

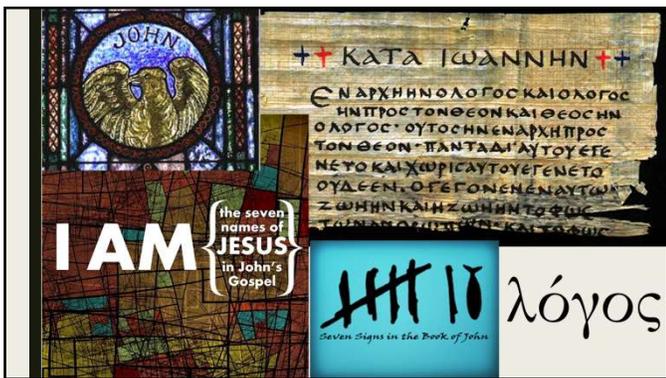
**INTRODUCTION TO THE
NEW TESTAMENT**

Week 3: The Gospel of John

Synoptics Review
Questions, Discussion, Sharing Ideas

got Questions.org





++ ΚΑΤΑ ΙΩΑΝΝΗΝ ++

ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ ΚΑΙ Ο ΛΟΓΟΣ
ΗΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΘΕΟΣ ΗΝ
Ο ΛΟΓΟΣ· ΟΥΤΟΣ ΗΝ ΕΝ ΑΡΧΗ ΠΡΟΣ
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ΖΩΗ ΗΝ ΚΑΙ ΖΩΗ Η ΤΟ ΦΩΣ
ΤΟΥΝΑΝ ΟΤΙ ΗΝ ΕΝ ΚΑΛΟΝ

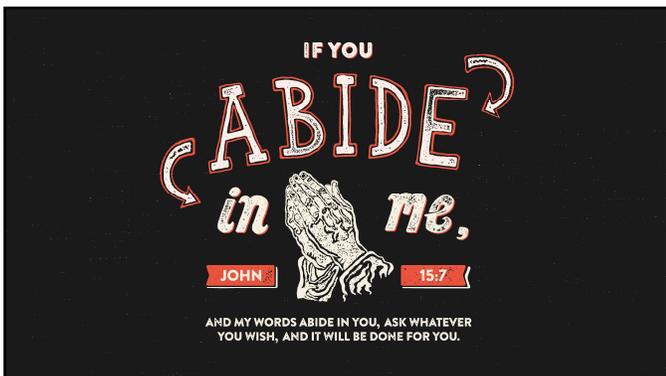
I AM the seven names of **JESUS** in John's Gospel

λόγος
Seven Signs in the Book of John

John: Major Themes

- Called "the Spiritual Gospel" and held as "most valuable" Gospel by the early church, and still today
- Prologue: Jesus as *logos*, Jesus as God
- Offers insights/miracles/stories not found in the Synoptics
- The importance of believing in the Son of God
- The "I Am" Statements of John
- 7 signs that prove Jesus as the Messiah
- The Final Words to the Disciples





	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
<i>Portrait of Jesus</i>	King	Servant	Teacher	Son of God
<i>Original readers</i>	Jews	Romans?	Greeks	Church
<i>Key phrase</i>	Kingdom of heaven	Immediately	Son of man	Believe
<i>Prominent sections</i>	Sermons	Miracles	Parables	Teachings
<i>Genealogy</i>	Traced back to Abraham	None	Traced to Adam	None
<i>Geographic Emphasis</i>	Emphasis on the ministry of Jesus in Galilee			Ministry in Judea
<i>Time Sequence</i>	Only one Passover mentioned during the ministry of Jesus			3 Passovers plus an unnamed feast in John 6

John differs from the Synoptics

- John omits many narrative parables, Jesus' sayings, the temptation, the account of the transfiguration.
- John includes many stories that are not included in the other Gospels (Chapters 1-5)
- John alone explicitly identifies Jesus with God (1:1, 18; 20:28)
- John contains the "I AM" statements (6:35, 8:12, 15:1-5, 8:28, 58)*
- 90 percent of John has no direct parallels
- Stylistically different from the Synoptics

* Jesus does use this phrase in the other Gospels, but John's use becomes a theme.

John is similar to the Synoptics

- Political/Geographical Context
- The Family life of Jesus/Disciples of Jesus
- John the Baptist and Jesus (Prepare the way, Jesus' Baptism)
- The Mission of Jesus
- Titles of Jesus (Son of God, Rabbi, Christ, Son of Man, I AM)
- Miracles overlap: Feeding of the 5000 appears in all four Gospels
- Teachings overlap
- All Gospels speak of the death, resurrection of Jesus

From: <https://bible.org/seriespage/13-similarities-among-johns-gospel-and-synoptic-gospels>

How do we explain differences? A case study on the resurrection

- Tim Chaffey: "The Gospels can't keep their stories straight." How many women went to the tomb and when did they leave? How many angels were there? Did Jesus appear to all the women or just Mary Magdalene?"
 - Different details may say the same thing: Very early, just before dawn, while it was still dark
 - Some accounts reveal details that others do not (Matthew gives the detail of the angel rolling the stone away)
 - Some accounts focus on certain individuals, rather than the entire group
 - Telling the same story different ways, different details matter to different people.

See also: <https://answersingenesis.org/jesus-christ/resurrection/christs-resurrection-four-accounts-one-reality/>

John's Use of the Synoptics as Sources

- John was an eyewitness, but scholars argue he may have read at least Mark, and possibly Luke and Matthew
- Interlocking patterns between John and Synoptics cannot prove dependency, but instead shows us the multi-dimensional and complex nature of the events of Jesus' life
- On its own, John does not need the Synoptics to make historical sense, but they do provide a fuller view of events

Outlining the Book of John

- | | |
|--|--|
| <p>Chapters 1-12: "Book of Signs"
Public Ministry</p> <ul style="list-style-type: none"> ■ Prologue (1:1-18) ■ Jesus and John the Baptist (1:19-51) ■ Jesus and the Jewish Institutions (2:1-4:54) ■ Jesus and the Jewish Festivals (5:1-10:42) ■ Foreshadowing Jesus' death and Resurrection (11:1-12:50) | <p>Chapters 13-21 "Book of Glory"
Personal Glorification</p> <ul style="list-style-type: none"> ■ The Passover Meal (13:1-30) ■ The Farewell Discourse (13:31-17:26) ■ The Suffering and Death of Jesus (18:1-19:42) ■ The Resurrection (20:1-29) ■ The Epilogue (21:1-25) |
|--|--|

Internal Evidence for John's Authorship

- Kata Ionannen: "According to John"
 - *John the Son of Zebedee, though the Gospel never mentions his name*
- "The Beloved Disciple" is a title John gives himself
 - *Had to be one of the 12 (Presence at Last Supper)*
 - *Stood at the foot of the cross (Mary's sister was John's mother)*
 - *Often connected with Peter, John is connected with Peter in other Gospel accounts*
 - *John 21 fits best with John the Son of Zebedee in view*

Internal Evidence for John's Authorship

- Indirect evidence in the Gospel shows us the following about the author:
 - *The author was a Jew of Palestine*
 - *The author was an eyewitness of what he describes (see for example 21:11)*
 - *The author was an apostle*
 - *The author was John the Apostle*

External Evidence for John's Authorship

- Early church assigns the book to John (Theophilus of Antioch AD 181)
- Irenaeus (AD 130-200) quoted by Eusebius: "All clergy who in Asia came in contact with John, the Lord's disciple, testify that John taught it (The Gospel? The truth?) to them; for he remained with them..."
- There is virtual agreement by the church, the only ones who denied this were the "witless ones" who rejected the *logos*

John: Place of Authorship

- Four places are proposed (Alexandria, Antioch, Palestine, Ephesus)
- Ephesus is most likely and the traditional place of Authorship
 - *Iraeneus attests to this*
 - *Early church father's agree*



Dating John

A wide range of dates is proposed: AD 55-95

- Arguments for a later date (AD 85-95)
 - *Tradition says gospel was written during Domitian's reign (AD 81-96) and that John wrote later in life*
 - *"Put out of the synagogue" is a phrase from after AD 85*
 - *No mention of Sadducees, who lost influence after AD 70*
 - *John's theology favors a late date*

Dating John

A wide range of dates is proposed: AD 55-95

- Arguments for dating the Gospel between AD 80-85
 - *No pressure to place the book early or late on spectrum*
 - *Fall of Jerusalem would have created shockwaves so book isn't composed in the immediate aftermath*
 - *1, 2, 3 John are written against Gnosticism which may have arisen from John's Gospel, so this rules out the 90s*

John: Aporias “Textual Difficulties”

- Seems between sections of the book of John (i.e. Prologue does not naturally flow into 1:19)
- First two signs are numbered, none other are, and 2:23 states that Jesus has done multiple signs
- Jesus came into the land of Judea (3:22) but He was already there
- 14:31: Let us go, but the action continues for several more chapters.
- **The Bottom Line:** These can be explained, or may point to different sources that John has used, however, none of these hinder the truthfulness of the Gospel.

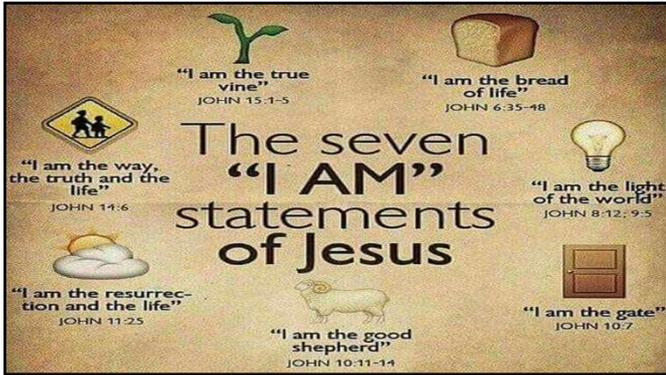
Does it Belong? (7:53-8:11)

- All the early church fathers omit this narrative
- This is an authentic story, with little reason to doubt that it occurred
- There are numerous “Synoptic” expressions not found in John
 - “Dawn” in Luke-Acts
 - “Appear” and “People” in Luke-Acts
 - “He sat down to teach them” in Matthew 5:1-2, Luke 4:20
- The manuscripts that do include it place it different places
 - Most here
 - Some after John 7:44, 7:36, 21:25
 - Some after Luke 21:38

John: A Well Known Verse

- John 3:16-Provides a summary statement for the purpose of Jesus coming to earth
- Teaches the importance of belief that leads to life
- What does John 3:16 mean for your life, ministry, and what God is calling you to do?





John: Seven "I Am" Statements

- Find completion and are metaphoric.
- These were confusing because they were unusual.
- They have Old Testament connections
 - Example: *I am the Good Shepherd*, connecting to places like Psalm 23, and also Jeremiah 23
 - Example: *I am the true vine*. In the OT, Israel is compared with a vine that is unproductive, Jesus fulfills what the nation could not.

John: Seven Signs

1. Water into wine (2:1-11)
2. Healing of the Official's Son (4:46-54)
3. Healing of the lame man (5:1-18)
4. Feeding of the 5000 (6:1-14)
5. Walking on Water (6:16-32)
6. Healing of a Blind Man (9:1-7)
7. Raising Lazarus from the dead (11:1-45)

John: The Purpose of the Gospel

- John 20:30-31: *Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but 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.*
 - To cause people to *pisteuo*: commit, put trust in, have a saving faith in.

John: The Purpose of the Gospel

- To emphasize the divine glory of Jesus Christ (1:1-18)
- To emphasize Jesus as Unique Divine Messenger sent from God (3:31)
- To emphasize Jesus as fulfilling Israel and humanity's hopes and needs: The I am statements

Distorting the Gospel of John: Rudolf Bultmann

- Influential Figure who wrote a commentary on John which focuses on:
 - *The Gnostic background of Johannine Christianity*
 - *Source-Criticism: A signs sources, later editors*
 - *Antisupernatural nature of miracles, these statements were not historical fact*
 - *Demythologizing Scripture*

John: Unique Contributions

- John adds depth to the picture of Jesus we have in the Synoptics
- John presents Jesus as subordinate to the Father (the perfection of Jesus' obedience)
- Salvation comes by more than revelation. The cross, sacrifice and victory provide life
- John uses the "hour theme"
- John provides unique teaching on the Holy Spirit
- Key words in John: believe, love, world, to send, God as Father
- Explains what saving faith/belief looks like

Assignments and Wrap Up

- Discussion Prompt (Due by next class): Pick one of the "I Am" statements in the Gospel of John, and discuss how it impacts our understanding of Jesus as the Messiah. Include how this statement would be understood by the people in terms of the Old Testament. Respond to another student's post to further the discussion.
- First test: Information will be emailed this week, test will be due no later than Saturday, March 3rd (Week 5 class)

Reading for Next Class

- Carson and Moo: Chapter 7 "Acts" and Chapter 9 "Paul"
- Witherington: Chapters 6-8
- Bible: Acts
