

# Current Bible Study

10/5/21

# The Gospel of John

# Who Wrote The Gospel of John?

- **Internal Evidence** indicates that John was:
  - A Palestinian Jew, fully acquainted with life in *Israel* before the destruction of Jerusalem (70 A.D.)
  - An eyewitness who wrote with amazing detail
  - One who enjoyed an intimate place among Jesus' followers
  - The one known as the disciple “whom Jesus loved” – “the beloved disciple”

# Who Wrote The Gospel of John? (Cont)

- **External evidence** which supports John as the gospel's author:
  - Information & narrative clues point to John
  - Early Fathers of the Church attest that he was the author:
    - Polycarp (70-155 A.D.)
    - Irenaeus (120-200 A.D.)
    - Clement of Alexandria (150-215 A.D.)
    - Eusebius (260-340 A.D.)
  - The statement, "According to John," was added to the text at a later date

# Who Was John?

- Teenage disciple of John the Baptist
- Son of Zebedee - a wealthy fisherman who may also have been a priest living in Galilee
- John may have been part of the priestly aristocracy
- Brother of James (the Greater)
- They were also known as the “sons of thunder”
- Loyal disciple of Jesus for three years

# Who Was John? (Cont)

- Part of Jesus' inner circle: Peter, James and John
- One of 12 who attended the Last Supper
- The "Beloved Disciple"
- Wrote his gospel toward the end of his life
- Wrote the Letters and Revelation

# What Did John Witness?

- A dove descending on Jesus at His baptism
- Jesus preaching and arguing with religious leaders in Jerusalem
- The miracles and the authority of Jesus
- The transfiguration
- The institution of the Eucharist

# What Did John Witness? (Cont)

- The washing of the disciples' feet
- Jesus praying in the Garden of Gethsemane
- Jesus' trial at the house of the high priest
- The crucifixion from the foot of the cross
- The gift of Jesus' mother
- The empty tomb



# What Did John Witness? (Cont)

- The resurrected Lord
- The miraculous catch of fish
- The ascension of the Lord
- Jesus in heaven
- The coronation of the Blessed Mother

# For Whom Did John Write His Gospel?

- John wrote to Jews, Gentiles, and all mankind
  - He translated Hebrew words and events that any Jew would have understood
  - He wrote to encourage his fellow Christians to build up their faith
  - He wrote to mend and strengthen the Church

# What Was John's Reasons for Writing His Gospel?

- That the reader may believe that Jesus is the Christ, the Son of God, and that by believing, one may have life in his name
- To fight “**Gnosticism**” and “***Dualism***” which may be the most dangerous heresies ever to appear in the history of the Church
- To refute the *Judaizers* who insisted on one becoming a Jew before accepting Christianity

# What Was John's Reasons for Writing His Gospel? (Cont)

- To provide hope and meaning for life for the Greeks and Romans who were trapped in their bankrupt religions
- To provide everyone in every age a glimpse into the eternal, the love of the one God, and his gracious and free provision of eternal life through his Son, Jesus Christ

# What are the Differences Between John and The Synoptic Gospels?

- **The Synoptic gospels:**

- Present only one trip to Jerusalem by Jesus (Within the Passion)
- Focus on Jesus' ministry in Galilee
- Publicly declare Jesus the Messiah, then go straight to Jerusalem for the Passion

- **John's gospel:**

- Presents Jesus attending at least three Passovers in Jerusalem
- Focuses on Jesus' ministry in Galilee, Jerusalem, and Samaria
- Demonstrates Jesus as Messiah throughout the gospel before going to Jerusalem for the Passion

- They all gave a slice of Jesus' life, not a cam cord record

# What is the Composition of John's Gospel?

- **John's Gospel was:**

- Written with a distinctly Jewish flavor
- Most likely written for Jewish Christians
- Composed in *Ephesus*
- Written between 80 – 100 AD at the end of John's life

# What Are John's Themes?

- **Key themes of John's Gospel:**
  - Sense of magnificence and beauty
  - Rich expression of imagery
  - Heavenly identity and mission of Jesus (Thus, it is seen as the “spiritual Gospel”)
  - God as head of the divine family
  - Importance of the human family

# What Are John's Themes? (Cont)

- Importance of grace and divine generation
- Children as the heart of Jesus' message
- Men are invited to become children of God
- New life begins with a spiritual rebirth in Baptism, and sustained via the divine food of the Eucharist



# What Are John's Themes? (Cont)

- Importance of divine Truth to protect us from spiritual dangers
- Christ is the perfect model of how to worship the Father
- Our full union within the Trinity awaits the second coming of Christ

# What is the Structure of John's Gospel?

- **Scholars divided it into 4 parts:**
  - *Prologue* (1:1-18)
  - **Book of Signs (1:19-12:50)**
  - **Book of Glory (13:1-20:31)**
  - *Epilogue* (21:1-25)

# Structure (Cont)

- This division works because we see Jesus performing these signs
  - They are called signs by John because He is the new Moses who performed “signs” to bring about belief
- The second division is based on the concept of “glory”
- Father pointed out that there is not a specific location to identify this change (The narrative simply moves in that direction)
- Another way to divide the text (which Father likes) that appears closer to John’s intent is by looking at the three Passover feasts

# Structure (Cont)

- Father suggested that even though the Judaizer heresy was still floating around, it was not as strong as it had been
- John clearly shows (like the Gospel of Matthew) that Jesus fulfilled the Old Testament
- Again, a major problem for John was the threat from *Gnostic Dualism*
- In addressing this, John shows us that Jesus has a real human body, a real human nature, He really died on the cross, and rose with His body from the dead
- We need to think of this anti-*Dualism* imagery when he discusses our need to “eat His flesh and drink His blood”
- John highlighted aspects of Jesus’ ministry to help catechize someone with a *Dualistic* background

# Structure (Cont)

- We also see John's attack on *Gnosticism*
- This is similar to Paul's arguments against *Gnosticism* in his Letter to Timothy where he told Timothy (1<sup>st</sup> Timothy 4) to:
  - Not just drink water, but to consume wine as well
  - Avoid giving into all that *Gnostic* secret knowledge stuff
  - Rebuff those people who forbade marriage and the eating of certain foods

# Outline of the Gospel According to John

- **Prologue (1:1 – 18)**
  - Christ, the Eternal Word (1:1 – 13)
  - Christ, the Word Made Flesh (1:14-18)

# Outline of the Gospel According to John (Cont)

- **The Book of Signs (1:19 -12:50)**
  - The Witness of John and the Calling of Disciples (1:19-51)
  - The Inaugural Signs of Jesus' Ministry (2:1 - 4:54)
  - Healing on the Sabbath (5:1-47)
  - The Bread of Life (6:1-71)
  - The Feast of Tabernacles and the Sons of Abraham (7:1-8:59)
  - The Light of the World (9:1-41)
  - The Good Shepherd (10:1-42)
  - The Raising of Lazarus (11:1-57)
  - Triumphal Entry and the Rejection of Jesus (12:1-50)

# Outline of the Gospel According to John (Cont)

- **The Book of Glory (13:1-20:31)**
  - The Foot Washing (13:1-30)
  - The Last Supper Discourse (13:31 – 16:33)
  - The High Priestly Prayer (17:1-26)
  - The Passion Narrative (18:1 – 19:42)
  - The Resurrection and Appearances (20:1 – 31)



# Outline of the Gospel According to John (Cont)

- **Resurrection Epilogue (21:1-25)**
  - The Final Appearance and Miracle of Jesus (21:1 – 14)
  - Jesus Questions and Commissions Peter (21:15 – 23)
  - Conclusion (21:24 – 25)

# Seven Signs

- **Seven Signs in John's Book of Signs**

- Water to wine at Cana Jn 2:1-11
- Cure of royal official's son Jn 4:46-54
- Cure of paralytic at the pool with five porticoes Jn 5:1-16
- Multiplications of the loaves Jn 6:1-15
- Walking on water Jn 6:16-21
- Cure of the young man born blind Jn 9:1-41
- Raising of Lazarus Jn 11:1-53

# Outline of the Gospel According to John (Cont)

- As mentioned, Father suggested another good way to divide John's Gospel would be according to the three Passover Feasts
  - This helps identify when it was written and his intended audiences
  - John, like Matthew, was clearly demonstrating that Jesus fulfilled the Old Testament (and the Law)
- Father also pointed out that the *Judaizer* problem was still around but fading in importance while the major problem for the church at that time was *Dualism* (and *Gnosticism*)

# Outline of the Gospel According to John (Cont)

- John shows us that Jesus:
  - Had a real human body and human nature
  - Died on the cross and rose with His real body from the dead
- We see this imagery when John presents the idea of “eating His flesh and drinking His blood (**John 6**)
- This is very anti-*dualism* imagery
- John also highlighted aspects of Jesus’ ministry and teaching to help catechize someone who had a *dualist* background
- Finally, John, like Paul, spoke against *Gnosticism*, particularly as it existed in *Ephesus* (Look at 1<sup>st</sup> **Timothy 4**)

# Literary Techniques Used by John

- **Misunderstanding** – Jesus presents something that is misunderstood leading to a further explanation
- **Irony** – Jesus' opponents say something derogatory which is understood by the audience as having a true value
- **Two-fold Meaning** – Jesus says something which can be understood in two different ways

# Literary Techniques Used by John (Cont)

- **Framing Devices or Inclusions** – Jesus uses a word or theme causing the audience to recall a former theme
- **Dialogue to Monologue** – In the middle of a dialogue, Jesus speaks to the audience as in a monologue
- **Duplicate Speeches** – A speech occurs a second time to provide additional insight into the message

John 1

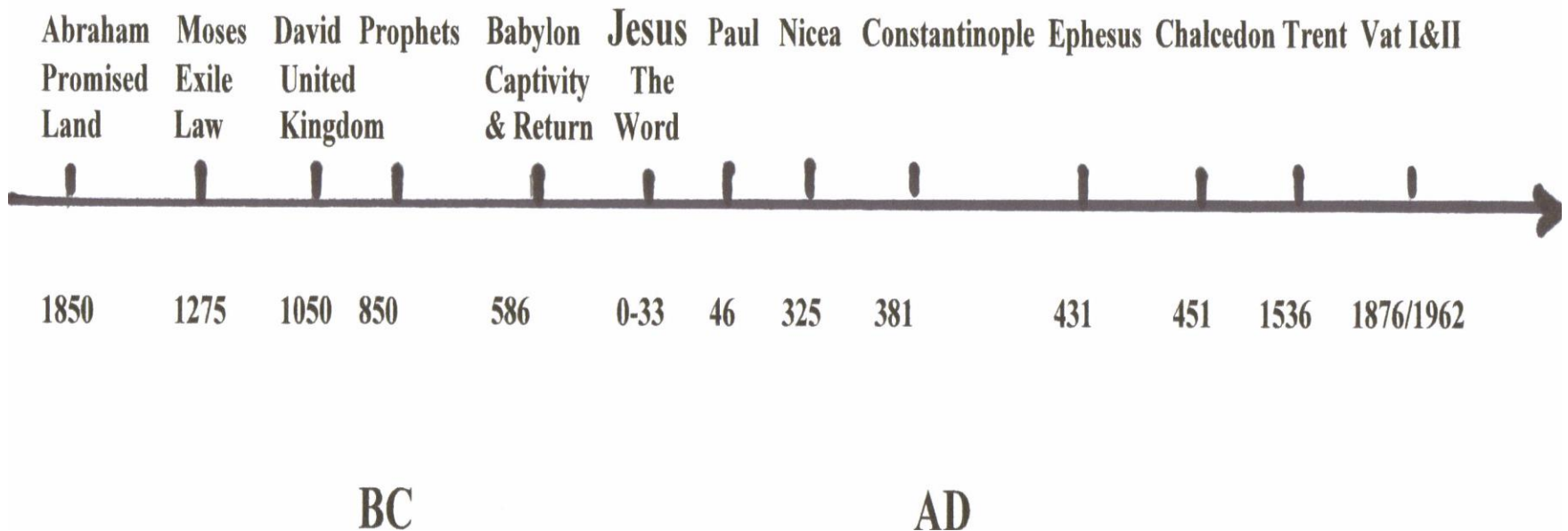
# Late 1<sup>st</sup> Century Gentile Christian

- You are a 30-year old, 1<sup>st</sup> Century Gentile Christian Convert, attending the Church in Ephesus in the year 90 A.D.
- You are married, with a family, working as a carpenter
- You are attempting to understand this “New Way,” as it challenges your Gentile beliefs



# God's Divine Plan

## God's Divine Plan of Salvation History – (*Economia*)



# Timeline

- Royal Kingdom 1050-930 BC = 120 years
- Israel 930–722 = 208 yrs
- Judah 930-540 = 390 yrs
- Judah after fall of Israel 722–540 = 182 yrs
- Pre-exilic prophets 870-605 = 265 yrs
- Exilic prophets 600 – 571 = 29 yrs
- Post-exilic prophets 520-424 = 96 yrs

## OUTLINE OF BIBLE PERIODS

### EARLY WORLD (TURQUOISE) CREATION TO 2000 BC

- |  |               |
|--|---------------|
| 1. Creation                            | Gen. 1:1-2:4  |
| 2. Fall                                | Gen. 3:1-24   |
| 3. Curse and promise (protoevangelium) | Gen. 3:8-24   |
| 4. Flood                               | Gen. 6:1-9:17 |
| 5. People scattered at Babel           | Gen. 11:1-9   |

### PATRIARCHS (BURGUNDY) 2000-1700 BC

- |   |                  |
|---|------------------|
| 6. God calls Abram out of Ur                        | Gen. 12:1        |
| 7. Melchizedek blesses Abraham                      | Gen. 14:18-20    |
| 8. Sodom and Gomorrah                               | Gen. 18:16-19:38 |
| 9. Binding of Isaac                                 | Gen. 22          |
| 10. Covenant with Abraham:                          |                  |
| 3-fold promise                                      | Gen. 12:1-9      |
| 1st covenant (land)                                 | Gen. 15:1-21     |
| 2nd covenant (royal dynasty)                        | Gen. 17:1-11     |
| 3rd covenant (world-wide blessing)                  | Gen. 22:1-19     |
| 11. Jacob steals blessing                           | Gen. 27:1-46     |
| 12. Jacob wrestles with God, name changed to Israel | Gen. 32:22-31    |
| 13. Joseph sold into slavery                        | Gen. 37:12-36    |
| 14. Jacob's family moves to Egypt                   | Gen. 46          |

### EGYPT AND EXODUS (RED) 1700-1280 BC

- |                                     |                      |
|-------------------------------------|----------------------|
| 15. 400 years of slavery            | Ex. 1:1-22           |
| 16. The burning bush                | Ex. 3:1-6:30         |
| 17. Ten plagues                     | Ex. 7:1-11:10        |
| 18. Exodus/First Passover (1280 BC) | Ex. 12:1-14:31       |
| 19. Red Sea                         | Ex. 13:17-15:21      |
| 20. Manna                           | Ex. 16               |
| 21. Covenant with Moses (Mt. Sinai) | Ex. 19:1-31:18       |
| 22. Golden calf                     | Ex. 32:1-35          |
| 23. Levitical priesthood            | Ex. 32:27-29; Num. 3 |
| 24. Tabernacle                      | Ex. 25-27, 36-38     |

### DESERT WANDERINGS (TAN) 1280-1240 BC

- |                            |               |
|----------------------------|---------------|
| 25. 12 spies sent out      | Num. 13:1-33  |
| 26. Aaron's rod            | Num. 17       |
| 27. Moses strikes the rock | Num. 20:1-13  |
| 28. Bronze serpent         | Num. 21:4-9   |
| 29. Covenant in Moab       | Deut. 29:1-29 |

### CONQUEST AND JUDGES (GREEN) 1240-1050 BC

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|-------------------------------|-----------------|
| 30. Israel crosses the Jordan | Josh. 1-4       |
| 31. Fall of Jericho           | Josh. 5:13-6:27 |
| 32. Covenant renewal          | Josh. 8:30-35   |
| 33. Southern campaign         | Josh. 9-10      |
| 34. Northern campaign         | Josh. 11        |
| 35. Tribal allotment          | Josh. 13-21     |
| 36. Israel asks for a king    | I Sam. 8:1-22   |

### ROYAL KINGDOM (PURPLE) 1050-930 BC

- |                                 |                 |
|---------------------------------|-----------------|
| 37. David kills Goliath         | I Sam. 17:1-31  |
| 38. Covenant with David         | II Sam. 7:1-29  |
| 39. Ark moved to Jerusalem      | II Sam. 6       |
| 40. First Temple built (961 BC) | I Kgs. 5:1-8:66 |

(continued)

**DIVIDED KINGDOM (BLACK) 930-722 BC**

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|--------------------------------|-----------------------|
| 41. The Kingdom divides        | I Kgs. 12:16-20       |
| 42. Jezebel fights Israel      | I Ki. 18-21; II Ki. 9 |
| 43. Hosea marries a prostitute | Hos. 1-3              |

**EXILE (BABY BLUE) 722-540 BC**

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|--------------------------------------|-----------------|
| 44. Israel falls to Assyria (722 BC) | II Kgs. 17:1-41 |
| 45. Foreign possession of Samaria    | II Kgs 17       |
| 46. Image of the five kingdoms       | Dan. 2          |
| 47. Judah falls to Babylon (587 BC)  | II Kgs. 25:1-30 |
| 48. First Temple destroyed (587 BC)  | II Kgs. 25:8-17 |

**RETURN (YELLOW) 538-167 BC**

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|---|-----------------|
| 49. Zerubbabel rebuilds Temple                          | Ezra 3:1-6:22   |
| 50. Ezra returns and teaches (458 BC)                   | Ezra 7:1-8:36   |
| 51. Esther saves her people                             | Esther 1:1-10:3 |
| 52. Nehemiah returns, rebuilds Jerusalem walls (444 BC) | Neh. 3:1-4:23   |

**MACCABEAN REVOLT (ORANGE) 167 BC-0**

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|--|-----------------|
| 53. Antiochus desecrates the Temple (167 BC)       | I Macc. 4:43    |
| 54. Purification of the Temple (Hanukkah – 164 BC) | I Macc. 4:36-61 |

**MESSIANIC FULFILLMENT (GOLD) 0-33 AD**

- |  |                |
|--|----------------|
| 55. Annunciation                         | Luke 1:26-38   |
| 56. Baptism of Jesus (29 AD)             | Luke 3:21-22   |
| 57. Sermon on the Mount                  | Luke 6:20-49   |
| 58. Wedding at Cana                      | John 2:1-12    |
| 59. Keys to Peter                        | Matt. 16:13-20 |
| 60. Last Supper                          | Luke 22:1-38   |
| 61. Passion (33 AD)                      | Luke 22-23     |
| 62. Jesus gives his mother to the Church | John 19:25-27  |
| 63. Resurrection (33 AD)                 | Luke 24:1-12   |
| 64. Ascension                            | Luke 24:44-53  |

**CHURCH (WHITE) 33 AD-?**

- |  |                  |
|--|------------------|
| 65. Witness in Jerusalem (33-35 AD):             | Acts 1:1-8:4     |
| • Pentecost (33 AD)                              | Acts 2:1-13      |
| • Choosing of the Seven (Diaconate)              | Acts 6:1-7       |
| • Stephen martyred before Choosing of the Seven  | Acts 6:8-7:60    |
| 66. Witness in Judea and Samaria (35-45 AD):     | Acts 8:5-13:1    |
| • Saul's conversion                              | (33/34 AD)       |
| • Cornelius's vision                             | Acts 10          |
| • Peter's arrest and deliverance                 | Acts 12          |
| 67. Witness to the ends of the earth (45-62 AD): | Acts 13:1-28:31  |
| • Paul's three missionary journeys (45-58 AD)    | –                |
| 1st journey                                      | Acts 13:1-14:28  |
| 2nd journey                                      | Acts 15:36-18:22 |
| 3rd journey                                      | Acts 18:23-21:16 |
| • Council of Jerusalem (49 AD)                   | Acts 15          |
| • John's Apocalypse (68 AD)                      | Revelation       |
| 68. Destruction of Jerusalem Temple (70 AD)      | –                |

# John 1

- **John 1:1-18** *“In the beginning was the Word, and the Word was with God, and the Word was God...he has made him known”*
  - This is John’s Gospel Prologue
  - Father suggested that this passage should remind us of **Sirach 24** and other images of Wisdom in the Old Testament
  - The “Word of God” was seen as the “Wisdom of God,” through which God created the world
  - This language in the Prologue is the personification of God’s wisdom
    - John was pointing out to the Gnostic Dualist that there was but one God, and that He created the world (material and spiritual)
    - All things material and spiritual were made by Him and they were all “good” (Look at the creation story in **Genesis 1:1-2:3**)

# John 1 (Cont)

- John's theme of light vs. darkness was part of the *Dualist's* beliefs
- John was saying that Jesus is the "light of the world"
- As we go through John's Gospel, we will see how he presents details and things that will lead the *Dualists* into his thinking and then he will spring his trap on them
- John says in **John 1:10**, "*the world knew him not*" and then by implication he asked his listeners if they had the "right knowledge"
- The idea of man being born not of the flesh was referencing sexual relations as the *Gnostics* would have accepted (As they believed people would become children of God not of fleshy stuff)

# John 1 (Cont)

- Immediately, after this John sprang his trap by stating that, “*the Word became flesh and dwelt among us*”
- This meant that the *Dualist* was going back and forth as he listened to the story about Jesus as John was attempting to catechize them
- He was demonstrating that there was some truth in what they believed, but not in the totality of their religion
- John was attempting to find some common ground with them, and then used the same language to close the trap on their beliefs