

WHAT THE  
BIBLE  
IS ABOUT

2021  
SESSION  
**2**  
TERM 4

WHAT THE  
**B**IBLE  
IS ABOUT



THE GOSPEL OF **JOHN**

ETSI  
DOCTRINA  
NON DARETUR

(As if doctrine is not given)

# The Four Gospels

## The Messiah

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

Matthew



Mark

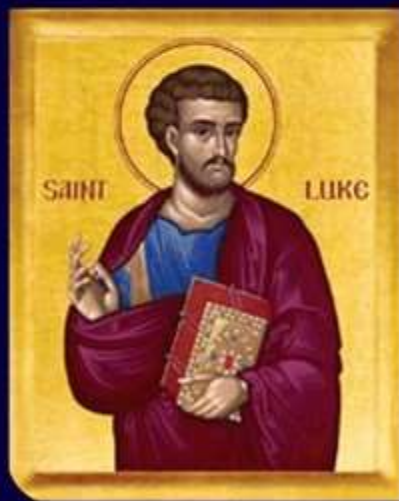


## Suffering Servant

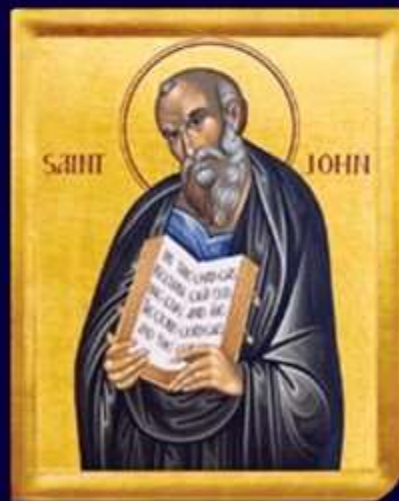
This is how He worked; see His Power  
(To Romans)

## 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

# 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



**U3A**  
Brisbane

**REVIEW OF  
2021 TERM 3**

Holy  
Bible  
Review  
Gospel  
of John

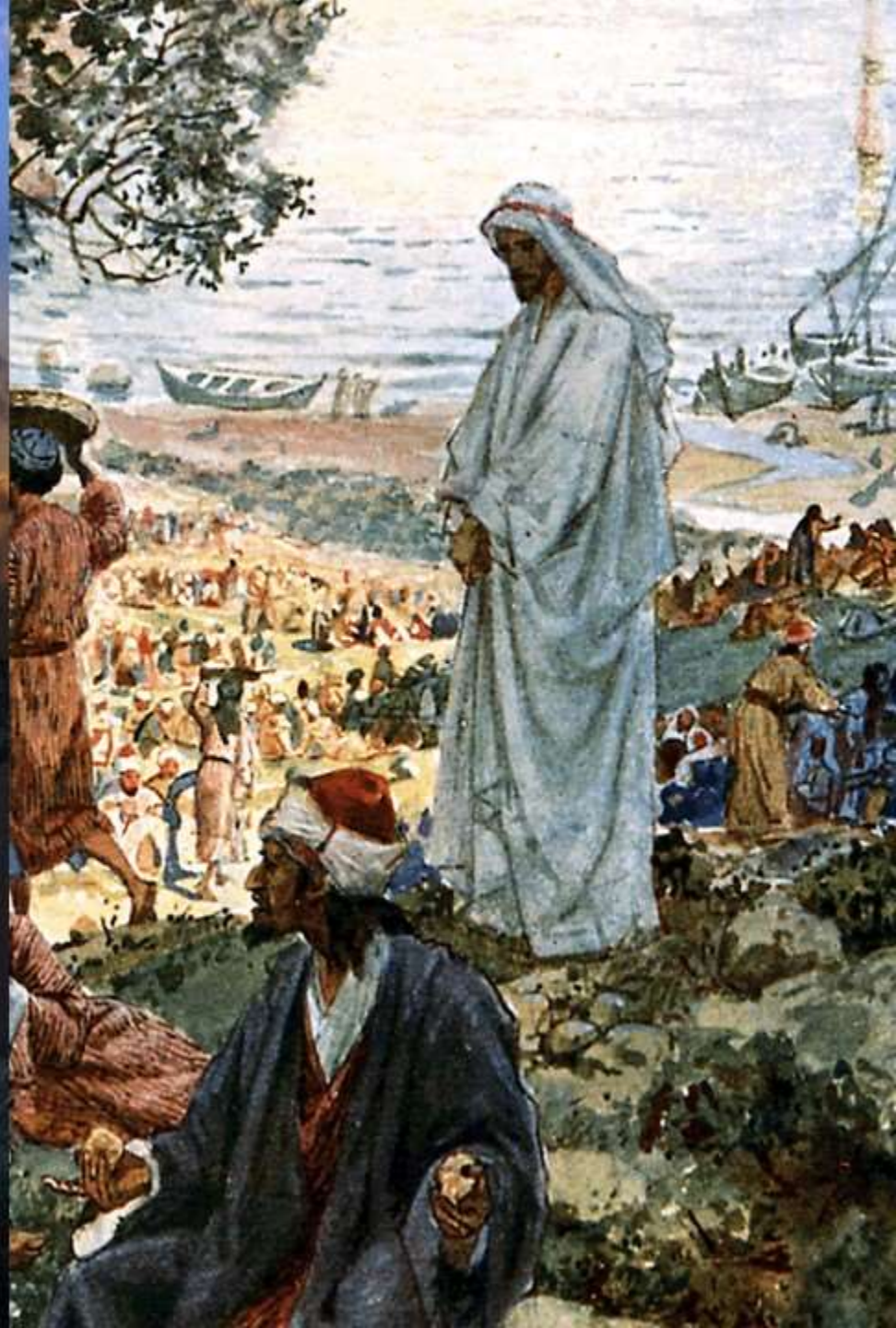
*The*  
**GOSPEL**  
*of* **JOHN**  
**OPPORTUNITY**

**SUMMARY**

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

**CHAPTER 1**

**CHRIST THE LOGOS (WORD)**







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

**CHAPTER 12**

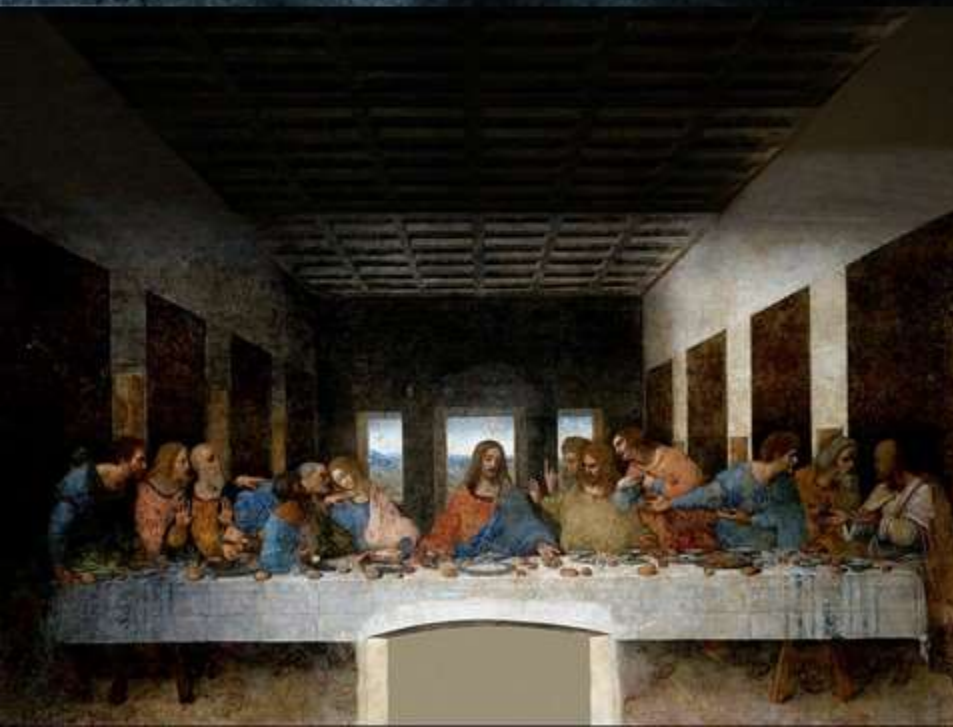
**CHRIST THE CENTRE OF  
ATTRACTION**

*The*  
**GOSPEL**  
*of* **JOHN**  
**OPPOSITION**

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

**CHAPTER 13**

**CHRIST THE ADVOCATE**



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

**CHAPTER 14**

**CHRIST THE COMING ONE**



<sup>1</sup> “Let not your heart be troubled;  
you believe in God,  
believe also in Me.

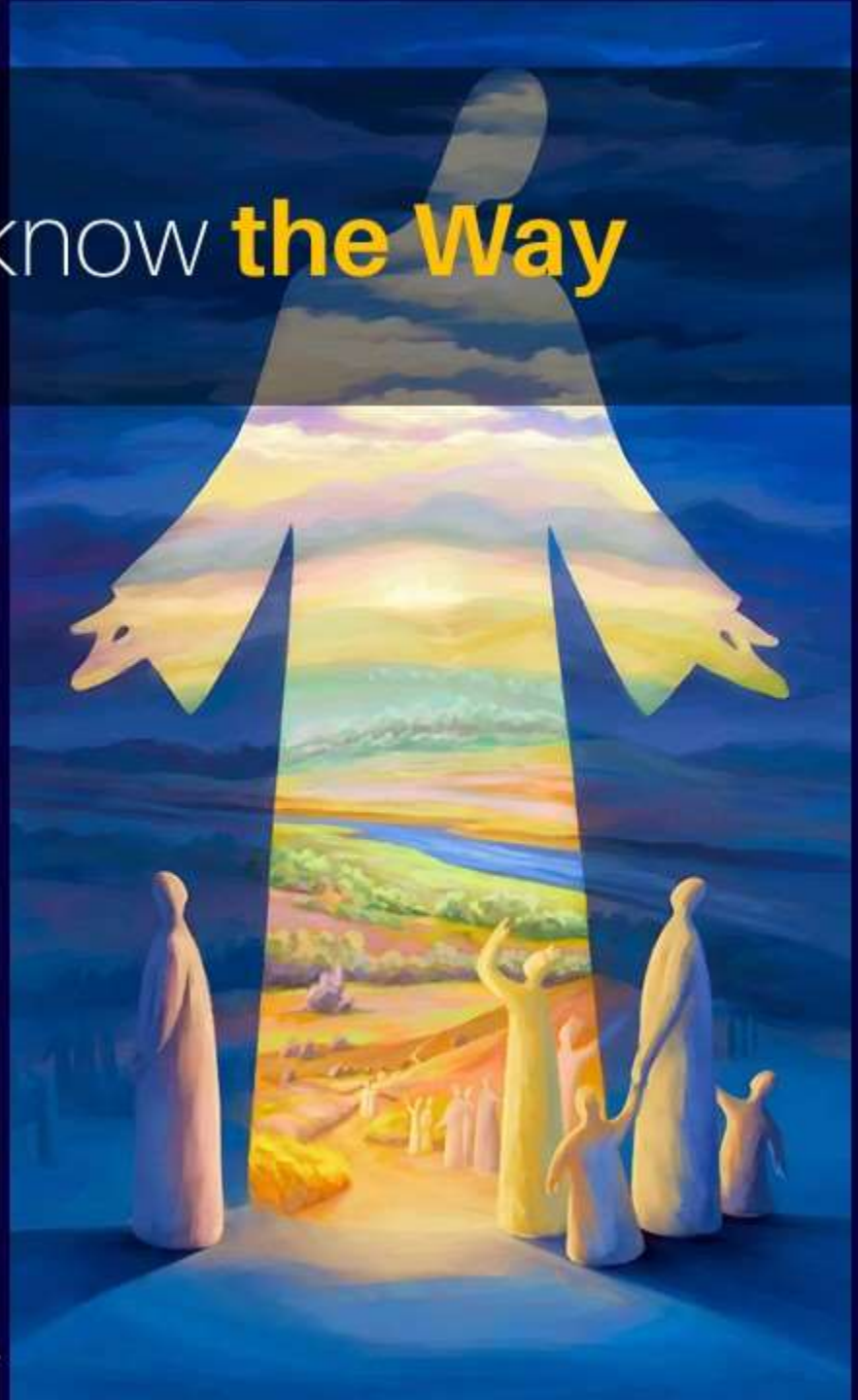
**Believers** are going to **Heaven**



<sup>2</sup>In My Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. <sup>3</sup>And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.

# Believers know **the Way**

**“I AM the way, the truth, and the life. No one comes to the Father except through Me.**





**Believers** know the **Father**

He who has seen **Me**  
has seen the **Father**.

**Believers** have the power of **prayer**.

If you ask  
**anything**  
in My name,  
**I will do it.”**

**If you love Me, keep My commandments.**



A religious painting depicting Jesus Christ with a halo, wearing a white robe and a red sash, sitting on a large red cushion. He is surrounded by several children in a lush, hilly landscape. One child is being held in his arms, while others are gathered around him, some reaching out. In the background, there are sheep grazing in a field, a body of water, and rolling hills under a blue sky. The scene is peaceful and pastoral.

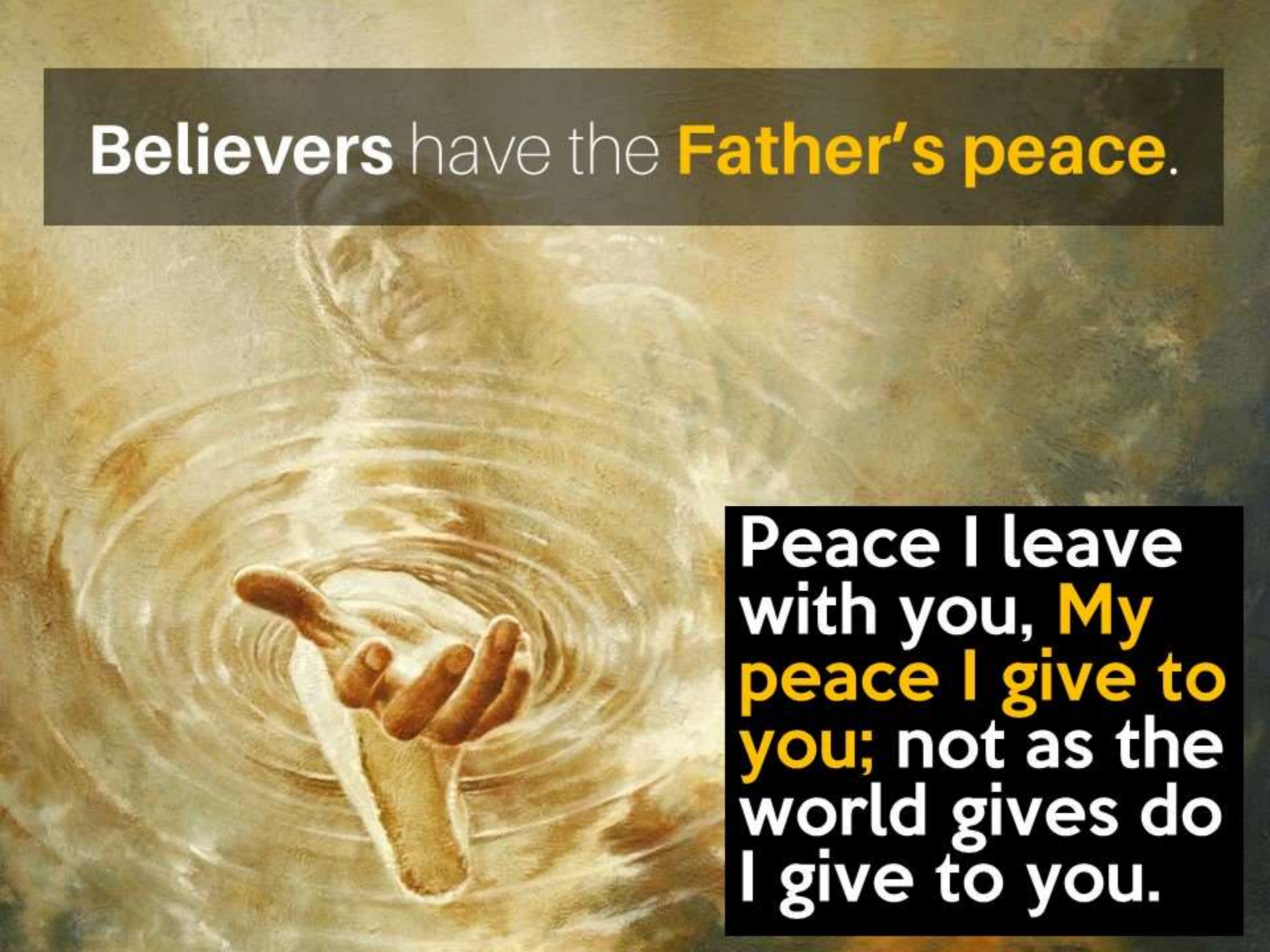
**Believers** have the **Holy Spirit**.

I will not leave you orphans,  
I will come to you.

**Believers** enjoy the **Father's love.**

“If anyone loves Me, he will keep My word;  
and My Father will love him, and We will come  
to him and make Our home with him.

**Believers** have the **Father's peace**.

A painting of a hand with ripples. The hand is rendered in a warm, golden-brown color, with fingers slightly curled. It is surrounded by concentric, wavy ripples that spread outwards, creating a sense of movement and depth. The background is a textured, mottled mix of earthy tones, including browns, tans, and greys, which blends into the ripples.

Peace I leave  
with you, **My  
peace I give to  
you**; not as the  
world gives do  
I give to you.

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

**CHAPTER 15**

**CHRIST: VINE AND BRANCHES**

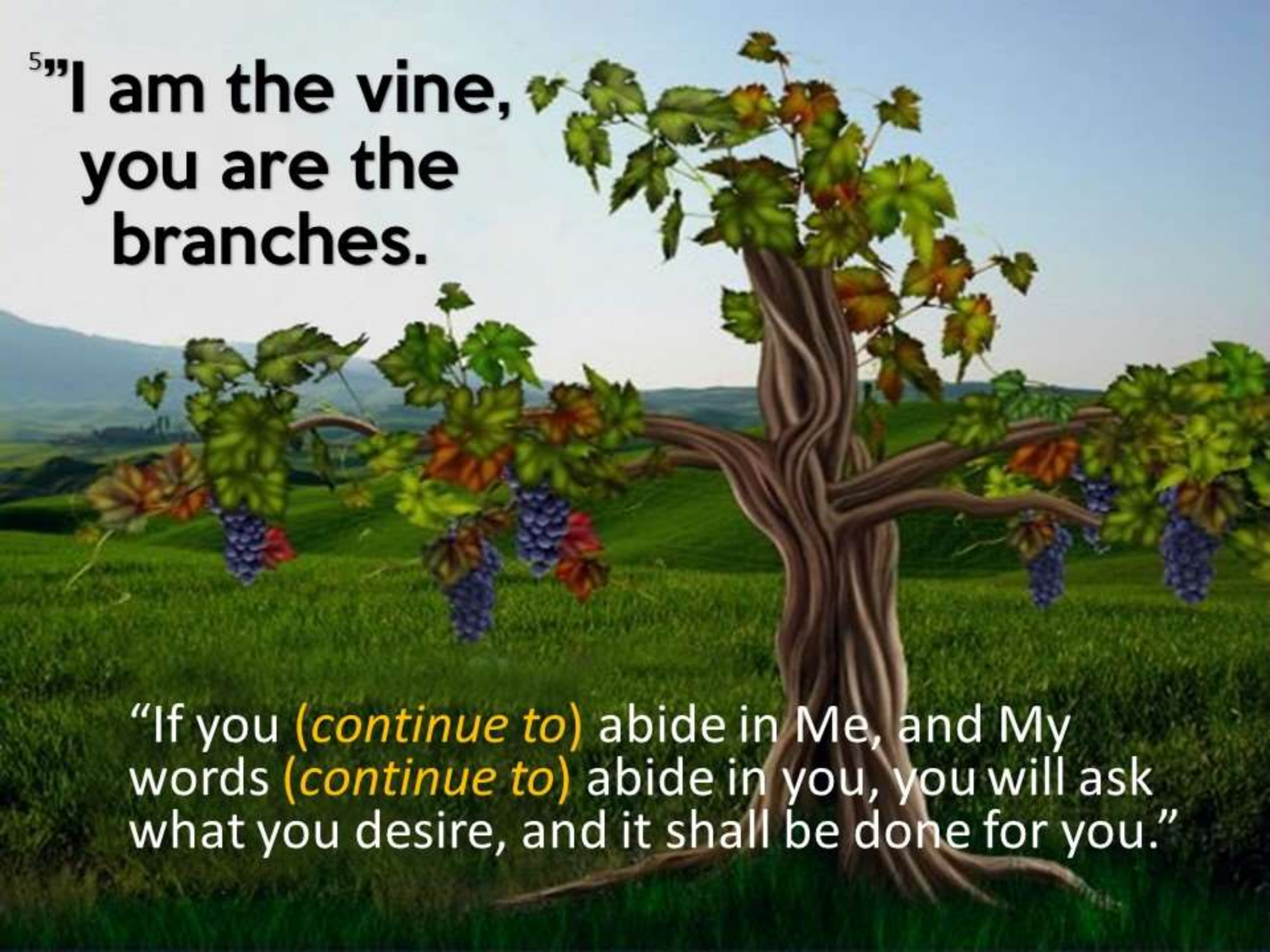


**Believers'** relationship with **Christ**.

**Christ** is the **vine**,  
**believers** are the **branches**.

Pruned by the Word, we must  
abide in Him to bear much fruit.

<sup>5</sup>”I am the vine,  
you are the  
branches.



“If you (*continue to*) abide in Me, and My words (*continue to*) abide in you, you will ask what you desire, and it shall be done for you.”

## Bearing Much Fruit

<b>Fruit Brought Forth in Season:</b>	<b>Evidenced in:</b>
1. The fruit of the Holy Spirit Galatians 5:22,23; Ephesians 5:9	<b>Character</b>
2. The fruit unto holiness Romans 6:22	<b>Conduct</b>
3. The fruit of righteousness Hebrews 12:11; Philippians 1:11	<b>Contentment</b>
4. The fruit of the lips Hebrews 13:15	<b>Conversation</b>
5. The fruit of our hands Proverb 31:16, 31; 1 Corinthians 3:10,14	<b>Concrete service for God</b>
6. The fruit of the righteous Proverb 11:30; Romans 1:13	<b>Converts</b>
7. The fruit of the womb implied in Romans 7:4	<b>Children (spiritual)</b>

<sup>8</sup> By this My Father is glorified, that you bear much fruit; so you will be My disciples.

## Love and Joy Perfected

<sup>9</sup> “As the Father loved Me, I also have loved you; abide in My love.

<sup>10</sup> If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.





<sup>11</sup> “These things I have spoken to you, that My joy may remain in you, and *that* your joy may be full.”

JOY



---

I HAVE TOLD YOU THIS  
SO THAT MY

JOY



MAY BE IN YOU

---

JOHN 15:11


This is My  
commandment,  
that you love  
one another as  
I have loved  
you.

Greater love has no one  
than this, than to lay down  
one's life for his friends.



**Believers'** relationship  
with **each other.**

Jesus said, "I have called you friends."



**Believers'** relationship  
with the **World**.

“If the world hates you,  
you know that it hated Me  
before it hated you.”

**If I had not come** and spoken to them, they would have no sin, **but now** they have **no excuse** for their sin.

**If I had not done** among them the works which no one else did, they would have no sin; **but now** they have seen and also **hated both Me and My Father.**





**'They hated Me** without a cause.'

But the  
**Helper will**  
**testify** of Me.  
And **you also**  
will **bear**  
**witness.**



'Pentecost' by Titian, 1541.

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

**CHAPTER 16**

**CHRIST THE PRE EMINENT ONE**

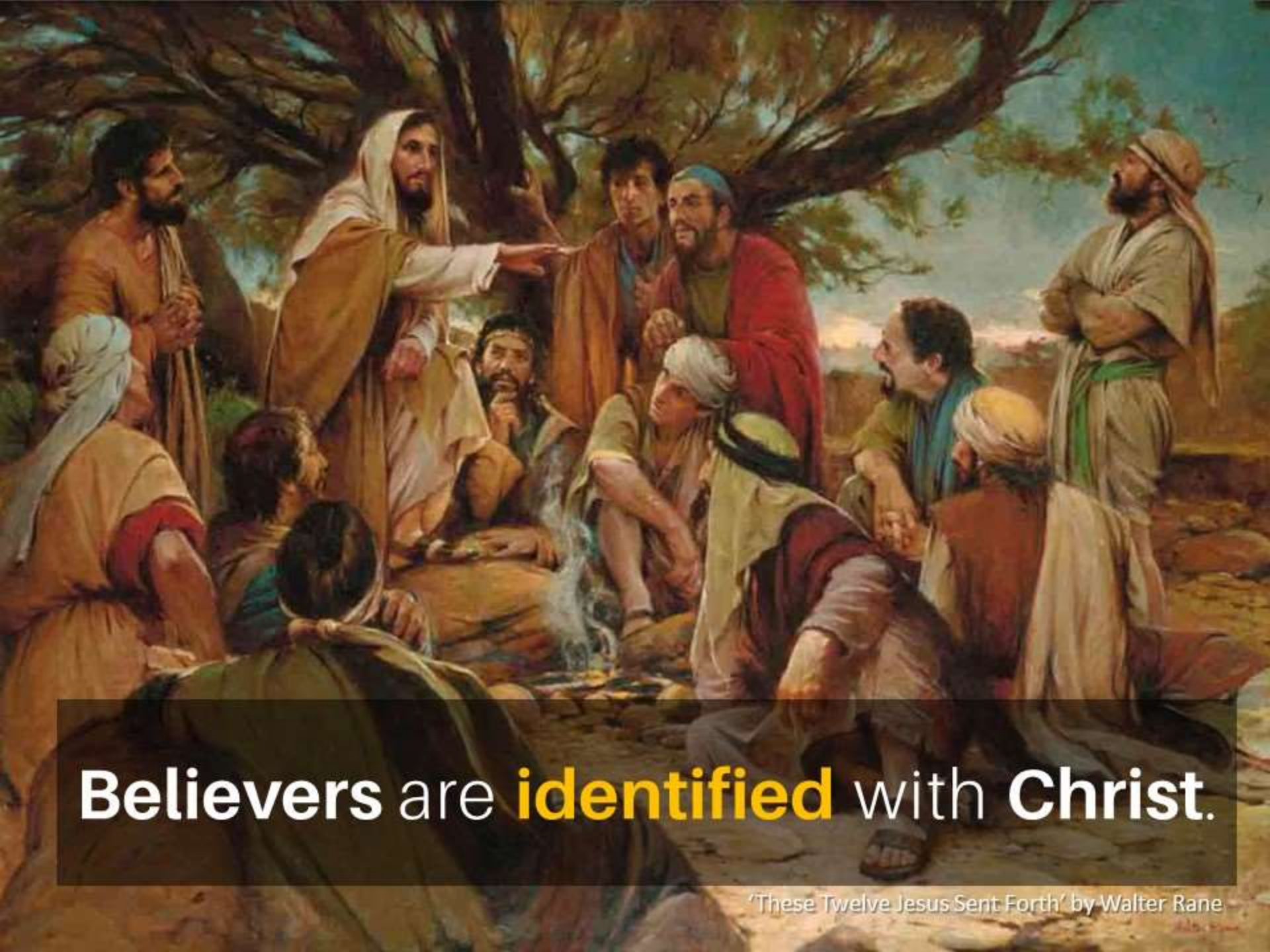
"I STILL HAVE **MANY THINGS** TO SAY TO YOU,  
BUT YOU **CANNOT BEAR** THEM NOW."







**The Spirit** as **Comforter**  
will comfort the **Church**.



Believers are **identified** with **Christ**.

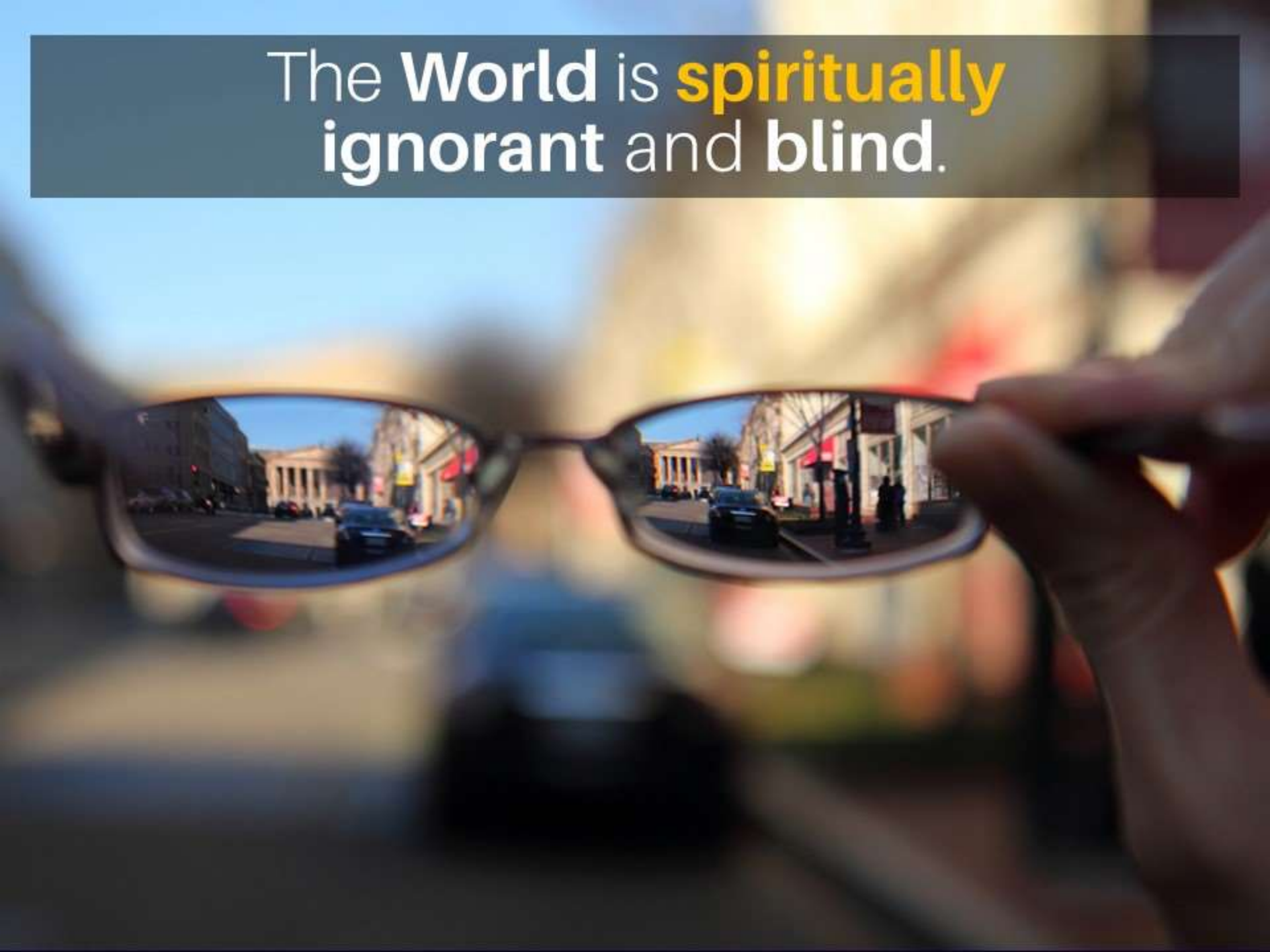
'These Twelve Jesus Sent Forth' by Walter Rane



**Believers do not belong** to the **World.**

'Martyrdom of Saint Matthew' by Caravaggio, 1600

The **World** is **spiritually**  
**ignorant** and **blind**.



A woman with long dark hair, wearing a grey blindfold and a grey draped garment, is shown in profile. She is holding a pair of golden scales of justice. The scales are tilted, with the right pan (from the viewer's perspective) being lower than the left pan. The background is a textured, light-colored wall.

The **World** will **not be honest**  
about its own **sin**.



# How the Holy Spirit Helps Us

John 16:5-11

The **Spirit** as reprover **witnesses**  
through the **Church**.

The **Spirit** as teacher **guides**  
you into all **Truth**.



## Holy Spirit's Seven-fold Ministry to Believers

- 1** He will act as the **Spirit of the Truth**.
- 2** He will **guide believers** into all truth.
- 3** He will **not speak of Himself**.
- 4** He will **speak what He heard**.
- 5** He will **show believers** things to come.
- 6** He will **Glorify Christ**.
- 7** He will **show the things of Christ** unto His People.



A little while, and you will not see Me.  
You will weep and **lament**, but the world  
will **rejoice**; and you will be **sorrowful**.





Your **sorrow** will be turned into **joy**.

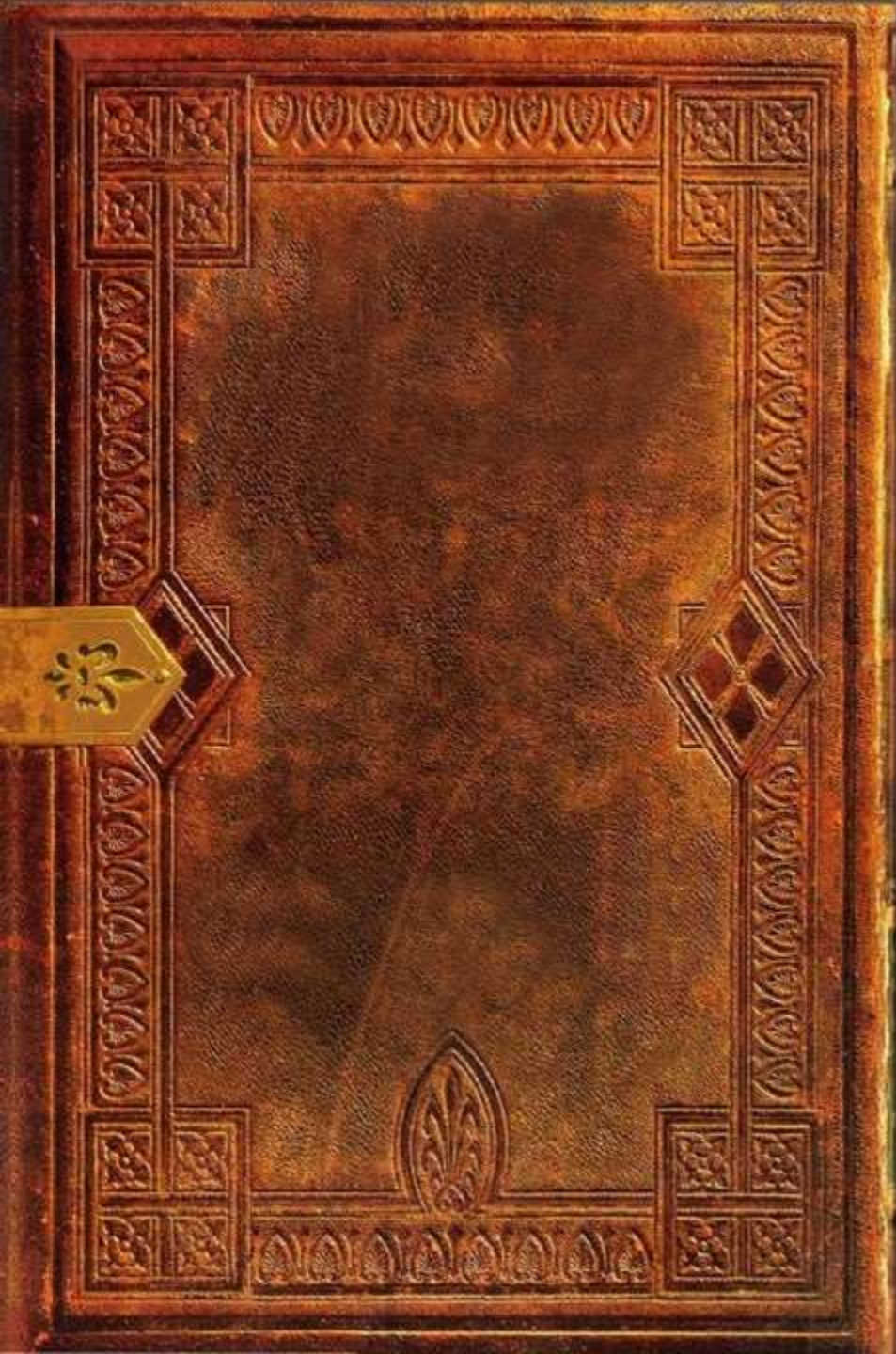


**AND IN THAT DAY  
YOU WILL ASK ME NOTHING.  
MOST ASSUREDLY, I SAY TO YOU,  
WHATEVER YOU ASK THE FATHER IN MY NAME  
HE WILL GIVE YOU.  
UNTIL NOW YOU HAVE ASKED NOTHING IN MY NAME.  
ASK, AND YOU WILL RECEIVE,  
THAT YOUR JOY MAY BE FULL.**

"Do you now  
**believe?**"

'Jesus Christ' by Laur Iduc.

<sup>33</sup> "These things I have spoken to you,  
that in Me you may have **peace**.  
In the world you will have **tribulation**;  
but be of **good cheer**,  
I have overcome the world."



**U3A**  
Brisbane

**FINIS  
REVIEW OF  
2021 TERM 3**

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

**CHAPTER 17**

**CHRIST THE INCESOR**

A person is walking away from the camera on a paved path that leads into a grassy field. A dog is walking alongside the person. The scene is captured in a dark, moody, and somewhat desaturated style, with a cloudy sky in the background.

# REDEMPTION

JUSTIFICATION

MANIFESTATION

REPRESENTATION

PRESERVATION

SANCTIFICATION

IDENTIFICATION

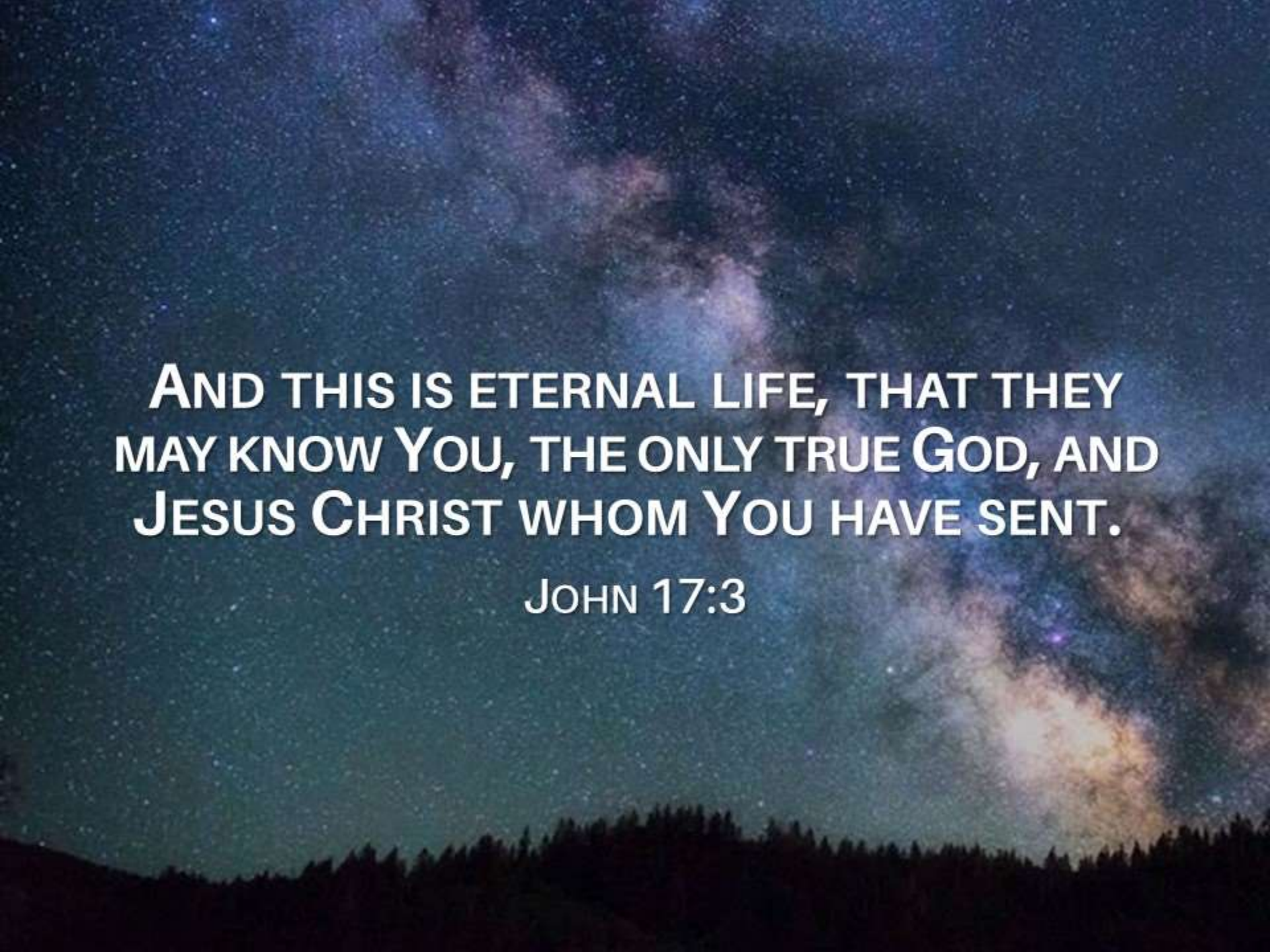
GLORIFICATION

# Jesus Prays for Himself

**17** Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, <sup>2</sup>as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.



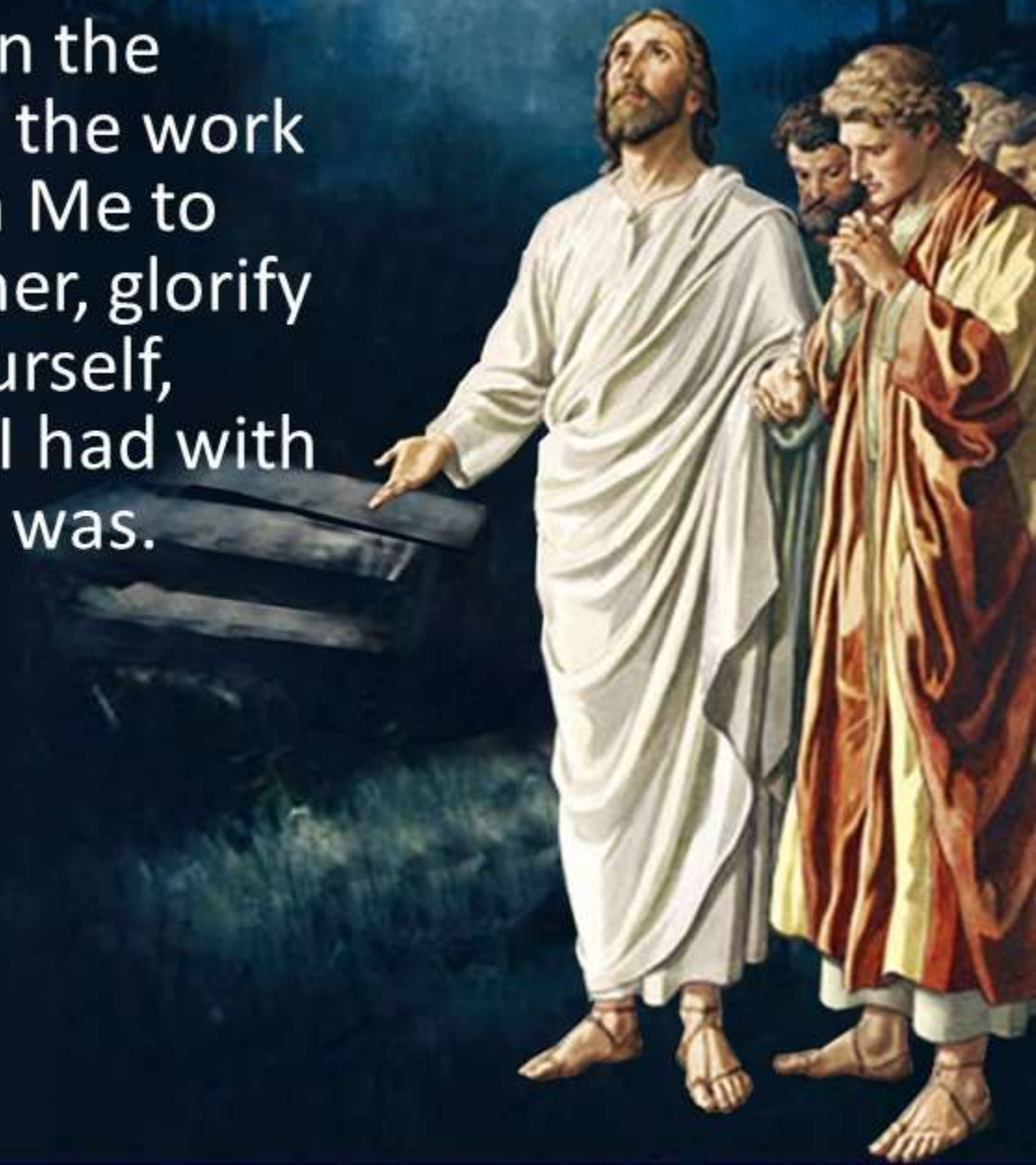


A night sky with the Milky Way galaxy visible, showing a dense band of stars and nebulae. The sky is dark blue and black, with the Milky Way appearing as a bright, multi-colored band of light. At the bottom of the image, there is a dark silhouette of a forest or mountain range.

**AND THIS IS ETERNAL LIFE, THAT THEY  
MAY KNOW YOU, THE ONLY TRUE GOD, AND  
JESUS CHRIST WHOM YOU HAVE SENT.**

**JOHN 17:3**

<sup>4</sup> I have glorified You on the earth. I have finished the work which You have given Me to do. <sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.



# Jesus Prays for His Disciples

**6 I HAVE MANIFESTED  
YOUR NAME TO THE  
MEN WHOM YOU  
HAVE GIVEN ME OUT  
OF THE WORLD.**

**THEY WERE YOURS,  
YOU GAVE THEM TO  
ME, AND THEY HAVE  
KEPT YOUR WORD.**



**7 NOW THEY HAVE KNOWN THAT ALL THINGS WHICH YOU HAVE GIVEN ME ARE FROM YOU.**



<sup>8</sup> For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me.



"The Last Supper" by Peter Paul Rubens, 1631.

<sup>9</sup> "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.



<sup>10</sup> And all Mine are Yours, and Yours are Mine, and I am glorified in them.

"Supper at Emmaus" by Matthias Stom (c. 1600-1652).

<sup>11</sup> Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as *We are*.

**That they  
May be**

*One*

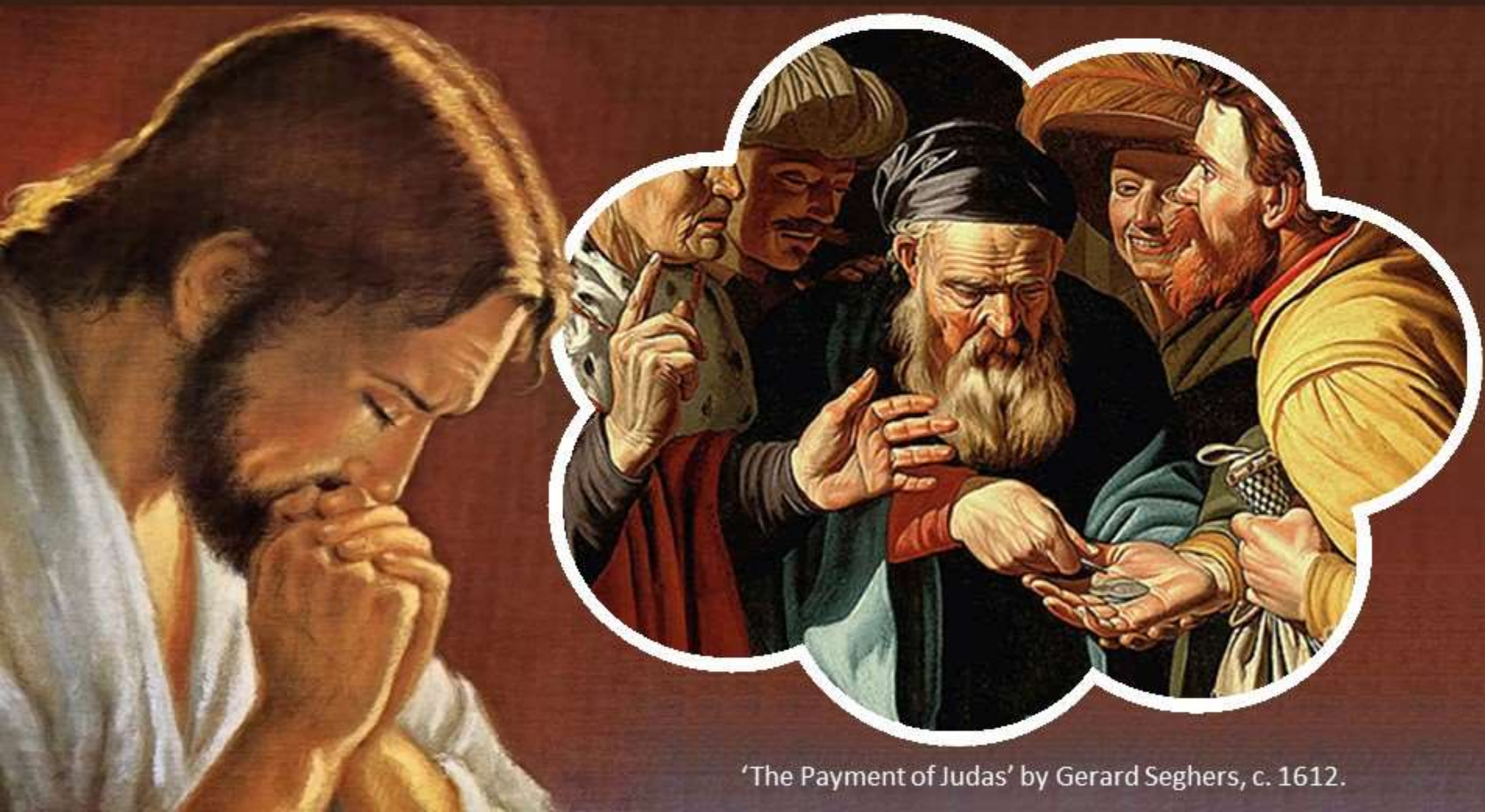
**as**

We

Are

One

<sup>12</sup> While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.



'The Payment of Judas' by Gerard Seghers, c. 1612.





## Wordplay in Greek

While I was with them in the world, I kept [*tēreō*] them in Your name.

Those whom You gave Me I have guarded [*phylassō*]; and none of them is

lost [*apollymi*]

but the son of

perdition [*apōleia*],

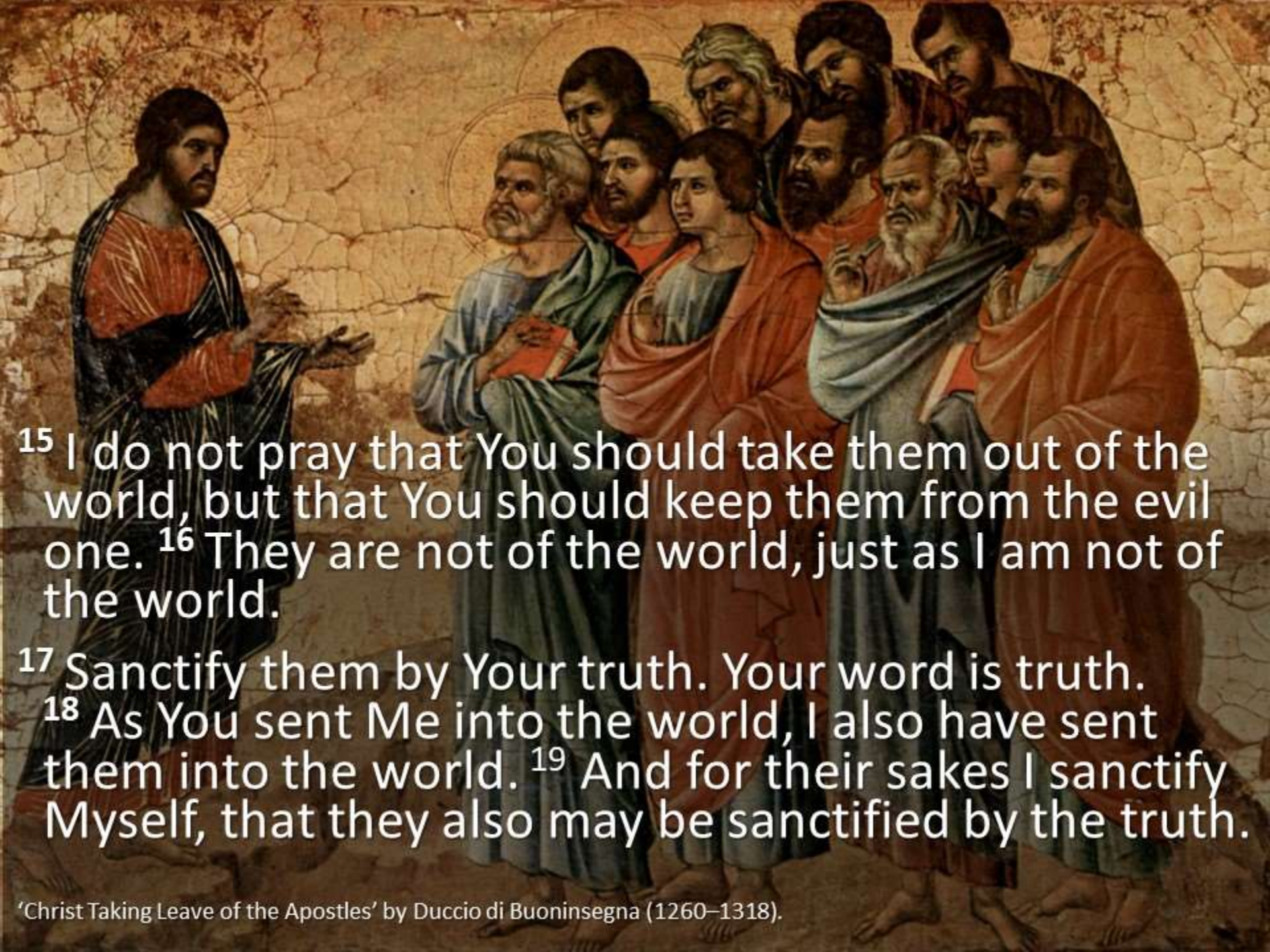
that the Scripture might be fulfilled.

<sup>13</sup> But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

<sup>14</sup> I have given them Your word [Isaiah 50:4]; and the world has hated them because they are not of the world, just as I am not of the world.

"I HAVE GIVEN THEM **YOUR WORD**;  
AND **THE WORLD HAS HATED**  
THEM **BECAUSE** THEY ARE  
**NOT OF THE WORLD**,  
**JUST AS I AM**  
NOT OF THE WORLD."





<sup>15</sup> I do not pray that You should take them out of the world, but that You should keep them from the evil one. <sup>16</sup> They are not of the world, just as I am not of the world.

<sup>17</sup> Sanctify them by Your truth. Your word is truth.

<sup>18</sup> As You sent Me into the world, I also have sent them into the world. <sup>19</sup> And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

# Jesus Prays for All Believers

<sup>20</sup> “I do not pray for these alone, but also for those who will believe in Me through their word; <sup>21</sup> that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.



Christ in the Garden of Gethsemane, Heinrich Hofmann, 1890

**WE ARE ONE**

**I IN THEM**

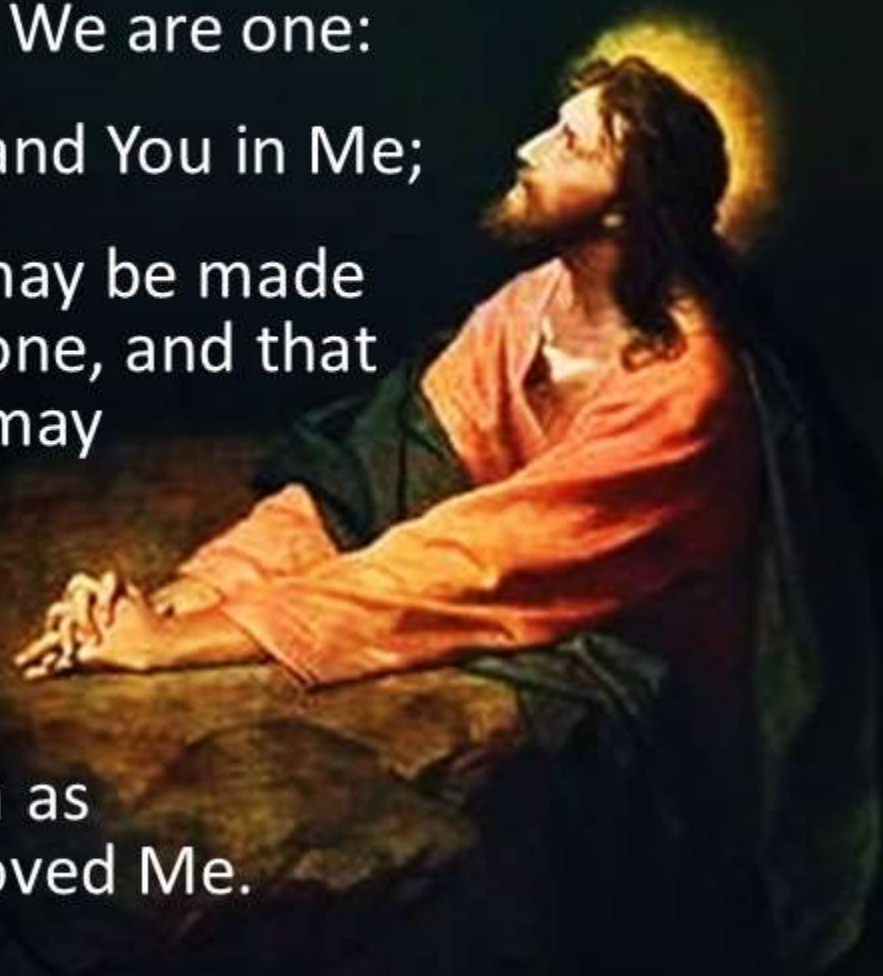
**AND**

**YOU**

**IN ME**

<sup>22</sup> And the glory which You gave Me I have given them, that they may be one just as We are one:

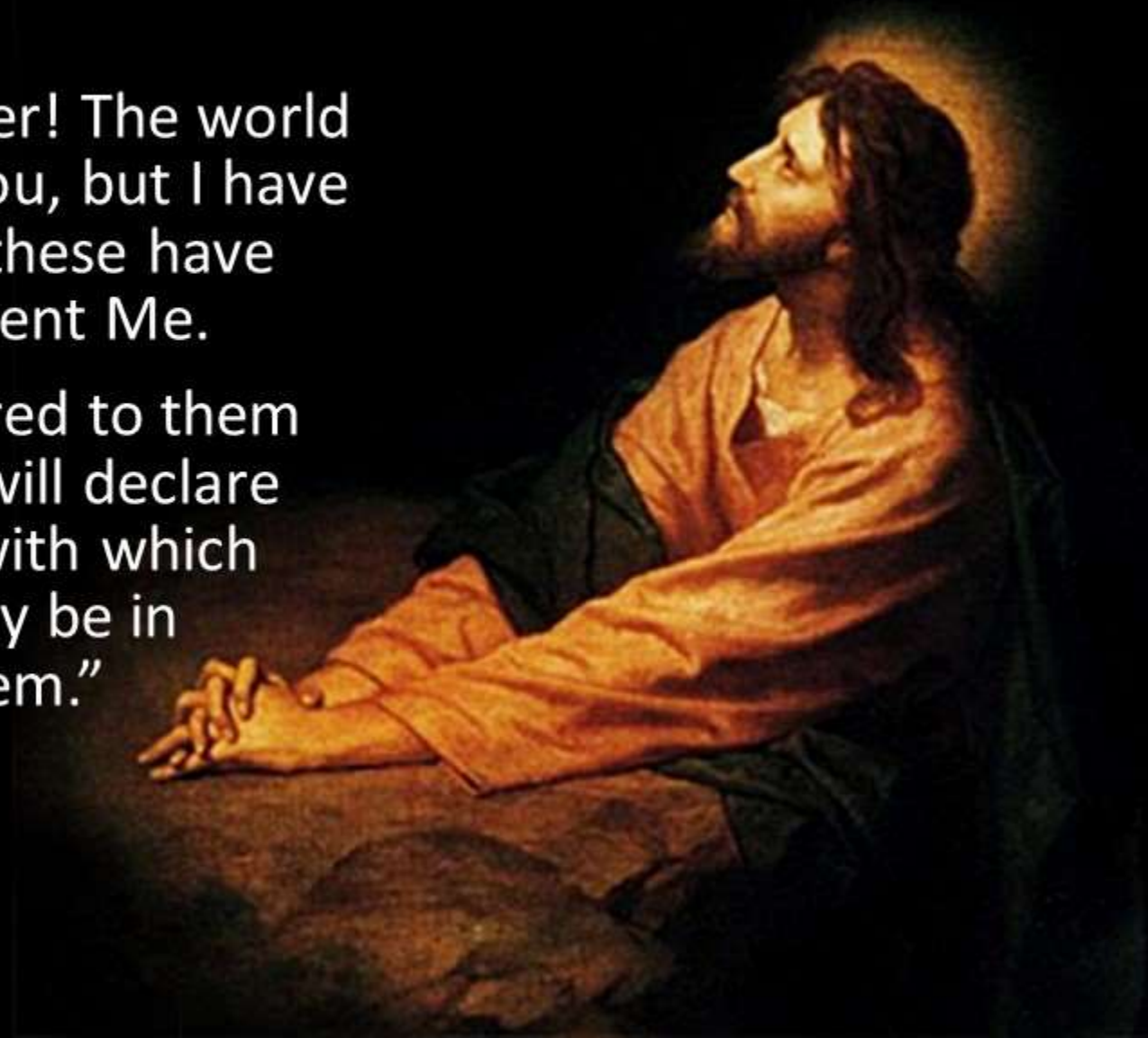
<sup>23</sup> I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.



<sup>24</sup> “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.

<sup>25</sup> O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.

<sup>26</sup> And I have declared to them Your name, and will declare *it*, that the love with which You loved Me may be in them, and I in them.”



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

**CHAPTER 18**

**CHRIST THE FAITHFUL**

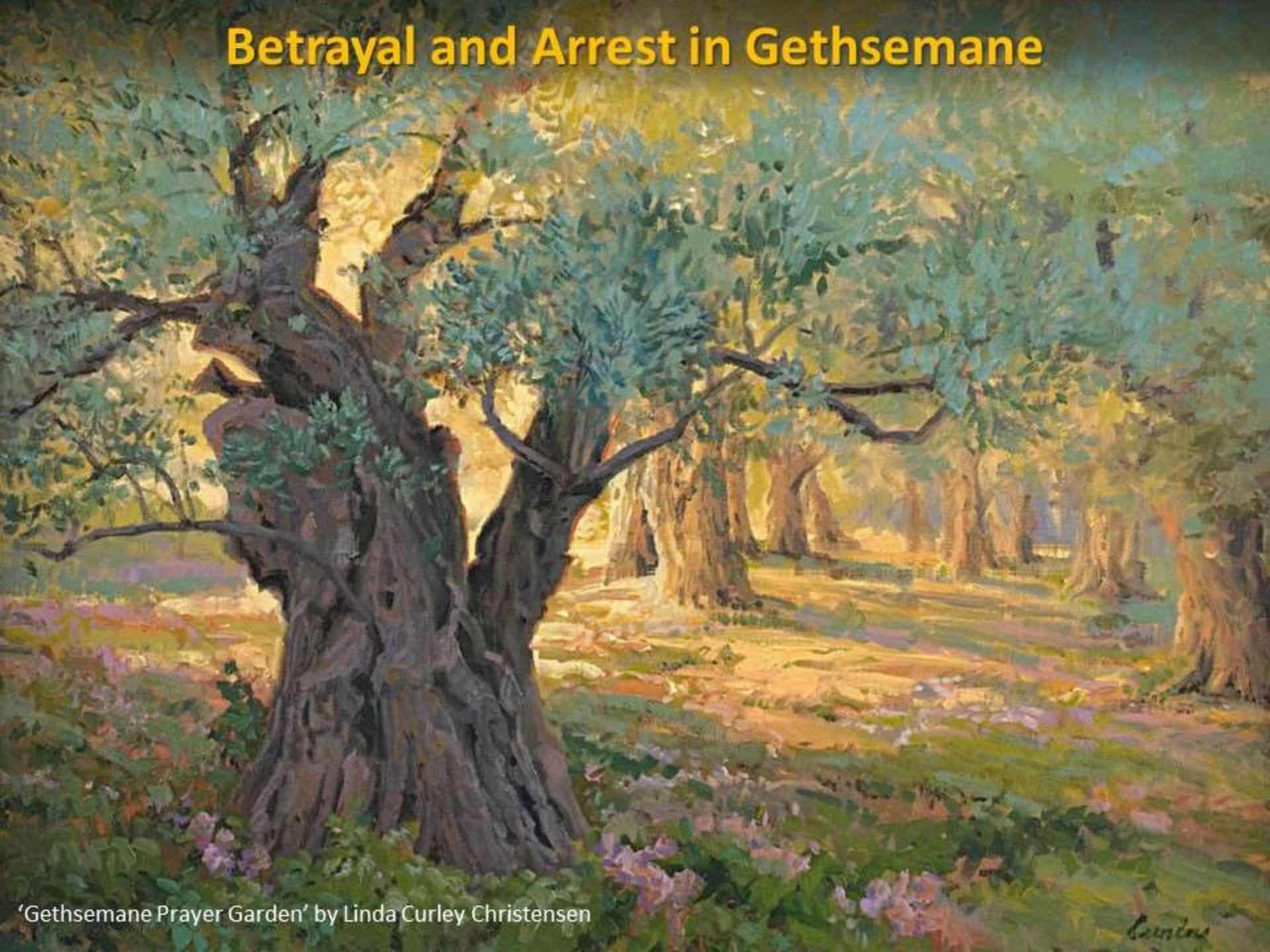
# BETRAYED

JOHN 18:1-11





# Betrayal and Arrest in Gethsemane



'Gethsemane Prayer Garden' by Linda Curley Christensen

*Christensen*

**18** When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered.







EXIT



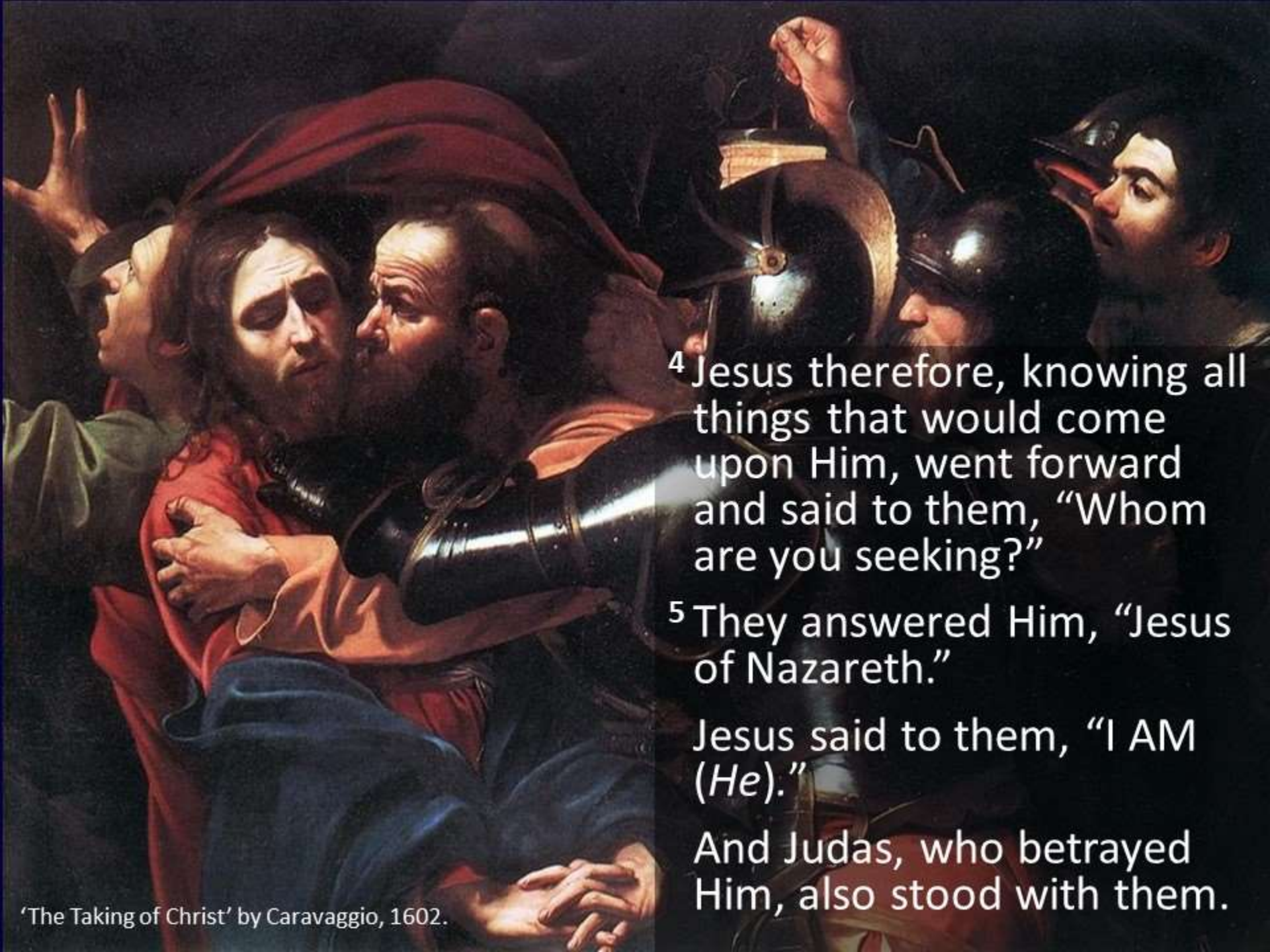


<sup>2</sup> AND JUDAS, WHO BETRAYED HIM, ALSO KNEW THE PLACE; FOR JESUS OFTEN MET THERE WITH HIS DISCIPLES.

<sup>3</sup> THEN JUDAS, HAVING RECEIVED A DETACHMENT *OF TROOPS*, AND OFFICERS FROM THE CHIEF PRIESTS AND PHARISEES, CAME THERE WITH LANTERNS, TORCHES, AND WEAPONS.

'The Procession of Judas' by James Tissot.





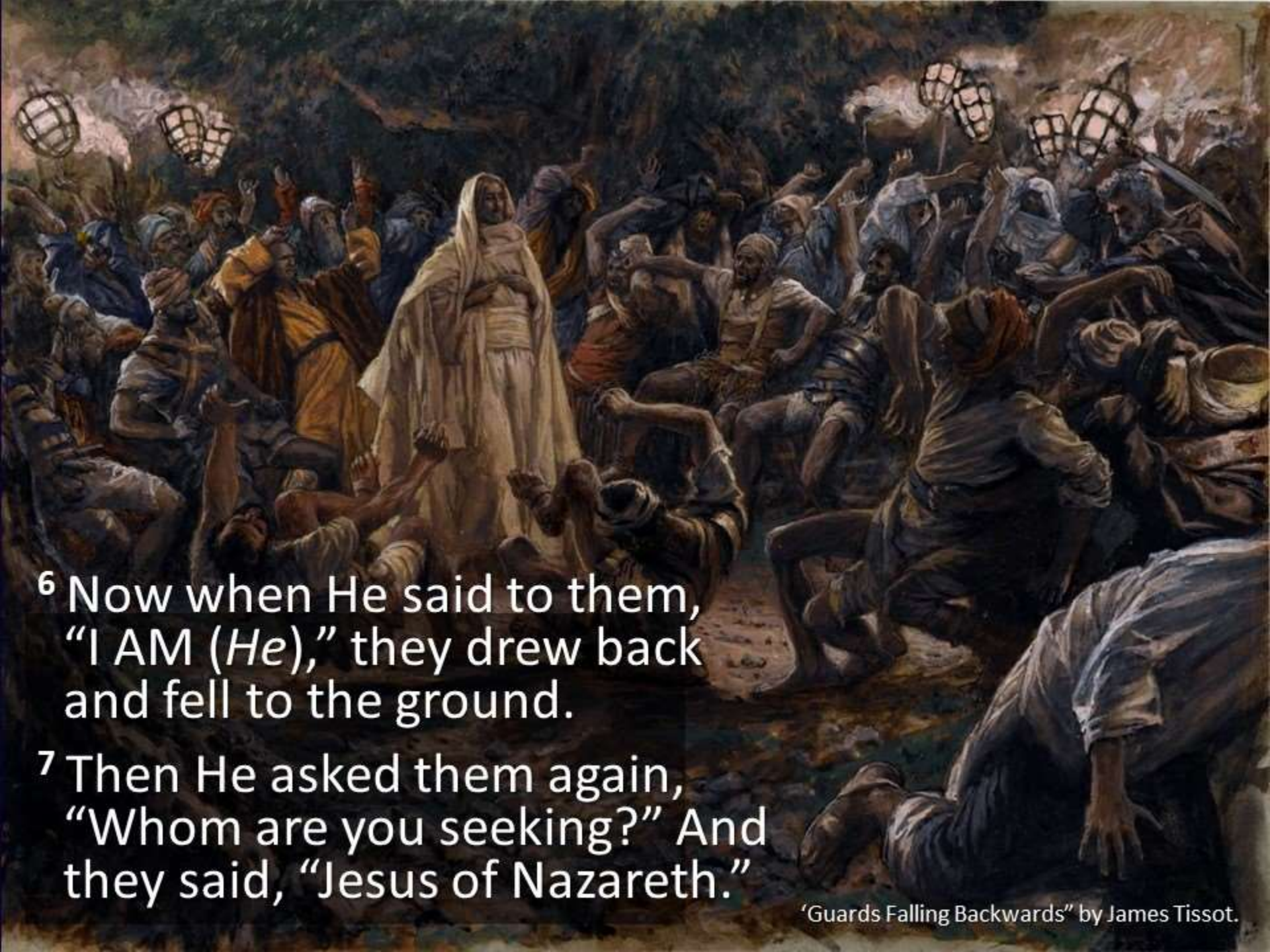
<sup>4</sup> Jesus therefore, knowing all things that would come upon Him, went forward and said to them, “Whom are you seeking?”

<sup>5</sup> They answered Him, “Jesus of Nazareth.”

Jesus said to them, “I AM (He).”

And Judas, who betrayed Him, also stood with them.





<sup>6</sup> Now when He said to them, “I AM (*He*),” they drew back and fell to the ground.

<sup>7</sup> Then He asked them again, “Whom are you seeking?” And they said, “Jesus of Nazareth.”

<sup>8</sup> Jesus answered, "I have told you that I am He. Therefore, if you seek Me, let these go their way,"  
<sup>9</sup> that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none."



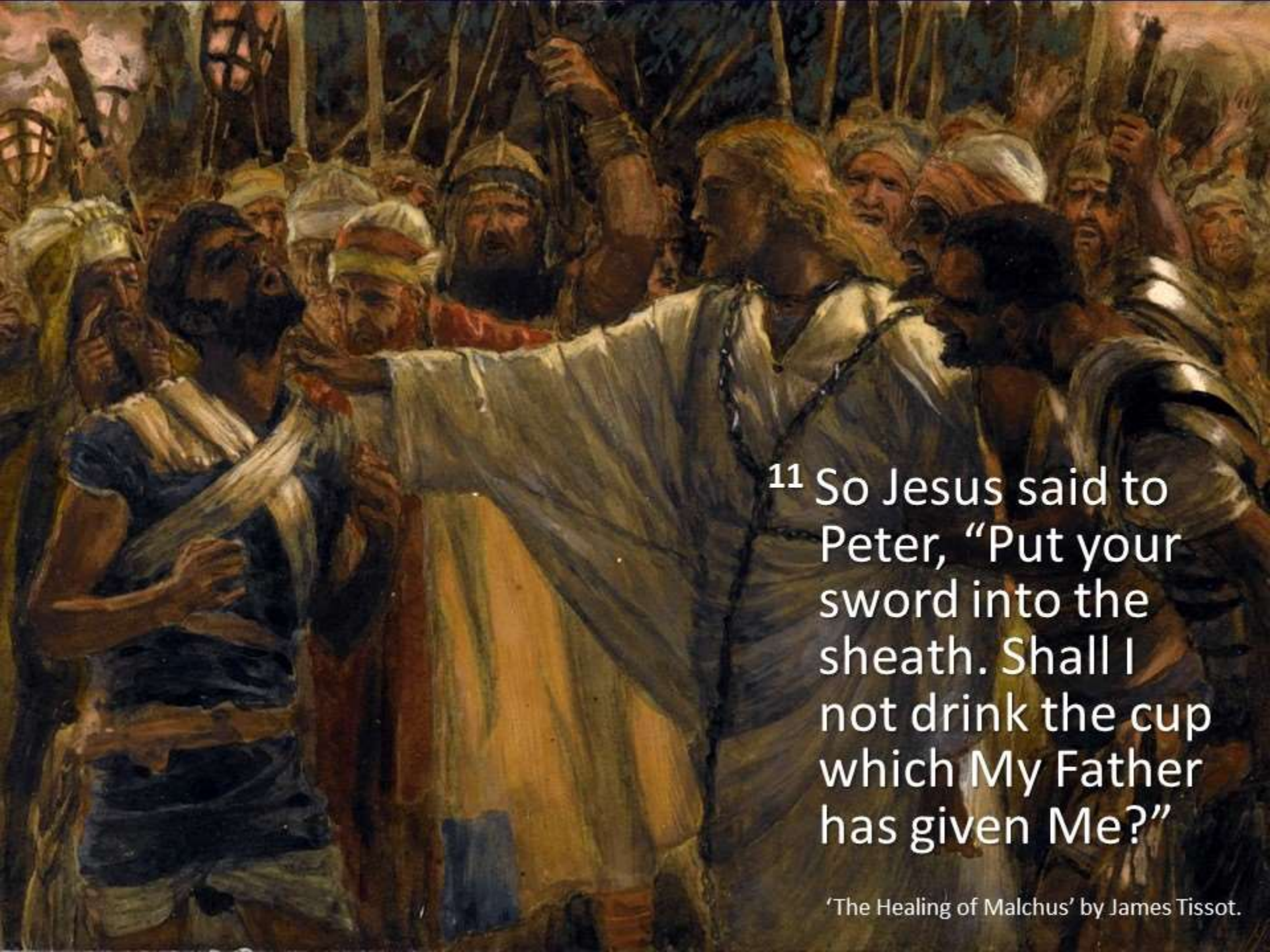
'Christ in the Garden of Gethsemane' by Hans Jordaens III, c. 1620.

<sup>10</sup>  
THEN SIMON PETER,  
HAVING A SWORD,  
DREW IT AND  
STRUCK THE HIGH  
PRIEST'S SERVANT,  
AND CUT OFF HIS  
RIGHT EAR.

THE SERVANT'S  
NAME WAS  
MALCHUS.



'The Capture of Christ with the Malchus Episode'  
by Dirck van Baburen, 1616-1617.



<sup>11</sup> So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”

‘The Healing of Malchus’ by James Tissot.

## Before the High Priest

<sup>12</sup> Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him.

<sup>13</sup> And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year.  
<sup>14</sup> Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.



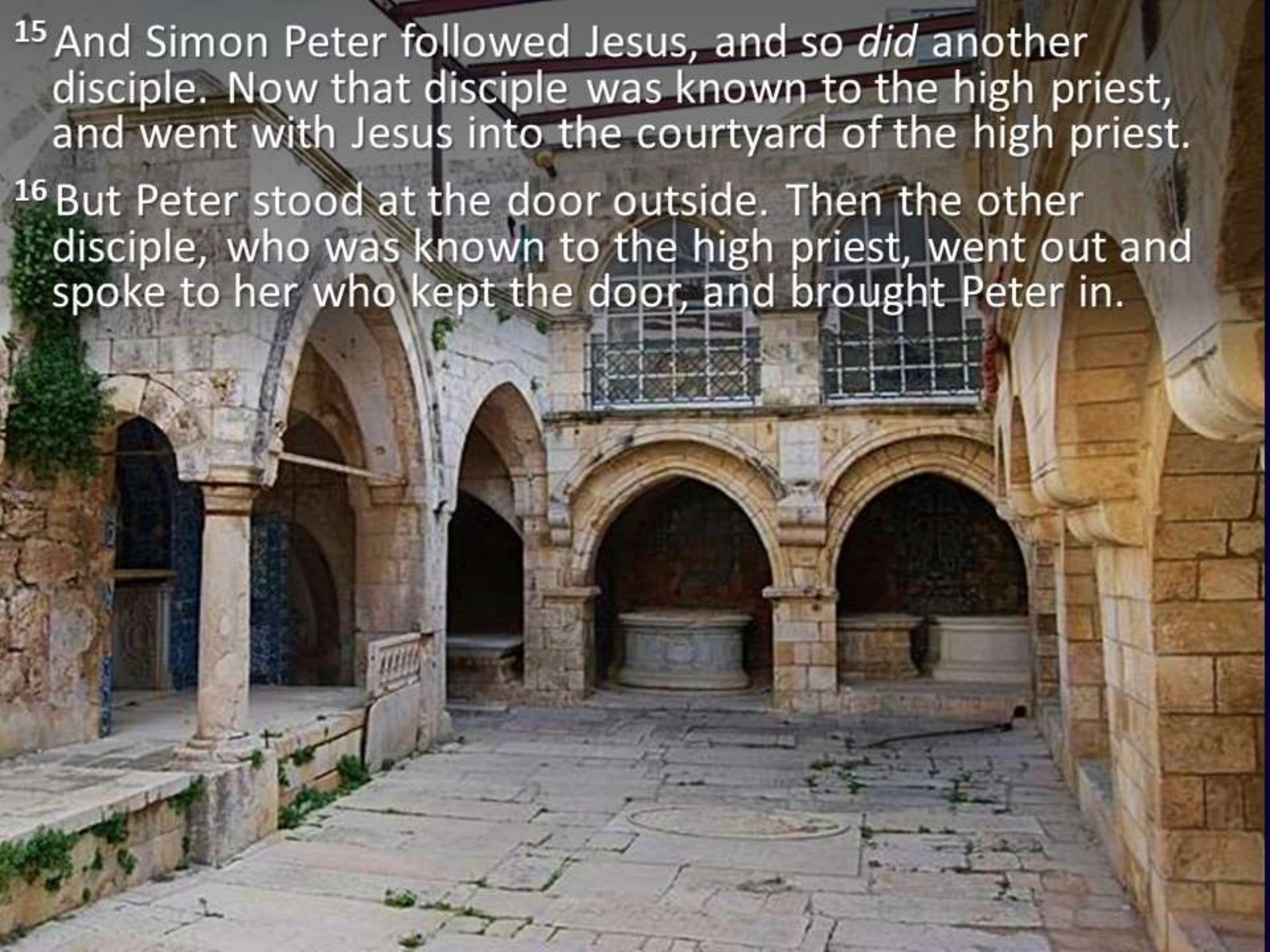






15 And Simon Peter followed Jesus, and so *did* another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest.

16 But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in.

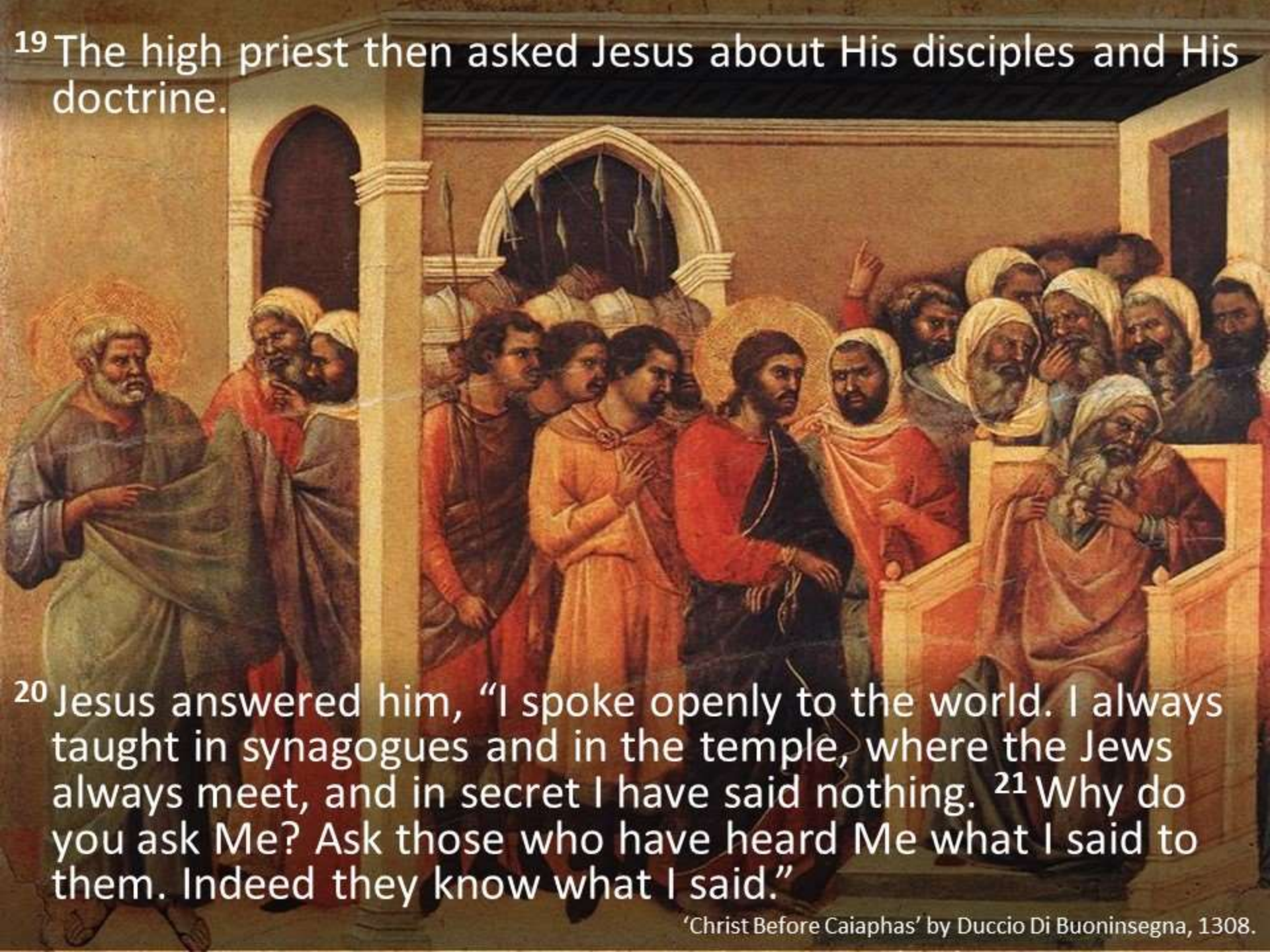


17 Then the servant girl who kept the door said to Peter, "You are not also *one* of this Man's disciples, are you?"

He said,  
"I am not."

18 Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

<sup>19</sup> The high priest then asked Jesus about His disciples and His doctrine.

A detail from the fresco 'Christ Before Caiaphas' by Duccio di Buoninsegna. The scene is set in a room with arched doorways. In the center, Jesus, with a halo and wearing a red tunic and black cloak, stands facing a group of men. To his left, a man in a green robe, likely the high priest Caiaphas, is gesturing. To his right, a man in a white head covering and brown robe is seated, looking towards Jesus. A crowd of other men, some with halos, surrounds them, some pointing or gesturing. The background shows a dark arched doorway with a cross visible through it.

<sup>20</sup> Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. <sup>21</sup> Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said."

'Christ Before Caiaphas' by Duccio Di Buoninsegna, 1308.

<sup>22</sup> And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do You answer the high priest like that?"

<sup>23</sup> Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?"

<sup>24</sup> Then Annas sent Him bound to Caiaphas the high priest.



'Christ Before Caiaphas' by Matthias Stom, c. 1630.



Engraved Byzantine  
crosses















<sup>25</sup> Now Simon Peter stood and warmed himself. Therefore they said to him, “You are not also *one* of His disciples, are you?”

He denied *it* and said, “I am not!”



<sup>26</sup> One of the servants of the high priest, a relative of *him* whose ear Peter cut off, said, “Did I not see you in the garden with Him?”

<sup>27</sup> Peter then denied again; and immediately a rooster crowed.



'Peter Denies  
Jesus'  
by Carl Bloch

<sup>28</sup> Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.

<sup>29</sup> Pilate then went out to them and said, "What accusation do you bring against this Man?"

<sup>30</sup> They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you."

'Jesus Led from Caiaphas to Pilate' by James Tissot, 1902.

<sup>31</sup> Then Pilate said to them, "You take Him and judge Him according to your law."

Therefore the Jews said to him, "It is not lawful for us to put anyone to death," <sup>32</sup> that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.



'Jesus is brought before Herod'  
in Codex of Predis, 1476.

<sup>33</sup> Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?"

<sup>34</sup> Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?"

<sup>35</sup> Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"

<sup>36</sup> Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

'Jesus Before Pilate, First Interview' by James Tissot, 1902.

37 Pilate therefore said to Him, "Are You a king then?"

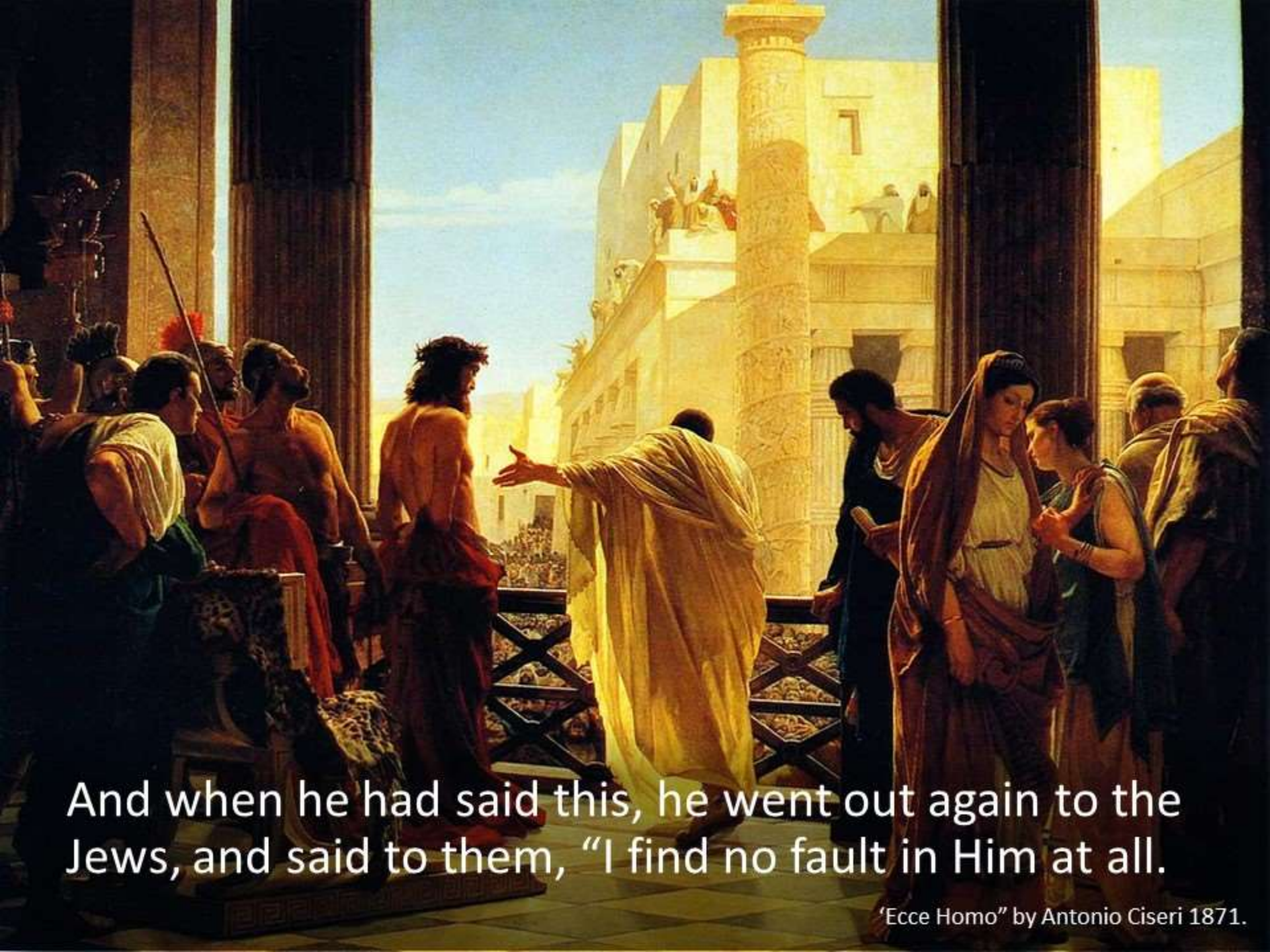
Jesus answered, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."

38 Pilate said to Him, "What is truth?"



'What is Truth?' by Nikolay Nikolayevich Ge, 1890.





And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all.

'Ecce Homo' by Antonio Ciseri 1871.

<sup>39</sup> “But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?”

<sup>40</sup> Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber.

