

## A Simple Bible Study on "Believing"

John 1:7; 1:12; 1:50; 2:11; 2:22-23; 3:12; 3:15-16; 3:18; 3:36; 4:21; 4:39; 4:41-42; 4:48; 4:50; 4:53; 5:24; 5:38; 5:44; 5:46-47; 6:29-30; 6:35-36; 6:40; 6:47; 6:64; 6:69; 7:5; 7:31; 7:38-39; 7:48; 8:24; 8:30-31; 8:45-46; 9:18; 9:35-36; 9:38; 10:25-26; 10:37-38; 10:42; 11:15; 11:25-27; 11:40; 11:42; 11:45; 11:48; 12:11; 12:36-39; 12:42; 12:44; 12:46-47; 13:19; 14:1; 14:10-12; 14:29; 16:9; 16:27; 16:30-31; 17:8; 17:20-21; 19:35; 20:8; 20:25; 20:27; 20:29; 20:31.

Ryrie Study Bible (NASV) p. 1598-1599 Introduction JOHN 1:1

OUTLINE OF THE GOSPEL OF JOHN

INTRODUCTION TO THE GOSPEL ACCORDING TO JOHN

AUTHOR: The Apostle John

DATE: 85-90

**Authorship.** The writer of this Gospel is identified in the book only as "the disciple whom Jesus loved," (21:20, 24). He obviously was a Palestinian Jew who was an eyewitness of the events of Christ's life, For he displays knowledge of Jewish customs (7:37-39; 18:28) and of the land of Palestine (1:46; 5:2) and he includes details of an eyewitness (2:6; 13:26; 21:8, 11). Eliminating the other disciples that belonged to the "inner circle" (because James had been martyred before this time, Acts 12:1-5, and because Peter is named in close association with the disciple whom Jesus loved (13:23-24; 20:2-10), one concludes that John was the author. Whether this was the apostle John or a different John (the Elder) is discussed in the Introduction to 1 John.

John the apostle was the son of Zebedee and Salome and was the older brother of James. He was a Galilean who apparently came from a fairly well-to-do home (Mark 15:40-41). Though often painted centuries later as effeminate, his real character was such that he was known as a "son of thunder" (Mark 3:17). He played a leading role in the work of the early church in Jerusalem (Acts 3:1; 8:14; Gal. 2:9). Later he went to Ephesus and for an unknown reason was exiled to the island of Patmos (Rev. 1:9).

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**Distinctive Approach.** This is the most theological of the Four Gospels. It deals with the nature and person of Christ and the meaning of Faith in Him. John's presentation of Christ as the divine Son of is seen in the titles given Him in the book: "the Word was God" (1:1), "the Lamb of God" (1:29), "the Messiah" (1:41), "the Son of God" and "the King of Israel" (1:49), the "Savior of the world (4:42), "Lord and ... God" (20:28). His deity is also asserted in the series of "I am ... " claims (6:35; 8:12; 10:7,9, 11, 14; 11:25; 14:6; 15:1, 5). In other "I am" statements Christ made implicit and explicit claim to be the I AM- Yahweh of the Old Testament (4:24, 26; 8:24, 28, 58; 13:19). These are the strongest claims to deity that Jesus could have made.

The structure and style of the Gospel are different from those of the synoptics. It contains no parables, only seven miracles (five of which are not recorded elsewhere), and many personal interviews. The author emphasizes the physical actuality of Jesus' hunger,

thirst, weariness, pain, and death as a defense against the Gnostic denial of Jesus' true human nature.

**Date.** Though the Gospel of John used to be dated by some extreme critics as being written in the middle of the second century, the discovery of the Rylands papyrus Fragment (a few verses from John 18 dated about A.D. 135) forced an earlier date. Several decades would have been required between the original writing of the Gospel and its being copied and circulated as far as the Egyptian hinterland where the fragment was found. The Gospel was apparently being circulated between 89 and 90, though it may have been written from Ephesus earlier (a pre-70 date has been suggested on the basis of 5:2 which may indicate that Jerusalem had not yet been destroyed). Discoveries at Qumran have attested to the genuineness of the Jewish background and thought patterns seen in the book.

**Contents.** John's statement of purpose is clearly spelled out in 20:30-31. The Gospel is sometimes called The Book of the Seven Signs, since the author chose seven sign-miracles to reveal the person and mission of Jesus. These are: (1) the turning of water into wine (2:1-11); (2) the cure of the Nobleman's son (4:46-54); (3) the cure of the paralytic (5:1-18); (4) the Feeding of the multitude (6:6-13); (5) the walking on the water (6:16-21); (6) the giving of sight to the blind (9:1-7); and the raising of Lazarus (11:1-45). Other important themes in the book include the Holy Spirit (14:26; 15:26; 16:7-14), Satan and the world (8:44; 12:31; 17:15), the Word (1:1-14), and the new birth (3:1-12).

## Outline:

### OUTLINE OF THE GOSPEL OF JOHN

Incarnation of the Son of God, 1:1-18  
 Presentation of the Son of God, 1:19-4:54  
 A. By John the Baptizer, 1:19-34  
 B. To John's Disciples, 1:35-51  
 C. At a Wedding in Cana, 2:1-11  
 D. At the Temple in Jerusalem, 2:12-25  
 E. To Nicodemus, 3:1-21

F. By John the Baptizer, 3:22-36  
 G. To the Samaritan Woman, 4:1-42  
 H. To an Official of Capernaum, 4:43-54  
 III. Confrontations with the Son of God, 5:1-12:50  
 A. At a Feast in Jerusalem, 5:1-47  
 1. The miraculous sign, 5:1-9

### IV. Instruction by the Son of God, 13:1-16:33

A. Concerning Forgiveness, 13:1-20  
 B. Concerning His Betrayal, 13:21-30  
 C. Concerning His Departure, 13:31-38  
 D. Concerning Heaven, 14:1-14  
 E. Concerning the Holy Spirit, 14:15-26  
 F. Concerning Peace, 14:27-31  
 G. Concerning Fruitfulness, 15:1-17  
 H. Concerning the World, 15:18-16:6  
 I. Concerning the Holy Spirit, 16:7-15  
 J. Concerning His Return, 16:16-33

2. The reaction, 5:10-18  
 3. The discourse, 5:19-47  
 B. At Passover Time in Galilee, 6:1-71  
 1. The miraculous sign, 6:1-21  
 2. The discourse, 6:22-40  
 3. The reactions, 6:41-71  
 C. At the Feast of Tabernacles in Jerusalem, 7:1-10:21  
 1. Debate #1—the discourse, 7:1-29  
 2. The reactions, 7:30-36  
 3. Debate #2—the discourse, 7:37-39  
 4. The reactions, 7:40-53  
 5. Debate #3—the discourses, 8:1-58  
 6. The reaction, 8:59  
 7. Debate #4—the miraculous sign, 9:1-12  
 8. The reactions, 9:13-41  
 9. Debate #5—the discourse on the Good Shepherd, 10:1-18

10. The reactions, 10:19-21  
 D. At the Feast of Dedication in Jerusalem, 10:22-42  
 1. The discourse, 10:22-30  
 2. The rejection, 10:31-42  
 E. At Bethany, 11:1-12:11  
 1. The miraculous sign, 11:1-44  
 2. The reactions, 11:45-57  
 3. The anointing by Mary, 12:1-8  
 4. The reactions, 12:9-11  
 F. At Jerusalem, 12:12-50  
 1. The triumphal entry, 12:12-19  
 2. The teaching, 12:20-50

V. Intercession of the Son of God, 17:1-26  
 VI. Crucifixion of the Son of God, 18:1-19:42  
 A. The Arrest, 18:1-11  
 B. The Trials, 18:12-19:15  
 1. Before Annas, 18:12-23  
 2. Before Caiaphas, 18:24-27  
 3. Before Pilate, 18:28-19:16  
 C. The Crucifixion, 19:17-37  
 D. The Burial, 19:38-42  
 VII. Resurrection of the Son of God, 20:1-21:25  
 A. The Empty Tomb, 20:1-10  
 B. The Appearances of the Risen Lord, 20:11-21:25  
 1. To Mary Magdalene, 20:11-18  
 2. To the disciples, Thomas absent, 20:19-25  
 3. To the disciples, Thomas present, 20:26-31  
 4. To seven disciples, 21:1-14  
 5. To Peter and the beloved disciple, 21:15-25