

The Gospel Of

**JOHN**

Book 2

# FACT SHEET

**AUTHOR:** Although all the Gospels do not explicitly say who the author is, through scholarly research the majority believe it is the Apostle John. This letter makes that more clear when the author shares himself as "the one Jesus loved."

**PURPOSE:** The purpose of the Gospel of John, stated in 20:31, was to record Jesus' "signs" so that readers would come to believe in Him. Some think John wrote to supplement the other Gospels. John's Gospel has a clear evangelistic purpose (as do the other Gospels), so it is no accident that it has been greatly used in the history of the church for that purpose. One clear purpose and accomplishment one will discover is that The Gospel of John clearly identifies Jesus as God.

**DATE:** Although there is still scholarly debate it is most realistically supported to have been written between A.D. 60-95

**CRITICAL CONCEPTS:** The Gospel of John is different than the other three Gospels (Synoptic Gospels). John includes a fair amount of material that the Synoptics make no mention of. Only in John is Jesus explicitly identified with God. Some have concern over The Gospel of John because this letter shares Jesus as Divine over historical while the Synoptic Gospels (Matthew, Mark, Luke) share Jesus more historically before Divinity. But Many would argue John supplements the other Gospels to provide a more full and enriched view of Jesus.

# HOW TO GET THE MOST OUT OF YOUR JOURNAL

## **SCHEDULE YOUR READING**

Set aside a time and a place to meditate on God's word. Create a distraction free environment to dive deeper into the scripture.

## **PRAY BEFORE YOU READ**

Ask God to reveal his truths as you read. Pray for consistency and clarity.

## **READ WITH THIS JOURNAL/COMMENTARY**

A Bible commentary is a scholarly response to the text to provide historical and cultural information to the text. Don't have a commentary? That is okay this journal will provide some commentary information.

## **READ WITH A FRIEND**

Read with someone that will hold you accountable to your daily reading.

## **SHARE WHAT YOU ARE LEARNING**

Don't just read it! Share how God's word is speaking to you!

## SAMPLE OF EACH WEEK

**READ:** Read the chapter (section of Scripture). Try and read the same text multiple times a week to begin to notice things that were once overlooked. Also, try the underline and circle method (Pastor Scott does this in his sermons). Sometimes underlining points that relate to the main (circle) helps us see the truths more clearly.

**OBSERVATION:** What are you noticing? What questions arise from the text? What main points are you recognizing? Write this down in this section and come back and add to it throughout the week.

**APPLICATION:** The Scripture has no power if you don't apply it. What can you take from this chapter and how should you respond to it? Is there something that you need to understand and allow to change your ideas/actions around?

**PRAYER:** Spend the week focusing on what you observed, applied, and now begin to pray over what you are learning.

**John**

6



## **Context:**

John 6 contains a lot of information and miracles, but for the benefit of the reader let us focus on two main points, Jesus feeds 5,000 and Jesus declares himself the Bread of Life.

The miracle of feeding the 5,000 is the only sign recorded in all four Gospels (beside Jesus' resurrection). This fact alone points to the importance of this miracle. After this miracle many of the crowd that were fed continue to follow Jesus. Jesus read their hearts and confronted them with their motive; "You are looking for me, not because you saw miraculous signs, but because you ate the loaves and had your fill" (6:26). Jesus then encouraged them not to devote themselves to such pursuits but rather to "food that endures to eternal life" (6:27).

The eternal food is the teaching of Jesus. When teaching Jesus speaks with a different point of view than anticipated. Rather than outlining a list of do's and don'ts, Jesus replied, "The work of God is this: to believe in the one he has sent" (6:29). Salvation is not something attained through human effort, but instead it is freely given. The only work necessary is to receive the gift of God for eternal life through His Son, Jesus Christ.

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**John**

7



## **Context:**

Some might wonder why Jesus would purposefully stay away from Judea because the Jews there were waiting to take His life, especially in light of the fact that Jesus willingly went to His death at the time of the crucifixion. Simply put, it was not time (7:6-8). The time for surrendering of His life would come, but not now; there was more God desired to be accomplished through His life. All would transpire at the moment God intended.

But over time the desire to arrest and convict Jesus would continue. After being sent to arrest Jesus the temple guards returned empty handed. When the religious leaders questioned, the temple guards sent to arrest him exclaimed, "No one ever spoke the way this man does" (7:46). The Pharisees simply dismissed them as deceived, arguing that since none of the Pharisees had expressed belief in Jesus, then He was not to be accepted.

Then Nicodemus, who had spoken with Jesus earlier (3:1-21), reminded them all that no one was to be judged without a hearing. The response was the adamant stance that no prophet could come from Galilee, which was patently false, since Jonah the prophet was from Galilee.

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**John**

8



## **Context:**

Chapter 8 begins with a story of a woman caught in adultery and Jesus frees her and tells her to go and sin no more but this chapter ends with something much more important, the truth that sets us free.

After events like the one at the beginning of chapter 8 the religious leaders become more and more angry and work to confront and convict. Jesus made clear that holding to His teachings is essential in order to claim to be one of His disciples (8:31). Further, His teachings should be accepted as absolute truth. This truth, and no other, has the power to set a person free (8:32). Many philosophies and ideologies make the claim for truth, but all truth is God's truth, and therefore all claims for truth must be judged in light of God's revealed truth and knowledge.

People cannot hear what God has to say if they do not belong to God (8:47). Desperate to discredit Jesus, the Jews accused Him of being a Samaritan as well as demon possessed (8:48). Jesus denied the charge and immediately resumed His charge that they were living apart from God (8:49).

Jesus gave one of the most important answers to any question posed to Him in the entire Gospel of John. "I tell you the truth," Jesus answered, "before Abraham was born, I am!" (8:58). What was Jesus saying? That He was God Himself! The only other time the phrase "I am" was used to describe someone was in Exodus 3:14, where God used that very phrase as His name. Here Jesus claimed that name for Himself.

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**John**

9



## **Context:**

Jesus performed more miracles related to giving sight to the blind than any other miracle. Such an activity was forecast in prophecy as a messianic act (Isa 29:18; 35:5; 42:7). Jesus came to clear the sight of human beings who had become blinded to the things of God.

The man who had been healed testified that his own perspective was that Jesus was a Prophet (9:17b). This was not the answer the Pharisees wanted to hear. Questioning the formerly blind man again, he said "One thing I do know. I was blind but now I see!" (9:25). This simple testimony has been the incontrovertible evidence for the Christian faith for centuries. His final words carried the greatest sting: "If this man were not from God, he could do nothing" (9:33).

The healing of this blind man took place on two levels: at the physical level his sight was restored. On the spiritual level he had come to faith in Christ. This man serves as a paradigm for Jesus' entire ministry. The Pharisees who witnessed this event responded only in indignation that Jesus would intimate that they were blind (9:40). Masterfully, Jesus responded that if they were truly blind, they would be guiltless, but since they claimed sight, their guilt remained (9:41).

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# John

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## **Context:**

In Chapter 10 we are introduced to Jesus as the "good shepherd" (10:11). First, He is the gate to the sheep pen, meaning that no one can enter the fold through any other means than Jesus Himself (10:1, 7-9). Only through Jesus Christ can anyone be made right with God leading to eternal life. Second, Jesus leads His sheep. No other voice is the true voice of leadership (10:3b-5). Third, as the good Shepherd, Jesus protects His flock—even to the point of death (10:11). Unlike someone who watches sheep for employment, Jesus is a Shepherd motivated by love for His sheep (10:12-13).

The next section of this chapter Jesus declares who He is, the Son of God. At another festival Jesus begins teaching and a conversation ensues. During these conversations it becomes more and more clear that the religious leaders are getting more frustrated and beginning to act against Him. As they charge Him with blasphemy Jesus doubles down on His claim with, "I am the Son of God."

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# John

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## **Context:**

This section of Scripture is famous for many different reasons. Lazarus a close friend of Jesus dies, Jesus heard the news and began to travel to Lazarus' hometown (still slowly), but then an amazing thing occurs... Jesus raises Lazarus from the dead.

Through this story one discovers that we too must die like Lazarus, but this is more than a physical death but that of spiritual death. And just like Lazarus we will be raised from death to life but it is through and only possible because of the work of Jesus Christ.

Through this section we also see the friends and family questioning the work of Jesus because He did not heal Lazarus or others immediately. It is in these difficult questions that one must wrestle and come to appropriate conclusions.

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# John

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## **Context:**

This portion of John's Gospel contains a host of important elements. First, there is the devotion of Mary. The perfume used was expensive, a luxury item for herself, selflessly given in devotion to Jesus. That she poured it on the feet of Jesus was an act of humility, for attending to the feet of another person was the work of a servant. Wiping the oil with her hair was also unusual, for respectable women did not unbraid their hair in public. Mary exhibited unrestrained love and devotion to Jesus that went against personal cost and concern for perception.

Second, is the judgment of Jesus on both Mary and the poor. Jesus affirmed Mary's act of devotion and linked it to His own burial. Mary did not intend for this to be the significance of her act, but it was perceived by Jesus in this manner, knowing of the growing shadow of the cross.

Third, is the entry into Jerusalem. A significant moment of worship and recognition of Christ as the Messiah by the entire public. In this moment prophecy was happening in real time that all Jewish people would be aware of if they just looked.

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**John**

13



## **Context:**

The love of Jesus for His disciples, and those who would come to be His disciples, is shown in the washing of the disciples' feet. The servant motif, so prevalent in the Gospel of Mark (Mark 10:45), is here revealed as well in the Gospel of John. Jesus the Messiah, God incarnate has decided to lower himself to a point where He washes His disciples' feet. Another significant point where Jesus prophecies the act of service He will accomplish for all of mankind.

Jesus also prophecies about one that will betray Him handing Him over to His death. But Jesus doesn't stop there, He then explains to Peter (His most loyal disciple) that he will deny Him three times. Through all of this one thing becomes more and more clear, Jesus is the Messiah. But all of these things show more clearly the work that Jesus is doing and soon will accomplish.

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# John

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**Context:**

With more clarity again, Jesus explains with one of the most famous verses "I am the way, the truth, and the life. No one can come to the father except through me" (4:6). And within this chapter the author continues to point a bigger picture to the identity of Jesus and the work of the Holy Spirit.

Jesus promises to all believers one that is coming that is "much greater" (Jesus' words). With this promise Jesus is also beginning to 'pass the torch' with regard to His time on earth with the disciples. And Jesus finishes with a reminder that He is still working and soon His work will be finished.

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# Community Bible Church

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