

## OVERVIEW OF BOOK OF JOHN

### INTRODUCTION:

This morning we make the transition from the 3 Synoptic Gospels to the very unique Gospel of John. There really is only **one gospel** = the Good News about Jesus Christ. Four perspectives – *kata* -- “*according to*” ... A very large proportion of John’s content is not found in the Synoptics.

So what are some of the characteristics of John’s Gospel?

- Written for a **different audience**
  - o Matthew – for the **Jews** – presenting Jesus as the Messiah-King
  - o Mark – for the Gentile **Romans** – presenting Jesus as the Son of God who came as the Suffering Servant
  - o Luke – for the Gentile **Greeks** – presenting Jesus as the Son of God who came as the Son of Man – identifying with humanity in his universal mission of redemption
  - o John – for all audiences – for all the **world** – emphasizing the Deity of Christ – His claim to be the unique Son of God – not created, not subordinate but of the same essence of the Father – truly God in every sense

Look at His emphasis to the **whole world**:

  - Famous **Prologue** – opening verses – links Jesus to the creation of the whole world; Concept of the Logos = Word – unique title
  - 1:7** testimony of John the Baptist was so that **ALL** might believe
  - 1:9ff** talks about the Light coming into the **world**
  - 3:16** – God so loved the **world** – not just the Jews
  - Word “*world*” appears 78 times in the gospel
- The most **theological** of all the gospels – cf. the theological Prologue; contains some long discourses such as The Upper Room Discourse in **chaps. 13-17** – not found in the Synoptics

**Everett Harrison**: John’s Gospel is structured quite differently to the Synoptics. It is less documentary and more **meditative**, though it does contain a lot of narrative material. John intermingles themes, ‘signs’ and discourses, so that his Gospel develops in much the same way that a fugue does: themes are stated, then combined, first with one theme, then with another, then put aside for a while and taken up again in yet another combination, and all interwoven with signs and discourses. You can only get the best out of John’s Gospel by mulling it over at leisure – and even so, you will never get right to the end of it.

- Written in a **style** that is both **simple** in language and yet **profound** in theology  
Beginning Greek students like to start with the Gospel of John  
“simple enough for a child to wade in, but deep enough for a philosopher to drown”  
Presents very clear contrasts (like we see in **1 John**) – light vs. darkness; life vs. death

- John's Gospel is arranged in **topical** fashion – remember Luke said he was trying to write in very precise chronological order
- Focuses on the **Judean ministry** of Jesus – both in His early years and then at the end; while the Synoptics focused more on the **Galilean ministry** – So you could say that John writing after the other 3 accounts, recorded a supplemental gospel
- Omits any mention of **parables** – although you do see some allegories – Jesus says:
  - o I am the Door / I am the Good Shepherd, etc.
- Distinctive teaching on the Holy Spirit – Paraclete – Helper (Farewell Discourse in Chaps. 14-16); He will be with the disciples in much the same way Jesus was
- Distinction between what the disciples understood of Jesus' teaching during His earthly ministry vs. their expanded understanding after His death and resurrection

#### What do we know about the Apostle John, the acknowledged author?

- He was the son of Zebedee and Salome (the sister of Mary the mother of Jesus) – so he was a **cousin of Jesus**
- We know from **1:14** that the book was written by an **eyewitness**
- Not just any eyewitness but a **close associate** -- He calls himself "*the disciple whom Jesus loved*" – included in the **inner circle** along with his brother James and Peter; it was a simple process of elimination to identify John as the author (James died too early to have written the book); author was present at the Last Supper – had to be one of the 12; could not be another John like John the Elder; humility shown by not referring to himself by name in the book
- External evidence from the **church fathers** corroborates the authorship of John – Polycarp was discipled by John, Irenaeus was his disciple and wrote that John had written the Gospel in his later years from Ephesus – in addition soon after he wrote 3 epistles and the book of Revelation
- He came from the city of **Capernaum** in Galilee and was a follower initially of John the Baptist before being called by Christ
- Jesus gave James and John the nickname of "*sons of thunder*" (**Mark 3:17**) probably because of their strong personalities – they were certainly no wallflowers – Their ambition is seen in **Mark 10:35-37** where they asked for the highest places of honor in Christ's kingdom; their "thunder" ended up being sanctified and put to use in boldly proclaiming the gospel with power and authority
- He became a pillar in the church at Jerusalem along with Peter (**Gal. 2:9**); Mentioned 3 times in the book of Acts – always in close association with **Peter**

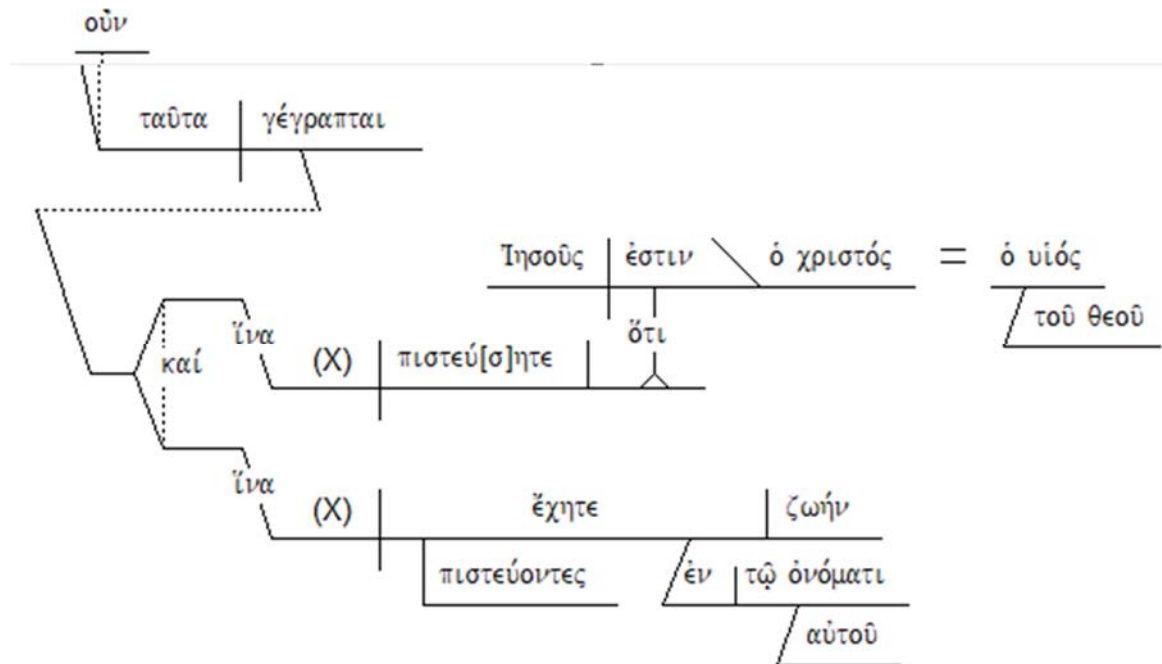
- John became known as the **apostle of love** – tradition gives the example of the elderly and infirm Apostle in his final days in the church at Ephesus (after having been released from exile in the island of Patmos), being carried into the small assembly and delivering the final benediction each service with the characteristic phrase “*My little children, love one another*”

**KEY PURPOSE STATEMENT – 20:30-31 (Chap. 21 is an appendix to the book)**

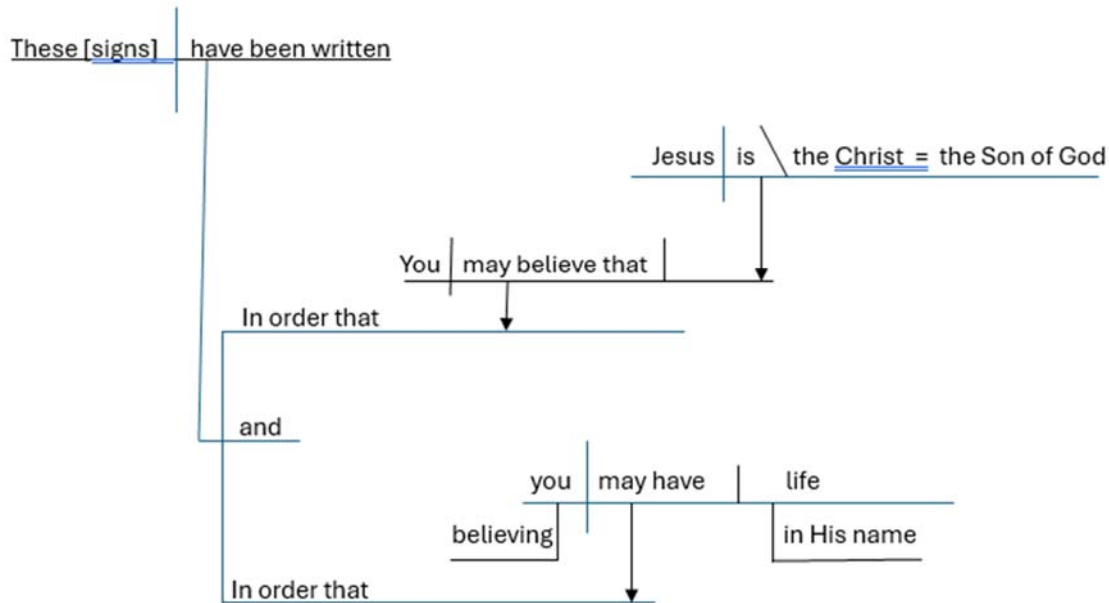
*Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; <sup>31</sup> but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.*

We are going to unpack this purpose statement and use it as the basis for our outline as we cover the Gospel of John. You might remember that John also was very specific at the end of **1 John** about his purpose statement: *These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life. (5:13)*

**DIAGRAMMATIC ANALYSIS [Greek and English]**



But



John is concerned throughout his book with the authentication of the identity of Jesus as the unique Son of God = His true deity. His Purpose is to produce saving faith which results in spiritual life.

There are 3 key words in this purpose statement. Each one is the focal point for one of the three main points we shall consider:

1) Signs

- Occurs 17 times in the Gospel – describes a miracle performed by Jesus
- Points to the deity and divine authority of the one performing the miracle
- Designed to teach us some great spiritual truth

2) Believe

- Occurs 98 times in John
- We will look at what this involves
- We will look at the content and focus of this faith in the identity of Jesus

3) Life

- Occurs 15 times
- Not talking about continuous life – everyone will live forever
- Talking about life in fellowship with God and His attributes and blessings

**Bill McRae:** Notice how the 3 words fit together:

- Signs -- **Revelation** of God Incarnate
- Believe -- **Response** we should have
- Life -- **Result** of that response

### **3 KEY WORDS**

#### **I. SIGNS -- 7 SIGNS THAT HIGHLIGHT THE IDENTITY OF JESUS**

##### **A. Sensationalism of the 7 Signs**

- 1) These Signs are Special – Selective Account (not comprehensive)  
Jesus performed many other miracles
- 2) These Signs Provide an Eyewitness Historical Account
- 3) These Signs Performed by Jesus Constitute a Miraculous Account

##### **B. Significance of the 7 Signs**

Symbolize the power of Jesus as the Son of God to nurture spiritual life

###### **1. Water turned into wine – John 2:1-11**

Ritual of law being replaced by the reality of Grace; Transition from OT to NT  
Satisfying the heart of man with the wine of new covenant life and fullness of joy  
Dawning of eschatological age

Response: 2:11 -- *This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him. Cf. 1:14 we saw His glory*

###### **2. Healing of the royal official's son – John 4:46-54**

Power of spiritual restoration

Even the most powerful must humbly take Jesus at his Word to experience the rewards of faith

Jesus performs this miracle in such a way that only the official knows it is a miracle. As he "testified" of this miracle to his servants, they too become members of the "household of faith."

Response: 4:48 – addressed to the Galileans who had been impressed by His turning water into wine: "*Unless you people see signs and wonders, you simply will not believe.*"

###### **3. Healing of the paralytic at the pool of Bethesda – John 5:1-15**

Weakness replaced by strength

Jesus demonstrates His supremacy over legalism and His equality with God the Father

Response: 5:16 – *And for this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.*

###### **4. Feeding of the 5,000 – John 6:1-14**

The creator of the universe can abundantly satisfy any physical need despite the apparent lack of physical resources – shows He can satisfy any spiritual need

Response: 6:14 -- *When therefore the people saw the sign which He had performed, they said, "This is of a truth the Prophet who is to come into the world."*

**6:26ff** -- *Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves, and were filled.*

**John MacArthur:** Sadly, these comments [referring to Jesus as *the Prophet who is to come*] coming right after Jesus healed and fed them, indicate that the people desired a Messiah who met their physical, rather than spiritual needs. Apparently, no recognition existed for the need of spiritual repentance and preparation for the kingdom (**Mt 4:17**). They wanted an earthy, political Messiah to meet all their needs and to deliver them from Roman oppression.

5. **Walking on the sea – John 6:16-21**

Power to transform fear to faith

The presence of the master of the universe should calm all fears and accomplish all objectives

Response: **6:21** -- *they were willing to receive Him into the boat*

6. **Healing of the man born blind – John 9:1-41**

Light of the world overcoming darkness; providing spiritual illumination

Opening the eyes of the blind can only be a work of God – a second Sabbath miracle

Response: **9:16-17** -- *Therefore some of the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath." But others were saying, "How can a man who is a sinner perform such signs?" And there was a division among them. <sup>17</sup> They said therefore to the blind man again, "What do you say about Him, since He opened your eyes?" And he said, "He is a prophet."*

**Vs. 22** – *If anyone confessed Him to be Christ, he was to be put out of the synagogue*

**Vs. 38** – *And he said, "Lord, I believe." And he worshiped Him.*

Shows that the title *Son of Man* (**vs. 35**) was a claim to Deity

7. **Raising of Lazarus from the dead – John 11:1-44**

Resurrection (the ultimate sign miracle) demonstrates both the glory of God and the value Jesus places on faith – deliverance from death to life

Response: **11:27** – confession of Martha -- *"Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world."*

**vs. 43-53** – Mixed reaction; but religious leaders from then on were plotting how to kill Him.

So those are the 7 Sign Miracles highlighting the identity of Jesus.

You might include the **Resurrection of Christ** as the **ultimate Sign**

Response: Confession finally of Thomas in **20:28** “*My Lord and my God*”

[There is an 8<sup>th</sup> sign after the resurrection = the miraculous catch of fish in **Chap. 21**  
But it doesn't seem to fit the same pattern]

Second Key Word

## **II. BELIEVE -- PURPOSE OF THE SIGNS IN PROMOTING FAITH IN JESUS**

### **A. What is the Nature of Saving Faith?**

#### **What Saving Faith Is NOT**

John carefully contrasts genuine faith with inadequate responses to Jesus.

---

#### **1) It is not mere fascination with miracles**

One of the most important texts is **John 2:23–25**:

*“many believed in His name, observing His signs...”*

Yet the next verse says:

*“Jesus, on His part, was not entrusting Himself to them...”* same Greek word used

This shows that **amazement at miracles is not the same as settled trust in Christ's person.**

The signs are meant to point beyond themselves to who Jesus is.

A person may be impressed by the supernatural and still not come to true faith.

In John, signs are never ends in themselves.

They are **windows into Christ's identity.**

---

#### **2) It is not mere intellectual agreement with facts**

Nicodemus is a key example.

In **John 3:2** he says:

*“we know that You have come from God as a teacher”*

That is correct theology at one level.

But rather than commending him, Jesus immediately moves to the necessity of the **new birth.**

So saving faith is more than saying:

- Jesus existed
- Jesus was a teacher
- Jesus did miracles
- Jesus came from God

Even demons could affirm facts.

Saving faith goes beyond acknowledgment to **personal reliance.**

---

#### **3) It is not temporary or superficial enthusiasm**

John often shows people responding positively at first and then turning away.

The clearest example is **John 6.**

After the Bread of Life discourse:

*“As a result of this many of His disciples withdrew”* (**John 6:66**)

They were attracted to Jesus for bread, benefits, and spectacle.

But when confronted with His identity and claims, they left.

This shows that **saving faith is not consumer Christianity.**

It is not merely wanting what Jesus gives.

It is wanting **Jesus Himself.**

---

#### 4) It is not secret admiration without personal commitment

John repeatedly exposes the danger of hidden allegiance.

**John 12:42–43** says *many rulers believed, yet would not confess Him openly because they loved human praise.*

This is not saying public confession saves, but it reveals that saving faith cannot remain merely social convenience.

Faith must move from **private curiosity to open personal confession.**

In baptism we publicly express our identification with Christ and faith in Him.

---

### What Saving Faith IS

Now John's positive teaching.

---

#### 1) Saving faith is believing in the person of Christ

John's favorite expression is:

*“believe **in Him**”*

This means more than believing that Jesus exists.

It means trusting **who He is.**

**John 20:31** defines the content:

*“that Jesus is the Christ, the Son of God”*

Saving faith has a definite object:

- Jesus as Messiah
- Jesus as Son of God
- Jesus as the only revealer of the Father

In other words: saving faith = trust in the **identity of Christ**

---

#### 2) Saving faith is personal reliance, not mere assent

John uses rich metaphors to describe faith.

Faith is:

- **coming** to Christ (**John 6:35**)
- **receiving** Christ (**John 1:12**)
- **drinking** living water (**John 4:14**)
- **eating** the bread of life (**John 6:51**)
- **abiding** in Him (**John 15:4**)

These metaphors show that faith is **appropriating Christ personally.**

It is the soul leaning its weight upon Him.

Faith is movement toward Christ.

---

#### 3) Saving faith is Spirit-produced

**John 3** is essential here.

Jesus tells Nicodemus:

*“unless one is born again he cannot see the kingdom of God”*

This teaches that saving faith is inseparable from the work of the Spirit.

**1:13** *“who were born, not of blood nor of the will of the flesh nor of the will of man, but of God”*

Faith is not merely a natural human decision.

It is the response of a heart made alive by God.  
Thus saving faith includes **spiritual illumination**.

- The blind begin to see.
  - The dead begin to live.
- 

#### **4) Saving faith results in life**

This is perhaps John's greatest emphasis.

Faith is the instrument by which life is received.

*"he who believes has eternal life"* (**John 6:47**)

*"he who hears My word, and believes ... has eternal life"* (**John 5:24**)

Notice the present tense: **has** / Not merely will have.

Saving faith receives eternal life as a present possession.

This is why John constantly links: believe → life

---

#### **5) Saving faith continues in Christ's word**

**John 8:31** is important:

*"If you continue in My word, then you are truly disciples of Mine"*

This does not teach salvation by works.

Rather, continuance **reveals the reality of faith**.

Saving faith is living and persevering.

It is not sinless perfection, but it is a faith that remains attached to Christ.

---

#### **A Concise Definition from John:**

**Saving faith is the Spirit-enabled personal trust in Jesus Christ as the Messiah and Son of God, by which one receives eternal life and continues in His word.**

Or more simply:

**Saving faith is receiving Jesus for who He truly is and totally and exclusively relying on Him for salvation**

---

#### **B. What is the Object of Saving Faith? *"that Jesus is the Messiah, the Son of God"***

All about the **True Identity of Jesus** –

What are some Inadequate (i.e. False) Views of the Identity of Jesus

#### **False Views by the contemporaries of Jesus as recorded in John's Gospel**

##### **1. Jesus as Merely a Miracle Worker (Not the Messiah)**

**Key Texts: John 2:23–25; 6:26**

Many were impressed by His signs but didn't truly believe in Him.

- They followed Him for **what He could do**, not for who He is.
- After feeding the 5,000, the crowd seeks more bread, not truth.

##### **Correction:**

Jesus declares Himself the **Bread of Life (John 6:35)**, shifting focus from miracles to identity.

---

## 2. Jesus as a Political Deliverer

### Key Text: John 6:14–15

After the feeding miracle:

- The crowd tries to make Him king by force.
- They expect a **nationalistic, political Messiah**.

### Correction:

Jesus withdraws, showing His kingdom is not earthly (cf. **John 18:36**).

---

## 3. Jesus as Merely Joseph's Son (Only Human)

### Key Text: John 6:42

- *“Is not this Jesus, the son of Joseph?”*
- They reduce Him to **ordinary human origins**.

### Correction:

John emphasizes His **pre-existence** (**John 1:1; 8:58**).

---

## 4. Jesus as Demon-Possessed or Insane

### Key Texts: John 7:20; 8:48; 10:20

- Religious leaders accuse Him of having a demon.
- His claims seem too radical to them.

### Correction:

His works and words testify that He is sent from the Father (**John 10:37–38**).

---

## 5. Jesus as a Lawbreaker / Sinner

### Key Texts: John 5:18; 9:16, 24

- Accused of breaking the Sabbath.
- Labeled a sinner because He heals on the Sabbath.

### Correction:

Jesus reveals He is **Lord of the Sabbath** and equal with God (**John 5:17–18**).

---

## 6. Jesus as Just a Good Teacher (But Not Divine)

### Implied in multiple interactions (e.g., John 3, John 4)

- People approach Him respectfully but incompletely.
- Nicodemus calls Him a teacher from God (**John 3:2**), but doesn't yet grasp His divine nature.

### Correction:

Jesus reveals the necessity of **new birth** and heavenly origin.

---

## 7. Jesus as Only a Prophet

### Key Texts: John 4:19; 6:14; 9:17

- The Samaritan woman and others identify Him as a prophet.
- This is **partially true but incomplete**.

### Correction:

He is not just a prophet—He is the **Messiah** (**John 4:26**).

---

## 8. Jesus as a Blasphemer (False Claimant to Deity)

### Key Texts: John 5:18; 10:33

- Jewish leaders accuse Him of making Himself equal with God.
- They see His claims as **blasphemous**.

**Correction:**

John presents these claims as **true**, not false—Jesus *is* divine.

**9. Jesus as Unworthy of Faith (Rejection Despite Evidence)**

**Key Text: John 12:37**

- Despite many signs, many still did not believe.
- This reflects **willful unbelief**, not lack of evidence.

**[False Views by Current Day Philosophers and Theologians and Religious Leaders**

Joy Behar on the View just this week stating that Jesus did not claim to be the Messiah

**Big Categories of Modern False Views**

These modern perspectives largely echo the same misunderstandings seen in the Gospel of John:

**1. Reductionism (Too Small a Jesus)**

- Moral teacher only (Ehrman, Crossan)
- Prophet only (Islamic view)
- Social reformer (liberation theology)

**2. Relativism (Not Unique)**

- One of many paths (Hick, Chopra)

**3. Reality Doubters -- Skepticism (Not Real or Not Reliable)**

- Myth theory (Carrier)
- Failed prophet (Schweitzer)

**4. Reinterpretation (Symbolic Jesus)**

- Psychological or philosophical construct (Žižek, Nietzsche)

**Jehovah's Witnesses:**

From *What Does the Bible Really Teach?* (published by the Watch Tower Bible and Tract Society):

“Jesus is not Almighty God. He is God’s Son, the first of God’s creations.”

Not God / Not equal with the Father / Denial of the Trinity

**Mormons:**

Not the same being in essence as the Father / Not eternally God in the same sense as historic Christianity / One of many spirit children of God (though preeminent)

**Islam:**

Yes:

- A prophet
- The Messiah (in a limited sense)
- Born of a virgin
- A miracle worker

But Not:

God  
the Son of God  
crucified  
the Savior through atonement]

---

What are the Claims that Jesus Himself made regarding His True Identity?

**Jesus is the Fount of All Spiritual Blessing: 7 I AM statements**

1. **Spiritual Sustenance** -- *"I am the bread of life."* Cf. manna in wilderness  
**(John 6:35, 6:48, 6:51)** Jesus sent from the Father – the Incarnation  
People desire the physical provision of needs but do not prioritize their spiritual need.
2. **Spiritual Illumination** -- *"I am the light of the world."*  
**(John 8:12; 9:5)**
3. **Spiritual Access** -- *"I am the door (or gate) for the sheep."*  
**(John 10:7, 10:9)**  
**10:10** – *I am come that they may have life, and have it abundantly.*
4. **Spiritual Protection / Guidance** -- *"I am the good shepherd."*  
**(John 10:11, 10:14)** – Sacrificial Death – gives His life for the sheep

Response: **10:19-21** -- *There was a division therefore again among the Jews for these sayings. <sup>20</sup> And many of them said, He hath a devil, and is mad; why hear ye him? <sup>21</sup> Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?*

5. **Spiritual Life** -- *"I am the resurrection and the life."*  
**(John 11:25)** – Conquers Death
6. **Spiritual Sufficiency** -- *"I am the way, the truth, and the life."*  
**(John 14:6)** – Provides exclusive access to God

**14:9-10** -- *Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father ' ? <sup>10</sup> "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.*

7. **Spiritual Fruitfulness** -- *"I am the true vine."*  
**(John 15:1, 15:5)** – Source of power and enablement to live the spiritual life

**15:8** – Fruitfulness is the evidence of true discipleship -- *By this is My Father glorified, that you bear much fruit, and so prove to be My disciples.*

Absolute I AM statements with no predicate –

- *Before Abraham was born I AM – 8:58* extended discourse  
**Response:** *Therefore they picked up stones to throw at him.*
- *Whom do you seek? Jesus the Nazarene. I AM --*  
**Response:** *they drew back and fell to the ground 18:4-5*

### **III. LIFE -- PURPOSE OF THE SIGNS IN PRODUCING SPIRITUAL LIFE**

Illustration:

A sign on the highway is not the destination—it points to it.

- You don't stop at the sign and admire it and think that you have arrived
- You follow the sign to where it leads

John's miracles are signposts pointing to Jesus, and **Jesus gives life to those who believe.**

This is the thematic progression in John:

**SIGN → REVELATION → BELIEF → LIFE**

#### **I. Life Promised in the Prologue (John 1)**

John begins the Gospel by introducing life as resident in Christ Himself.

##### **John 1:4**

*“In Him was life, and the life was the Light of men.”*

This is foundational.

Life is not merely something Jesus gives.

**Life is what Jesus is.**

He is the source, reservoir, and origin of all life:

- physical life
- spiritual life
- eternal life

This prepares the reader to see every sign as an outflow of the life that is in Him.

---

#### **II. Life Through the New Birth (John 3)**

The first major discourse after the early signs is about spiritual life.

##### **John 3:3**

*“unless one is born again he cannot see the kingdom of God”*

##### **John 3:15–16**

*“whoever believes will in Him have eternal life”*

This is the first major statement connecting:

belief → life

Exactly what **John 20:31** later summarizes.

---

#### **III. Life as Present Possession (John 4)**

In the interaction with the Samaritan woman at the well, John emphasizes life as presently received.

##### **John 4:10**

*“living water”*

#### **John 4:14**

“a well of water springing up to eternal life”

Life is pictured as **soul-satisfying water**.

This develops the theme:

- inward renewal
- spiritual satisfaction
- eternal permanence

---

#### **IV. Life Through the Son’s Authority (John 5)**

This chapter is absolutely central.

After the sign at Bethesda, Jesus explains His authority to impart life.

#### **John 5:21**

“the Son also gives life to whom He wishes”

#### **John 5:24**

“has eternal life, and does not come into judgment”

Notice the present tense:

**has eternal life**

Not merely future.

Present possession.

#### **John 5:26**

“just as the Father has life in Himself, even so He gave to the Son also to have life in Himself”

This is one of the strongest theological statements in John.

Jesus possesses **self-existent life**.

---

Great emphasis on **witnessing** – 50 times noun or verb – great variety of witnesses –

In **John 5:30–40**, Jesus responds to accusations by appealing to a series of *witnesses* that validate His divine identity. In Jewish law, truth was established by multiple witnesses (**Deut. 19:15**), and Jesus presents five converging testimonies to His deity.

Here’s a clear breakdown of those five witnesses:

---

#### **a. The Witness of John the Baptist (vv. 33–35)**

- Jesus points to John the Baptist as a human witness who testified about Him.
- John called Jesus:
  - “the Lamb of God” (**John 1:29**)
  - “the Son of God” (**John 1:34**)
- Jesus affirms that John was a “*burning and shining lamp*,” but only a *preliminary* witness.

Key idea: A respected prophet confirmed Jesus’ identity.

---

#### **b. The Witness of Jesus’ Works (v. 36)**

- Jesus says His miracles (“*works*”) testify about Him.
- These include signs like healing the lame man (**John 5** context) and others throughout the Gospel.

Key idea: His supernatural works demonstrate divine authority and power.

---

### c. The Witness of the Father (v. 37)

- Jesus declares that God the Father Himself has borne witness to Him.
- This likely refers to:
  - His baptism (“*This is My beloved Son...*” – **Matt. 3:17**)
  - Ongoing divine affirmation

Key idea: The ultimate authority—God—testifies to Jesus’ divine Sonship.

---

### d. The Witness of the Scriptures (vv. 38–39)

- Jesus rebukes the Jewish leaders for searching the Scriptures but missing Him.
- The Old Testament points forward to Christ (Luke 24:27 reinforces this idea).

Key idea: The entire biblical revelation anticipates and reveals Jesus.

---

### e. The Witness of Moses (vv. 45–46) (*just beyond v. 40 but part of the same argument*)

- Jesus specifically names Moses, saying:

“*If you believed Moses, you would believe Me; for he wrote about Me.*”

- This includes:
  - **Deuteronomy 18:15** (the Prophet like Moses)
  - Typology in the Law (sacrifices, Passover, etc.)

Key idea: The foundational figure of Jewish faith points directly to Christ.

**Summary:** Jesus is not asking for blind faith—He presents a courtroom-style case. These witnesses move from:

- Human testimony → John (many others offered in John)
- Empirical evidence → works of Jesus
- Divine testimony → the Father (as well as claims of Jesus Himself)
- Written revelation → Scriptures & Moses

Yet the tragedy (**5:40**):

“*You are unwilling to come to Me so that you may have life.*”

The issue is not lack of evidence—but **unwillingness to believe**.

---

## V. Life as Bread from Heaven (John 6)

After the feeding of the five thousand, John moves from sign to sermon.

This may be the clearest example of the theme.

The sign points beyond itself.

Bread satisfies physically.

Christ gives life spiritually.

### **John 6:27**

“*food which endures to eternal life*”

### **John 6:33**

“*the bread of God ... gives life to the world*”

### **John 6:35**

“*I am the bread of life*”

This is one of the great I AM statements.

**John 6:40**

*“everyone who beholds the Son and believes ... will have eternal life”*

**John 6:47**

*“he who believes has eternal life”*

**John 6:51**

*“the bread ... is My flesh ... for the life of the world”*

**John 6:63**

*“the words that I have spoken to you are spirit and are life”*

This chapter is perhaps the clearest exposition of the purpose statement.

**The sign of bread leads to the promise of life.**

---

**VI. Life as Light and Sight (John 8–9)**

The sign of healing the blind man becomes a living parable of spiritual life.

**John 8:12**

*“the Light of life”*

Spiritual life includes:

- illumination
- revelation
- sight

**John 9**

The physical restoration of sight points to spiritual awakening.

The blind man progressively comes to faith.

This is life dawning in the soul.

---

**VII. Life as the Good Shepherd (John 10)**

This section beautifully develops life in relational terms.

**John 10:10**

*“I came that they may have life, and have it abundantly”*

This is one of the most important life verses in John.

Not mere existence.

**abundant spiritual life**

**John 10:27–28**

*“I give eternal life to them”*

Life here is inseparable from:

- hearing His voice
  - following Him
  - security in His hand
- 

**VIII. Life Displayed in Resurrection Power (John 11)**

The raising of Lazarus is the climactic sign.

It visibly demonstrates the life-giving purpose of the Gospel.

**John 11:25**

*“I am the resurrection and the life”*

This is the summit of the life theme.

Jesus does not merely perform resurrection.

**He is resurrection life embodied.**

**John 11:26**

*“everyone who lives and believes in Me will never die”*

This sign is the clearest historical demonstration of **John 20:31**.

A dead man comes forth alive.

The sign visibly proclaims the spiritual reality John wants readers to receive.

---

**IX. Life Through Christ’s Death (John 12)****John 12:24**

*“unless a grain of wheat falls into the earth and dies...”*

Life comes through sacrificial death.

This prepares for the cross.

Spiritual life is purchased through His redemptive work.

---

**X. Life in the Farewell Discourse (John 14–17)****John 14:6**

*“I am the way, and the truth, and the life”*

This is one of John’s clearest Christological declarations.

Life is inseparable from the person of Christ.

**John 15:1–5**

Vine and branches imagery shows life as abiding union.

Spiritual vitality flows from communion with Christ.

**John 17:3**

*“This is eternal life, that they may know You...”*

This may be John’s richest definition.

Eternal life is not merely duration.

It is **relationship with God through Christ**.

**J. Sidlow Baxter:** Is there anywhere a more exquisite compound of infinite profundity and lingual simplicity? Was there ever a sublimer subject more ingenuously interpreted? But its priceless preciousness, of course, lies in its Divine revealings and spiritual values. Gleaming over its portal is the inscription: “No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, He hath declared Him.”

John’s *raison d’être*, also, flashes like a torch all the way through his Gospel and finds final expression at the end: *“That ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name”* (**xx. 31**). The three synoptists simply set forth the facts, and leave them to make their own impression on the reader. Not so John: all is stately selected and directed to the securing of a **verdict**. He is concerned not only with the facts but with the issues.

**The Ultimate Closer** – The choice is yours: Reception of Christ or Rejection – Choose Life!