

~JOHN, GOOD NEWS ACCORDING TO

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· An account of Jesus Christ's earthly life and ministry, the last of the four to be written.

· Writership

· Though the book does not name its writer, it has been almost universally acknowledged that it was written by the hand of the apostle **John**. From the beginning, his writership was not challenged, except by a small group in the **Second Century** who objected on the ground that they considered the books teachings unorthodox, but not because of any evidence concerning writership. Only since the advent of modern critical scholarship has **John's** writership been challenged anew.

· The internal evidence that the apostle **John**, the son of Zebedee, was indeed the writer consists of such an abundance of proofs from various viewpoints that it overwhelms any arguments to the contrary. Only a very limited number of points are mentioned here, but the alert reader, with these in mind, will find a great many more. A few are:

· The writer of the book was evidently a Jew, as is indicated by his familiarity with Jewish opinions.

· And they asked him; What, then? Are you Elijah? And he said; I am not. Are you The Prophet? And he answered; No! (**John 1:21**)

· Hence when the men saw the signs he performed, they began to say; This is for a certainty the prophet that was to come into the world.

· After these things Jesus departed across the sea of Galilee, or

Tiberias. (John 6:1)

- **Therefore some of the crowd that heard these words began saying; This is for a certainty The Prophet. (John 7:40)**
- **Therefore the crowd answered him; We heard from the Law that the Christ remains forever, and how is it you say that the Son of man must be lifted up? Who is this Son of man? (John 12:34)**
- **He was a native dweller in the land of Palestine, as is indicated by his thorough acquaintance with the country. The details mentioned concerning places named indicate personal knowledge of them. He referred to Bethany across the Jordan.**
- **These things took place in Bethany across the Jordan, where John was baptizing. (John 1:28)**
- **And Bethany near Jerusalem.**
- **Now Bethany was near Jerusalem at a distance of about two miles. (John 11:18)**
- **He wrote that there was a garden at the place where Christ was impaled, and a new memorial tomb in it.**
- **Incidentally, at the place where he was impaled there was a garden, and in the garden a new memorial tomb, in which no one had ever yet been laid. (John 19:41)**
- **That Jesus spoke in the treasury as he was teaching in the temple.**
- **These sayings he spoke in the treasury as he was teaching in the temple. But no one laid hold of him, because his hour had not yet come. (John 8:20)**
- **And that it was wintertime, and Jesus was walking in the temple in the colonnade of Solomon.**
- **At that time the festival of dedication took place in Jerusalem. It was wintertime. (John 10:22)**
- **And Jesus was walking in the temple in the colonnade of Solomon. (John 10:23)**

- **The writers own testimony and the factual evidence show that he was an eyewitness. He names individuals who said or did certain things**

- **Andrew the brother of Simon Peter was one of the two that heard what John said and followed Jesus. (John 1:40)**
- **When, therefore, Jesus raised his eyes and observed that a great crowd was coming to him, he said to Philip; Where shall we buy loaves for these to eat? (John 6:5)**
- **Philip answered him; Two hundred denarii worth of loaves is not enough for them, so that each one may get a little. (John 6:7)**
- **These, therefore, approached Philip who was from Bethsaida of Galilee, and they began to request him, saying; Sir, we want to see Jesus. (John 12:21)**
- **Thomas said to him; Lord, we do not know where you are going. How do we know the way? (John 14:5)**
- **Philip said to him; Lord, show us the Father, and it is enough for us. (John 14:8)**
- **Judas, not Iscariot, said to him; Lord, what has happened that you intend to show yourself plainly to us and not to the world? (John 14:22)**
- **Then Simon Peter, as he had a sword, drew it and struck the slave of the High Priest and cut his right ear off. The name of the slave was Malchus. (John 18:10)**
- **He is detailed about the times of events.**
- **In fact, Jacob's fountain was there. Now Jesus, tired out from the journey, was sitting at the fountain just as he was. The hour was about the sixth. (John 4:6)**
- **Therefore he began to inquire of them the hour in which he got better in health. Accordingly they said to him; Yesterday at the seventh hour the fever left him. (John 4:52)**
- **When evening fell, his disciples went down to the sea. (John**

6:16)

- Therefore, after he received the morsel, he went out immediately. And it was night. (**John 13:30**)
- Then they led Jesus from Caiaphas to the governor's palace. It was now early in the day. But they themselves did not enter into the governor's palace, that they might not get defiled but might eat the Passover. (**John 18:28**)
- Now it was preparation of the Passover, it was about the sixth hour. And he said to the Jews; See! Your king! (**John 19:14**)
- On the first day of the week Mary Magdalene came to the memorial tomb early, while there was still darkness, and she beheld the stone already taken away from the memorial tomb. (**John 20:1**)
- However, just as it was getting to be morning, Jesus stood on the beach, but the disciples did not, of course, discern that it was Jesus. (**John 21:4**)
- He factually designates numbers in his descriptions, doing so unostentatiously in his descriptions.
- As it was, there were **six** stone water jars sitting there as required by the purification rules of the Jews, each able to hold two or three liquid measures. (**John 2:6**)

.. The Writer Was An Apostle

- No one but an apostle could have been eyewitness to so many events associated with Jesus ministry, also his intimate knowledge of Jesus mind, feelings, and reasons for certain actions reveals that he was one of the party of 12 who accompanied Jesus throughout his ministry. For example, he tells us that Jesus asked Philip a question to test him, for he himself knew what he was about to do.
- When, therefore, Jesus raised his eyes and observed that a great crowd was coming to him, he said to Philip; Where shall we buy loaves for these to eat? (**John 6:5**)
- However, he was saying this to test him, for he himself knew what he was about to do. (**John 6:6**)

- **Jesus knew in himself that his disciples were murmuring.**
- **But Jesus, knowing in himself that his disciples were murmuring about this, said to them; Does this stumble you? (John 6:61)**
- **He knew all the things coming upon him.**
- **Jesus, therefore, knowing all the things coming upon him, went forth and said to them; Whom are you looking for? (John 18:4)**
- **He groaned in the spirit and became troubled.**
- **Jesus, therefore, when he saw her weeping and the Jews that came with her weeping, groaned in the spirit and became troubled. (John 11:33)**
- **Now as he looked up he saw the rich dropping their gifts into the treasury chests. (Luke 21:1)**
- **As for you, let that which you have heard from the beginning remain in you. If that which you have heard from the beginning remains in you, you will also abide in union with the Son and in union with the Father. (1 John 2:24)**
- **Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world. (1 John 4:1)**
- **You gain the knowledge of the inspired expression from God by this. Every inspired expression that confesses Jesus Christ as having come in the flesh originates with God. (1 John 4:2)**
- **Now as he looked up he saw the rich dropping their gifts into the treasury chests. (Luke 21:1)**
- **The writer was also familiar with the apostles thoughts and impressions, some of which were wrong and were corrected later.**
- **But he was talking about the temple of his body. (John 2:21)**
- **When, though, he was raised up from the dead, his disciples called to mind that he used to say this, and they believed the**

Scripture and the saying that Jesus said. (John 2:22)

- **Jesus had spoken, however, about his death. But they imagined he was speaking about taking rest in sleep. (John 11:13)**
- **Accordingly Jesus, six days before the Passover, arrived at Bethany, where Lazarus was whom Jesus had raised up from the dead. (John 12:1)**
- **However, none of those reclining at the table knew for what purpose he said this to him. (John 13:28)**
- **For they did not yet discern the scripture that he must rise from the dead. (John 20:9)**
- **Additionally, the writer is spoken of as the disciple whom Jesus used to love.**
- **Upon turning about Peter saw the disciple whom Jesus used to love following, the one who at the evening meal had also leaned back upon his breast and said; Lord, who is the one betraying you? (John 21:20)**
- **This is the disciple that bears witness about these things and that wrote these things, and we know that the witness he gives is true. (John 21:24)**
- **He was evidently one of the three most intimate apostles that Jesus kept nearest to him on several occasions, such as the transfiguration.**
- **Accordingly six days later Jesus took Peter and James and John along, and brought them up into a lofty mountain to themselves alone. And he was transfigured before them. (Mark 9:2)**
- **And the time of his anguish in the garden of Gethsemane.**
- **Then Jesus came with them to the spot called Gethsemane, and he said to the disciples; Sit down here while I go over there and pray. (Matthew 26:36)**
- **And taking along Peter and the two sons of Zebedee, he started to be grieved and to be sorely troubled. (Matthew 26:37)**

- Of these three apostles, James is eliminated as the writer because of his being put to death about **44 C.E.** by Herod Agrippa I. There is no evidence whatsoever for such an early date for the writing of this Gospel. Peter is ruled out by having his name mentioned alongside the disciple whom Jesus used to love.
- Upon turning about Peter saw the disciple whom Jesus used to love following, the one who at the evening meal had also leaned back upon his breast and said; Lord, who is the one betraying you? (**John 21:20**)
- Accordingly, when he caught sight of him, Peter said to Jesus; Lord, what will this man do? (**John 21:21**)

• Authenticity

- The Gospel of **John** was accepted as canonical by the early Christian congregation. It appears in nearly all the ancient catalogs, being there accepted without query as authentic. The epistles of Ignatius of Antioch circa **110 C.E.**, contain clear traces of his use of **John's** Gospel, as do also the writings of Justin Martyr a generation later.
- It is found in all the most important codices of the **Christian Greek Scriptures** the **Sinaitic, Vatican, Alexandrine, Ephraemi, Bezae, Washington I, and Koridethi** codices as well as in all the early versions. A fragment of this Gospel containing part of John chapter 18 is contained in the John Ryland's Papyrus 457 (P 52), of the first half of the **Second Century**. Also parts of chapters 10 and 11 are found in the **Chester Beatty Papyrus No. 1 (P 45)**, and a large part of the whole book is found in the **Bodmer Papyrus No. 2 (P 66)** of the early **Third Century**.

• When And Where Written

- It is generally thought that John had been released from exile on the island of Patmos and was in or near Ephesus, about 100 kilometers (60 miles) from Patmos, at the time he wrote his Gospel, about **98 C.E.** Roman Emperor Nerva, **96-98 C.E.**, recalled many who had been exiled at the close of the reign of his predecessor Domitian.
- **John** may have been among these. In the Revelation that **John** received on Patmos, Ephesus was one of the congregations to which he was commanded to write.

- **John** had reached a very old age, being probably about 90 or 100 when he wrote his Gospel. He was undoubtedly familiar with the other three accounts of Jesus earthly life and ministry, also the Acts of Apostles and the letters written by Paul, Peter, James, and Jude.
- He had had opportunity to see Christian doctrine fully revealed and had seen the effects of its preaching to all nations. He also had seen the beginning of the man of lawlessness.
- Let no one seduce you in any manner, because it will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction. ([2 Thessalonians 2:3](#))
- He had witnessed many of Jesus prophecies already fulfilled, notably the destruction of Jerusalem and the end of that Jewish system of things.

.. Purpose Of John's Gospel

- **John**, inspired by Holy Spirit, was selective in the events he chose to chronicle, because, as he says;
- To be sure, Jesus performed many other signs also before the disciples, which are not written down in this scroll. ([John 20:30](#))
- There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written. ([John 21:25](#))
- With these things in mind, John states his purpose for writing the account he was led by inspiration to write, in which he repeated little that had been written before;
- But these have been written down that you may believe that Jesus is the Christ the Son of God, and that, because of believing, you may have life by means of his name. ([John 20:31](#))
- **John** emphasized the fact that what he wrote was real and true and that it had actually taken place.
- So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father, and he was full of undeserved kindness and truth. ([John 1:14](#))

- This is the disciple that bears witness about these things and that wrote these things, and we know that the witness he gives is true. ([John 21:24](#))
- His Gospel is a valuable addition to the Bible canon as the actual eyewitness evidence from the last living apostle of Jesus Christ.

.. Widely Published

- The Good News According to **John** has been the most widely published of any part of the Bible. Thousands of copies of the Gospel of John have been separately printed and distributed, apart from its being included in copies of the complete Bible.

.. Value

- In harmony with the Revelation, in which Jesus Christ states that he is the beginning of the creation by God.
- And to the angel of the congregation in Laodicea write. These are the things that the Amen says, the faithful and true witness, the beginning of the creation by God. ([Revelation 3:14](#))
- John points out that this One was with God in the beginning and that all things came into existence through him.
- In the beginning the Word was, and the Word was with God, and the Word was a god. ([John 1:1](#))
- This one was in the beginning with God. ([John 1:2](#))
- All things came into existence through him, and apart from him not even one thing came into existence. What has come into existence ([John 1:3](#))
- Throughout the Gospel he stresses the intimacy of this only-begotten Son of God with his Father, and he quotes many of Jesus statements revealing that intimacy. Throughout the book we are kept aware of the Father-Son relationship, the subjection of the Son, and the worship of Yehowah as God by his Son.
- Jesus said to her; Stop clinging to me. For I have not yet ascended to the Father. But be on your way to my brothers and

say to them, I am ascending to my Father and your Father and to my God and your God. (John 20:17)

- **This closeness qualified the Son to reveal the Father as no one else could and as God's servants of ages past never realized. And John highlights the affectionate love of the Father for the Son and for those who become God's sons by exercising faith in the Son.**
- **Jesus Christ is presented as God's channel of blessing to mankind and the only way of approach to God. He is revealed as the One through whom undeserved kindness and truth come**
- **Because the Law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ. (John 1:17)**
- **Also as the Lamb of God.**
- **The next day he beheld Jesus coming toward him, and he said; See, the Lamb of God that takes away the sin of the world! (John 1:29)**
- **The only-begotten Son of God.**
- **He that exercises faith in him is not to be judged. He that does not exercise faith has been judged already, because he has not exercised faith in the name of the only-begotten Son of God. (John 3:18)**
- **The bridegroom.**
- **He that has the bride is the bridegroom. However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full. (John 3:29)**
- **The true bread from heaven.**
- **Hence Jesus said to them; Most truly I say to you, Moses did not give you the bread from heaven, but my Father does give you the true bread from heaven. (John 6:32)**
- **The bread of God.**

- **For the bread of God is the one who comes down from heaven and gives life to the world. (John 6:33)**
- **The bread of life.**
- **Jesus said to them; I am the bread of life. He that comes to me will not get hungry at all, and he that exercises faith in me will never get thirsty at all. (John 6:35)**
- **Living bread.**
- **I am the living bread that came down from heaven, if anyone eats of this bread he will live forever, and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world. (John 6:51)**
- **The light of the world**
- **Therefore Jesus spoke again to them, saying; I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life. (John 8:12)**
- **The Son of man.**
- **Jesus heard that they had thrown him out, and, on finding him, he said; Are you putting faith in the Son of man? (John 9:35)**
- **The door of the sheepfold.**
- **I am the door. Whoever enters through me will be saved, and he will go in and out and find pasturage. (John 10:9)**
- **The fine shepherd.**
- **I am the fine shepherd. The fine shepherd surrenders his soul in behalf of the sheep. (John 10:11)**
- **The resurrection and the life.**
- **Jesus said to her; I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life. (John 11:25)**
- **The way and the truth and the life.**

- **Jesus said to him; I am the way and the truth and the life. No one comes to the Father except through me. (John 14:6)**
- **The true vine.**
- **I am the true vine, and my Father is the cultivator. (John 15:1)**
- **Jesus Christ's position as King is stressed.**
- **Nathanael answered him; Rabbi, you are the Son of God, you are King of Israel. (John 1:49)**
- **Took the branches of palm trees and went out to meet him. And they began to shout; Save, we pray you! Blessed is he that comes in Yehowah's name, even the king of Israel! (John 12:13)**
- **So Pilate entered into the governor's palace again and called Jesus and said to him; Are you the king of the Jews? (John 18:33)**
- **Also his authority as (Judge 5:27) and the power of resurrection granted him by his Father.**
- **Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice. (John 5:28)**
- **And come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment. (John 5:29)**
- **Jesus said to her; I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life. (John 11:25)**
- **John reveals Christ's role in sending the Holy Spirit as a helper, to act in the capacities of remembrancer or reminder, witness bearer for Him, and teacher.**
- **But the helper, the Holy Spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you. (John 14:26)**
- **When the helper arrives that I will send you from the Father, the**

- spirit of the truth, which proceeds from the Father, that one will bear witness about me. ([John 15:26](#))
- That one will glorify me, because he will receive from what is mine and will declare it to you. ([John 16:14](#))
 - All the things that the Father has are mine. That is why I said he receives from what is mine and declares it to you. ([John 16:15](#))
 - But John does not allow the reader to lose sight of the fact that it is actually God's spirit, emanating from God and sent by His authority. Jesus made it clear that the Holy Spirit could not come in such capacity unless he went to the Father, who is greater than he is.
 - Nevertheless, I am telling you the truth, It is for your benefit I am going away. For if I do not go away, the helper will by no means come to you, but if I do go my way, I will send him to you. ([John 16:7](#))
 - You heard that I said to you, I am going away and I am coming back to you. If you loved me, you would rejoice that I am going my way to the Father, because the Father is greater than I am. ([John 14:28](#))
 - Then his disciples would do even greater works, for the reason that Christ would again be with his Father and would answer requests asked in his own name, all for the purpose of bringing glory to the Father.
 - Most truly I say to you, he that exercises faith in me, that one also will do the works that I do, and he will do works greater than these, because I am going my way to the Father. ([John 14:12](#))
 - Also, whatever it is that you ask in my name, I will do this, in order, that the Father may be glorified in connection with the Son. ([John 14:13](#))
 - If you ask anything in my name, I will do it. ([John 14:14](#))
 - John reveals Jesus Christ also as the sacrificial ransom for mankind.
 - For God loved the world so much that he gave his only-begotten

- Son, in order, that everyone exercising faith in him might not be destroyed but have everlasting life. (John 3:16)**
- **No one has love greater than this, that someone should surrender his soul in behalf of his friends. (John 15:13)**
 - **His title Son of man reminds us of his being most closely related to man by becoming flesh, being man's kinsman, and by reason of this, as foreshadowed in the Law, the repurchaser and avenger of blood.**
 - **In case your brother grows poor and has to sell some of his possession, a repurchaser closely related to him must also come and buy back what his brother sold. (Leviticus 25:25)**
 - **The avenger of blood is the one who will put the murderer to death. When he chances upon him he himself will put him to death. (Numbers 35:19)**
 - **Christ told his disciples that the ruler of this world had no hold on him but that he had conquered the world and, as a result, the world was judged and its ruler was to be cast out.**
 - **Now there is a judging of this world, now the ruler of this world will be cast out. (John 12:31)**
 - **I shall not speak much with you anymore, for the ruler of the world is coming. And he has no hold on me. (John 14:30)**
 - **Jesus followers are encouraged to conquer the world by keeping loyalty and integrity to God as Jesus did.**
 - **I have said these things to you that by means of me you may have peace. In the world you are having tribulation, but take courage! I have conquered the world. (John 16:33)**
 - **This harmonizes with the Revelation that John had received, in which Christ repeats the need to conquer and promises rich heavenly rewards alongside him to those in union with him.**
 - **Let the one who has an ear hear what the spirit says to the congregations. To him that conquers I will grant to eat of the tree of life, which is in the paradise of God. (Revelation 2:7)**
 - **Let the one who has an ear hear what the spirit says to the**

congregations; He that conquers will by no means be harmed by the second death. (**Revelation 2:11**)

- Let the one who has an ear hear what the spirit says to the congregations. To him that conquers I will give some of the hidden manna, and I will give him a white pebble, and upon the pebble a new name written which no one knows except the one receiving it. (**Revelation 2:17**)
- And to him that conquers and observes my deeds down to the end I will give authority over the nations. (**Revelation 2:26**)
- He that conquers will thus be arrayed in white outer garments, and I will by no means blot out his name from the book of life, but I will make acknowledgment of his name before my Father and before his angels. (**Revelation 3:5**)
- The one that conquers, I will make him a pillar in the temple of my God, and he will by no means go out from it anymore, and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem which descends out of heaven from my God, and that new name of mine. (**Revelation 3:12**)
- To the one that conquers I will grant to sit down with me on my throne, even as I conquered and sat down with my Father on his throne. (**Revelation 3:21**)
- **The Spurious Passage at;**
- Now as he looked up he saw the rich dropping their gifts into the treasury chests. (**Luke 21:1**)
- **These 12 verses have obviously been added to the original text of John's Gospel. They are not found in the **Sinaitic Manuscript** or the **Vatican Manuscript No. 1209**, though they do appear in the **Sixth-century Codex Bezae** and later Greek manuscripts.**
- **They are omitted, however, by most of the early versions. It is evident that they are not part of John's Gospel. One group of Greek manuscripts places this passage at the end of John's Gospel, another group puts it after, supporting the conclusion that it is a spurious and uninspired text.**
- **And all the people would come early in the day to him in the**

temple to hear him. (**Luke 21:38**)

.. Highlights Of John

- The apostle **John's** account of the life of Jesus, highlighting the theme that Jesus is the Christ the Son of God, by means of whom eternal life is possible.
- Written about **98 C.E.**, more than 30 years after the last of the other three Gospels and 65 years after the death of Jesus.
- The Word becomes flesh and is identified as the Lamb of God, God's Son, and the Christ.
- In the beginning the Word was, and the Word was with God, and the Word was a god. (**John 1:1**)
- This one was in the beginning with God. (**John 1:2**)
- All things came into existence through him, and apart from him not even one thing came into existence. What has come into existence. (**John 1:3**)
- By means of him was life, and the life was the light of men. (**John 1:4**)
- And the light is shining in the darkness, but the darkness has not overpowered it. (**John 1:5**)
- There arose a man that was sent forth as a representative of God: his name was John. (**John 1:6**)
- This man came for a witness, in order to bear witness about the light, that people of all sorts might believe through him. (**John 1:7**)
- He was not that light, but he was meant to bear witness about that light. (**John 1:8**)
- The true light that gives light to every sort of man was about to come into the world. (**John 1:9**)
- He was in the world, and the world came into existence through him, but the world did not know him. (**John 1:10**)

- He came to his own home, but his own people did not take him in. (**John 1:11**)
- However, as many as did receive him, to them he gave authority to become God's children, because they were exercising faith in his name. (**John 1:12**)
- And they were born, not from blood or from a fleshly will or from man's will, but from God. (**John 1:13**)
- So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father. He was full of undeserved kindness and truth. (**John 1:14**)
- John bore witness about him, yes, he actually cried out, this was the one who said it, saying; The one coming behind me has advanced in front of me, because he existed before me. (John 1:15)
- For we all received from out of his fullness, even undeserved kindness upon undeserved kindness. (**John 1:16**)
- Because the Law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ. (**John 1:17**)
- No man has seen God at any time, the only-begotten god who is in the bosom position with the Father is the one that has explained him. (**John 1:18**)
- Now this is the witness of John when the Jews sent forth priests and Levites from Jerusalem to him to ask him; Who are you? (**John 1:19**)
- And he confessed and did not deny, but confessed; I am not the Christ. (**John 1:20**)
- And they asked him; What, then? Are you Elijah? And he said; I am not. Are you The Prophet? And he answered; No! (**John 1:21**)
- Therefore they said to him; Who are you? that we may give an

answer to those who sent us. What do you say about yourself? (John 1:22)

- **He said; I am a voice of someone crying out in the wilderness, make the way of Yehowah straight, just as Isaiah the prophet said. (John 1:23)**
- **Now those sent forth were from the Pharisees. (John 1:24)**
- **So they questioned him and said to him; Why, then, do you baptize if you yourself are not the Christ or Elijah or The Prophet? (John 1:25)**
- **John answered them, saying; I baptize in water. In the midst of you one is standing whom you do not know. (John 1:26)**
- **The one coming behind me, but the lace of whose sandal I am not worthy to untie. (John 1:27)**
- **These things took place in Bethany across the Jordan, where John was baptizing. (John 1:28)**
- **The next day he beheld Jesus coming toward him, and he said; See, the Lamb of God that takes away the sin of the world! (John 1:29)**
- **This is the one about whom I said; Behind me there comes a man who has advanced in front of me, because he existed before me. (John 1:30)**
- **Even I did not know him, but the reason why I came baptizing in water was that he might be made manifest to Israel. (John 1:31)**
- **John also bore witness, saying; I viewed the spirit coming down as a dove out of heaven, and it remained upon him. (John 1:32)**
- **Even I did not know him, but the very One who sent me to baptize in water said to me; Whoever it is upon whom you see the spirit coming down and remaining, this is the one that baptizes in Holy Spirit. (John 1:33)**
- **And I have seen it, and I have borne witness that this one is the Son of God. (John 1:34)**

- Again the next day John was standing with two of his disciples. (John 1:35)
- And as he looked at Jesus walking he said; See, the Lamb of God! (John 1:36)
- And the two disciples heard him speak, and they followed Jesus. (John 1:37)
- Then Jesus turned and, getting a view of them following, he said to them; What are you looking for? They said to him; Rabbi. Which means, when translated, Teacher. Where are you staying? (John 1:38)
- He said to them; Come, and you will see. Accordingly they went and saw where he was staying, and they stayed with him that day, it was about the tenth hour. (John 1:39)
- Andrew the brother of Simon Peter was one of the two that heard what John said and followed Jesus. (John 1:40)
- First this one found his own brother, Simon, and said to him; We have found the Messiah, which means, when translated, Christ. (John 1:41)
- He led him to Jesus. When Jesus looked upon him he said; You are Simon the son of John; You will be called Cephas, which is translated Peter. (John 1:42)
- The next day he desired to depart for Galilee. So Jesus found Philip and said to him; Be my follower. (John 1:43)
- Now Philip was from Bethsaida, from the city of Andrew and Peter. (John 1:44)
- Philip found Nathanael and said to him; We have found the one of whom Moses, in the Law, and the Prophets wrote, Jesus, the son of Joseph, from Nazareth. (John 1:45)
- But Nathanael said to him; Can anything good come out of Nazareth? Philip said to him; Come and see. (John 1:46)
- Jesus saw Nathanael coming toward him and said about him; See, an Israelite for a certainty, in whom there is no deceit. (John

1:47)

- **Nathanael said to him; How does it come that you know me? Jesus in answer said to him; Before Philip called you, while you were under the fig tree, I saw you. (John 1:48)**
- **Nathanael answered him; Rabbi, you are the Son of God, you are King of Israel. (John 1:49)**
- **Jesus in answer said to him; Because I told you I saw you underneath the fig tree do you believe? You will see things greater than these. (John 1:50)**
- **He further said to him; Most truly I say to you men, you will see heaven opened up and the angels of God ascending and descending to the Son of man. (John 1:51)**
- **The Word, who was in the beginning with God, resides among men but is rejected by his people, those who accept him are given authority to become God's children.**
- **John the Baptizer testifies that Jesus is God's Son and the Lamb of God that takes away the sin of the world.**
- **Andrew and then others become convinced that Jesus is the Christ.**
- **Jesus miracles and preaching demonstrate that he is the Christ, through whom eternal life is attainable (John 2:1)–(John 6:71)**
- **Jesus turns water into wine in Cana.**
- **He tells Nicodemus that God sent His only-begotten Son so that faithful ones may have everlasting life.**
- **He speaks to a Samaritan woman about the spiritual water that imparts everlasting life, and he identifies himself as the Christ.**
- **Jesus performs healing miracles, the Jews object when a healing takes place on the Sabbath, and they want to kill him.**
- **Proclaiming that those who believe him have everlasting life, Jesus foretells the resurrection of all in the memorial tombs.**

- He miraculously feeds about 5,000 men, when the crowd wants to make him king, he withdraws, when the people keep following him, he identifies himself as the bread that came down from heaven and tells them they will have to eat his flesh and drink his blood if they want everlasting life.
- Hostility to the Son of God intensifies. ([John 7:1](#))—([John 12:50](#))
- Jesus boldly preaches in temple area although the chief priests and the Pharisees are seeking to seize him.
- Jesus announces that he is the light of the world and that the truth can make his listeners free, but they try to stone him.
- On the Sabbath, Jesus heals a man who was born blind, the Pharisees are furious.
- Jesus identifies himself as the fine shepherd, explaining that his sheep listen to his voice, the Jews again try to stone him.
- The resurrection of Lazarus fills the Jewish religious leaders with fear, they determine that both Jesus and Lazarus must die.
- Jesus rides into Jerusalem and is hailed as King by the crowd but not by the Pharisees.
- At the final Passover, Jesus gives parting counsel to his followers ([John 13:1](#))—([John 17:26](#))
- He washes their feet to teach humility and gives a new commandment, that they should love one another as he loved them.
- He identifies himself as the way, the truth, and the life, he promises to send the Holy Spirit to his disciples after his departure.
- To bear fruit, his followers must remain at one with him, the true vine, but they will be persecuted.
- Jesus prays for his followers and reports to his Father that he has finished the work assigned to him, making His name manifest.
- Jesus is arrested, rejected by Jewish nation, and impaled ([John 18:1](#))—([John 19:42](#))

- In Gethsemane, Jesus is arrested, he is led before Annas, Caiaphas, and then Pilate.
- He tells Pilate that His kingdom is no part of this world.
- When Pilates efforts to release him are frustrated, Jesus is impaled and dies.
- Joseph of Arimathea and Nicodemus care for his burial.
- Evidence of resurrection of Jesus concludes John's proof that this one really is the Christ ([John 20:1](#))—([John 21:25](#))
- Jesus is seen by Mary Magdalene, then by the rest of the disciples, including Thomas.
- In Galilee, he performs one final miracle, providing a miraculous catch of fish, and then he gives the commission; Feed my little sheep.