

Chapter 7 - John

The Author

- The author calls himself “the disciple whom Jesus loved” (13:23, 19:26-27)
- The inner circle of disciples consisted of James, John, Peter. Since James died early (Acts 12:1-5), and Peter is mentioned in association with the beloved disciple (13:23-24), only John is left to be the author.

The Author

- ❑ John is not named in the gospel at all, a strange thing since he was an important disciple, especially since lesser known disciples like Philip and Nathaniel are named.
- ❑ John the Baptist is simply called John, since we know that John the beloved disciple is the author, no need for “John the Baptist” full title.
- ❑ Early church tradition favors the apostle John.

The Date

- This gospel consciously supplements the synoptics and so must be dated after them.
- By AD 135 the gospel had been copied and circulated as far as Egypt.
- John is dated to AD 75-100
 - Even though the destruction of the temple or Jerusalem is not mentioned

The Audience

- ❑ No specific audience seems to be in mind, Samaritans are mentioned in Ch. 4, and the “world” is mentioned in 3:16-17, and the Jews rejection of Jesus is mentioned as well (1:11, 12:37).
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The Style

- This gospel having been written last supplements the events of Jesus life.
- Major omissions: birth, baptism, transfiguration, exorcism, kingdom of God sayings, parables, agony in Gethsemane, last supper, and the Olivet Discourse.
- Additions: 92% of the material in John is unique to his book (as opposed to Mark 7%, Matthew 42%, and Luke 59%)

The Style

□ Location

□ The synoptics emphasize the Galilean ministry, John focuses on Jesus' ministry in and around Jerusalem.

□ Time

□ In the synoptics Jesus' ministry appears to occur in a year's time, John specifically mentions three possibly four Passovers that Jesus attended (2:13, 6:4, 13:1, 5:1)

Literary Features

- John has unique discourses
 - “Verily, Verily” sayings
 - The “I am” sayings
 - The interruption of speeches with questions
- Style of Greek
 - Hard transitions (I am the way, the truth, and the life.)
 - John’s Greek is rough

Literary Features

- Symbolism
 - Acts: Jesus washing the disciples feet
 - His miracles are called signs
 - Point us back to the theological significance of the act
 - Words: example, Nicademon came to Jesus at “night”
 - Was he ashamed, spiritually dead, or was it simply dark outside?
 - John loves IRONY
 - 10:32- for which of my good works do you want to kill me
 - 11:49-52- Caiaphas prophecy of Jesus’ death

Themes

- The 7 “I am” sayings
 - Bread of life (6:35, 48, 51) light of the world (8:12)
door of the sheepfold (10:7,9) good shepherd (10:11, 14) resurrection and the life (11:25) way, truth, life (14:6) the true vine (15:1,5)
 - There are at least nine other passages that use the “I am” formula without a compliment (4:26, 6:20, 8:24,28,58, 13:19, 18:5,6,8)
- All of these reference back to Exodus 3:14 “I AM”
- The Jews knew He was claiming to be God that is why in 8:59 they picked up rocks to stone Him.

Themes

- The Seven Signs
- Quality: changing water to wine (2:1-11)
- Distance: healing the ruler's son from far away (4:46-54)
- Time: healing the long cripple at the pool of Bethesda (5:2-9)
- Quantity: feeding the five thousand by multiplying bread (6:4-13)
- Natural Law: walking on water (6:16-21)
- Misfortune: cure of the man born blind (9:1-7)
- Death: raising Lazarus from the grave (11:1-44)
 - These were intentionally chosen to show Jesus as the Christ and the Son of God (20:30-31)

Themes

- Signs
 - This term is mentioned 17 times in John in reference to Jesus' miracles
 - A “sign” is a miracle used to teach something about the person or mission of Jesus.
 - Seven miracles are called signs, the eighth sign is Jesus' resurrection

Themes

❑ Believe

- ❑ The verb believe is found 98 times in John, 14 in Matthew ,11 in Mark, 9 in Luke.
- ❑ John is saying we must believe in Jesus, not just that Jesus simply did.
- ❑ We must have belief in Jesus, not just intellect of who He is.

Themes

- ❑ Life
 - ❑ The word usually means either the future eternal life or the present reality of that eternal/spiritual life.
 - ❑ The noun occurs 36 times, and the verb 19 times. The expression “eternal life” is found 17 times.

Themes

- The Deity of Jesus
- Specific statements (1:1, 5:18, 8:58, 10:30, 20:28)
- Titles: Son of God (1:34, 20:31) I AM (8:58)
- Divine Attributes: pre-existence (1:1-2) omniscience (2:23-24)
- Divine Works: the signs, creator (1:2-3) raise the dead (5:27) judge the dead (5:27)

Themes

- The Humanity of Jesus
 - Word became “flesh” (1:14)
 - Thirsty and tired (4:6-7)
 - Man (8:40)
 - Sorrow/Wept (11:33,35)
 - Troubled in Spirit (12:27)
 - Concern for mother (19:26-26)
 - Thirst/Pain (19:28)
 - Died (19:30)

Purpose

- John 20:30-31
- 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.