

# JOHN

Page 1

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## INTRODUCTION

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1. The gospel according to John is the most personal, unique book of the N.T. The book of Romans is profound in doctrine; the gospel of John is profound in life.
  2. John's opening statement in this gospel declares without hesitation that Christ is God, not the Father, but Divine.
  3. Christ testified: "*Before Abraham was born, I am*" (8:58)
  4. There are only three classes of people who do not believe that Jesus Christ is the divine Son of God:
    - a. Those who do not believe the gospel of Christ in any form;
    - b. Those who believe in only one personality in the Godhead:
    - c. Those whose human theology forbids glorifying Christ as the Son of God  
by making Him an inferior God.
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## PURPOSE

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1. John 20:30-31
  2. He tells us that his gospel is not a chronological biography, a simple history but rather a selected group of sayings and deeds.
  3. Each encounter and situation was carefully chosen to produce and sustain faith. 21:25
  4. In Matthew Christ is King and you are awed; in Mark He is a servant and you are amazed; In Luke He is perfect humanity and you are frightened. In John He is spiritual humanity, real humanity...and you can do what John did....lay your head upon the bosom of Jesus.
  5. Only twenty select days of Christ's three years of ministry are viewed. Two-fifths of the book deals with the last week and the forty days; actually nearly one-third of the book deals with the last days involving Christ's crucifixion. No cross narrative.
  6. Why did John write as he did? **Because he was writing to the church.**
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## Difference Between Old & New

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1. "*For the law was given through Moses; grace and truth came through Jesus Christ.*" 1:17.
2. Jesus taught that the New covenant would be separate and apart from the Old covenant. That it would include more revelation about God and holiness. 17:3
3. The Bible teaches the division of the two testament occurred at the cross. (Heb. 9:16,17).
4. Christianity is a distinct covenant, separate and apart from the O.T. law of Moses. The faith of the gospel of Christ is not a mixture of teachings....Moses' law and Christ's gospel.

# JOHN

Page 2

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## HUMANITY OF JESUS

1. Our text says, “Jesus is the Christ, the Son of God.” John’s Logos is not an abstract principle, but a person; not a cosmic but a spiritual agent; not creative reason but the revelation of God.
  2. The church has long been plagued with the humanity of Jesus. Heathen’s “de-divine” Jesus - brethren “de-humanize” him.
  3. Brethren simply explain Christ’s powers with a shrug saying “He is God.” John shows Jesus running the rampart of every conceivable human emotion.
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## Practicality of Christianity

### A. FAITH:

1. The word “believe” is the favorite word.
2. Used as a verb - never as the noun.
3. Thus John emphasis is on the difference between a shallow belief and a personal trust.

### B. KNOWLEDGE: 8:32

1. To John the result of faith is knowledge.
  - a. Oida - holding a fact as an acceptable datum - 84 times.
  - b. Ginosko - conveys a perception and understanding - 56 times.
2. John teaches only he who believes is obedient, and only he who is obedient, believes.

### C. OBEDIENCE:

1. Christianity is not just a fact to believe, but a life to be lived.
2. Obedience leads to life. 1:4; 6:68; etc.

### D. HOLY SPIRIT:

1. This life comes from the Holy Spirit. 6:63
2. The Comforter.

### E. JUDGMENT:

1. The inevitable conclusion of John is Judgment. 5:22; 12:48.
  2. Tight-wire walker at Niagara Falls.
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## Condition of the Church

1. Brethren believed the facts - John gives the facts their meaning.
  2. John realized the Jew had known the rules but did not know God: he knew brethren could know the plan of salvation and not know Christ.
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## **CONCLUSION**

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1. The church today stands like the church in John's day. The restoration movement is aged, its early wave of enthusiasm past.
  2. On the one hand some would make the cross, truth, and divinity to be philosophy...of little consequence.
  3. On the other hand, some would resolve Christianity in lifeless tradition.
  4. John concluded his book in an impressive way. Peter had been tried and found wanting. However, from this painful experience came a new understanding. Christ looks him squarely in the eye asking, "*Do you really love me?*"
  5. Christ stands before us as he did Peter long ago. "*Do you love me?*" Am I you all in all?" ***Do you really love me?***.....If you do, "Feed my sheep."
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