

10-2018

A Biographical Study of John the Apostle

Harold Willmington

Liberty University, hwillmington@liberty.edu

Follow this and additional works at: https://digitalcommons.liberty.edu/nt_biographies



Part of the [Biblical Studies Commons](#), [Christianity Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Willmington, Harold, "A Biographical Study of John the Apostle" (2018). *New Testament Biographies*. 29. https://digitalcommons.liberty.edu/nt_biographies/29

This Article is brought to you for free and open access by the A Biographical Study of Individuals of the Bible at Scholars Crossing. It has been accepted for inclusion in New Testament Biographies by an authorized administrator of Scholars Crossing. For more information, please contact scholarlycommunications@liberty.edu.

John the Apostle

CHRONOLOGICAL SUMMARY

I. The ministry of John

A. As recorded in the Gospel accounts

1. His call
 - a. John and his brother James were fishing partners with Andrew and Peter (Luke 5:10).
 - b. John was probably a well-to-do businessman, for his father had hired servants (Mark 1:20).
 - c. He may have been, along with Andrew, an early disciple of John the Baptist (John 1:35).
 - d. If so, he was first introduced to Christ by the Baptist—“And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour” (John 1:36-39).
 - e. Later, while fishing on the Galilean Sea, upon being summoned by Christ, he forsook all and followed him (Mark 1:19-20)
2. His confidants—John performed most of his activities as a member of a trio or duet.
 - a. The trio (composed of Peter, James, and John)
 - (1) They alone saw the raising from the dead of Jairus’s daughter (Mark 5:37).
 - (2) They alone saw the transfiguration of Christ (Matt. 17:1).
 - (3) They alone saw the special sufferings of Christ in Gethsemane (Matt. 26:36-46).
 - (a) He asked them on three specific occasions to pray for him.
 - (b) On each occasion they fell asleep.
 - b. The duet (composed of Peter and John)
 - (1) Christ sent these two men on a special mission just prior to his triumphal entry (Luke 19:28-35).
 - (a) The place—“And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples” (Luke 19:29).
 - (b) The purpose—“Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him” (Luke 19:30-31).

- (c) The performance—“And they that were sent went their way, and found even as he had said unto them. . . . And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon” (Luke 19:32, 35).
- (2) Christ later sent them to prepare for the final Passover (Luke 22:8-13).
 - (a) The man—“And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in” (Luke 22:10).
 - (b) The message—“And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?” (Luke 22:11).
 - (c) The meeting place—“And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover” (Luke 22:12-13).
- (3) They both followed Christ afar off after his arrest Gethsemane—“And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest” (John 18:15).
- (4) They both examined the empty tomb of Christ (John 20:2-8).
 - (a) The report—“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him” (John 20:1-2).
 - (b) The race—“Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in” (John 20:3-5).
 - (c) The realization—“Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed” (John 20:8).
- 2. His carnality—On at least three occasions, the fleshly nature of John was displayed.
 - a. As seen by a sectarian event—“And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward” (Mark 9:38-41).
 - b. As seen by a selfish event

- (1) The request of the two—“And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory” (Mark 10:35-37).
 - (2) The resentment of the ten—“And when the ten heard it, they began to be much displeased with James and John” (Mark 10:41).
 - (3) The response of the Lord
 - (a) Toward the two—“And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father” (Matt. 20:23).
 - (b) Toward the ten—“But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matt. 20:25-28).
- c. As seen by a spiteful event
- (1) The refusal demonstrated by the Samaritans—“And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem” (Luke 9:51-53).
 - (2) The retaliation demanded by the brothers—“And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?” (Luke 9:54).
 - (3) The rebuke delivered by the Lord—“But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village” (Luke 9:55-56).
3. His concern—John questioned the when and who of two prophecies uttered by Christ.
- a. The when of the prophecy concerning the destruction of Jerusalem—“And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering

said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" (Mark 13:1-4).

- b. The who of the prophecy concerning the betrayal of Jesus—"When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon" (John 13:21-26).
4. His courage—John alone of the 12 apostles was present at the crucifixion of Christ (John 19:26-27).
 - a. Jesus' words to his mother—"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!" (John 19:26).
 - b. Jesus' words to his disciple—"Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John 19:27).
- B. As recorded in the book of Acts
 1. John and the cripple in Jerusalem (Acts 3:1-11; 4:13-22)
 - a. The deliverance in Jesus' name—The lame man was healed by the power of Jesus (Acts 3:1-11)
 - b. The defense of Jesus' name (Acts 4:13-22)—"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:13-20).

2. John and the converts in Samaria—“Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost” (Acts 8:14-15).
- C. As recorded in the book of Galatians (Gal. 2:9)—John, along with Peter, James, and Barnabas, extended to Paul the right hand of fellowship during the apostle’s second visit to Jerusalem as a believer.
- D. As recorded in the book of Revelation
 1. John was exiled to the Isle of Patmos in the Mediterranean Sea because of his testimony for Christ (Rev. 1:9).
 2. He received in vision form the book of Revelation at that time (Rev. 1:10-20).
 3. He was not permitted, however, to write down everything he heard (Rev. 10:4).
 4. He was commanded to eat from a scroll held by an angel. It tasted as honey in his mouth but made his stomach sour (Rev. 10:8-10).
 5. He was instructed to measure the temple of God in heaven (Rev. 11:1).
 6. He fell down on two occasions and attempted to worship the angel who showed him the future. On each occasion he was rebuked.
 - a. First occasion—“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy” (Rev. 19:10).
 - b. Second occasion—“And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God” (Rev. 22:8-9).
 7. John was the last to see the Son of God in his glory—“And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength” (Rev. 1:13-16).
 2. John was the first to see the city of God in its glory—“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears

from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21:1-4, 10).

II. The Manuscripts of John—He was the author of five of the 27 New Testament books.

THE GOSPEL OF JOHN

John emphasizes the deity of Christ.

I. The eternal Son of God (John 1:1-5)—“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not” (John 1:1-5).

II. The earthly Son of God (John 1:6—18:12)

A. The forerunner to his ministry (John 1:6-37)—“There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me” (John 1:6-8, 15).

B. The fruits of his ministry

1. The zeal he displayed (John 2:13-25)—“And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up” (John 2:15-17).

2. The miracles he performed

- a. First miracle: Turning water into wine (John 2:1-12)
- b. Second miracle: Healing the nobleman's son (John 4:46-54)
- c. Third miracle: Healing of the impotent man (John 5:1-16)
- d. Fourth miracle: Feeding of the 5,000 (John 6:1-14)
- e. Fifth miracle: Walking on the water (John 6:15-21)
- f. Sixth miracle: Healing of the blind man (John 9:1-41)
- g. Seventh miracle: Raising of Lazarus (John 11:1-57)

3. The dialogues he had

- a. With Nicodemus (John 3:1-36)
- b. With the Samaritan woman (John 4:1-45)
- c. With the woman taken in adultery (John 8:1-11)

4. The sermons he preached

- a. On his relationship with the Father (John 5:17-47)

- b. On the bread of life (John 6:22-71)
 - c. On the water of life (John 7:1-53)
 - d. On his relationship with Abraham (John 8:12-59)
 - e. On the Good Shepherd (John 10:1-42)
 - f. On his death (John 12:23-50)
 - g. On the Holy Spirit (John 14:1-31)
 - h. On fruit bearing (John 15:1 – 16:33)
 - B. The final days of his ministry
 - 1. His anointing by Mary (John 12:1-11)
 - 2. The triumphal entry (John 12:12-22)
 - 3. Events in the upper room (John 13:1-38)
 - a. Washing the apostles' feet (John 13:1-17)
 - b. Announcing his betrayal (John 13:18-35)
 - c. Predicting Peter's denials (John 13:36-38)
 - 4. His great high priestly prayer (John 17:1-26)
 - 5. His ordeal in Gethsemane (John 18:1-12)
- III. The executed Son of God (John 18:12 – 19:42)
 - A. The denials by Peter (John 18:15-18, 24-27)
 - B. The unfair trials
 - 1. Before Annas and Caiaphas (John 18:13-14, 19-24)
 - 2. Before Pilate (John 18:28-40)
 - C. The scourging (John 19:1-15)
 - D. The crucifixion (John 19:16-42)
- IV. The exalted Son of God (John 20:1 – 21:25)
 - A. His absence from the tomb (John 20:1-10)
 - B. His appearance from the tomb (John 20:11 – 21:25)
 - 1. Before Mary Magdalene (John 20:1-18)
 - 2. Before the apostles (John 20:24-31)
 - 3. Before Thomas (John 20:24-31)
 - 4. Before seven apostles (John 21:1-25)

THE FIRST EPISTLE OF JOHN

This epistle is outlined with the word "fellowship" in mind.

- I. The source of this fellowship
 - A. The incarnation of Jesus Christ (1 John 1:1-2, 3:5, 8)
 - B. The atonement of Jesus Christ (1 John 2:2; 3:16; 4:9-10, 14)
- II. The purpose of this fellowship
 - A. That we might know more about the Father
 - 1. He is light (1 John 1:5)
 - 2. He is righteous (1 John 3:7)
 - 3. He is omniscient (1 John 3:20)
 - 4. He is love (1 John 4:8, 16)

- 5. He is invisible (1 John 4:12)
- 6. He is life (1 John 5:11-12)
- B. That we might love the Father and understand his love (1 John 3:16; 4:19)
- C. That we might allow the Father's love to be perfected in us (1 John 2:5; 4:12)
- D. That we might love the family of God (1 John 3:11, 23; 4:7, 11)
- E. That we might experience the fullness of joy (1 John 1:4)
- F. That we might receive assurance
 - 1. Concerning our salvation (1 John 5:13)
 - 2. Concerning our prayers (1 John 3:22; 5:14-15)
- III. The requirements for this fellowship
 - A. Walk in the light (1 John 1:7).
 - B. Recognize our sin (1 John 1:8).
 - C. Confess our sin (1 John 1:9).
 - D. Keep his commandments (1 John 2:3-8; 5:2-3)
 - 1. The old commandment (1 John 2:7)—Love others as you love yourself (Lev. 19:34; Deut. 10:19).
 - 2. The new commandment—Love others as Christ loved you (1 John 2:8).
 - E. Abide in Christ (1 John 2:28)
 - F. Keep unspotted from the world (1 John 2:3; 5:21)
 - G. Help our brother in need (1 John 3:17)
- IV. The tests of this fellowship
 - A. Do I conduct my life down here in view of the rapture? "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).
 - B. Do I continually dwell in sin (1 John 2:29)?
 - C. Do I hate my spiritual brother? "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).
 - D. Do I desire to help my brother? "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).
 - E. Do I really love my brother? "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him" (1 John 2:10).
 - F. Do I really love God? "By this we know that we love the children of God, when we love God, and keep his commandments" (1 John 5:2).
 - G. Do I enjoy a rapport with other servants of God? "We are of God: he that knoweth God heareth not us. Hereby know we the spirit of truth, and the spirit of error" (1 John 4:6).
 - H. Am I plagued with constant fear? "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18).
 - I. Can I recognize false doctrine when it comes my way? "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:2-3a).

- J. Am I straight on the deity of Christ? "Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son, the same hath the Father also" (1 John 2:23).
- K. Am I straight on the work of Christ? "And ye know that he was manifested to take away our sins; and in him is no sin. . . . He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:5, 8).
- L. Do I have the witness of the Spirit? "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3:24).
- V. The maintenance of this fellowship
 - A. Accomplished through the occupation of the Son of God
 - 1. He serves as our advocate (1 John 2:1).
 - 2. He serves as our propitiation (1 John 2:2).
 - B. Accomplished through the habitation of the Spirit of God (1 John 2:20, 27)
 - C. Accomplished through the cooperation of the saints of God (1 John 1:8-9)
- VI. The family members in this fellowship (1 John 3:1)
 - A. Little children (new converts) (1 John 2:12-13)
 - B. Young men (those saved for a while) (1 John 2:13-14)
 - C. Fathers (those mature in the faith) (1 John 2:13-14)
- VII. The enemies of this fellowship (1 John 2:15; 5:19)
 - A. The evil systems of this world
 - 1. The divisions (1 John 2:16)
 - a. The lust of the flesh
 - b. The lust of the eyes
 - c. The pride of life
 - 2. The destruction
 - B. The evil seducers in this world (1 John 2:26)
 - 1. Their appearance (1 John 2:18)
 - 2. Their apostasy (1 John 2:19)
 - C. The evil spirits
 - 1. The fruit of these spirits (1 John 2:22)
 - 2. The root of these spirits (1 John 4:1-3)
- VIII. The witnesses to this fellowship (1 John 5:6-8)
 - A. The witnesses in heaven (1 John 5:7)
 - B. The witnesses on earth (1 John 5:8)
- IX. The separation from this fellowship (1 John 5:16-17)
- X. The encouragements of this fellowship
 - A. The promise of eternal life (1 John 2:25)
 - B. Confidence at the rapture (1 John 2:28)

- C. The promise of a new body (1 John 3:2)
- D. Boldness at the judgment (1 John 4:17)
- E. A life without fear (1 John 3:19, 21; 4:18)

THE SECOND EPISTLE OF JOHN

- I. An elect lady is commended by the Apostle John (2 John 1-4)
- II. This lady is commanded by the Apostle John.
 - A. That she walk in love (2 John 5)
 - B. That she walk in truth (2 John 6)
- III. This lady is cautioned by the Apostle John.
 - A. Look out for Satan (2 John 7, 9-11).
 - B. Look out for self (2 John 8).
- IV. This lady is comforted by the Apostle John (2 John 12-13).

THE THIRD EPISTLE OF JOHN

- I. The prosperity of Gaius the exhorter (3 John 1-8)
 - A. John's prayer for him (3 John 1-2)
 - B. John's praise of him
 - 1. His faithfulness to the message of God (3 John 3-4)
 - 2. His helpfulness to the messengers of God (3 John 5-8)
- II. The pride of Diotrephes the egotist (3 John 9-10)
 - A. He attempted to occupy the leading place (3 John 9).
 - B. He refused to receive the Apostle John (3 John 9).
 - C. He had slandered the apostles (3 John 10)
 - D. He had refused to entertain missionaries (3 John 10).
 - E. He attempted to excommunicate believers (3 John 10).
- III. The praise of Demetrius the example (3 John 12)

THE BOOK OF REVELATION

- I. Part One: The witnesses of the Lamb instructed (Rev. 1-3)
 - A. The servant of God (Rev. 1:1-10)—A heavenly message was revealed to a man on a lonely island some 20 centuries ago.
 - 1. The source of the message—"The Revelation of Jesus Christ, which God gave unto him" (Rev. 1:1).
 - 2. The recorder of the message—"His servant John" (Rev. 1:1).
 - 3. The nature of the message—"To shew unto his servants things which must shortly come to pass" (Rev. 1:1).
 - 4. The promise of the message—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3).
 - 5. The recipients of the message—The seven churches in Asia (Rev. 1:4)
 - 6. The greetings in the message

- a. From the Father (Rev. 1:4)
 - b. From the seven spirits (or, sevenfold spirit, a possible reference to the Holy Spirit and his perfection) (Rev. 1:4)
 - c. From the Son (Rev 1:5)
 - 7. The theme of the message—Jesus Christ
 - a. Who he is (Rev. 1:5)
 - b. What he has done (Rev. 1: 5b-6)
 - c. What he shall do (Rev. 1:7)
 - 8. The authority behind the message—The Lord (Rev. 1:8)
 - 9. The location of the message—The Isle of Patmos (Rev. 1:9)
 - 10. The day of the message—The Lord’s day (Rev. 1:10)
 - B. The Son of God (Rev. 1:11-20)
 - 1. The designation (Rev. 1:11)
 - 2. The description (Rev. 1:12-16)
 - 3. The devastation (Rev. 1:17)
 - 4. The declaration (Rev. 1:18)
 - 5. The dictation (Rev. 1:19)
 - 6. The delineation (Rev. 1:20)
 - C. The churches of God (Rev. 2-3)
 - 1. The church at Ephesus (Rev. 2:1-7)
 - 2. The church at Smyrna (Rev. 2:8-11)
 - 3. The church at Pergamos (Rev. 2:12-17)
 - 4. The church at Thyatira (Rev. 2:18-29)
 - 5. The church at Sardis (Rev. 3:1-6)
 - 6. The church at Philadelphia (Rev. 3:7-13)
 - 7. The church at Laodicea (Rev. 3:14-22)
- II. Part Two: The worship of the Lamb invited (Rev. 4-5—This section is the story of two songs of praise.
- A. The creation hymn of worship (Rev. 4)
 - 1. The place—heaven (Rev. 4:1)
 - 2. The persons
 - a. The Father (Rev. 4:2-3)
 - b. The 24 elders (Rev. 4:4)
 - c. The seven spirits of God (Rev. 4:5)
 - d. The four living creatures (Rev. 4:6-8)
 - B. The redemption hymn of worship (Rev. 5)
 - 1. The proclamation (Rev. 5:1-2)
 - 2. The investigation (Rev. 5:3)
 - 3. The lamentation (Rev. 5:4)
 - 4. The manifestation (Rev. 5:5-7)
 - 5. The adoration (Rev 5:9-14)
- III. Part Three: The wrath of the Lamb invoked (Rev. 6—19)

- A. He pours out the seven seal judgments (Rev. 6—11)
 1. First seal (Rev. 6:1-2)
 2. Second seal (Rev. 6:3-4)
 3. Third seal (Rev. 6:5-6)
 4. Fourth seal (Rev. 6:7-8)
 5. Fifth seal (Rev. 6:9-11)
 - a. The altar for the saints (Rev. 6:9)
 - b. The anger of the saints (Rev. 6:10)
 - c. The answer to the saints (Rev. 6:11)
 6. Sixth seal (Rev. 6:12-17)
 - a. The destruction of earth's surface (Rev. 6:12, 14)
 - b. The darkening of earth's skies (Rev. 6:12-14)
 - c. The despair of earth's sinners (Rev. 6:15-17)
 7. Interlude (Rev. 7:1-17)
 - a. On earth: The sealing of the servants of God (Rev. 7:1-8)
 - (1) The sealer—An angel (Rev. 7:2-3)
 - (2) The sealed—The 144,000 from the 12 tribes of Israel (Rev. 7:4)
 - b. In heaven: The singing of the servants of God (Rev. 7:9-17)
 - (1) Their song (Rev. 7:10)
 - (2) Their support (Rev. 7:11-12)
 - (3) Their service (Rev. 7:15)
 - (4) Their Savior (Rev. 7:17)
 8. Seventh seal (Rev. 8—11)—The seventh seal actually consists of seven trumpets. The silence before the trumpets (Rev. 8:1-5): “And when he had opened the seventh seal, there was silence in heaven about the space of half an hour” (Rev. 8:1). The sounding of the trumpets (Rev. 8:6): “And the seven angels which had the seven trumpets prepared themselves to sound” (Rev. 8:6).
 - a. First trumpet (Rev. 8:7)
 - b. Second trumpet (Rev. 8:8-9)
 - c. Third trumpet (Rev. 8:10-11)
 - d. Fourth trumpet (Rev. 8:12-13)
 - (1) The fearful darkening (Rev. 8:12)
 - (2) The future destruction (Rev. 8:13)
 - e. Fifth trumpet (Rev. 9:1-12)—This trumpet unleashes the first hellish invasion of demons upon the earth.
 - (1) Their location (Rev. 9:1-2)
 - (2) Their leader (Rev. 9:11)
 - (3) Their torment (Rev. 9:3-5)—“And their torment was as the torment of a scorpion, when he strikes a man” (Rev. 9:5).
 - (4) Their duration (Rev. 9:5-6)
 - (5) Their description (Rev. 9:7-10)

- f. Sixth trumpet (Rev. 9:13-21)—This trumpet unleashes the second hellish invasion of demons upon the earth.
 - (1) Their four leaders (Rev. 9:13-14)
 - (2) Their mission (Rev. 9:15)
 - (3) Their number (Rev. 9:16)
 - (4) Their description (Rev. 9:17)
 - (5) Their torment (Rev. 9:19)
 - (6) Their effect (Rev. 9:20-21)
 - g. Interlude (Rev. 10:1—11:14)—Seven events occur between the sixth and seventh trumpets.
 - (1) The message of the angel of God (Rev. 10:1-2)
 - (a) How he looked (Rev. 10:1-7)
 - (b) How he sounded (Rev. 10:3-4)
 - (c) What he said (Rev. 10:4-7)
 - (2) The mission of the apostle of God (Rev. 10:8-11)
 - (3) The measuring of the temple of God (Rev. 11:1-2)
 - (4) The ministry of the witnesses of God (Rev. 11:3-6)
 - (5) The martyrdom of the witnesses of God (Rev. 11:7-10)
 - (6) The metamorphosis of the witnesses of God (Rev. 11:11-12)
 - (7) The manifestation of the judgment of God (Rev. 11:13)
 - h. Seventh trumpet (Rev. 11:15-19)
 - (1) The proclamation (Rev. 11:15)
 - (2) The adoration (Rev. 11:16-17)
 - (3) The vindication (Rev. 11:18-19)
- B. He allows Satan to reign on earth (Rev. 12—13)
- 1. Satan and Israel (Rev. 12)
 - a. His former hatred for the Jews (Rev. 12:1-5)
 - (1) Satan
 - (a) His sin in the beginning when he attempted to steal God’s throne (Rev. 12:3-4)
 - (b) His sin at Bethlehem when he attempted to slaughter God’s Son (Rev. 12:4)
 - (2) Israel
 - (a) Her rise—Israel began with Jacob’s 12 sons (Rev. 12:1).
 - (b) Her prize—Israel gave birth to her Messiah (Rev. 12:2).
 - b. His future hatred for the Jews (Rev. 12:6-17)
 - (1) His defeat in heaven—Satan is cast out of the very heavenlies during the tribulation (Rev. 12:7-12).
 - (a) Heaven’s reaction to his defeat (Rev. 12:10-11)
 - (b) Satan’s reaction to his defeat (Rev. 12:12)
 - (2) His depravity on earth—Satan now instigates an all-out attempt to destroy Israel.

- (a) The devil's persecution (Rev. 12:13, 15, 17)
 - (b) The Lord's protection (Rev. 12:6, 14, 16)
- 2. The devil and the world (Rev. 13)
 - a. His cohort, the Antichrist (Rev. 13:1-10)
 - (1) The description of the Antichrist (Rev. 13:1-2)
 - (2) The authority of the Antichrist—"And the dragon gave him his power, and his seat, and great authority" (Rev. 13:2).
 - (3) The healing of the Antichrist (Rev. 13:3)
 - (4) The worship of the Antichrist (Rev. 13:4, 8)
 - (5) The power of the Antichrist
 - (a) Its scope—Power is given him over all kindred, tongues, and nations (Rev. 13:7).
 - (b) Its duration—For 42 months (Rev. 13:5)
 - (6) The blasphemy of the Antichrist (Rev. 13:5-6)
 - b. His cohort, the false prophet (Rev. 13:11-18)
 - (1) His militancy—"And he exerciseth all the power of the first beast" (Rev. 13:12).
 - (2) His mission (Rev. 13:12)
 - (3) His miracle (Rev. 13:13-14)
 - (4) His mark—"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six" (Rev. 13:16-18).
- C. He pours out the seven vial judgments (Rev. 14–16)
 - 1. Those events preceding the vial judgments (Rev. 14–15)
 - a. The song of the witnesses of God (Rev. 14:1-5)
 - b. The messages of the angels of God (Rev. 14:6-12)
 - c. The assurance from the Spirit of God (Rev. 14:13)
 - d. The reaping of the harvest of God (Rev. 14:14-20)
 - e. The praise of the victors of God (Rev. 15:1-4)
 - f. The events in the temple of God (Rev. 15:5-8)
 - 2. Those events accompanying the vial judgments (Rev. 16)
 - a. First vial judgment (Rev. 16:2)
 - b. Second vial judgment (Rev. 16:3)
 - c. Third vial judgment (Rev. 16:4-7)
 - (1) The action (Rev. 16:4)
 - (2) The reaction (Rev. 16:5-7)
 - d. Fourth vial judgment (Rev. 16:8)
 - (1) The action (Rev. 16:8)

- (2) The reaction (Rev. 16:9)
 - e. Fifth vial judgment (Rev. 16:10-11)
 - (1) The action (Rev. 16:10)
 - (2) The reaction (Rev. 16:11)
 - f. Sixth vial judgment (Rev. 16:12-16)
 - g. Seventh vial judgment (Rev. 16:17-21)
 - (1) The world's greatest earthquake (Rev. 16:18-20)
 - (2) The world's greatest hailstorm (Rev. 16:21)
- D. He destroys the world's religious systems (Rev. 17)
 - 1. The history of this harlot (Rev. 17:1-6)
 - a. Depraved with the filth of hell (Rev. 17:2, 5)
 - b. Decked with the wealth of the world (Rev. 17:4)
 - c. Drunk with the blood of saints (Rev. 17:6)
 - 2. The future of this harlot (Rev. 17:7-18)
 - a. To be teamed up (at first) with the Antichrist (Rev. 17:7-9)
 - b. To be destroyed (at last) by the Antichrist (Rev. 17:15-17)
- E. He destroys the world's political and economic systems (Rev. 18). It is believed a literal city will become the headquarters of both these systems.
 - 1. The designation of the city — "That great city Babylon, the mighty city?" (Rev. 18:10). A literal interpretation of this chapter would say that during the tribulation ancient Babylon will be rebuilt by the Antichrist as his headquarters.
 - 2. The denunciation of the city (Rev. 18:1-2, 5, 21)
 - 3. The degeneration of the city
 - a. Godless materialism (Rev. 18:3, 11-17)
 - b. Arrogance and pride (Rev. 18:7)
 - c. Immorality (Rev. 18:3)
 - d. Demonism and false religions (Rev. 18:2)
 - e. Drug peddling (Rev. 18:23) — The word *sorceries* is a probable reference to drugs.
 - f. Slavery (Rev. 18:13)
 - g. Bloodshedding (Rev. 18:24)
 - 4. The destruction of the city
 - a. The source of its destruction — God himself (Rev. 18:8, 20)
 - b. The means of its destruction — Possibly by nuclear energy (Rev. 18:8-10) — This is suggested because of the speed and nature of the destruction.
 - c. The reaction to its destruction
 - (1) Despair on earth (Rev. 18:11, 19)
 - (2) Delight in heaven (Rev. 18:20)
- F. He defeats his enemies at Armageddon (Rev. 19)
 - 1. The celebration in heaven (Rev. 19:1-10)
 - a. Praising God for his wrath upon a cruel whore (Rev. 19:1-5)

- b. Praising God for his wedding to a chaste wife (Rev. 19:6-10)
 - 2. The confrontation on earth (Rev. 19:11-21)
 - a. Armageddon—The victor over Satan’s horsemen (Rev. 19:15, 17-19)
 - b. Gehenna—The victory over Satan’s henchmen (Rev. 19:19-20)
- IV. Part Four: The reign of the Lamb instituted (Rev. 20)
 - A. The great chain (Rev. 20:1-3)—“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years” (Rev. 20:1-2).
 - B. The great reign (Rev. 20:4-6)
 - 1. The resurrection of the just (Rev. 20:5-6)
 - 2. The rule of the just (Rev. 20:4, 6)
 - C. The great revolt (Rev. 20:7-1)
 - 1. The adversary (Rev. 20:7)
 - 2. The arrogance (Rev. 20:8)
 - 3. The attack (Rev. 20:9)
 - 4. The abyss (Rev. 20:10)
 - D. The great throne (Rev. 20:11-15)
 - 1. The judge (Rev. 20:11)
 - 2. The judged (Rev. 20:12-13)
 - 3. The judgment (Rev. 20:14-15)
- V. Part Five: The wife of the Lamb introduced (Rev. 21:1—22:21)
 - A. Her habitation—The fabulous city (Rev. 21:1—22:5)—“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband” (Rev. 21:1-2).
 - 1. Its occupants (Rev. 21:27)—“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev. 21:27).
 - 2. Its wall (Rev. 21:12, 14, 17-18)—“And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb” (Rev. 21:14).
 - 3. Its gates (Rev. 21:12-13, 21, 25)—“And the twelve gates were twelve pearls; every several gate was of one pearl” (Rev. 21:21).
 - 4. Its size and shape (Rev. 21:15-16)—“And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. (Rev. 21:16).
 - 5. Its 12 foundations—“And the foundations of the wall of the city were garnished with all manner of precious stones” (Rev. 21:19).

6. Its street—“And the street of the city was pure gold, as it were transparent glass” (Rev. 21:21)
 7. Its light source (Rev. 21:23; 22:5)—“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof” (Rev. 21:23).
 8. Its river—“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” (Rev. 22:1).
 9. Its tree of life—“In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month” (Rev. 22:2).
 10. Its relationship to the earth (Rev. 21:24, 26)—“And they shall bring the glory and honour of the nations into it” (Rev. 21:26).
 11. Its worship center—“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it” (Rev. 21:22).
 12. Its throne (Rev. 22:1)
 13. Its activities—What will we do in heaven?
 - a. Learn about Christ (Rev. 22:4).
 - b. Work for Christ (Rev. 22:3).
 - c. Reign with Christ (Rev. 22:5).
- B. Her husband—The faithful spouse (Rev. 22:6-21)
1. The comfort from Christ (Rev. 22:12, 14)
 2. The character of Christ (Rev. 22:13, 16)
 3. The counsel of Christ (Rev. 22:10)
 4. The concern of Christ
 - a. His concern about the water of life—“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that athirst come. And whosoever will, let him take the water of life freely” (Rev. 22:17).
 - b. His concern about the Word of life (Rev. 22:18-19)
 - (1) That we not add to it (Rev. 22:18)
 - (2) That we not take away from it (Rev. 22:19)

STATISTICS

Father: Zebedee (Matt. 4:21)

Mother: Salome (Mark 15:40)

Brother: James (Matt. 4:21)

First mention: Matthew 4:21

Final mention: Revelation 22:8

Meaning of his name: “The grace of Jehovah” —Note: Both he and his brother James were nicknamed “Boanerges” by Christ, meaning “Sons of Thunder” (Mark 3:17)

Frequency of his name: Referred to 42 times: As John, 33 times; as “that disciple that Jesus loved” (John 13:23; 19:26; 20:2; 21:7, 20, 24), six times; as Boanerges meaning “Son of rage, thunder” (Mark 3:17), once

Biblical books mentioning him: Six books (Matthew, Mark, Luke, Acts, Galatians, Revelation)

Occupation: Fisherman before becoming one of Christ's three key apostles

Place of birth: Probably Bethsaida in Galilee

Place of death: Tradition suggests it was in Ephesus.

Important fact about his life: He was Christ's beloved apostle who authored five New Testament books.