

THE GOSPEL OF JOHN

The Son of God

Introduction:

The book of John is the beginning point for a **lost** man to seek God because the purpose of the book was to reveal that ye might believe that Jesus is the Christ, the Son of The Living God; and that believing ye might have life through His name.

It has been called “the single most influential book of the **New Testament**.” “For many Christian people the Gospel according to St. John is the most precious book in the New Testament. It is the book on which above all they feed their minds and nourish their hearts, and in which they rest their souls.”

Statistics: 21 Chapters, 879 verses, and 19,099 words

Author:

The human author was a Jew of Palestine, and an eyewitness of what he describes. The author claims to be “the disciple whom Jesus **loved**” (21:20, 24). The book consists largely of personal experiences of the author with Christ. “One may note all through the book evidences of an eye-witness in the vivid details.” The internal evidence of the Gospel points directly to the Apostle John, the son of Zebedee and Salome, as the author (Matt. 19:20; Luke 19:54; Mark 3:17; John 13:25; 18:16; 19:26; 20:2; Acts 3:4; 4:7; Revelation 1:9). He was the younger brother of James, and came from a fairly well-to-do family (Mark 15:40-41). He was a leader in the early church (Acts 3:1; 8:14; Galatians 2:9). All of the external evidence from the first centuries support John, the son of Zebedee, as the author. No other New Testament book has stronger external evidence since there were no real questions of authorship of John in the early church. He also wrote the three Epistles of John and Revelation.

Date of Writing: John wrote this Gospel sometime after the destruction of Jerusalem, between AD 88 and AD 90.

Purpose of Writing: The purpose for the gospel (possibly the clearest in all Scripture) is found in 20:30-31 that ye might **believe**.”

Key Words: “Witness” “Love” “**Truth**” “**Believe**” “World” “Father” “**Know**” “Abide” “Commandment” “Manifest”

Key Verses: 1:1,14; 3:16

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THEME:

The **deity** of Jesus Christ is the theme of the book. The Divine Sonship of Jesus is set forth in John more than in anywhere else in the New Testament. Jesus is non-other than “the only begotten of the Father” (1:14, 18). All of John’s evidence points to this conclusion.

Effects of GNOSTICISM:

Although a fully developed Gnosticism did not come until mid-second century the incipient teachings of the sect began early enough to affect the church at the end of the first century. John’s **opposition** to the teachings of Cerinthus and Docetism is clear. Cerinthus held “that Jesus was a mere **man** upon whom the divine Spirit descended for a season and then left him.” “They asserted that Christ did not exist before He was born of Mary and was not begotten of God that Father before all ages.” The intense feelings were so high that Eusebius tells a story of John in a public bath house upon seeing Cerinthus ran out without bathing, exclaiming, “Let us flee lest the bath should fall in, as long as Cerinthus that enemy of truth is with in.”

John in Comparison to the Other Gospels:

- John, no doubt familiar with the Gospels (Matthew, Mark and Luke), created his Gospel (about 90% new material) as a spiritual supplement to complement the others. John’s Gospel is more **theologically** profound and less historical.
- John draws mainly upon events and discourses not found in the other Gospels to prove explicitly to his readers that Jesus is God in the flesh (1:1, 18; 20:28).
- John’s gospel is **topical**, not merely chronological.
- The Other Gospels focus on the **Galilean** ministry, whereas John focuses on the **Judean** ministry.
- Only two of John’s recorded miracles are found in the other Gospels (walking on water, feeding 5,000), the other six are unique to John.
- John records the best eyewitness description of the Upper Room meal.
- John mentions 3-4 Passovers (not just the last one), showing that Christ’s ministry was 3 years.
- John omits the theme of the **Kingdom**, narrative parables, genealogies, the Transfiguration, Jesus’ childhood and temptation and many sayings of Christ found in the other Gospels. However, John includes much material not mentioned in the other Gospels (John 1-5, Lazarus’ resurrection, the reinstatement of Peter,

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the work of the Spirit and many extended dialogues). There are also many notable points of comparison between the two. In many ways, both John and the other Gospels explain each other.

Summary of John:

“This is the book which declares the deity of Jesus Christ. That Christ truly is God is actually set forth in every chapter of John’s Record:

- Nathanael declares, “Thou art the Son of God.” (1:49)
- Christ’s Glory is manifest in the turning of the water into wine. (2:11)
- Jesus is declared to be the source of eternal life in (3:16).
- Jesus claims to be the promised Messiah in 4:26.
- He says He will call the dead to life (5:25)
- He declares Himself the bread of God come down from heaven (6:33).
- He states His equality with the Holy Ghost (7:37-39)
- He takes Himself the title “I AM” and states the He was before Abraham (8:58)
- He receives worship as the Son of God (9:37-38)
- He proclaims His equality with the Father (10:30)
- He is said to be the Christ, the Son of God (11:27)
- He makes known His power to draw all men unto Himself (12:32)
- He proclaims Himself Master and Lord (13:13)
- He calls Himself, with unmistakable clarity, the Father manifest in the flesh (14:9)
- He claims all power by stating that, without Him, a man can do nothing (15:5)
- He reveals Himself as the one who directs the movements of the holy Spirit (16:7)
- He claims to have possessed all glory of deity before the world was brought into existence (17:5)
- He tells Pilate plainly that He came into this world to bear witness to truth (18:37)
- Only God could pronounce the work of redemption complete (19:30)
- Thomas calls him **My Lord and my God** (20:28)
- Only God may rightly command obedience (21:22)

There are **seven** I AM statements in connection with Exodus 3:2, 14):

- I am the bread of life (6:35)
- I am the light of the world (8:12; 9:5)
- I am the door of the sheep (10:7)
- I am the good shepherd (10:11)
- I am the resurrection, and the life (11:25)
- I am the way, the truth, and the life (14:6)
- I AM the true vine (15:10)

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Feast days as laid out in John:

Feast	Reference	Description
Passover	2:13, 23	The Jew's Passover
Purim	5:1	A feast of the Jews
Passover	6:4	The Passover
Tabernacles	7:2, 8	Feast of Tabernacles
Dedication	10:22	Feast of Dedication
Passover	11:55; 12:1	The Jews' Passover

There is an interesting match between the book of John and the second division of Isaiah (40-66). Some of the parallel passages are as follows:

Subject	Isaiah	John
The Shepherd who cares for His lambs	50:11	10
Water for thirsty	55:1	4:13-14 6:35 7:37
Hunger satisfied	49:10	6:35
Guidance	49:10 58:11	14:6
Light for the blind	42:7 42:16-19	
Liberty for the bound	61:1 58:6	8:36
Divine instruction	48:17	5:30
The elimination of fear	41:10 43:5	14:1
The Comforter	40:1 61:2	14:16
One bringing peace and judgment	66:12 54:13	14:27 14:11
Salvation	55:12 45:17 51:5 52:10	12:31 4:21-24 10:16 3:16
The Gift of the Spirit	59:21	14:26 15:26 16:13

Practical Application:

Gospel continues to fulfill its purpose of containing much useful information for evangelism (John 3:3, 3:7, and 3:16 are likely the best-known verses, even if not properly

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understood by many) and is often used in evangelistic Bible studies. In the recorded encounters between Jesus and Nicodemus and the woman at the well (Chapters 3-4), we can learn much from His modeling of personal evangelism. His comforting words to His disciples before His death (14:1-6, 16, 16:33) are still of great comfort in the times death claims our loved ones in Christ.

And John's teachings concerning **Deity** of Christ (1:1-3, 14; 5:22-23; 8:58; 14:8-9; 20:28, etc...) are very helpful in countering the false teachings of some of the cults who see Jesus as being less than fully God.

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NAME: _____ DATE: _____

1. In what way has the New World Translation of the Bible changed John 1:1?
 - A. Changed “the Word Was God” to “Is God”
 - B. Changed “the Word was God” to “The Word is a god”
2. The Book of John is the beginning point for a _____ man to seek God.
 - A. Creative
 - B. Destructive
 - C. Independent
 - D. Lost
3. What Book has been called the single most influential book of the New Testament?
 - A. Romans
 - B. Revelation
 - C. John
 - D. Matthew
4. What is the four-word purpose of John?

5. The _____ of Jesus Christ is the theme of the Book.
 - A. Deities
 - B. Deity
 - C. Diatribe
 - D. Dignity
6. John’s Gospel is _____, not merely _____.
 - A. Chronological / Perverse
 - B. Topical/specific
 - C. Topical/ Chronological
7. John omits the theme of the _____.
 - A. Gospel
 - B. Bible
 - C. Kings
 - D. Kingdom
 - E. New Testament
8. There is a interesting match between John and what Old Testament book of the Bible?
 - A. Jeremiah
 - B. Ezekiel
 - C. Exodus
 - D. Malachi
 - E. Isaiah

