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The Chapters of John

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John

SECTION OUTLINE ONE (JOHN 1)

John begins his Gospel by talking about the deity of Christ, then describes the ministry of John the Baptist. Jesus is baptized and calls his first disciples.

I. FACTS CONCERNING THE PREINCARNATE CHRIST (1:1-5)

A. His relationship to the Father (1:1-2)

1. Christ's eternality is declared (1:1a, 2): He already existed in the beginning.
2. Christ's deity is declared (1:1b): He is God.

B. His relationship to the world (1:3-5)

1. He is the sole creator (1:3): Nothing exists that he didn't make.
2. He is light and life (1:4-5): His life gives light to everyone, and the darkness cannot extinguish it.

II. FACTS CONCERNING THE INCARNATE CHRIST (1:6-51)

A. The miracle (1:14): God became human and lived on earth among us!

B. The mission (1:10-13): He came to save sinners.

1. Some rejected him (1:10-11): The world and even the people in his own country did not understand him.
2. Some received him (1:12-13): Those who believed him became children of God.

C. The men (1:6-9, 15-51)

1. Christ's faithful forerunner (1:6-9, 15-34)

a. John the Baptist and the crowds (1:6-9, 15-18): John makes three key statements to the people.

- (1) He is to serve as a witness to Christ (1:6-9).
- (2) Christ is greater than John or Moses (1:15-17).

b. John the Baptist and the critics (1:19-28): John speaks to the Pharisees who are sent to cross-examine him.

- (1) John says that he is not the Messiah (1:19-20).
- (2) John says that he is not Elijah (1:21).
- (3) John says that he has been sent to prepare the way for the Lord (1:22-28).

c. John the Baptist and the Christ (1:29-34)

- (1) He introduces the Savior (1:29-31).
- (2) He baptizes the Savior (1:32-34).

2. Christ's first five followers (1:35-51)

a. Andrew and John the apostle (1:35-39)

b. Peter (1:40-42)

c. Philip (1:43)

d. Nathanael (1:44-51)

SECTION OUTLINE TWO (JOHN 2)

Jesus performs his first miracle and drives the merchants and money changers out of the Temple. When the Jewish leaders challenge his authority, Jesus says he will restore the destroyed temple (his body) in three days.

I. JESUS' FIRST MIRACLE (2:1-11)

A. The occasion (2:1-3)

1. The ceremony (2:1-2): Jesus and his disciples are invited to a wedding in Cana.
2. The crisis (2:3): The wine supply runs out, and Jesus' mother comes to him with the problem.

- B. The observation (2:4): Jesus reminds her his time has not yet come.
 - C. The orders (2:5-7)
 - 1. From the mother (2:5): Mary instructs the servants to do whatever Jesus tells them to do.
 - 2. From the Messiah (2:6-7): He tells them to fill six huge jars with water.
 - D. The obedience (2:8): They follow his instructions, and the water turns into wine!
 - E. The opinion (2:9-10): Those at the wedding testify that the wine is the best they have ever consumed!
 - F. The outcome (2:11): This miracle demonstrates Jesus' glory, causing the disciples to put their faith in him!
- II. JESUS' FIRST TEMPLE CLEANSING (2:12-25): He later does this again at least once (see Matt. 21:12-13).
- A. Purging in regard to his Father's Temple (2:12-17)
 - 1. The cleansing of the Temple (2:12-15)
 - a. The wickedness (2:12-14): Jesus finds dishonest merchants selling animals in the Temple.
 - b. The whip (2:15): He makes a whip out of ropes and drives them out!
 - 2. The condemning of the thieves (2:16-17)
 - a. The scoundrels he faces (2:16): Jesus accuses them of turning his Father's house into a market!
 - b. The Scripture he fulfills (2:17): Psalm 69:9 predicts that the Messiah will do this!
 - B. Predicting in regard to his fleshly temple (2:18-25)
 - 1. The ignorance of the Jewish leaders (2:18-22)
 - a. The sign demanded (2:18): They insist that Jesus work a miracle to validate his authority from God.
 - b. The sign described (2:19): Jesus says, "Destroy this temple, and in three days I will raise it up."
 - c. The sign distorted (2:20-21): They think he is referring to Herod's Temple and not his body.
 - d. The sign discerned (2:22): After Jesus' death and resurrection, the disciples understand the full significance of his statement.
 - 2. The insincerity of the Jewish laity (2:23-25): Many in Jerusalem profess belief in Jesus, but for insincere motives!

SECTION OUTLINE THREE (JOHN 3)

Jesus meets with Nicodemus and tells him in order to be saved, all people must be born again. John the Baptist tells his disciples that Jesus is the Messiah.

- I. JESUS EXPLAINS THE PLAN OF SALVATION (3:1-21): A man named Nicodemus visits Jesus by night.
 - A. The credentials of Nicodemus (3:1): He is both a member of the Jewish Sanhedrin and a Pharisee.
 - B. The confession of Nicodemus (3:2): He acknowledges that Jesus is from God because of his miracles.
 - C. The command to Nicodemus (3:3): Jesus says he needs the new birth.
 - D. The confusion of Nicodemus (3:4): He confuses spiritual birth with physical birth.
 - E. The chastening of Nicodemus (3:9-13): Jesus chides him for not knowing these things even though he is a respected Jewish teacher.
 - F. The clarification for Nicodemus (3:5-8, 14-15): Jesus employs three illustrations to explain the new birth to Nicodemus.
 - 1. A physical illustration (3:5-7): Unless one is born of water and the Spirit, he cannot enter into the Kingdom of God.
 - 2. A natural illustration (3:8): Just as you don't know where the wind comes from or where it is going, so it is impossible to explain being born of the Spirit.
 - 3. A scriptural illustration (3:14-15): As Moses lifted up the snake in the wilderness, so must the Son of Man be lifted up.
 - G. The conclusion for Nicodemus (3:16-21): Jesus now summarizes both the subjects of salvation and condemnation!

1. The persons (3:16)
 - a. The Father gave his Son (3:16a).
 - b. The Son will give his life (3:16b).
2. The purpose (3:17)
 - a. It is not to condemn sinners (3:17a).
 - b. It is to convert sinners (3:17b).
3. The people (3:18-21)
 - a. Condemnation for those who reject Christ (3:18b-20)
 - b. Salvation for those who receive Christ (3:18a, 21)

II. JOHN EXALTS THE PERSON OF SALVATION (3:22-36)

- A. The argument (3:22-26): A debate occurs among John's disciples concerning which baptism is valid—those performed by John or Jesus.
- B. The affirmation (3:27-36): John once again gives testimony concerning the greatness of Jesus.
 1. Jesus is the bridegroom, while John is but a friend of the bridegroom (3:27-29).
 2. Jesus must become greater and greater, while John must become less and less (3:30-36).

SECTION OUTLINE FOUR (JOHN 4)

Jesus meets a Samaritan woman at a well and offers her living water. Many Samaritans in the woman's village believe in him. He heals the son of a government official in Capernaum.

I. JESUS REDEEMS A SAMARITAN WOMAN (4:1-42).

- A. The Savior at Sychar (4:1-6): Jesus leaves Judea for Galilee.
 1. Why he leaves (4:1-3): He departs to avoid a popularity contest between himself and John.
 2. Where he stops (4:4-6): He rests beside Jacob's well at Sychar, a town in Samaria.
- B. The sinner at Sychar (4:7-27): A Samaritan woman comes to the well for water.
 1. The contact (4:7-9)
 - a. Jesus' request (4:7-8): He asks her for a drink.
 - b. Her response (4:9): She wants to know why he, a Jew, is even talking to her, a Samaritan!
 2. The contrasts (4:10-27)
 - a. Jesus contrasts liquid water with living water (4:10-15).
 - (1) Liquid water (4:11-14)
 - (a) His revelation (4:13-14): Liquid water must be drunk often, but living water becomes an eternal perpetual spring from within!
 - (b) Her response (4:11-12): First, how can he draw such water without a rope or bucket, and second, is he greater than the patriarch Jacob?
 - (2) Living water (4:10, 15)
 - (a) His revelation (4:10): He will give her living water if she but asks.
 - (b) Her reaction (4:15): She desires this kind of water!
 - b. Jesus contrasts real worship with ritual worship (4:16-27).
 - (1) The command (4:16): "Go and get your husband."
 - (2) The concealment (4:17a): "I don't have a husband."
 - (3) The correction (4:17b-18): Jesus says he knows she has had five husbands and is now living with a man to whom she is not married.
 - (4) The cleverness (4:19): Attempting to change the subject, she says, "You must be a prophet."
 - (5) The confusion (4:20): She asks, "Why is it that you Jews insist that Jerusalem is the only place of worship, while we Samaritans claim it is here at Mount Gerizim?"
 - (6) The clarification (4:21-24): Jesus says that true worship involves not the where but rather the how; that is, God must be worshiped in spirit and truth!
 - (7) The conversion (4:25-26): She acknowledges Jesus as the Messiah!
 - (8) The concern (4:27): The disciples arrive just as she departs and are amazed that he was talking to an immoral woman!
- C. The soul winner in Sychar (4:28-42)
 1. The faithfulness of the Samaritan woman (4:28-38)
 - a. As seen by the message she proclaims (4:28-30): She returns to Sychar and witnesses to

- the entire city!
- b. As seen by the model she presents (4:31-38): Jesus uses her as a role model to his disciples on the subject of soul winning.
 - (1) He talks about the real food (4:31-34): When urged to eat some food they have brought him, he says his food is to do God's will!
 - (2) He talks about the ripe fields (4:35-38): He says that the fields of human souls are ripe for harvest!
- 2. The fruitfulness of the Samaritan woman (4:39-42): At her urging, many townspeople agree to hear the Savior and believe in him!

II. JESUS RESTORES A GALILEAN BOY (4:43-54)

- A. The places (4:43-46): A father meets with Jesus in Cana concerning his son who lies sick in Capernaum.
- B. The plea (4:47): He begs Jesus to heal the boy.
- C. The problem (4:48): Jesus laments the fact that people demand he perform miracles before believing in him.
- D. The persistence (4:49): The father continues to seek help from Jesus.
- E. The promise (4:50): Jesus says the boy will live.
- F. The payoff (4:51-54)
 - 1. The physical restoration of the boy (4:51-53a)
 - 2. The spiritual redemption of the household (4:53b-54)

SECTION OUTLINE FIVE (JOHN 5)

Jesus heals a lame man at the pool of Bethesda. Responding to harassment by the Jewish leaders, Jesus affirms that he is the divine Son of God.

I. THE MIRACLE BESIDE THE POOL OF BETHSEDA (5:1-15)

- A. The crippled man and the Messiah-their first meeting (5:1-9)
 - 1. The man is wallowing on his pallet (5:1-8).
 - a. The misery beside the waters (5:1-5): A man who has been an invalid for 38 years lies there on his bed.
 - b. The moving of the waters (5:6-7): The man tells Jesus he believes that when the waters are supernaturally stirred, they will heal him, but his infirmity prevents him from entering.
 - c. The miracle beside the waters (5:8): Jesus tells him to pick up his mat and walk!
 - 2. The man is walking with his pallet (5:9).
- B. The crippled man and the critics (5:10-13): He is now confronted by the wicked Jewish leaders.
 - 1. Their denunciation (5:10): "You can't work on the Sabbath! It's illegal to carry that sleeping mat!"
 - 2. His defense (5:11-13): "The man who healed me said to me, 'Pick up your sleeping mat and walk.'"
- C. The crippled man and the Christ-their final meeting (5:14-15): Jesus warns him not to keep on sinning, lest something worse happen to him!

II. THE MESSAGE BESIDE THE POOL OF BETHSEDA (5:16-47)

- A. The tirade against Jesus (5:16-18): The godless Pharisees condemn Jesus on two counts.
 - 1. He heals on the Sabbath (5:16).
 - 2. He makes himself equal with God (5:17-18).
- B. The Trinity and Jesus (5:19-20, 23)
 - 1. The Father loves the Son (5:19-20).
 - 2. The Father honors the Son (5:23).
- C. The tasks assigned to Jesus (5:21-22, 24-29)
 - 1. He imparts eternal life (5:21, 24, 26).
 - 2. He will raise the dead (5:25, 28-29).
 - a. Some to everlasting joy (5:25, 28-29a)
 - b. Some to everlasting punishment (5:29b)
 - 3. He judges all men (5:22, 27).

- D. The testimonies concerning Jesus (5:30-47): Witness to the supernatural claims of Jesus comes from four sources.
1. From John the Baptist (5:31-35): He preached the truth.
 2. From his own works (5:36): His teachings and miracles come from the Father.
 3. From the Father (5:30, 37-38): The Father has testified about him.
 4. From the Scriptures (5:39-47): The Scriptures point to him, but though the people say they believe the Scriptures, they don't believe in him.

SECTION OUTLINE SIX (JOHN 6)

Jesus feeds the 5,000 and walks on water. He teaches that he is the "bread from heaven" and that all who wish to have eternal life must eat his flesh and drink his blood. Many of his followers, unable to accept this difficult symbolism, desert him.

I. TWO MIRACLES (6:1-24)

- A. First miracle (6:1-15): Jesus feeds the 5,000.
1. Events preceding this miracle (6:1-9)
 - a. The place (6:1-4): It occurs on the banks of the Galilean Sea.
 - b. The problem (6:5-6): Jesus asks his disciples how they propose to feed the multitudes that surround him.
 - c. The pessimism (6:7-9)
 - (1) As demonstrated by Philip (6:7): He says it would take a small fortune to feed them.
 - (2) As demonstrated by Andrew (6:8-9): He brings a boy with five barley loaves and two fish but doesn't believe that's enough for the crowd.
 2. Events during this miracle (6:10-13)
 - a. The scarcity of food (6:10): Jesus takes the only available food-five barley loaves and two fish-gives thanks, and orders its distribution.
 - b. The surplus of food (6:11-13): After all have eaten their fill, there are twelve baskets of leftover food!
 3. Events following this miracle (6:14-15)
 - a. The determination of the people (6:14): Concluding that he is the Messiah, they plan to crown him as their king!
 - b. The departure of the Savior (6:15): He quickly withdraws from them into the hills.
- B. Second miracle (6:16-24): Jesus walks on water.
1. The stormy sea (6:16-18): The disciples' boat is threatened by a sudden squall.
 2. The sovereign Savior (6:19-21): A twofold miracle now occurs.
 - a. He walks on the water (6:19-20).
 - b. He brings the boat to land immediately (6:21).
 3. The seeking sinners (6:22-24): A large crowd assembles to meet him.

II. TWO MESSAGES (6:25-71)

- A. Public comments (6:25-66)
1. Christ and the curious (6:25-40)
 - a. He speaks concerning God's salvation (6:25-36).
 - (1) Their confusion (6:25-26, 28, 30-31, 36)
 - (a) They want to know how he got there (6:25).
 - (b) They seek him only for physical bread (6:26).
 - (c) They don't know how to please God (6:28).
 - (d) They assume the Old Testament manna came from Moses (6:30-31).
 - (e) They don't believe in him even though they have seen him (6:36).
 - (2) His correction (6:27, 29, 32-35)
 - (a) They are to seek him for spiritual bread (6:27, 33-35).
 - (b) They will please God by believing in him (6:29).
 - (c) He says the Old Testament manna came from God (6:32).
 - b. He speaks concerning God's sovereignty (6:37-40).
 - (1) Guaranteeing that all the elect will come to Christ (6:37): They will never be rejected.
 - (2) Guaranteeing that all the elect will continue in Christ (6:38-40): All who believe in him

- will be raised at the last day.
- 2. Christ and the critical (6:41-59)
 - a. Their criticism (6:41-42, 52)
 - (1) He is simply the son of Joseph (6:41-42).
 - (2) No one can (physically) eat his flesh and drink his blood (6:52).
 - b. His correction (6:43-51, 53-59)
 - (1) Jesus says he is the bread of life (6:43-51).
 - (2) Jesus says that anyone who wants eternal life must (spiritually) eat his flesh and drink his blood (6:53-59).
- 3. Christ and the carnal (6:60-66)
 - a. Many of his followers now decide against him (6:60-65).
 - b. Many of his followers now depart from him (60:66).
- B. Private comments (6:67-71): Jesus now addresses his chosen ones.
 - 1. The Savior and all the apostles (6:67-69)
 - a. Jesus asks, "Are you going to leave, too?" (6:67).
 - b. Peter answers, "Lord, to whom would we go? You alone have the words that give eternal life. We believe them, and we know you are the Holy One of God" (6:68-69).
 - 2. The Savior and the evil apostle (6:70-71)
 - a. The nature of this apostle (6:70): He gave himself over to Satan.
 - b. The name of this apostle (6:71): He is Judas Iscariot!

SECTION OUTLINE SEVEN (JOHN 7)

This chapter can be summarized by two words: disbelief and division.

- I. THE DISBELIEF JESUS ENCOUNTERS IN NAZARETH (7:1-10)
 - A. The ridicule (7:1-5): Jesus' half brothers and sisters laugh at the claims of their older half brother!
 - B. The response (7:6-10): Jesus says that the world hates him for exposing its sin.
- II. THE DIVISION JESUS ENCOUNTERS IN JERUSALEM (7:11-53): Jesus receives a mixed reception while attending the Festival of Shelters.
 - A. The reaction to the Savior (7:11-13, 20, 25-27, 30-32, 40-42)
 - 1. From the people (7:11-13, 20, 25-27, 30-32, 40-53)
 - a. Some feel he is a good man (7:11-12).
 - b. Some feel he is a deceiver (7:13).
 - c. Some feel he is demon-possessed (7:20).
 - d. Some feel he is an ordinary man (7:25-27, 41b-42).
 - e. Some feel he is a prophet (7:40).
 - f. Some feel he is the Messiah (7:31, 41a).
 - 2. From the Pharisees (7:30, 32, 44-53)
 - a. Their intentions to arrest him (7:30, 32, 44): It is not his time.
 - b. Their inability to arrest him (7:45-53)
 - (1) They are frustrated by the military (7:45-49): The guards sent out to seize him come back empty-handed, saying, "We have never heard anyone talk like this!"
 - (2) They are frustrated by a member (7:50-53): One of their own members, Nicodemus, now stands up for Jesus.
 - B. The response from the Savior (7:14-19, 21-24, 28-29, 33-39)
 - 1. The overview (7:16-19, 21-24, 28-29, 33-34)
 - a. Jesus says that his mission and message originate from God (7:14-18, 28-29).
 - b. Jesus says that the people in his audience do not keep the Law of Moses and in fact want to kill him right now (7:19).
 - c. Jesus asserts that both healing and circumcising are permitted by the law to be done on the Sabbath (7:21-24).
 - d. Jesus tells them that he will soon leave but that they will be unable to find him (7:33-36).
 - 2. The offer (7:37-39)
 - a. What (7:38): Jesus offers streams of living water to all those who are thirsty!
 - b. When (7:37): Jesus makes the offer on the final day of the Festival of Shelters.

c. Who (7:39): Jesus speaks of the Holy Spirit, who will soon indwell all believers!

SECTION OUTLINE EIGHT (JOHN 8)

Jesus defends a woman caught in adultery by reminding her accusers that they, too, are sinners. He says that he is the eternal light of the world and existed before Abraham was even born.

I. A SINNER JESUS FORGIVES-THE SAVIOR AND THE PROSTITUTE (8:1-11)

A. The connivers (8:1-4)

1. The accusers (8:3a): A group of Jewish leaders approaches Jesus.
2. The accused (8:3b-4): They put before him a woman caught in the act of adultery!

B. The conniving (8:5-6a)

1. What they say (8:5): "The law of Moses says to stone her. What do you say?"
2. Why they said it (8:6a): They want him to say something they can use against him.

C. The challenge (8:6b-8)

1. What Jesus does (8:6b, 8): Twice he bends down and writes in the dust.
2. What Jesus says (8:7): "Let those who have never sinned throw the first stones!"

D. The convicted (8:9): They all walk away in shame.

E. The cleansed (8:10-11): The woman now experiences:

1. No earthly condemnation (8:10): Her accusers have disappeared.
2. No heavenly condemnation (8:11): Jesus tells her to go and sin no more.

II. A SERMON JESUS GIVES-THE SAVIOR AND THE PHARISEES (8:12-59): Jesus and the Pharisees dialogue back and forth in four rounds of debate.

A. Round one (8:12-21)

1. The Pharisees' criticism (8:13, 19a)

- a. That Jesus serves as his own witness, thus making his testimony invalid (8:13)
- b. That he cannot show them his Father (8:19a)

2. Jesus' correction (8:12, 14-18, 19b): He begins by saying that he is the light of the world, then answers their charges. a. Jesus says his claims are validated by two witnesses (8:14-17).

- (1) The testimony of the Son on earth (8:18a)
- (2) The testimony of the Father in heaven (8:18b)

b. Jesus says his accusers cannot know the Father, because they refuse to know the Son (8:19b).

B. Round two (8:21-30)

1. Jesus' claims (8:21, 23-24, 25b-26, 28-29)

- a. That he will go away but that they will die in their sins, unable to follow where he goes (8:21)
- b. That he is from above while they are from below (8:23-24)
- c. That he is the Messiah sent from God (8:25b-26)
- d. That he will be crucified (8:28-29)

2. The confusion (8:22, 25a, 27)

- a. The Pharisees wonder what Jesus means when he says they cannot follow where he is going (8:22).
- b. "Tell us who you are" (8:25a, 27).

3. The conversions (8:30): Many now put their faith in him!

C. Round three (8:31-47)

1. The confusion (8:33): The Jews feel they are free men because Abraham was their father.

2. The clarification (8:32, 34-44)

- a. Jesus says all unsaved men are not free but are enslaved by sin (8:31-32, 34-36).
- b. Jesus says that Satan is their true father, not Abraham (8:37-44).
 - (1) The Devil is a liar, and they are liars (8:44b).
 - (2) Abraham is not their real father, so they don't follow Jesus (8:37-41).
 - (3) The Devil is a murderer, and they are attempting to kill him (8:42-44a).

3. The claim (8:45-47): Jesus claims to be sinless!

D. Round four (8:48-59)

1. The Jewish leaders try to slander Jesus (8:48-58).

- a. Their accusation (8:48, 52): They accuse Jesus of being a demon-possessed Samaritan!
 - b. His answer (8:49-51, 54-55)
 - (1) "I honor my Father" (8:49-50).
 - (2) "It is my Father who says these glorious things about me" (8:54-55).
 - (3) "Anyone who obeys my teaching will never die!" (8:51).
 - c. Their accusation (8:53): "Are you greater than our father Abraham?"
 - d. His answer (8:56): "Abraham rejoiced as he looked forward to my coming!"
 - e. Their accusation (8:57): "You aren't even fifty years old. How can you say you have seen Abraham?"
 - f. His answer (8:58): "I existed before Abraham was even born!"
2. The Jewish leaders try to stone Jesus (8:59): He hides himself and slips away from them.

SECTION OUTLINE NINE (JOHN 9)

Jesus heals a man who was born blind.

I. INCONSIDERATION! THE DISCIPLES AND THE BLIND MAN (9:1-5)

- A. They look upon the blind man (9:1): They see him sitting there, a helpless beggar.
- B. They look beyond the blind man (9:2-5): Out of curiosity and not compassion, they ask Jesus a question.
 - 1. What they ask (9:2): "Was [his blindness] a result of his own sins or those of his parents?"
 - 2. How he answers (9:3-5)
 - a. "It was not because of his sins or his parents' sins" (9:3a).
 - b. "He was born blind so the power of God could be seen in him" (9:3b-5).

II. DEMONSTRATION! THE SAVIOR AND THE BLIND MAN (9:6-7): Jesus demonstrates his awesome power.

- A. The mud (9:6): He spits on the ground, makes mud from the spittle, and puts it on the man's eyes.
- B. The miracle (9:7): Obeying Jesus, the man washes in the pool of Siloam and returns able to see!

III. SPECULATION! THE NEIGHBORS AND THE BLIND MAN (9:8-12)

- A. Their confusion (9:8-9a): They question whether he is the same man.
- B. His clarification (9:9b-12): He affirms that he is.

IV. INTERROGATION! THE PHARISEES AND THE BLIND MAN (9:13-23): These wicked religious leaders now investigate both the man and his parents.

- A. The man (9:13-17)
 - 1. The day (9:13-14): Jesus healed him on the Sabbath.
 - 2. The demand (9:15)
 - a. The Pharisees ask the man what happened (9:15a).
 - b. The man tells them how Jesus healed him (9:15b).
 - 3. The division (9:16-17)
 - a. Some Pharisees say, "This man Jesus is not from God, for he is working on the Sabbath" (9:16a).
 - b. Others say, "How could an ordinary sinner do such miraculous signs?" (9:16b).
 - c. The healed man says, "I think he must be a prophet" (9:17).
- B. The parents (9:18-23)
 - 1. The Pharisees (9:18-19)
 - a. "Is this your son?" (9:18-19a).
 - b. "Was he born blind?" (9:19b).
 - c. "How can he see?" (9:19c).
 - 2. The parents (9:20-23): They answer yes to the first two questions but decline to answer the third for fear of the Jews!

V. CASTIGATION! THE PHARISEES AND THE BLIND MAN (9:24-34): For the second time, the former blind man is summoned to appear before these godless men.

- A. Jesus is denounced by the Pharisees (9:24, 26, 28-29).
 - 1. "We know Jesus is a sinner" (9:24).
 - 2. "We don't know anything about him" (9:26, 28-29).
- B. Jesus is defended by the blind man (9:25, 27, 30-34).
 - 1. "I don't know whether he is a sinner. But I know this: I was blind, and now I can see!" (9:25, 27).
 - 2. "Never since the world began has anyone been able to open the eyes of someone born blind. If this man were not from God, he couldn't do it" (9:30-33).
- C. The former blind man is thrown out of the synagogue (9:34).

VI. **SUMMATION! JESUS AND THE BLIND MAN (9:35-41):** The Savior says he has come into this world for two reasons.

- A. That the blind might see (9:39a): Spiritual sight will be given to all those who sincerely ask.
 - 1. The witness by Jesus (9:35-37): He informs the former blind man he is indeed the Messiah!
 - 2. The worship of Jesus (9:38): The man worships the Savior.
- B. That those who think they can see might be blinded (9:39b-41): Overhearing this, the Pharisees rightly conclude that Jesus is referring to them!

SECTION OUTLINE TEN (JOHN 10)

Jesus compares his followers to sheep and says that he is the Good Shepherd. He also says that he is the Son of God and that his Father and he are one.

I. **THE MESSAGE BY JESUS (10:1-21)**

- A. The metaphor (10:1-6): Jesus illustrates his mission on earth by describing two different ways to enter a sheepfold.
 - 1. The wrong way, climbing over a wall (10:1): This is the method of thieves and robbers.
 - 2. The right way, entering through the gate (10:2-6): This is the method of a true shepherd.
- B. The meaning (10:7-18): He explains his illustration by giving the characteristics of three kinds of individuals.
 - 1. Characteristics of the Good Shepherd (10:7, 9, 10b-11, 14-18): Here he describes himself.
 - a. His relationship with the sheep (10:7, 9, 10b-11, 14-18)
 - (1) He is the entrance to their salvation (10:7).
 - (2) He allows them to go in and out, and find green pasture (10:9).
 - (3) He gives them life in all its fullness (10:10b).
 - (4) He lays down his own life for them (10:11).
 - (5) He knows his sheep and they know him (10:14).
 - b. His relationship with the Father (10:15-18)
 - (1) He knows his Father, and the Father knows him (10:15-16).
 - (2) He is loved by His Father (10:17).
 - (3) He is given power by the Father to lay down his life and take it up again (10:18).
 - 2. Characteristics of thieves and robbers (10:8, 10a): Their purpose is to steal, kill, and destroy!
 - 3. Characteristics of a hired hand (10:12-13)
 - a. He forsakes the sheep in time of danger (10:12).
 - b. He cares nothing for the sheep (10:13).
- C. The mixed views (10:19-21): There is much confusion concerning Jesus after he speaks these words.
 - 1. Some say he is insane (10:19, 20b).
 - 2. Some say he is demon-possessed (10:20a).
 - 3. Some question whether he would be able to heal if he were in fact demon-possessed (10:21).

II. **THE MALICE AGAINST JESUS (10:22-39):** The Jews now attempt to kill the Savior on two specific occasions because of his claims to be the Son of God.

- A. First attempt (10:22-31)
 - 1. His words (10:25-30)
 - a. He says they are not his sheep (10:25-26).
 - b. He says his sheep listen to him (10:27).

- c. He says his sheep will never perish and are eternally secure (10:28-29).
 - d. He says he and the Father are one (10:30).
 - 2. Their wickedness (10:22-24, 31): They ask Jesus if he is the Messiah. When he says he is, they become angry and pick up stones to hurl at him.
 - B. Second attempt (10:32-39)
 - 1. His words (10:32-38)
 - a. He says they refuse to believe in the Scriptures (10:32-36).
 - b. He says they should believe in his miracles (10:37-38).
 - 2. Their wickedness (10:39): Again they unsuccessfully attempt to seize him.
- III. THE MEETING WITH JESUS (10:40-42): Jesus now leaves Jerusalem for awhile.
- A. The place (10:40): He goes to where John once baptized.
 - B. The people (10:41-42): Many meet with him there and are saved.

SECTION OUTLINE ELEVEN (JOHN 11)

Jesus raises his friend Lazarus from the dead. The Jewish leaders plot Jesus' death.

- I. THE WONDROUS WORK BY JESUS (11:1-44): Many believe this event is the greatest of all Jesus' miracles!
- A. The sickness of Lazarus (11:1-3)
 - 1. The background (11:1-2): Lazarus, beloved friend of Jesus and brother of Mary and Martha, lies sick in Bethany.
 - 2. The beckoning (11:3): The sisters notify Jesus of this sickness.
 - B. The summary concerning Lazarus (11:4-16): Jesus uses this sad event to overview the purpose for his earthly ministry.
 - 1. The declaration (11:4): He says Lazarus's sickness and death are allowed to bring about God's glory!
 - 2. The devotion (11:5): Jesus loves Lazarus and his sisters.
 - 3. The delay (11:6): Jesus remains where he is for two days.
 - 4. The decision (11:7): He announces his plans to visit Bethany.
 - 5. The dialogue (11:8-15): Jesus and his disciples now discuss this issue.
 - a. Their concern (11:8): The disciples protest that it's too dangerous for Jesus to go to Bethany.
 - b. His commitment (11:9-11): They will, however, go there, for he intends to awake Lazarus from his sleep!
 - c. Their confusion (11:12-13): They think Jesus is referring to natural sleep.
 - d. His clarification (11:14-15): He tells them Lazarus has died!
 - 6. The despair (11:16): Thomas agrees to go but prepares for the worst!
 - C. The sorrow over Lazarus (11:17-37)
 - 1. The sorrow of the Jews (11:17-19): Many come from Jerusalem to pay their respects.
 - 2. The sorrow of Martha (11:20-28)
 - a. Martha's meeting with Jesus (11:20-27): She waits for him outside of Bethany.
 - (1) Her frustration (11:20-21): "Lord, if you had been here, my brother would not have died."
 - (2) Her faith (11:22-27)
 - (a) In the word of God (11:22-24): She believes in the Old Testament promises regarding the resurrection.
 - (b) In the Son of God (11:25-27): She accepts Jesus' statement that he is the resurrection!
 - b. Martha's ministry for Jesus (11:28): She informs Mary of his presence.
 - 3. The sorrow of Mary (11:29-32): She knows if Jesus had been there, Lazarus wouldn't have died.
 - 4. The sorrow of Jesus (11:33-37)
 - a. He weeps (11:33-35).
 - b. They wonder (11:36-37): Those watching this ask why Jesus, who can heal the blind, couldn't keep his friend from dying.

- D. The summons to Lazarus (11:38-44)
 - 1. The preparation by Jesus (11:38-40)
 - a. The Savior's request (11:38-39a): He tells some men to remove the stone covering the cave where Lazarus is buried.
 - b. The sister's reluctance (11:39b): Martha is hesitant, telling Jesus her brother's body had been in there four days already!
 - c. The Savior's reminder (11:40): "Didn't I tell you that you will see God's glory if you believe?"
 - 2. The prayer of Jesus (11:41-42): He thanks his Father for what is about to happen!
 - 3. The power from Jesus (11:43-44)
 - a. The order (11:43): "Lazarus, come out!"
 - b. The obedience (11:44): Lazarus comes out!

II. THE WICKEDNESS AGAINST JESUS (11:45-53)

- A. The problem (11:45-48)
 - 1. The council (11:45-47): The Pharisees call a meeting to discuss the attention Jesus is receiving because of his miracles.
 - 2. The concern (11:48): They are afraid this will bring the wrath of the Romans down upon them.
- B. The prophecy (11:49-52): The high priest Caiaphas says: "Why should the whole nation be destroyed? Let this one man die for the people."
- C. The plot (11:53): From that day on, they plot to kill Jesus!

III. THE WITHDRAWAL BY JESUS (11:54): He and his disciples leave Judea briefly and retire to a village called Ephraim.

IV. THE WATCH FOR JESUS (11:55-57): Many people at the Passover feast wonder if Jesus will attend.

SECTION OUTLINE TWELVE (JOHN 12)

Mary anoints Jesus' feet with an expensive bottle of perfume, and Jesus defends her action when Judas condemns it. Jesus fulfills prophecy by riding triumphantly into Jerusalem. He predicts his death.

I. JESUS IS ANOINTED IN BETHANY (12:1-11).

- A. The purpose (12:1-2a): A dinner is given to honor Jesus.
- B. The people (12:2b): Among those attending are Lazarus and his sisters.
- C. The perfume (12:3): Mary anoints Jesus with some expensive perfume.
- D. The protest (12:4-8)
 - 1. The denouncing of Mary (12:4-6): Judas Iscariot rebukes Mary for this.
 - a. What he says (12:4-5): "That perfume ... should have been sold and the money given to the poor!"
 - b. Why he says it (12:6): He wants to keep some of that money for himself.
 - 2. The defending of Mary (12:7-8): Jesus says she has done this in preparation for his burial.
- E. The popularity (12:9): Many Jews now come to see both Lazarus and Jesus.
- F. The plot (12:10-11): The godless Jewish leaders lay plans to kill both Lazarus and Jesus!

II. JESUS IS ACCLAIMED IN JERUSALEM (12:12-50).

- A. Events during the Triumphal Entry (12:12-19)
 - 1. The parade (12:12): The people line the roadside to welcome Jesus.
 - 2. The praise (12:13): "Hail to the King of Israel!"
 - 3. The prophecy (12:14-16): This event was predicted by the Old Testament prophet Zechariah (Zech 9:9).
 - 4. The popularity (12:17-18): Again, people flock to Jesus because of the Lazarus miracle.
 - 5. The protest (12:19): The Pharisees are furious over Jesus' popularity.
- B. Events following the Triumphal Entry (12:20-50)
 - 1. Jesus and the disciples (12:20-26)
 - a. The request (12:20-22): Philip and Andrew tell Jesus that some Greeks desire to see him.

- b. The response (12:23-26): The Savior speaks of his impending death.
- 2. Jesus and the Father (12:27-29)
 - a. The request (12:27-28a): Jesus asks the Father to "bring glory to your name!"
 - b. The response (12:28b-29): The Father reassures the Son with a loud voice from heaven that is heard by the crowd that this indeed will be done.
- 3. Jesus and the Passover crowd (12:30-50)
 - a. The first session (12:30-36)
 - (1) Jesus tells them both the world and Satan will soon be judged (12:30-31).
 - (2) He will save men by way of the cross (12:32-34).
 - (3) They need to accept him before it is too late (12:35-36).
 - b. The second session (12:37-50)
 - (1) The prophecy (12:37-41): Jesus tells the Jewish crowd their unbelief was predicted centuries before by Isaiah (Isa. 53:1; 6:10).
 - (2) The praise seekers (12:42-43): Some Jewish leaders believe Jesus is the Messiah but will not confess him, for they love men's praise more than God's praise.
 - (3) The promise (12:44-50): To accept Christ is to accept the Father, which leads to life everlasting.

SECTION OUTLINE THIRTEEN (JOHN 13)

Jesus washes his disciples' feet and predicts both Judas's betrayal and Peter's denial.

- I. THE WASHING BY JESUS (13:1-17): He washes the feet of his disciples.
 - A. The Passover feast (13:1)
 - B. The plot (13:2): Satan influences Judas to betray Jesus.
 - C. The particulars (13:3-5)
 - 1. Jesus wraps a towel around his waist and pours water into a basin (12:3-5a).
 - 2. He begins washing their feet (12:5b).
 - D. The protest (13:6-11)
 - 1. Peter (13:6-8a): "You will never wash my feet!"
 - 2. Jesus (13:8b): "If I don't wash you, you won't belong to me!"
 - 3. Peter (13:9): "Then wash my hands and head as well, Lord, not just my feet!"
 - 4. Jesus (13:10-11): "A person who has bathed all over does not need to wash, except for the feet."
 - E. The pattern (13:12-17): The disciples should do for others what he has just done for them.
- II. THE WARNING BY JESUS (13:18-38): Jesus now makes three troubling predictions.
 - A. In regard to Judas's defection (13:18-30)
 - 1. The Scripture (13:18-25): Jesus quotes from Psalm 41:9, which predicts his betrayal.
 - 2. The sign (13:26-30): Jesus says the one sharing the bread with him is the traitor.
 - B. In regard to Jesus' departure (13:31-35)
 - 1. He must leave (13:31-33).
 - 2. They must love (13:34-35): He commands them to love one another as he has loved them.
 - C. In regard to Peter's denials (13:36-38): Jesus says that before the rooster crows, Peter will deny him three times!

SECTION OUTLINE FOURTEEN (JOHN 14)

Jesus speaks to the disciples.

- I. THE CONSOLATION HE GIVES TO HIS DISCIPLES (14:1-4)
 - A. "I am going to prepare a place for you" (14:1-2).
 - B. "When everything is ready, I will come and get you, so that you will always be with me where I am" (14:3-4).
- II. THE CONVERSATION HE HAS WITH HIS DISCIPLES (14:5-31): Jesus answers three questions asked him by three disciples.
 - A. Thomas and Jesus (14:5-7)

1. Thomas's question: "We haven't any idea where you are going, so how can we know the way?" (14:5).
2. Jesus' answer (14:6-7)
 - a. "I am the way, the truth and the life" (14:6a).
 - b. "No one can come to the Father except through me" (14:6b-7).
- B. Philip and Jesus (14:8-21)
 1. Philip's question (14:8): "Lord, show us the Father and we will be satisfied."
 2. Jesus' answer (14:9-21)
 - a. He says anyone who has seen him has seen the Father (14:9).
 - b. He says that he is in the Father and that the Father is in him (14:10).
 - c. He says they will do greater things than he has done because he is going to the Father (14:11-14).
 - d. He says he will ask the Father to send them the Holy Spirit (14:15-21).
- C. Judas (not Judas Iscariot) and Jesus (14:22-31)
 1. Judas's question (14:22): "Lord, why are you going to reveal yourself only to us and not to the world at large?"
 2. Jesus' answer (14:23-31)
 - a. He says that he only reveals himself to those who love and obey him (14:23-24).
 - b. He promises that the Holy Spirit will explain all this to them (14:25-26).
 - c. He reminds them again of his departure and return (14:27-31).

SECTION OUTLINE FIFTEEN (JOHN 15)

Jesus speaks to his disciples about fruit bearing, loving, suffering, and witnessing.

I. FRUIT BEARING (15:1-8)

- A. The symbols (15:1, 5a-5b)
 1. The Son is the true vine (15:1a, 5a).
 2. The Father is the gardener (15:1b).
 3. The believer is the branch (15:5b).
- B. The steps (15:2-4, 5c-6)
 1. We must submit to pruning by the Father (15:2-3).
 2. We must abide in the Son (15:4, 5c-6).
- C. The success (15:7-8)
 1. It results in bountiful fruit (15:7-8a).
 2. It results in glorifying the Father (15:8b).

II. LOVING (15:9-17)

- A. The priority (15:9-12)
 1. The Father loves the Son (15:9b, 10b).
 2. The Son loves the believer (15:9a, 10a, 11).
 3. The believer is to love other believers (15:12).
- B. The proof (15:13-15)
 1. What Jesus will do for his disciples (15:13): He will lay down his life.
 2. What Jesus now does for his disciples (15:14-15): He calls them friends, not servants.
- C. The promises (15:16-17)
 1. Our branches will bear permanent fruit (15:16a).
 2. Our prayers will be answered (15:16b-17).

III. SUFFERING (15:18-25)

- A. The facts (15:18-24)
 1. All Christians will be hated because Christ was hated (15:18-19).
 2. No servant is greater than his master (15:20-21).
 3. The reason for this hatred is Jesus' fearless preaching against sin (15:22-24).
- B. The foretelling (15:25): All this is predicted in Psalms 35:19 and 69:4.

IV. WITNESSING (15:26-27): Jesus speaks of a twofold witness.

- A. The Holy Spirit will soon witness to the disciples concerning the Savior (15:26).
- B. The disciples should then witness to the world concerning the Savior (15:27).

SECTION OUTLINE SIXTEEN (JOHN 16)

This chapter records three rounds of conversation between Jesus and his disciples.

I. ROUND ONE (16:1-15)

- A. Jesus speaks of the conflict that will come to them from the world (16:1-4).
 - 1. The review of this persecution (16:1-2)
 - a. They will be put out of the synagogue (16:1-2a).
 - b. They will be killed (16:2b).
 - c. They will be looked upon as enemies of God (16:2c).
 - 2. The reason for this persecution (16:3-4): Their persecutors do not love the Father or the Son.
- B. Jesus speaks of the Counselor (the Holy Spirit) that will come to them from the Father (16:5-15).
 - 1. The prerequisite (16:5-7): Jesus says unless he goes away, the Holy Spirit will not come.
 - 2. The purpose (16:8-15): He will come to accomplish a fourfold purpose.
 - a. To convict sinners (16:8-10)
 - b. To condemn Satan (16:11)
 - c. To counsel saints (16:12-13)
 - d. To champion the Savior (16:14-15)

II. ROUND TWO (16:16-28)

- A. The confusion (16:16-18): The disciples do not understand when Jesus says, "In just a little while I will be gone, and you won't see me anymore. Then, just a little while after that, you will see me again" (16:16).
- B. The clarification (16:19-22)
 - 1. His explanation (16:19)
 - a. "You won't see me anymore" (16:19a): A reference to his death, which will bring about great grief.
 - b. "You will see me again" (16:19b): A reference to his resurrection, which will bring about great joy!
 - 2. His example (16:20-22): To illustrate the way their sorrow will turn to joy, Jesus refers to a woman giving birth.
- C. The comfort (16:23-28)
 - 1. Jesus says that the Father will give them all they need because of the Son (16:23).
 - 2. Jesus says the Father loves them dearly (16:24-28).

III. ROUND THREE (16:29-33)

- A. The disciples speak (16:29-30).
 - 1. "At last you are speaking plainly" (16:29).
 - 2. "We believe that you came from God" (16:30).
- B. The Savior speaks (16:31-33).
 - 1. The bad news (16:31-33a): "You will have many trials and sorrows."
 - 2. The glad news (16:33b): "Take heart, because I have overcome the world."

SECTION OUTLINE SEVENTEEN (JOHN 17)

Jesus prays for his disciples and for all who will ever believe in him.

I. THE SAVIOR PRAYS FOR HIMSELF (17:1-5).

- A. The faithful Son (17:1, 5)
 - 1. What he asks (17:1a, 5): "Glorify your Son."
 - 2. Why he asks (17:1b): "So he can give glory back to you."
- B. The fruitful Son (17:2-4)
 - 1. He has given eternal life to all the elect (17:2-3).
 - 2. He has completed his assignment (17:4).

II. THE SAVIOR PRAYS FOR HIS DISCIPLES (17:6-19).

- A. Jesus' report (17:6-10, 12, 14, 18-19): He reviews his ministry for the disciples.
 - 1. He has revealed the Father to them (17:6-7).
 - 2. He has given the Father's words to them (17:8, 14).
 - 3. He has prayed for them (17:9-10).
 - 4. He has kept them safe, with the exception of Judas (17:12).
 - 5. He has set himself apart for their sanctification (17:19).
 - 6. He has sent them into the world (17:18).
- B. Jesus' requests (17:11, 13, 15-17): He previews the Father's future ministry for the disciples.
 - 1. He asks that the Father unify them (17:11).
 - 2. He asks that the Father impart joy to them (17:13).
 - 3. He asks that the Father protect them (17:15-16).
 - 4. He asks that the Father sanctify them (17:17).

III. THE SAVIOR PRAYS FOR HIS CHURCH (17:20-26).

- A. He asks that the Father unify the church (17:20-21a, 22).
- B. He asks that the church honor the Son (17:21b).
- C. He asks that the church display God's love (17:23).
- D. He asks that the church experience God's love (17:25-26).
- E. He asks that the church enjoy Christ's glory in heaven forever (17:24).

SECTION OUTLINE EIGHTEEN (JOHN 18)

Jesus is betrayed by Judas into the hands of a battalion of Roman soldiers and Temple guards. The high priest questions Jesus. Peter denies Jesus, as the Savior predicted. Jesus stands trial before Pilate.

I. EVENTS IN GETHSEMANE (18:1-11)

- A. Jesus' confrontation with his foes (18:1-7)
 - 1. The traitor (18:1-2): Judas arrives in Gethsemane, prepared to betray his master.
 - 2. The Temple guard (18:3-7)
 - a. What they carry (18:3): Blazing torches, lanterns, and weapons.
 - b. Why they have come (18:4-7)
 - (1) The Savior (18:4): "Whom are you looking for?"
 - (2) The soldiers (18:5-7): "Jesus of Nazareth!"
- B. Jesus' concern for his friends (18:8-11)
 - 1. The request (18:8-9): He agrees to go with the soldiers and asks that they let the disciples leave.
 - 2. The rebuke (18:10-11): He chastens Peter for cutting off the right ear of Malchus, the high priest's servant.

II. EVENTS AFTER GETHSEMANE (18:12-40): Two words aptly describe this passage: denials and trials.

- A. The denials (18:15-18, 25-27): On three separate occasions, Peter denies his Lord.
 - 1. First denial (18:15-18)
 - a. The accusation (18:15-17a): A servant girl asks if Peter is one of Jesus' disciples.
 - b. The answer (18:17b-18): Peter denies it.
 - 2. Second denial (18:25)
 - a. The accusation (18:25a): An unnamed person asks Peter the same question.
 - b. The answer (18:25b): Again, Peter denies it.
 - 3. Third denial (18:26-27)
 - a. The accusation (18:26): A relative of the man whose ear Peter cut off says they saw him in Gethsemane with Jesus!
 - b. The answer (18:27): For the third time, Peter denies this, and immediately a rooster crows!
- B. The trials (18:12-14, 19-24, 28-40): Jesus endures three trials.
 - 1. First trial, before Annas, former high priest (18:12-14, 19-23)
 - a. Jesus is bound (18:12-14).

- b. Jesus is bullied (18:19-21).
 - (1) Annas (18:19): Annas asks Jesus about his followers and about his teachings.
 - (2) Jesus (18:20-21): Jesus replies that his teachings are widely known because he has always spoken openly in the Temple and synagogues.
- c. Jesus is buffeted (18:22-23): An official now strikes him in the face.
- 2. Second trial, before Caiaphas, current high priest (18:24): The Gospel of John does not record what transpired at this trial.
- 3. Third trial, before Pilate, the Roman governor (18:28-40)
 - a. Pilate and the Jews-first encounter (18:28-32)
 - (1) Pilate (18:28-29): "What is your charge against this man?"
 - (2) The Jews (18:30): "We wouldn't have handed him over to you if he weren't a criminal!"
 - (3) Pilate (18:31a): "Then take him away and judge him by your own laws!"
 - (4) The Jews (18:31b-32): "Only the Romans are permitted to execute someone."
 - b. Pilate and Jesus (18:33-38a)
 - (1) Pilate (18:33): "Are you the King of the Jews?"
 - (2) Jesus (18:34): "Is this your own question, or did others tell you about me?"
 - (3) Pilate (18:35): "Am I a Jew? Your own people and their leading priests brought you here. Why? What have you done?"
 - (4) Jesus (18:36): "My kingdom is not of this world."
 - (5) Pilate (18:37a): "You are a king then?"
 - (6) Jesus (18:37b): "You are right. I was born for that purpose. And I came to bring truth to the world."
 - (7) Pilate (18:38a): "What is truth?"
 - c. Pilate and the Jews-second encounter (18:38b-40)
 - (1) Pilate (18:38b-39): "He is not guilty of any crime.... If you want me to, HI release the King of the Jews."
 - (2) The Jews (18:40): "No! Not this man, but Barabbas!"

SECTION OUTLINE NINETEEN (JOHN 19)

Pilate gives in to the crowd and sentences Jesus to death. Jesus dies on the cross, saving all the world from sin. Joseph of Arimathea asks Pilate for permission to bury Jesus' body and places it in a new, previously unused tomb.

I. EVENTS PRECEDING THE CRUCIFIXION (19:1-15)

- A. Jesus' final torment before the cross (19:1-3)
 - 1. The scourging (19:1): Pilate has him flogged.
 - 2. The sarcasm (19:2-3): The soldiers ridicule and mock him.
- B. Jesus' final trial before the cross (19:4-15)
 - 1. Pilate and the Jews-first encounter (19:4-7)
 - a. Pilate (19:4-5, 6b): Twice he reminds the Jews, "I find him not guilty."
 - b. The Jews (19:6a, 7): Twice the Jews respond, "He ought to die because he called himself the Son of God."
 - 2. Pilate and Jesus (19:8-11)
 - a. Pilate (19:8-10): "Don't you realize that I have the power to release you or to crucify you?"
 - b. Jesus (19:11): "You would have no power over me at all unless it were given to you from above."
 - 3. Pilate and the Jews-final encounter (19:12-15)
 - a. The futility (19:12a, 13-14, 15b): Time and again Pilate attempts to release Jesus, but to no avail.
 - b. The hostility (19:12b, 15a, 15c): The Jews continually scream out, "Crucify! Crucify! Crucify!"

II. EVENTS DURING THE CRUCIFIXION (19:16-30)

- A. The walk to the cross (19:16-17): Pilate releases Jesus to the soldiers, who lead him (carrying his own cross) to a place known as "Skull Hill" (Golgotha).
- B. The wrongdoers on the cross (19:18): Two thieves are crucified with Jesus, one on each side of

him.

- C. The writing above the cross (19:19-22)
 - 1. The record of the sign (19:19-20): It says, "Jesus of Nazareth, the King of the Jews."
 - 2. The request to remove the sign (19:21): The Pharisees demand that Pilate change it to read: "He said, I am the King of the Jews."
 - 3. The resolve to keep the sign (19:22): Pilate says, "What I have written, I have written!"
- D. The wardrobe below the cross (19:23-24)
 - 1. The soldiers (19:23-24a): They divide Jesus' clothes into four parts, one for each of them, and cast lots for his seamless garment.
 - 2. The Scripture (19:24b): This action was predicted by David in Psalm 22:18.
- E. The women at the cross (19:25): Various women are there, including Jesus' mother, her sister, the wife of Clopas, and Mary Magdalene.
- F. The words from the cross (19:26-30)
 - 1. Jesus speaks to Mary and John (19:26-27).
 - a. To Mary (19:26): "Woman, he is your son."
 - b. To John (19:27): "She is your mother."
 - 2. Jesus speaks to the guards (19:28-29): "I am thirsty."
 - 3. Jesus speaks to the Father (19:30): "It is finished!"

III. EVENTS FOLLOWING THE CRUCIFIXION (19:31-42)

- A. The piercing of Jesus' body (19:31-37)
 - 1. The request by the Jews (19:31): They ask Pilate to remove the victims from the cross before the Sabbath.
 - 2. The response by the soldiers (19:32-37)
 - a. In regard to the robbers (19:32): They are not dead, so the soldiers break their legs.
 - b. In regard to the Redeemer (19:33-37)
 - (1) The spear (19:33-34): Finding him to be dead already, the soldiers pierce his side.
 - (2) The spectator (19:35): John the apostle apparently witnesses all this.
 - (3) The Scriptures (19:36-37): Two Old Testament prophecies are fulfilled at this time- Psalm 34:20 and Zechariah 12:10.
- B. The preparing of Jesus' body (19:38-40)
 - 1. Who the preparers are (19:38-39a): Joseph of Arimathea asks for and receives the body of Jesus from Pilate; then Nicodemus helps prepare the body.
 - 2. What the preparers do (19:39b-40): They anoint his body with myrrh and aloes and wrap it in a long linen cloth.
- C. The placing of Jesus' body (19:41-42): Jesus' body is now placed in a new garden tomb where no one has ever been laid before.

SECTION OUTLINE TWENTY (JOHN 20)

Jesus rises from the grave, defeating the power of death for all time, and appears to Mary Magdalene and the disciples, except for Thomas. When Thomas doubts the truth of the Resurrection, Jesus appears specially to him.

I. THE MESSAGE OF MARY MAGDALENE (20:1-2)

- A. What she sees (20:1): She finds the stone that had blocked the entrance of Jesus' tomb rolled away.
- B. What she says (20:2): She reports to Peter and John, "They have taken the Lord's body!"

II. THE MISSION OF TWO DISCIPLES (20:3-10)

- A. Who they are (20:3a): Peter and John.
- B. What they do (20:3b): They visit the empty tomb.
- C. What they see (20:4-9)
 - 1. John (20:4-5, 8-9)
 - a. At first he looks inside and sees the burial cloth that covered Jesus' body, but he does not go in (20:4-5).
 - b. Finally, he goes in and believes (20:8-9).

- 2. Peter (20:6-7): He goes in and sees both the body cloth and head cloth of Jesus.
- D. Where they go (20:10): After they see that Jesus is no longer in the tomb, they both go home.

III. THE MANIFESTATIONS OF JESUS CHRIST (20:11-29): John describes three post-Resurrection appearances of Jesus.

A. The appearance before Mary Magdalene (20:11-18)

- 1. The sorrowful one (20:11): She goes back to the tomb and weeps.
- 2. The shining ones (20:12-13): Two angels appear.
 - a. Their question (20:12-13a): "Why are you crying?"
 - b. Her answer (20:13b): "Because they have taken away my Lord, and I don't know where they have put him."
- 3. The sovereign one (20:14-18)
 - a. Mary's error (20:14-15): Jesus suddenly appears, but she mistakes him for the gardener.
 - b. Mary's ecstasy (20:16-18): She recognizes Jesus and later shares the good news with the disciples.

B. The appearance before the ten (20:19-23)

- 1. The fearful ones (20:19a): The disciples are meeting behind locked doors for fear of the Jews.
- 2. The faithful one (20:19b-23)
 - a. He comforts them (20:19b-20): Suddenly Jesus appears, showing them his hands and side.
 - b. He commissions them (20:21-23): They are to become his Spirit-filled witnesses.

C. The appearance before Thomas (20:24-29)

- 1. The reluctance by Thomas (20:24-25)
 - a. The reason (20:24): Thomas was absent when Jesus first appeared to the disciples and can't believe their wonderful report.
 - b. The requirements (20:25): Thomas says he will not believe unless he sees and touches the wounds of Jesus.
- 2. The recognition by Thomas (20:26-29)
 - a. The manifestation (20:26): Jesus suddenly appears!
 - b. The invitation (20:27): Thomas is invited to feel Jesus' wounds.
 - c. The adoration (20:28): Thomas falls to his knees and worships.
 - d. The observation (20:29): Jesus says:
 - (1) "You believe because you have seen me" (20:29a).
 - (2) "Blessed are those who haven't seen me and believe anyway" (20:29b).

IV. THE MISSION OF JOHN'S GOSPEL (20:30-31): "That you may believe that Jesus is the Messiah, the Son of God, and that by believing in him you will have life!"

SECTION OUTLINE TWENTY-ONE (JOHN 21)

The resurrected Christ meets with his disciples by the Sea of Galilee.

I. THE FISHERMEN ON THE SEA (21:1-3)

- A. The disciples (21:1-2): There are seven there, including Peter, Thomas, Nathanael, James, and John.
- B. The decision (21:3): They decide to go fishing but catch nothing all night.

II. THE FISHER OF MEN ON THE SHORE (21:4-25)

- A. The call (21:4-5): Standing there, unrecognized, Jesus calls out, asking if they have caught any fish. They reply that they have not.
- B. The command (21:6a): He tells them to throw their net on the right-hand side of the boat.
- C. The catch (21:6b): Immediately the net is filled with fish!
- D. The comprehension (21:7): Peter suddenly recognizes Jesus and begins swimming toward him.
- E. The coals (21:8-9): When all the disciples arrive, they find fish frying over a fire and some bread.
- F. The count (21:10-11): There are 153 large fish in the net!
- G. The communion (21:12-14): Jesus now invites all seven to breakfast and personally serves them!
- H. The confessions (21:15-17): After breakfast Jesus gives Peter the opportunity to confess his love

for Jesus three times.

1. Round one (21:15)
 - a. Jesus (21:15a): "Simon son of John, do you love me more than these?"
 - b. Peter (21:15b): "Yes, Lord, you know I love you."
 - c. Jesus (21:15c): "Then feed my lambs."
2. Round two (21:16)
 - a. Jesus (21:16a): "Simon son of John, do you love me?"
 - b. Peter (21:16b): "Yes, Lord, you know I love you."
 - c. Jesus (21:16c): "Then take care of my sheep!"
3. Round three (21:17)
 - a. Jesus (21:17a): "Simon son of John, do you love me?"
 - b. Peter (21:17b): "Lord, you know everything. You know I love you."
 - c. Jesus (21:17c): "Then feed my sheep."
- I. The cross (21:18-19): Jesus predicts that Peter will someday die a martyr's death by crucifixion.
- J. The concern (21:20-21): Peter asks Jesus what kind of death John will die.
- K. The chiding (21:22): Jesus tells Peter, "If I want him to remain alive until I return, what is that to you?"
- L. The confusion (21:23): A false rumor spreads among the believers that John will never die.
- M. The confirmation (21:24-25)
 1. Concerning the witness for Jesus (21:24): John testifies that all he has said about Jesus is true!
 2. Concerning the works by Jesus (21:25): He says if everything that the Savior did while on earth was written down, the whole earth could not contain the books!