

Outline of
John



Introduction

Authorship

For the purposes of interpretation, the specific author's name is less important than that the Gospel appeals to eyewitness testimony; there is wider agreement on the latter point than on the former. Early tradition is almost unanimous that "John" wrote the Fourth Gospel, although scholars debate which John. The Gospel itself claims to come from an eyewitness (19:35), whom the internal evidence suggests is the "beloved disciple," whose role most closely fits that of John, son of Zebedee, in the other Gospels. This perspective fits the respect that classicists often accord to external attestation, although it is a minority view among New Testament scholars today. (One mediating solution has been the proposal that a Johannine "school" composed the Gospel using traditions that the beloved disciple had passed on to them; most famous teachers had disciples to pass on their teachings in such settings.)

The two strongest objections to Johannine authorship of this Gospel today are its date and its differences from the other extant Gospels. The argument based on date objects that an original disciple of Jesus would have been in his eighties or nineties when the Gospel was written. This challenge is of limited weight, however; although most people did not live that long, mortality was highest in early childhood; typical disciples were in their teens; and we know of other ancient thinkers in their eighties with sharp memories and wit. That one of the Twelve (or another close disciple) should have survived into his nineties and would then be pressed to record his experience of Jesus is not implausible. The other objection, based on differences from Matthew, Mark and Luke, is more persuasive but would lose most of its force if John represents an independent tradition or witness to Jesus, writing in his own style and with his own interests (see the discussion of genre). Flexibility in the ways ancient biographies were written allow John to pursue a distinctly different approach from Mark and those that followed him.

Although pseudonymous works existed in antiquity, they stated their purported author rather than implied him; unless we want to argue for the author's implicit pseudonymity (implying that he was one of Jesus' disciples), the internal evidence supporting an eyewitness author should be allowed to stand. For this reason, the Fourth Gospel's claim to authorship by an eyewitness is significant. We would accept this claim in most other ancient biographies or histories.

Date

Tradition holds that the Gospel was written in the 90s of the first century; that it could not have been written much later than this date (against some nineteenth-century scholars' views) has been confirmed by a manuscript fragment of the Gospel dating to the early second century. A date in the 60s has also been proposed, but most scholars hold to the mid-90s, which best fits the setting described below and the probable setting of the book of Revelation, which stems from the same Christian circles as the Fourth Gospel.

Where John was Written

Because John focuses (even more than Matthew) on the Pharisees as opponents, it is plausible that his Gospel is written in Galilee or Syria, where conflicts with the Judean Pharisees would be most easily felt in the 90s of the first century.

Tradition strongly holds, however, that John lived in Ephesus in Asia Minor, although he had originally come from Palestine and probably maintained awareness of issues in Palestine through contacts there. In this case the material may have taken shape in retellings in Palestine before massive numbers of Palestinian Jews settled elsewhere (including Asia Minor) in the wake of the war of 66–73. Two of the seven churches in the book of Revelation grapple with precisely the issues that his Gospel addresses: Smyrna (Rev 2:9-10) and Philadelphia (3:7-9). Smyrna became a center of Johannine tradition in the next generation and faced the sort of situation most scholars find in this Gospel.

Setting

Archaeological discoveries have demonstrated the appropriateness of the Fourth Gospel's traditions to a Palestinian Jewish milieu—that is, the place where both Jesus and the beloved disciple had lived. The Gospel applies these traditions to a new situation. The temple's destruction in A.D. 70 and the scattering of many Judeans afterward fit the emphasis on the new temple in John.

John also expresses concern for conflict with synagogues (16:2; cf. 9:22; 12:42). After A.D. 70, the strength of many Jewish religious groups in Palestine was broken; the Pharisees began to take more leadership in religious matters. Jewish Christians may have provided their main competition, and many scholars argue that Judean leaders even added a line to a standard prayer that cursed sectarians, among whom they included the Jewish Christians. (Scholars are not, however, unanimous regarding the precise date and object of the curse.) John's specialized concern with the Pharisees in his Gospel (other groups are mostly limited to his passion narrative) may suggest that their opposition is somehow related to the opponents his readers face in their own communities.

After the war of A.D. 70, many Jews in the Roman Empire wanted to distance themselves from sects emphasizing messiahs, the kingdom and prophecy. Some believers were made unwelcome by local synagogue authorities, treated as if their very Jewishness was held in question because they believed in Jesus as Messiah and kingdom-bringer (cf. perhaps another response in Rev 2:9; 3:9, also addressing western Asia Minor). The Roman authorities were also suspicious of people who did not worship the emperor but were not Jewish (see the discussion of setting in the introduction to Revelation). John writes his Gospel to encourage these Jewish Christians that their faith in Jesus is genuinely Jewish and that it is their opponents who have misrepresented biblical Judaism.

Source: Keener, Craig S. (2014). *The IVP Bible Background Commentary: New Testament*, Second Edition. InterVarsity Press.

JOHN ~contrast to 'Synoptics'

1. OMISSIONS
2. ADDITIONS
3. EMPHASIS
4. STYLE
5. OUTLOOK



SYNOPTICS - TIME (horizontal) Hebrew

Present: future. "age"

JOHN - SPACE (vertical) Greek

Below: above. "world"

A. THE PERSON (who wrote it)

The disciple who loved.

The apostle who lived.

B. THE PURPOSE (for which he wrote.)

End ~ LIFE (have) noun

Means ~ BELIEVE (do) verb

BELIEVING (98x)

1. CREDENCE ~ believing THAT
Accepting the truth (words and works.)

2. CONFIDENCE ~ believing IN
Doing the truth (trust and obey.)

3. CONTINUANCE ~ GO ON believing
Holding the truth (faith & faithfulness)

TRUTH ~ not a proposition
but a person.

a. TOO HIGH A VIEW OF JOHN

b. TOO LOW A VIEW OF JESUS

More divine than human?

More human than divine?

Partly human, partly divine?

Fully human, fully divine!

THE TRUTH ABOUT **JESUS** IS THE TRUTH.

HIS FULL HUMANITY HIS FULL DIVINITY

SEVEN

WITNESSES

John the B.
Nathaniel
Jesus
Peter
Martha
Thomas
John

SEVEN WORKS

Water into wine
Nobleman's son
Bethesda cripple
Feeding 5000
Walking on water
Blind man
Lazarus

"I AM"

SEVEN WORDS

Bread of heaven
Light of world
Good shepherd
Door of fold
Resurrection & life
Way, truth, life
True vine

GLORY ~ only begotten Son
the Father

LOGOS ~ the word?
the reason why!

- a. His **ETERNITY**
- b. His **PERSONALITY**
- c. His **DEITY**
- d. His **HUMANITY**

LIFE

Life/death
Light / darkness
Truth / lies
Freedom/Slavery
Love / wrath

To know the Father
To know the Son

HOLY SPIRIT

- Ch.1.** Baptised with
Baptiser 'in'
- Ch.3.** Born again ,
Born 'out of '
- Ch.4.** Living water
True worship
- Ch.7.** Feast of tabernacles
Springs of water
- Chs.14-16** Paraclete - called beside.
Encourager, standby.
Spirit of truth
'Another' comforter.
- Ch.20.** Sign : blew
Command: receive!

Chapter
1

- Joh 1:1-14** The divinity, humanity, office, and incarnation of Jesus Christ.
- Joh 1:15-38** The testimony of John.
- Joh 1:39-51** The calling of Andrew, Peter, etc.

Chapter
2

- Joh 2:1-11** Christ turns water into wine;
- Joh 2:12** departs into Capernaum,
- Joh 2:13** and to Jerusalem,
- Joh 2:14-17** where he purges the temple of buyers and sellers.
- Joh 2:18-22** He foretells his death and resurrection.
- Joh 2:23-25** Many believe because of his miracles, but he will not trust himself with them.



Chapter
3

- Joh 3:1-13** Christ teaches Nicodemus the necessity of regeneration,
- Joh 3:14-15** of faith in his death,
- Joh 3:16-17** the great love of God towards the world,
- Joh 3:18-21** and the condemnation for unbelief.
- Joh 3:22** Jesus baptizes in Judea.
- Joh 3:23-36** The baptism, witness, and doctrine of John concerning Christ.

Chapter
4

- Joh 4:1-26** Christ talks with a woman of Samaria, and reveals himself unto her.
- Joh 4:27-30** His disciples marvel.
- Joh 4:31-38** He declares to them his zeal for God's glory.
- Joh 4:39-42** Many Samaritans believe on him.
- Joh 4:43-54** He departs into Galilee, and heals the ruler's son that lay sick at Capernaum.



Chapter
5

- Joh 5:1-9** Jesus on the sabbath day cures him that was diseased eight and thirty years.
- Joh 5:10-16** The Jews therefore cavil, and persecute him for it.
- Joh 5:17-30** He answers for himself, and reproves them, shewing by the testimony of his Father, of John,
- Joh 5:31-35** of his works,
- Joh 5:36-38** and of the scriptures, who he is.

Chapter
6

- Joh 6:1-14** Christ feeds five thousand men with five loaves and two fishes.
- Joh 6:15** Thereupon the people would have made him king;
- Joh 6:16-25** but withdrawing himself, he walks on the sea to his disciples;
- Joh 6:26-31** reproves the people flocking after him, and all the fleshly hearers of his word;
- Joh 6:32-65** declares himself to be the bread of life to believers.
- Joh 6:66-67** Many disciples depart from him.
- Joh 6:68-69** Peter confesses him.
- Joh 6:70-71** Judas is a devil.

Chapter
7

- Joh 7:1-9** Jesus reproves the ambition and boldness of his kinsmen;
- Joh 7:10-13** goes up from Galilee to the feast of tabernacles;
- Joh 7:14-39** teaches in the temple.
- Joh 7:40-44** Divers opinions of him among the people.
- Joh 7:45-53** The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

Chapter
8

- Joh 8:1-11** Christ delivers the woman taken in adultery.
- Joh 8:12-30** He declares himself the light of the world, and justifies his doctrine;
- Joh 8:31-32** promises freedom to those who believe;
- Joh 8:33-47** answers the Jews that boasted of Abraham;
- Joh 8:48-58** answers their reviling, by shewing his authority and dignity;
- Joh 8:59** and conveys himself from their cruelty.



Chapter
9

- Joh 9:1-7** The man that was born blind restored to sight.
- Joh 9:8-12** He is brought to the Pharisees.
- Joh 9:13-34** They are offended at it, and excommunicate him;
- Joh 9:35-38** but he is received of Jesus, and confesses him.
- Joh 9:39-41** Who they are whom Christ enlightens.

Chapter
10

- Joh 10:1-18** Christ is the door, and the good shepherd.
- Joh 10:19-22** Divers opinions of him.
- Joh 10:23-30** He proves by his works that he is Christ the Son of God;
- Joh 10:31-38** escapes the Jews;
- Joh 10:39-42** and goes again beyond Jordan, where many believe on him.

Chapter
11

- Joh 11:1-44** Christ raises Lazarus, four days buried.
- Joh 11:45-46** Many Jews believe.
- Joh 11:47-48** The high priests and Pharisees gather a council against Christ.
- Joh 11:49-53** Caiaphas prophesies.
- Joh 11:54** Jesus hides himself.
- Joh 11:55-57** At the passover they inquire after him, and lay wait for him.

Chapter
12

- Joh 12:1-8** Jesus excuses Mary anointing his feet.
- Joh 12:9** The people flock to see Lazarus.
- Joh 12:10-11** The chief priests consult to kill him.
- Joh 12:12-19** Christ rides into Jerusalem.
- Joh 12:20-22** Greeks desire to see Jesus.
- Joh 12:23-36** He foretells his death.
- Joh 12:37-41** The Jews are generally blinded;
- Joh 12:42-43** yet many chief rulers believe, but do not confess him;
- Joh 12:44-50** therefore Jesus calls earnestly for confession of faith.

- Chapter **13**
- Joh 13:1-17** Jesus washes the disciples' feet, and exhorts them to humility and charity.
 - Joh 13:18-30** He foretells and discovers to John by a token, that Judas should betray him;
 - Joh 13:31-35** commands them to love one another;
 - Joh 13:36-38** and forewarns Peter of his denials.



- Chapter **14**
- Joh 14:1-4** Christ comforts his disciples with the hope of heaven;
 - Joh 14:5-12** professes himself the way, the truth, and the life, and one with the Father;
 - Joh 14:13-14** assures their prayers to be effectual;
 - Joh 14:15** requires obedience;
 - Joh 14:16-26** promises the Comforter;
 - Joh 14:27-31** and leaves his peace with them.

- Chapter **15**
- Joh 15:1-17** The union of Christ and his members shown under the parable of a vine.
 - Joh 15:18-25** The hatred of the world.
 - Joh 15:26-27** The office of the Holy Ghost.

- Chapter **16**
- Joh 16:1-22** Christ comforts his disciples by the promise of the Holy Ghost, and his ascension;
 - Joh 16:23-32** assures their prayers made in his name to be acceptable.
 - Joh 16:33** Peace in Christ, and in the world affliction.

- Chapter **17**
- Joh 17:1-26** Christ prays to his Father.

- Chapter **18**
- Joh 18:1-5** Judas betrays Jesus.
 - Joh 18:6-9** The officers fall to the ground.
 - Joh 18:10-11** Peter smites off Malchus' ear.
 - Joh 18:12-14** Jesus is taken, and led unto Annas and Caiaphas.
 - Joh 18:15-18** Peter's denial.
 - Joh 18:19-24** Jesus examined before Caiaphas.
 - Joh 18:25-27** Peter's second and third denial.
 - Joh 18:28-35** Jesus arraigned before Pilate.
 - Joh 18:36-39** His kingdom.
 - Joh 18:40** The Jews prefer Barabbas.

Chapter
19

- Joh 19:1-3** Christ is scourged, crowned with thorns, and beaten.
- Joh 19:4-22** Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivers him to be crucified.
- Joh 19:23-24** They cast lots for his garments.
- Joh 19:25-27** He commends his mother to John.
- Joh 19:28-30** He dies.
- Joh 19:31-37** His side is pierced.
- Joh 19:38-42** He is buried by Joseph and Nicodemus.

Chapter
20

- Joh 20:1-2** Mary comes to the sepulchre;
- Joh 20:3-10** so do Peter and John, ignorant of the resurrection.
- Joh 20:11-18** Jesus appears to Mary Magdalene,
- Joh 20:19-23** and to his disciples.
- Joh 20:24-29** The incredulity and confession of Thomas.
- Joh 20:30-31** The Scripture is sufficient to salvation.



Chapter
21

- Joh 21:1-11** Christ appearing again to his disciples is known of them by the great draught of fishes.
- Joh 21:12-14** He dines with them;
- Joh 21:15-17** earnestly commands Peter to feed his lambs and sheep;
- Joh 21:18-21** foretells him of his death;
- Joh 21:22-23** rebukes his curiosity touching John.
- Joh 21:24-25** The conclusion.

Quiz on John

1. As Jesus was arrested, who cut off the high priest's servants' ear?

2. Jesus wept at the death of which friend?

3. In Chapter 2, when Jesus told the Jews to destroy the temple, how long did He say it would take to raise it again?

4. How can a man be born again, according to John Chapter 3?

5. In Chapter 6, what was Peter's response to Jesus when Jesus asked him: 'Do you also want to go away'?

6. In Chapter 8, Jesus said if they had known Him they would have known who else?

7. According to Jesus, how does the sheep recognize the shepherd?

8. In Chapter 13, by what did Jesus say others would know who were his disciples?

9. In Chapter 14, what did Jesus say we would do if we loved him?

10. The night before His crucifixion, Jesus tells His disciples that the Holy Spirit will come to them after He has gone. How does Jesus refer to the Holy Spirit?

GENEVA
BIBLE SCHOOL

