

The Gospel of John

A Word of Life

First: An Introduction

1 - The apostle John wrote this book (1:14; 19:35; 21:24).

2 - He was referred to as the disciple “whom Jesus loved” (13:23).

3 - Jesus called he and James when they were working on their fishing boats (Matt 4:18-22).

4 – Peter, James and John were the inner core of disciples (13:23-24; 20:2-10; 21:2, 7).

- The Zebedee family (James and John) grew up on the north shore of the Sea of Galilee, in the city of Capernaum (Mark 1:21).
- It is possible that the Zebedee family was affluent since they were able to afford servants and owned their own boat (Mark 1:19-20).
- James and John were the first two disciples called after Jesus was baptized (Mark 1:19-20).
- According to Mark 1:16-18 Jesus had just selected Andrew and Peter to be his followers as well. Since Peter had a partnership with these brothers (Luke 5:16), they were already intimately acquainted with each other.
- This partnership may have contributed to the “inner circle” comprised by the three disciples.
- Jesus nicknamed the Zebedee brothers the “Sons of Thunder” (Mark 3:17).

5 – Peter, James and John were pillars in the church of Jerusalem (Gal 2:9).

6 – Peter and John healed the crippled man after the resurrection (Acts 3:1-11).

7 – Peter and John went to Samaria to confirm the work there (Acts 8:14-24).

8 – John is probably the last of the four Gospels to be written. He likely wrote his Gospel account between A.D. 70 (the date of the destruction of the temple) and A.D. 100 (the reputed end of John’s life).

9 - It was likely written from Ephesus in Asia Minor (modern-day Turkey), one of the most important cities of the Roman Empire at the time.

- John ministered to the church in Ephesus, which Paul had founded (Acts 19:1-20), for many years.
- The Isle of Patmos, where John spent some time in exile, is close to Ephesus (cf. Rev. 1:9-11).

- During the first century, that city was one of the largest centers of Christian activity in the Gentile world.

10 - His original audience consisted of Jews and Gentiles living in the larger Greco-Roman world in Ephesus and beyond, toward the close of the first century A.D.

SUMMARY OF GOSPEL INTRODUCTIONS

<u>Gospel</u>	Matthew	Mark	Luke	John
<u>Date</u>	40-70 (40s)	63-70 (60s)	57-59 (50s)	65-95 (90s)
<u>Origin</u>	Palestine	Rome	Caesarea	Ephesus
<u>Audience</u>	Jews	Romans	Greeks	Gentiles
<u>Emphasis</u>	King	Servant	Man	God

11 – 92% of its material is not found in the Synoptics (Matt, Mark or Luke)

- i.e. Cana wedding, Nicodemus, Samaritan woman, Raising of Lazarus, washing the disciples feet, etc.).
- Since the first three gospels were already written, John also omitted material found in the synoptic gospels. He omitted Jesus' genealogy, birth, baptism, temptation, exorcizing demons, parables, transfiguration, institution of the Lord's Supper, agony in Gethsemane, and ascension.
- He focused on Jesus' ministry in Jerusalem, the Jewish feasts, Jesus' private conversations with individuals, and His preparation of His disciples.
- The Synoptics emphasize the Galilean ministry. John emphasizes the Jerusalem ministry.
- Another difference between the Synoptics and the fourth Gospel is the writers' view of eschatology. They all share the same basic view, namely, that the Jews' rejection of their Messiah resulted in the postponement (or delay) of the completed messianic kingdom.
- The Synoptic writers focused on the future aspects of eschatology more than John, who put more emphasis on the present or realized aspects of eschatology.
- Such a shift in emphasis is understandable if John wrote later than the other Gospel evangelists. By then it was clear that God had postponed (delayed) the messianic kingdom, and church's and individual believer's interest was more on life in the church, in the world, than it was on life in the messianic kingdom (cf. chs. 13—17).

12 – John is a very personal Gospel with (at least) 27 one-on-one encounters/interviews

13 - John presents humanity as either belonging to one of two things: the darkness or the light.

14 - The Gospel of John also develops a Christology that is unique from the other Gospels. For instance, in Mark, the disciples 'discover' that Jesus is God. In John, the author tells us at the very beginning of the book.

- The Synoptics see Jesus from the earth-up. John sees Jesus from heaven-down.
- This emphasis on Jesus's deity runs from the beginning, with the Word becoming flesh (1:1, 14), to the end, where Thomas confessed Jesus as his Lord and "God" (20:28).

15. – "Logos."

- The Greek philosopher Heraclitus (560 BC) first used the word as the fixed principle in a world of change. It was his expression of God.
- When the 'word of God' is used throughout the Old Testament, it often refers to God being in action, particularly in regard to "creation, revelation and deliverance."
- Logos may be a noun, but it implies activity.

Second: An Overview

I. Prologue. 1:1-1:18 - Jesus is the Logos, Light and Life

a. The Essence of the Word. 1:1-5

- In relation to God – *He 'was' God*
- In relation to Creation – *'All things were made by Him'*
 - The Father is the architect
 - The Son is the agent
 - The Spirit is the guard
- In relation to Humanity – *'the life was the light of men'*

b. The Expression of the Word. 1:6-13

- The Witness
- The Work

c. The Exposition of the Word. 1:14-18

- In the Incarnation
- In the Revelation
- In the Explanation

II. Revelation to Israel. 1:19-12:50

- a. Private. 1:19-2:11
 - b. Public. 2:12-11:57
 - c. 7 Signs – John is often called the ‘sign’ book.
- III. Relationship to Disciples 13:1-17:26
- a. Instruction. 13-16 (More ‘red letters’ than any other portion of Bible)
 - b. Intercession. 17. Jesus is praying for us
 - c. Upper Room
- IV. Redemption in the World. 18:1-20:31
- a. Death
 - b. Resurrection
 - c. Final Sign
- V. Epilogue 21:1-25

Third: Two Simple Outlines

1. Prologue (1:1-1:18)
 2. The Beginning of the Ministry (1:19-5:9)
 3. Controversy and Conflict (5:10-11:57)
 4. Ministry to his Own (12:1-17:26)
 5. Arrest, Crucifixion, and Burial (18:1-19:42)
 6. The Empty Tomb (20)
 7. Personal Affirmations (21)
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1. Prologue: The Incarnate Word (1:1-1:18)
 2. The Public Signs and Teaching (1:19–12:50)
 3. The Private Farewell Teaching and the Passion Narrative (13:1–20:31)
 - 13-19 is the last night and day of Jesus’s life
 4. Epilogue: The Roles of Peter and of the Disciple Whom Jesus Loved (21:1–25)

Fourth: Structure

- I. Prologue 1:1-1:18 – John’s introduction of Jesus
- II. Private 1:19-2:11 – John the Baptist & Calling disciples
- III. Public. 2:12-12:50 – Ministry to Israel
- IV. Private. 13:1-17:26 – Upper Room
- V. Public. 18:1-19:42 – Passion

VI. Private. 20:1-25 – Sea of Galilee

Fifth: Key Terms

- Know 131 (*Ginosko*/to learn or understand & *Eido*/ to see or perceive)
- Believe – 98
- World – 78
- Truly – 50
- Truth or true – 49
- Word -45
- Life – 47
- Love – 47
- Witness – 47
- Glory – 40
- Ask – 31
- Judge or judgement 30
- Name - 25
- Light – 22
- Father – 21
- Abide – 13
- Darkness – 9

Sixth: Theme

John 20:30-31 - *Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*

V 31 - Christianity at its core is:

- a) A book – *these are written* – “What do you think about the Bible?”
- b) A belief – *so that you might believe* – “How is a person saved?”
- c) A person – *that Jesus is the Christ, the Son of God* – “Who is Jesus?”
- d) An experience – *and that by believing you may have life* – “How is your life changed?”

- *Bios* = physical life
- *Zoe* = spiritual life

Genesis 3:22 - *Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever*

Genesis 22:2 - *through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations.*

- John is the Gospel of belief. Interestingly, there is no such thing in John as the noun of 'faith' – *pistis*.
- Instead, John uses the verb for faith – *pisteuo* – belief/believe, over 98 times, almost 1/3 of the four Gospel occurrences.
- For John, there is only 'believing.' It is verbal and active.

John is not a 'conceptual' book but a 'practical' book.

- John's purpose for unbelievers is that they might obtain eternal life (John 20:31),
- His purpose for believers is that they might experience abundant eternal life (10:10).

'Eternal life,' for John, is not only or simply a quantity of life but quality of life.

All of our values, attitudes and behaviors are shaped by our beliefs.

Seventh: Purpose

John wrote his Gospel of *sayings* and *signs* to persuade his readers that Jesus is the Son of God who grants eternal life by believing on him.

Donald Guthrie – *Introduction to the New Testament* – "Christology in 3 weekends." There are 3 festivals in Jesus' life.

- * Passover – Jesus is our Passover
- * Feast of Tabernacles – Jesus is God dwelling with us & where we meet God
- * Feast of Dedication – (165 BC / Hannukah) – Jesus is the light of the world

Eighth: Seven Signs

John selected seven signs or miracles that demonstrate that Jesus was the divine Messiah promised in the Old Testament (chs. 2—12). He also recorded the discourses that Jesus gave following these signs that explained their significance.

- 1 – Water to Wine. 2
- 2 – Healing the Nobleman's son. 4
- 3 – Healing the infirmed man. 5
- 4 – Feeding the 5000+. 6

- 5 – Walking on the water. 6
- 6 – Healing of the blind man. 9
- 7 – Raising Lazarus from the dead. 11

(Lazarus was 'raised' because he will die again. Jesus was 'resurrected').

Ninth: Seven Sayings

- 1 – I am the Bread of Life. 6
- 2 – I am the Light of the world. 8
- 3 – I am the Door of the sheep. 10
- 4 – I am the Good Shepherd. 10
- 5 – I am the Resurrection & Life. 11
- 6 – I am the Way, the Truth and the Life. 14
- 7 – I am true Vine. 15

Tenth: Simplicity

John is written in Koine Greek but is profound. (Alexander the Great created Koine Greek as a military language).

Simple in its language
Profound in its meaning

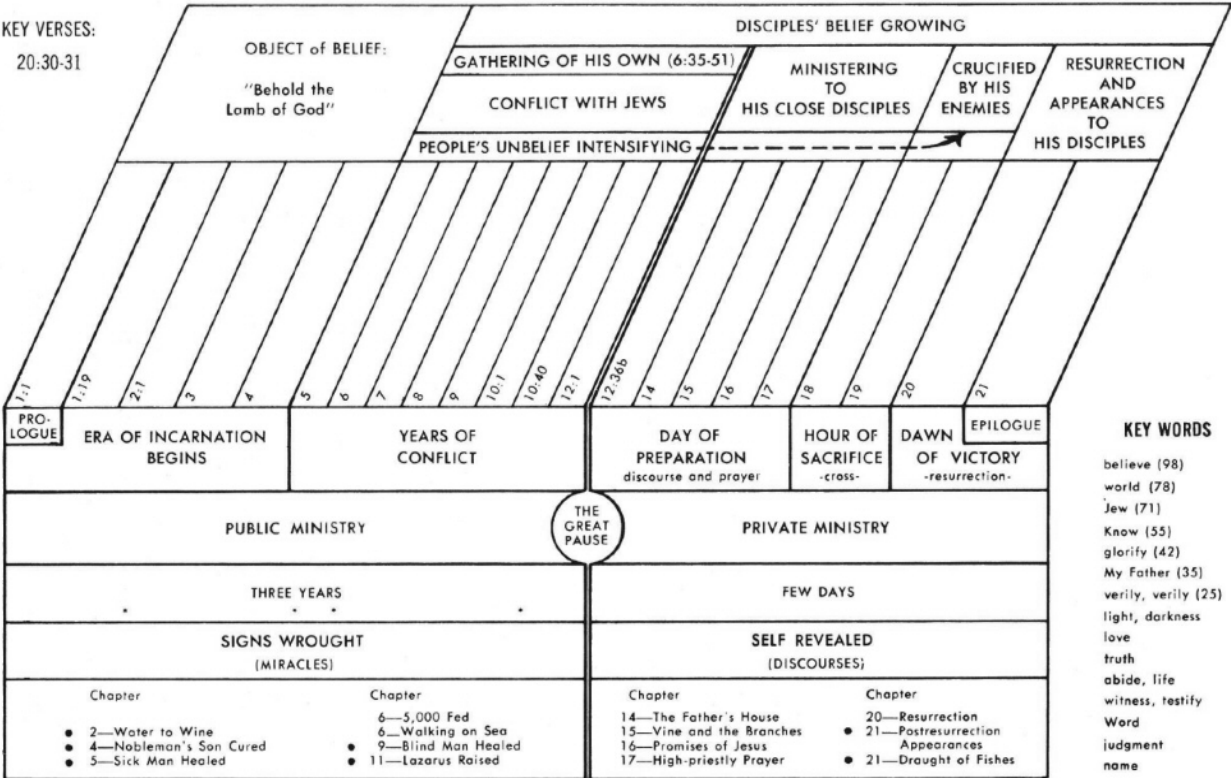
It is a pool in which a child can wade, and an elephant can swim
Leon Morris

John uses a lot of analogies – Bread of Life, Living water, etc

He also uses a lot of contrasts – Light and darkness; truth versus error and life vs judgement.

Overview from Insight for Living

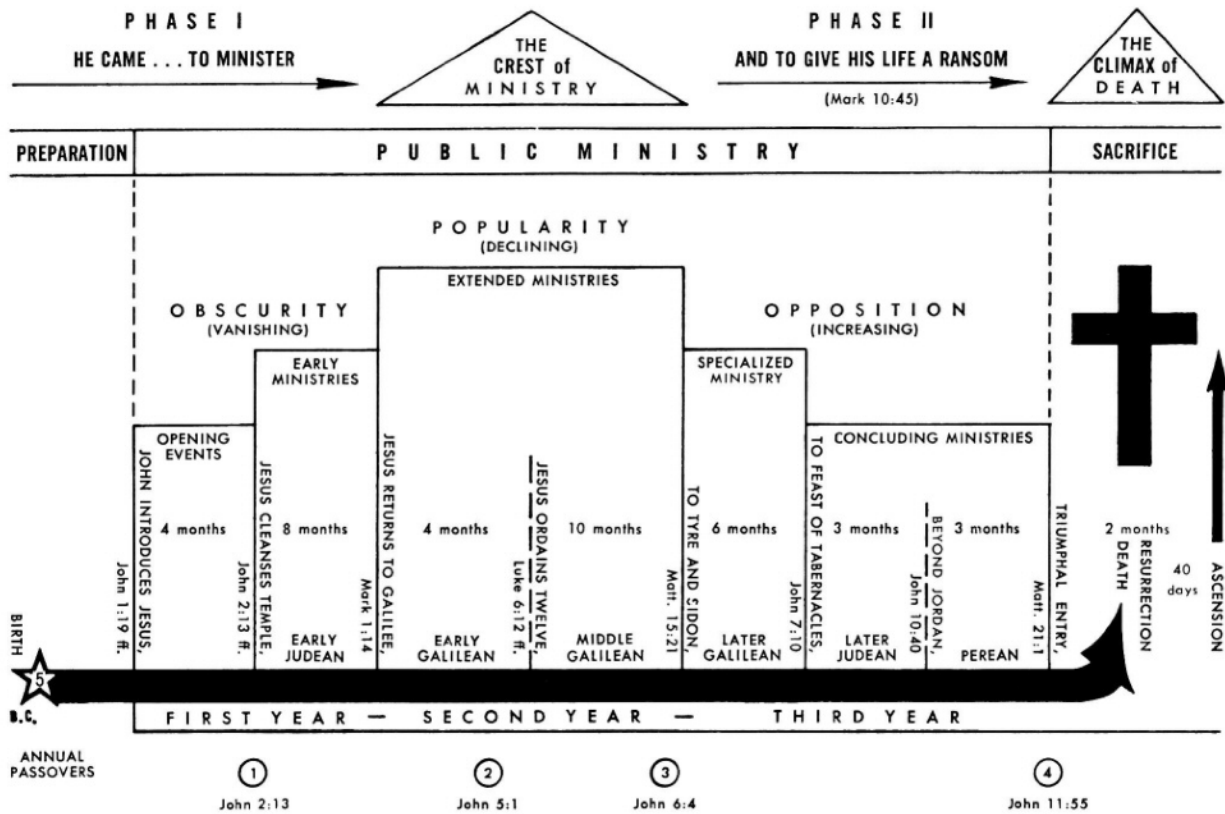
KEY VERSES:
20:30-31



KEY WORDS

believe (98)
world (78)
Jew (71)
Know (55)
glorify (42)
My Father (35)
verily, verily (25)
light, darkness
love
truth
abide, life
witness, testify
Word
judgment
name

The Phases of Jesus's Ministry in John



COMPARISON OF SYNOPTIC GOSPELS WITH THE GOSPEL OF JOHN		
	SYNOPTIC GOSPELS	GOSPEL OF JOHN
Portrait of Christ	God-MAN His HUMANITY	GOD-man His DEITY
Perspective	Historical	Spiritual
Beginning	Begin with a human genealogy and fulfillment of Jewish prophecy	Begins with a Divine revelation and eternal existence
Unique Material	Matthew = 42%, Mark = 7%, Luke = 59%	92% Unique Seven "I Am" Statements
Discourse	More Public Focus is on Jesus & the crowds	More Private Focus is on Jesus & individuals
Teaching Emphasis	More on ethical, practical <i>WHAT</i> Jesus Taught	More on Person of Christ <i>WHO</i> Jesus is
Main Geographic Focus of Ministry	Mainly in North around Galilee	Mainly around Jerusalem at time of Feasts
Feasts	Only 1 Passover recorded	Records 3 Passovers
Key Word	Mt = fulfilled Mk = immediately Luke = Son of man	Believe
Key Verse	Mt 21:5 : Behold your King Mk 10:45 : To serve Lk 19:10 - To Seek & to save	Jn 20:31
Christ Portrayed As	Mt - King Mk - Servant Lk - Son of Man	Son of God

**THE SEVEN SIGNS
JOHN 1-12**

SIGN	SIGNIFICANCE	BELIEF	UNBELIEF	SCRIPTURE
Water to wine	Jesus' power over quality	The disciples	-	Jn 2:1-11
Healing son of Official	Jesus' power over space	The official and his household	-	Jn 4:46-54
Healing the Paralytic	Jesus' power over time	Paralytic??	The Jews	Jn 5:1-9
Feeding the 5000	Jesus' power over quantity	Some in the crowd	See Jn 6:26-66	Jn 6:1-15
Walking on Water	Jesus' power over nature	The disciples	-	Jn 6:16-21
Healing man born blind	Jesus' power over adversity	The blind man	The Pharisees	Jn 9:1-12
Raising Lazarus	Jesus' power over death	Martha, Mary, Many Jews	The Jewish Authorities	Jn 11:1-16
From Thomas Constable				

The Teaching Outline

- I. Prologue 1:1-18
 - A. The preincarnate Word 1:1-5

- B. The witness of John the Baptist 1:6-8
 - C. The appearance of the Light 1:9-13
 - D. The incarnation of the Word 1:14-18
- II. Jesus' public ministry 1:19—12:50
- A. The prelude to Jesus' public ministry 1:19-51
 - 1. John the Baptist's veiled testimony to Jesus 1:19-28
 - 2. John the Baptist's open identification of Jesus 1:29-34
 - 3. The response to John the Baptist's witness 1:35-42
 - 4. The witness of Andrew and Philip 1:43-51
 - B. Jesus' early Galilean ministry 2:1-12
 - 1. The first sign: changing water to wine 2:1-11
 - 2. Jesus' initial stay in Capernaum 2:12
 - C. Jesus' first visit to Jerusalem 2:13—3:36
 - 1. The first cleansing of the temple 2:13-22
 - 2. Initial response to Jesus in Jerusalem 2:23-25
 - 3. Jesus' conversation with Nicodemus 3:1-21
 - 4. John the Baptist's reaction to Jesus' ministry 3:22-30
 - 5. The explanation of Jesus' preeminence 3:31-36
 - D. Jesus' ministry in Samaria 4:1-42
 - 1. The interview with the Samaritan woman 4:1-26
 - 2. Jesus' explanation of evangelistic ministry 4:27-38
 - 3. The response to Jesus in Samaria 4:39-42
 - E. Jesus' resumption of His Galilean ministry 4:43-54
 - 1. Jesus' return to Galilee 4:43-45
 - 2. The second sign: healing the official's son 4:46-54
 - F. Jesus' second visit to Jerusalem ch. 5

1. The third sign: healing the paralytic 5:1-9
2. The antagonism of the Jewish authorities 5:10-18
3. The Son's equality with the Father 5:19-29
4. The Father's witness to the Son 5:30-47

G. Jesus' later Galilean ministry 6:1—7:9

1. The fourth sign: feeding the 5,000 6:1-15
2. The fifth sign: walking on the water 6:16-21
3. The bread of life discourse 6:22-59
4. The responses to the bread of life discourse 6:60—7:9

H. Jesus' third visit to Jerusalem 7:10—10:42

1. The controversy surrounding Jesus 7:10-13
2. Jesus' ministry at the Feast of Tabernacles 7:14-44
3. The unbelief of the Jewish leaders 7:45-52
4. The woman caught in adultery 7:53—8:11
5. The light of the world discourse 8:12-59
6. The sixth sign: healing a man born blind ch. 9
7. The good shepherd discourse 10:1-21
8. The confrontation at the Feast of Dedication 10:22-42

I. The conclusion of Jesus' public ministry chs. 11—12

1. The seventh sign: raising Lazarus 11:1-44
2. The responses to the raising of Lazarus 11:45-57
3. Mary's anointing of Jesus 12:1-8
4. The official antagonism toward Lazarus 12:9-11
5. Jesus' triumphal entry 12:12-19
6. Jesus' announcement of His death 12:20-36
7. The unbelief of Israel 12:37-50

III. Jesus' private ministry chs. 13—17

A. The Last Supper 13:1-30

1. Jesus' washing of the disciples' feet 13:1-20
2. Jesus' announcement of His betrayal 13:21-30

B. The Upper Room Discourse 13:31—16:33

1. Jesus' announcement and command 13:31-35

2. Peter's question about Jesus' departure and Jesus' reply 13:36-38
3. Jesus' comforting revelation in view of His departure 14:1-24
4. Jesus' promise of future understanding 14:25-31
5. The importance of abiding in Jesus 15:1-16
6. The warning about opposition from the world 15:17-27
7. The clarification of the future 16:1-24
8. The clarification of Jesus' destination 16:25-33

C. Jesus' high priestly prayer ch. 17

1. Jesus' requests for Himself 17:1-5
2. Jesus' requests for the Eleven 17:6-19
3. Jesus' requests for future believers 17:20-26

IV. Jesus' passion ministry chs. 18—20

A. Jesus' presentation of Himself to His enemies 18:1-11

B. Jesus' religious trial 18:12-27

1. The arrest of Jesus and the identification of the high priests 18:12-14
2. The entrance of two disciples into the high priest's courtyard and Peter's first denial 18:15-18
3. Annas' interrogation of Jesus 18:19-24
4. Peter's second and third denials of Jesus 18:25-27

C. Jesus' civil trial 18:28—19:16

1. The Jews' charge against Jesus 18:28-32
2. The question of Jesus' kingship 18:33-38a
3. The Jews' request for Barabbas 18:38b-40
4. The sentencing of Jesus 19:1-16

D. Jesus' crucifixion 19:17-30

1. Jesus' journey to Golgotha 19:17
2. The men crucified with Jesus 19:18
3. The inscription over Jesus' cross 19:19-22
4. The distribution of Jesus' garments 19:23-24
5. Jesus' provision for His mother 19:25-27
6. The death of Jesus 19:28-30

E. The treatment of Jesus' body 19:31-42

1. The removal of Jesus' body from the cross 19:31-37
2. The burial of Jesus 19:38-42

F. Jesus' resurrection 20:1-29

1. The discovery of Peter and John 20:1-9
2. The discovery of Mary Magdalene 20:10-18
3. The appearance to the Eleven minus Thomas on Easter evening 20:19-23
4. The transformed faith of Thomas 20:24-29

G. The purpose of this Gospel 20:30-31

V. Epilogue ch. 21

- A. Jesus' appearance to seven disciples in Galilee 21:1-14
- B. Jesus' teachings about motivation for service 21:15-23
- C. The writer's postscript 21:24-25