

Studies From the Gospel of John
Faith Baptist Church, Mattawan
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- These studies will not be a verse by verse exposition of the Gospel of John, but rather a study of key teachings and incidents covered by John in his gospel.
- Notes, outlines and links to other information will be kept on the faithful men website at **www.faithful-men.org**. Go to that site and click on the “Study With Me” section on the left. This link will take you to all the resources that come from this series.
- These lessons will be recorded and will be posted in the form of mp3 files on the faithful men website in the “Study With Me” section.
- The following outline is taken verbatim from John MacArthur’s Study Bible

- I. The Incarnation of the Son of God (1:1–18)
 - A. His Eternality (1:1, 2)
 - B. His Pre-incarnate Work (1:3–5)
 - C. His Forerunner (1:6–8)
 - D. His Rejection (1:9–11)
 - E. His Reception (1:12, 13)
 - F. His Deity (1:14–18)
- II. The Presentation of the Son of God (1:19–4:54)
 - A. Presentation by John the Baptist (1:19–34)
 - 1. To the religious leaders (1:19–28)
 - 2. At Christ’s baptism (1:29–34)
 - B. Presentation to John’s Disciples (1:35–51)
 - 1. Andrew and Peter (1:35–42)
 - 2. Philip and Nathanael (1:43–51)
 - C. Presentation in Galilee (2:1–12)
 - 1. First sign: water to wine (2:1–10)
 - 2. Disciples believe (2:11, 12)
 - D. Presentation in Judea (2:13–3:36)
 - 1. Cleansing the temple (2:13–25)
 - 2. Teaching Nicodemus (3:1–21)
 - 3. Preaching by John the Baptist (3:22–36)
 - E. Presentation in Samaria (4:1–42)
 - 1. Witness to the Samaritan woman (4:1–26)
 - 2. Witness to the disciples (4:27–38)
 - 3. Witness to the Samaritans (4:39–42)
 - F. Presentation in Galilee (4:43–54)
 - 1. Reception by the Galileans (4:43–45)
 - 2. Second sign: healing the nobleman’s son (4:46–54)
- III. The Opposition to the Son of God (5:1–12:50)
 - A. Opposition at the Feast in Jerusalem (5:1–47)
 - 1. Third sign: healing the paralytic (5:1–9)
 - 2. Rejection by the Jews (5:10–47)

- B. Opposition During Passover (6:1–71)
 1. Fourth sign: feeding the 5,000 (6:1–14)
 2. Fifth sign: walking on water (6:15–21)
 3. Bread of Life discourse (6:22–71)
- C. Opposition at the Feast of Tabernacles (7:1–10:21)
- D. Opposition at the Feast of Dedication (10:22–42)
- E. Opposition at Bethany (11:1–12:11)
 1. Seventh sign: raising of Lazarus (11:1–44)
 2. Pharisees plot to kill Christ (11:45–57)
 3. Mary anointing Christ (12:1–11)
- F. Opposition in Jerusalem (12:12–50)
 1. The triumphal entry (12:12–22)
 2. The discourse on faith and rejection (12:23–50)
- IV. The Preparation of the Disciples by the Son of God (13:1–17:26)
 - A. In the Upper Room (13:1–14:31)
 1. Washing feet (13:1–20)
 2. Announcing the betrayal (13:21–30)
 3. Discourse on Christ’s departure (13:31–14:31)
 - B. On the Way to the Garden (15:1–17:26)
 1. Instructing the disciples (15:1–16:33)
 2. Interceding with the Father (17:1–26)
- V. The Execution of the Son of God (18:1–19:37)
 - A. The Rejection of Christ (18:1–19:16)
 1. His arrest (18:1–11)
 2. His trials (18:12–19:16)
 - B. The Crucifixion of Christ (19:17–37)
- VI. The Resurrection of the Son of God (19:38–21:23)
 - A. The Burial of Christ (19:38–42)
 - B. The Resurrection of Christ (20:1–10)
 - C. The Appearances of Christ (20:11–21:23)
 1. To Mary Magdalene (20:11–18)
 2. To the disciples without Thomas (20:19–25)
 3. To the disciples with Thomas (20:26–29)
 4. Statement of purpose for the Gospel (20:30, 31)
 5. To the disciples (21:1–14)
 6. To Peter (21:15–23)
- VII. Conclusion (21:24, 25)¹

¹John F. MacArthur, Jr., *The MacArthur Study Bible*, (Dallas: Word Publishing) 1997.

I. The Incarnation of the Son of God – His Eternality (1:1-2)

Some background information –

History of the concept of “logos”

- Logos – Greek word for word, reason, order, plan
- We get the word logic and the –logy ending to our words such as *biology*, *geology*
- Latin equivalent was *ratio*, which shows there was mathematical component
- It was the divine reason and order that is present everywhere in the universe
- Human beings shared in the logos because of their ability for reason and speech
- People were encouraged to “live consistently with the logos.”
- Stoics thought of it as a rational spiritual quality that permeated all reality – it was almost a force
- They called the logos providence, nature, god and the soul of the universe
- Philo, a first century Jewish philosopher, called it the intermediary between God and the cosmos.
- It was thought of as the agent of creation and the means by which man could comprehend and apprehend God
- It was thought of as an intermediary between god who was perfect, spiritual, and incomprehensible and the universe which was material, imperfect and knowable.

The Drama at Nicea

Issue: Is the Word (λογος, logos) eternal? Characters: Arius, Alexander, Eusebius, Constantine

Location: Alexandria, Egypt; Nicea Time Frame: 318 – 325 AD



Plot:

A man by the name of Sabellius had been excommunicated in 220AD because he held that God was of one indivisible substance and therefore the Father, Son, and Holy Spirit must be that one God manifesting Himself in different forms depending on time and situation.

Arius, (a presbyter in Alexandria) not wanting to follow that heresy claimed that the logos was a created entity because if he were of the same substance with the father, then God was not indivisible or else He was showing up in different forms as Sabellius claimed.

Arius was deposed by Alexander (his bishop), but he started a campaign to get himself reinstated. A controversy arose which resulted in marches in the streets.

Council was convened by Constantine in Nicea to address the issue. Approximately 300 people were there. All but about 8 were from the eastern church. There were two small groups each supporting one of the two factions. The rest were neutral at the beginning.

The creed agreed to:

1. We believe in one God the Father all powerful, maker of all things both seen and unseen. And in one Lord Jesus Christ, the Son of God, the only-begotten begotten from the Father, that is from the substance [Gr. ousias, Lat. substantia] of the Father, God from God, light from light, true God from true God, begotten [Gr. gennethenta, Lat. natum] not made [Gr. poethenta, Lat. factum], Consubstantial [Gr. homoousion, Lat. unius substantiae (quod Graeci dicunt homousion)] with the Father, through whom all things came to be, both those in heaven and those in earth; for us humans and for our salvation he came down and became incarnate, became human, suffered and rose up on the third day, went up into the heavens, is coming to judge the living and the dead. And in the holy Spirit.

2. And those who say

1. "there once was when he was not", and "before he was begotten he was not", and that
2. he came to be from things that were not, or from another hypostasis [Gr. hypostaseos] or substance [Gr. ousias, Lat. substantia], affirming that the Son of God is subject to change or alteration these the catholic and apostolic church anathematizes.