

JOHN

Introduction

1. The Author: John the Apostle.

- a. Internal evidence.
 - (1) John is the “disciple whom Jesus loved” (Jn 19:26; 21:7).
 - (a) The disciple whom Jesus loved was at the last supper (Jn 13:23).
 - (b) Only the twelve disciples were at the last supper (Mk 14:17; Lk 22:14).
 - (c) John names all twelve disciples but himself.
 - (d) John was Peter’s closest associate (Jn 18:15; 20:2-3; 21:2; Mk 5:37; 9:2; 14:33; Ac 3:1).
 - (e) James, John’s brother, died in 44 ad (Ac 12:2), so he was not the author.
 - (2) John was an eyewitness to many events described in *John* (Jn 1:14; 19:35; 21:24; cf. Jn 1:35-39; 2:6; 6:5-9; 12.3).
 - (3) The author was a Palestinian Jew, based on his:
 - (a) Extensive use of Old Testament quotes.
 - (b) Aramaic-like Greek.
 1. The writer uses Aramaic words, then explains them in Greek (*Cephas, Gabbatha, Rabboni, Messiah*).
 2. Sometimes the Greek follows Aramaic grammar.
 - (c) Firsthand knowledge of Jewish history and customs.
 - (d) Firsthand knowledge of Palestinian geography (Cana, the Pool of Bethesda, the Pavement).
- b. External evidence. These church fathers all believed John was the author:
 - (1) Polycarp (d. 156 ad).
 - (2) Theophilus of Antioch (d. 188 ad).
 - (3) Ireneus (d. 200 ad).
 - (4) Clement of Alexandria (d. 220 ad).
 - (5) Tertullian (d. 225 ad).
 - (6) Hippolytus (d. 236 ad).
 - (7) Origen (d. 254 ad).
 - (8) Eusebius (d. 340 ad).
- c. See *John the Apostle*.

2. The Audience.

- a. The original audience consisted of:
 - (1) People who did not witness Jesus’ life, death, and resurrection.
 - (2) People unfamiliar with Israel’s geography and/or Jewish customs.
 - (3) Believers being excluded from Jewish synagogues and suffering persecution.
- b. John’s audience was asking these questions:
 - (1) Who was Jesus? Was he the Messiah? Was he God?
 - (2) Where was Jesus before he was born?
 - (3) Who is John the Baptist and why is he important?
 - (4) Why does the world reject Jesus if he is the Son of God?
 - (5) Where is Jesus now, what is he doing, and is he coming back?

- (6) Who is the Holy Spirit and what does he do?
- (7) Why all this suffering for those who believe?

3. Date and Place of Writing.

- a. The date of writing was 85-90 ad.
 - (1) John most likely wrote *John* before his exile to Patmos.
 - (2) Early circulation is proven by:
 - (a) The Rylands Library Papyrus P52, which contains Jn 18:31-33, 37-38.
 - (b) The affinity of thought between Ignatius of Antioch (d. 108) and *John*.
 1. See W. J. Burghardt, “Did Saint Ignatius of Antioch Know the Fourth Gospel?”.
- b. John wrote the gospel from Ephesus.
 - (1) Evidence from *Revelation*.
 - (a) The apostle John was exiled to Patmos, an island near Ephesus (Re 1:9).
 - (b) John had a special relationship with the churches in Asia Minor (Re 1:11).
 - (2) External evidence.
 - (a) Jerusalem was destroyed in 70 ad, and Ephesus had become a centre of the early church.
 - (b) Irenaeus (d. 200) wrote John published a gospel while staying in Ephesus.
 1. “There are also those who heard from [Polycarp] that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, ‘Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within’” (Irenaeus, *Against Heresies* 3.3.4).
 - (c) Eusebius (d. 339) also wrote that John ministered at Ephesus.

4. Historical Context.

- a. John was very old when he wrote his gospel and was the last living apostle.
 - (1) Some expected Jesus to return during John’s lifetime (Jn 21:22-23), but he had not.
- b. Jerusalem had been destroyed in 70 ad, and Ephesus was now a major church centre.
- c. Second generation, non-eyewitness believers had already assumed church leadership. Christianity had spread well beyond Israel to most parts of the known world.
- d. The relationship between Christians and Jews was at an all-time low.
- e. The church was undergoing significant persecution under the Roman emperor Domitian (ruled ad 81-96).
- f. False ideas about Jesus posed a real threat to the church.
- g. One last eyewitness account was needed to augment *Matthew*, *Mark*, and *Luke*.

5. Purposes.

- a. That readers of *John* might believe in Jesus and have eternal life.
 - (1) **Jn 20:30-31** 30 ...Jesus did many other signs in the presence of the disciples, which are not written in this book. 31 But these are written so that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.
- b. To supplement the other gospels.

- (1) “Clement gives the tradition of the earliest presbyters, as to the order of the Gospels, in the following manner: The Gospels containing the genealogies [*Matthew* and *Luke*], he says, were written first. The Gospel according to Mark had this occasion. As Peter had preached the Word publicly at Rome, and declared the Gospel by the Spirit, many who were present requested that Mark, who had followed him for a long time and remembered his sayings, should write them out. And having composed the Gospel he gave it to those who had requested it. When Peter learned of this, he neither directly forbade nor encouraged it. But, last of all, John, perceiving that the external facts had been made plain in the Gospel, being urged by his friends, and inspired by the Spirit, composed a spiritual Gospel. This is the account of Clement” (Eusebius of Caesarea, *Ecclesiastical History*, 6.14.5-7).
- (2) 92% of John’s material is not found in the other gospels.
- c. To instruct second generation believers about:
 - (1) The deity and humanity of Jesus.
 - (2) Assurance of salvation.
 - (3) The position of Jews and Gentiles in the church.
 - (4) How to handle persecution.
 - (5) The importance of loving and serving one another.
- d. To counter false teaching:
 - (1) Incipient Gnosticism.
 - (a) Gnosticism is based on radical cosmological dualism. Matter is evil; spirit is good. Salvation is about self-realisation, not deliverance from sin.
 - (b) Gnostics believed Jesus could not be contaminated by the world because the world is essentially evil. So Jesus did not really become flesh, and he was not really nailed to the cross. Gnosticism denies the true humanity and physical death of Jesus.
 - (c) John counters that Jesus is the Word become flesh (Jn 1:14).
 - (d) Although John emphasises Jesus’ deity, he also provides evidence of Jesus’ humanity, including tiredness (Jn 4:6), thirst (Jn 4:7), and death (Jn 19:33).
 - (e) John also counters incipient Gnosticism in *1 John* (1 Jn 1:5-9).
 - (2) To counter a belief that John the Baptist was greater than Jesus.
 - (a) Luke hints at this belief in *Acts*.
 1. In Ephesus around 55 ad, Paul found disciples of John the Baptist who knew nothing about the Holy Spirit and who had only been baptised into John’ baptism (Ac 19:1-3).
 2. Paul explained John baptised with the baptism of repentance, telling the people to believe in the one to come after him (Ac 19:4).
 3. As a result, these disciples were baptised into the name of Jesus (Ac 19:5; cf. Jn 1:12).
 - (b) About 30 years later, when John is writing *John*, this belief persists.
 - (c) John clarifies Jesus is greater than John the Baptist.
 1. John was not the Light. He came to testify about the Light (Jn 1:8).
 2. John said the one who comes after him ranks before him (Jn 1:15, 30).
 3. John said he is not worthy to untie the strap of Jesus’ sandal (Jn 1:27).
 4. John says twice he is not the Messiah (Jn 1:20, 3:28).

5. John is the friend of the bridegroom, not the bridegroom (Jn 3:29).
6. Jesus must increase, but John must decrease (Jn 3:30).
- e. To encourage believers being expelled from Jewish synagogues.
 - (1) John shows Jewish leaders expelled believers from the start (Jn 9:22).
 - (a) Many Jewish leaders believed in Jesus, but they did not confess it so that they would not be expelled from the synagogue (Jn 12:42).
 - (b) Jesus foretold the Jewish leaders would continue to expel believers from the synagogues (Jn 16:2). They would even try to kill believers (Jn 16:2).
 - (2) John's encouragement is that believers may worship God anywhere.
 - (a) Believers aren't required to go to Samaria or Jerusalem to worship the Father (Jn 4:21).
 - (b) True worshipers worship the Father in spirit and truth, no matter where they are (Jn 4:23-34).
- f. To counter fanciful legends about Jesus (i.e., *the Gospel of Thomas*).
 - (1) John's gospel corrects the historical record. It is a reliable, firsthand, eyewitness account (Jn 1:14; 19:35; 21:24) of Jesus' life for second generation believers and beyond.
 - (2) The church was spreading geographically, and eyewitnesses could no longer visit every church. A written gospel would travel farther and faster.

6. Literary Artistry.

- a. Compared with *Matthew*, *Mark*, and *Luke*, *John*:
 - (1) Is more reflective, philosophical, and theological.
 - (2) Offers more theological interpretations of the historical facts (cf. Jn 1:1-18; 3:16-21?, 31-26?).
 - (3) Uses a more deductive approach.
 - (a) In Jn 1 alone, we have 12 significant descriptions of Jesus.
 - (4) Focuses more on Jesus' Jerusalem ministry (Jn 2:13, 23; 5:1; 10:22; 12:12) as opposed to his Galilean ministry (Jn 2:12).
 - (5) The four gospels view Jesus from different perspectives:
 - (a) *Matthew*: Jesus is the King.
 - (b) *Mark*: Jesus is the Servant of God.
 - (c) *Luke*: Jesus is the Perfect Man.
 - (d) *John*: Jesus is the Son of God.
- b. John selects details of Jesus' life relevant to his purposes.
 - (1) Jesus did many signs in the disciples' presence not recorded in *John* (Jn 20:30).
 - (2) There were many other things Jesus did (Jn 21:25).
 - (3) The world could not contain the books that could be written about what Jesus did (Jn 21:25).
 - (4) John chose these particular signs in order that we may believe (Jn 20:31).
 - (5) The eight explicit signs of John are:
 - (a) Turning water into wine at the wedding in Cana (Jn 2:1-11).
 - (b) Healing the Jewish official's son (Jn 4:46-54).
 - (c) Healing the lame man at the Bethesda pool (Jn 5:1-18).
 - (d) Feeding the 5000 (Jn 6:5-14).
 - (e) Walking on water (Jn 6:16-21).

- (f) Making the blind man see (Jn 9:1-7).
- (g) Raising Lazarus from the dead (Jn 11:1-45).
- (h) Jesus' own resurrection (Jn 2:18-22).
 - 1. Jesus' three post-resurrection appearances to John and the other disciples confirm the eighth sign (Jn 21:14).
- (6) John omits:
 - (a) Jesus' genealogy and birth.
 - (b) Jesus' temptation.
 - (c) Most of Jesus' Galilean ministry.
 - (d) Jesus' interaction with demons.
 - (e) Jesus' parables.
 - (f) Jesus' transfiguration.
 - (g) Jesus' ascension.
- c. As in the other gospels, there is a transition from Jesus' public ministry to Israel to his private ministry to the disciples:
 - (1) **Jn 11:53-54** 53 ...From that day on [the Jewish leaders] made plans to put [Jesus] to death. 54 Jesus therefore no longer walked openly among the Jews, but went from there to the region near the wilderness, to a town called Ephraim, and there he stayed with the disciples.
 - (2) Cf. Mt 11:20; 14:13.

Key Teachings

1. Jesus' identity is the key question of *John*.

- a. Jesus is:
 - (1) The Word (Jn 1:1, 14).
 - (2) God (Jn 1:1, 18; 20:28).
 - (3) The Life (Jn 1:4; Jn 11:25; 14:6).
 - (4) The Light (Jn 1:9; 8:12; 9:5; 12:35, 46).
 - (5) The Son of God (Jn 1:14, 34, 49; 19:7; 20:31).
 - (a) Seven witnesses call Jesus "the Son of God." Jesus calls himself that, but always in a roundabout way.
 - (6) The son of Joseph of Nazareth (Jn 1:45).
 - (7) The Lamb of God (Jn 1:29, 36).
 - (8) Rabbi (Jn 1:38, 49).
 - (9) The Messiah (Jn 1:41; 4:25-26; 11:27).
 - (10) The King of Israel (Jn 1:49).
 - (11) The Son of Man (Jn 1:51; 8:28; 11:27; 20:31).
 - (12) The Saviour of the world (Jn 4:42).
 - (13) The Sent one of God (Jn 5:38; 6:44; 8:18; 13:20; 17:21).
 - (14) The Prophet (Jn 6:14; 7:40; 9:17).
 - (15) The Bread of life (Jn 6:33, 35, 48, 51).
 - (16) Lord (Jn 6:68; 9:38; 11:27; 20:28).
 - (17) The Holy one of God (Jn 6:69).
 - (18) I Am (Jn 8:24, 28, 58; 13:19; 18:4-8).
 - (19) The Door of the sheep (Jn 10:7).
 - (20) The Good Shepherd (Jn 10:11, 14).
 - (21) The Resurrection (Jn 11:25).
 - (22) The Way (Jn 14:6).
 - (23) The Truth (Jn 14:6).
 - (24) The True Vine (Jn 15:1).
- b. Jesus is not:
 - (1) Just a good man (Jn 7:12).
 - (2) One who leads people astray (Jn 7:12).
 - (3) Demon-possessed (Jn 7:28; 8:48-52; 10:20-21).
 - (4) A Samaritan (Jn 8:48).
 - (5) A sinner (Jn 9:16, 24-25).
 - (6) Insane (Jn 10:21).
- c. Jesus' origin is a key question.
 - (1) Nathanael was surprised to know Jesus was from Nazareth (Jn 1:45-46).
 - (2) The Jerusalem crowd questioned where Jesus was from (Jn 7:25-27).
 - (3) Jesus told the crowd they knew where he was from (Jn 7:28).
 - (4) Pilate wanted to know where Jesus was from (Jn 19:9).
- d. Jesus' destination is also a key question.
 - (1) Jesus says he is going to the one who sent him (Jn 7:33).
 - (2) The Jews wondered whether Jesus was going to the Jewish diaspora among the Greeks (Jn 7:35).

- (3) The disciples were also confused about where Jesus was going and how to get there (Jn 14:2-5).

2. Jesus is a real person, and his life, death, and resurrection are real historical events.

- a. Dates and places are crucial to the story of Jesus.

Incident and Reference in John	Probable Date
Commencement of Ministry (1:29-51)	Summer/Autumn, A.D. 29
First Passover (2:13-22)	April 7, A.D. 30
Ministry in Samaria (4:35)	Jan./Feb., A.D. 31
Passover, Pentecost or Feast of Tabernacles (5:1)	A.D. 31
Third Passover (6:4)	April 13/14, A.D. 32
Feast of Tabernacles (7:2, 10)	Sept. 10-17, A.D. 32
Royal Entry (12:1-19)	March 30, A.D. 33
Fourth Passover: Death (ch. 19)	April 3, A.D. 33

- b. It is from *John* we learn Jesus' ministry lasted four years, not three.
- c. There is no doubt in the author's mind these events about Jesus actually happened (Jn 1:14; 19:35; 20:30-31; 21:24).
- d. John is sometimes thought to be a "spiritual" narrative, written long after the events it describes and without eyewitness detail. But "John has more empirical (sensorily attributed) references, topographical details, and archaeologically attested features than all the other gospels combined—canonical and otherwise."¹

3. All witnesses agree Jesus is the Messiah, the Son of God (Jn 20:31).

- a. God the Father (Jn 5:37; 8:18; 12:28).
- (1) The Father testified about Jesus (Jn 5:37; 8:18).
 - (2) The Father set his seal on Jesus (Jn 6:27).
 - (3) The Father's voice came from heaven (Jn 12:28).
- b. Jesus himself (Jn 3:32; 4:26; 8:18; 9:37).
- (1) I am the Bread of life (Jn 6:35, 48, 51).
 - (2) I am the Light of the world (Jn 8:12; 9:5; 12:46).
 - (3) I am the Good Shepherd (Jn 10:11, 14).
 - (4) I am the Door of the sheep (Jn 10:12).
 - (5) I am the Resurrection and the Life (Jn 11:25).
 - (6) I am the Way, the Truth, and the Life (Jn 14:6).
 - (7) I am the True Vine (Jn 15:1, 5).
 - (8) I am the I Am (Jn 4:26; 8:24, 28, 58; 13:19; 18:4-8).
- c. The Holy Spirit (Jn 1:34; 15:26).
- d. John the Baptist (Jn 1:7-8, 15, 32, 34; 3:26).
- e. Signs/works (Jn 2:11, 23; 5:36; 7:31; 10:25, 38; 14:11).
- (1) Jesus' resurrection is the eighth sign, the ultimate sign (Jn 2:18-22).
 - (2) What Jesus does on a small scale he is able to do on a large scale. Size makes no difference to him.

¹ Dr. Paul Anderson, George Fox University.

- f. Old Testament (Jn 2:22; 5:39).
 - (1) Abraham (Jn 8:56).
 - (2) Moses (Jn 1:45; 5:46).
 - (3) Prophets (Jn 1:45).
- g. The disciples (Jn 15:27; 20:25).
 - (1) John the apostle (Jn 19:35; 21:24).
 - (2) Andrew (Jn 1:41).
 - (3) Philip (Jn 1:45).
 - (4) Nathanael (Jn 1:49).
- h. Other believers.
 - (1) Samaritan woman (Jn 4:28-30, 39, 42).
 - (2) Samaritans (Jn 4:42).
 - (3) Man born blind (Jn 9:11, 15, 17:25).
 - (4) Witnesses to Lazarus' resurrection (Jn 11:46).
 - (5) Mary Magdalene (Jn 20:18).
- i. Ironically, Jesus' enemies.
 - (1) Caiaphas (Jn 11:49-52).
 - (2) Pilate (Jn 19:19-22).

4. Jesus is eternal.

- a. Jesus was in the beginning with God (Jn 1:1-2).
- b. Jesus existed before John (Jn 1:15) though conceived six months after John (Lk 1:24, 26, 36).
- c. Jesus descended from heaven and comes from above (Jn 3:13, 31; 6:33, 38, 50-51, 58; 8:23).
- d. The Jewish leaders grumbled because Jesus claimed he came down from heaven (Jn 6:41-42).
- e. Jesus is not of this world (Jn 8:23).
- f. Jesus was before Abraham (Jn 8:58).
- g. Jesus is the I Am (Jn 8:58).
- h. Jesus had glory with the Father before the world existed (Jn 17:5).
- i. The Father loved Jesus before the foundation of the world (Jn 17:24).
- j. See *Jesus' Eternity*.

5. The Father sent John, Jesus, and the Holy Spirit, and Jesus sent the Holy Spirit and the disciples.

- a. The ἀποστέλλω word group is used 28 times in *John*.
 - (1) ἀποστέλλω means “to dispatch someone for the achievement of some objective, *send away/out*” (*BDAG*, 120).
- b. The Father sent John the Baptist (Jn 1:6, 33; 3:28).
- c. The Father sent Jesus (Jn 3:34; 4:34; 5:38; 6:44; 7:28-29; 8:18; 9:4; 10:36; 11:42; 12:44-45; 13:20; 14:24; 15:21; 16:5; 17:3, 8, 21; 20:21).
 - (1) The primary thing the world is to know and believe is that the Father sent Jesus (Jn 17:21, 23).
- d. The Father (Jn 14:26) and Jesus (Jn 15:26) sent the Holy Spirit.
- e. Jesus sent the disciples (Jn 17:18; 20:21).

6. Jesus is greater than Moses.

- a. Moses did signs to authenticate himself to Israel (Ex 4:30-31; Dt 34:11-12). Jesus did signs to authenticate himself to Israel (Jn 2:23; 20:31).
- b. Moses turned water to blood (Ex 7:20-21). Jesus turned water to wine (Jn 2:6-10).
- c. Moses commanded Israel to observe the Passover (Ex 12:11). Jesus is the Passover lamb (Jn 1:29, 36).
- d. Moses led Israel through the Red Sea (Ex 14:21-22). Jesus walked on the Sea of Galilee (Jn 6:19).
- e. Moses provided Israel water in the wilderness (Ex 15:25; 17:6). Jesus is the living water (Jn 4:10, 13-14; 6:35).
- f. Moses provided Israel food in the wilderness (Ex 16:35). Jesus fed 5000 in the wilderness (Jn 6:11) and is himself the Bread of life (Jn 6:35).
- g. The Torah came through Moses (Ex 24:3-4; Jn 1:17). Grace and truth came through Jesus (Jn 1:17).
- h. Moses predicted a prophet like him would come (Dt 18:15). Jesus is that prophet (Jn 6:14; 7:40).
- i. Moses knew Yahweh face to face (Dt 34:10). Jesus was with God in the beginning (Jn 1:2) and is in the chest/bosom of the Father (Jn 1:18).
- j. Moses died (Dt 34:5-6). Jesus died but then defeated death (Jn 20:18; 21:14).

7. Jesus' glory is a really big deal.

- a. The disciples perceived that Jesus' glory is as of the one and only from the Father (Jn 1:14).
- b. Jesus' signs manifested his glory to the disciples (Jn 2:11).
- c. Jesus does not receive glory from people (Jn 5:41).
- d. Jesus seeks the glory that comes from the only God (Jn 5:44).
- e. Jesus seeks the glory of the one who sent him, the Father (Jn 7:18).
- f. Jesus does not seek his own glory (Jn 8:50) or glorify himself (Jn 8:54).
- g. The Father seeks Jesus' glory (Jn 8:50) and glorifies him (Jn 8:54).
- h. Jesus' was glorified through Lazarus' resurrection (Jn 11:4).
- i. Isaiah saw Jesus' glory (Jn 12:41; Is 53:1-3).
- j. Jesus, the Son of Man, was glorified through his death and resurrection (Jn 13:31).
- k. God the Father is glorified in Jesus (Jn 13:31).
- l. The Father has glorified Jesus in his own presence with the glory Jesus had with him before the world existed (Jn 17:5).
- m. *Jesus has given to us the glory the Father has given him, that we may be one (Jn 17:22).
- n. The Father gave Jesus glory because the Father loved him before the foundation of the world (Jn 17:24).
- o. Jesus desires us to see the glory the Father has given him (Jn 17:24).

8. The antithesis between Jesus and Satan is fundamental to understanding our world.

- a. See *Antithesis*.
- b. Satan.
 - (1) He is the ruler of this world (Jn 12:31; 14:30).

- (2) He was the father of the Jewish leaders who opposed Jesus (Jn 8:44).
 - (3) He came to kill Jesus, but he has no claim on him (Jn 14:30).
 - (4) He is already cast out (Jn 12:31).
 - (5) Jesus prayed the disciples would be guarded from him (Jn 17:15).
 - (6) See *Satan*.
- c. World.
- (1) Satan is the ruler of this world (Jn 12:31; 14:30).
 - (2) The world's works are evil (Jn 7:7).
 - (3) The world hates those who are not of it (Jn 15:19; 17:14).
 - (4) The world does not know the Father (Jn 17:25).
 - (5) The world hates Jesus and his disciples (Jn 7:7; 15:18).
 - (a) The Jewish leaders tried to kill Jesus on several occasions (Jn 5:18; 7:1, 25; 8:37, 59; 10:31) before they actually succeeded, by God's permission.
 - (b) Jesus warned his disciples the Jewish leaders would also try to kill them (Jn 16:2). When John wrote *John*, he was the only living apostle. The other eleven had already been martyred.
- d. Light and darkness.
- (1) People love the darkness because their works are evil (Jn 3:19).
 - (2) Everyone who does wicked things hates the light and does not come to the light (Jn 3:20).
 - (3) If anyone walks in the night, he stumbles, because the light is not in him (Jn 11:10).
 - (4) The one who walks in the darkness does not know where he is going (Jn 12:35).
 - (5) Jesus came into the world as light (Jn 12:46).
 - (6) The world did not know Jesus, the true light (Jn 1:9).
 - (7) Whoever believes in Jesus will not remain in darkness (Jn 8:12; 12:46).
 - (8) Ultimately, the darkness does not and will not overcome the light (Jn 1:5).
 - (9) See *Light*.
- e. Jesus' relationship to the world.
- (1) Jesus is not of this world (Jn 8:23; 17:16).
 - (2) Jesus' kingdom is not of this world (Jn 18:36).
 - (3) Jesus chose the disciples out of the world (Jn 15:19).
 - (4) Jesus' disciples are not of this world (Jn 17:16).
 - (5) Jesus prayed for his disciples, not for the world (Jn 17:9).
- f. Judgment.
- (1) The κρινω/κρίσις word group is used 31 times in John.
 - (2) God did not send the Son into the world to judge the world (Jn 3:17).
 - (3) He who believes in Jesus is not judged (Jn 3:18).
 - (4) He who does not believe in Jesus has been judged already (Jn 3:18).
 - (5) The basis for judgment is that the light has come into the world, but people loved the darkness (Jn 3:19).
 - (6) The Father judges no one (Jn 5:22).
 - (7) The Father has given all judgment to Jesus (Jn 5:22).
 - (8) Whoever believes the Father does not come into judgment (Jn 5:24).
 - (9) The Father has given Jesus authority to execute judgment (Jn 5:27).

- (10) Those who have done evil things will come out to the resurrection of judgment (Jn 5:29).
 - (11) Jesus judges as he hears (Jn 5:30).
 - (12) Jesus' judgment is just (Jn 5:30).
 - (13) Jesus doesn't judge according to appearance but with righteous judgment (Jn 7:24).
 - (14) The Jewish leaders judge according to the flesh (Jn 8:15).
 - (15) Jesus did not judge anyone at his first coming (Jn 8:15).
 - (16) Jesus' judgment is true (Jn 8:16).
 - (17) Jesus doesn't judge alone, but with the Father (Jn 8:16).
 - (18) Jesus has much to judge (Jn 8:26).
 - (19) The Father is the judge (Jn 8:50).
 - (20) Jesus came into the world for judgment (Jn 9:39).
 - (21) The judgment of this world took place at Jesus' death and resurrection (Jn 12:31).
 - (22) Jesus did not come to judge the world but to save the world (Jn 12:47).
 - (23) The one who rejects Jesus has a judge, the Father (Jn 12:48).
 - (24) On the last day, the word Jesus has spoken will judge those who reject him (Jn 12:48).
 - (25) There will be a judgment on the last day (Jn 12:48).
 - (26) The ruler of this world has been judged (Jn 16:11).
 - (27) The Spirit convicts the world concerning judgment, because the ruler of this world, Satan, has been judged (Jn 16:8, 11).
 - (28) See *Final Judgment*.
- g. Truth.
- (1) The ἀλήθεια word group is used 25 times in *John*.
 - (2) Jesus is full of truth (Jn 1:14).
 - (3) Truth has come through Jesus (Jn 1:17).
 - (4) Whoever does what is truth comes to the light (Jn 3:21).
 - (5) The true worshippers worship the Father in truth (Jn 4:23).
 - (6) Those who worship God must worship in truth (Jn 4:24).
 - (7) John the Baptist testified to the truth (Jn 5:33).
 - (8) If we abide in Jesus' message, we will know the truth (Jn 8:31-32).
 - (9) The truth will set us free (Jn 8:32).
 - (10) Jesus has told the truth that he heard from God (Jn 8:40).
 - (11) Satan does not stand in the truth (Jn 8:44).
 - (12) There is no truth in Satan (Jn 8:44).
 - (13) Jesus tells the truth (Jn 8:45-46; 16:7).
 - (14) Jesus is the truth (Jn 14:6).
 - (15) The Holy Spirit is the Spirit of truth (Jn 14:17; 15:26; 16:13).
 - (16) The Spirit of truth testifies about Jesus (Jn 15:26).
 - (17) The Spirit of truth guides us into all truth, including about things to come (Jn 16:13).
 - (18) Jesus prayed that we would be set apart in the truth (τῇ ἀληθείᾳ) (Jn 17:17).
 - (19) We are to be set apart in the truth (Jn 17:17).
 - (20) Jesus set apart himself in order that we would be set apart in truth (Jn 17:19).

- (21) Jesus was born and came into the world for the purpose of testifying to the truth (τῇ ἀληθείᾳ)(Jn 18:37)?
- (22) Everyone who is of the truth listens to Jesus' voice (Jn 18:38).
- (23) Like Pilate, many question whether truth really exists (Jn 18:38).

9. The Trinity, including Jesus himself, is absolutely sovereign over historical events.

- a. Throughout *John*, Jesus is much concerned with timing (Jn 2:4). He knows when his hour has come (Jn 17:1).
- b. Jesus makes key moves on the Jewish festivals (Jn 2:13, 23; 5:1; 6:4; 7:2, 14, 37; 10:22; 12:12; 13:1). He gives the Jewish leaders exactly three full years to make up their minds about him (Jn 2:13; 12:1).
- c. Jesus commands Judas, indwelt by Satan, to betray him quickly (Jn 13:27). Jesus is on a Passover time schedule that Satan must follow. Satan must do Jesus' bidding.
- d. The Jewish leaders cannot arrest Jesus until the God-appointed time (Jn 7:30, 44; 8:20; 10:39; 18:12). The Word cannot be seized unless he permits himself to be seized. To remind us of this, John recounts that Judas, indwelt by Satan, the Romans soldiers, and the Jewish officials all draw back and fall to the ground when Jesus says, "I Am" (Jn 18:4-6). Jesus allows himself to be arrested in obedience to the Father (Jn 18:11).
- e. Pilate has authority over Jesus only because it has been given him from the Father (Jn 19:11).
- f. Jesus decides when "it is finished." He bows his head and gives up his spirit when he wants to (Jn 19:30). No one takes his life from him (Jn 10:18). He lays it down voluntarily (Jn 10:18). He came for the purpose of dying at a set hour (Jn 12:27) as God's Passover lamb (Jn 1:29).
- g. Three days after his death, Jesus took up his life again (Jn 10:18). He had authority to take it up again (Jn 10:18). He raised up the temple of his body in three days (Jn 2:19-21).
- h. See *God's Foreknowledge*, *God's Sovereignty*, and *God's Punctuality*.

10. Jesus is the only way to God.

- a. To those who receive Jesus he gives the right to become children of God (Jn 1:12).
- b. Jesus was lifted up as the serpent in the wilderness, that whoever believes in him may have eternal life (Jn 3:14-15).
- c. Whoever believes in God's one and only Son, Jesus, has eternal life (Jn 3:16, 36).
- d. Whoever believes in Jesus is not condemned (Jn 3:18).
- e. Whoever does not believe in Jesus as God's one and only Son is condemned already (Jn 3:18).
- f. Whoever does not obey Jesus (by believing in him) will not see life (Jn 3:36).
- g. God's wrath remains on whoever does not obey Jesus (by believing in him)(Jn 3:36).
- h. We must come to Jesus to have life (Jn 5:40).
- i. Everyone who hears and learns from the Father comes to Jesus (Jn 6:45).
- j. Unless we eat Jesus' flesh and drink his blood, we have no life in us (Jn 6:53).
- k. Jesus is the way, the truth, and the life. No one comes to the Father except through him (Jn 14:6).
- l. Apart from the true vine, Jesus, we can do nothing (Jn 15:1, 5).
- m. See *Jesus Alone*.

11. Faith in Jesus, plus nothing else, is what we must do to saved.

- a. The believe (πιστεύω) word group is used 98 times in *John*.
 - (1) The repent (μετανοέω) word group is used zero times in *John*.

- b. Metaphors for believing in Jesus are:
- (1) Receiving Jesus (Jn 1:12; 13:20).
 - (2) Looking at the bronze serpent on the pole (Jn 3:14-15; 6:40; Nu 21:9).
 - (3) Obeying the Son (Jn 3:36; Ps 2:12).
 - (4) Eating Jesus' flesh (Jn 6:51, 53).
 - (5) Drinking Jesus' blood (Jn 6:53-56).
- c. We may believe on the basis of testimony or signs (Jn 3:1-2; 5:36; 14:11; 20:30-31).
- (1) **Jn 3:1-2** 1 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2 This man came to Jesus by night and said to him, Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.
 - (2) **Jn 5:36** 36 But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, testify about me that the Father has sent me.
 - (3) **Jn 14:11** 11 Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.
 - (4) **Jn 20:30-31** 30 ...Jesus did many other signs in the presence of the disciples, which are not written in this book. 31 But these are written so that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.
 - (5) See *Miracles* and *Witness Testimony*.
- d. To believe in Jesus based on testimony is superior to believing in him based on signs (Jn 20:29).
- (1) Andrew, John, Peter, Philip, and Nathanael were rewarded for believing in Jesus based on John the Baptist's testimony (Jn 1:35-37).
 - (2) The Samaritans believed based on the testimony of the Samaritan woman (Jn 4:39).
 - (3) Thomas did not believe the testimony of the other disciples (Jn 20:25). He had to see to believe and was therefore censured by Jesus (Jn 20:29).
 - (4) We are blessed if we believe without seeing (Jn 20:29).
 - (a) **Jn 20:29** 29 Jesus said to [Thomas], Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.
- e. See *Faith Alone*.

12. Eternal life through Jesus is the great offer the Father is making to humanity.

- a. The concept of eternal life includes location, quantity, quality, the present, and the future.
- (1) Quantity of life.
 - (a) Whoever believes in Jesus will not perish but have eternal life (Jn 3:16).
 - (b) If anyone eats Jesus, the living bread, he will live forever (Jn 6:51).
 - (c) Whoever believes in Jesus shall live (Jn 11:25).
 - (d) Jesus's sheep will never perish (Jn 10:28).
 - (2) Quality of life.
 - (a) The water Jesus gives becomes in us a spring of water welling up to eternal life (Jn 4:14).
 - (b) The words Jesus spoke are life (Jn 6:63).

- (c) Jesus came that we may have abundant life (Jn 10:10).
- (d) The Father's commandment is eternal life (Jn 12:50).
- (e) Eternal life is to know God and Jesus Messiah (Jn 17:3).
- (3) Time of life.
 - (a) Present ("already").
 1. Whoever believes in Jesus has (ἔχω, pres.) eternal life (Jn 3:36; 6:47).
 2. Whoever believes in Jesus has passed (μεταβαίνω, perf.) from a state of death to a state of life (Jn 5:24).
 3. Whoever feeds on Jesus' flesh and drinks his blood has eternal life (Jn 6:54).
 4. Jesus gives (δίδωμι, pres.) his sheep eternal life (Jn 10:28).
 - (b) Future ("not yet").
 1. Those who have done good things will come out to the resurrection of life (Jn 5:29).
 2. We are to work for the food that continues into eternal life (Jn 6:27).
 3. Whoever hates his life in this world will keep it for eternal life (Jn 12:25).
- (4) The place/time of future life: the messianic kingdom.
 - (a) Those who do not believe in Jesus will not see life (Jn 3:36).
 - (b) The one who reaps gathers fruit for eternal life (Jn 4:36).
 - (c) Those who have done the good things will come out of the tombs into the resurrection of life (εἰς ἀνάστασιν ζωῆς)(Jn 5:28-29).
 - (d) We are to work for the food that continues into eternal life (Jn 6:27).
 - (e) Whoever hates his life in this world will keep it for eternal life (Jn 12:25).
- b. List on life:
 - (1) God gave his one and only Son that we may have eternal life (3:15-16).
 - (2) The Father has life in himself (Jn 5:26).
 - (3) Jesus has life in himself (Jn 1:4; 5:26) and gives life to whom he desires (Jn 5:21, 33). Jesus is the Life (Jn 11:25; 14:6).
 - (4) The Holy Spirit gives life (Jn 6:63).
 - (5) Eternal life is not to be found in the Scriptures alone (Jn 5:39).
 - (6) We are to work for the food that continues into eternal life (Jn 6:27).
 - (7) Jesus gives the food that continues into eternal life (Jn 6:27).
 - (8) Jesus is the bread of life (Jn 6:35, 48, 51).
 - (9) Unless we eat Jesus' flesh and drink his blood, we have no life in us (Jn 6:53).
 - (10) The flesh is no help at all in giving life (Jn 6:63).
 - (11) Jesus has the words of eternal life (Jn 6:68).
 - (12) Whoever follows Jesus will have the light of life (Jn 8:12).
 - (13) Jesus gives eternal life to all whom the Father has given him (Jn 17:2).
 - (14) By believing, we may have life in Jesus' name (Jn 20:31).
- c. See *Eternal Life*.

Bibliography

- Brown, Raymond E. *The Gospel of John*. Anchor Yale Bible. 1966.
- Carson, D. A. *The Gospel According to John*. Pillar New Testament Commentary. 1990.
- Constable, Thomas L. "Notes on John." 2020. <https://planobiblechapel.org/tcon/notes/pdf/john.pdf>.
- Culpepper, R. Alan. *Anatomy of the Fourth Gospel: A Study in Literary Design*. Philadelphia: Fortress Press, 1987.
- Dolan, Mary Ellen. "Irony in the Gospel of John, Part I: Irony as a Literary Device in John." *Journal of Theta Alpha Kappa* 10, no. 2 (September 1, 1986): 2-10.
- Dolan, Mary Ellen. "Irony in the Gospel of John, Part II: Specific Uses of Irony in the Fourth Gospel." *Journal of Theta Alpha Kappa* 11, no. 1 (March 1, 1987): 2-9.
- Duke, Paul D. *Irony in the Fourth Gospel*.
- Keener, Craig S. *The Gospel of John: A Commentary*. 2003.
- Kostenberger, Andreas J. *Encountering John: The Gospel in Historical, Literary & Theological Perspective*.
- Köstenberger, Andreas. *John*. Baker Exegetical Commentary of the New Testament. 2004.
- Morris, Leon. *The Gospel According to John*. New International Commentary on the New Testament. 1971.
- Tenney, Merrill C. "The Author's Testimony to Himself." *Bibliotheca Sacra* 120:479 (July-September 1963).

Websites

- Bailey, Mark. *The Gospel of John*. Dallas Theological Seminary Online Courses. <https://courses.dts.edu>.
- Dean, Robert. *John*. 1988. <https://www.deanbibleministries.org/new-testament-menuitem/john-menuitem>.