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 - All notes, etc. available at: www.htchurch.com/john
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Recap

- The glory of Jesus was like the glory of the only begotten of the Father.
- The Greek word *only-begotten* means something is the only one of its kind, or an only child. It can also mean the most favored child.
- Jesus is the only one of His kind, the Father’s uniquely beloved Son: John 3:16!
- Jesus is *full of grace and truth*. John points us to the story of Moses seeing the glory of God in the Book of Exodus.
- In Exodus 34, God described Himself as *abounding in goodness and faithfulness*. John said Jesus is *full of [or abounding in] grace and truth*.
- John says we beheld His glory, just as Moses saw His glory.
- John the Baptist knew Jesus had existed before him, and was the Son of God.
- Believers have all received grace on top of grace from Jesus.
- Christ is the Revealer of God, because He’s the One who could best reveal Him!

1. The Structure Of John's Gospel

A typical way to understand John’s Gospel is to break it into four pieces.

1.1. The Prologue (1:1-18)

1.2 The Book of Signs (1:19-12:50)

This section covers several years, and shows us Jesus' public ministry. Here we see a series of signs by which Jesus displays His glory:

- Turning water to wine (ch. 2)
- Curing the nobleman's son (ch. 4)
- Healing the sick man (ch. 5)
- Feeding the 5,000 (ch. 6)
- Walking on the sea (ch. 6)
- Healing the blind man (ch. 9)
- Raising Lazarus (ch. 11)

Some saw His glory and believed in Him. Others grow in their opposition.

1.3. The Book of Glory (chs. 13-20)

- This section covers a few days. It begins with the Last Supper and the Passion, and there is a lot of private ministry to His disciples.
- Here, Jesus' glory is seen most powerfully.
- The irony in *John*: we who *believe* perceive His Glory in His hidden ministry.
- This section of the book contains Jesus' most intimate teaching.

1.4. Epilogue (ch. 21)

The final section only takes up the final chapter, Chapter 21.

2. The Testimony Of John The Baptist (John 1:19-28)

John says nothing about the childhood and youth of John the Baptist, or Jesus. John has caused a stir and a delegation is sent to question him.

19 Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” 20 He confessed, and did not deny, but confessed, “I am not the Christ.” 21 And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.” 22 Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?”

23 He said: “I am ‘The voice of one crying in the wilderness: “Make straight the way of the LORD,”’ as the prophet Isaiah said.” 24 Now those who were sent were from the Pharisees. 25 And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

26 John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. 27 It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.” 28 These things were done in Bethabara beyond the Jordan, where John was baptizing.

3. Who John Was Not (John 1:19-21)

19 Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” 20 He confessed, and did not deny, but confessed, “I am not the Christ.” 21 And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.”

3.1. Testimony

Being a witness or giving testimony is one of the main ideas or themes in this gospel. The Greek word for testimony is *martyria* [μαρτυρία], which gives us our word *martyr*.

A martyr won't renounce Christ. "Witness" is critically important throughout this gospel.

3.2. The Delegation

- The leadership in Jerusalem sent priests and Levites to John.
- At this time the official leadership was connected with the priesthood. Once the Temple was destroyed, Judaism began to change.

3.3 Why the excitement?

- John's ministry must have created anxiety in official circles.
- "...the people were in expectation, and all reasoned in their hearts about John, whether he was the Christ or not..." (Luke 3:15)
- Because of John the Baptist's birth, people wondered about him!
- Many were expecting Christ, the Messiah, to appear soon.
- *Christ* means *Anointed One*. It is a translation of the Hebrew *Moshiach*.
- Many at that time were expecting Messiah to come.
 - One prophecy concerning Judah's "scepter" was fulfilled in 6 AD.
 - Daniel also received a calculation as to when Messiah would come.
 - People remembered the Magi.

3.4. Who are you? Not the Messiah!

- John immediately confesses most emphatically that he is not Messiah.
- In this gospel, there are some famous "**I am**" statements of Christ. But John, by contrast, makes a very emphatic statement here... "**I am not!**"

3.5. Who are you? Not Elijah!

- The Jews expected Elijah to come before the Messiah as a forerunner.
- Malachi predicted that God would send Elijah back before the Day of the Lord (when God pours out His wrath, followed by the Messianic Age).

3.6. Who are you? Not the Prophet!

God had said through Moses that a powerfully anointed, unnamed prophet was coming:

15 “The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, 16 according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.’ 17 “And the LORD said to me: ‘What they have spoken is good. 18 I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. 19 And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.

- Jesus Himself was the fulfillment of this prophecy! Whether or not John fully understood who this Prophet was, he certainly knew it wasn't him.

4. Who John Was (John 1:22-23)

22 Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?” 23 He said: “I am ‘The voice of one crying in the wilderness: “Make straight the way of the LORD,”’ as the prophet Isaiah said.”

- Who does John think he is? Notice, John only claims to be a voice.
- John’s message meant that the Lord was coming to them like a king coming to a city, so they needed to prepare for His coming.
- He was warning them all that God was coming in His glory!

5. Who John Was Announcing (John 1:24-28)

24 Now those who were sent were from the Pharisees. 25 And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?” 26 John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. 27 It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.” 28 These things were done in Bethabara beyond the Jordan, where John was baptizing.

5.1. The Pharisees Drill Deeper: Why Was John Baptizing?

- The Pharisees were known to be strict. If John wasn’t one of the expected end-times figures, why was he baptizing? And why baptize Jews? This was offensive.
- The Jews knew a special washing would happen at the end of the age. Ezekiel the Prophet had prophesied of a Second Exodus when Messiah came: *For I will take you from among the nations, gather you out of all countries, and bring you into your own land. Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.... They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God.”* (Ezek. 36:24-25, 37:23)

5.2. Announcing The Coming One!

- John reveals the secret: Messiah was actually among them!
- Look in *John* for people who didn't recognize or understand Jesus.
- Did they understand that the Lord was about to come and announce the New Covenant that had been spoken of by the prophets?
- Again we see John's humility; untying a sandal was an act so low that even slaves did not have to do it.

5.3. Bethabara or Bethany

This isn't the Bethany near Jerusalem, but it's interesting that perhaps Jesus began and ended His ministry in a place called Bethany, "place of the poor."

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