

A SURVEY OF THE

# BIBLE

*Context • Content • Conviction*





# ADAM GABRIEL FARIÑAS CRUZ





# RAZORBACK SKI TEAM





# LUKE RESOURCES

## INTERPRETING JOHN (Darrell Bock)

### Structure

The Fourth Gospel's account emphasizes Jesus as the one sent from God, who acts in unity with the Father. In fact, they work so closely together that Jesus is presented as God taking on flesh. From the declaration of the incarnation through a narration of seven signs and multiple interactive discourses, John highlights Jesus's uniqueness. This Gospel's explicit portrayal of Jesus gives it a literary power. A working outline of John goes as follows:

- |   |  |
|---|--|
| I. Prologue (1:1-18)  | T. Jewish rejection at Jesus's claim of unity with the Father (10:22-42)   |
| II. The book of signs: Before the hour (3:1-4:13)                   | U. <b>Sign 7: The raising of Lazarus (11:1-54)</b>   |
| A. John the Baptist's witness (1:19-34)                             | V. The anointing at Bethany (11:55-12:8)   |
| B. The first disciples (1:35-51)                                    | W. The triumphal entry (12:9-19)   |
| C. <b>Sign 1: Water to wine (2:1-12)</b>                            | X. Warning: The Son of Man will be lifted up (12:34-50)  |
| D. The cleansing of the temple (2:13-25)                            | III. The book of glory: The farewell discourses and the Johannine passion—the hour (13:1-19:42)                                |
| E. What do the signs show? Jesus and Nicodemus (3:1-21)             | A. Jesus anointed at Bethany (12:1-8)  |
| F. John the Baptist: "He must increase" (3:22-36)                   | B. Judas betrays Jesus (13:21-30)  |
| G. True worship: Jesus and the Samaritan woman (4:1-42)             | C. The new commandment and prediction of denials (13:31-38)  |
| H. <b>Sign 2: Healing the royal officer's son (4:43-54)</b>         | D. Farewell discourse for disciples: The Father, the Spirit, and the Paraclete to come, the vine, and persecution (14:1-16:33) |
| I. <b>Sign 3: Sabbath healing controversy (5:1-18)</b>              | E. Jesus' for the unity and consecration of the disciples (17:1-26)  |
| J. Sabbath defense: The does nothing on his own authority (5:19-47) | F. Jesus' arrest (18:1-12)   |
| K. <b>Sign 4: Feeding of the five thousand (6:1-15)</b>             | G. Jesus' trial before Pilate: The crowd's choice and his resurrection for execution (18:28-19:16)                             |
| L. <b>Sign 5: Jesus walks on water (6:16-25)</b>                    | H. Jesus' crucifixion and death (19:17-30)   |
| M. Jesus: The one who came from above (8:12-18)                     | I. The piercing of Jesus and his burial (19:31-42)   |
| N. Jesus' discourse on rejection and confession (8:19-21)           | J. Resurrection scenes at the empty tomb (20:1-18)   |
| O. Jesus' teaching: The Christ and the Spirit (7:37-39)             | K. Subsequent appearances to the Ten and to Thomas (20:19-29)  |
| P. A woman caught in adultery (7:53-8:12)                           | L. The purpose of the Gospel (20:30-31)  |
| Q. Controversy heightens: Jesus, the light of the world (8:12-59)   | IV. Epilogue: A miraculous catch picturing mission and a discussion with Peter (21:1-25)                                       |
| R. <b>Sign 6: A blind man healed—Jesus is glorified (9:1-41)</b>    |  |
| S. Jesus the good shepherd (10:1-21)                                |  |

After a unique and fully disclosing prologue pointing to Jesus as the Word and as God (1:1-18), John's Gospel is basically divided into two parts: the gospel of the signs (1:19-12:50) and the gospel of glory that points to Jesus sending the Spirit as a result of the crucifixion and resurrection (chaps. 13-21). Although the narrative is oriented very much from heaven downward in how it unfolds, given the introduction, the actual story of Jesus' ministry also has elements by which we get to watch who Jesus is emerge for those impacted by his ministry, much as it takes place in the Synoptics.

### Themes

John's themes focus on Christology. Unlike the Synoptics, John speaks little of the kingdom. Rather, eternal life is the key theme used to express what the Synoptics call the kingdom promise. The emphasis in "eternal life" is not merely the duration of the life (eternal), but also its quality (i.e., real, unending life). Thus, to know the Father and Jesus Christ, whom the Father sent, is eternal life (17:3). This life is available now (5:24-26). In the opportunity is also the prospect of judgment for those who refuse it (3:16-21, 36). The unity of the Father and Son is highlighted in this Gospel (5:19-30; 10:30; 14:9). This inseparable functioning between the Father and Son formed part of the emphasis that led the church into discussion about the Trinity, as the Father sends the Spirit at Jesus's request (14:16) and in Jesus's name (14:26), and the Son sends the



## John's Destination, Occasion, and Purpose (Dan Wallace)

### Purpose

Regarding the purpose, the author states it in 20:31: "But these things have been written that you may believe that Jesus is the Christ, the Son of God, and that, by believing, you might have life in his name." The twofold *iva*-clause neatly delineates the purpose: that the audience embrace Christ and that they receive life because of this. One question remains, however: the main verb, "believe" has a textual glitch. It is either πιστεύετε (aorist) or πιστεύετε (present). If the former, it might be construed (though by no means necessarily) to mean "come to saving faith." If present, the idea probably would be "continue to believe." At this point, whether the audience is principally believers or non-believers, whether this gospel is primarily evangelistic or confirmatory. Although my own text-critical preference is for the present tense, no good reason could be made of this either way. Further, even if this document is seen as principally confirmatory, would this suggest that the Roman congregation which Paul addresses is also principally non-believers on the basis of his statements in 1:15 (as well as the content of the whole book)? Then the purpose of the book is to confirm or strengthen the Gentile believers in their faith.

In addition to this specific statement of the purpose, how John intended to communicate this purpose is another question. Clement of Alexandria reported an ancient tradition which was that "Last of all, when receiving the evangelium, he [John] had seen set forth in the Gospels the sins of his disciples and with the Holy Spirit composed a spiritual Gospel." The evidence for this tradition is weak, although the patristic writers do seem to rely upon largely for the whole of the Gospel's history when it comes to the why this is a case in point. Clement is guiding us to the tradition's predecessors—based on the radically different content of the four Gospels. As we seek to determine the occasion for this gospel, perhaps some of this will be cleared up.

### Occasion and Composition

The occasion of the catalyst for the gospel must be seen in chapter 21. The likelihood (though disputed by some) that this book already tidily ended with chapter 21, only to be resumed again in chapter 21, should be a major signal: John had finished the work, but felt the need to add a final chapter before publication. We believe that the gospel went through at least three stages of composition: primitive diary which John made while with Jesus; a virtually finished version which included the prologue (1:1-18) and the epilogue (ch. 21) as well as, perhaps, other incidental comments; and the final edition, in which chapter 21 was appended. This major seam indicates the urgency with which this gospel was manufactured in its present form. Chapter 21 is occupied with one principal concern: the death of Peter.

Without elaborating in too great a detail, our hypothesis is that after the death of Paul (summer of 64), the remaining apostles felt it necessary to communicate to Paul's churches in order to make sure that they knew how they felt about Paul's gospel. Peter wrote one letter, then another. John was putting on the finishing touches of his gospel for Paul's churches (since the churches of Asia Minor had none and since Paul did not know Christ according to the flesh) when Peter was arrested. John had intended merely to end the gospel at chapter 20, as seems obvious. What made him add the final chapter? We believe that 2 Peter 1:15 gives the clue: "Now I am eager that each of you have a memorial of these things after my departure." This cryptic verse has been interpreted in many ways, but whatever it refers to is fairly clear that some sort of posthumous document written by other



## THE TRUTH AND SIGNIFICANCE OF JOHN'S GOSPEL<sup>1</sup> (W. Hall Harris)

### WHAT CENTRAL TRUTH WAS JOHN SEEKING TO COMMUNICATE?

The Gospel of John was written to communicate who Jesus is, specifically as reflected in the purpose statement (John 20:31). John's Gospel witnesses to unbelievers and invites them to become followers of Jesus, and it strengthens the faith of believers by deepening and expanding their understanding of Jesus. The central truth as reflected in the Gospel is concerned is that (a) the pre-incarnate Logos was fully God who existed with and from eternity past, and was the active agent of creation (1:1-3), and (b) the Logos became incarnate, fully human, as Jesus of Nazareth (1:14).

The Prologue is thus the key role in communicating this central truth, because it reveals to the reader who Jesus really is, and by doing so, places the reader of the Fourth Gospel in a position superior to any of the characters appearing in the rest of the narrative. The reader, having been given "inside information" about Jesus as a result of the Prologue, is thus in a position to pass judgment on the characters in the narrative which follows, along with their decisions for or against Jesus. As a subtle rhetorical device, this places the reader to side with the author of the Gospel of John concerning who Jesus is, giving credence to the narrator as a reliable source of information about Jesus. This is part of the evangelistic strategy of John's Gospel.

### WHAT IS THE SIGNIFICANCE OF JOHN'S GOSPEL FOR TODAY?

People today still need to hear what is contained in the Gospel of John about who Jesus is, just as much as the original audience in the first century did. Obviously the same could be said of the Synoptic Gospels. John's Gospel, however, still strikes most readers as somewhat more accessible than the Synoptics. In part this may be due to the simplicity of language and to Jesus's long discourses, which sound more like stories and less like the terse, parabolic statements a Rabbi might make to his disciples. John's Gospel presents us with a Jesus who is fully God (John 1:1-3) but who has become fully human (John 1:14) and who is, as a result, all the more approachable.

In his earthly life lived in humility, human weakness, and vulnerability, Jesus prepares us for the ultimate self-sacrificial love which takes him to the cross and which draws all people to himself (John 12:32). This is the very definition of what love is: "We have come to know love by this: that Jesus laid down his life for us; thus we ought to lay down our lives for our fellow Christians" (1 John 3:16, NET).



<sup>1</sup>An excellent full length commentary on the Gospel of John by Dr. Hall Harris, Professor of New Testament at Dallas Theological Seminary, is available online at [www.bible.org](http://www.bible.org).

INTERPRETING JOHN OCCASION & PURPOSE OF JOHN

OCCASION & PURPOSE OF JOHN

TRUTH AND SIGNIFICANCE



# LUKE RESOURCES

## Major Differences Between John and the Synoptic Gospels (W. Hall Harris)

### Introduction: The Relationship of John's Gospel to the Synoptics.

Two basic positions on the relationship of John's Gospel to the Synoptics are possible:

1. If John knew of the synoptics, then he wrote to supplement them. (To say John knew of one or more of the synoptics is not to say, however, that he wrote his gospel with copies of Matthew, Mark, and/or Luke in front of him. John may have been aware of the existence of other written accounts of Jesus' life and ministry without actually having seen them.)
2. If John's Gospel is totally independent from the synoptics, he had enough material to choose from that much of it does not overlap with the synoptics (cf. Jn 20:30 and 21:25). This point is strengthened considerably if one accepts the Fourth Gospel's claim to reflect eyewitness testimony about the life and ministry of Jesus (John 21:23-24).

### Major Differences Between John and the Synoptic Gospels

1. **Omission by John of material found in the synoptics.** John's Gospel omits a large amount of material found in the synoptic Gospels, including some surprisingly important episodes: the temptation of Jesus, the transfiguration, and the institution of the Lord's supper are not mentioned by John. John mentions the disciples casting out demons. The Sermon on the Mount and the Lord's prayer are not found in John's Gospel. There are no narrative parables in John's Gospel (most scholars do not regard John 4:38, the Vine and the Branches<sup>1</sup>) as a parable in the strict sense).
2. **Inclusion by John of material not found in the synoptics.** John's Gospel includes a considerable amount of material not found in the synoptics. All the material in John 1:1-4, Jesus' early Galilean ministry, is not found in the synoptics. Major visits of Jesus to Jerusalem before his passion are mentioned in John but not in the synoptics. The seventh sign miracle, the resurrection of Lazarus (John 11) is not mentioned in the synoptics. The extended Farewell Discourse (John 13-17) is not found in the synoptic Gospels.
3. **Differences in Jesus' public ministry.** According to John, Jesus' public ministry extended over a period of at least three and possibly four years. During this time Jesus goes up and down several times from Galilee to Jerusalem. The synoptics appear to describe only one journey to Jerusalem (the final one), with most of Jesus' ministry taking place within the city.
4. **'High' Christology as opposed to the synoptics.** The Prologue to John's Gospel (1:1-18) presents Jesus as the "λογος" [word] who became flesh (1:14). John begins his Gospel with an affirmation of Jesus' preexistence and full deity, which climaxes in John 20:28 with Thomas' confession "My Lord and my God!" The non-predicated εγω ειμι [I am] sayings in the Fourth Gospel as allusions to Exod 3:14 also point to Jesus' deity (John 8:24, 28, 58). Compare Mark who begins his Gospel with Jesus' baptism and Matthew and Luke who begin theirs with Jesus' birth. John begins with eternity past ("In the beginning the Word already was...").
5. **Literary Point of View: John versus the synoptics.** The synoptics are written from a third person point of view, describing the events as if the authors had personally observed all of them and were reporting what they saw at the time. Thus they are basically descriptive in their approach. John's Gospel, on the other hand, although also written from a third person point of view, is more reflective, clearly later than the events he describes. The author of the Fourth Gospel very carefully separates himself from the events he describes. However clear it is that he was an eyewitness of the life of Jesus, it is no less clear that he looks back upon it from a temporal distance. While we see the events through his eyes, we are carefully guided to see the events of Jesus' life not as John saw them when they happened but as he now sees them. We understand more of the significance of the events described from the position the writer now holds than an eyewitness could have understood at the time the events took place. In this sense John's Gospel is much more reflective.



## EVERYTHING IN THE BIBLE ISN'T ABOUT JESUS! (Michael S. Heiser)

If you've been a Christian for very long or raised in a Christian church, chances are that you've heard that the Bible is really about Jesus. That cliché has some truth to it, but it's misleading.

The truth is that there's a lot in the Bible that isn't about Jesus. Procedures for diagnosing and treating leprosy (Lev. 13:1-14:57) aren't about Jesus. Laws forbidding people who've had sex or lost blood (Lev. 15) from entering sacred space aren't about Jesus. The spiritual, social, and moral corruption in the days of the Judges (Judg. 17-21) wasn't put in the Bible to tell us about Jesus. The Tower of Babel incident (Gen. 11:1-9) doesn't point us to Jesus. When Ezra came and the Jews had returned from exile to divorce the gentile women they'd married (Ezra 9:1-10), it wasn't foreshadowing anything about Jesus.

The point is straightforward. No Jew or Gentile would have thought of a messianic deliverer when reading these Old Testament passages. And no New Testament writer alludes to them to explain who Jesus was or what he said.

So why is this idea so prevalent?

In my experience, the prevailing motivation seems to be offered to encourage people to read their Bibles. That's a noble incentive. But it may also serve as an excuse to avoid the hard work of figuring out what's really going on in many passages. People are taught to extrapolate what they read to some point of connection with the life and ministry of Jesus—no matter how foreign to Jesus the passage may be. **Extrapolation isn't a good method for interpreting the Bible.** This is a bad idea. Not only does it lack boundaries that prevent flawed interpretations, but even when it works, it makes Scripture serve our ability to be clever.

Recognizing the inaccuracy of this assumption is important for a few simple but important reasons. First, if we filter passages that aren't about Jesus through something Jesus did and said, we can't hope to understand what those passages are actually about and why God had them in the Bible in the first place. Second, the assumption can lead to minimizing or ignoring passages in which we can't clearly see Jesus. When Jesus isn't "clear" in a given passage, and we've been taught that it's somehow about him, it's easy to just give up and let pastors and others tell us what they "see." Every passage in the Bible is there for a reason. If we want to understand Scripture, we need to let it be what it is and discover its true context.



<sup>1</sup> This is taken from a book I highly recommend, *Brief Insights on Mastering the Bible* (Grand Rapids: Zondervan, 2018), pp.37-38.

JESUS IN THE BIBLE  
THE SYNOPTIC CHALLENGE



# CHRONOLOGY OF THE LIFE OF JESUS

(MATTHEW, MARK, LUKE, JOHN)

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<b>BIRTH OF JESUS</b>	WINTER 5/4 BC
<b>JESUS AT THE TEMPLE</b>	8 AD
<b>JESUS' MINISTRY BEGINS</b>	30 AD
<b>TRIUMPHAL ENTRY</b>	MONDAY - MARCH 30, 33
<b>CRUCIFIXION</b>	FRIDAY - APRIL 3, 33
<b>RESURRECTION</b>	SUNDAY, APRIL 5, 33
<b>ASCENSION</b>	MAY 14, 33
<b>DAY OF PENTECOST</b>	MAY 24, 33





# LIFE OF CHRIST

## PREPARATION

(Matt. 1:1-7:29; Mark 1:1-15;  
Luke 1:1-4:13; John 1:1-18)

BIRTH

BAPTISM

TEMPTATION

TEACHING

## MINISTRY

(Matt. 8:1-20:34; Mark 1:16-10:52;  
Luke 4:14-19:44; John 1:19-17:26)

OBSCURITY

POPULARITY

OPPOSITION

TRAINING

## PASSION

(Matt. 21:1-28:20; Mark 11:1-16:8;  
Luke 19:45-24:53; John 18:1-21:25)

TRIAL

CRUCIFIXION

RESURRECTION

ASCENSION



Life of Christ

Preparation

(Matt. 1:1-7:29; Mark 1:1-15;  
Luke 1:1-4:13; John 1:1-18)

Birth

Baptism

Temptation

Teaching

Ministry

(Matt. 8:1-20:34; Mark 1:16-10:52;  
Luke 4:14-19:44; John 1:19-17:26)

Obscurity

Popularity

Opposition

Training

Passion

(Matt. 21:1-28:20; Mark 11:1-16:8;  
Luke 19:45-24:53; John 18:1-21:25)

Trial

Crucifixion

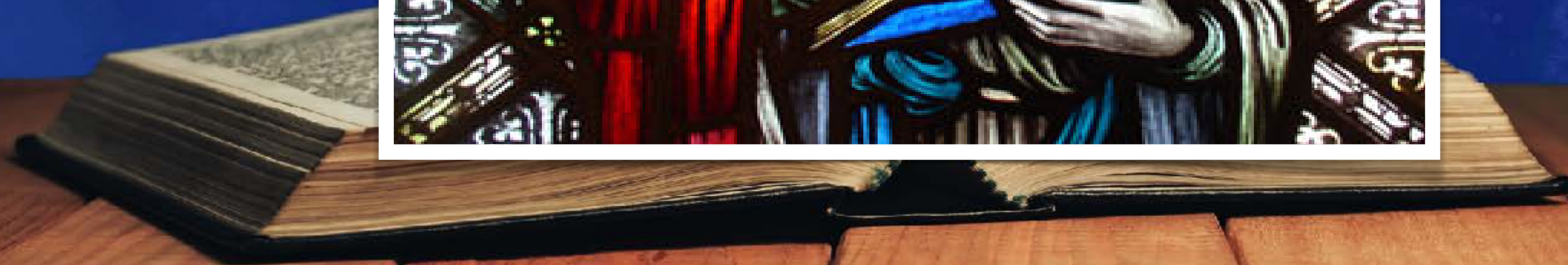
Resurrection

Ascension



# JOHN

JESUS IS THE SON OF GOD-BELIEVE AND HAVE LIFE





# THE JOHANNINE WRITINGS

## GOSPEL

- JESUS **CAME**
- JESUS IS **GOD**
- **BELIEVE** AND EXPERIENCE LIFE

## EPISTLES

- JESUS IS **HERE**
- JESUS IS **TRUTH**
- **WALK** IN LOVE AND LIGHT

## REVELATION

- JESUS IS **COMING**
- JESUS IS **JUDGE**
- **BE PREPARED** FOR HIS RETURN





# CHARACTERISTICS OF JOHN'S GOSPEL

- EMPHASIS ON JESUS' IDENTITY AS THE SON WHO REVEALS THE FATHER.
- SIMPLE VOCABULARY BUT DEEP THEOLOGICAL SIGNIFICANCE.
- KEY THEMATIC TERMS: LIFE, BELIEVE, ABIDE, LIGHT.
- STRONG [BLACK AND WHITE] PERSPECTIVE: PEOPLE ARE EITHER "OF GOD" OR "OF THE WORLD."
- MIRACLES IDENTIFIED AS "SIGNS" REVEALING JESUS' IDENTITY.
- SPIRITUAL SYMBOLS AND METAPHORS: WATER, LIGHT, BREAD, SHEPHERD, GATE.
- JESUS' "I AM" STATEMENTS.
- THE MOTIF OF MISUNDERSTANDING; PEOPLE MISCONSTRUE JESUS' WORDS.



MARK STRAUSS





# CHARACTERISTICS OF JOHN'S GOSPEL

- IRONY, ESPECIALLY CONCERNING MISPERCEPTIONS OF JESUS.
- PERSONAL INTERVIEWS (NICODEMUS; THE SAMARITAN WOMAN).
- DIALOGUES AND DEBATES BETWEEN JESUS AND THE RELIGIOUS LEADERS.
- CHRONOLOGY BASED ON JEWISH FESTIVALS, ESPECIALLY PASSOVER.
- THE "DISCIPLE WHOM JESUS LOVED," A KEY BUT ENIGMATIC CHARACTER.
- CLEAR STATEMENT OF PURPOSE: A CALL TO FAITH IN JESUS, THE SON OF GOD.
- TEACHINGS CONCERNING THE HOLY SPIRIT AS COUNSELOR OR ADVOCATE (PARACLETE) WHO WILL MEDIATE JESUS' PRESENCE.



MARK STRAUSS

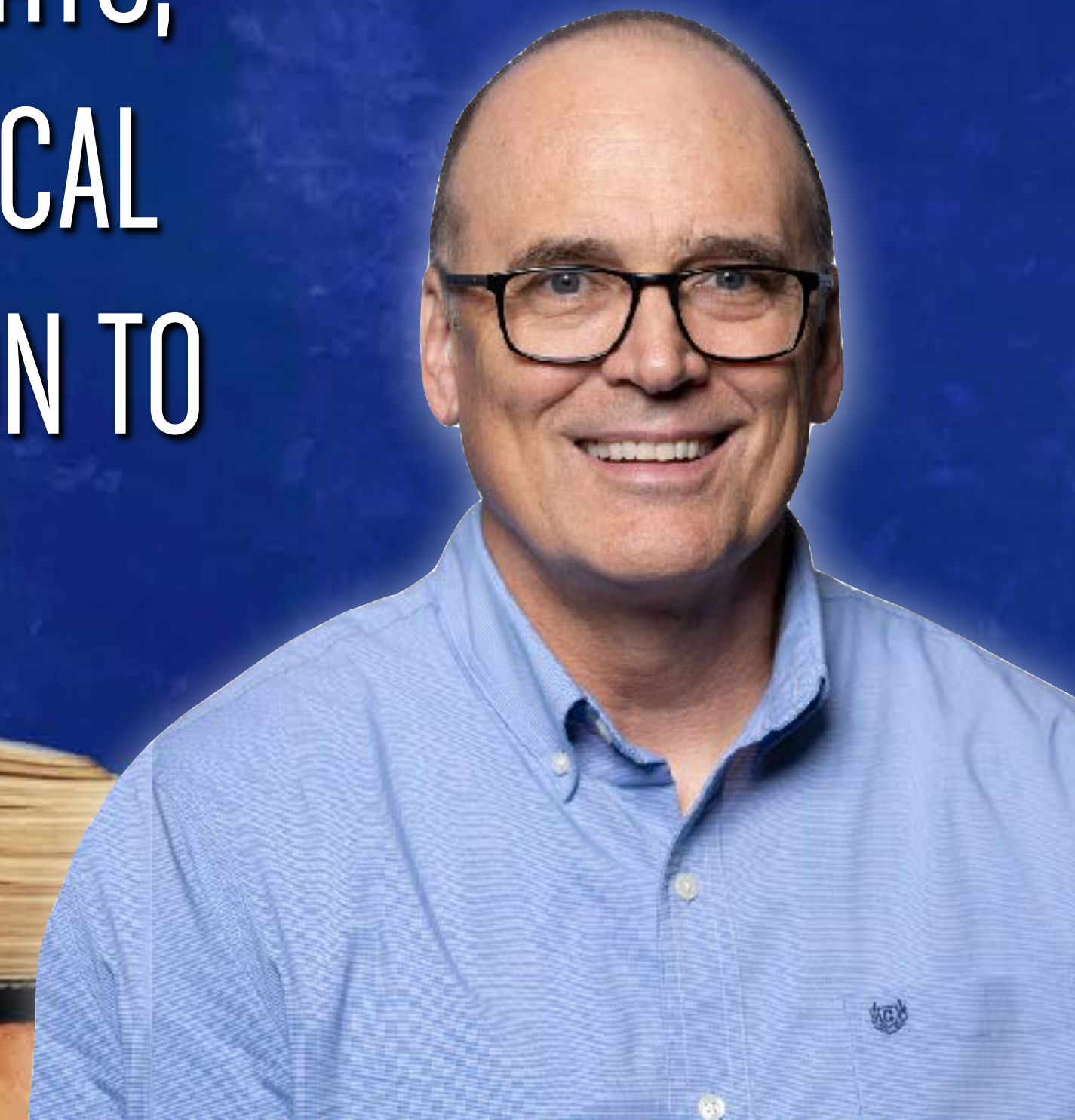




THE VOCABULARY OF JOHN IS NOT TECHNICAL. THE LANGUAGE IS PLAIN, BUT THE MEANING IS PROFOUND. THE CHURCH FATHER AUGUSTINE IS OFTEN QUOTED AS SAYING, "THE GOSPEL OF JOHN IS DEEP ENOUGH FOR AN ELEPHANT TO SWIM AND SHALLOW ENOUGH FOR A CHILD NOT TO DROWN." WE GIVE A COPY OF JOHN TO CHILDREN AND NEW CONVERTS, YET SCHOLARS CONTINUE TO WRESTLE WITH ITS THEOLOGICAL MESSAGE. JOHN IS A UNIQUE AND REFRESHING COMPANION TO THE SYNOPTICS. ENJOY!

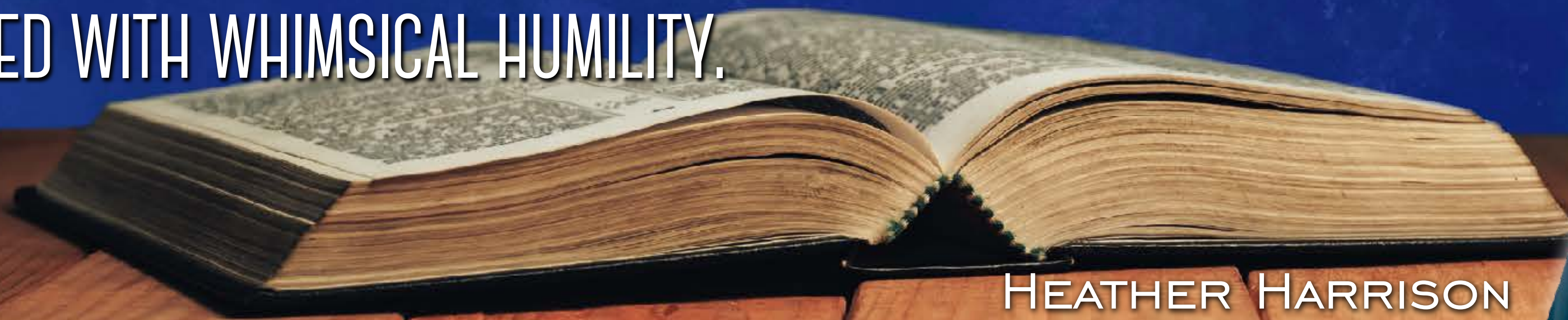


SCOTT DUVALL





THE GOSPEL OF JOHN. GOSH I LOVE IT SO MUCH. IT'S A BEAUTIFUL AND PROFOUND GOSPEL IN SO MANY WAYS. I CAN'T GET OVER HOW HE DOESN'T REFER TO HIMSELF BY NAME BUT BY THE LABEL "THE ONE JESUS LOVES." HOW AUDACIOUS. I MEAN IT'S ONE THING TO BELIEVE IN JESUS AND EVEN BELIEVE HE IS LOVING, BUT TO BE CONVINCED OF HIS LOVE FOR YOU. AND TO HAVE THE AUDACITY TO NOT JUST WEAR THE LABEL, BUT BE IDENTIFIED BY THAT LABEL INSTEAD OF YOUR NAME. THAT'S NEXT LEVEL. ALMOST LIKE BELIEF MIXED WITH COURAGE MIXED WITH WHIMSICAL HUMILITY.



HEATHER HARRISON





I WANT TO BE CONVINCED OF HIS LOVE LIKE THAT, TO BE WILLING TO HAVE HIS LOVE IDENTIFY ME MORE THAN MY OWN NAME...HEATHER, THE ONE JESUS LOVES. I WANT TO HAVE THAT KIND OF AUDACITY AND ASSURANCE OF HIS LOVE.



HEATHER HARRISON





# WHO COMPOSED JOHN?

JOHN IDENTIFIES HIMSELF AS "THE DISCIPLE WHOM JESUS LOVED" (21:7). HE WAS ALSO THE DISCIPLE WHO SAT BESIDE JESUS IN THE UPPER ROOM AT THE INSTITUTION OF THE LORD'S SUPPER. HE IS THE DISCIPLE TO WHOM PETER MOTIONED (13:23-24). THIS MEANS THAT HE WAS ONE OF THE TWELVE, SINCE ONLY THEY WERE PRESENT IN THE UPPER ROOM (MARK 14:17; LUKE 22:14). HE WAS ONE OF THE SEVEN DISCIPLES MENTIONED IN 21:2 TO WHOM JESUS APPEARED BY THE SEA OF GALILEE.. THE "DISCIPLE WHOM JESUS LOVED" WAS ALSO ONE OF THE INNER CIRCLE OF THREE DISCIPLES, NAMELY, PETER, JAMES, AND JOHN (MARK 5:37-38; 9:2-3; 14:33; JOHN 20:2-10)

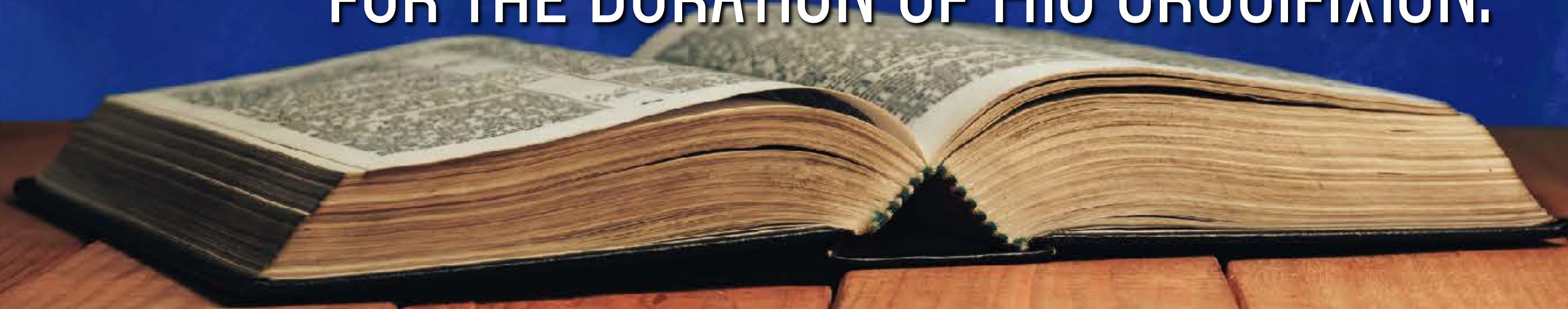




# WHO COMPOSED JOHN?

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SIGNIFICANTLY JOHN, THE DISCIPLE WHOM JESUS LOVED, IS TASKED WITH CARING FOR MARY, THE MOTHER OF JESUS AT THE CROSS (20:25-27). THIS ALSO MEANS THAT JOHN SEEMS TO HAVE BEEN THE ONLY DISCIPLE WHO REMAINED WITH JESUS FOR THE DURATION OF HIS CRUCIFIXION.





# WHO WAS JOHN'S ORIGINAL AUDIENCE?

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JOHN'S EXPLANATION OF JEWISH CUSTOMS, TRANSLATION OF JEWISH NAMES, AND HIS LOCATING JEWISH SITES SUGGESTS THAT HE WAS WRITING FOR GENTILE READERS WHO LIVED PRIMARILY OUTSIDE JUDEA AND GALILEE. IT SEEMS BEST TO CONCLUDE THAT THE ORIGINAL READERS WERE PRIMARILY GENTILE CHRISTIANS AND GENTILE UNBELIEVERS. JOHN'S READERS WERE PRIMARILY SECOND-GENERATION CHRISTIANS HE WAS FAMILIAR WITH AND TO WHOM HE SEEMED PASTORAL.





# WHEN WAS JOHN WRITTEN?

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THE MOST COMMON VIEWPOINT IS THAT JOHN WROTE VERY LATE AT THE END OF THE FIRST CENTURY PERHAPS AROUND 90-95 AD. OTHERS BELIEVE THAT HE WROTE BEFORE THE DESTRUCTION OF THE TEMPLE WHICH TOOK PLACE IN 70 AD PLACING IT IN THE MID 60S.





# WHEN WAS JOHN WRITTEN?

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IT SEEMS CLEAR THAT THE ORIGINAL DRAFT OF THE GOSPEL ENDS WITH CHAPTER 20. SOMETHING HAPPENED (PERHAPS THE DEATH OF PETER, AND EVEN PAUL) WHICH MAY HAVE PROMPTED JOHN TO ADD AN APPENDIX WHICH WE HAVE AS CHAPTER 21. IF THIS RECONSTRUCTION IS ACCURATE THEN THE DATE WOULD MORE LIKELY HAVE BEEN IN THE 60S RATHER THAN THE 90S.





IN SHORT, JOHN WANTED TO GIVE PAUL'S  
CHURCHES THE GOSPEL BECAUSE PAUL DIED. HE  
WROTE THE LAST CHAPTER IN HASTE, AND AS THE  
FINAL CATALYST TO HIS EFFORTS,  
BECAUSE PETER DIED.



DAN WALLACE



# WHERE WERE HE AND THE READERS?

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JOHN, MORE THAN ANY OTHER GOSPEL, SEEMS TO HAVE A BROADER SET OF READERS IN MIND WHEN HE WRITES. PERHAPS HIS ORIGINAL AUDIENCE LIVED IN THE ROMAN PROVINCE OF ASIA. JOHN LIVED IN EPHESUS DURING THE LATTER PART OF HIS LIFE AND HE AND HIS AUDIENCE MAY BE THERE.





# WHY WAS JOHN WRITTEN?

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JOHN IS EXPLICITLY CLEAR THAT HE IS WRITING SO THAT PEOPLE WILL BELIEVE JESUS IS THE MESSIAH, THE SON OF GOD AND HAVE ETERNAL LIFE (20:31). HOWEVER CLEAR IT IS THAT THIS IS AN EVANGELISTIC PURPOSE (JOHN USES THE VERB "BELIEVE" 98 TIMES), IT IS ALSO CLEAR THAT JOHN UNDERSTANDS BELIEVERS ARE READING THE BOOK AND HE IS THEREFORE GIVING THEM ASSURANCE ABOUT THEIR OWN FAITH IN JESUS.





CLEARLY THIS GOSPEL PRESENTS JESUS AS THE SON OF GOD. BUT IT DOES MORE THAN THAT. IT ALSO EXPECTS A RESPONSE FROM THE AUDIENCE—A RESPONSE OF BELIEF (ΠΙΣΤΕΥΩ OCCURS 98 TIMES). IN SUM, JOHN PRESENTS JESUS AS THE CHRIST, THE SON OF GOD, WHO IS TO BE BELIEVED IN ORDER THAT ONE MIGHT RIGHT NOW PASS FROM DEATH TO LIFE.



DAN WALLACE





# HOW IS JOHN ORGANIZED?

- **Prologue:** The "word" become flesh (1:1-18)
  - **Public Ministry** (in and around Galilee):
    - Signs, Seekers, and Salvation (1:19-12:50)
    - **Private Ministry** (in the Upper Room):
      - Preparation, Promises, and Provision (13:1-17:26)
  - **Redemptive Ministry** (on the Cross):
    - The Passion of Christ from Gall to Glory (18:1-20:31)
- **Epilogue:** Reunion, Reassurances, Recommission (21:1-25)







## John

1. Both John and his brother, James, were Galilean fishermen, working for their father, Zebedee, who was prosperous enough to have hired hands (Mk 1:19-20).
2. The two brothers were fiery and impetuous and nicknamed "sons of thunder" by Jesus (Mk 3:17). Among the inner circle with Peter they were close to Jesus (Mk. 5:37; Lk. 8:51; Mt. 17:1).
3. John was very close to Jesus as seen in his leaning on Christ at the Last Supper (Jn. 13:23), being at the cross and entrusted with the care of Mary (Jn. 19:26-27). He was at the tomb and the first to believe in the resurrection (20:1-10), and was the first to recognize Jesus after the resurrection in Galilee (Jn. 21:1-7).
4. He identifies himself as "the disciple whom Jesus loved" (21:20, cf. 13:23; 19:26; 20:2; 21:7, 24).

### Seven "I am" Statements

1. "I am the Bread of Life" 6:35
2. "I am the Light of the World" 8:12
3. "I am the Gate for the Sheep" 10:7,9
4. "I am the Good Shepherd" 10:11,14
5. "I am the Resurrection and Life" 11:25
6. "I am the Way, Truth & Life" 14:6
7. "I am the True Vine" 15:1,5

### Seven "Signs"

1. Turning Water into Wine 2:1-11
2. Healing Official's Son 4:46-54
3. Healing an Invalid 5:1-18
4. Feeding 5000 6:5-14
5. Walking on Water 6:16-21
6. Healing Blind Man 9:1-7
7. Raising Lazarus from the Dead 11:1-45

# John Jesus is the Son of God-Believe and Have Life

## The Book of Signs

### Prologue: The Word Became Flesh

- The Word is God - 1:1-2 • The Word's Creator - 1:3
- The Word brings Life and Light - 1:4-8
- The Word Rejected & Received - 1:9-13
- The Word Became Flesh and Dwelt among Us Revealing God - 1:14-18

### Signs, Seekers & Salvation

- The Ministry of John the Baptist - 1:19-34 • The First Disciples - 1:35-51
- Signs at the Institutions of Judaism - 2:1-4:54
- Turning Water into Wine - 2:1-12 • Cleansing the Temple - 2:13-25
- Jesus & Rabbi Nicodemus - 3:1-21 • Jesus & John the Baptist - 3:22-36
- Jesus and the Samaritan Woman - 4:1-42 • Healing the Official's Son - 4:43-54
- Signs at the Festivals of Judaism - 2:1-4:54
- Healing the Lame Man (Sabbath) - 5:1-47 • Feeding 5000 - 6:1-15
- Walking on Water - 6:16-21 • Jesus is the Bread of Life (Passover) - 6:22-71
- Jesus and the Spirit (Tabernacles) - 7:1-52
- {A Woman Caught in Adultery - 7:53-8:11}
- Jesus is the Light of the World - 8:12-59 • Healing a Blind Man - 9:1-41
- Jesus is the Good Shepherd - 10:1-42 (Feast of Dedication)
- Raising Lazarus from Death - 11:1-54
- Anointing at Bethany - 11:55-12:8 • Triumphal Entry - 12:9-19
- Jesus Will be Lifted Up / The Hour Has Come - 12:20-50

1:1 1:18

Pre-Ministry

1:19

Public Ministry  
(In and Around Galilee)

12:50

13:1

Private Ministry  
(In the Upper Room)

17:26

18:1

Redemptive Ministry  
(On the Cross)

20:31

21:1-25

## The Book of Glory

### Preparations, Promises & Provision

- At the Last Supper 13:1-14:31
- Jesus Washes the Disciples Feet - 13:1-20 • Jesus Predicts His Betrayal - 13:21-30
- Jesus Predicts Peter's Denial - 13:31-38 • Jesus' Promise of Provision - 14:1-4
- Jesus is the Way to the Father - 14:5-14 • Jesus Promises the Holy Spirit - 14:15-31
- On the Way to Gethsemane 15:1-16:33
- Jesus is the Vine - 15:1-17 • Jesus Predicts Persecution - 15:18-25
- The Ministry of the Holy Spirit - 15:26-16:15
- Jesus Predicts Grief will turn to Joy - 16:16-33
- Through His High Priestly Prayer 17:1-26

### The Passion of Christ: From Gall to Glory

- The Suffering & Death of Jesus 18:1-19:42
- Jesus Arrested in the Garden of Gethsemane - 18:1-11
- Jesus Before the Jews (Peter's Denials) - 18:12-27
- Jesus Before Pilate - 18:28-19:16
- Jesus' Crucifixion and Death - 19:17-30
- Jesus Confirmed Dead and then Buried 19:31-42

### The Resurrection & Glory of Jesus 20:1-29

- Appearances at The Tomb 20:1-18 • Appearances to the Disciples - 20:19-29

### The Purpose of the Gospel 20:30-31

### Epilogue: Reunion, Reassurances, Recommission

- The Miraculous catch of Fish 21:1-14 • Reinstatement of Peter - 21:15-25

The Light shines in darkness.

Darkness has not overcome it.

### The Gospel of John

- Jesus Came
- Jesus is God

Johannine

### The Epistles of John

- Jesus is Here
- Jesus is Truth

Literature

### The Revelation of John

- Jesus is Coming
- Jesus is Judge

John, writing to churches in Asia (perhaps shortly after the death of Paul, and even more recently the death of Peter), carefully selected events in the Life of Christ which served as signs of His deity and arranged Jesus' teaching of His disciples in order to demonstrate that Jesus was indeed the Messiah, the Son of God, and to invite people to believe in Him and have life in His name.



# WHAT IS THE MESSAGE?

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JOHN, WRITING TO CHURCHES IN ASIA (PERHAPS SHORTLY AFTER THE DEATH OF PAUL, AND EVEN MORE RECENTLY THE DEATH OF PETER), CAREFULLY SELECTED EVENTS IN THE LIFE OF CHRIST WHICH SERVED AS SIGNS OF HIS DEITY AND ARRANGED JESUS' TEACHING OF HIS DISCIPLES IN ORDER TO DEMONSTRATE THAT JESUS WAS INDEED THE MESSIAH, THE SON OF GOD, AND TO INVITE PEOPLE TO BELIEVE IN HIM AND HAVE LIFE IN HIS NAME.





**THE FULLY HUMAN JESUS  
FROM NAZARETH IS THE MESSIANIC  
KING OF ISRAEL AND TEACHER OF  
THE LAW AND THE SON OF GOD  
WHO WILL DIE FOR THE SINS OF THE  
WORLD AND BRING ETERNAL LIFE TO  
ALL WHO BELIEVE.**





# INTENTIONAL AND PURPOSEFUL

JESUS PERFORMED MANY OTHER SIGNS IN THE PRESENCE OF HIS DISCIPLES, WHICH ARE NOT RECORDED IN THIS BOOK.

BUT THESE ARE WRITTEN THAT YOU MAY BELIEVE THAT

JESUS IS THE MESSIAH, THE SON OF GOD,

AND THAT BY BELIEVING YOU MAY HAVE LIFE IN HIS NAME.



John 20:30-31



# JOHN: EVANGELIST AND PASTOR

- HISTORY - "IN THE PRESENCE OF HIS DISCIPLES"
- SCOPE - "THESE THINGS"
- THEOLOGY - "WRITTEN"
- BELIEF - "JESUS IS THE MESSIAH, THE SON OF GOD"
- RESULT - "LIFE IN HIS NAME"



John 20:30-31



# THE PROLOGUE

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A - THE IDENTITY AND MISSION OF THE WORD (1:1-5)

B - THE TESTIMONY OF JOHN THE BAPTIST TO THE WORD (1:6-8)

C - THE INCARNATION OF THE WORD (1:9-10A)

**D - RESPONSE TO THE WORD (1:10B-12)**

C - THE INCARNATION OF THE WORD (1:14)

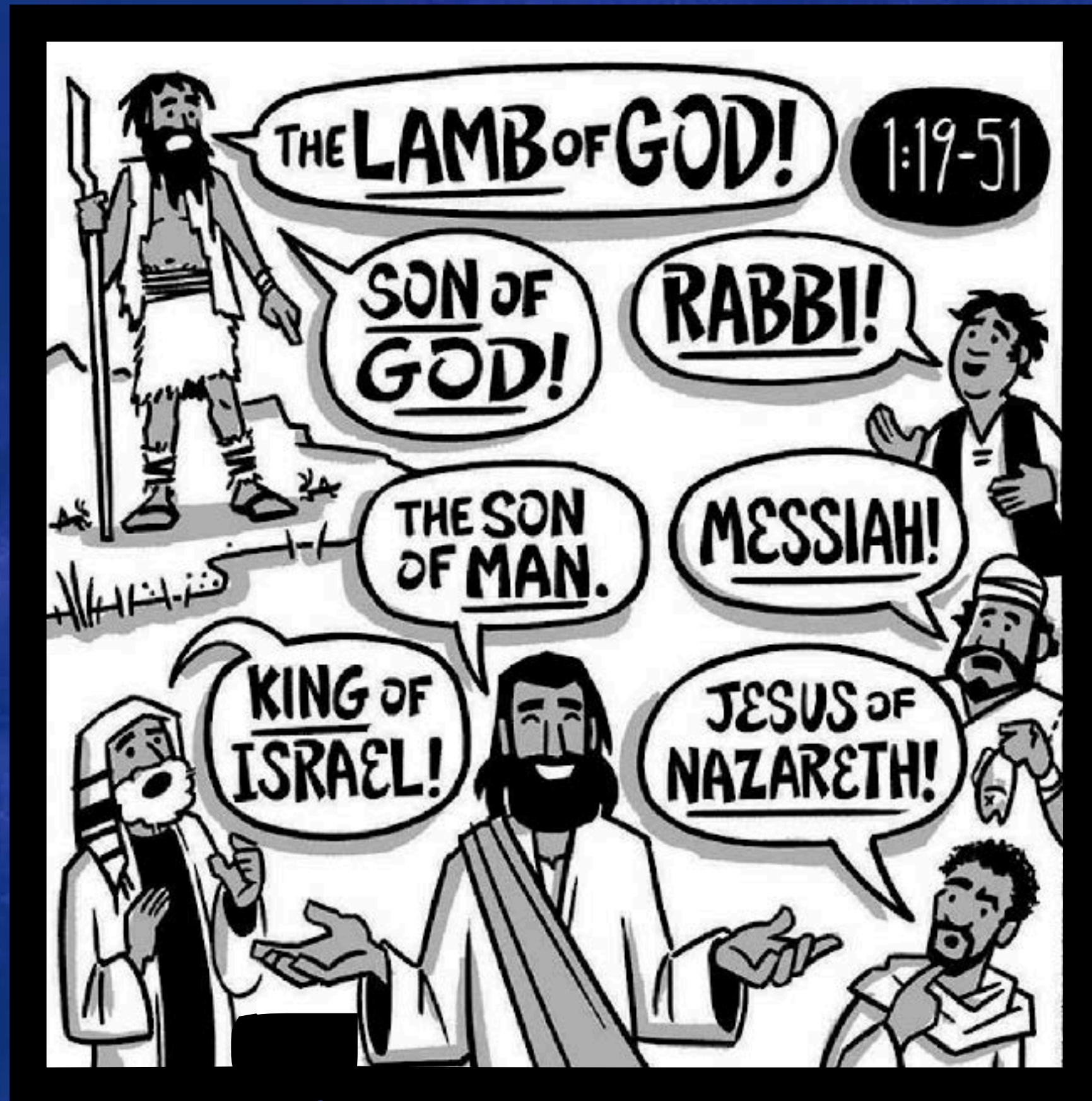
B - THE TESTIMONY OF JOHN THE BAPTIST TO THE WORD (1:15)

A - THE IDENTITY AND MISSION OF THE WORD (1:16-18)





# SEVEN TITLES FOR JESUS



**7** TITLES:  
THE FULLY HUMAN JESUS FROM NAZARETH  
IS THE MESSIANIC KING & TEACHER OF  
ISRAEL AND THE SON OF GOD WHO  
WILL DIE FOR THE SINS OF THE WORLD.

John 1:19-51



# THE GOSPEL IN A NUTSHELL

---

FOR GOD SO LOVED THE WORLD THAT  
HE GAVE HIS ONLY BEGOTTEN SON,  
SO THAT WHOSOEVER WHO BELIEVES IN HIM  
WILL NOT PERISH BUT HAVE EVERLASTING LIFE.



John 3:16





THE PRINCESS BRIDE (AGAIN)



# THE GOSPEL IN A NUTSHELL

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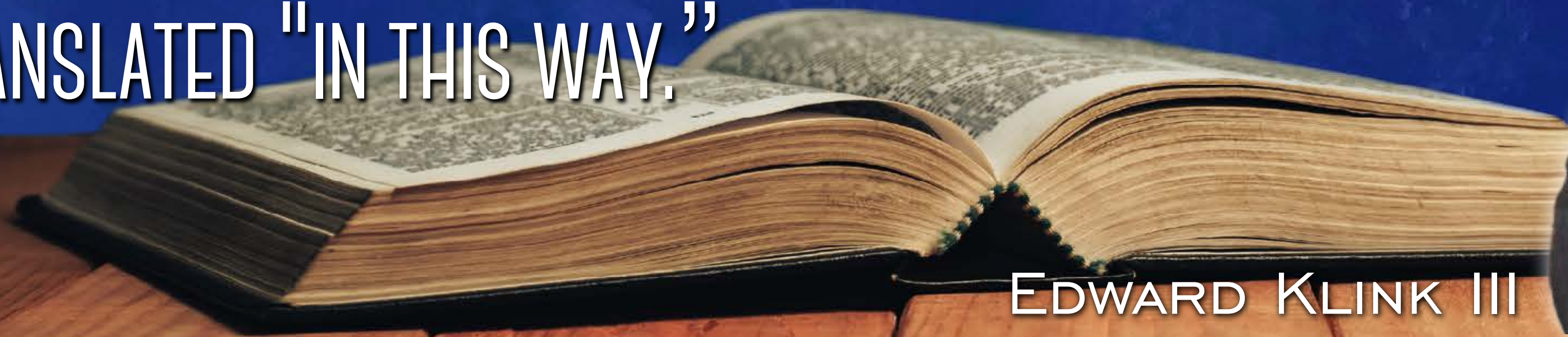
FOR GOD SO LOVED THE WORLD THAT  
HE GAVE HIS ONLY BEGOTTEN SON,  
SO THAT WHOSOEVER WHO BELIEVES IN HIM  
WILL NOT PERISH BUT HAVE EVERLASTING LIFE.



John 3:16



THE TERM TRANSLATED "IN THIS WAY" (οὕτως) IS MORE OFTEN TAKEN AS AN ADVERB OF DEGREE, WHICH SERVES AS A "MARKER OF A RELATIVELY HIGH DEGREE": "GOD SO LOVED THE WORLD" OR "GOD LOVED THE WORLD SO MUCH". BUT ALTHOUGH ΟΥΤΩΣ CAN INDICATE HIGH DEGREE WHEN INDIVIDUALLY MODIFYING ADJECTIVES, ADVERBS, AND ADVERBIAL PHRASES, WHEN IT OCCURS IN COMBINATION WITH ὥστε IT SERVES RATHER TO REFER RETROSPECTIVELY AND IS BEST TRANSLATED "IN THIS WAY."



EDWARD KLINK III





# EXTENT OR MANNER AND MORE

FOR THIS IS THE WAY (οὕτως) GOD LOVED THE WORLD:  
HE GAVE HIS UNIQUELY ONE-OF-A-KIND (μονογενῆ) SON,  
SO THAT (ὥστε) EVERYONE WHO BELIEVES (πιστεύων) IN HIM  
WILL NOT PERISH BUT HAVE AN ETERNAL QUALITY OF LIFE (ζωὴν αἰώνιον).



John 3:16



# ETERNAL LIFE = QUALITY OF LIFE

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NOW THIS IS ETERNAL LIFE (ζωὴν αἰώνιον):  
THAT THEY MAY KNOW YOU, THE ONLY TRUE GOD,  
AND JESUS CHRIST WHOM YOU HAVE SENT.



John 17:3



# SEVEN "SIGNS"

1. TURNING WATER INTO  
WINE 2:1-11

2. HEALING OFFICIAL'S  
SON 4:46-54

3. HEALING AN INVALID  
5:1-18

4. FEEDING 5000 6:5-14

5. WALKING ON WATER  
6:16-21

6. HEALING BLIND MAN  
9:1-7

7. RAISING LAZARUS  
FROM THE DEAD  
11:1-45





# SEVEN "I AM" STATEMENTS

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  5. "I AM THE RESURRECTION AND LIFE" 11:25
  6. "I AM THE WAY, TRUTH & LIFE" 14:6
  7. "I AM THE TRUE VINE" 15:1,5
- ♦ SCATTERED STATEMENTS (4:26; 6:20; 8:24; 8:28; 8:58; 13:19; 18:5)





# THE UPPER ROOM DISCOURSE

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✦ **JESUS' EXAMPLE OF SERVICE** - WASHING THE DISCIPLES FEET (13)

✦ **JESUS PREPARES HIS DISCIPLES FOR HIS DEPARTURE** - PROMISE OF THE HOLY SPIRIT (14)

✦ **JESUS ADMONITION TO ABIDE IN CHRIST** - CLOSE CONNECTION FOR LIFE (15)

✦ **JESUS PREPARES HIS DISCIPLES FOR HIS DEPARTURE** - PROMISE OF THE HOLY SPIRIT (16)

✦ **JESUS' EXAMPLE OF SERVICE** - PRAYING FOR HIS DISCIPLES (17)





# WHERE DOES THIS FIT?

- JOHN'S GOSPEL APPROACHES THE LIFE OF JESUS TOTALLY DIFFERENT THAN THE SYNOPTICS. 92% OF THE MATERIAL IN JOHN IS UNIQUE TO JOHN.
- JOHN STARTS HIS GOSPEL WITH A CLEAR DECLARATION OF THE DEITY OF CHRIST WHICH PARALLELS THE OPENING CHAPTER OF GENESIS.
- JOHN CLEARLY STATES HIS PURPOSE TO DEMONSTRATE THAT JESUS IS THE MESSIAH, THE SON OF GOD, SO THAT PEOPLE WOULD BELIEVE AND FIND LIFE.
- JOHN LIKES TO PRESENT JESUS IN DIALOG WITH OTHERS.





# WHAT SHOULD WE BELIEVE?

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- JESUS IS THE MESSIAH/CHRIST-THE LONG AWAITED SAVIOR PROMISED IN THE OLD TESTAMENT.
- ONLY BY HAVING FAITH IN JESUS, RECEIVING HIS PROVISION OF SALVATION, CAN A PERSON FIND ETERNAL LIFE.





# HOW SHOULD WE BEHAVE?

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- ACCEPT THE PROVISION OF SALVATION THROUGH JESUS.
- ABIDE IN CHRIST EMPOWERED BY THE HOLY SPIRIT IN SPITE OF OPPOSITION.
- SHARE THE MESSAGE OF ETERNAL LIFE THROUGH JESUS THE MESSIAH WITH OTHERS.





# NEXT STEPS

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- BELIEVE THAT JESUS IS THE ANOINTED PROVISION OF GOD FOR SALVATION. AS THE SON OF GOD ONLY HE CAN PROVIDE ETERNAL LIFE.
- ABIDE IN JESUS, STAYING CLOSELY CONNECTED TO HIM AS THE SOURCE OF YOUR VERY LIFE.
- RELY ON THE HOLY SPIRIT TO GUIDE YOU AND SUSTAIN YOU THROUGH TOUGH TIMES.

