



WHAT THE  
BIBLE  
IS ABOUT

2021

SESSION  
**4**

TERM 3

WHAT THE  
**B**IBLE  
IS ABOUT



THE GOSPEL OF **J**OHN

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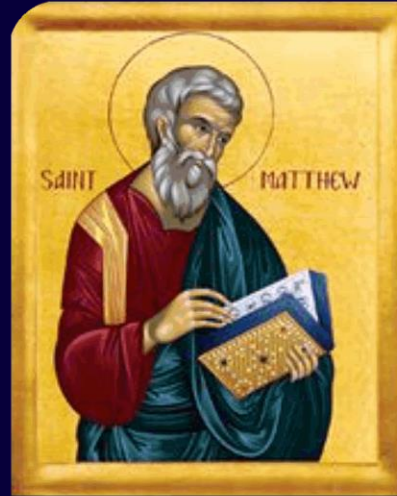


# The Four Gospels

## The Messiah

The Promised One is here; see His Credentials.  
(To the Jew)

Matthew



Mark

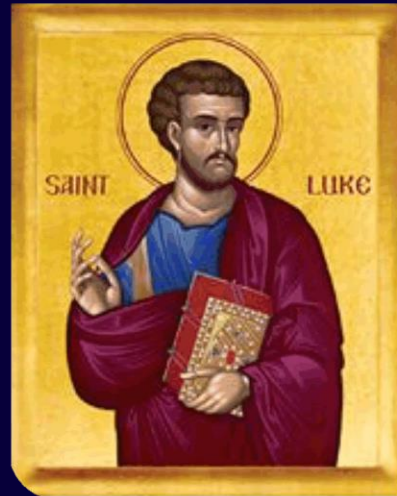


## Suffering Servant

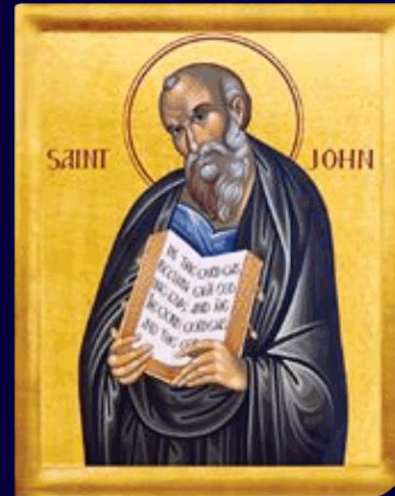
This is how He worked; see His Power  
(To Romans)

## Son of Man

This what He was like; see His Nature.  
(To the Greek)



Luke



John

## Son of God

This is who He really was; see His Godship.  
(To Christians)

## Key Theme

# JOHN

JESUS IS THE CHRIST: BELIEVE AND LIVE!

“<sup>30</sup>And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; <sup>31</sup>**but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.**”

JOHN 20:31

# Themes in the Gospel of John

1 Jesus is God,  
the "I am"

He existed before creation. As the sent Son of God, he reflects the Sender.

2 Signs and  
Wonders  
Validate  
Him

Signs, wonders, and witnesses validate that Jesus is the Messiah, the Christ.

3 The Trinity

Father, Son, and Spirit are united in their work of revelation and redemption.

4 Salvation

Jesus' death is the basis of salvation, obtained through believing in the living Jesus as the Son of God.

5 Eternal Life

Jesus is the giver of eternal life. Believers through the Spirit can experience some of salvation's benefits in the present age.

6 Mission

Believers are called to continue Jesus' mission.

# The Gospel of John

## **OPPORTUNITY**

Christ presents  
Himself to:

- His disciples—1:19-2:12
- The Jews—2:13-3:36
- The Samaritans—4:1-54
- The Jewish leaders—5:1-47
- The multitudes—6:1-71

## **OPPOSITION**

There is conflict  
with the Jewish  
leaders over:

- Moses—7:1-8:11
- Abraham—8:12-59
- Who Messiah is—9:1-10:42
- His miraculous power—11:1-12:36
- They would not believe on Him-12:37-50

## **OUTCOME**

Christ's farewell  
message to His  
beloved disciples:

- The faith of the disciples—13-17
- The unbelief of the Jews—18-19
- The victory of Christ—20-21





*The*  
GOSPEL  
*of* JOHN

OPPORTUNITY

# Literary Structure – 1<sup>st</sup> of the 9-fold Chiasms

**A**

The Word became flesh (1:1-18)

**B**

The testimony of John the Baptist (1:19-28)

**C**

A. The

The lamb of God (1:29-34)

**D**

Father's

The first disciple of Jesus (1:35-42)

**E**

Son (flesh  
and Spirit)

B. Human  
testimony

Jesus calls Philip and Nathanael (1:43-51)

**D'**

C. A dove

The wedding at Cana (2:1-12)

**C'**

D. Beginning of  
evangelism

Jesus cleanses the Temple (2:13-25)

**B'**

E. The call

Nicodemus visits Jesus (3:1-21)

**A'**

John the Baptist's final witness (3:22-26)

THE **GOSPEL** GALILEE  
OF **JOHN**

**CHAPTER 1**

**CHRIST THE WORD**

# The First Week

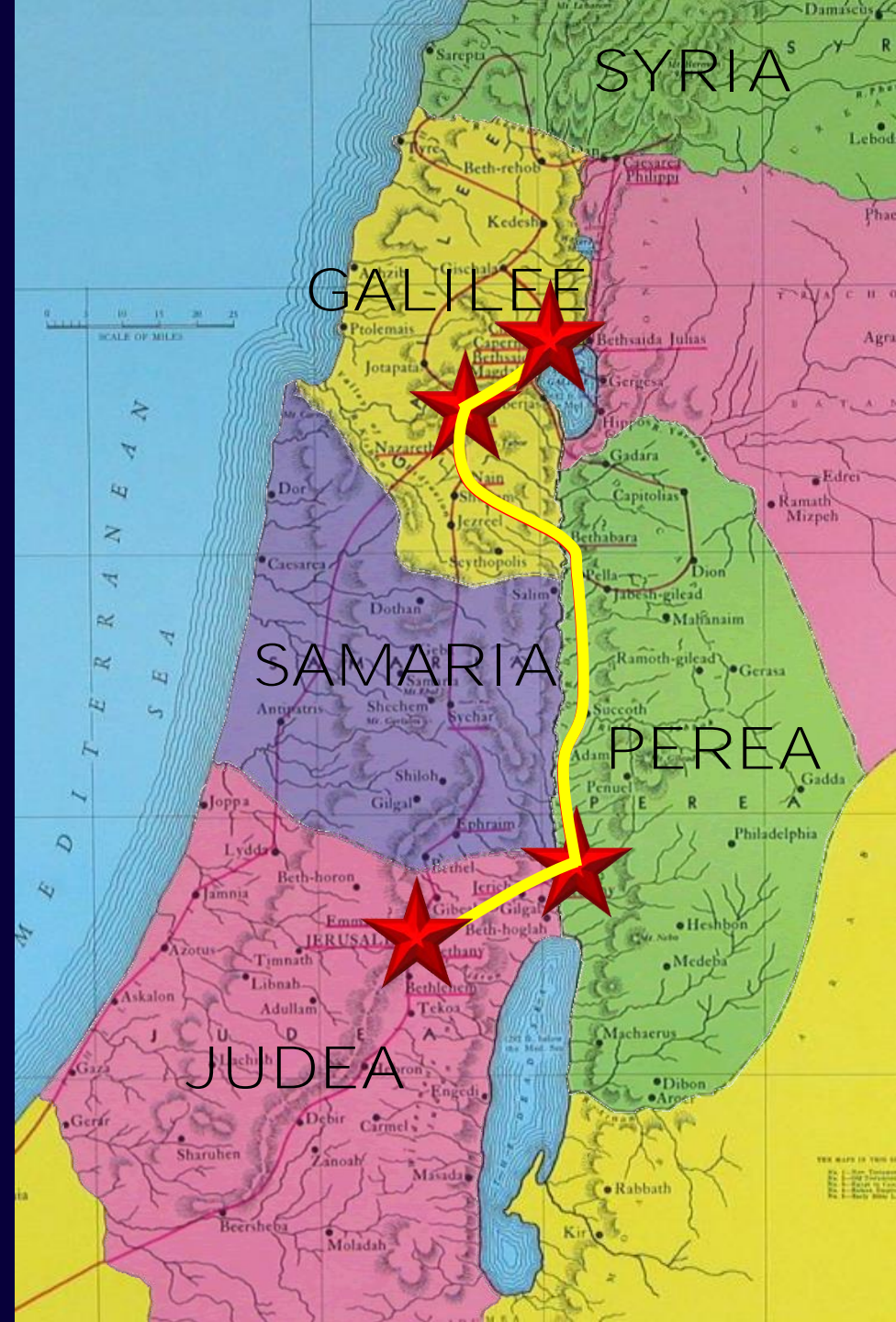
Per John 1-3, the first week of Jesus' Ministry follows this path:

- Bethabara beyond Jordan
- Capernaum
- Cana
- Capernaum

Notice how Jesus how the track led around Samaria, home to one of Judah's most implacable ancient enemies.

Jesus kept things low-key, as this was a preparation week not covered by the other Gospels.

Soon after that He went to Jerusalem for Passover.



## Summary of John, Chapter 1

“In the beginning was the Word,  
and the Word was with God,  
and the Word was God.  
He was in the beginning with God.”



THE  
*Word*  
BECAME  
*Flesh*

# 7

● John identified seven names and titles of Jesus that identify Him as eternal God:

1. The **Word** (eternal, creative, incarnate)
2. The **Light**
3. The **Son of God**
4. The **Lamb of God**
5. The **Messiah**
6. The **King of Israel**
7. The **Son of Man**



**Jesus** of Nazareth  
is **God**  
come in the flesh!

**God is here!**



THE **GOSPEL**  
OF **JOHN**

**CHAPTER 2**

**CHRIST THE CREATOR**



2 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup> Now both Jesus and His disciples were invited to the wedding.

Turning **water into fine wine** for the wedding feast revealed His glory!

# Jesus cleanses the temple

<sup>13</sup> Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup> And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business.



**Cleansing the Temple**  
revealed His zeal!

'The Merchants Chased from the Temple' by James Tissot, 1886-1894.

<sup>9</sup> Nicodemus answered and said to Him, “How can these things be?”

Teaching **spirituality** to the **Teacher of Israel** revealed His knowledge!

THE **GOSPEL**  
OF **JOHN**

**CHAPTER 3**

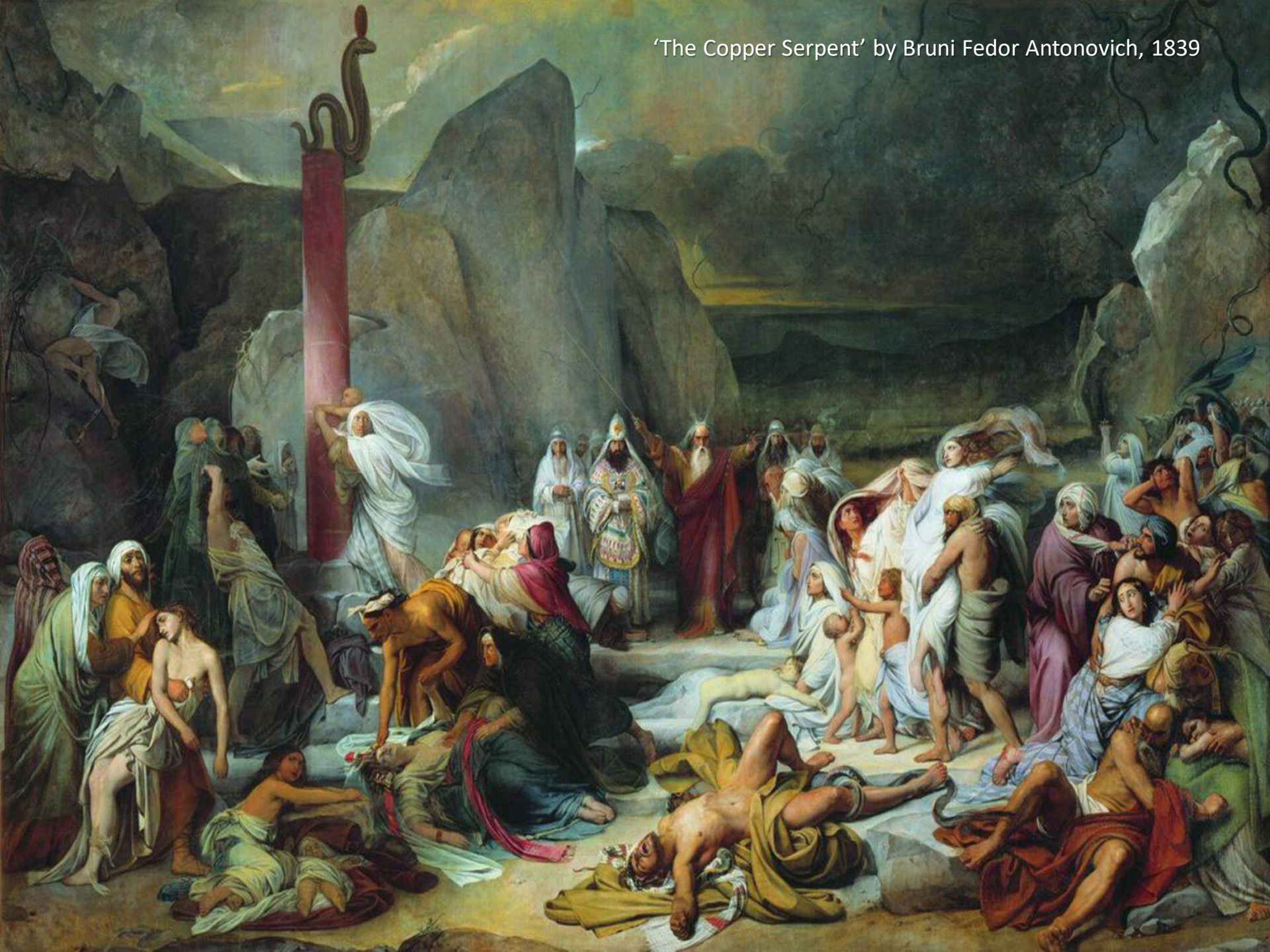
**CHRIST THE SAVIOUR**



# Jesus Christ the Teacher!

'His Mighty Hand' by Yongsung Kim, 2000.

'The Copper Serpent' by Bruni Fedor Antonovich, 1839



<sup>25</sup> Then there arose a dispute between *some* of John's disciples and the Jews about purification.

**Jesus Christ** the Bridegroom!

<sup>26</sup> And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!"



"The Appearance of Christ Before the People" by Alexander Ivanov, 1837-1857.



He came from heaven.

He testifies what He has seen and heard.

He is authorised by the Father.

A silhouette of a person on a cross is visible against a bright, glowing sunset or sunrise sky. The cross is a simple wooden structure, and the person is positioned on the horizontal beam. The background is a mix of orange, yellow, and dark purple hues, suggesting a dramatic sky. The overall scene is centered and serves as a backdrop for the text.

**Jesus Christ** the  
witness to the Truth!

Through Him we may escape the wrath of God.

We either trust Him or we reject Him.

He offers a living, loving, learning relationship.

THE **GOSPEL**  
OF **JOHN**

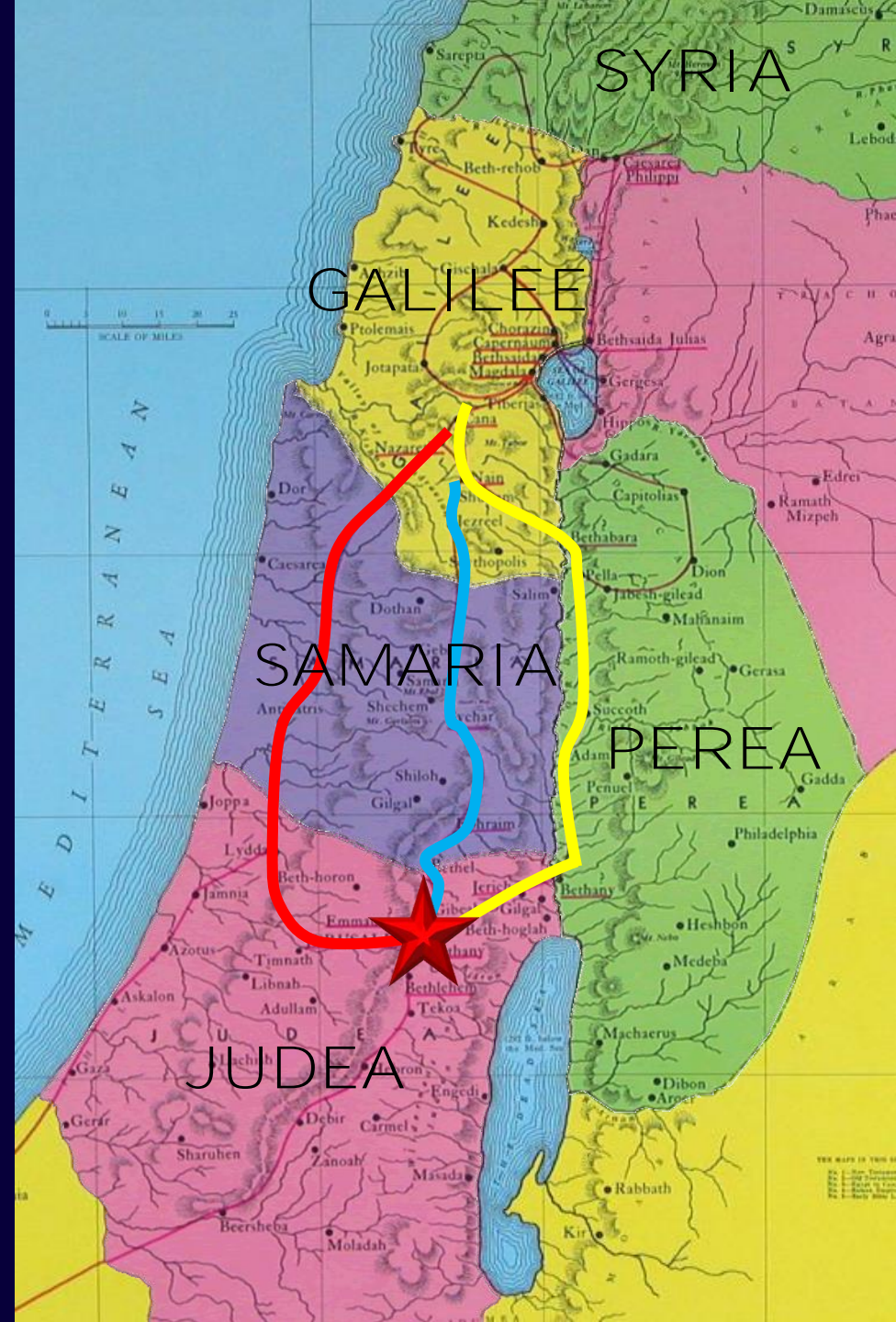
**CHAPTER 4**

**CHRIST THE WATER OF LIFE**

Because of the enmity between Judea and Samaria, Jews travelling northwards would normally take one of two routes:

- Inland through Perea
- The international trade route along the coast.

Jesus chose instead to begin his formal ministry journey going through Samaria.

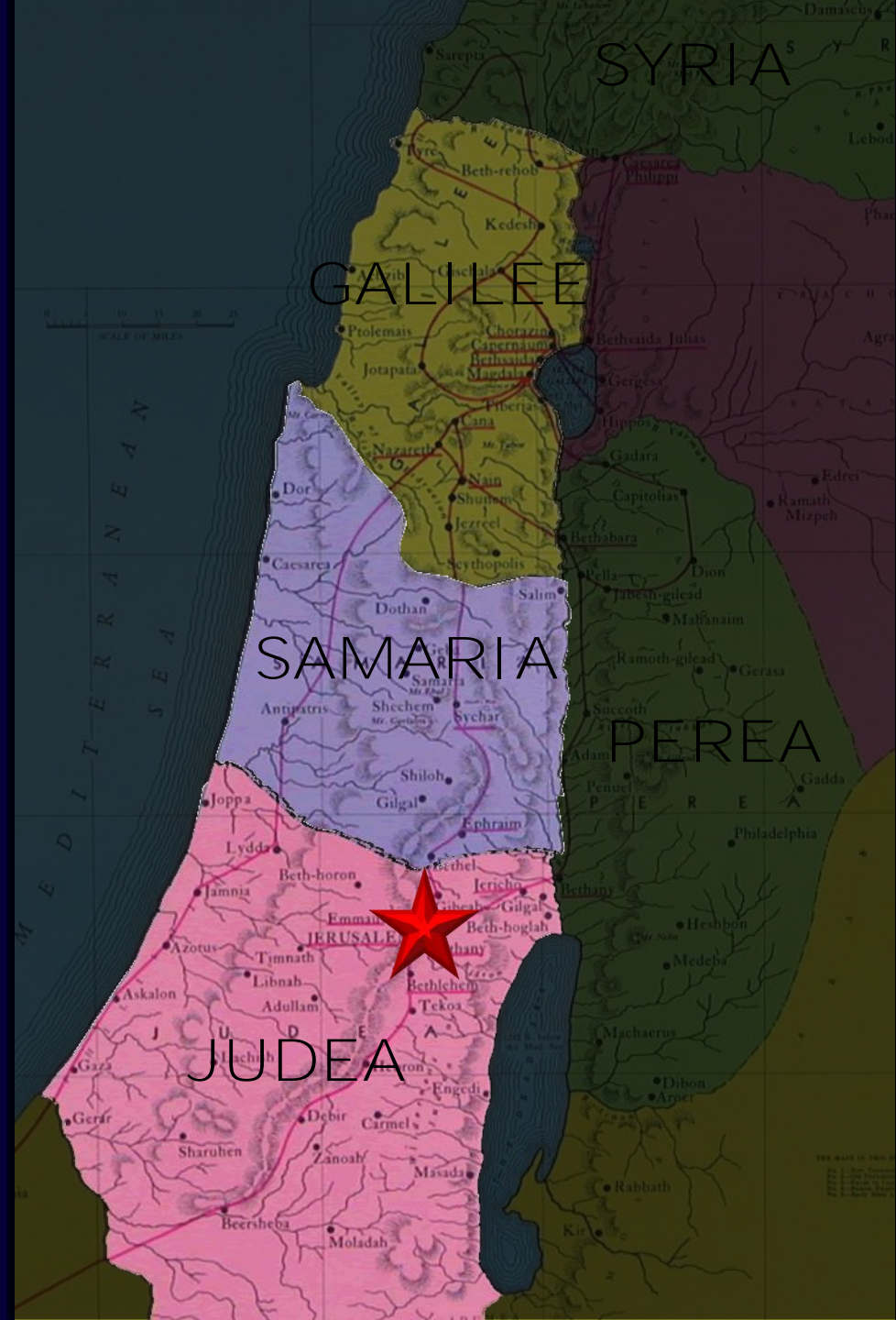


🔴 Note an interesting parallel between Jesus' ministry and the Church in Acts 1:8, which follows the pattern:

- 🌐 Jerusalem
- 🌐 Judea
- 🌐 Samaria
- 🌐 Uttermost ends of the earth.

🔴 Per John 4, Jesus went from:

- 🌐 Jerusalem
- 🌐 Judea
- 🌐 Samaria
- 🌐 Galilee
- 🌐 Elsewhere



<sup>19</sup> The woman said to Him, “Sir, I perceive that You are a prophet. <sup>20</sup> Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship.”

<sup>22</sup> “You worship what you do not know; we know what we worship, for salvation is of the Jews.”

**Jesus Christ** ministers  
to the Samaritan woman!

<sup>27</sup> And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, “What do You seek?” or, “Why are You talking with her?”


**Jesus Christ** ministers  
to the Disciples!



**Jesus Christ** ministers  
to the Samaritans!

<sup>28</sup> The woman then left her waterpot, went her way into the city, and said to the men, <sup>29</sup> “Come, see a Man who told me all things that I ever did. Could this be the Christ?”

<sup>30</sup> Then they went out of the city and came to Him.



“Unless you people see signs and wonders, you will by no means believe.”

“Sir, come down before my child dies!”

“Go your way; your son lives.”

**Jesus Christ** ministers  
to the Nobleman!



THE **GOSPEL**  
OF **JOHN**

**CHAPTER 5**

**CHRIST THE JUDGE**

# Witnesses in John that Validate Jesus

## The Witnesses



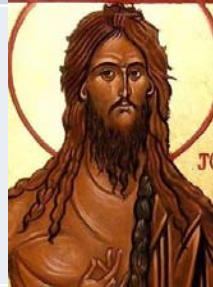
## Their Testimony (John)

The Father



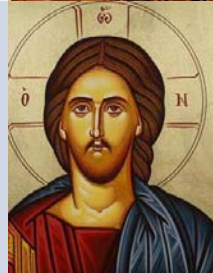
1:14, 18; 3:35; 5:17-30, 37-38; 6:27, 57; 8:12-19, 54; 10:17-18, 29-30; 11:40-42; 12:27-28, 44-45, 49

John the Baptist



1:6-8, 15, 19-36, 40; 3:23-30; 5:31-35; 10:41

Jesus' signs and works



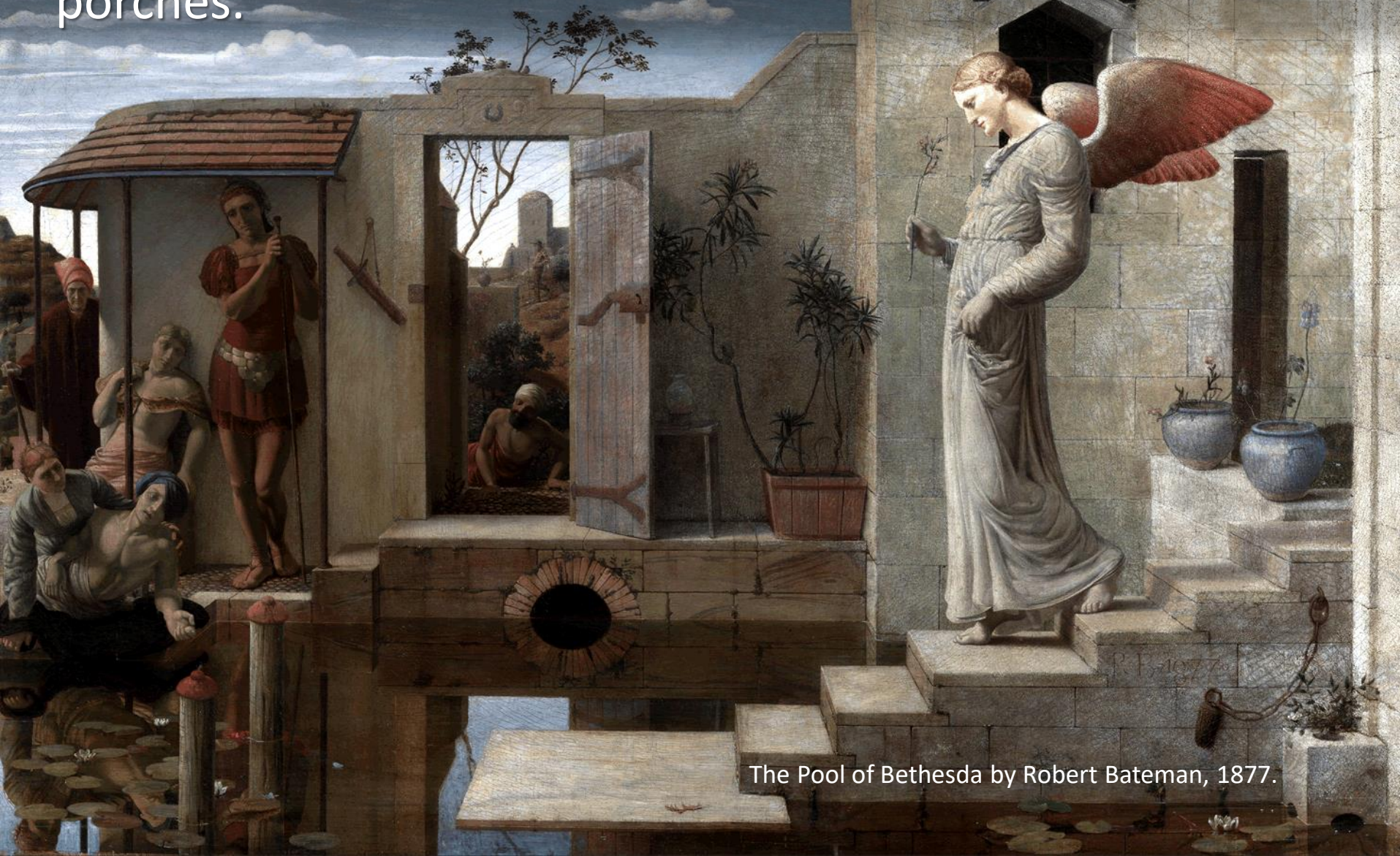
1:24, 51; 2:11, 23; 4:54; 5:20, 36; 6:14; 9:3-4, 16; 10:21, 25, 32, 37-38; 11:47; 12:17-18; 14:10-11; 15:24

The Scriptures / Moses

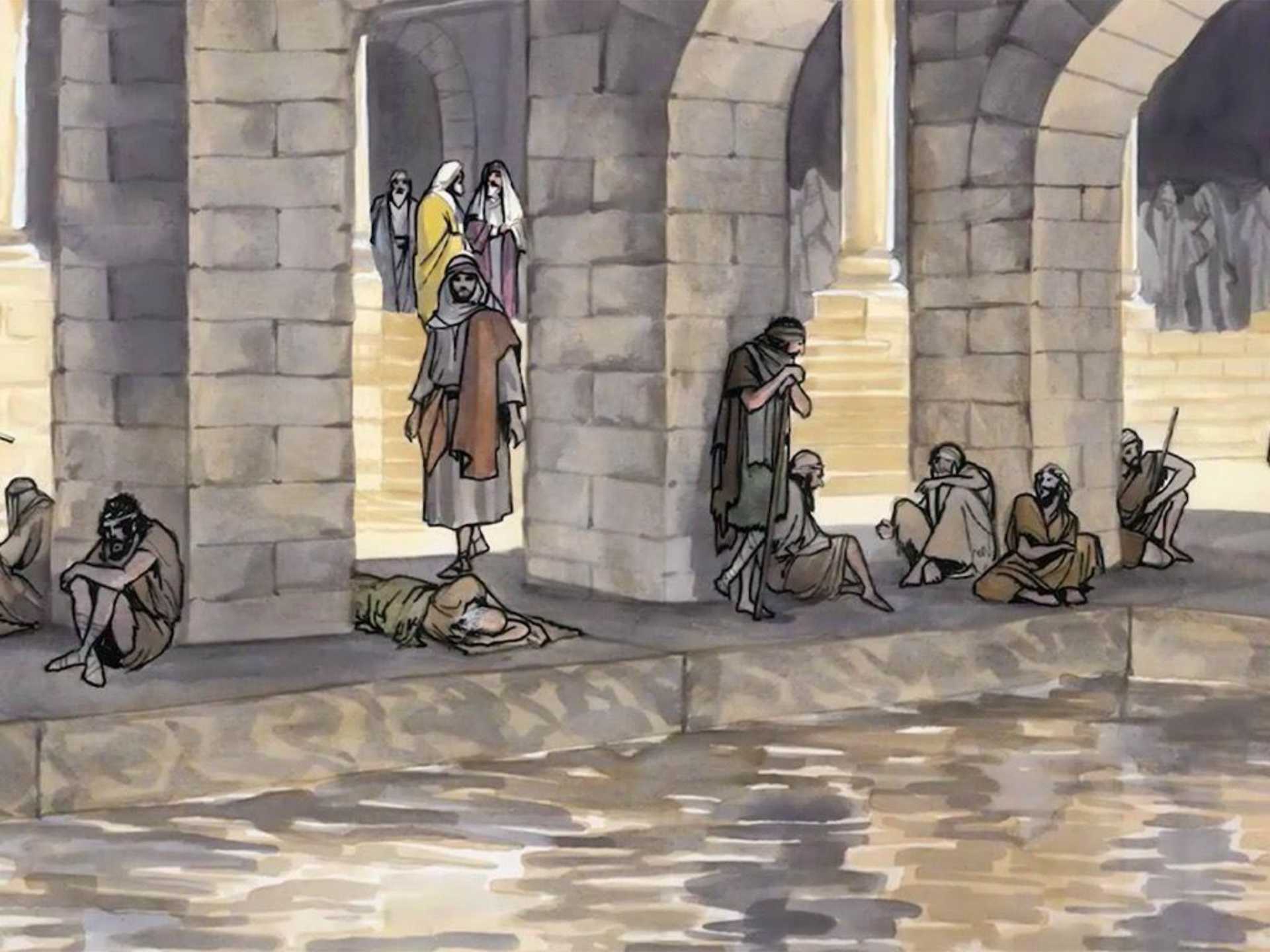


1:17, 45; 3:14; 5:39-47; 7:18-24; 9:28; 10:35; 13:18; 17:12; 19:24, 28, 36; 20:9

5 After this there was a feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup> Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.



The Pool of Bethesda by Robert Bateman, 1877.





<sup>3</sup> In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. <sup>4</sup> For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.







# *DISCOVERY OF THE POOL OF BETHESDA.*

"We have generally an announcement to make, but not often of so much importance as that of this day. It is the discovery of the Pool of Bethesda." So writes Mr. Walter Besant in the quarterly statement issued by the Palestine Exploration Fund. He is jubilant, as all Palestine enthusiasts are likely to be, that a vexed question in regard to a site is apparently settled for ever. Bethesda is mentioned only by the fourth Evangelist. In the fifth chapter of his gospel, John says: "Now, there is at Jerusalem by the sheep market (or gate) a pool which is called in Hebrew tongue Bethesda, having five porches." The word translated "pool" in the authorised version is given by some authorities as "swimming-bath," and the phrase "pool by the sheep market" is possibly better rendered "sheep pool." Eusebius explains the occasional red colour of the water in his "sheep pool" as being a trace of the carcasses of sheep washed in it before sacrificed; hence the name. They were, according to the Evangelist, five porches or porticos around the pool. These, Dr. Geikie thinks, charity built for the accommodation of sufferers. It seems to us, however, equally probable that they formed a part of the original scheme for the bath. Five porticos would seem to imply a pentagonal structure; but this is by no means essential. A rectangular pool, with a portico on every side, divided by one across the middle, would answer the description. "Bethesda" (a Hebrew name which was very probably invented by St. John) may mean either "house of mercy" or "the place of the pouring forth" (of water). At the north-east of modern Jerusalem, close to St. Stephen's Gate, stands the Church of St. Anne. At the time of the Crimean war it was a ruined mosque, but when the French came into possession of it they restored the church and handed it over to the Algerian monks. It is near this Church of St. Anne, and in connection with excavations made around it, that the Pool of Bethesda has recently been discovered by Herr Conrad Schick. There is a courtyard to the north-west of the church, which leads through a newly-opened passage into another courtyard some 50ft square. At the north of this latter court-

yard there was at one time a small church. Beneath the floor of this some-time church are vaults, and through the floor of these vaults a cistern is reached, cut into the rock to a depth of 30ft. The cistern is a portion of the original Pool of Bethesda. There is still water in it, but it is difficult to say whence it comes. This, in brief, is Herr Schick's report of April 5th. Since then further excavations have been made, and he has prosecuted more extended inquiries. A twin pool has been discovered. Further examination will bring more details to light; but it may now fairly be assumed that the two pools, tanks, or cisterns thus discovered really constitutes the Pool of Bethesda, "having five porches," where Christ healed the paralytic of eight and thirty years' standing.—*Pall Mall Gazette.*

**NEW ZEALAND  
HERALD,  
VOLUME XXV,  
ISSUE 9232, 8  
DECEMBER  
1888, PAGE 2  
(SUPPLEMENT)**



<sup>5</sup> Now a certain man was there who had an infirmity thirty-eight years. <sup>6</sup> When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, "Do you want to be made well?"



<sup>7</sup> The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.”

<sup>39</sup> You search **the Scriptures**, for in them you think you have eternal life; and these are they which testify of Me. <sup>40</sup> But you are not willing to come to Me that you may have life.

<sup>8</sup> Jesus said to him, “Rise, take up your bed and walk.” <sup>9</sup> And immediately the man was made well, took up his bed, and walked.

‘Christ at the Pool of Bethesda’ by Artus Wolffort, c. 1625.

And that day was the Sabbath. <sup>10</sup> The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed."

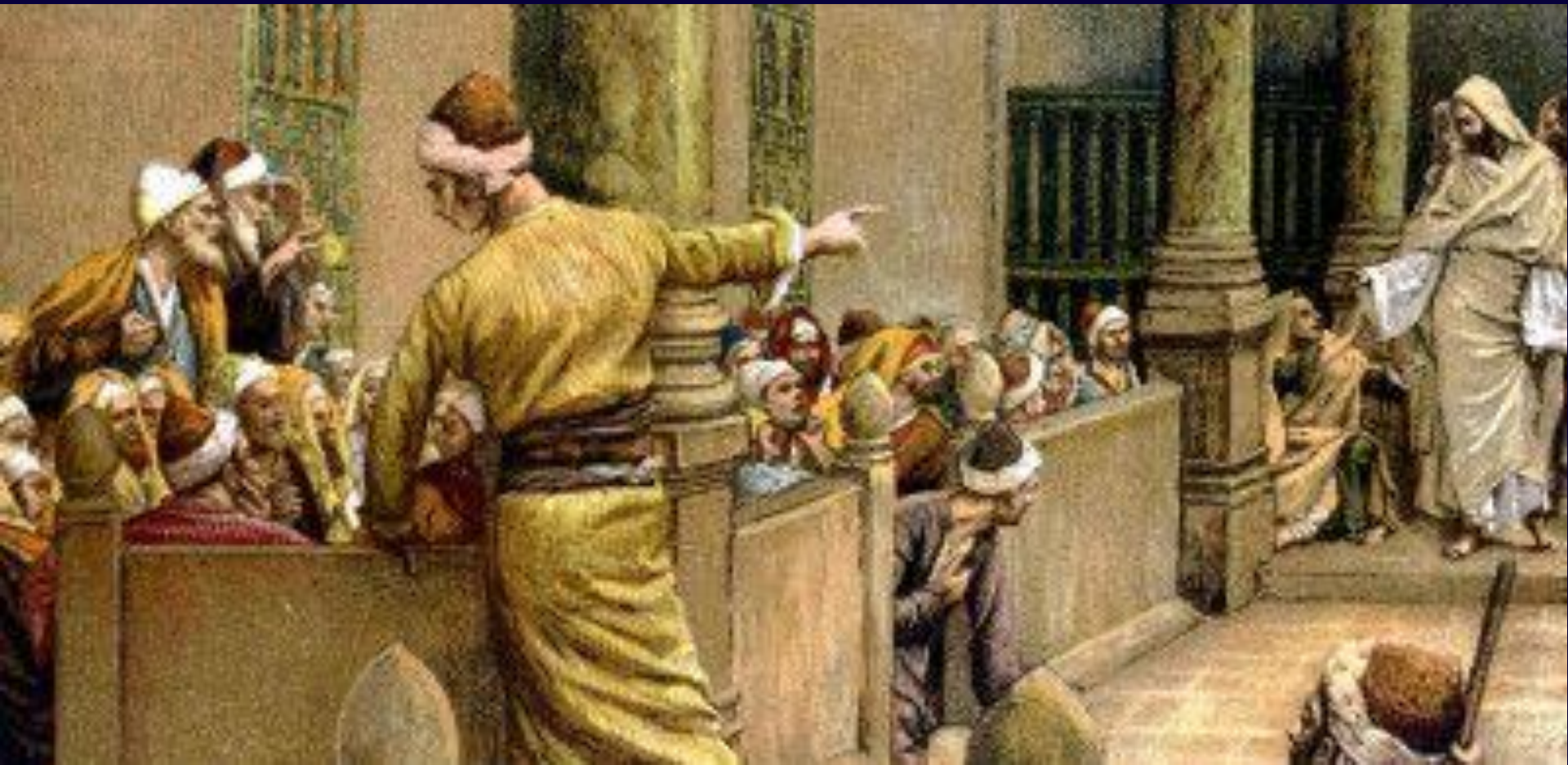
<sup>11</sup> He answered them, "He who made me well said to me, 'Take up your bed and walk.' "

<sup>12</sup> Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?" <sup>13</sup> But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place.



<sup>14</sup> Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."

<sup>15</sup> The man departed and told the Jews that it was Jesus who had made him well.



<sup>16</sup> For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath. <sup>17</sup> But Jesus answered them, "My Father has been working until now, and I have been working."



<sup>18</sup> Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God. <sup>19</sup> Then Jesus answered and said to them,

“Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

<sup>20</sup> For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.



<sup>21</sup> For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.

<sup>22</sup> For the Father judges no one, but has committed all judgment to the Son, <sup>23</sup> that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

FOR THE FATHER HAS COMMITTED ALL

JUDGEMENT

TO THE SON

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

***SHALL NOT COME  
INTO JUDGMENT, BUT  
HAS PASSED FROM  
DEATH TO LIFE.***

John 5:24



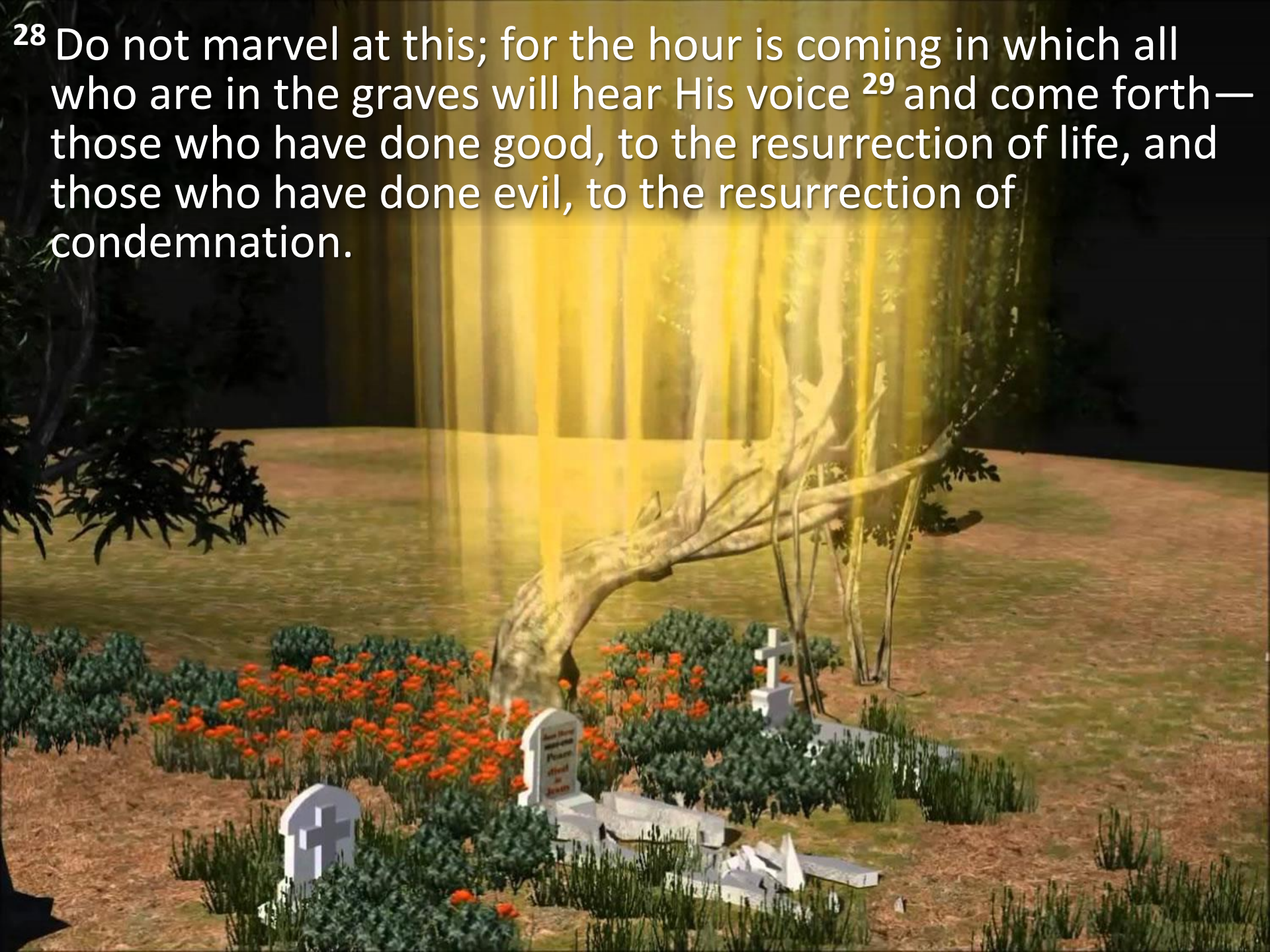
<sup>25</sup> Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.



**Giving life: Son of God**  
**Judgment: Son of Man**  
**(The Kinsman-redeemer)**

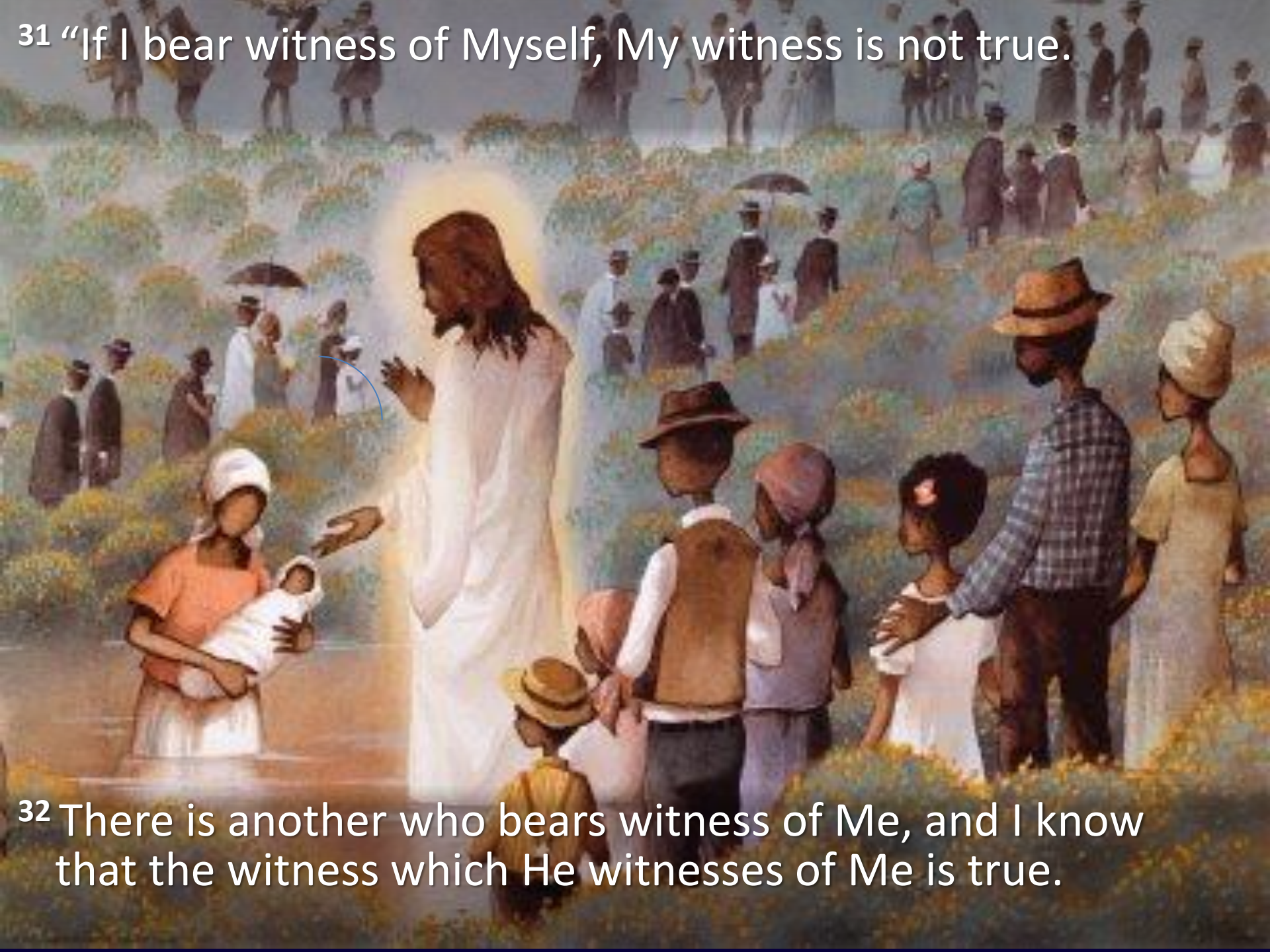
<sup>26</sup> For as the Father has life in Himself, so He has granted the Son to have life in Himself, <sup>27</sup> and has given Him authority to execute judgment also, because He is the Son of Man.

<sup>28</sup> Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice <sup>29</sup> and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.





<sup>30</sup> I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.



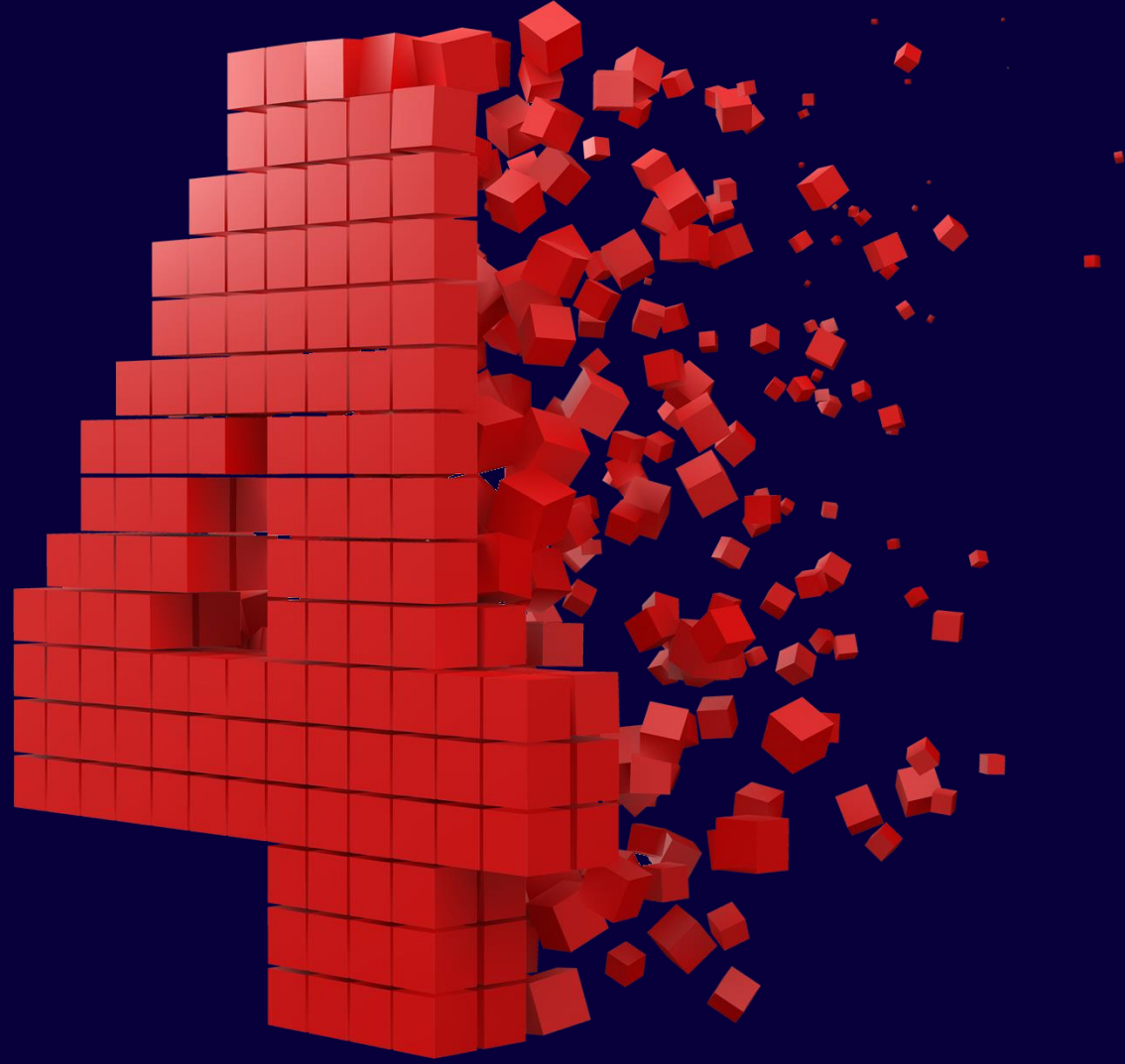
31 "If I bear witness of Myself, My witness is not true.

32 There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.

# The Fourfold Witness

<sup>31</sup> “If I bear witness of Myself, My witness is not true.

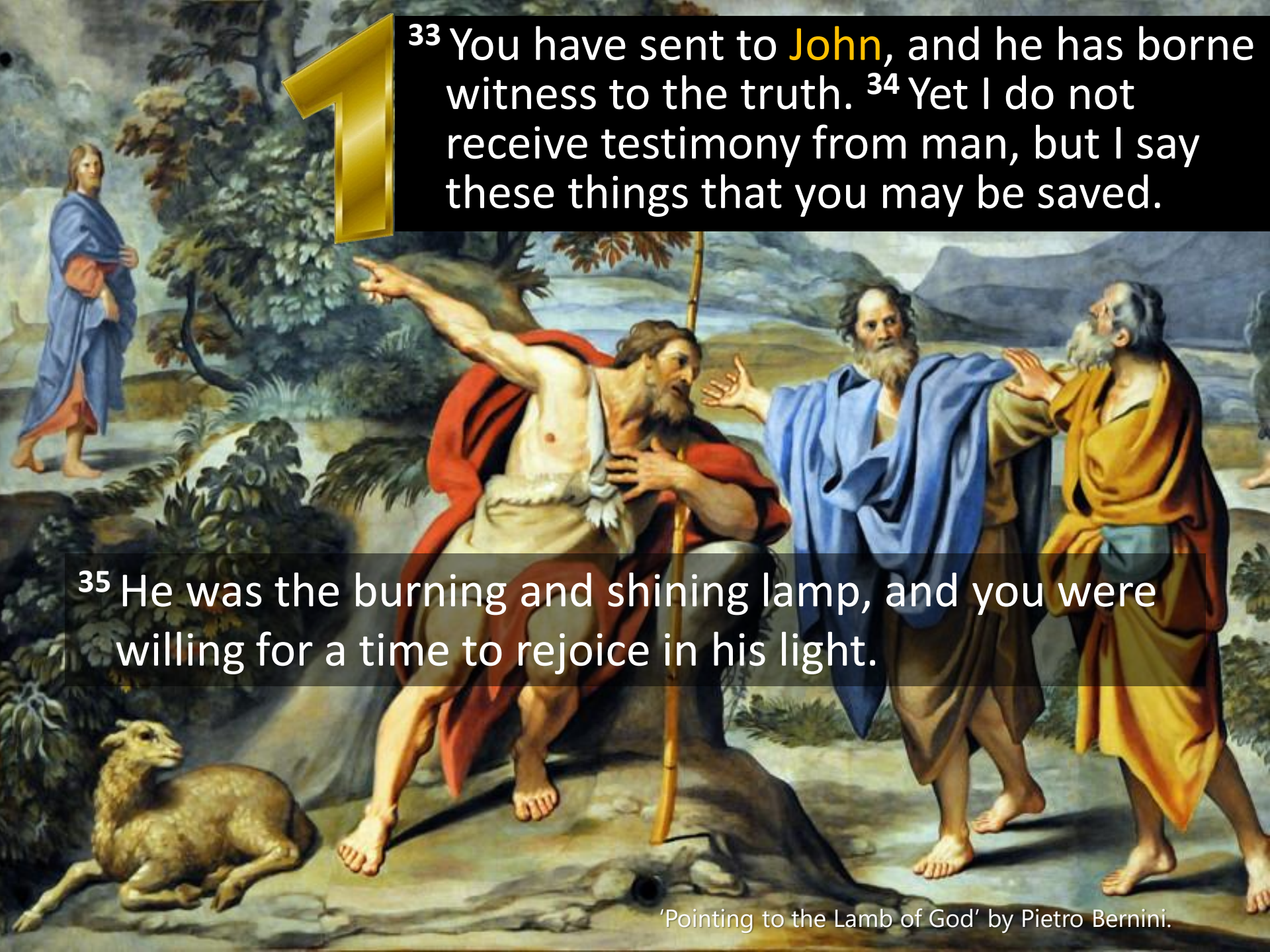
<sup>32</sup> There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.



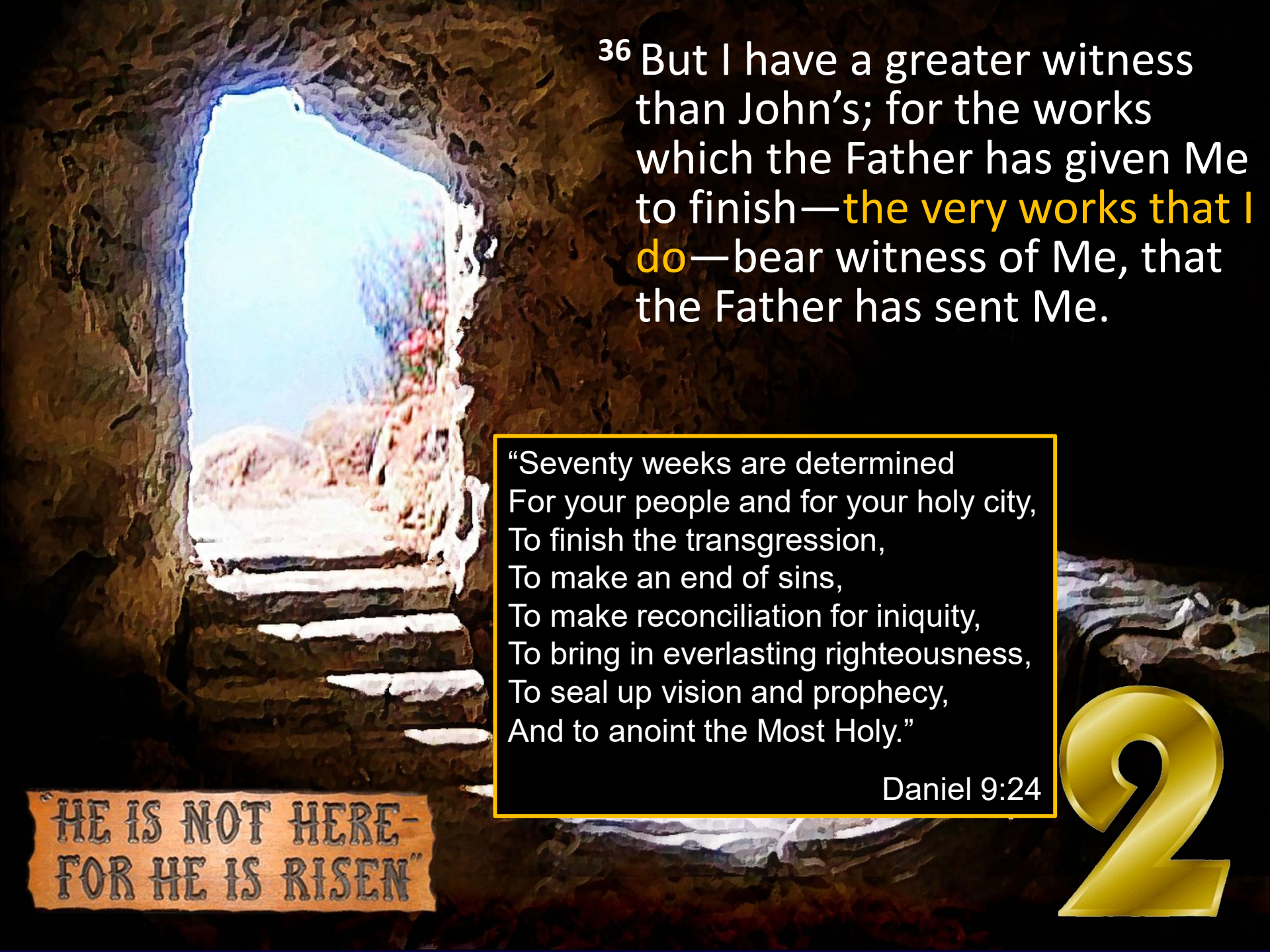
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<sup>33</sup> You have sent to **John**, and he has borne witness to the truth. <sup>34</sup> Yet I do not receive testimony from man, but I say these things that you may be saved.

<sup>35</sup> He was the burning and shining lamp, and you were willing for a time to rejoice in his light.



'Pointing to the Lamb of God' by Pietro Bernini.

An illustration of an open tomb. The tomb is a dark, rocky structure with a jagged opening. Through the opening, a bright, hazy landscape is visible, featuring rolling hills and a body of water under a blue sky. In the foreground, a wooden banner is attached to the bottom of the tomb, with the text "HE IS NOT HERE - FOR HE IS RISEN" written on it in a stylized, carved font. The overall scene is set against a dark, textured background.

<sup>36</sup> But I have a greater witness than John's; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me.

“Seventy weeks are determined  
For your people and for your holy city,  
To finish the transgression,  
To make an end of sins,  
To make reconciliation for iniquity,  
To bring in everlasting righteousness,  
To seal up vision and prophecy,  
And to anoint the Most Holy.”

Daniel 9:24

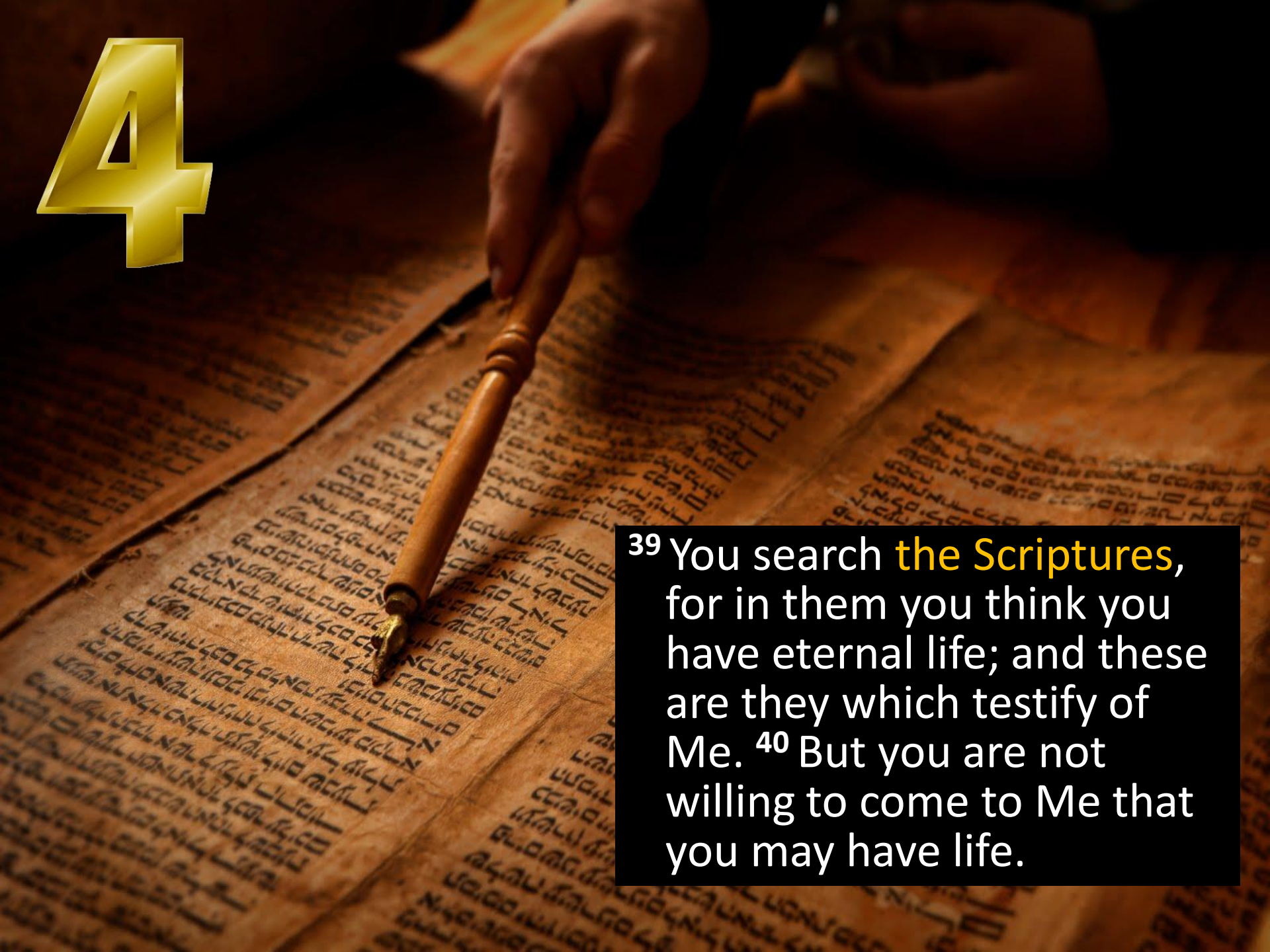
2



<sup>37</sup> And the **Father Himself**, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. <sup>38</sup> But you do not have His word abiding in you, because whom He sent, Him you do not believe.



4

A close-up photograph of a hand holding a wooden quill pen over an open book. The book's pages are filled with dense, handwritten Hebrew text in a traditional script. The lighting is warm and focused on the pen and the text, creating a sense of historical study and reverence.

<sup>39</sup> You search **the Scriptures**, for in them you think you have eternal life; and these are they which testify of Me. <sup>40</sup> But you are not willing to come to Me that you may have life.

# FOURFOLD **WITNESS** OF **CHRIST**



**John the Baptist**

John 5:33-35

**Jesus' works**

John 5:36

**The Father**

John 5: 37-38

**The Scriptures**

John 5:39

- 41 “I do not receive honor from men.
- 42 But I know you, that you do not have the love of God in you.
- 43 I have come in My Father’s name, and you do not receive Me; if another comes in his own name, him you will receive.
- 44 How can you believe, who receive honor from one another, and do not seek the honor that *comes* from the only God?



‘Behold, I stand at the door, and knock’ by Brian Jekel

45 Do not think that I shall accuse you to the Father; there is *one* who accuses you—Moses, in whom you trust. 46 For if you believed Moses, you would believe Me; for he wrote about Me. 47 But if you do not believe his writings, how will you believe My words?”



THE **GOSPEL**  
OF **JOHN**

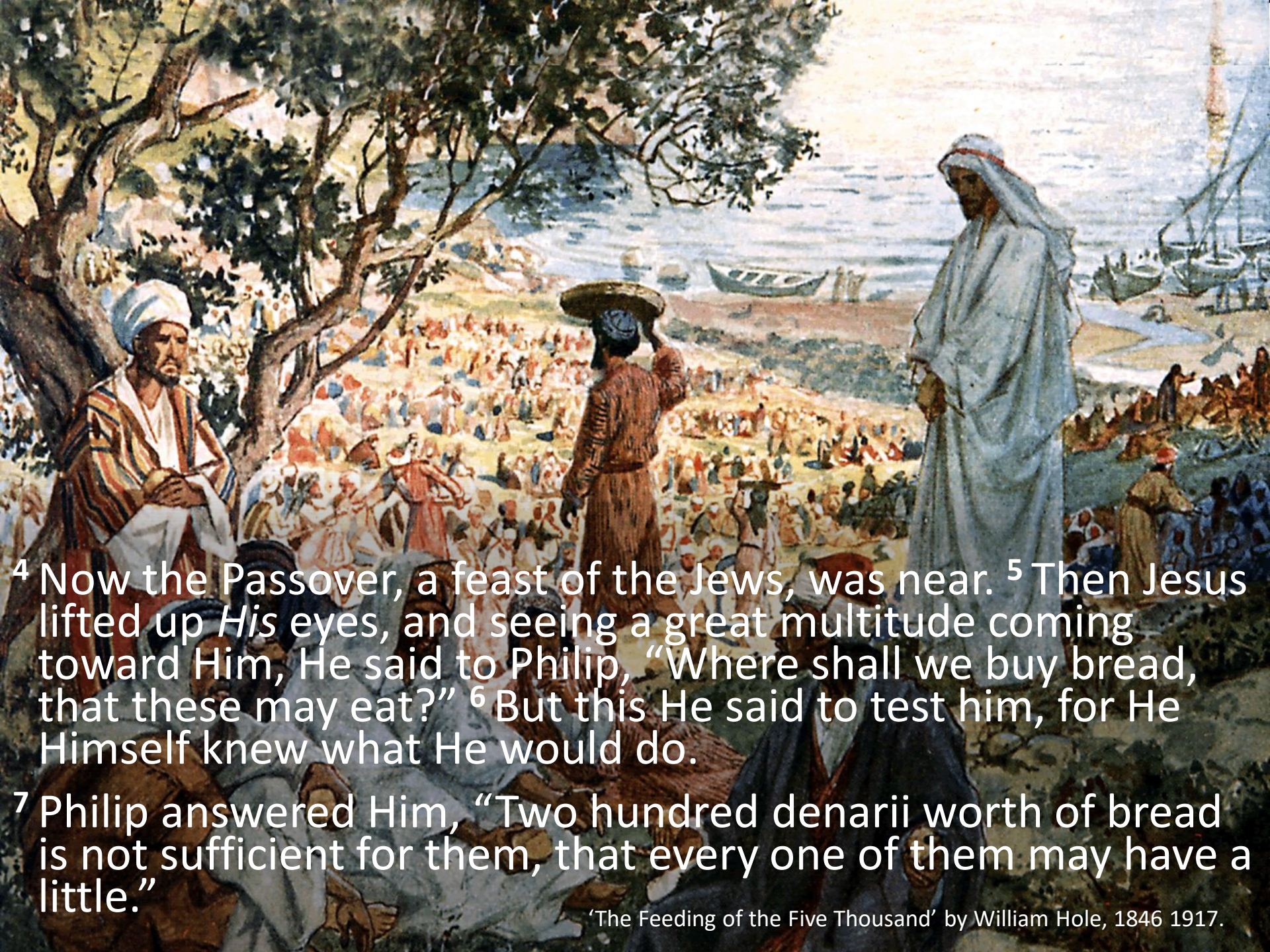
**CHAPTER 6**

**CHRIST THE BREAD OF LIFE**

6 After these things Jesus went over the Sea of Galilee, which is *the Sea* of Tiberias. <sup>2</sup> Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased. <sup>3</sup> And Jesus went up on the mountain, and there He sat with His disciples.



"Jesus Teaching by the Shore" by James Tissot, 1886-1896.



<sup>4</sup> Now the Passover, a feast of the Jews, was near. <sup>5</sup> Then Jesus lifted up *His* eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?" <sup>6</sup> But this He said to test him, for He Himself knew what He would do.

<sup>7</sup> Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."

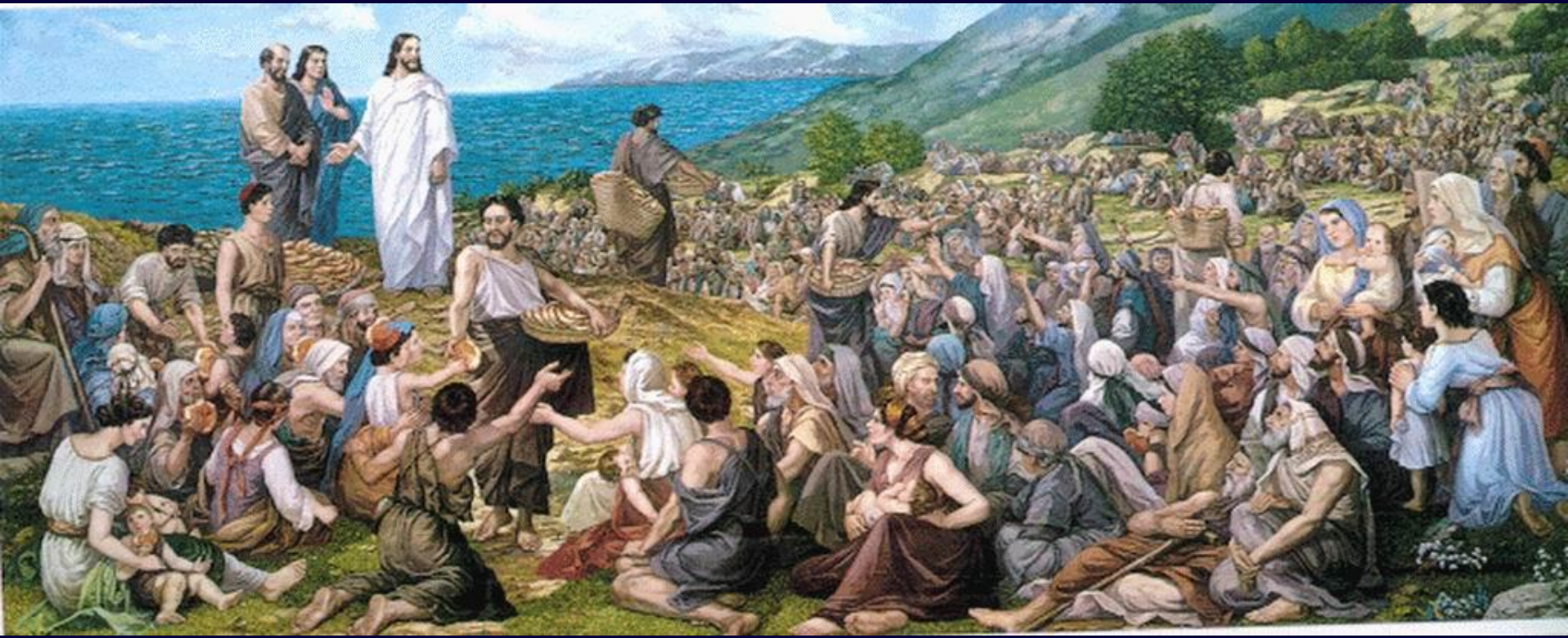
<sup>8</sup> One of His disciples, Andrew, Simon Peter's brother, said to Him, <sup>9</sup> "There is a lad here who has five barley loaves and two small fish, but what are they among so many?"





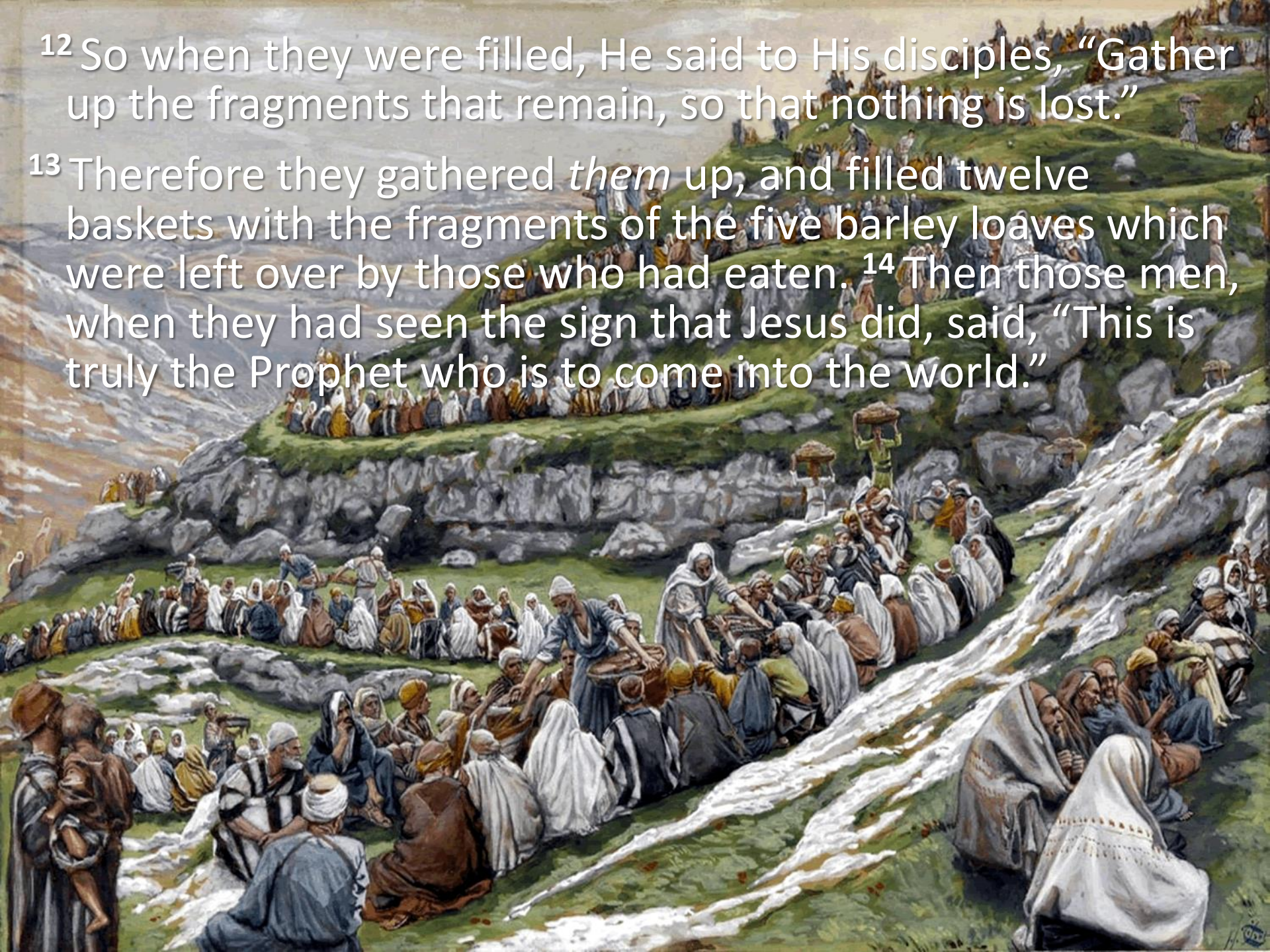
<sup>10</sup> Then Jesus said, “Make the people sit down.” Now there was much grass in the place. So the men sat down, in number about five thousand.

<sup>11</sup> And Jesus took the loaves, and when He had given thanks He distributed *them* to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.

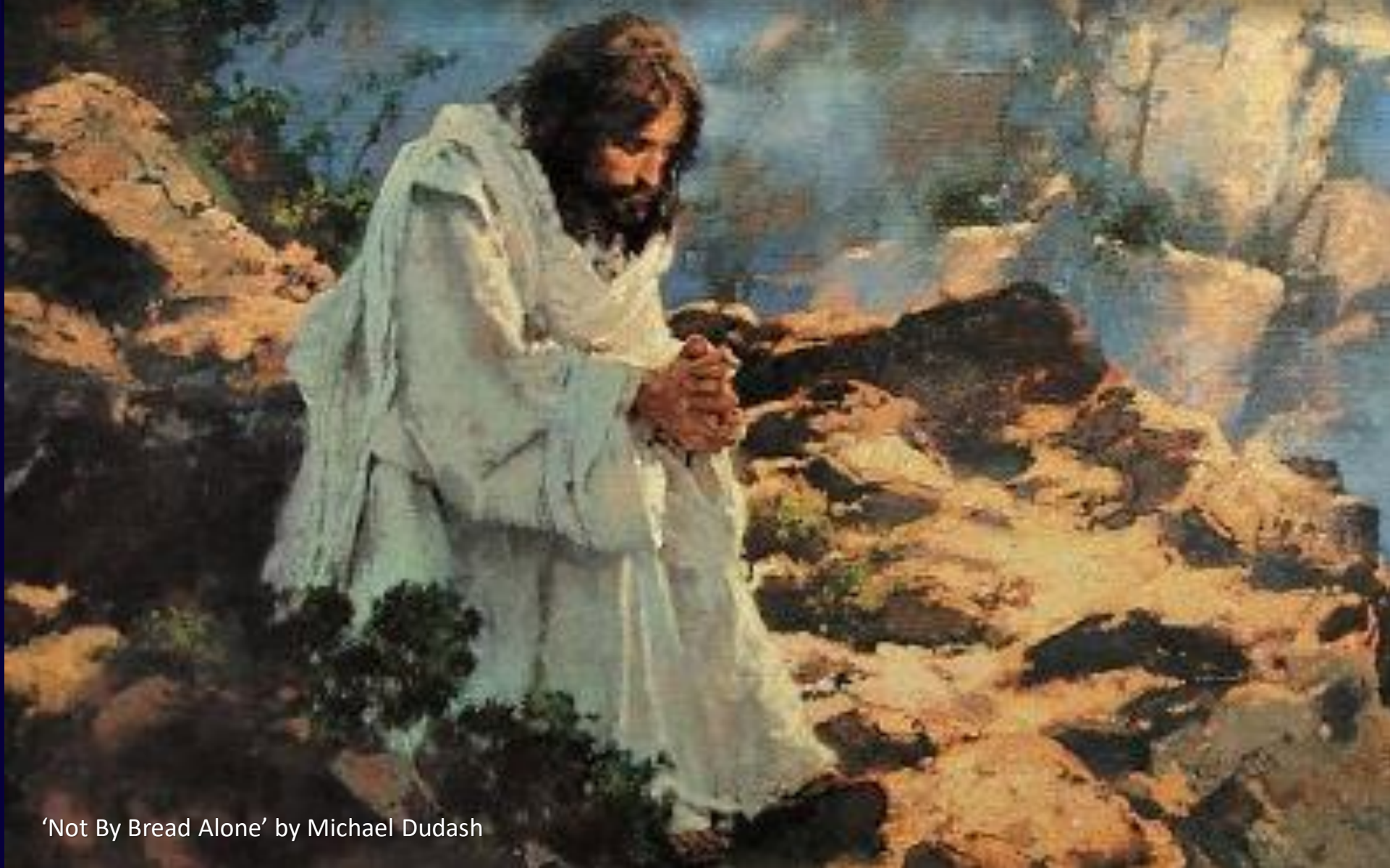


<sup>12</sup> So when they were filled, He said to His disciples, "Gather up the fragments that remain, so that nothing is lost."

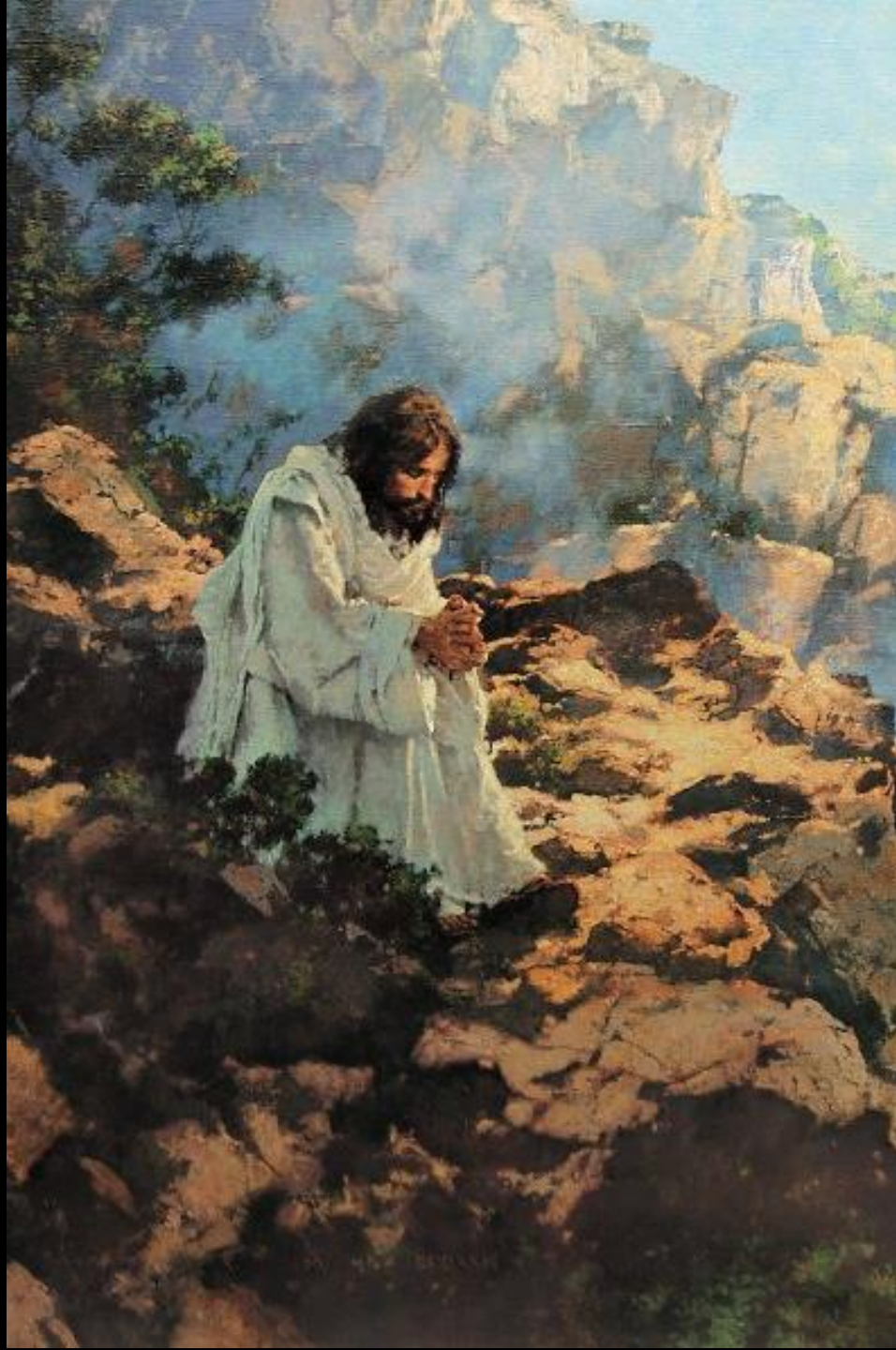
<sup>13</sup> Therefore they gathered *them* up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten. <sup>14</sup> Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."



<sup>15</sup> Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.



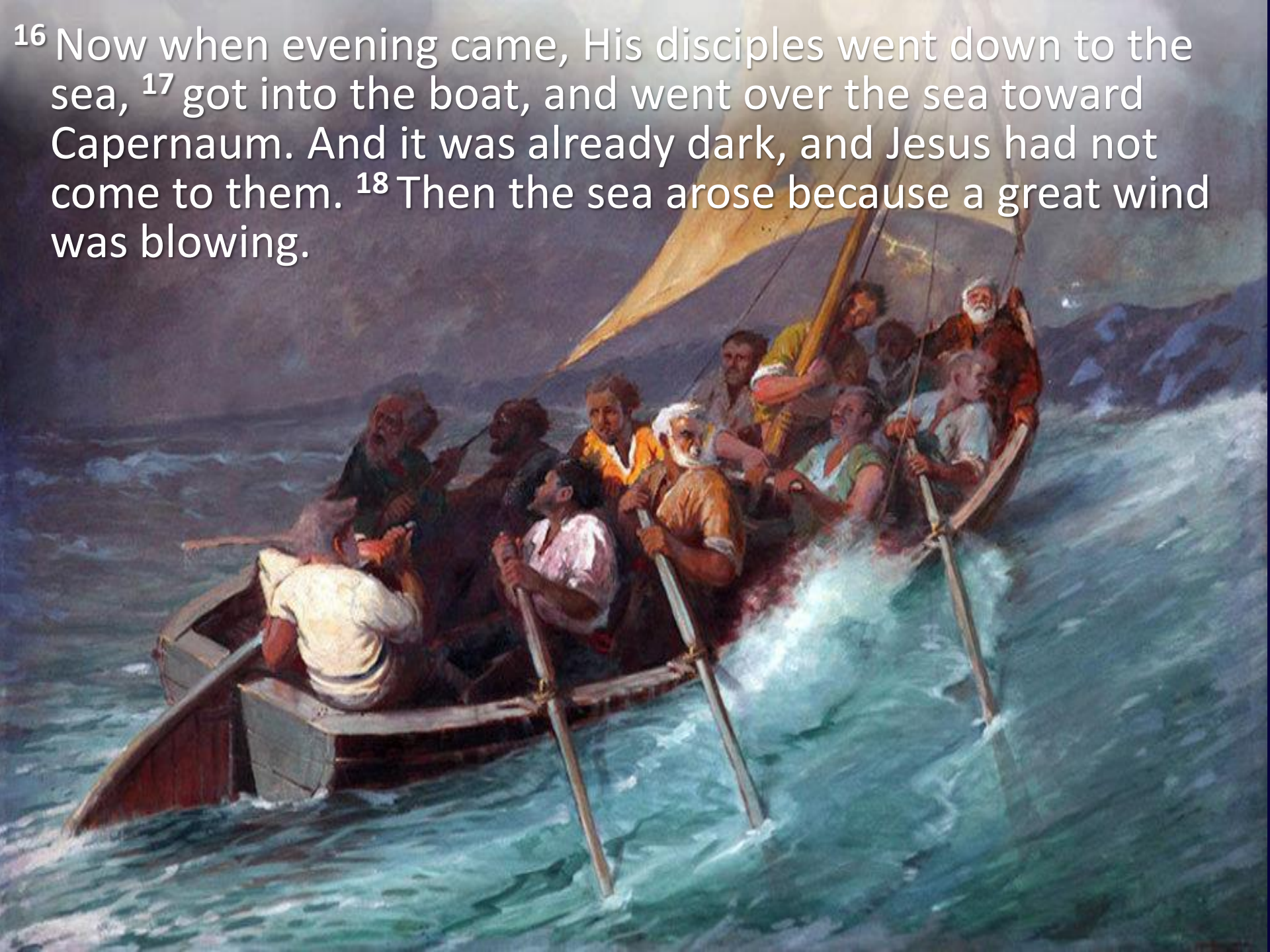
'Not By Bread Alone' by Michael Dudash



“The High Priest  
officiates alone.”

Leviticus 16:17

<sup>16</sup> Now when evening came, His disciples went down to the sea, <sup>17</sup> got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them. <sup>18</sup> Then the sea arose because a great wind was blowing.







<sup>19</sup> So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid.

'Jesus walking on water' by Yim Maukun

<sup>20</sup> But He said to them,

**“It is I;  
do not be  
afraid.”**

<sup>21</sup> Then they willingly  
received Him into the  
boat, and immediately  
the boat was at the land  
where they were going.

“Jesus walks on water”  
by Ivan Aivazovsky, 1888.

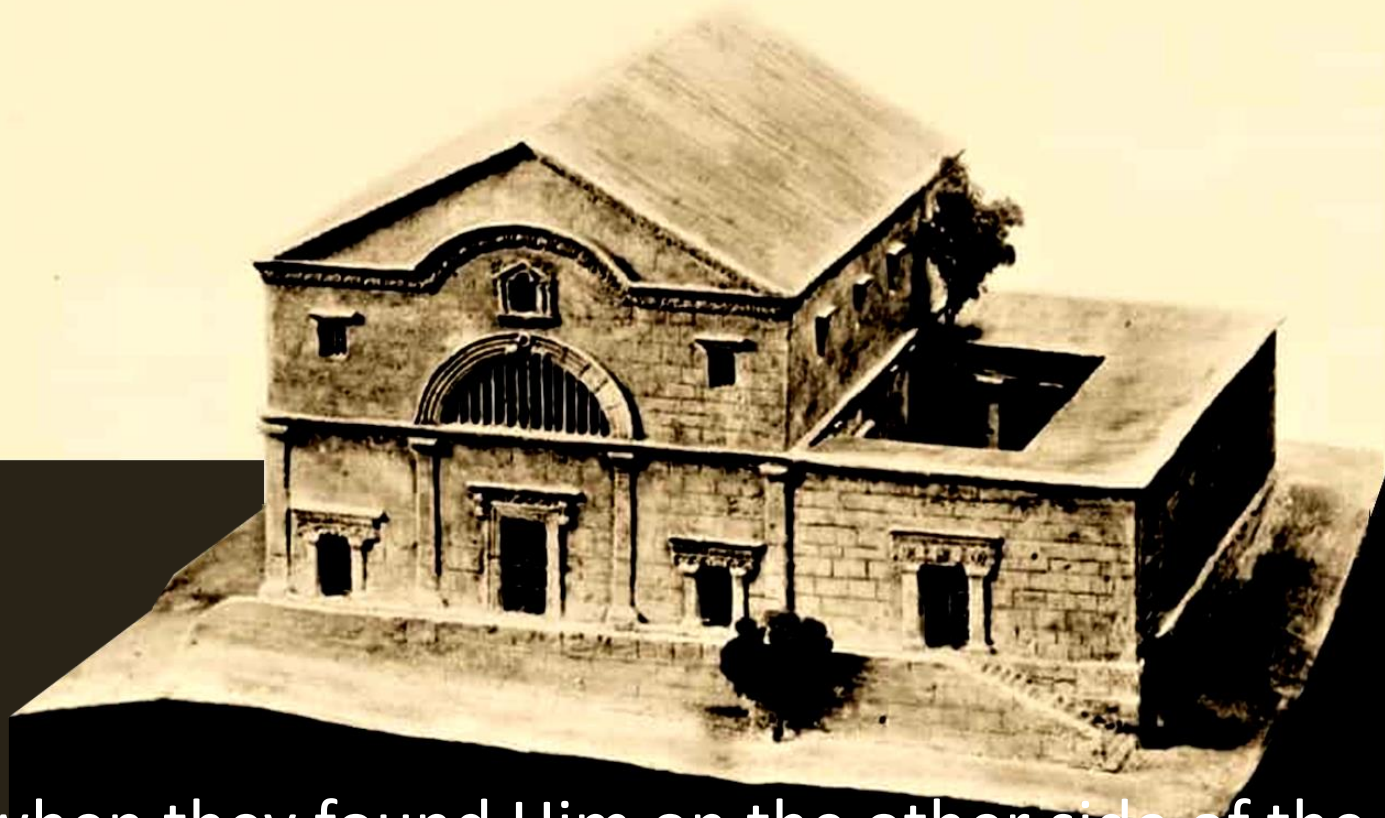




## The Bread from Heaven

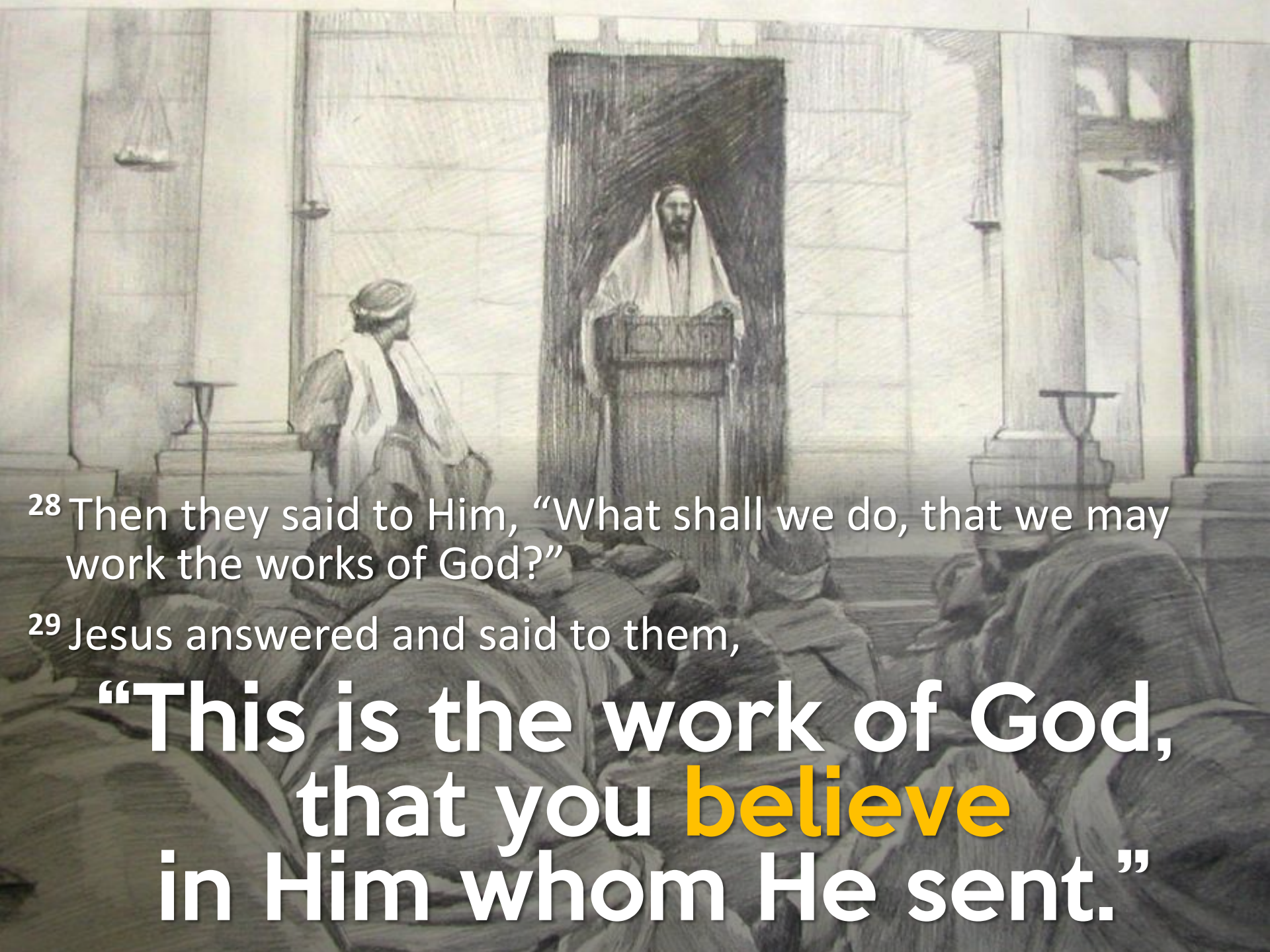
- <sup>22</sup> On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone—
- <sup>23</sup> however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks—
- <sup>24</sup> when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus.





<sup>25</sup> And when they found Him on the other side of the sea, they said to Him, “Rabbi, when did You come here?”

<sup>26</sup> Jesus answered them and said, “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. <sup>27</sup> Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”



<sup>28</sup> Then they said to Him, “What shall we do, that we may work the works of God?”

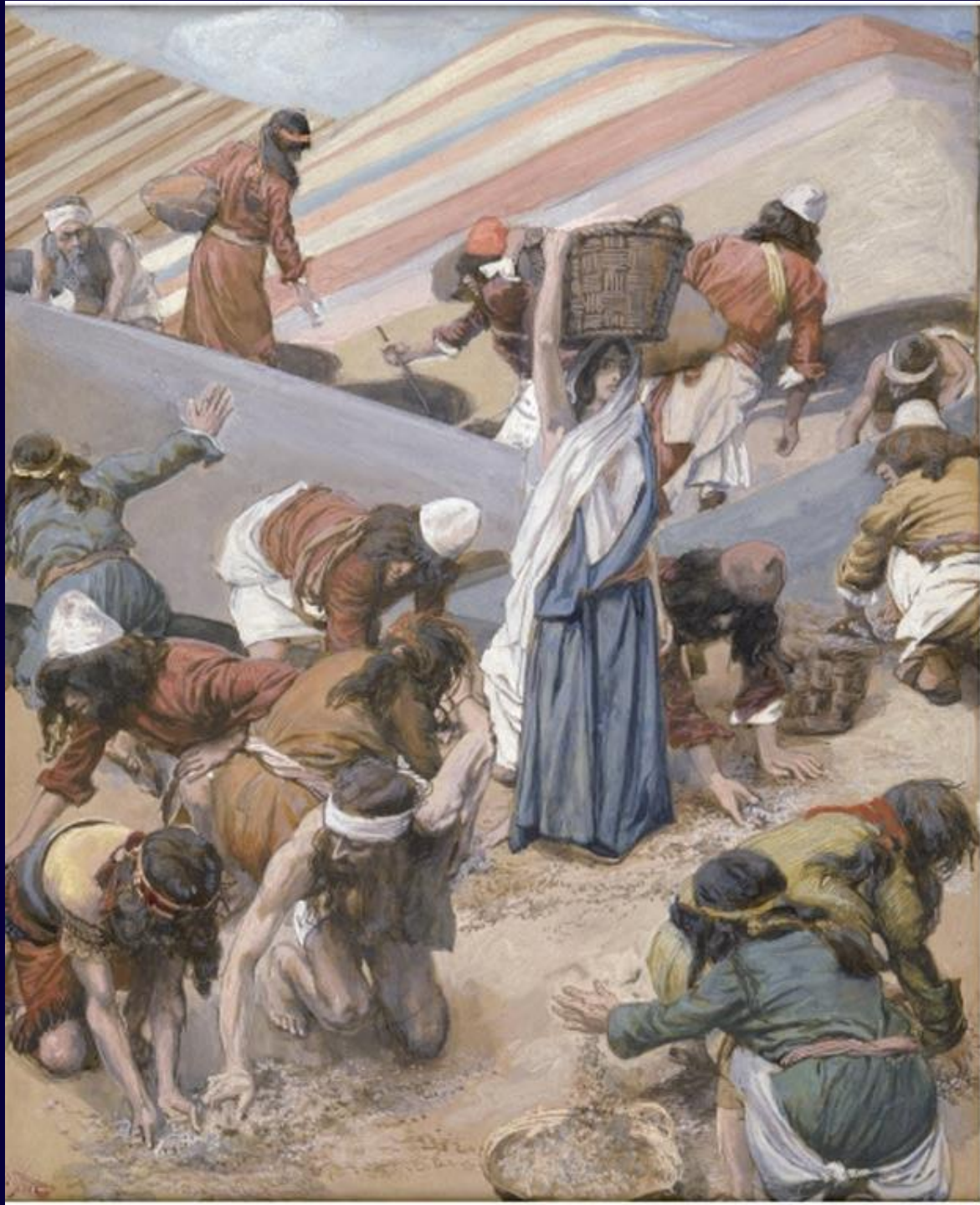
<sup>29</sup> Jesus answered and said to them,

**“This is the work of God,  
that you believe  
in Him whom He sent.”**

<sup>30</sup> Therefore they said to Him, “What sign will You perform then, that we may see it and believe You? What work will You do? <sup>31</sup> Our fathers ate the manna in the desert; as it is written,

**‘He gave them bread from heaven to eat.’ ”**

‘Manna being gathered’ by James Tissot.



<sup>32</sup> Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. <sup>33</sup> For the bread of God is He who comes down from heaven and gives life to the world.”

<sup>34</sup> Then they said to Him, “Lord, give us this bread always.”



‘The gathering of the manna in the desert’ by Giuseppe Angeli, .

AND JESUS SAID TO THEM,  
"I AM THE **BREAD OF LIFE**.  
HE WHO COMES TO ME  
SHALL **NEVER HUNGER**,  
AND HE WHO BELIEVES  
IN ME SHALL  
**NEVER THIRST**."

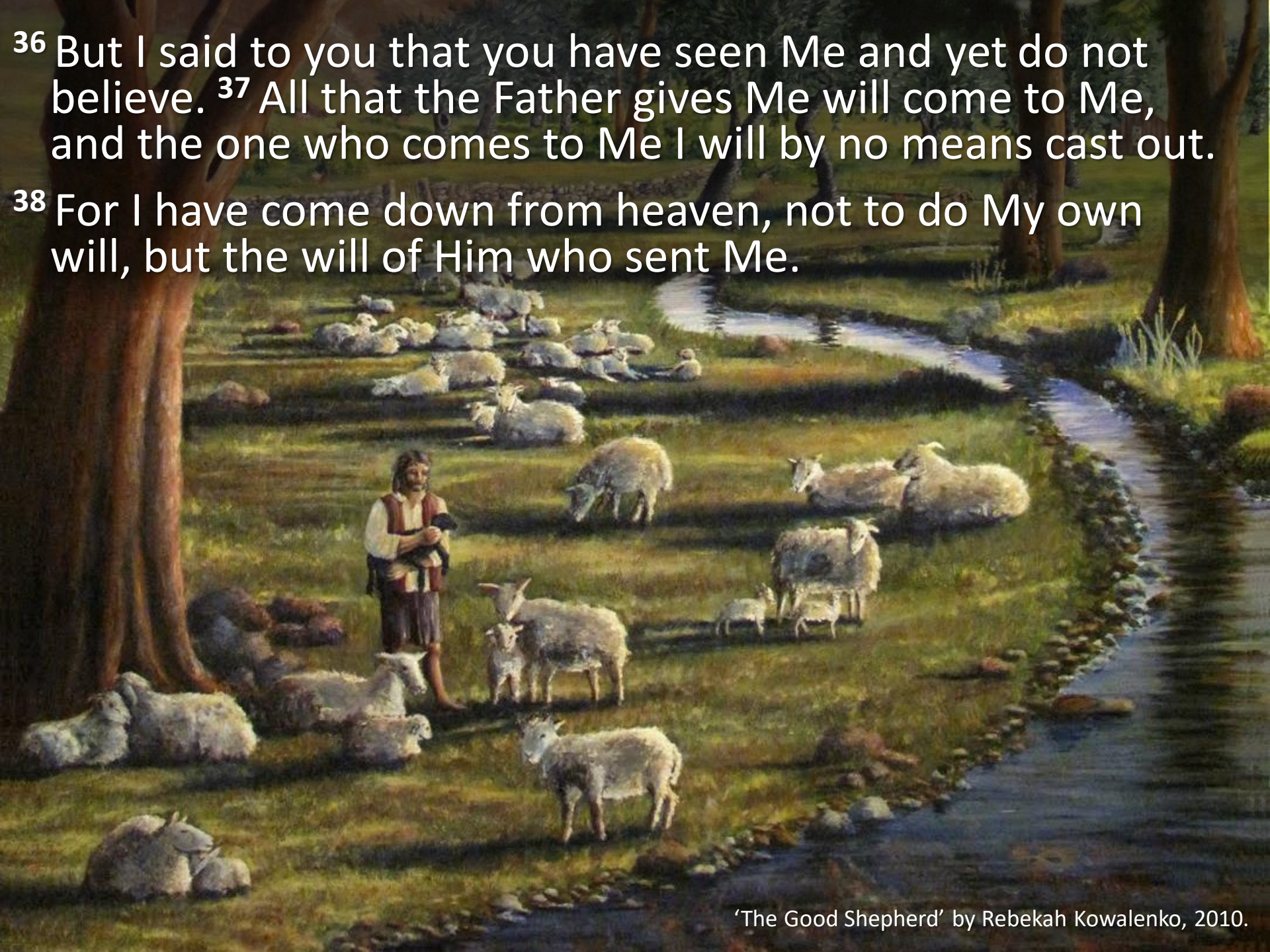
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JOHN 6:35



<sup>36</sup> But I said to you that you have seen Me and yet do not believe. <sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

<sup>38</sup> For I have come down from heaven, not to do My own will, but the will of Him who sent Me.



‘The Good Shepherd’ by Rebekah Kowalenko, 2010.

<sup>39</sup> This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

<sup>40</sup> And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

‘The Lost Sheep’ by Alfred U. Soord

