

# MARK

DATE	BOOK	KEY THOUGHT	CONTENT	KEY LESSONS	JESUS IN THE BOOKS OF THE BIBLE
	New Testament				
	<b>Gospels – The Life of Christ</b>				
50 - 60 AD	<b>Mark</b> 16 Chapters	Jesus as the Suffering Servant	This gospel presents Jesus as the servant-savior, the bond-slave who is greatest of them all. Great emphasis is given to the final week of Jesus' life.	Christ has demonstrated His authenticity, we must believe.	Jesus is the Messiah who is the <b>Suffering Servant</b> and has compassion for others.

# MARK

## Outline of Mark:

1. The Preparation of the Servant – chapter 1: 1-13
2. The Ministry of the Servant in Galilee – chapters 1: 14 - 7: 23
3. The Ministry of the Servant in Gentile Regions – chapters 7:24 - 9:50
4. The Ministry of the Servant on the Way to Jerusalem – chapter 10
5. The Ministry of the Servant in Jerusalem – chapters 11 – 13
6. The Submission of the Servant to Death – chapters 14 – 15
7. The Triumph of the Servant – chapter 16

# MARK

John Mark was the son of Mary, who dwelt at Jerusalem (Acts 12: 12).

He was the cousin of Barnabas (Col. 4: 10).

His mother seems to have been a person of some means and influence, and her house a rallying-point for Christians in those dangerous days. Her young son, already an inquirer, would soon become more eager to work for Christ.

John Mark went with Paul and Barnabas as their “minister” on their first journey; but at Perga in Pamphylia he turned back (Acts 12: 25; 13: 13). On the second journey Paul would not accept him again as a companion, but Barnabas, his kinsman, sided with John Mark. He became the cause of the sharp disagreement between Paul and Barnabas (Acts. 15: 36–40).

Scripture does not share the reasons for Mark’s return to Jerusalem during Paul’s first missionary journey. Later, Paul and John Mark reconciled their differences. They are found together at Rome (Col. 4: 10; Philem. 24).

Paul speaks of a possible journey with Mark to Asia. Somewhat later he is with Peter at Babylon (1 Peter 5: 13).

# MARK

Mark declares Jesus is the Son of God, and a messenger of God.

## **Mk. 1: 1-2**

**1** The beginning of the gospel of Jesus Christ, the Son of God.

**2** As it is written in Isaiah the prophet:  
“Behold, I send My messenger ahead of You, Who will prepare Your way;

# MARK

**Mk. 6: 3**

**3** “Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?”  
And they took offense at Him.

**Matt. 13: 55**

**55** “Is not this the carpenter’s son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?

# MARK

Mark's audience consisted of **Gentile converts** and **Jewish Christians**. Mark presents Jesus as a humble servant of man. He talks about miracles to show God's power, kindness and mercy.

Mark reveals Jesus as God's Suffering Servant. His work was always for a larger purpose.

## **Mk. 10: 45**

**45** "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

# MARK

We are to minister as He did, with the same greatness of humility and devotion to the service of others.

Jesus exhorted us to remember that to be great in God's kingdom, we must be the servant of all.

## **Mk. 10: 43-44**

**43** “But it is not this way among you, but whoever wishes to become great among you shall be your servant;

**44** and whoever wishes to be first among you shall be slave of all.

Self-sacrifice should transcend our need for recognition or reward. Jesus was willing to lay down His life for the sheep.

# MARK

The Gospel of Mark begins with a brief account of the work of John the Baptist, who is referred to as the forerunner of the coming Messiah.

During these days, Jesus came from Nazareth in Galilee and was baptized by John in the Jordan River. Following Jesus' baptism, the Spirit of God rested upon Jesus, and from that time forward Jesus dedicated his life to the work of preparing people for the coming of God's kingdom.

His public ministry was preceded by a period of temptation in the wilderness.

Soon after the arrest of John the Baptist, Jesus appeared in Galilee, preaching the gospel and saying "The kingdom of God is near. Repent and believe the good news!" After choosing his disciples, he began a vigorous program of evangelism by preaching to the people and healing the sick who were brought to him.



# MARK

Mark's gospel is devoted to giving an account of the deeds that Jesus performed. Many of these deeds dealt with healing the sick.

For example, Mark tells of the healing of Simon's mother-in-law, who was afflicted with a severe fever.

A paralytic who was lowered through a hole in the roof was healed and made to walk again.

A man with a withered hand was made whole when he encountered Jesus in a synagogue.

# MARK

Unclean spirits were driven out of the Gerasene demoniacs. Jairus' daughter, who was at the point of death, was made well again.

A woman suffering from a hemorrhage was healed, and a boy who was possessed by an unclean spirit since early childhood was restored to health in the presence of his father.

In addition to these miracles of healing, Mark reports such incidents as the stilling of the storm on the Sea of Galilee, the feeding of the five thousand, the cursing of the fig tree, and other significant events.

# MARK

Most of the miracle stories furnish the occasion for discourses on various themes.

Mark revealed Jesus as the good teacher who offered people spiritual renewal.

The Gospel of Mark, portrays Jesus as the true God and a true man, reaching into the lives of people and causing physical and circumstantial change.

# The Parable of the Sower

## Mk. 4: 3-8

**3** “Listen to this! Behold, the sower went out to sow;  
**4** as he was sowing, some seed fell beside the road, and the birds came and ate it up.

**5** Other seed fell on the rocky ground where it did not have much soil; and immediately it sprang up because it had no depth of soil.

**6** And when the sun had risen, it was scorched; and because it had no root, it withered away.

**7** Other seed fell among the thorns, and the thorns came up and choked it, and it yielded no crop.

**8** Other seeds fell into the good soil, and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundred times as much.”

# The Parable of the Sower Explained

## **Mk. 4: 13-20**

**13** And He said to them, “Do you not understand this parable? How will you understand all the parables?”

**14** The sower sows the word.

**15** These are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them.

**16** And in a similar way these are the ones sown with seed on the rocky places, who, when they hear the word, immediately receive it with joy;

**17** and yet they have no firm root in themselves, but are only temporary; then, when affliction or persecution occurs because of the word, immediately they fall away.

**18** And others are the ones sown with seed among the thorns; these are the ones who have heard the word,

**19** but the worries of the world, and the deceitfulness of wealth, and the desires for other things enter and choke the word, and it becomes unfruitful.

**20** And those are the ones sown with seed on the good soil; and they hear the word and accept it and bear fruit, thirty, sixty, and a hundred times as much.”

# MARK

## Parables in the book of Mark:

1. The Parable of the Cloth and Wineskins (Mk. 2: 21-22)
2. The Parable of the Strong Man (Mk. 3: 23-27)
3. The Parable of the Sower (Mk. 4: 3-8)
4. The Parable of the Lamp (Mk. 4: 21-25)
5. The Parable of the Seed (Mk. 4: 26-29)
6. The Parable of the Mustard Seed (Mk. 4: 30-32)
7. The Parable of the Heart of Man (Mk. 7: 14-23)
8. The Parable of Salt (Mk. 9: 49-50)
9. The Parable of the Vine Growers (Mk. 12: 1-9)
10. The Parable of the Fig Tree (Mk. 13: 28-31)

# MARK

Mark spoke of the future Kingdom of God as coming with power.

**Mk. 9: 1**

**1 And Jesus was saying to them, “Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power.”**

# MARK

The Gospel of Mark fully illustrates what Jesus proclaimed His mission and work to be:

1. To preach the Gospel to the poor.
2. To heal the brokenhearted.
3. To preach deliverance to the captives.
4. To give sight to the blind.
5. To set at liberty them that are bruised.
6. To preach the acceptable year of the Lord.



# MARK

## 1. The Power of Faith

Powerful faith is at work in this passage from Mark 2. Four men carried a paralytic to Jesus, but they couldn't get to him because the place was packed! They dug through the roof and lowered the man in front of Jesus.

### **Mk. 2: 5**

**5** And Jesus seeing their faith \*said to the paralytic, "Son, your sins are forgiven."

Jesus went on to heal the man physically as well. Jesus saw *their* faith. The four men had faith and their faith was rewarded.

We have the power to change people's lives with our faith.

# MARK

## 2. The Importance of Being Whole

Jesus continued his work of healing. Throughout His ministry, Jesus was filled with compassion for those suffering around him. He healed many because His desire was for them to be whole. We know that when we get to heaven, we will have perfect bodies. There is no sickness or dying in heaven. That is God's plan for us.

# MARK

Mark pictured Jesus informing His disciples of His great sacrifice and ultimate victory. His disciples either didn't understand His teaching altogether or they showed themselves concerned with other matters.

## **Mk. 8: 31-32**

**31** And He began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priest and the scribes, and be killed, and after three days rise again.

**32** And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him.

## **Mk. 9: 31-34**

**31** For He was teaching His disciples and telling them, "The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later."

**32** But they did not understand *this* statement, and they were afraid to ask Him.

**33** They came to Capernaum; and when He was in the house, He *began* to question them, "What were you discussing on the way?"

**34** But they kept silent, for on the way they had discussed with one another which *of them* was the greatest.

# MARK

## **Mk. 10: 32-37**

**32** They were on the road going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again, He took the twelve aside and began to tell them what was going to happen to Him,

**33** *saying*, “Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles.

**34** “They will mock Him and spit on Him, and scourge Him and kill *Him*, and three days later He will rise again.”

**35** James and John, the two sons of Zebedee, came up to Jesus, saying, “Teacher, we want You to do for us whatever we ask of You.”

**36** And He said to them, “What do you want Me to do for you?”

**37** They said to Him, “Grant that we may sit, one on Your right and one on *Your* left, in Your glory.”

As Jesus prepared to perform the greatest service in the history of mankind, His disciples could only think about themselves—their position or safety.

# LESSONS FROM THE GOSPEL OF MARK

1. Our relationship with Christ should be very personal and we should remember that Jesus was both fully human and fully divine.
2. We learn from Mark that, in a short time, the world can change.
3. Mark's life illustrates for us that even sinners and outcasts are welcomed by Jesus.
4. Mark emphasizes two important characteristics of Jesus Christ:
  - A. His authority as the Son of God.
  - B. His compassionate service to people (seen in His miracles).

# LESSONS FROM THE GOSPEL OF MARK

5. The challenge that Jesus presents to us in the Gospel of Mark involves breaking out of those patterns of self-absorption and giving ourselves in service and love to others.

6. God inspired Mark to write his Gospel not only for his original readers, but it is also God's word for us today. It is a living word that has the power to change, transform, bring freedom and healing to those who accept it as God's word.

# LESSONS FROM THE GOSPEL OF MARK

7. Jesus is the perfect Messiah, who came to save the world from its transgressions.

8. He is also the submissive and suffering servant. One of the primary themes that Jesus emphasizes in His parables and preaching is suffering for God.

9. Mark highlights how Jesus foretold His suffering on the cross but submitted to it in obedience to the Father.

# LUKE

DATE	BOOK	KEY THOUGHT	CONTENT	KEY LESSONS	JESUS IN THE BOOKS OF THE BIBLE
	New Testament				
	<b>Gospels – The Life of Christ</b>				
60 - 61 AD	<b>Luke</b> 24 Chapters	Jesus as Man	Luke gives us the chronological history of Jesus' life.	We bear witness to a great Savior	Jesus is the Messiah who is a Deliver - <u>The Son of Man</u> .



# LUKE

## Outline of Luke:

1. The Prologue (1: 1–4)
2. The Infancy Narrative (1: 5–2: 52)
3. Preparation for the Ministry of Jesus (3: 1–4: 15)
4. The Ministry of Jesus in Galilee (4: 16–9: 50)
5. The Journey to Jerusalem (9: 51–19: 27)
6. The Ministry of Jesus in Jerusalem (19: 28–21: 38)
7. The Suffering and Death of Jesus (22: 1–23: 56)
8. The Resurrection of Jesus (24: 1–53)

# LUKE

Luke was a physician and the only Gentile to write any part of the New Testament.

Paul's letter to the Colossians draws a distinction between Luke and other colleagues "of the circumcision," meaning the Jews (Colossians 4: 11). Luke is the only New Testament writer clearly identifiable as a non-Jew.

Luke was a close friend of Paul, who referred to him as "the beloved physician" (Colossians 4: 14).

Paul also refers to Luke as a "fellow laborer" (Philemon 1: 24). Luke joined Paul in Troas in Asia Minor during Paul's second missionary journey (Acts 16: 6–11).

# LUKE

Luke was left in Philippi during the second missionary journey (Acts 17: 1) and picked up again to travel with Paul in the third journey (Acts 20: 5).

Luke accompanied Paul on his journey to Jerusalem and Rome and was with him during his imprisonment there (2 Timothy 4: 11).

Luke's vivid description of his travels with Paul in Acts 27 seems to indicate that he was well-traveled and well-versed in navigation.

# LUKE

Luke audience in primarily Gentiles.

He shows Jesus, the Son of Man, as the One who offers salvation to all humanity. Luke's gospel involves Jesus' dealings with individuals.

The Gospel of Luke does not identify its author.

From Luke 1: 1-4 and Acts 1: 1-3, the same author wrote both Luke and Acts, addressing both to "most excellent Theophilus," possibly a Roman dignitary.

# LUKE

The Gospel of Luke begins by telling us about Jesus' parents; the birth of His cousin, John the Baptist; Mary and Joseph's journey to Bethlehem, where Jesus is born in a manger; and the genealogy of Christ through Mary in Chapter 3: 23-38.

# LUKE

The grand theme of the **Gospel of Luke** is the love of God for His people as shown in the life of Jesus.

The **Gospel of Luke** emphasizes Jesus' humanity and compassion. He is the "Son of Man" who fulfills the ideal of human perfection and who identifies with the people.

The Savior entered human history as the perfect man. He himself offered the perfect sacrifice for sin. Jesus was and is the perfect Savior for humankind.

Luke's gospel involves Jesus's interactions with individuals, many of them on the fringes of "acceptable" society—sinners, women, and children among them.

The **Gospel of Luke**—tells of the origins, birth (through the genealogy of Mary), ministry, death, resurrection, and ascension of Jesus Christ.

# LUKE

## Luke had several goals in writing:

- A. To assure his readers of the truth of what they had been taught.
- B. To help them understand how Israel's rejection of Jesus and the Gentiles' entrance into the kingdom of God are part of God's plan.
- C. To clarify that Jesus did not teach that his bodily return would come immediately but that there would be a period between his resurrection and his return.
- D. To emphasize that they need not fear any mere earthly power such as Rome.

# LUKE

## Key Themes found in the book of Luke:

1. God's sovereign rule over history (13:33; 22:22, 42).
2. The arrival and actual presence of the kingdom of God (11:2; 17:20–21; 21:34–36).
3. The coming and presence of the Holy Spirit for Jesus and his followers (1:15–17, 35; 2:25–27; 3:16, 22; 4:1, 18; 24:49).
4. The great reversal taking place in the world, in which the first are becoming last and the last are becoming first, the proud are being brought low and the humble are being exalted (1:48; 6:20–26; 13:30; 14:11).
5. Believers are to live a life of prayer and practice good stewardship with their possessions (6:12; 9:28–29; 11:1–4; 12:33–34; 18:1; 22:40).
6. The danger of riches (6:20–26; 8:14; 12:13–21; 16:10–13, 19–31).



# LUKE

Jesus' public ministry reveals His perfect compassion and forgiveness through the stories of the prodigal son, the rich man and Lazarus, and the Good Samaritan.

The religious leaders challenged and opposed the claims of Jesus. Christ's followers are encouraged to count the cost of discipleship, while His enemies seek His death on the cross.

Finally, Jesus is betrayed, tried, sentenced and crucified. The grave cannot hold Him! His resurrection assures the continuation of His ministry of seeking and saving the lost.

# LUKE

The Gospel of Luke gives us a portrait of our compassionate Savior. Jesus was not “turned off” by the poor and the needy. They were a primary focus of His ministry. Israel at the time of Jesus was a very class-conscious society.

The weak and downtrodden were literally powerless to improve their lot in life and were especially open to the message that “the kingdom of God is near you” (Luke 10:9). This is a message we must carry to those around us who desperately need to hear it.

Christians must follow the example of Jesus and bring the good news of salvation to the spiritually poor and needy. The kingdom of God is near, and the time grows shorter every day.

# LUKE

Luke shows the humanitarian character of Jesus' work that was shown in Jesus' attitude toward the Samaritans and others whom the Jews regarded as their enemies. Jesus never failed to commend those who had a humble and contrite heart, and it made no difference whether they were Jews or Gentiles.

Jesus taught was now accepted to be in harmony with what the church believed.

Many of the statements attributed to Jesus were now interpreted of what had happened already, implying that at least some of his statements were intended as definite predictions of what was going to occur.

# LUKE

## Significant accounts in Luke:

1. Zacchaeus (19:1-10)
2. The penitent thief (23:39-43)
3. The parable of the prodigal son (15:11-32)
4. The penitent tax-gatherer (18:9-14)
5. The good Samaritan (10:29-37)
6. The one thankful ex-leper (17:11-19).

# LUKE

## Significant accounts in Luke:

7. A special emphasis on prayer (3:21; 5:16; 6:12; 9:18, 28-29; 10:21; 11:1; 22:39-46; 23:34, 46)
8. A prominent place given to women (chaps. 1, 2; 7:11-13; 8:1-3; 10:38-42; 21:1-4; 23:27-31, 49).
9. Interest in poverty and wealth (1:52-53; 4:16-22; 6:20, 24-25; 12:13-21; 14:12-13; 16:19-31).

# LUKE

## Significant accounts in Luke:

10. Three beautiful hymns:

- a. The Magnificat of Mary (1:46-55)
- b. The Benedictus of Zacharias (1:67-79)
- c. The Gloria in Excelsis of the angels (2:13-14)

11. The good news of the compassionate Son of Man offering salvation to the whole world (19:10).

# THEMES IN THE GOSPEL OF LUKE

## 1. The unfolding plan of God

One of the things which Luke is very interested in is to portray the Gospel as the unfolding of God's plan.

### **Luke 24: 46-47**

**46** and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day,

**47** and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

# THEMES IN THE GOSPEL OF LUKE

## 2. Work of the Holy Spirit

Luke writes a lot about the work of the Holy Spirit.

- a. In Luke 1-2 we see how the Holy Spirit leads people so that they do the will of God.
- b. John the Baptist will be filled with the Holy Spirit

### **Luke 1: 15**

**15** “For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother’s womb.



# THEMES IN THE GOSPEL OF LUKE

## 2. Work of the Holy Spirit

c. The Holy Spirit comes upon Mary so that she conceives.

### **Luke 1: 35**

**35** The angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.

d. Elizabeth is filled with the Holy Spirit.

### **Luke 1: 41**

**41** When Elizabeth heard Mary’s greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit.

# THEMES IN THE GOSPEL OF LUKE

## 2. Work of the Holy Spirit

e. Zechariah is filled with the Spirit.

### **Luke 1: 67**

**67** And his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

f. Spirit is upon Simon and has given him a promise and guides him to the temple.

### **Luke 2: 25-27**

**25** And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.

**26** And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

**27** And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law,

# THEMES IN THE GOSPEL OF LUKE

## 2. Work of the Holy Spirit

g. John the Baptist promises that the one who will come after him will baptize with the Holy Spirit and fire.

### **Luke 3: 16**

**16** John answered and said to them all, “As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire.

# THEMES IN THE GOSPEL OF LUKE

## 3. The Power of the Spirit

When Jesus was baptized, he was full of the Spirit.

When we ask God to fill us with his Spirit, he will always grant that request.

### **Luke 11: 13**

**13** “If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him?”

When we are filled with the Spirit, we will be led by the Spirit. We must follow the Spirit's leading in order to experience what God has in store for us.

# THEMES IN THE GOSPEL OF LUKE

## 3. The Power of the Spirit

When Jesus prevailed in resisting the temptation, being filled and led by the Spirit he began to work in the power of the Spirit (v.14). This power enabled him to do everything the Father wanted him to do - teach, heal, perform miracles and make disciples.

If we want to live in the power of the Spirit, we must be filled and led by the Spirit. We must follow without question or objection to wherever he leads us.

# THEMES IN THE GOSPEL OF LUKE

## 4. The compassion of Jesus

- a. Luke writes the parable of the rich man and Lazarus (Luke 16: 19-31), in which the poor Lazarus goes to heaven while the rich man goes to hell.
- b. Luke tells us about the women who followed Jesus (Luke 8: 1-3).
- c. Luke tells us of the parable of the good Samaritan (Luke 10: 25-37) in which Jesus takes a Samaritan (one of the worst enemies of the Jews in Jesus' days) as an example of **what it means to love your neighbor**

# THEMES IN THE GOSPEL OF LUKE

## 5. How God is in charge

In Luke, God teaches us how He controls world history. The reconciliation through Jesus' death, Jesus also won for us the Holy Spirit who teaches us to witness to Him and follow Him.

The kingdom is theirs (Luke 6: 20-23) while at the same time this message warns people who think they are rich and important to be rich in God instead (Luke 12: 13-21).

# THEMES IN THE GOSPEL OF LUKE

## 6. Denouncing Racism

The parable of the good Samaritan (Luke 10: 29-37), teaches us not only to help those who are in need, but also the Samaritan crossed racial lines to minister to the man in need is very significant. He was willing to love someone racially different from himself.

It means we must love those different than ourselves - Caucasian, African-American, Hispanic, Asian or whatever.

Jesus teaches us to love one another no matter what differences we can see: skin color, language, dress or habits.



# THEMES IN THE GOSPEL OF LUKE

## 7. Recognizing our Privilege

The prodigal son (Luke 15: 11-32)

The prodigal comes home and finds acceptance and forgiveness.

The older brother had a different attitude about the whole thing.

He was angry that such a fuss was made over his brother who had been so irresponsible and reckless with his inheritance.

He overlooked this important fact: everything his Father had was now his (Luke 15: 31)! He worked hard without realizing how blessed he truly was.

When we are right relationship with God, we have an incredible inheritance. We should be thankful for this and rejoice greatly every day as we do the work God has asked us to do.

# LUKE

Luke's portrayal of Jesus has profound implications for our relationship with God today. Jesus walks through Luke's gospel illustrating His deep and abiding care for people, regardless of what they have done or their status in society.

The Son of God condescended to lower Himself, take on human flesh, make Himself subject to human limitations, and seek out His people in bodily form shows us clearly how much God cares for us and, in turn, how we are to care for others.

# John

DATE	BOOK	KEY THOUGHT	CONTENT	KEY LESSONS	JESUS IN THE BOOKS OF THE BIBLE
	New Testament				
	<b>Gospels – The Life of Christ</b>				
80 - 90 AD	<b>John</b> 21 Chapters	Jesus is God	A series of seven key signs reveal that Jesus is God. Jesus is the lamb of God who takes away the sin of the world.	Jesus is believable.	Jesus is the Messiah, <u>the Son of God.</u>

# John

## Outline of John

1. Prologue (1: 1–18)
2. The Book of Signs (1: 19–12: 50)
3. The Book of Glory (13: 1–20: 31)
4. Epilogue: The Resurrection Appearance in Galilee (21: 1–25)

# John

- A. Jesus prepares for His ministry (John 1)**
- B. Jesus' public ministry (John 2-4)**
- C. Jesus' opposition (John 5-12)**
  - 1. Authority of Jesus (John 5)**
  - 2. Ministry at the Sea of Galilee (John 6)**
  - 3. Feast of the Tabernacle (John 7)**
- D. Final days of Jesus' earthly ministry (John 13-21)**
  - 1. Private ministry with Jesus' disciples. Jesus prepares His disciples for His coming death and for their ministry after His resurrection and ascension (John 13-17)**
  - 2. Jesus' betrayal, death, and burial (John 18-19)**
  - 3. Resurrection of Jesus (John 20-21)**

# John

The first twelve chapters describe Jesus' public ministry, beginning with his meeting John the Baptist and closing with the visit of the Greeks who came to worship at the Feast of Passover.

The remaining chapters deal with the closing days of Jesus' earthly ministry, when he gave instruction to his disciples and explained the meaning of his life and approaching death in a number of lengthy discourses.

# John

The Gospel of John introduces Jesus Christ, not from His birth, but from “the beginning,” before creation. John calls Jesus “the Word” who, as God Himself, was involved in every aspect of creation (John 1: 1–3) and who later became flesh (John 1: 14) in order that He might take away our sins as the spotless Lamb of God (John 1: 29).

The Gospel of John includes several spiritual conversations, such as Jesus’ talk with the Samaritan woman that shows Him as the Messiah (John 4: 26) and Jesus’ meeting with Nicodemus that explains salvation through His vicarious death on the cross (John 3:14–16).

In the Gospel of John, Jesus repeatedly angers the Jewish leaders by correcting them (John 2: 13–16); healing on the Sabbath and claiming traits belonging only to God (John 5: 18; 8: 56–59; 9: 6, 16; 10: 33).

# John

The Gospel of John identifies the author as the disciple whom Jesus loved. John the Apostle, one of the sons of Zebedee (Luke 5: 10).

This description pointed to John for three reasons:

- a. The author had to be one of the twelve disciples because he was an eyewitness to the events in the gospel (John 21: 24);
- b. He was one of the inner circle of three disciples (James, John, and Peter) because he was among the first Mary told of the resurrection (John 20: 1–10);
- c. This disciple is distinguished from Peter in the book.

John was a leader in the early church.



# John

John did not include the nativity story in his gospel. John introduced his book by going back even further into history. Using the “in the beginning” language of Genesis 1: 1, John made a direct link between the nature of God and the nature of the Word, Jesus Christ.

The emphasis on the deity of Christ is a striking quality of John’s gospel. It also comes through clearly elsewhere in the book, particularly in John 8: 58 when Jesus claimed the divine name—“I am”—for Himself, which led an angry mob of Jews to try and kill Him for blasphemy.

# John

John's Gospel shows that Jesus of Nazareth was Christ, the Son of God, and that believers in him might have eternal life. In the Gospel of John, the Word that was with God and that was God. This Word became flesh and dwelt among men in the person of Jesus of Nazareth.

He wrote so that his readers might "believe that Jesus is the Christ, the Son of God," so that they may have life in His name. To accomplish that goal, John presented a distinctive picture of Jesus Christ, one in complete unity with the portraits in the other three gospels, but one that also adds significantly to the Bible's revelation of Jesus Christ, the God-man.

## **John 20: 30-31**

**30** Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book;

**31** 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

John wrote to the Gentiles.

Jesus was not just a great Prophet, miracle man or teacher.

**He was “The only begotten Son of God”. He is divine.**

There aren't any parable stories in the Gospel of John.

John provides information concerning Jesus' teachings.

# John

The Gospel of John includes only seven miracles—John calls them “signs”—to demonstrate the deity of Christ and illustrate His ministry. Some of these miracles and stories, such as the raising of Lazarus, are found only in John.

His is the most theological of the four Gospels, and he often gives the reason behind events mentioned in the other gospels.

The Gospel of John shares much about the approaching ministry of the Holy Spirit after Jesus’ ascension. There are certain words or phrases that create a recurring theme in the gospel of John: **believe, witness, Comforter, life – death, light – darkness, I am, and love.**

# John

## The Seven signs of Jesus recorded in the Book of John:

1. Jesus turns the water into wine at Cana (Jn. 2: 1ff).
2. Jesus heals the nobleman's son (Jn. 4: 46-54).
3. Jesus heals a man that had been lame for 38 years near the pool of Bethesda (Jn. 5: 2-9).
4. Jesus feeds the five thousand with five loaves and two fishes (Jn. 6: 1-15).
5. Jesus walks on the Sea of Galilee (Jn. 6: 16-21).
6. Jesus heals a blind man by spitting in the dirt and making clay then applying the mud to the blind man's eyes (Jn. 9: 1-7).
7. Jesus raises Lazarus from the dead (Jn. 11: 17ff).

# John

The Gospel of John's portrayal of Jesus as the God of the Old Testament is seen in the seven "I Am" statements of Jesus.

He is the "Bread of life" (John 6: 35), provided by God to feed the souls of His people, just as He provided manna from heaven to feed the Israelites in the wilderness (Exodus 16: 11–36).

Jesus is the "Light of the world" (John 8: 12), the same Light that God promised to His people in the Old Testament (Isaiah 30: 26; 60: 19–22) and which will find its culmination in the New Jerusalem when Christ the Lamb will be its Light (Revelation 21: 23).

Two of the "I Am" statements refer to Jesus as both the "Good Shepherd" and the "Door of the sheep." Here are clear references to Jesus as the God of the Old Testament, the Shepherd of Israel (Psalms 23: 1; 80: 1; Jer. 31: 10; Ezekiel 34: 23) and, as the only Door into the sheepfold, the only way of salvation.

# John

## The “*I am*’s” of Jesus:

1. I am the bread of life (Jn. 6: 35).
2. I am the light of the world (Jn. 8: 12).
3. I am the door of the sheep (way of entering salvation) (Jn. 10: 7-9).
4. I am the good shepherd (Jn. 10: 11).
5. I am the resurrection and the life (Jn. 11: 25).
6. I am the way (Jn. 14: 6).
7. I am the truth (Jn. 14: 6).
8. I am the life (Jn. 14: 6).

# John

## The deity of Jesus in John:

1. Jesus is the Word that was God (1: 1).
2. Jesus had a part in creating the world (1: 2).
3. Jesus, as the Word, became flesh (1: 14, 29-30).
4. Nathanael confesses the deity of Christ (1: 49).
5. Jesus performed faith producing signs and many believed that He was deity (2: 1-11, 23).
6. Jesus reveals His deity to the Samaritan woman at Jacob's well (4: 26).
7. The Samaritans confess the deity of Jesus (4: 39-42).



# John

## The deity of Jesus in John:

8. Jesus was equal with God (Jn. 5: 18).
9. Jesus is the divine King that was foretold of coming in the OT (Jn. 1: 49; 6: 14-15).
10. Jesus never sinned (Jn. 8: 46).
11. Jesus is the great “*I Am*” (Jn. 8: 58).
12. Martha confesses the deity of Jesus (Jn. 11: 27).
13. John quotes from Isa. 6: 10 and 53: 1 and makes the application of God to Jesus thus proving His deity (Jn. 12: 38-40).
14. Jesus proclaims the oneness between He and the Father to Philip (Jn. 14: 8ff).
15. The disciples confess the deity of Jesus in the upper room after the Passover Feast meal (Jn. 16: 30).
16. Thomas proclaims the deity of Jesus (Jn. 20 :28).

# John

## Jesus professes His deity:

1. To the Samaritan woman (Jn. 4: 26).
2. To the unbelieving Jews (Jn. 8: 58; 10: 24, 25, 30).
3. To the blind man that was healed (Jn. 9: 37).
4. To Philip (Jn. 14: 8ff).
5. To Caiaphas the high priest (Mk. 14: 62).
6. To Pilate (Jn. 18: 37).

# John

Jesus's identity as the divine Son of God sets Him apart from any other man who ever lived. He carries with Him the transcendence that comes only with God Himself. His work on our behalf makes our salvation sure.

Jesus is God, His sacrifice on the cross has eternal implications, unlike the limited effect of the animal sacrifices in the Old Testament. Jesus, the God-man, has atoned for our sins. We can place our confidence in Him because of His divine nature.

## **Jn. 3: 16**

**16** For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

# John

In the recorded encounters between Jesus and Nicodemus and the woman at the well (chapters 3—4), we learn much from **Jesus' model of personal evangelism.**

His **comforting words** to His disciples before His death (John 14: 1–6, 16; 16: 33) are still of great comfort in sorrowful times.

Jesus' **“high priestly prayer” for believers** in chapter 17 is a source of encouragement for believers.

**John's teachings concerning the deity of Christ** (John 1: 1–3, 14; 5: 22–23; 8: 58; 14: 8–9; 20: 28) are helpful in providing a clear revelation of who Jesus is: fully God and fully man.

# John

## In the Gospel of John:

1. Jesus willingly dies on the cross in our place (John 10: 15–18).
2. Jesus paying our sin debt in full (John 19: 30).
3. Whoever trusts in Him will be saved (John 3: 14–16).
4. Jesus then rises from the dead, convincing even the most doubting of His disciples that **He is God and Master** (John 20: 24–29).

# John

## John teaches us to Abide in Jesus

### 1. Read the Word of God.

Continually feeding on the Word of God helps us to understand what we are to do. There is power in the Word.

**John 17: 17**

17 “Sanctify them in the truth; Your word is truth.

### 2. Obey the Word.

The Bible not only instructs us but tells us how to live. By obedience, we demonstrate our love for God and experience His presence in its fullness.

### 3. Pray.

Prayer is essential in abiding. We should share our hearts, our hurts, our fears, our joys and our gratitude. We must worship in our prayer and express our adoration as well. Asking God to help us abide is a request that God will always grant.