

## Lesson 1: John's Presentation of the Gospel

“The Fourth Gospel is by common consent one of the most important books that has ever been written. Its influence in the Christian church and beyond it has been incalculable.”<sup>1</sup>

### Role in Theological Development

1. Unique contributions of John<sup>2</sup>
2. Provides a theological backdrop for many of Jesus' miracles.
3. John mentions at least 3 Passovers (2:13, 6:4, 11:55) and many use this to reconstruct Jesus' earthly ministry.
4. “There is more of our Lord's teaching about the Spirit in this gospel than in any other.”<sup>3</sup>

### John, the Apostle

- Tradition states that the writer of John was the apostle himself, the brother of James.
- **Biblical references to John**
  - **Lk. 5:10; Mk. 1:19,20** – called in Galilee while fishing
  - John was from a rather successful family, economically (**Mk. 1:20; Mt. 27:56 & Lk. 8:3; Jn. 19:27**)
  - **Lk. 6:12; Mk. 3:13** – is selected as a disciple
- John's entire known family was open to embrace the Messiah.
- John was in the inner circle of Jesus' group.
- John held a unique place of closeness to Jesus (**Jn. 13:23; 19:26; 20:2; 21:7,20**)
- He manifested two dominant character traits:
  - **1:38; 13:25; 21:7** = only sayings in John attributed to himself<sup>4</sup>.
  - **Lk. 9:54** – he is the one ready to call down fire and **Mk. 10:35-36** he, along with James, campaigns for a favorable place.
- He grew into a leader of great importance
  - **Gal. 2:9** = a pillar
  - **A. 3 & 8** = visible leadership
  - Early Church tradition has him in Ephesus and eventually Patmos where he discipled Polycarp.

## Lesson 2 – John & The Synoptics

### Overview

1. The needs of the audience - e.g. Matthew = primarily Jewish, Mark = primarily Roman
2. The nature of the message - e.g. Mk. = action -> “immediately”, Matt. = fulfillment -> OT prophecy, Luke = historical accounting -> more detail of narrative & explanation, John. = belief -> signs as pointers to faith

---

<sup>1</sup> Leon Morris *NT Theology*, 225.

<sup>2</sup> R.E. Brown, *John 1-12*, p.XLII

<sup>3</sup> Donald Guthrie. *NT Introduction*, p.249.

<sup>4</sup> Godet p33.

3. The timing of the message – John comes at the end of the 1<sup>st</sup> century after the church has had time to reflect.
4. The writer’s individuality
- **Similarities between the Synoptics and John**
  1. Greater focus is on the disciple’s growing interaction with Jesus
  2. Climax of the passion
  3. Call is to “follow” or be in relationship with Christ
  4. Narratives and comments about John the Baptist, Peter’s confession, temple cleanliness narrative, anointing of Jesus (though different settings)<sup>5</sup>
  5. Common miracles: 5,000 - “Of the Johannine miracles only the feeding of the five thousand is found in the other Gospels.”<sup>6</sup>
    - Walking on water in **6:19-21** is also found in Mk 6:48-51 & Mt 14:25
  6. Religious tensions with the Pharisees and Sadducees

#### **Dissimilarities**

<b>Synoptics</b>		<b>John</b>
Galilee	<b>Locale</b>	Jerusalem
Filled with movement and a number of encounters	<b>Narrative</b>	Comprised primarily of long discourse making Jesus seem more static <sup>7</sup>
1 or 2 year ministry with reference to one Passover	<b>Duration</b>	Three Passovers (2:13; 6:4; 13:1) and a possible 4 <sup>th</sup> (5:1)
Jesus’ birth, baptism, transfiguration, exorcism of demons, agony in Gethsemane, last supper and Olivet Discourse	<b>Contents</b>	Baptism ministry, water to wine, dialogues with Nicodemus and Samaritan woman, Lazarus’s resurrection, temple discourses, multiple Jer. visits, “I Am”, much of private instruction to His disciples <sup>8</sup>
Parables – short vivid sayings	<b>Literary Format</b>	Long discourses
Kingdom of God & the coming Age <sup>9</sup> , righteous, repent, pray, parables	<b>Themes</b>	Abstract themes: light, life, love truth, abiding <sup>10</sup>
Son of Man, Messiah	<b>Jesus</b>	Son of God, Logos <sup>11</sup> - emphasis on His filial relationship with the Father <sup>12</sup>

- **Locale** – John emphasizes almost exclusively Jesus’ Judean ministry while the Synoptics are focused on Galilee.

<sup>5</sup> Cf. Guthrie, *NT Intro.* p303.

<sup>6</sup> M.M Thompson, “John, Gospel of” in *Dictionary of Jesus*, 374.

<sup>7</sup> Donald Guthrie. *NT Introduction.* p.251

<sup>8</sup> D.A. Carson, p.22.

<sup>9</sup> Beasley-Murray *Dictionary of Jesus* p794

<sup>10</sup> Donald Guthrie, *N.T. Introduction* p.250

<sup>11</sup> Donald Guthrie. *NT Introduction.* p.252

<sup>12</sup> Donald Guthrie. *NT Introduction.* p.251.

- **Narrative**

- **Theological narrative**

<b>Mt 14:13-21</b>	<b>Mk 6:33-44</b>	<b>Lk 9:12-17</b>	<b>Jn 6:1-14</b>
Afterwards, Jesus walks on water then goes to Jerusalem	Afterwards, Jesus walks on water and healed many at Gennesaret	Afterwards, Peter makes his great confession, Jesus predicts His death, the transfiguration	Afterwards, Jesus walks on water, next day gives discourse with “I Am” the bread of life (v.53-54)

- **Oracular structure**<sup>13</sup>

- **Duration** – the main issue here is the seeming disparity between the one year format of the Synoptics and John’s inference of 3 or possibly four years.

- **Contents** – two criticisms in particular

- Passover date
- Temple Cleansing – Synoptics = passion week, John = 1<sup>st</sup> Passover in Jerusalem.

- **Literary Format**

- Discourse vs. narrative
- Comparison of unique materials

	<b>Unique to Synoptics</b>	<b>Unique to John</b>
<b>Narratives</b>	<ul style="list-style-type: none"> <li>• Birth</li> <li>• Baptism</li> <li>• Temptations</li> <li>• Transfiguration</li> <li>• Agony of Gethsemane</li> </ul>	<ul style="list-style-type: none"> <li>• Water into wine</li> <li>• Discourse with Nicodemus</li> <li>• Samaritan woman</li> <li>• Jerusalem-centered ministry</li> <li>• Foot washing</li> </ul>
<b>disciples</b>	<ul style="list-style-type: none"> <li>• Slow to understand Messiah, even seen as example of spiritual naivety</li> <li>• Peter’s confession</li> </ul>	<ul style="list-style-type: none"> <li>• Recognize Jesus as Messiah from outset, portrayed in a generally more positive light</li> </ul>
<b>miracles</b>	<ul style="list-style-type: none"> <li>• exorcisms</li> </ul>	<ul style="list-style-type: none"> <li>• Lazarus</li> <li>• Water into wine</li> </ul>
<b>teachings</b>	<ul style="list-style-type: none"> <li>• Parables</li> <li>• Lord’s Prayer</li> <li>• Eucharist elements</li> </ul>	<ul style="list-style-type: none"> <li>• “I am” statements</li> <li>• Logos text<sup>14</sup></li> </ul>

- Theological themes and Jesus

- **John’s Use of the OT**

- “John has fewer direct OT citations than have the other Gospels.”<sup>15</sup>

<b>Comparison of OT Usages in the Gospels</b>			
Matthew = 124	Mark = 70	Luke = 109	John = 27

<sup>13</sup> Rodney Whitacre *John* p23-24.

<sup>14</sup> Mitchell Reddish. *Introduction to the Gospels* p32f

<sup>15</sup> John Brown. *The Gospel According to John, 1-12*. New York: Doubleday Press, 1966 plix.

## Lesson 3 – Johanine Dualism

<b>Two Concepts of Gospel Presentation</b>	
<p>“And as you go, preach saying, ‘The Kingdom of heaven is at hand’...” Matthew 10:7</p>	<p>“He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth.” John 3:31</p>

### Observations

- **Focus:** Matthew is speaking of a reality on earth, John is speaking of a reality on earth which came down from heaven.
- **Direction:** Matthew’s kingdom is here now, John’s representation of Christ is seen as not of this world (i.e. not at hand but through special revelation).

<b>Synoptic vs. Johannine Dualism</b>	
<b>Synoptics</b>	<b>John</b>
<ul style="list-style-type: none"> <li>• Horizontal – this age and the Age to Come <b>Mk. 11:10; Matt. 24:14; 25:1</b></li> </ul>	<ul style="list-style-type: none"> <li>• Vertical – this world below and the world above<sup>16</sup> <b>Jn. 3:17; 18:36</b></li> </ul>
<ul style="list-style-type: none"> <li>• Eschatology – the salvation of the kingdom has come in the person of Christ <b>Matt. 3:2; 13:39; Mk. 10:30; Lk. 18:30</b></li> </ul>	<ul style="list-style-type: none"> <li>• Realized Eschatology – salvation has come in the person of Christ and will be consummated in the end times<sup>17</sup> <b>Jn. 11:25-26; 12:35-36</b></li> </ul>

### John and Gnostic influence<sup>18</sup>

- Beginning in the 2<sup>nd</sup> century, the church became heavily influenced by a philosophical school of thought called Gnosticism.

### John and the Qumran influence

- This group of Essenes were along the shores of the Dead Sea and held to an ethical dualism which divided man into two natures and the world into the same.

### John’s Symbols as used in a dualistic fashion

<b>Johannine Dualism<sup>19</sup></b>	
<ul style="list-style-type: none"> <li>• what is above vs. what is below</li> <li>• spirit vs. flesh</li> <li>• eternal life vs. natural existence</li> <li>• real bread from heaven vs. natural</li> </ul>	<p><b>3:31</b> <b>3:6; 6:63</b> <b>11:25-26</b> <b>6:32</b></p>

<sup>16</sup> Ladd p259.

<sup>17</sup> Ladd p272.

<sup>18</sup> Carson p59.

<sup>19</sup> John Brown. *The Gospel According to John, 1-12*. New York: Doubleday Press, 1966 plvii.

<ul style="list-style-type: none"> <li>• water of eternal life vs. natural</li> </ul>	<b>4:14</b>
---	-------------

#### Observations

1. by contrasting, John gives greater insight into the difference the Gospel, and specifically the person of Christ makes.
2. Several of these analogies have roots in OT thinking (e.g. spirit vs. flesh - **Isa. 31:3** and real vs. natural bread - **Isa. 55:1-2**)
3. In each case one is superior, eternal and life-giving.
4. John's use of these was for the purpose of drawing a decision (i.e., they were part of the witness in John).

## Lesson 4 – The Prologue

*“The prologue to the Fourth Gospel sets forth the theme of the whole work... that in the life and ministry of Jesus of Nazareth the glory of God was uniquely and perfectly disclosed.”<sup>20</sup>*

#### Observations on the Prologue

- We have established that John was writing to the church in the later 1<sup>st</sup> century.
  - Some had begun to blend their own theological backgrounds with this new teaching of a savior.
  - Others were taking greater liberties since the powerful figures of Paul, Peter, etc. were no longer there to contest them with the great argument of ‘we were witnesses’.
- 1. John's opening remarks are broad in their scope.

The Synoptics vs. John in their opening remarks		
Synoptics		John
<ul style="list-style-type: none"> <li>• Israel &amp; the fulfillment of God's prophetic plan</li> </ul>	<b>Historical Scope</b>	<ul style="list-style-type: none"> <li>• World's beginnings &amp; God's plan of creation</li> </ul>
<ul style="list-style-type: none"> <li>• Born in Bethlehem according to prophecy</li> <li>• Born of virgin</li> <li>• Greeted by shepherds &amp; Magi</li> </ul>	<b>Presentation of Jesus</b>	<ul style="list-style-type: none"> <li>• Means through which God created the world</li> <li>• No direct mention of his birth</li> <li>• Source of life &amp; light</li> </ul>

2. John focuses on Jesus as the source of life rather than emphasizing His death as the payment for life eternal.<sup>21</sup>
3. Many of the dominant themes in John are presented in the opening verses. These include: Logos, light, life, sent, world, believe & glory.
4. It is very poetic in form (1 John and Hebrews come closest to this genre).

<sup>20</sup> F.F. Bruce. *The Gospel of John*. Grand Rapids: Eerdmans, 1983 p28.

<sup>21</sup> Turner, George Allen. “Soteriology in the Gospel of John” in *Journal of Evangelical Theology* 19/4. p.273. Corroborates this with notation of the “from above” references (1:9; 3:13,31; 7:27-29; 8:42; 16:28; 17:5).

5. There are none of the familiar greetings and ‘purpose statements’.
6. The language used is more direct (e.g. “the Word was God” or “His glory” **1:14**, or again, “He existed before me” **1:15**).
7. But, it is certainly rooted in the person of Jesus and His place in the prophetic revelation God gave through Israel.

## John 1:1-18

### Basic outline:

- 1:1-5 – creation & the Word
- 1:6-9 – the witness to the light by John
- 1:10-13 – response of the world to that witness
- 1:14-18 – new era of revelation

#### • Word Study: Logos<sup>22</sup>

<b>Philosophical Concept</b>	“rational principle or impersonal energy”
<b>Pagan Gnostic Concept</b>	“mythological intermediary being”
<b>Hebrew “Word” Source</b>	equivalent of <i>debhar Yahweh</i> – “outward dynamic expression of the Word”
<b>Philonian Source</b>	Philo’s counter to Plato’s “Ideas”
<b>“Special Guidance of the Spirit”</b>	“the special guidance of the Spirit”
<b>Hebrew “Wisdom” Source</b>	equivalent of <i>Sophia</i>

- The role of language in thought
- Logos as *debhar Yahweh*

<b>“Word” in Genesis 1 and John 1</b>	
<b>Genesis</b>	<b>John</b>
<ul style="list-style-type: none"> <li>○ “Then God <i>said</i>, ‘let there be light’...”</li> <li>○ “God said, God made, God placed...”</li> <li>○ “The Lord...breathed into his nostrils the breath of life...”</li> </ul>	<ul style="list-style-type: none"> <li>○ “The light shined in the darkness...”</li> <li>○ “All things came into being through Him...”</li> <li>○ “In Him was life and the life was the Light of men.”<sup>23</sup></li> </ul>

### 1:6-13 The Witness of John

1. John the Baptist = the prototype/pattern of the “witness” of John
2. John is careful to distinguish between John the Baptist and Jesus
3. John is careful to distinguish between John the Baptist and Jesus
4. **1:12** is a direct attack on the privileged status the Jews held. In other words, they were not to be saved by their heritage or birth right, but by their volitional acceptance of the Light which had come.<sup>24</sup>

<sup>22</sup> Lovelady, p.16 Charts are based on his article

<sup>23</sup> Morris, p.85. Introduces another dominant theme of “life” which appears 36 times “John is preparing the way for the thought which he will develop throughout the Gospel, that Jesus is the life-bringer and light-bearer

<sup>24</sup> Blomberg, Craig L. Jesus and the Gospels. Nashville: Broadman & Holman Publishers, 1997. p. 217

5. Several divine prerogatives are attributed to the “Light”
6. The new birth is of a distinctly different nature (1:13)

### **1:14-18 The Word Made Flesh**

1. **1:14** – is a radical declaration for both Jew and Greek
2. There are repeated claims to the divinity of the incarnate Word
3. The Logos is described as full of “grace” and “truth”. Here is the revisiting of God in the NT.
4. John in true poetic fashion ends this section with a beautiful summary of the Word before and after the incarnation.

<b>The Word was (1:1)</b>	<b>The Word became (1:14)</b>
<b>The Word in God’s presence (1:1)</b>	<b>The Word among us (1:14)</b>
<b>The Word was God (1:1)</b>	<b>The Word became flesh (1:14)</b>

## **Lesson 5 – Signs and the Johanine Apologetic**

### **John 4:1-42 The Unlikely Witness**

1. Jesus was willing to take risks
2. The woman reflects the understanding of her day.
3. There are levels of interaction in the evangelism of Jesus
4. The people believe (4:42) and the woman’s role diminishes (cf. John the Baptist)

### **John’s 7 Witnesses**

- 14 times (noun); 33 times (verb). Emphasis was on character and significance of the person of Christ.<sup>25</sup>

<b>Seven Witness in John<sup>26</sup></b>
<b>Father (5:20,37; 12:28)</b>
<b>Jesus (5:31; 8:18)</b>
<b>Spirit (1:32; 16:14)</b>
<b>Scriptures (5:39,45)</b>
<b>John the Baptist (1:8)</b>
<b>The Disciples and Others (4:39; 12:17; 15:24, etc.)</b>
<b>Works of Jesus (5:36; 10:25)</b>

- In John’s gospel, much emphasis is given to the personalities who serve as a model for faithful witness to the person of Jesus.

### **Signs & Belief**

#### **Signs vs. works in the Synoptics**

#### **Ladd’s Comparison of Signs & Works<sup>27</sup>**

<b>Synoptics</b>	<b>John</b>
------------------	-------------

<sup>25</sup> Tenney, “Topics, Part III”. p.229.

<sup>26</sup> Morris, p.90

<sup>27</sup> Ladd p308-311.

<ul style="list-style-type: none"> <li>works = “acts of power” (<i>dynameis</i>)</li> </ul>	<ul style="list-style-type: none"> <li>signs (<i>semeia</i>) &amp; works (<i>erga</i>) = “the deeds of Jesus”</li> </ul>
<ul style="list-style-type: none"> <li>“[works] are acts of power manifesting the inbreaking of the reign of God into history”</li> </ul>	<ul style="list-style-type: none"> <li>“In John miracles are mighty works that authenticate the person and mission of Jesus...”</li> </ul>
<ul style="list-style-type: none"> <li>often involve exorcism to show the power of God’s Kingdom over that of Satan (e.g. <b>Mt. 12:28</b>)</li> </ul>	<ul style="list-style-type: none"> <li>meant to reinforce the faith of a believing individual (<b>20:31</b>), though belief in signs and saving faith in Christ are not synonymous (<b>2:23-25</b>)</li> </ul>

- John’s emphasis on signs is personalized
- Most scholars divide John into two parts
- The signs are often organized around feasts or holy times which highlighted their significance all the more.
- Seven Signs of John**

<b>Nobleman’s son, Lame man at Bethesda</b>	<b>Show Jesus’ life-giving power</b>
<b>Walking on water</b>	<b>Jesus’ power over life’s uncertainties</b>
<b>Raising of Lazarus</b>	<b>More dramatic sign of Christ’s life force</b>
<b>Water to wine, Feeding 5,000</b>	<b>Messianic fulfillment and abundance</b>
<b>Healing of blind man</b>	<b>Unites Johannine themes: light &amp; darkness, seeing &amp; believing, judgment &amp; guilt</b>

- Water into wine (2:1-11) – symbolized the empty sterility of Jewish religion and the coming of the Messianic era<sup>28</sup>.
- Water into wine (**2:1-11**) – symbolized the empty sterility of Jewish religion and the coming of the Messianic era<sup>29</sup>.
- 5,000 (**6:1-15**) – near the Passover showing how Jesus was the one who provided bread from heaven and, in fact, was the bread of God descending just like the exodus.<sup>30</sup>
- Walking on water (**6:16-21**) – This incident underscored the faithfulness of Jesus to be with His disciples in difficult times.
- Blind man (**9:1-41**) - “John devotes a larger amount of text to the episode than to any other of the signs except the raising of Lazarus.”<sup>31</sup>
- Lazarus (**11:1-44**) – just before the Passion week, Jesus proves once and for all that He is the source of life.

## John’s concept of “belief”

### The Blind Man as an example of belief (9:1-41)

#### A Comparison of Two Faith Walks

<b>Pharisees<sup>32</sup></b>	<b>Blind Man</b>
1. interrogation of the man (8-12)	1. Man encounters sign and testifies to it (9-12)
2. confirms Sabbath violation (13-17)	2. He asserts that Jesus is a prophet (17)
3. logic is that God does not contradict Law, therefore, Jesus is not of God (18-23)	3. He refuses to surrender his encounter in face of ridicule (25-27, <b>30-33</b> ) <sup>33</sup>

<sup>28</sup> Ladd p310.

<sup>29</sup> Ladd p310.

<sup>30</sup> Thompson p373.

<sup>31</sup> Tenney, *Topics, Part II* p150.

<sup>32</sup> Ibid, p.860.



4. the rejection crescendos with the denunciation of the witness as prejudiced (28)	4. When confronted with the greater revelation he receives the witness (36-38)
---	--

1. Focus is constantly returning to Jesus (**9:11, 15, 25, 30-33**)
2. Often the source of spiritual blindness is the very traditions we hold as sacred (**9:16**).
3. Jesus must prove greater than our understanding in order for belief to occur (**9:16, 25 e.g. 3:11-12**)
4. The point of belief is a personal encounter with Christ (**9:35-38**)
5. Faith for the blind man arose from a need for God (**9:41**) and, consequently, the Jews were blocked from believing due to spiritual pride.

## Lesson 6 – John’s Presentation of Jesus

### Key Aspects of Johannine Christology

#### The Uniqueness of John’s Christology

- John is writing at a later date than the Synoptic writers and he is emphasizing the person of Jesus (vs. the Synoptic ‘Kingdom of God’).
- There are several titles for Jesus unique to this Gospel

John’s Unique Titles for Christ <sup>34</sup>	
God	4
Only Begotten	4
Truth	1
Way	1
Life	2
True Vine	1
Lamb	2
Word	4
Bread	10
Door	1
I am	1
Savior of the World	1
Messiah	2
Resurrection	1
Paraclete	1

#### Son of God

- The usage figures prominently in the opening passages (cf. **1:14, 34, 49**)
- Jesus is often referring to the closeness of His relationship with the Father<sup>35</sup>

<sup>33</sup> Guthrie, NBC, p.1046

<sup>34</sup> Scroggie p519.

<sup>35</sup> Ladd p248.

Ladd's Comparison of "Son of God" <sup>36</sup>		
<b>Synoptics</b>		<b>John</b>
Mk. = 4, Matt. = 23	<b>Frequency</b>	John = 106
Amongst disciples	<b>Context</b>	Any group of hearers
Towards in the End	<b>Timing</b>	Not restricted to any period

#### "I Am" Statements

Donald Guthrie's "I Am" Summarization	
Statement	Significance
<ul style="list-style-type: none"> <li>• bread <b>6:35</b></li> <li>• light <b>8:12</b></li> <li>• door <b>10:7</b></li> <li>• shepherd <b>10:11</b></li> <li>• resurrection &amp; life <b>11:25</b></li> <li>• way, truth, life <b>14:6</b></li> <li>• vine <b>15:1</b></li> </ul>	Sustenance Illumination Means to God Care giver Life giver Guide Cause of fruitfulness

1. "Jesus is not simply using a divine name for himself. His statement would not have been heard as 'I am Yahweh'. Rather, as the 'I am' statements...Jesus claims to share in God's eternal existence."<sup>37</sup>
2. The proof of their power is found in the adverse reaction of His detractors (cf. **6:41; 8:58**)
3. Often the scope of Jesus' claim transcends Israel's own concerns (e.g. "The Light of the *world*").
4. These symbols became the theme for lengthy discourses.

#### Jesus, the Example *par excellent*

Good Shepherd vs. Bandits <sup>38</sup>	
Good Shepherd	Bandits
<ul style="list-style-type: none"> <li>• Ministry in order (<b>10:2</b>)</li> <li>• Sheep know Him &amp; listen (<b>10:3-4</b>)</li> <li>• His affect is to save (<b>10:9</b>)</li> <li>• Sacrifices Himself (<b>10:11</b>)<sup>39</sup></li> <li>• He knows His sheep (<b>10:14</b>)</li> </ul>	<ul style="list-style-type: none"> <li>• Sense of sinister (<b>10:1</b>)</li> <li>• Unknown by sheep (<b>10:5,7</b>)</li> <li>• His affect is death (<b>10:10</b>)</li> <li>• Protects himself (<b>10:12-13</b>)</li> </ul>

1. Jesus seeks to draw a parallel on the basis of motivation.

<sup>36</sup> Ladd p247.

<sup>37</sup> Thompson p377.

<sup>38</sup> Brown prefers the translation of "bandits" because it fits the coarseness of Jesus' words more so than just thieves.

<sup>39</sup> Brown p 393-398.

2. He uses the superlative for His own affects (e.g. abundant life in **10:10**)
3. There is an end result in mind for the Good Shepherd, a vision of sheep living in good pasture (cf. **Ps. 23:2**) but there is no vision for the sheep on the part of the bandits. They are after personal gain.
4. Jesus is emphatically stating that He is bringing a new order (**10:8** “All who have come before Me...”).

### **Son of Man & God incarnate – the counter to Docetism**

#### **The Glory of Jesus in John**

<b>Incidences of “Glory” Ascribed to Jesus</b>	
• Incarnation	<b>12:41; 17:5,24</b>
• Earthly ministry	<b>1:14; 8:54; 11:4; 13:32; 17:1,5,10,22</b>
• Sings	<b>2:11</b>
• Death	<b>7:39; 12:16,23; 13:31</b>

#### **The Mission of Jesus as Key to Understanding John**

- **12:27-50 Jesus Ponders His Mission**
  - The concept of ‘hour’ in John is the key demarcation of the Gospel.
  - 41 times the word “sent” is used to describe Jesus.

## **Lesson 7 – Jesus and His Interlocutors**

### **John 13:5-20 A Glimpse into Jesus’ Discipleship**

- **The setting**
  - Jesus has just determined that His hour has come (**12:23**).
- **John’s unique recollection**
  - John is the only Gospel that does not record the Last Supper.
- **Jesus’ revolutionary model**

### **John’s Recorder of Those who Met Jesus**

#### **The Importance of Dialogue in John**

- In the first half of John (The Book of Signs **2:1-12:50**) there are seven signs and seven major discourses.

#### **Differences between Synoptic and Johanne discourse**

<b>Godet’s Comparison of Gospel Discourse<sup>40</sup></b>	
<b>Synoptics</b>	<b>John</b>
<ul style="list-style-type: none"> <li>• Jesus is the preacher of salvation</li> <li>• Emphasis on moral obligations, detachment from the world, prayer</li> </ul>	<ul style="list-style-type: none"> <li>• Jesus is salvation itself</li> <li>• The believers duty is to be attached to the person of Christ</li> </ul>

<sup>40</sup> Godet p1:109f.

### Interlocutors as representative of those seeking belief

Those Who Spoke with Jesus in John	
Character	Significance
Nicodemus (3:1f)	<ul style="list-style-type: none"><li>Jesus was greater than religious prejudice<sup>41</sup></li></ul>
Samaritan woman (4:1f)	<ul style="list-style-type: none"><li>Jesus is greater than racial and gender prejudice</li><li>That the sower expects a harvest<sup>42</sup></li><li>Change is immediate</li></ul>
Blind man (9:1-41 [36])	<ul style="list-style-type: none"><li>Faith must be rooted in the knowledge of Christ</li></ul>
Philip (1:43; 14:8f)	<ul style="list-style-type: none"><li>Belief without confidence is futile<sup>43</sup></li></ul>
Thomas (20:24-29)	<ul style="list-style-type: none"><li>Faith must have hope to overcome doubt</li></ul>
Peter (6:67-68; 13:36-38)	<ul style="list-style-type: none"><li>The place of faith is in the heart of the humble</li></ul>
Greeks (12:32)	<ul style="list-style-type: none"><li>Their inclusion was the fulfillment of Christ's mission</li></ul>
Martha (11:20-27, 39-40)	<ul style="list-style-type: none"><li>Belief is not a one-time event but a process of growing in truth</li></ul>

### Jesus' Principles of Ministry as seen in John

1. **He met people where they were.** Jesus engaged Nicodemus with a perplexing theological question that would reflect his role as a teacher, yet the woman at the well was asked a simple favor that was part of her daily life.
2. **He immediate allowed participation.** Andrew brings Simon Peter (1:41-42), the woman brings her neighbors (4:28-30) and the boy's lunch was the means of a great miracle (6:9).
3. **He modeled all that He called men to be.** Who could refuse to respond to the missionary call having witnessed the Sent One for three years (20:21).
4. **He worked with urgency.** The powerful words of 9:4.
5. **He used life experiences to communicate spiritual truth.** The seven signs were all the focal point for a new truth to be expounded.
6. **He lived to serve.** The Logos washes feet as a sign that His hour had come (13:1f).
7. **He never placed His confidence in men but in the Father.** We see that the crowds did not affect Jesus (2:23-25 vs. 12:43-44), His identity was in His unity with the Father (6:37-40).
8. **He allowed His mission to structure His agenda.**

---

<sup>41</sup> Godet p91

<sup>42</sup> Godet p91.

<sup>43</sup> Westcott plxxiii-lxxiv.

9. **He rooted witness in relationships not action.** Jesus was a role model in how He engaged the seekers and He demanded that His disciples be remember not for their preaching but for their love (**13:34-35**).

## Lesson 8 – The Christian Life & Salvation

### John's Use of "Truth"

#### Vanderlip's Observations on "Truth" in John<sup>44</sup>

Synoptics	John
7 usages	48 usages
<ul style="list-style-type: none"> <li>"In all these occurrence veracity, dependability, reliability, or honesty are the key ideas."</li> </ul>	<ul style="list-style-type: none"> <li>"One of the most central of all statements in John is the affirmation that Jesus is the giver, source, and very being of truth."</li> <li>Jesus bears witness to the truth (5:33; 18:37)...speaks the truth (8:40,45,46; 16:7)...is the truth (14:6)</li> </ul>

Greek	Hebrew
"the opposite of lie or mere appearance. It implies reality. It is fundamentally an intellectual category."	"connotations of firmness, faithfulness, and reliability...not only an intellectual category but a moral one."

1. A key distinction of John's concept of truth is his emphasis on the origin. Not simply that honesty exists but that it is found in the person of Jesus (**14:6**).
2. **8:13-23** Truth is linked to witness – in other words, John is showing that truth is not a simple abstract concept like we find in Greek thought<sup>45</sup> but is rooted in a historical person and the testimony concerning Him.

#### Tenney's Observations on True Witness in 8:14-23<sup>46</sup>

Jesus	Pharisees
<ul style="list-style-type: none"> <li>I know (<b>8:14</b>)</li> <li>I judge no man (<b>8:15</b>)</li> <li>I am from above (<b>8:23</b>)</li> <li>I am not of this world (<b>8:23</b>)</li> </ul>	<ul style="list-style-type: none"> <li>You do not know (<b>8:14</b>)</li> <li>You judge according to the flesh (<b>8:15</b>)</li> <li>You are from below (<b>8:23</b>)</li> <li>You are of this world (<b>8:23</b>)</li> </ul>

- **8:31-47** The connection between truth and belief

Condition	Result
<ul style="list-style-type: none"> <li>"continue in My word..." <b>8:31</b></li> <li>"you are doing the deeds of your father"</li> </ul>	<ul style="list-style-type: none"> <li>"you will know the truth" <b>8:32</b></li> <li>"you are seeking to kill Me, a man who"</li> </ul>

<sup>44</sup> Vanderlip, D. George. Christianity According to John. Philadelphia: The Westminster Press, 1975 p153-156.

<sup>45</sup> Vanderlip p161.

<sup>46</sup> Tenney, *John* p145.

<b>8:41</b> <ul style="list-style-type: none"> <li>• “you want to do the desires of your father...” <b>8:44</b></li> <li>• “you are not of God” <b>8:47</b></li> </ul>	has told you the truth” <b>8:40</b> <ul style="list-style-type: none"> <li>• “[the Devil] does not stand in the truth because there is no truth in him” <b>8:44</b></li> <li>• “If I speak the truth, why do you not believe Me?” <b>8:46</b></li> </ul>
--	--

### John’s Concept of “Belief”

<b>Tenney’s Structural Critique on Belief in 8:12 - 10:42<sup>47</sup></b>	
<ul style="list-style-type: none"> <li>• “No one seized him because His time had not yet come...” <b>8:20</b> <ul style="list-style-type: none"> <li>• “Many believed on Him” <b>8:30</b></li> </ul> </li> <li>• “They picked up stones to throw at Him...” <b>8:59</b> <ul style="list-style-type: none"> <li>• “And he said, Lord, I believe. And he worshipped Him...” <b>9:38</b></li> </ul> </li> <li>• “The Jews picked up stones again to stone Him” <b>10:31</b> (cf. <b>10:39</b>)           <ul style="list-style-type: none"> <li>• “Many believed in Him there” <b>10:42</b></li> </ul> </li> </ul>	

<b><i>Pisteuo</i> in the Gospels<sup>48</sup></b>			
Mark 10 times	Matthew 11 times	Luke 9 times	John 98 times alone <sup>49</sup> *36 times with <i>eis</i>

<b>Marshall’s Two Forms of “Believe” in John<sup>50</sup></b>	
<b>Various groupings in dative</b>	<b>Usages with <i>eis</i> [“in” or “into”]</b>
<ul style="list-style-type: none"> <li>• To accept as true or an intellectual acceptance of the claims (<b>6:69; 8:24; 11:26,42</b>)</li> <li>• “this kind of faith is totally indispensable...But such faith is insufficient; it must culminate in the higher level of commitment of oneself...”</li> </ul>	<ul style="list-style-type: none"> <li>• “It is an attitude characteristic of the believer...” (<b>1:12; 2:11,23; 3:16,18,36; 9:35; 14:1</b>)</li> <li>• “...more than trust Jesus or confidence in him; it is an acceptance of Jesus...”<sup>51</sup></li> </ul>

### John’s “Eternal Life”

<b>John vs. The Synoptics on Eternal Life</b>
---

<sup>47</sup> Tenney, *John* p143.

<sup>48</sup> Ladd p307

<sup>49</sup> Morris, *NT Theology* p274.

<sup>50</sup> Marshall p1088.

<sup>51</sup> Ladd p308.

Synoptics	John
• <b>Matt. 19:29</b> = future event	• <b>6:49</b> = future event
• <b>Mk. 10:17-23</b> = equated to entrance into the Kingdom	• <b>6:47-57</b> = equated with receiving Christ in a mystical bond (cf. <b>11:25; 14:6</b> )
• <b>Lk. 10:25</b> = given in the eschaton	• <b>11:26; 8:51-52</b> = given with belief (cf. <b>3:17</b> )

1. John's belief in (*eis*) is the key component of an individual entrance into the life of the redeemed.
2. Since belief is an act of confiding in Christ, then it follows that the life of faith in that of ongoing acceptance of the Messiah and His life-giving power. This concept is best illustrated by "abiding in the vine".

### John's "Abiding"

#### Soteriological Debate Over 15:6<sup>52</sup>

<b>They lose their salvation</b>	<ul style="list-style-type: none"> <li>• Armenian view where fallen Christians = dead branches</li> <li>• "As the vinedresser will remove every unfruitful branch from the vine, so will my Father remove every unfruitful member from my mystical body, even those that have been in me by true faith (for only such are branches)." <sup>53</sup> Adam Clarke</li> </ul>
<b>They are disciplined by death</b>	<ul style="list-style-type: none"> <li>• true Christians who experience death as God's final step in divine discipline</li> <li>• "God reserves the right to remove them from their place in this world, directly to heaven's glory." <sup>54</sup> Lewis Chafer</li> </ul>
<b>Professing Christians are severed from superficial connection with Christ</b>	<ul style="list-style-type: none"> <li>• represents those who followed but never had a saving encounter</li> <li>• "If there be any real union there will be some life, and if there be any life, there will be some fruit, and, therefore, the branch that has no fruit has no life, because it has no union." <sup>55</sup> Alexander MacClaren</li> </ul>

1. There is an expectation of some who will fall away (**15:2,6**)
2. The connection of Jesus to the Father and the believer to Jesus is consistent with John's "sent" motive or mission motive.
3. Both the fruitful and unfruitful will be subjected to loss, only one is eternal loss while the other is the disciplining for the purpose of greater fruit (**15:2**).
4. The steps of abiding
  - The role of the Word (**15:7**)
  - The role of prayer (**15:7**)
  - The role of obedience (**15:10**)

<sup>52</sup> Laney: pp.60-61.

<sup>53</sup> Clarke, Adam. The New Testament with Commentary and Critical Notes. New York: Easton and Mains, n.d. 5:381.

<sup>54</sup> Laney: p.61

<sup>55</sup> Ibid, pp.61-62.

- The role of joy (**15:11**)