequate for these studies)

14. James Strong, *The Exhaustive Concordance of the Bible*.