

Analysis of

THE GOSPEL ACCORDING TO JOHN

"BELIEVING IN JESUS CHRIST, THE SON OF GOD"

"Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name."

John 20:30-31

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John 20:30-31

A1 THE REACTIONS TO JESUS CHRIST, THE SON OF GOD 1 - 12

B1 The Period of General Belief 1 - 4

C1 The Witness of the Apostle John 1:1-18

D1 The nature of the Word 1:1-5

E1 His eternal Deity 1:1-2

F1 The Word's existence **in the beginning**¹ 1:1

F2 The Word's existence **with God**

F3 The Word's existence **as God**

F4 The Word's existence in the beginning **with God** 1:2

E2 His creativity 1:3

F1 The Word's creation of all things

F2 The exclusion of anything existing apart from the Word

¹ 1:1 - was: The implication of the imperfect tense is that whenever the beginning was, the Word was already existing!

- E3 His essence--life which lights 1:4-5
 - F1 His possession of life 1:4
 - F2 His life as being light for men 1:4-5
 - G1 His light as shining in the darkness 1:5
 - G2 The inability of the darkness to overpower ² the light
- D2 The mission of John the Baptist--to bear witness to the light 1:6-8
 - E1 The person of John 1:6
 - F1 A man
 - F2 Sent from God
 - F3 Named John
 - E2 Purpose of John 1:7-8
 - F1 His entry: as a witness 1:7
 - F2 His task: to bear witness concerning the light
 - F3 His mission: that all might believe through him
 - F4 The disclaimer: He was not that light 1:8
 - F5 His arrival: to bear witness concerning the light

² 1:5 - comprehend: NASB's footnote reads "Or *overpower*." Though *katalambano* can mean to perceive or comprehend as well as to take down or overpower, the **primary** meaning here probably is to overpower for two reasons: 1) the cognitive aspect of *katalambano* is attached to human beings, not darkness; 2) in the only other association in the New Testament of darkness with *katalambano* (John 12:35), *overpower* fits better than *comprehend*.

The significance may well be that Satan, the prince of darkness, was unable to conquer the light. In a secondary sense, the world of men, living in darkness, for the most part did not perceive the light.

- D3 The effect of the light 1:9
 - E1 The designation of the light: the true light
 - E2 The effect of the light: lighting every man
 - E3 The means of enlightenment: coming into the world ³
- D4 The reception of the Word 1:10-13
 - E1 Rejection--by his creation 1:10-11
 - F1 The ambivalence of the world 1:10
 - G1 His existence in the world
 - G2 His prior creation of the world
 - G3 The world's ignorance of Him
 - F2 The rejection of His people 1:11
 - G1 His having come to His own things
 - G2 His rejection from His own people
 - E2 Reception--by some who became God's children 1:12-13
 - F1 The reception of some 1:12
 - G1 Their gift from Him: The authority to become children of God
 - G2 Their qualification: The ones believing in His name
 - F2 The description of their supernatural birth 1:13
 - G1 Not of bloods = ??
 - G2 Nor from the will of flesh

³ 1:9 - Note NASB's accurate translation of John 1:9: "There was the true light, which, coming into the world, enlightens every man."

G3 Nor from the will of a male

G4 But from God were they born!

D5 The glorious incarnation of the Word 1:14

E1 The Word became flesh!

E2 He tented among us! ⁴

E3 We beheld His glory!

F1 Glory as of an only begotten one from a? father

F2 Glory full of grace and truth

D6 The function of the Word 1:15-18

E1 To fulfill the Baptist's prophecy 1:15

F1 The certainty of his witness

F2 His identification of Jesus ⁵

F3 The prior existence of Jesus

F4 The priority of Jesus

⁴ 1:14 - tented: Incredible that the eternal Word, essentially God, should come tenting with us humans. Reaching out to us, He descended from His great celestial abode in the spiritual realm to go camping with us here on the earth!

This word *skenoo*, 4637 is used 5X, all by John. Those in Revelation refer either to those who tent in heaven (presumably humans living up away from their natural abode, the earth) or to God who determines to tent among us humans forever, sending the New Jerusalem out of heaven down to the earth (Revelation 21:3). Though *skenoo* reflects a temporary dwelling place, with God and Christ it does not reflect impermanence, but only differentness--God leaving His normal abode to come and live with us in an artificial (to Him) realm. When God decides to inconvenience Himself out of love for His created beings, He attaches Himself to a permanent residence in a foreign country!

⁵ 1:15: In a trial some years ago of Muslim extremists accused of bombing the World Trade Center in New York, a witness for the prosecution stunned the courtroom when he described a man in a yellow van that was supposedly used in the bombing. When asked to identify the suspect, he pointed to a seated juror! The witness had failed in his most fundamental task--to identify the suspect!

- E2 To exhibit grace 1:16-17
 - F1 Our reception of His fullness 1:16
 - F2 Our reception of grace upon grace 1:16-17
 - G1 The giving of the Law through Moses 1:17
 - G2 The coming of grace and truth through Jesus Christ!
- E3 To reveal the Father 1:18
 - F1 The invisibility of God from man's point of view
 - F2 The declaration ⁶ of God by
 - G1 The only-begotten God
 - G2 The one being in the bosom of the Father

C2 The Witness of John the Baptist 1:19-34

- D1 His own identity 1:19-28
 - E1 Not the Messiah 1:19-20
 - E2 Not Elijah or that prophet 1:21
 - E3 The way-preparer for the Lord 1:22-28
 - F1 As prophesied by Isaiah 1:22-23
 - F2 As unworthy of his superior 1:24-28
- D2 The identity of Jesus 1:29-34
 - E1 The pre-existent sin-bearer 1:29-31
 - E2 The baptizer in the Spirit 1:32-33
- D3 His belief that Jesus is the Son of God 1:34

⁶ 1:18 - declaration: Gr., exgeomai = to declare forth or to explain.

C3 Jesus' Acquisition of Disciples 1:35-51

- D1 From John 1:35-41
 - E1 The investigation of John and Andrew 1:35-40
 - E2 The belief that Jesus is Messiah 1:41
- D2 Simon Peter 1:42
- D3 Philip 1:43-45
- D4 Nathanael 1:45-51
 - E1 His initial skepticism 1:46
 - E2 Jesus' omniscience 1:47-48
 - E3 His conclusion--Jesus is God's Son 1:49
 - E4 Jesus' prediction of greater miracles 1:50-51

C4 Jesus' Assertion of Deity 2

- D1 His miracle of water to wine 2:1-12
 - E1 The wine shortage 2:1-5
 - E2 The instructions of Jesus 2:6-8
 - E3 The miracle--wine from water! 2:9-10
 - E4 The reaction--belief by his disciples 2:11-12
- D2 His expulsion of temple merchants 2:13-22
 - E1 The destruction of the bazaar 2:13-17
 - E2 The questioning of the Jews 2:18
 - E3 The sign of Jesus--resurrection 2:19-21
 - E4 The subsequent belief of the disciples 2:22

D3 His miracles at passover 2:23-25

E1 The belief of many on Jesus 2:23

E2 Jesus' knowledge of man's weakness 2:24-25

C5 Nicodemus' Inquiry of Jesus 3:1-21

D1 Nicodemus' opinion -- Jesus is from God 3:1-2

D2 The necessity of new birth 3:3-8

E1 New birth necessary for entering God's kingdom 3:3-4

E2 The Spirit necessary for new birth 3:5-8

D3 Nicodemus' spiritual ignorance 3:9-12

D4 The centrality of Jesus in the new birth 3:13-21

E1 The heavenly origin of the Son 3:13

E2 Belief in the Son necessary for new birth 3:14-18a

E3 Rejection of the Son causes condemnation 3:18b

E4 The judgmental nature of the light of the Son 3:19-21

F1 The light condemns evil men 3:19-20

F2 The light attracts righteous men 3:21

C6 Two Testimonies Concerning Jesus 3:22-36

D1 John the Baptist 3:22-30

E1 The increasing popularity of Jesus 3:22-26

E2 John's acknowledgment of Jesus' superiority 3:27-30

D2 John the Apostle 3:31-36

E1 The heavenliness of Jesus 3:31

E2 The rejection by men of Jesus 3:32

E3 John's belief in Jesus 3:33-35

E4 The consequence of belief or rejection 3:36

C7 Jesus' Reception by People 4

D1 The Samaritans' reception of Jesus 4:1-42

E1 The journey through Samaria 4:1-6

E2 The request for water 4:7-9

E3 Jesus' offer of living water 4:10-15

E4 Jesus' exposure of need 4:16-18

E5 Jesus' revelation of true worship 4:19-26

F1 Salvation is of the Jews 4:19-22

F2 Worship of God must be in spirit and in truth 4:23-24

F3 Jesus is the Messiah 4:25-26

E6 The woman's response of belief 4:27-30

E7 Jesus' preoccupation with converting the people 4:31-38

E8 The responses to Jesus 4:39-42

F1 Belief because of the woman's word 4:39

F2 Belief because of the word of Jesus 4:40-42

D2 The Galileans' reception of Jesus 4:43-45

D3 The nobleman's belief in Jesus 4:46-54

E1 The nobleman's request for his son's healing 4:46-49

E2 The nobleman believes Jesus' pronouncement of healing 4:50

E3 The nobleman's faith confirmed 4:51-54

B2 The Period of Belief Mixed with Increasing Hostility 5 - 12

C1 The Reaction to Jesus' Sabbath-Healing of an Invalid 5

- D1 The healing of the man 5:1-9
 - E1 The hope of Bethesda pool 5:1-4
 - E2 The inability of the invalid 5:5-7
 - E3 Jesus' sabbath-healing 5:8-9
- D2 The intense displeasure of the Jews 5:10-18
 - E1 The Jews question the man 5:10-13
 - E2 The man exposes Jesus 5:14-15
 - F1 Jesus' warning 5:14
 - F2 The man's betrayal 5:15
 - E3 The Jews intimidate Jesus 5:16-18
 - F1 Persecution--Jesus heals on the sabbath 5:16
 - F2 Jesus' defence--"I work as my Father does" 5:17
 - F3 Attempts to murder--Jesus claims divinity 5:18
- D3 Jesus' apology 5:19-47
 - E1 The authority of the Son 5:19-30
 - F1 Proceeding from the Father 5:19-20
 - F2 To give life 5:21
 - F3 To judge unto life or death 5:22-24
 - F4 To resurrect the dead 5:25-30
 - E2 The witnesses for the Son 5:31-47
 - F1 John the Baptist 5:31-35
 - F2 His own works 5:36
 - F3 The Father 5:37-38
 - F4 The Scripture 5:39
 - F5 Moses 5:40-47

C2 The Reactions to Jesus' Miracles and Teaching 6

- D1 The miraculous feeding of 5,000 6:1-15
 - E1 The presence of the multitude 6:1-5a
 - E2 The dearth of food 6:5b-10
 - E3 The miraculous multiplication 6:11-13
 - E4 The reaction of the people--this is the prophet 6:14-15
- D2 The miraculous walking upon the water 6:16-21
 - E1 The disciples depart alone 6:16-19a
 - E2 Jesus walks on the water 6:19b-20
 - E3 The boat is transported to land 6:21
- D3 The discourse on the bread of life 6:22-59
 - E1 The curiosity of the crowd 6:22-25
 - E2 The materialistic motivation of the crowd 6:26-27
 - E3 The importance of believing Jesus 6:28-29
 - E4 The crowd asks for a sign comparable to manna 6:30-31
 - E5 Jesus' claims 6:32-40
 - F1 He is the bread of life from heaven 6:32-35
 - F2 Only those whom the Father wills can believe on him 6:36-39
 - F3 Those who believe receive eternal life 6:40
 - E6 The Jews object to Jesus' claim 6:41-42

- E7 The repetition of the claim 6:43-59
 - F1 Only those the Father draws will come 6:43-46
 - F2 Those who believe receive eternal life 6:47
 - F3 Jesus is the bread of life from heaven 6:48-49
 - G1 He must be eaten 6:48-51
 - G2 The Jews question the metaphor 6:52
 - G3 Jesus explains the metaphor 6:53-59

D4 The reaction of the disciples 6:60-71

- E1 The objection of many disciples 6:60
- E2 Jesus' explanation--some don't believe because they were not drawn by the Father 6:61-65
- E3 Rejection by many disciples 6:66
- E4 Reaction of the twelve 6:67-71
 - F1 Jesus asks their intentions 6:67
 - F2 Peter's reply 6:68-69
 - G1 Jesus only speaks of eternal life 6:68
 - G2 Jesus is the Holy One of God 6:69
 - F3 Jesus eliminates one of the twelve, Judas 6:70-71

C3 The Reactions to Jesus Before and During the Feast of Tabernacles 7:1-52

D1 The reactions of Jesus' brothers 7:1-9

- E1 In sarcastic unbelief, they counsel him to go to the feast 7:1-5
- E2 Jesus' refusal on account of animosity 7:6-9⁷

⁷ 7:6-9 - With regard to the apparent discrepancy in Jesus' saying He was *not* going to the feast, but subsequently *going* can be resolved as follows: 1) There is a textual problem. Some Greek versions read "not yet going." 2) Most Greek editions do not utilize this variant, considering it unauthentic. However, Jesus' *intent* clearly was that He was not going now, but would in a short time. He tells His brothers, "You go up" (aor.

- D2 The reaction of the multitudes 7:10-13
 - E1 Jesus' secret arrival at the feast 7:10-11
 - E2 Favorable reaction 7:12a
 - E3 Unfavorable reaction 7:12b-13
- D3 The confrontation at the temple during the feast 7:14-36
 - E1 Jesus' defense of his teaching and conduct 7:14-24
 - F1 The amazement of the Jews at the teaching of the uneducated Jesus 7:14-15
 - F2 Jesus' claim that his teaching is from God 7:16-18
 - F3 Jesus' condemnation of the Jews 7:19-24
 - G1 For trying to kill him in spite of Moses' law 7:19-20
 - G2 For denouncing his healing done on the sabbath day when Moses allowed painful, disfiguring circumcision (on the sabbath) 7:21-24
 - E2 The question of Jesus' Messiahship raised 7:25-29
 - F1 The rulers' inaction postulated as acquiescence 7:25-26
 - F2 The objection in view of Jesus' origin 7:27-29
 - G1 The crowd's knowledge of his origin 7:27
 - G2 Jesus' claim to be from God 7:28-29
 - E3 The responses 7:30-36
 - F1 The failure to capture Jesus 7:30
 - F2 The belief of many of the multitude 7:31

imptv. -- at a point in time) -- "I am not going" (present tense). In other words, as His brothers were about to walk out the door -- "You leave; I am not [in the process of going] -- which He was not. This does not rule out the fact that He *would* go in the future. He was accurate; no dishonesty was meant or implied.

- F3 The rulers' dispatching officers to arrest Jesus 7:32
- F4 Jesus' warning of his impending departure 7:33-36
- D4 The reactions to Jesus on the last day of the feast 7:37-52
 - E1 Jesus' claim to be the source of living water ⁸ 7:37-39
 - E2 The responses 7:40-52
 - F1 Of some: He is the prophet 7:40
 - F2 Of others: He is the Messiah 7:41a
 - F3 Of others: He is not the Messiah 7:41b-43
 - F4 The desire of others to capture him 7:44-52
 - G1 The abortive attempt 7:44
 - G2 The officers' explanation of their failure to arrest Jesus 7:45-46
 - G3 The condemnation of the Pharisees 7:47-52
 - H1 Of the officers 7:47-48
 - H2 Of the crowd 7:49
 - H3 Of Nicodemus 7:50-52
- C4 The Reactions to Jesus in the Temple 7:53 - 8:59**
 - D1 The attempt to trap Jesus--the woman taken in adultery 7:53 - 8:11
 - E1 The charge against the woman 7:53 - 8:4
 - E2 The trap laid 8:5-6

⁸ 7:37-39 - living water: See Isa 44:3 'For I will pour out water on the thirsty *land* And streams on the dry ground; I will pour out My Spirit on your offspring And My blessing on your descendants; See also Isa 55:1 "Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost.

- E3 Jesus' evasion of the trap 8:7-9
- E4 Jesus' forgiving of the woman 8:10-11
- D2 The confrontation after Jesus' claim to be the light of the world 8:12-59
 - E1 Jesus' claim to be the light of the world 8:12
 - E2 The dispute over the validity of Jesus' witness 8:13-20
 - F1 The Pharisees' denial of the validity of one witness 8:13
 - F2 Jesus' rebuttal--he and the Father constitute two witnesses 8:14-18
 - F3 The dispute over Jesus' Father 8:19
 - F4 The inability to capture Jesus 8:20
 - E3 Jesus' prediction of destiny 8:21-30
 - F1 His own: He will depart; they will be unable to follow 8:21a
 - F2 Theirs: They would die in their sins 8:21b-24
 - F3 Jesus' claim to have come from the Father 8:25-27
 - F4 Jesus' claim that the fulfillment of His prediction of His destiny will vindicate His origin 8:28-29
 - F5 The response: Many believe 8:30
 - E4 The dispute over mutual origins 8:31-59
 - F1 Jesus' statement to the believers--obeying Jesus' words ensures discipleship, truth, and freedom 8:31-32
 - F2 The peoples' denial of their bondage 8:33
 - F3 Jesus' affirmation of their bondage to sin because of their wish to kill Him 8:34-38
 - F4 Jesus' implication that they are of the devil 8:39-41a
 - F5 Their claim that God is their father 8:41b

- F6 Jesus' counter-claim that their evil deeds demonstrate Satan is their father 8:42-45
- F7 Jesus' maintaining of His innocence 8:46-47
- F8 The Jews' claim that Jesus has a demon 8:48
- F9 Jesus' rebuttal: He has no demon, but is the author of eternal life 8:49-51
- F10 The Jews' refutation that Jesus is greater than Abraham 8:52-53
- F11 Jesus' counter-claim that Abraham rejoiced to see His day! 8:54-58
 - G1 Jesus' assertion 8:54-56
 - G2 The Jews' denial 8:57
 - G3 Jesus' claim of eternity, Deity 8:58
- F12 The Jews' reaction: An unsuccessful attempt to stone Jesus 8:59

C5 The Reactions to Jesus After His Healing a Blind Man 9

- D1 The healing of the blind man on the sabbath 9:1-7
- D2 The questioning by the neighbors 9:8-12
- D3 The interrogation by the Pharisees 9:13-34
 - E1 The divided opinion 9:13-17
 - F1 Some: A sabbath-breaker cannot be of God 9:13-16a
 - F2 Others: A sinner could do no such signs 9:16b
 - F3 The man: He is a prophet 9:17
 - E2 The interrogation of the man's parents 9:18-23

- E3 The clash between the man and the Pharisees 9:24-34
 - F1 Renewed interrogation 9:24-26
 - F2 Invectives between the man and the Pharisees 9:27-29
 - F3 The man's claim: Only a man from God could heal 9:30-33
 - F4 The Pharisees' reaction: To expel the man from the synagogue 9:34
- E4 Jesus' encounter with the man 9:35-39
 - F1 Jesus' self-revelation 9:35-37
 - F2 The man's response: worshipful belief 9:38-39
- E5 Jesus' confirmation of the Pharisees' blindness 9:40-41

C6 The Reactions to Jesus' Discourse on the Shepherd and the Sheep: The Allegory of the Shepherd, the Sheep and the Sheep Fold 10:1-21

- D1 Jesus' portrayal of Himself as the **True Shepherd** 10:1-6
 - E1 The identification of a thief / robber 10:1
 - F1 He does not enter by the door into the sheep fold
 - F2 He climbs up some other way
 - E2 The identification of the shepherd of the sheep 10:2-6
 - F1 He enters through the door 10:2
 - F2 The door keeper recognizes him and opens the door for him 10:3

- F3 The sheep recognize him 10:3-4
 - G1 The sheep hear his voice 10:3
 - G2 He calls his own sheep by name and leads them out:
When he puts forth all his own sheep 10:3-4
 - H1 He goes before them 10:4
 - H2 The sheep follow him because they know his voice
10:4
- F4 The sheep will not recognize a stranger 10:5
 - G1 The sheep will not follow a stranger
 - G2 They will flee from a stranger because they don't know
his voice
- F5 The editorial comment 10:6
 - G1 Jesus spoke to them ⁹ this figure of speech
 - G2 Their failure to understand him
- D2 Jesus' portrayal of himself as the **Door** 10:7-10
 - E1 He is the access to salvation 10:7-9
 - F1 Truly, I am the door of the sheep 10:7
 - F2 All who came before me are thieves and robbers: The sheep
did not hear them 10:8
 - F3 I am the door: If anyone enters through Me... 10:9
 - G1 He shall be saved
 - G2 He shall go in and out and find pasture

⁹ 10:6 - them: I.e., the Pharisees who were with Him (9:40).

- E2 He is the access to abundant life 10:10
 - F1 The mission of the thief: He comes
 - G1 To steal
 - G2 To kill
 - G3 To destroy
 - F2 The mission of Christ: He came
 - G1 That they [the sheep] might have life
 - G2 That they [the sheep] might have life abundantly
- D3 Jesus' portrayal of himself as the **Good Shepherd** 10:11-18
 - E1 The good shepherd gives his life for the sheep 10:11
 - E2 The hired hand flees 10:12-13
 - F1 The description of the hired hand 10:12
 - G1 A hireling
 - G2 Not a shepherd
 - G3 Not the owner of the sheep
 - F2 The action of the hired hand when confronted with danger (the wolf coming)
 - G1 He leaves the sheep
 - G2 He flees
 - F3 The result of the hired hand's action: The wolf snatches and scatters the sheep
 - F4 The motivation of the hired hand: He flees 10:13
 - G1 Because he is a hired hand
 - G2 Because is not concerned about the sheep

- E3 Jesus as the good shepherd will give his life 10:14-18
 - F1 The certainty of his death 10:14-15
 - G1 His claim to be the good shepherd 10:14
 - G2 His claim of intimacy with the sheep 10:14
 - H1 I know My own
 - H2 My own know Me
 - G3 His claim of intimacy with the Father 10:15
 - H1 Even as the Father knows Me
 - H2 And I know the Father
 - G4 His claim that He lays down His life for the sheep
 - F2 The rescuing of other sheep 10:16
 - G1 His claim to have other sheep which are not of this fold
 - G2 His determination to bring them also [into the fold]
 - H1 His prediction that they will hear His voice
 - H2 His plan to make them one flock with one shepherd!
 - F3 The Father's view of his death 10:17
 - G1 His assurance of His Father's love for Him
 - G2 The reason for His Father's love: Because He lays down His life so that He may take it again
 - F4 The volitional nature of his death 10:18
 - G1 No one takes His life away from Him
 - G2 He lays it down on His own initiative

G3 He has authorized by a command from His Father

H1 To lay down His life

H2 To take it up again

D4 The divided reaction of the Jews 10:19-21

E1 The reaction of many--he is mad and has a demon 10:19-20

F1 The arising of a division again among the Jews because of these words 10:19

F2 The comments of many

G1 He has a demon and is insane

G2 Why do you listen to him?

E2 The reaction of others--a demon can't heal a blind man 10:21

F1 These are not the sayings of a demon-possessed man!

F2 A demon cannot open the eyes of the blind, can he?

C7 The Reaction at the Feast of Dedication 10:22-39

D1 The Jews' question--Is Jesus the Messiah? 10:22-24

D2 Jesus' reply 10:25-30

E1 He has already told them 10:25

E2 They do not believe because they are not his sheep 10:26-27

E3 His Father protects all his sheep 10:28-30

D3 The reaction of the Jews 10:31-33

E1 Attempted stoning 10:31-32

E2 Accusation of blasphemy 10:33

D4 Jesus' defense 10:34-38

E1 Men are called gods, why not the Son? 10:34-36

E2 Believe at least because of my works 10:37-38

D5 The reaction--unsuccessful attempted stoning 10:39

C8 The Reaction of the Transjordanians: Many Believed 10:40-42

C9 The Reaction to the Raising of Lazarus 11

D1 The death of Lazarus 11:1-16

E1 His sickness for God's glory 11:1-6

E2 Jesus' decision to help 11:7-16

F1 In spite of danger 11:7-10

F2 In spite of Lazarus' death 11:11-14

F3 To strengthen the disciples' faith 11:15-16

D2 The attitudes of Mary and Martha 11:17-32

E1 Dialogue with Martha 11:17-27

F1 Faith in Jesus' ability to resurrect 11:17-24

F2 Jesus' claim of eternal life 11:25-26

F3 Martha's belief in Jesus' Deity 11:27

E2 Mary's belief that Jesus could have helped 11:28-32

E3 The sorrow of Jesus 11:33-38

E4 The raising of Lazarus 11:39-44

F1 Jesus' command to the people 11:39

F2 Jesus' reminder to Martha 11:40

F3 Jesus' prayer to the Father 11:41-42

F4 Jesus' command to Lazarus 11:43-44

- E5 The response of the Jews 11:45-46
 - F1 Many believe 11:45
 - F2 Some report to the Pharisees 11:46
- E6 The action of the Pharisees 11:47-57
 - F1 The decision of the council 11:47-53
 - G1 Jesus is a threat to Jewish security 11:47-48
 - G2 The advice of Caiaphas 11:49-52
 - G3 The death sentence 11:53
 - F2 The precaution of Jesus 11:54-57
 - G1 Retirement from public life 11:54-56
 - G2 Because of the Pharisees' command 11:57

C10 The Reactions to Jesus Prior to Passover 12

- D1 The love offering of Mary 12:1-8
 - E1 The anointment 12:1-3
 - E2 The wrath of Judas 12:4-6
 - E3 The explanation of Jesus 12:7-8
- D2 The adulation of the witnesses to Lazarus' recovery 12:9-19
 - E1 The murderous intent of the Pharisees 12:9-10
 - E2 The belief of many Jews 12:11
 - E3 The glorification of Jesus by the crowd 12:12-16
 - E4 The testimony of those present at Lazarus' tomb 12:17-18
 - E5 The despair of the Pharisees 12:19
- D3 The searching of some Greeks 12:20-28
 - E1 The Greeks' desire to see Jesus 12:20-22
 - E2 Jesus' reply--to serve me you must follow me 12:23-26

- E3 Jesus' prayer for the Father's glorification 12:27-28a
- E4 The Father's response 12:28b
- D4 The response of the crowd 12:29-36
 - E1 Confusion at the Father's response 12:29
 - E2 Jesus' prediction of his death 12:30-33
 - E3 The multitude questions the death 12:34
 - E4 Jesus encourages belief while there is time 12:35-36
- D5 The Apostle John's assessment 12:37-43
 - E1 Unbelief due to judicial blindness 12:37-41
 - E2 Some believed secretly for selfish reasons 12:42-43
- D6 Jesus' evaluation of the reactions 12:44-50
 - E1 Who believes in Jesus believes in the Father 12:44-46
 - E2 Rejecters of Jesus will be judged by Jesus' words 12:47-50

A2 THE PRIVATE TEACHING OF JESUS CHRIST, THE SON OF GOD 13 - 17

B1 Lessons During the Last Supper 13

C1 The Importance of Servanthood: The washing of the disciples' feet 13:1-17

- D1 Jesus begins to wash 13:1-5
- D2 The objection of Peter 13:6-8a
- D3 The explanation of Jesus 13:8b-11 ¹⁰

¹⁰ 13:6-8: When Peter refused to allow Jesus to wash his feet, "Jesus responded, *Unless I wash you, you have no part with Me*. This does not mean, 'Unless you are baptized you cannot be saved,' but, 'Unless I wash your sins away by My atoning death (cf. Rev. 1:5) you have no real relationship to Me' (cf. 1 John 1:7).

"13:9-10. Peter continued to miss the spiritual lesson, but he was certain of his desire to be joined to Jesus. Therefore he asked Jesus to wash his hands and head as well as his feet. *Jesus answered, 'A person who has had a bath needs only to wash his feet; his whole body is clean....'* [Some scholars] have interpreted verse 10 to mean that after infant baptism only penance is needed. A preferable interpretation is that after salvation all one needs is confession of sins, the continual application of Jesus' death to cleanse one's daily sins (cf. 1 John 1:7; 2:1-2). When

D4 The application of the act 13:12-17

E1 They should do likewise 13:12-15

E2 The servant is not greater than his master 13:16-17

C2 The Reality of Betrayal: The giving of the sop 13:18-30

D1 The prediction of betrayal 13:18-22

D2 The revelation of identity 13:23-26

D3 Jesus' instruction to Judas 13:27-30

B2 Last Discourses 13:31 - 16:33

C1 Jesus' Command of Love in His Absence 13:31-35

D1 The glorification of the Son 13:31-33

D2 Mutual love--the sign of discipleship 13:34-35 ¹¹

C2 Jesus' Revelation of His Return to the Father 13:36 - 14:31

D1 Peter will not now follow Jesus, but deny him 13:36-38

D2 The preparation of mansions 14:1-4

Jesus added that *not every one of you is clean*, He was referring to Judas (cf. John 13:11, 18). This suggests that Judas was not converted."

--Adapted by Jim Bartsch from Edwin A. Blum, John, *The Bible Knowledge Commentary*, Volume II, page 320.

¹¹ 13:34 - new commandment: Jesus' command to His disciples to love one another is new in the following ways: **1) Love is a new priority.** The laws of the Old Testament dealt primarily with external actions, usually cast in negative prohibitions. Though attitude was discussed in the Old Testament Law ("You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord." [Leviticus 19:18]), it was almost incidental. Here Jesus gives love a new priority among Christian brothers. Love is to be the sign by which Christians are to be recognized as Christ's disciples (John 13:35). **2) Love has a new standard.** Christ's followers are not merely to love one another, but they are to love one another as Christ loved them! Christ loved his followers by serving them, by sacrificing for them, by dying for them. They had a new standard by which to love the Christian community!

- D3 Jesus the manifestation of the Father 14:5-15
 - E1 Jesus the way to the Father 14:5-7
 - E2 Jesus is in the Father 14:8-11
 - E3 Jesus the basis of approach to the Father 14:12-15
- D4 The Holy Spirit to replace Jesus 14:16-18
- D5 Jesus will manifest himself to the disciples 14:19-26
 - E1 The disciples will know of his presence 14:19-21
 - E2 Obedience necessary for the manifestation 14:22-24
 - E3 The Holy Spirit to aid their memory 14:25-26
- D6 The parting gift of peace 14:27-31

C3 Jesus' Encouragement of the Disciples to Bear Fruit 15:1-17

- D1 The key to explaining the analogy 15:1
- D2 Purging is to increase production 15:2-4
- D3 The necessity of abiding in Jesus to bear fruit 15:5-8
- D4 The importance of love 15:9-14
- D5 The command for friends to bear fruit and love 15:15-17

C4 Jesus' Prediction of the World's Hatred 15:18 - 16:4

- D1 Disciples will receive treatment similar to Christ's 15:18-20
- D2 The evil is really against Christ and without cause 15:21-25
- D3 The aid of the Holy Spirit 15:26-27
- D4 The details of the hatred 16:1-4

C5 Jesus' Revelation of the Spirit's Role 16:5-15

D1 A better helper than Jesus 16:5-7

D2 A reprover of the world 16:8-11

E1 Of sin 16:8-9

E2 Of righteousness 16:10

E3 Of judgment 16:11

D3 A guide into all truth 16:12-13

D4 A glorifier of Jesus 16:14-15

C6 Jesus' Elucidation of His Departure from the World 16:16-33

D1 The imminence of the departure 16:16-19

D2 Their sorrow will turn to joy 16:20-22

D3 They can ask of the Father in His name 16:23-27

D4 The plain statement of the departure 16:28

D5 The disciples' satisfaction with the explanation 16:29-30

D6 Jesus encourages them in view of their imminent discomfiture 16:31-33

B3 Jesus' Instructive Prayer 17

C1 Jesus' Request to God to Glorify Him 17:1-5

D1 The request for glory 17:1a

E1 His posture: Lifting up His eyes to heaven

E2 His observation: "Father, the hour has come"

E3 His request: "Glorify Your Son"

- D2 The motive -- glorification of the Father in return 17:1b-3
 - E1 His stated motive: "That the Son may glorify You" 17:1b
 - E2 The achievement of glory 17:2-3
 - F1 The universal authority: "Even as You gave Him authority over all mankind" 17:2
 - F2 The selective gift: "That to all whom You have given Him, He may give eternal life" (defined as) 17:2, 3
 - G1 "Knowing You, the only true God" 17:3
 - G2 "Knowing Jesus Christ, whom You sent"
- D3 The faithfulness of Jesus 17:4
 - E1 His insistence upon having glorified God on the earth
 - E2 The evidence: His having finished the work which God had given Him to do ¹²
- D4 The extent of the desired glory: "Glorify Me and You with the glory I had with You before the world was created." 17:5

C2 Jesus' Prayer for the Welfare of His Followers 17:6-26

- D1 His faithfulness in teaching them 17:6-8
- D2 The request for their unity in his absence 17:9-11
- D3 The loss of Judas 17:12
- D4 The request for their preservation from evil in the world 17:13-19
- D5 The request for the unity of future believers 17:20-23
- D6 The request for ultimate reunion 17:24
- D7 The conviction of a well-done job 17:25-26

¹² 17:4 - accomplished: Evidently this completed work consisted of giving eternal life to all those the Father had given Him!

A3 THE VICTORY OF JESUS CHRIST, THE SON OF GOD 18 - 21

B1 The Seeming Defeat of Jesus 18 - 19

C1 The Arrest of Jesus 18:1-12

- D1 The location of the arrest 18:1
- D2 The arrival of the traitor and the mob 18:2-5
- D3 Jesus' identity established 18:6-9
- D4 The defense of Peter 18:10-11
- D5 The capture 18:12

C2 The Trials of Jesus 18:13 - 19:16

- D1 The hearing by Annas 18:13-14
- D2 The trial by Caiaphas 18:15-27
 - E1 Peter's denial 18:15-18
 - E2 The interrogation of Jesus 18:19-24
 - F1 His testimony 18:19-21
 - F2 His foul treatment 18:22-24
 - E3 Another denial by Peter 18:25-27
- D3 The trial by Pilate 18:28 - 19:16
 - E1 Pilate's attempt to determine the charge 18:28-32
 - E2 Pilate's interrogation of Jesus 18:33-38a
 - F1 Pilate's question -- is Jesus King of the Jews? 18:33-35
 - F2 Jesus' reply -- his kingdom is not now earthly 18:36-38a
 - E3 Pilate's verdict -- Not guilty 18:38b
 - E4 Pilate's failure to release Jesus at Passover 18:39-40
 - E5 Pilate's scourging and humiliation of Jesus 19:1-3

- E6 Pilate's verdict -- Not guilty 19:4
- E7 The mob's bloodthirstiness 19:5-7
 - F1 The presentation of Jesus 19:5
 - F2 The request for death 19:6a
 - F3 Pilate's verdict -- Not guilty 19:6b
 - F4 The charge of blasphemy 19:7
- E8 Pilate's further interrogation of Jesus 19:8-11
 - F1 Pilate's claim of power 19:8-10
 - F2 Jesus' claim of power 19:11
- E9 Pilate's desire to release Jesus 19:12a
- E10 The mob's blackmail 19:12b
- E11 Pilate's final effort to release Jesus 19:13-15a
- E12 The mob's refusal 19:15b
- E13 The net result -- illegal death sentence 19:16

C3 The Death of Jesus 19:17-37

- D1 The place of death 19:17-18
- D2 The charge of guilt 19:19-22
- D3 The disposal of Jesus' clothes 19:23-24
- D4 The provision for Jesus' mother 19:25-27
- D5 The thirst of Jesus 19:28-29
- D6 The death of Jesus 19:30
- D7 The preservation intact of Jesus' body 19:31-37

- C4 The burial of Jesus 19:38-42**
 - D1 The buriers 19:38-39
 - D2 The preparation of the body 19:40
 - D3 The place of burial 19:41-42

- B2 The Victorious Resurrection of Jesus 20**
 - C1 The Confusion of the Disciples 20:1-10**
 - D1 The distress of Mary 20:1-2
 - D2 The investigation of John and Peter 20:3-10
 - E1 The race to the tomb 20:3-6
 - E2 The observance of the grave-clothes 20:7-8a
 - E3 The failure to comprehend 20:8b-10

 - C2 The Initial Contact with the Risen Lord 20:11-18**
 - D1 Mary's deep sorrow 20:11
 - D2 Mary's conversation with the angels 20:12-13
 - D3 Mar's conversation with the supposed gardener 20;14-15
 - D4 Mary's recognition of Jesus 20:16
 - D5 Jesus' instructions to Mary 20:17
 - D6 Mary's account of her experience 20:18

 - C3 The Initial Appearances to the Eleven Disciples 20:19-29**
 - D1 To all but Thomas 20:19-23
 - E1 The seclusion of the disciples 20:19a
 - E2 The miraculous appearance of Jesus 20:19b

E3 The disciples' joy 20:20

E4 The commission of the disciples 20:21-23

D2 With Thomas present 20:24-29

E1 Thomas' skepticism 20:24-25

E2 The miraculous appearance of Jesus 20:26

E3 The response of Thomas -- belief in Jesus as Lord and God 20:27-29

C4 The Purpose of the Author 20:30-31

D1 The selection of signs 20:30

D2 The instilling of life-giving faith in the reader that Jesus is the Messiah and the Son of God 20:31

B3 The Final Lessons of the Victorious Jesus 21

C1 For the Benefit of the Eleven Disciples 21:1-14

D1 The return to fishing 21:1-3

D2 The fruitless efforts 21:4-5

D3 The miracle of Jesus 21:6-11

D4 The recognition of the disciples 21:12-14

C2 For the Benefit of Peter 21:15-23

D1 Jesus' question of Peter's devotion and commissioning of him 21:15-17

D2 Jesus' prediction of Peter's death 21:18-19

D3 Peter's needless curiosity about John 21:20-22

D4 The author's correction of the false rumor 21:23

C3 The Testimony of the Author 21:24-25

D1 The veracity of the testimony 21:24

D2 The voluminousness of the source material 21:25

Analysis of THE GOSPEL OF JOHN

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