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**Gospel of John**

**II. Revelation of the Son to God to the World (2:1-12:50)**

B. Revelation of the Son of God to the Nation (5:1—12:50)

4. As the Good Shepherd (10:1-42)

a. The discourse (10:1-18)

b. The division over the discourse (10:19-24)

c. The delineation of the discourse (10:25-39)

d. The departure following the discourse (10:40-42)

5. As the resurrection and the life (11:1-57)

a. The resurrection (11:1-44)

i. The request (vv. 1-3)

ii. The reasons (vv. 4-6)

▪ For the sickness (vv. 4-6)

- For the delay (vv. 7-16)

iii. The resurrection (vv. 7-16)

b. The responses (11:45-57)

6. The rejection of Jesus by the nation (12:1-50)

a. The preparation of Jesus for His death (12:1-36)

3 significant symbolic acts in John 12:

1. Mary's anointing of Jesus (vv. 1-11)
2. Jesus' triumphal (royal) entry (vv. 12-19)
3. The coming of the Greeks to see Jesus (vv. 20-36)

i. The anointing of Mary (vv. 1-11)

- The faith of Mary (vv. 1-3)
- The unbelief of Judas (vv. 4-8)
- The unbelief of the crowd (vv. 9-11)

ii. The triumphal entry (12:12-19)

- The fulfillment of prophecy (vv. 12-16)
- The frustration of the Pharisees (vv. 17-19)

iii. The prediction of His own death (12:20-36)

- The request of the Greeks (vv. 20-22)
- The reminder of His death (vv. 23-26)
- The reason for His death (vv. 27-36)

b. The persistent unbelief of the nation (12:37-50)

i. The reaction to Jesus' ministry (vv. 37-43)

ii. The revelation of His Father (vv. 44-50)

### III. The Revelation of the Son of God for the Disciples (13:1—17:26)

Comparison of Jesus' Farewell Discourse (John 13-17) with Moses' in Deuteronomy	
↳ Deuteronomy's uniqueness from the other books in the Pentateuch	↳ John's uniqueness from the Synoptic Gospels
↳ Structured around the discourses of Moses	↳ Structures around the discourses of Jesus
↳ Delivered at the end of Moses' earthly sojourn	↳ Delivered at the end of Jesus' earthly sojourn
↳ Referred to as Moses' "Upper Desert Discourse"	↳ Referred to as Jesus' "Upper Room Discourse"

#### A. The Preparation of the Disciples in His Absence (13:1—16:33)

##### 1. The discussion after the evening meal (13:1-30)

a. Concerning their humility (13:1-17)

b. Concerning Judas' betrayal (13:18-30)

##### 2. The discourse in the upper room (13:31—16:33)

a. The announcement of His departure (13:31-35)

b. Answers to the disciples' questions (13:36—14:24)

i. His answer to Peter (13:36—14:4)

- ii. His answer to Thomas (14:5-7)
  
- iii. His answer to Philip (14:8-21)
  
- iv. His answer to Judas, son of James (14:22-24)
  
- c. The assurance of the Holy Spirit's ministry (14:25-31)
  
- d. The admonition for the disciples (15:1-16:6)
  - i. To abide in Christ (15:1-11)
  
  - ii. To love one another (15:12-17)
  
  - iii. To expect persecution in Christ (15:18—16:6)
  
- e. The activities of the Holy Spirit (16:7-15)
  - i. Concerning the world (16:7-12)
  
  - ii. Concerning the disciples (16:13-15)

f. The additional assurance for the future (16:16-33)

B. The Prayer for His Disciples in His Absence (17:1-26)

1. His prayer for Himself (17:1-5)

a. Concerning His death and resurrection (17:1-3)

b. Concerning His glorification (17:4-5)

2. His prayer for His disciples (17:6-19)

a. Their identification (17:6-8)

b. For their protection (17:9-15)

c. For their sanctification (17:16-19)

3. His prayer for future believers (17:20-26)

a. For their unity (17:20-23)

b. For their glorification (17:24)

c. For their revelation (17:25-26)

#### **IV. The Passion and Proof of the Son of God for the World (18:1—20:31)**

A. The Passion of the Son of God (18:1—19:42)

1. His arrest (18:1-11)

a. The betrayal of Judas (18:1-9)

b. The defense of Peter (18:10-11)

2. His trials (18:12—19:16)

a. Before Annas (18:12-23)

i. The appearance before Annas (18:12-14)

- ii. The first denial of Peter (18:15-18)
  
- iii. The questioning of Annas (18:19-23)
  
- b. Before Caiphas (18:24-27)
  - i. The appearance before Caiphas (18:24)
  
  - ii. The second denial of Peter (18:25)
  
  - iii. The third denial of Peter (18:26-27)
  
- c. Before Pilate (18:28—19:16)
  - i. The first inquiry (18:28-32)
  
  - ii. The second inquiry (18:33-40)
  
  - iii. The third inquiry (19:1-11)
  
  - iv. The compromise (19:12-16)

3. His crucifixion (19:17-27)

a. The place of crucifixion (19:17-18)

b. The inscription on the cross (19:19-22)

c. The division of His clothes (19:23-24)

d. The care of His mother (19:25-27)

4. His death (19:28-37)

a. The description of death (19:28-30)

b. The proof of death (19:31-37)

5. His burial (19:38-42)

a. The request of Joseph of Arimathea (19:38)

b. The preparation of the body by Nicodemus (19:39)

c. The burial of the body by Joseph and Nicodemus (19:40-42)

B. The Proof of the Son of God (20:1-31)

1. The discovery of the resurrection (20:1-9)

a. By Mary Magdalene (20:1-2)

b. By Peter and John (20:3-9)

2. The disclosure of the resurrection (20:10-29)

a. To Mary (20:10-18)

b. To the disciples (20:19-23)

c. To Thomas (20:24-29)

3. The desire of the Gospel (20:30-31)

a. The record of the signs (20:30)

b. The reason for the signs (20:31)

**V. Epilogue (21:1-25)**

A. The Appearance of Jesus to the Seven (21:1-14)

1. Their discouragement without the Lord (21:1-6)

2. Their encouragement with the Lord (21:7-14)

B. The Appearance of Jesus to Peter and John (21:15-23)

1. The charge to Peter (21:15-19)

2. The charge to John (21:21-23)

C. The Authorship of the Gospel (21:24-25)

1. The identity (21:24)

2. His limitation (21:25)

## **Sending & The Gospel of John**

John 3:17

"For God sent the Son into the world, not to condemn the world, but that the world might be saved through him."

John 3:34

"For he whom God has sent utters the words of God."

John 5:23

"He who does not honor the Son does not honor the Father who sent him."

John 5:24

"Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life."

John 5:30

"I seek not my own will but the will of him who sent me."

John 5:36-38

"These very words which I am doing, bear witness that the Father has sent me. And the Father who sent me has himself borne witness to me."

John 6:38

"For I have come down from heaven, not to do my own will, but the will of him who sent me."

John 6:44

"No one can come to me unless the Father who sent me draws him."

John 7:28-29

"But I have not come of my own accord; he who sent me is true, and him you do not know. I know him, for I came from him, and he sent me."

John 7:33

"I shall be with you a little longer, and then I go to him who sent me."

John 8:18

"I bear witness to myself, and the Father who sent me bears witness to me."

John 8:26

"He who sent me is true."

John 8:29

"And he who sent me is with me."

John 8:42

"I came not of my own accord, but he sent me."

John 9:4

"We must work the works of him who sent me, while it is day."

John 12:44-45

"He who believes in me, believes not in me but in him who sent me. And he who sees me sees him who sent me."

John 12:49

"The Father who sent me has himself given me a commandment what to say and what to speak."

John 13:20

"He who receives me receives him who sent me."

John 14:24

"The word which you hear is not mine but the Father's who sent me."

John 14:26

"The Counselor will teach you everything and will cause you to remember all that I told you. This Counselor is the Holy Spirit whom the Father will send in my name."

John 16:7

"If I do not go away, the Counselor will not come to you; but if I go, I will send him to you."

John 17:3

"And they have believed that you have sent me."

John 17:18

"As you have sent me into the world, so I have sent them into the world."

John 17:25

"They know that you have sent me."

John 20:21

"As the Father has sent me, even so I send you."

John Stott writes:

"The crucial form in which the Great Commission has been handed down to us (though it is the most neglected because it is the most costly) is the Johannine. Jesus had anticipated it in his prayer in the upper room which he said to the Father: 'As thou didst send me into the world, so I have sent them into the world' (John 17:18).

"Now, probably in the same upper room but after his death and resurrection, he turned his prayer-statement into a commission and said: 'As the Father has sent me, even so I send you' (John 20:21).

"In both of these statements Jesus did more than draw a vague parallel between his mission and ours. Deliberately and precisely he made his mission the model of ours, saying 'as the Father sent me, so I send you.' Therefore our understanding of the church's mission must be deduced from our understanding of the Son's."<sup>1</sup>

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<sup>1</sup> John R.W. Stott, *Christian Mission in the Modern World*