

THE GOSPEL OF JOHN

There is overwhelming support to confirm the fact that the Apostle John was the writer of the fourth Gospel. He wrote it late in the first century (c. 95 A.D.), and evidently was in Ephesus when he wrote it.

One cannot but be impressed with the difference between this book and the three other Gospel records:

- 1) The first three are basically historical; John's is primarily doctrinal. This is brought out by comparing the introduction to Luke's Gospel with John 20:30, 31. This does not mean that Matthew, Mark, and Luke ignored doctrine any more than it means that John ignored history. But it does point out an emphasis that is observable when comparing them.

Note: There is a point of practical importance here. One should really acquaint himself with the life of Christ in Matthew, Mark, and Luke as a background for understanding the Gospel according to John.

- 2) Since the Gospel of John was written from 30 to 40 years after the other three, it represents a more mature, a more complete, revelation of the doctrine of Christ than was possible before.

John obviously was well acquainted with the other three Gospels. He omits much that they include; he includes much that they omit. Where they are detailed, he is brief--and vice versa.

It should be remembered also that John's writings are the latest in the NT. Therefore, he had some access to all of the other writings of the NT. Yet there seems to have been a need for a book like this to convince the unbeliever and to confirm the believer. THUS, IT SEEMS THAT WE CAN SAY THAT THE GOSPEL OF JOHN WAS WRITTEN FOR ALL MEN--believer and unbeliever alike! From 1-12 the emphasis seems to be on the world; from 13-21, on the people of God--the Church.

Theme: The outline:

In 20:30,31
Strange that
it should come
at the end.

Three things:

- 1) Two doctrinal:
 - a) Jesus is Messiah - ties in with O.T.
 - b) Jesus is Son of God - Deity.
- 2) One practical: "that believing ye might have life through His Name."

Note: the two ways John uses the Word believe.

I. Introduction (1:1-14).

Here we are introduced to two men: Jesus Christ, and John (the Baptist). Christ is referred to as "the Word" and "the light." John is His witness.

Taking just vv. 1 and 14 we have a fairly complete statement of the doctrine of Christ. In vv. 11-13 we see the purpose of His work.

II. The Preparation for the Lord's Ministry (1:15-51).

Note: Up to the beginning of ch. 5 the emphasis is upon the impressiveness of our Lord's ministry. Then, in ch. 5, the opposition begins over the fact that the Lord healed on the Sabbath Day (see 5:16). However, the impressiveness continues along with the development of the opposition.

A. Through the ministry of John the Baptist (1:15-34). It is important to note the nature and impressiveness of John's ministry--attracting the attention of the Pharisees. He also gives the clearest possible testimony to the Deity of Christ. Cf. 1:34.

B. Through two disciples of John, and three others: Andrew, John, Peter, Philip, and Nathanael (1:35-51).

III. The Lord's Ministry to the World (John 2-12).

A. The Impressiveness of His Ministry (2-4).

This section begins with a miracle, and ends with a miracle.

In it John is primarily concerned with individuals.

There are no major discourses in this section. The emphasis is more upon what He did than upon what He taught.

Examples of His impressiveness:

- 1) The first miracle.
- 2) The Jews, when He drove the money changers out of the Temple.
- 3) Nicodemus--see 3:1, 2.
- 4) The woman of Samaria--that He would talk to her, and then what He knew about her.
- 5) The unusual circumstances when the nobleman's son was healed.

B. The Development of Opposition Parallel with Obvious Effectiveness (5-12).

Note: The two major reasons for the opposition are seen in 5:18.

We have in this section:

11:1-44.

- 8:58 ← 1) Five miracles: 5:1-16; 6:5-14; 6:15-21; 9:1-7; ^
- 2) Five I am's: 6:35; 8:12; 10:7, 9, 11, 14; 11:25.
- 3) Four major discourses:
- a) 5:17-47. SONSHIP, DEITY
 - b) 6:22-71. BREAD OF LIFE
 - c) 8:12-59. LIGHT OF WORLD
 - d) 10:1-21. SHEPHERD OF SHEEP.

The results are ~~four~~ ^{four} fold:

12:10

- 1) Some believe. 8:30; 10:42; 11:45; 12:10, 11, 42, 43
- 2) Some oppose. 5:16, 18, 19; 7:1, 44-53; 8:59; 9:22, 34; 10:31; 11:53, 55, 57

Note: This is the reason for the division mentioned in 40-43 7:43; 9:16; 10:19, 21

- 3) On at least one occasion, some abandoned (6:66).
Note the integrity of the Word.
- 4) Many were impressed. Cf. 6:2, 5, 15, 22-25; 7:15; 10:41

12:20, 21

IV. The Lord's Ministry to His Own People (13-17).

Note this section begins with a declaration of our Lord's love for "His own," and ends with a manifestation of His love for Peter.

- A. His example for them (13:1-17). He washes their feet, and then teaches them the significance of what He had done.
- B. His warnings--concerning Judas (13:18-30) and concerning Peter (13:36-38), with an exhortation to love each other between the two warnings.
- C. His teaching (14-16). Chs. 14 and 15 must have been given in the Upper Room; chs. 16 and 17--on the way to Gethsemane.
Note the teaching of major importance regarding the ministry of the Holy Spirit.
- D. His prayer for them (17).

V. The Lord's Passion--His arrest, trials, suffering, and death (18, 19).

John records three sayings of Christ from the Cross:

- 1) "Woman, behold thy son! . . . Behold thy mother" (19:26, 27).
- 2) "I thirst" (19:28).
- 3) "It is finished" (19:30).

VI. The Lord's Resurrection and Appearances (20, 21)--divided by John's statement of the theme of his book in 20:30, 31.

The appearances are, according to John, to:

- 1) Mary Magdalene.
- 2) The disciples without Thomas.
- 3) The disciples with Thomas.
- 4) Seven apostles: Peter, Thomas, Nathanael, James, John, and 2 other disciples--but especially to Peter.

CONNECTION WITH JEHOVAH

HIS TIME, (OR HOUR):

2:4
7:6, 8, 30
8:20
12:23, 27
13:1
17:1