

1. Many people have concluded that the gospel of John is their favorite gospel. John's purpose in writing was to focus on the words and deeds of Christ which will help us believe that Jesus is God.

2. In Ezekiel 34, as well as in the Psalms, we are told that God would be the shepherd of His people Israel. In John 10, Jesus says, "I am the good shepherd." The Jews understood what Jesus meant. This was a claim to deity. Jesus went further and said, "I and the Father are one." They picked up stones to stone Him because they said He had committed blasphemy by claiming to be God. Jesus claimed to be, not just a man, but God become man. No other great and revered religious teacher has ever made such a claim. They all pointed the way to God. The important question which must be answered is, "Is Jesus God?"

3. C.S. Lewis gives us three possible responses when we understand what Jesus is claiming for Himself. The first is that He was a liar. Jesus own words preclude the possibility of saying He was a good man, a great teacher, but nothing more. Jesus claimed to be God and no "good" man would do that. The second was that He was a lunatic, who was not worthy of our devotion and caused the death of millions of followers. The third response is that He was in fact God, who He claimed to be.

4. In this portion of John 10 Jesus predicts His own death, but says He will be voluntarily laying down His life for the sheep. "No one takes my life from me, but I lay it down of my own accord." Then He predicts His resurrection, by saying that after laying down His life, He will pick it up again. Three important words to remember about Christ's death are that it was: voluntary, vicarious, and victorious.

5. As concrete proof of the claims Jesus has made, He raises Lazarus from the dead. This had to have an extraordinary effect on all those who were present. Jesus was on His way to Jerusalem where He would be crucified and raised from the dead. The people of Bethany would remember Lazarus' resurrection when they heard arguments against the resurrection of Christ. John 11:25 is a verse every Christian should know. "I am the resurrection and the life. He who believes in me will live, even though he dies, and whoever lives and believes in me will never die."

6. This was surely the greatest miracle Jesus did, apart from His own resurrection. Only John records this miracle. John wrote after Matthew, Mark, and Luke. Perhaps they were protecting Lazarus.

7. Jesus uses a curious argument to defend Himself when His enemies want to stone Him for claiming to be God. He said, "Is it not written in your law, I have said you are gods. If He called them 'gods' to whom the word of God came—and the scripture cannot be broken—what about the One whom the Father set apart as His very own and sent into the world?" The validity of Jesus' argument is dependent on a view of scripture that we would describe as "inerrancy." We say that the Bible is God's infallible and inerrant Word, meaning it is accurate down to the very words it uses. Jesus rests His whole case upon one word from Psalm 82.

1. This is about the last week of Christ's life; John reports fewer events. It was Mary of Bethany who anointed Christ at the feast. Probably the reason the other gospels did not name Mary or report the resurrection of Lazarus, was because it was not safe to do so. Now it is. Unlike the others who were scattered because of persecution of the early church, it seems Mary, Martha and Lazarus did not leave Bethany the rest of their lives. John reports the chief priests made plans to kill Lazarus too.
2. The value of the nard that Mary used to anoint Jesus: probably all her life savings. Knowing it was Mary, Lazarus' sister, provides us with the motive that is missing from Mark's account.
3. 12:23 is the key to understanding what is about to happen. Jesus said, "The hour has come." Because of Lazarus' resurrection, many more people had begun to follow Jesus. You were either His disciple or His enemy. His enemies were very angry.
4. John also tells us that Judas objected to Mary's gift, not because he cared about the poor, but because he was a thief. John's gospel implies that Judas did it for the money.
5. John's account of the triumphal entry is briefer than the other gospels. John does connect the fact that Jesus entered Jerusalem on a donkey to Zechariah's prophecy in the Old Testament. Hosanna is not an exclamation of praise, but it means "save now." When the people applied this to Jesus, they were recognizing that He was the king and calling on Him to take the throne of Israel. This compelled the chief priests to act.
6. John's audience may have been Greek and he is the only writer to record the visit of the Greeks. They came to see Jesus and probably approached Philip because he had a Greek name. It is Andrew, however, who introduces them to Jesus. All three times we meet Andrew in John's gospel, he is introducing someone to Jesus.
7. There are three things to note about this encounter.
 - A. The first is that Jesus prophesies His death. He says, "The hour has come."
 - B. Second, His death would be significant for all men. God's grace was for all, not just for the Jews.
 - C. The third thing about this is that once again God spoke from heaven. Jesus prayed, "Father, glorify they name." God said, "I have glorified it and will glorify it."
8. In John 13 we see the Last Supper. John focuses on the conversation at the table and the foot-washing incident that preceded it. Chapters 13 through 17 show us what Jesus thought were the most important lessons for us. This was His last chance to teach. He starts with an example. He washes their feet and tells them that if He, the Lord and Master, is willing to wash their feet, they ought to be willing to wash one another's feet. It was a lesson in servanthood.
9. Jesus gave a new commandment in John 13. "Love one another...all men will know that you are my disciples if you love one another." The first century church took Jesus' new commandment seriously. They shared what they had, cared for one another and even laid down their lives for each other.

1. John 14 and 15 have extended passages that have been memorized by people throughout the ages. Chapter 14 has brought comfort to millions. “Do not let your hearts be troubled. You trust in God trust also in Me.” Remember chapter 14. You will have many opportunities to share it.
2. Chapter 15 gives direction and purpose. “I am the vine, you are the branches. ...If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.” “My command is this: Love each other as I have loved you....”
3. The book of John has no parables. The analogy of John 15 is as close as we come. Jesus tells us that we are the branches and our job is to remain connected to the tree. The branch does not decide what kind of fruit it will bear, or how many leaves it will have. That is determined by the tree.
4. This passage reminds us that when we are under pressure we do not have to produce the fruit of the Spirit. We cannot do that. All we have to do is stay connected to Jesus and He will produce the peace and power and joy.
5. If we remain in Christ we will
 - A. Bear much fruit
 - B. Be able to ask for what we want and God will grant it, and
 - C. Our joy will be complete
6. J.I. Packer tells us in his book called Keep In Step with The Spirit, Christians have tried to understand the spirit-filled life in three ways. One is performance--that is bearing fruit. The second is power, Jesus said that we “can ask anything in His name and He will do it.” Third is enjoying the presence of God with us. The spirit-filled life also equips us for service. It gives us power so we can ask for whatever we wish and God will do it and fill us with great joy as we experience Christ’s presence within us.
7. In chapters 13-16 Jesus is teaching about the Holy Spirit as well as reminding the disciples to love one another. Jesus taught them that:
 - A. The Holy Spirit is personal.
 - B. The Holy Spirit is God.
 - C. The Holy Spirit is the Spirit of Christ. Jesus did not just say that the Holy Spirit would come to them; He said, “I will come to you. We will make our home with you.” The Holy Spirit would be sent in Christ’s name by the Father. He would be the Spirit of Christ.
 - D. The Holy Spirit would indwell Christ’s followers. This is an advantage we have over the disciples during Christ’s earthly ministry. Because Christ had taken on a physical body He could only be in one place at a time. Because the Holy Spirit has come, He is indwelling all believers all the time. The Apostle Paul talks about this when he says, “Christ in you the hope of glory.”
 - E. The Holy Spirit is sent by both the Father and the Son.
 - F. Chapter 16 tells us that the Holy Spirit is subordinate to both the Father and the Son. Do not interpret this to mean that the Spirit is less God because He is subordinate. He is equal with God the Father and the Son, but will never act independently of the other members of the Godhead.
 - G. The Holy Spirit is the ‘paraclete’ which means literally that ‘He is called alongside’.
 - H. The Holy Spirit, according to Packer, is to exercise a searchlight ministry toward Christ. He convicts of sin and righteousness.
 - I. The Holy Spirit is the spirit of truth and guides us into all truth.

1. Chapter 17 records Jesus' prayer in the Garden of Gethsemane. This is the prayer of the Son of God facing His death on the cross and committing Himself to God's will. We call the prayer in Matthew 6 "the Lord's Prayer", but in fact, the Lord's Prayer is found in John 17.

2. The first part of the prayer gives us a glimpse of the glory Christ gave up to come to earth. He had all the glory of God. He would again take it up, but first He would endure the cross.

3. Christ prays for two concerns for His disciples and for us, for their protection and their unity. We must remember we live in a hostile environment. Though we live in the world we are not to be of the world. Jesus prayed that the world would know whether He was sent by God by whether we loved one another. The world will judge the claims of Christ by what they see in our lives.

4. John adds two details in his account that are missing in the other gospels. Malchus is mentioned by name and the "trial" before Annas. Annas was the father-in-law of Caiaphas, the high priest. We see that Jesus allowed Himself to be taken voluntarily.

5. John also tells of Peter's betrayal. John tells us that there was another disciple who gained entrance for both Peter and himself to the courtyard because he had some connection with the high priest. That unnamed disciple was John.

6. Pilate was a pragmatist and a cynic. He was unwilling to punish an innocent man, but willing to allow it to placate the Jewish leaders.

7. Pilate asked the question, "What is truth?" For the Roman ruler, as for most people today, truth is a subjective thing, there is no such thing as absolute truth.

1. John tells us that all of the gospels together cannot give a complete account of the life of Jesus. John shows us that Jesus is the Christ, the Son of God.

2. Chapter 19 records the crucifixion. John records that Jesus tells Pilate that Pilate has no authority over Him except that which God gives him. John also records the Jews told Pilate he was not Caesar's friend if he released Jesus. Pilate knew Jesus was a righteous man, but he was afraid of the Jews.

3. The Jewish leaders appealed to Pilate to change the wording of the sign over the cross, but Pilate refused. John also records and connects some of the things which happened that day to the Old Testament prophecies about the Messiah; the gambling for Christ's garments, the words "I thirst," the fact that his legs were not broken and His side was pierced.

4. John also records three of Christ's statements that are omitted in the other gospels. He said to John, "Here is your mother." Then later He said, "I am thirsty." And finally Christ said, "It is finished." Indicating that His mission was accomplished and He had paid the debt for our sins.

5. Since John's is the last gospel we will read, we will list the last words, which Christ spoke from the cross. They are recorded for us in all four of the gospels. There were seven words which were spoken. 1) "Father, forgive them for they know not what they do." (Luke) 2) "Mother, behold your son, son behold your mother." (John) 3) "Today you will be with me in paradise." (Luke) 4) "I am thirsty." (John) 5) "My God, my God, why have you forsaken me?" (Matthew and Mark) 6) "It is finished – tetelestai." (John) 7) "Father, into thy hand I commend my spirit." (Luke)

6. Another thing unique to John's gospel is the mention of Nicodemus in chapter 19. He seems to have become a follower of Christ's along with Joseph of Arimathea.

7. Chapter 20 begins with the discovery of an empty tomb by the women, who told Peter and John. John looked and found the tomb empty. Peter went inside and saw the grave clothes and headpiece. Then John came into the tomb and found Peter staring at the grave clothes. Peter "saw and believed." He understood. Apart from the appearances of Christ, the grave clothes are the strongest possible evidence for the resurrection. How could Christ's body be stolen without the grave clothes?

8. John records Christ's appearances to Mary Magdalene, to the disciples in the Upper Room and one week later to Thomas, who put his fingers into the wounds. Christ appeared to the disciples by passing through the locked doors of the room where they were hiding. He said to them, "Receive the Holy Spirit..." This is problematic because according to Luke, the Holy Spirit did not come to them until the day of Pentecost. The most satisfactory explanation is this was a kind of prophecy, which did not really come true until the Spirit fell on them in the Upper Room on Pentecost.