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Gospel
of
John

“

The longer I live, the more I realize the impact of attitude on life. Attitude, to me, is more important than facts. It is more important than the past, than education, than money, than circumstances, than failures, than successes, than what other people think or say or do. It is more important than appearance, giftedness or skill. It will make or break a company... a church... a home. The remarkable thing is we have a choice everyday regarding the attitude we will embrace for that day. We cannot change our past... we cannot change the fact that people will act in a certain way. We cannot change the inconveniences. The only thing we can do is play on the one string we have, and that is our attitude. I am convinced that life is 10% what happens to me and 90% of how I react to it. And so it is with you... We are in charge of our Attitude.

”

—Charles Swindoll, born 1934
American Writer and Clergyman

“ Did I not tell you that if you **BELIEVED**, you would see the glory of God? ”

—John 11:40

1. The Gospel

2. The Signs

3. The Glory



Photo: NASA

“Context”: derived from Latin “contextus”
(*con-* “together” + *texere* “to weave”)

“The circumstances that form the setting for an event, statement or idea, and in terms of which it can be fully understood and assessed.” (Oxford Dictionary, page 367)



The Gospel (“Good News”):

1. Book: Literary form invented by Mark (1:1)
2. Timeless truth: God’s plan of salvation (Isaiah 61:1)
3. Jesus: God’s messenger of His plan of salvation (Luke 4:18)
4. Jesus: God’s message of Salvation (Luke 9:6)

“The joyous good news of salvation in Jesus Christ.”

—Nelsons New Illustrated Bible Dictionary, page

“The record of Jesus’ life and teaching in the first four books of the New Testament ... The four Gospels ascribed to St. Matthew, St. Mark, St. Luke, and St. John all give an account of the ministry, crucifixion, and resurrection of Jesus Christ, although the Gospel of John differs greatly from the other three. ”

—Oxford Dictionary, page 728

Why four Gospels of the One Gospel?

Four distinctive portraits of Jesus (not exact photographic likeness).

Compare 4 Gospels (main idea, reason written):

Matthew: Jesus is the Messiah-King

(this gospel emphasises Jesus as fulfillment of OT prophecy)

Mark: Jesus is the Suffering Servant

(this gospel emphasises the human side of Jesus)

Luke: Jesus is the Saviour / Seeker of the lost (this gospel emphasises that Gentiles as part of God's redemptive plan)

John: Jesus is the ... (this gospel emphasises ...)

Power over Sickness	Matthew	Mark	Luke	John
Man with leprosy	8:2-4	1:40-42	5:12-13	
Centurion's servant	8:5-13		7:1-10	
Peter's mother-in-law	8:14-15	1:30-31	4:38-39	
Two men from Gadara	8:28-34	5:1-15	8:27-35	
Paralysed man	9:2-7	2:3-12	5:18-25	
Woman with bleeding	9:20-22	5:25-29	8:43-48	
Two blind men	9:27-31			
Man mute + possessed	9:32-33			
Man with shriveled hand	12:10-13	3:1-5	6:6-10	
Blind, mute + possessed	12:22		11:14	
Canaanite w's daughter	15:21-28	7:24-30		
Boy with demon	17:14-18	9:17-29	9:38-43	
Blind Bartimaeus, etc.	20:29-34	10:46-52	18:35-43	

Deaf mute		7:31-37		
Possessed in synagogue		1:23-26	4:33-35	
Blind man at Bethsaida		8:22-26		
Crippled woman			13:11-13	
Man with dropsy			14:1-4	
Ten men with leprosy			17:11-19	
The high priest's servant			22:50-51	
Official's son Capernaum				4:46-54
Sick man, pool Bethesda				5:1-9
Man born blind				9:1-7
Power over Nature	Matthew	Mark	Luke	John
Calming the storm	8:23-27	4:37-41	8:22-25	
Walking on water	14:25	6:48-51		6:19-21
5,000 people fed	14:15-21	6:35-44	9:12-17	6:5-13

4,000 people fed	15:32-38	8:1-9		
Coin in mouth of fish	17:24-27			
Fig tree withered	21:18-22	11:12(-)25		
Catch of fish			5:4-11	
Water turned to wine				2:1-11
Another catch of fish				21:1-11
Power over Death	Matthew	Mark	Luke	John
Jairus's daughter	9:18(-)25	5:22(-)42	8:41(-)56	
Widow's son at Nain			7:11-15	
Lazarus				11:1-44

E.g. criminals crucified with Jesus:

- 1. Matthew 27:** two “robbers” crucified with him – one on his right, one on his left – *no conversation reported*
- 2. Mark 15:** two “robbers” crucified with him – one on his right, one on his left – *both are reported as heaping insults on Jesus*
- 3. Luke 23:** two “criminals” crucified with him – one on his right, one on his left – one criminal insulted him, other pleaded for mercy. In verse 43 Jesus says: *“I tell you the truth, today you will be with me in paradise.”*
- 4. John 19:** two “others” crucified with him – Jesus in the middle – *Jesus focuses on his family and gives Mary into John’s care*

E.g. Peter whacking off ear:

1. **Matthew 26:51**: “With that, one of Jesus’ companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear.” *(no healing reported)*
2. **Mark 14:47**: “Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.” *(no healing reported)*
3. **Luke 22:50-51**: “And one of them struck the servant of the high priest, cutting off his ear. But Jesus answered, ‘No more of this!’ And he touched the man’s ear and healed him.” *(healing)*
4. **John 18:10**: “Then Simon Peter, who had a sword, drew it out and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.)” *(no healing, but name of Peter and high priest’s servant given.)*

Matthew, Mark, Luke have much in common:

- Similar arrangement, order
- Similar geographical focus, progression (Galilee → Jerusalem)
- Similar content material (Mt. 3:13-17, Mk. 1:9-11 and Lk. 3:21-22)
- Similar language (Mt. 10:22a, Mark 13:13a and Luke 21:17):
 “*All men will hate you because of me.*” (verbatim agreement)

Conclusion: The first three Gospels agree extensively in language, material and order, though strict chronological order was not followed by any. Because of these similarities the first three Gospels are called “Synoptic Gospels” – from the Greek word “synopsis,” (seeing together). [“syn” = *together with*; “optic” = *seeing*.]

Mathematical Comparisons: (Source: NIV Study Bible, page 1437)

- 91% of Mark's Gospel is contained in Matthew
- 53% of Mark's Gospel is found in Luke

Overlap → “Synoptic Problem” → who borrowed from whom?

Problems:

- Agreement: Who copied / “plagiarised” from whom?
- Disagreement: Who got it wrong?

Solution:

- Study with integrity → “Spirit of Truth” to guide (John 14-16)

SYNOPTIC GOSPELS

- Jesus teaches in *word pictures*
- Jesus teaches in *parables* (nearly 60 parables)
- Jesus teaches mainly about the *Kingdom of God*
- Jesus is a “man of action” (*many miracles*)
- Jesus often demands *silence* after miracles
- Jesus’ *humanity* emphasised
- Jesus’ life: *linear, chronological*

GOSPEL OF JOHN

- Jesus’ language is *less picturesque*
- Jesus teaches in *discourses* (no single parable)
- Jesus teaches mainly about *Himself*
- Jesus is more “measured” (*far fewer miracles*)
- Jesus’ miracles are signs to *reveal* who He is
- Jesus’ *divinity* emphasised
- Jesus’ life: *cyclical, theological*

PARABLE	Matthew	Mark	Luke	John
Lamp under bowl	5:14-15	4:21-22	8:16; 11-33	
Wise + foolish builders	7:24-27		6:47-49	
New cloth, old coat	9:16	2:21	5:36	
New wine, old wineskins	9:17	2:22	5:37-38	
Sower and soils	13:3-8; 18-23	4:3-8; 14-20	8:5-8; 11-15	
Weeds	13:24(-)43			
Mustard seed	13:31-32	4:30-32	13:18-19	
Yeast	13:33		13:20-21	
Hidden treasure	13:44			
Valuable pearl	13:45-46			
Net	13:47-50			
Owner of house	13:52			
Lost sheep	18:12-14		15:4-7	
Unmerciful servant	18:23-34			

PARABLE	Matthew	Mark	Luke	John
Workers in vineyard	20:1-16			
Two sons	21:28-32			
Tenants	21:33-44	12:1-11	20:9-18	
Wedding banquet	22:2-14			
Fig tree	24:32-35	13:28-29	21:29-31	
Faithful and wise servant	24:45-51		12:42-48	
Ten virgins	25:1-13			
Talents (minas)	25:14-30		19:12-27	
Sheep and goats	25:31-46			
Growing seed		4:26-29		
Watchful servants		13:35-37	12:35-40	
Moneylender			7:41-43	
Good Samaritan			10:30-37	
Friend in need			11:5-8	

PARABLE	Matthew	Mark	Luke	John
Rich fool			12:16-21	
Unfruitful fig tree			13:6-9	
Lowest seat at the feast			14:7-14	
Great banquet			14:16-24	
Cost of discipleship			14:28-33	
Lost coin			15:8-10	
Lost (prodigal) son			15:11-32	
Shrewd manager			16:1-8	
Rich man and Lazarus			16:19-31	
Master and his servant			17:7-10	
Persistent widow			18:2-8	
Pharisee and tax collector			18:10-14	

Interesting Fact: *There is no single parable in the entire Gospel of John.*

SYNOPTIC GOSPELS

- The Synoptics present basically *one perspective* on the life of Jesus
- The Synoptics are more *historically holistic* and *chronological*

→ **Linear history**
of the life of Jesus

GOSPEL OF JOHN

- The Gospel of John presents a distinctly *different perspective*
- The Gospel of John is more *historically selective* and *theological*

→ **Spiritual synthesis**
of the life of Jesus

Summary: The Gospel of John expresses “spiritual ideas” in “spiritual language.” It was most probably composed after years of profound meditation on the meaning of Christ.

“

The [four Gospels] were the first books of the New Testament to be accepted as authoritative by the early church. Today the four Gospels remain our only reliable source of information about the central figure of the human race. We may never fully understand how the Gospels originated and what sources each writer used for his account. But a more important challenge than solving the literary mysteries of the Gospels is learning to appreciate the unique portrait that each writer offers of Jesus and growing in our love and devotion to Him.

”

—Nelsons New Illustrated Bible Dictionary, p. 520

Data, stories, events, and people peculiar to John:

- Prologue / Epilogue
- Referring to Jesus as “Logos”
- Nicodemus mentioned 3 times (nowhere else in NT)
- 5 of the 7 miracles are unique to John
- Disciples called in Jordan valley (Synoptics: Galilee)
- Temple cleansing in beginning (Synoptics: end)
- Only Gospel to mention length temple construction (46 years 2:19-20)

NO

- NO linear chronology
- NO parables
- NO birth/nativity
- NO Galilean ministry focus
- NO baptism (passive)
- NO human genealogy
- NO Sermon on the Mount
- NO wilderness temptation

YES

- YES cyclical theology
- YES discourses
- YES prologue/epilogue
- YES Judean ministry focus
- YES baptism (active)
- YES divine preexistence
- YES Holy Spirit teaching
- YES sudden appearance

NO

- NO eschatology / end times
- NO human children
- NO lepers/publicans
- NO prophecy about temple
- NO transfiguration
- NO last supper
- NO ascension
- NO exorcisms

YES

- YES focus on “right time”
- YES children of God
- YES invalid (record 38 yrs.)
- YES prophecy by high priest
- YES prayer for disciples
- YES footwashing
- YES Peter reinstated
- YES Satan enters Judas

Language:

- Modest vocabulary
- Simple diction, profound thought
- Characteristic Johannine vocabulary
- Words charged with symbolism
- Emotive atmosphere (13:30 “And it was night.”)
- Interprets Hebrew into Aramaic
“which in Aramaic is...” (5:2; 19:13; 19:17)

Examples of contrasts found in the Gospel of John	
Earth	Heaven
Man	Father
Seen	Unseen
Shadow	Reality
Darkness	Light
Flesh	Spirit
Judgment	Eternal Life
Below	Above
Physical Birth	Spiritual Birth
Earthly Water	Living Water
Earthly Bread	Bread of Life
devil	God
Children of the devil	Children of God

Author familiar with geography of Palestine:

- Knows about *temple* (2:20 and 10:23)
- Knows there were two distinct *Bethanys* (1:28, 11:1, 12:1)
- Knows *Cana* in Galilee (2:1, 2:11, 4:46, 21:2)
- Knows *Sychar* near Shechem (4:5)
- Knows *Jerusalem*:
 - a) Sheep Gate and surroundings (5:2)
 - b) Pool of Siloam (9:7)
 - c) Olive grove – Kidron Valley (18:1)
 - d) Judge's seat – Stone Pavement (19:13)
 - e) Knows place of the Skull (Golgotha) (19:17)

Author familiar with Jewish customs / feasts:

- Knows Jews and Samaritans did *not relate* (4:9)
- Knows duty of *circumcision* takes precedence over *working* on Sabbath (7:22)
- Knows details regarding Jewish *Feast of Passover* (12:1; 18:28; 19:14)
- Knows details regarding Jewish *Feast of Tabernacles* (7:2)
- Knows details regarding Jewish *Feast of Dedication* (Hannukah) (10:22)

Author familiar with Old Testament:

- Knows and quotes *OT Scriptures* (e.g. 2:17)
“Zeal for your house will consume me.” (Psalm 69:9)
- Includes *OT allusions or themes* (e.g. shepherd)
“I am the good shepherd; I know my sheep and my sheep know me – just as the Father knows me and I know the Father – and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.” (10:14-16) –
→ compare Israel’s blessing: “May the God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life to this day, ...” (Gen. 48:15)

Author left clues about named / unnamed disciples:

Introduction introduces person who is never named (1:35-51)

- 1.) and 2.) **two** disciples, of which one is **Andrew** (1:40)
- 3.) Andrew's brother Simon (**Peter-Cephas**) (1:42)
- 4.) **Philip** (1:43)
- 5.) **Nathanael** = Bartholomew (1:45-51)

Subsequent passages introduce:

- 6.) **Judas Iscariot** (6:71)
- 7.) **Thomas** (11:16)

Disciples not mentioned in John:

- 8.) **Matthew** – already has a Gospel under his belt
- 9.) **James**, son of Zebedee -- died early [42-44AD], unlikely candidate (Acts 12:1-2)
- 10.) and 11.) **James** son of Alphaeus, and **Thaddeus** -- not mentioned in church history
- 12.) **This leaves John son of Zebedee!**

John's prominent position implicates him as author:

The Apostle John was prominent in the early church but is not mentioned by name in this Gospel. He is mentioned frequently throughout all other Gospels. The omission of his name would be natural if he wrote the Gospel, but hard to explain otherwise.

John may have been helped by an editor / writer:

Look at John 21:20-24: “20Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, “Lord, who is going to betray you?”) 21When Peter saw him, he asked, “Lord, what about him?” 22Jesus answered, “If I want him to remain alive until I return, what is that to you? You must follow me.” 23Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, “If I want him to remain alive until I return, what is that to you?” 24This is the disciple who testifies to these things and who wrote them down. *We* know that his testimony is true.”

- “we”: this is the *first time* this occurs. → Who is “we”?
- Chapter 21 different → Gospel could end at 20:30-31
- Another John? John the elder/presbyter? Editorial board?

Conclusion: John = author even if helped by later editor

Conclusion: Powerful Eyewitness!

The Apostle John stresses that he is a *credible eyewitness* of Jesus (1:14, 16). It can be assumed that he made frequent reference to the exact “time of day” and mentions peculiar details to show that *he himself was present* when the events took place. The whole Gospel appears “experienced,” e.g.:

- John the Apostle was a disciple of John the Baptist before he became one of Jesus’ disciples (1:35-40)
Implication → With preparer of “the Way”
- John present from beginning when Jesus called disciples (“It was about the tenth hour.” 1:39)
Implication → With Jesus from the very beginning

Conclusion: Powerful Eyewitness! (cont'd.)

- John present with Jesus and Samaritan woman at the well (“It was about the sixth hour.” 4:6-7)
Implication → Can personally vouch for conversation details
- John present at Jesus’ first miracle – mentions detail (number and carrying capacity of stone water jars. 2:1-11)
Implication → John was personally present as Jesus performed his first miracle and launched his public ministry
- John present at Jesus’ last miracle – records how Jesus was moved with emotion: “Jesus wept.” (11:35)
Implication → John personally saw the tenderness of the heart of God, plus witnessed Jesus conclude his public ministry

Conclusion: Powerful Eyewitness! (contd.)

- John present when Jesus predicts his betrayal (13:21-30)
Implication → John was Jesus' friend and confidant, entrusted with information "no one else at the meal understood." (13:28)
- John present at Jesus' arrest [John is the only Gospel writer to name the "high priest's servant," i.e., "Malchus" (18:10)]
Implication → John knew religious establishment (18:13) and was in position to know high priest's prophecy (11:49)
- John was known to the high priest and thus was able to bring in Peter to witness the trial (18:15)
Implication → John was right there with Jesus when Peter denied his Master

Conclusion: Powerful Eyewitness! (contd.)

- John present at the foot of the cross as Jesus entrusts Mary into his care: “Here is your mother.” (19:25-27)
Implication → John was right there at the crucifixion site as an eyewitness and trusted “relative” of Jesus
- John present at the cross until after Jesus had died –
“...one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. The man who saw it ... his testimony is true.” (19:34-35)
Implication → John attests as eyewitness: Jesus 100% dead!
- John beat Peter running to the tomb (20:1-8)
Implication → John was first eyewitness at empty tomb
With Peter he is the first “believer” in the resurrection

Conclusion: Powerful Eyewitness! (contd.)

- John is the first disciple to recognise the risen Lord:

Look at John 21:4-11: “4Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. 5He called out to them, “Friends, haven’t you any fish?” – “No,” they answered. 6He said, “Throw your net on the right side of the boat and you will find some.” When they did, they were unable to haul the net in because of the large number of fish. *7Then the disciple whom Jesus loved said to Peter, “It is the Lord!”* As soon as Simon Peter heard him say, “It is the Lord,” he wrapped his outer garment around him (for he had taken it off) and jumped into the water. 8The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. 9When they landed, they saw a fire of burning coals there with fish on it, and some bread. 10Jesus said to them, “Bring some of the fish you have just caught.” 11Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn.”

Implication → John spiritually “sharp” resurrection eyewitness

Conclusion: Powerful Eyewitness!

John was personally present at all of Jesus' major life events. This makes him an authoritative eyewitness Gospel writer (21:24). → John is both “the other disciple” as well as the disciple “Jesus loved.” (20:2 connects the two terms)

INTIMATE EYEWITNESS

“*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched — this we proclaim concerning the Word of life.*”

—1 John 1:1

What was the Apostle John like as a person?

- **Galilean fisherman** (Matt. 4:18-22, Mark 1:16-20)
(possibly from Capernaum, Mark 1:21)
- **From wealthy family**; his father and brother had boat and “hired servants.” (Mark 1:19-20)
- **Son of Zebedee**, brother of James (John probably 2nd-born. Synoptic Gospels always mention brother first)
- **Man of decision** – he *immediately* followed Jesus
(see refs. above; tried to stop exorcist: Luke 9:49-50)
- **Bit of a hothead** – “Sons of Thunder” (Mark 3:17) –
(offered to call fire on Samaritan village. cf.: Luke 9:51-56)

What was the Apostle John like as a person?

- **Ambitious** – asked to be seated next to Jesus in the Messianic Kingdom (Mark 10:35; Matt. 20:20-23)
- **One of Jesus' most intimate companions:**
These three (Peter, James and John) alone witnessed:
 - a) Healing daughter of Jairus (Mark 5:37, Luke 8:51)
 - b) transfiguration (Matt. 17:1-2, Mk. 9:2, Lk. 9:28-29)
 - c) Jesus' agony in Gethsemane (Mt. 26:37, Mk. 14:33)
 - d) John and Peter: Passover supper prep. (Luke 22:8)

What was the Apostle John like as a person?

- **Prominent** leadership position among disciples (Acts 1:13)
- **Present** when Peter healed the crippled beggar in front of the temple (Acts 3)
- **Present** with Peter in the investigation of the conversion of the Samaritans (Acts 8:14-25) – *Must have had heart-change:* (earlier: “fire from heaven” to destroy Samaritans (Luke 9:51-56) (later: “Holy Spirit fire” to bless Samaritans (Acts 8:17))
- **“Pillar”** of the church (Gal. 2:9)

→ *John started out with “rough” edges ... changed by Jesus’ love: (In epistles message reduced to: “little children, love one another”)*

From where written?

- **AD 170: Muratorian Fragment:** “John wrote the fourth Gospel on request of the Asian bishops and was aided by the revision of all.”
- **AD 177: Irenaeus** (pupil of Polycarp the student of John):
 - a) John lived in Ephesus until a very old age.
 - b) “John published his gospel in Ephesus” (not “wrote”)
 - c) “John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.”

From where written? (contd.)

- **Dominant tradition:** John banished to Island of Patmos (during Domitian's reign 81-96 AD). After he beheld the "Revelation" in Patmos, John returned to Ephesus where he wrote the 5 writings that bear his name (Gospel of John, 1, 2, and 3 John, Revelation) and where he is thought to have died some time after Trajan became emperor (in 98 AD)
- **Other traditions:** Tertullian (about 160-220 AD) says John ended up in Rome where he was "plunged, unhurt, into boiling oil."



John's tomb in Ephesus. (Photo: Johannes Luetz)

Taking the external evidence and Biblical context together:

Conclusion:
Gospel of John probably written from Ephesus

When was the Gospel written?

- **John left out destruction of the temple** (70AD) even though he knew the info → John 16:1-2
- **John implies Peter had already died** the “kind of death” Jesus had prophesied earlier (Jn. 21:19), pointing us to a “post-Peter’s-death-date” (64-68AD)

First conclusion:

Book written sometime **after 70AD.**

When was the Gospel written?

- **Second century papyri of the Gospel of John** found in Egypt and dated 135AD (allowing enough time for it to reach circulation narrows date to ~100AD)
- **No emphasis on “persecution” as a theme** central to Christian Gospel may mean the book was written before Emperor Domitian re-engaged persecution (90AD)

Second conclusion:

Book written sometime **before 90-100AD.**



Photo: Roman Triumphal arch panel copy from Beth Hatefutsoth, showing spoils of Jerusalem temple.

Taking both conclusions together narrows the dating:

Conclusion:
Gospel of John probably written between 70-90AD.

To whom did John write?

- Unlike Luke (1:1-4) John mentions *no addressee*
- Unlike the Gospels of Matthew and Mark, John's original readers are not quite as apparent at first glance
- John interprets Hebrew and gives *meanings in Aramaic*
- John uses *both Jewish and Greek thought forms* in his presentation of Christ
- Readers probably *not in Palestine* (John gives detailed geographical information to inform “uninformed” readers e.g. → 2 Bethanys, one 2 miles from Jerusalem (11:18))

To whom did John write? (contd.)

- The many Jewish festivals suggest *Jewish readership*
- The explanations about the many Jewish festivals suggests *non-Jewish readership* (“to avoid ceremonial uncleanness,” 18:28)

John writes a new Gospel for a *new non-Jerusalem-centric church era* (temple destroyed, most Apostles / eyewitnesses dead, etc.) His Gospel is inclusive and extends its reach from Jewish believers to Greek Gentiles beyond Asia Minor.

Scriptures:

Universality: “true light that gives *light to every man...*” (1:9)

“Lamb of God, who takes away the *sin of the world.*” (1:29)

“not ... condemn ... but *save the world* through him.” (3:17)

“when I am lifted up ... *draw all men* to myself.” (12:32)

Gentiles: “look at the *fields!* They are ripe for harvest.” (4:35)

“*Many Samaritans believed* ... this man Savior of world.” (4:39-41)

“I have *other sheep...* I must bring them also.” (10:16)

“...and not only for that nation but also for the *scattered children of God*, to bring them together and make them one.” (11:52)



**John portrays Jesus for the widest possible readership.
This is the one reason why the fourth Gospel has
spoken so deeply to Christians in all ages.**

“ Did I not tell you that if you **BELIEVED**, you would see the glory of God? ”

—John 11:40

1. The Gospel
2. **The Signs**
3. The Glory

HORIZONTAL CHART

Judea	G	Jeru	Sa	Jeru	Galilee	Jerusalem		Judea	Jerusalem		G															
New Beginning	New Purification, Temple, Birth, Water, Master, Worship		New Sabbath	New Passover	New Festival-Booths	New Festival-Dedication	New Resurrection	New Advocate, Commandment	New Sacrifice																	
Intro: 1:1-51	Public Ministry: The Book of Signs 2:1-12:50						Private Ministry 13:1-17:26		Death and Resurrection 18:1-21:25																	
Word Becomes Flesh 1:1-51	Heavenly Reality Greater Than Earthly Shadow 2:1-4:42		Know Father Through Works Of Son 4:43-5:47	Son: True Source of Eternal Life 6:1-71	The Messiah And His True Children 7:1-10:39		True Resurrection Has Come 10:40-12:50		Discourse #8 Survival Without Jesus: Spirit and Love 13:1-17:26		Son of God Glorified 18:1-20:31															
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Prologue (1:1-18)	Book of Signs (1:19 – chapt. 12)	Book of Glory (chapters 13-21)	Epilogue (chapter 21)
	Jesus' person	Jesus' passion	
	JESUS' PUBLIC MINISTRY	JESUS' PRIVATE MINISTRY	

PROLOGUE	Revelation of Jesus (1:1-4)	Rejection of Jesus (1:6-11)	Reception of Jesus (1:12-18)
GOSPEL	Revelation of Jesus (1:19 - chapter 6)	Rejection of Jesus (chapters 7-12)	Reception of Jesus (chapters 13-21)

A close-up photograph of a person's hands holding a white, square gift box. The box is wrapped in white paper and secured with a vibrant red ribbon that forms a bow on top. The hands are positioned to present the gift prominently. The background is softly blurred, showing what appears to be a red garment and a gold ring on the person's finger.

“Just believe”

“Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

“BELIEVE”

“ To place one’s trust in God’s truth.”

—Nelsons New Illustrated Bible Dictionary, page 170

“ ... accept the statement of someone as true ...
... have faith in the truth or existence of. ”

—Oxford Dictionary, page 149

“TRUTH”

“ ... that which is true or in accordance with fact or reality. ”

—Oxford Dictionary, page 1807

John's concept of believing: Action!

John stresses his concept of believing: The verb “to believe” (pisteuein) is found nearly a hundred times in the gospel, though the noun “belief” [faith] (pistis) does not occur. For John, **saving faith is a verb**, carrying the sense of active trust in Jesus. It is not a static noun.

Deliberate Parallel

“In the beginning, God...” (Genesis 1:1)

God speaks → Creation happens

“In the beginning was the Logos” (John 1:1)

Jesus speaks → Salvation happens

7 Names of God in John chapter 1:

Name 1: Word (1:1)

Name 2: Lamb of God (1:36)

Name 3: Rabbi (1:38)

Name 4: Messiah (1:41)

Name 5: Son of God (1:49)

Name 6: King of Israel (1:49)

Name 7: Son of Man (1:51)

→ **Prior to the 1st sign Jesus is introduced by 7 titles.**

GENESIS:

Day 1: Light

Day 2: Sky, Sea

Day 3: Land, Vegetation

Day 4: Sun, Moon, Stars

Day 5: Living Creatures

Day 6: Man

Day 7: God rests, Blesses Sabbath

→ In “Seven Acts” God speaks Creation into being.

JOHN:

Sign 1: Water turned to wine

Sign 2: Healing official's son

Sign 3: Healing lame man

Sign 4: Feeding of 5,000

Sign 5: Walking on water

Sign 6: Blind man healed

Sign 7: Lazarus raised to life

→ In **“Seven Signs”** Jesus speaks Salvation into being.

The Bible is full of the number “seven”:

E.g.: Seven days of Creation (Genesis 1)

E.g.: Seven years of plenty / famine (Genesis 41)

E.g.: Seven days of Passover Feast (Exodus 13:3-10)

E.g.: Seven year cycle year of Jubilee (Leviticus 25)

E.g.: Seven nations Israelites to displace (Deut. 7:1)

E.g.: Seven days of encircling Jericho (Joshua 6)

E.g.: Jesus: forgive seventy x seven times (Matthew 18:21)

→ In the Bible the number “seven” occurs 100s of times.

John’s two big books:

Book of Revelation	Act 1	Act 2	Act 3	Act 4	Act 5	Act 6	Act 7
	Seven Churches	Seven Seals	Seven Trumpets	Seven Signs	Seven Bowls	Seven “I Saw”	Seven “No More”

Gospel of John	Sign 1	Sign 2	Sign 3	Sign 4	Sign 5	Sign 6	Sign 7
	Water turned to wine	Healing official’s son	Healing lame man	Feeding of 5,000	Walking on water	Blind man healed	Lazarus raised to life



Number “Seven”

In the Bible the number “Seven” evokes the sense of **completeness**. (E.g. Phrase, “Lord God Almighty” occurs 7 times in Book of Revelation: 1:8, 4:8, 11:17, 15:3, 16:7, 19:6, 21:22)

7 SIGNS:

Sign 1: Water turned to wine

Sign 2: Healing official's son

Sign 3: Healing lame man

Sign 4: Feeding of 5,000

Sign 5: Walking on water

Sign 6: Blind man healed

Sign 7: Lazarus raised to life

7 DISCOURSES:

Disc. 1: Must be born again

Disc. 2: Living Water

Disc. 3: Unity Father and Son

Disc. 4: True Bread of Life

Disc. 5: True Light

Disc. 6: True Shepherd

Disc. 7: Hour come

→ **“Seven Signs” are linked to “Seven Discourses.”**

7 SIGNS:

Sign 1: Water to wine

Sign 2: Official's son

Sign 3: Lame man

Sign 4: 5,000 fed

Sign 5: Walk on water

Sign 6: Blind man

Sign 7: Lazarus raised

7 DIVINE DEMONSTRATIONS:

Divine Purification (in abundant supply)

Divine Word (with immediate effect)

Divine Healing (on God's own initiative)

Divine Nourishment (for eternal satisfaction)

Divine Power (over nature's forces)

Divine Light (for the whole world)

Divine Life (for all who believe)

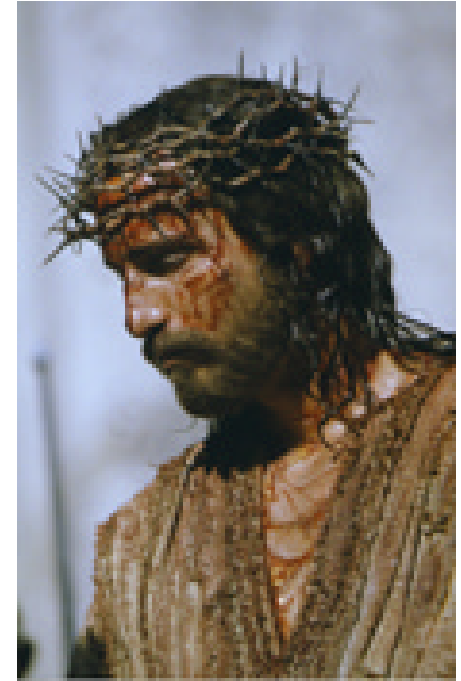
→ **Seven “Divine Demonstrations” reveal Jesus’ Glory.**

“ Did I not tell you that if you **BELIEVED**, you would see the glory of God? ”

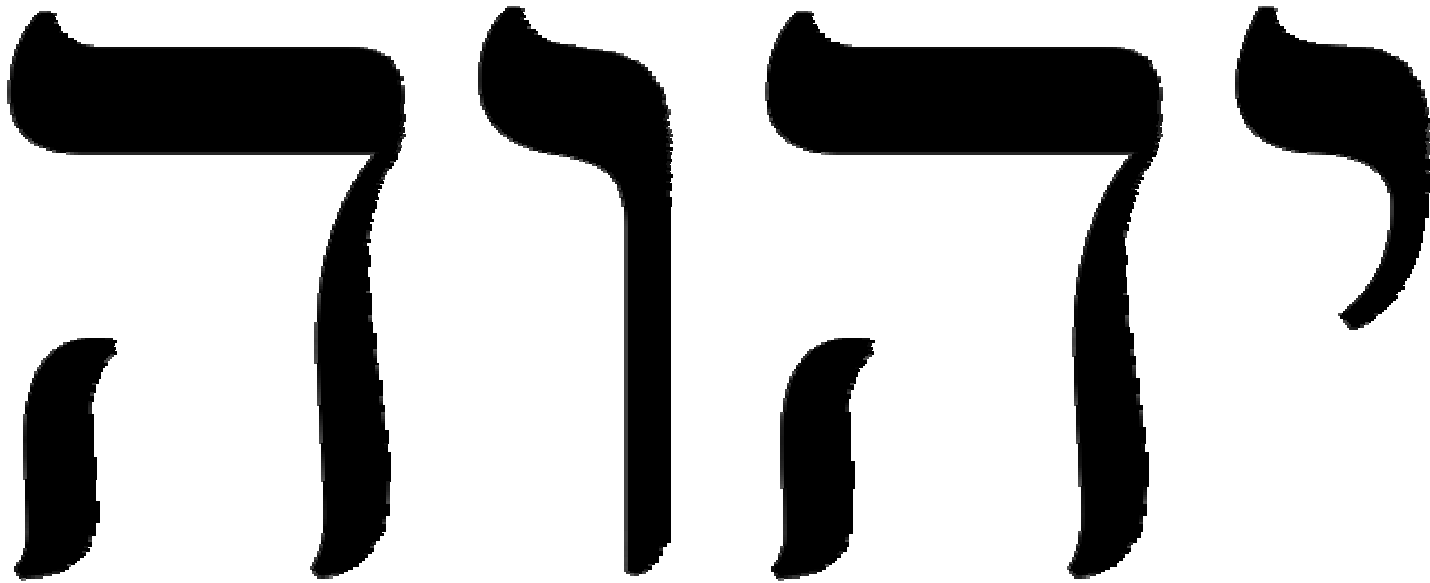
—John 11:40

1. The Gospel
2. The Signs
3. **The Glory**

“Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and *believed in his name.*” (John 2:23)



**In ancient times an individual’s “name”
summed up his whole person.**



Exodus 3:14: *I AM WHO I AM:* The name by which God wished to be known and worshiped in Israel – the name that expressed his character as the dependable and faithful God who desires the full trust of his people (see Ex. 3:12 → “I will be” is completed by “with you.”) *Jesus applied the phrase to himself; in so doing Jesus claimed to be God and risked being stoned to death for blasphemy. (John 8:58-59)*

Exodus 3:15: *THE LORD:* The Hebrew for this name is “*Yahweh.*” It means “He is” or “He will be” and is the third-person form of the verb translated “I will be” (verse 12) and “I AM” (verse 14). When God speaks of himself he says, “I AM,” and when we speak of him we say, “He is.”

(NIV Study Bible Note Ex. 3:14-15)



Photo: Tetragrammaton (four-letter word) "YHWH" in Jewish Torah Scroll.

Photo: Daniel Tibi

“Moses said to God, “Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ Then what shall I tell them?” – **God said to Moses, “I AM WHO I AM. This is what you are to say to the Israelites: ‘I AM has sent me to you.’ ”** – God also said to Moses, “Say to the Israelites, ‘The LORD, (*) the God of your fathers – the God of Abraham, the God of Isaac and the God of Jacob – has sent me to you.’ This is my name forever, the name by which I am to be remembered from generation to generation.” (Ex. 3:14-16)

(*) Hebrew for LORD sounds like the Hebrew for “I am” in verse 14.

I AM

“THERE FOR YOU”

“one and only”

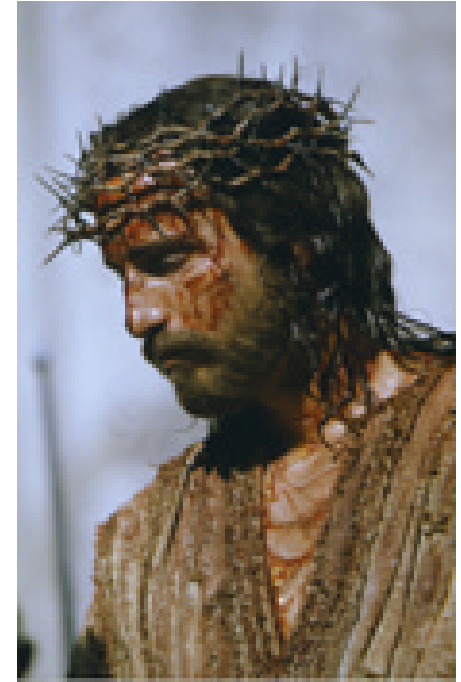
“I am the light of the world. Whoever follows me will ... have the light of life ... While I am in the world, I am the light of the world.” (John 8:12; 9:5)

FIRST COMMANDMENT:

“I AM Yahweh your God,

who brought you out of
Egypt, out of the land of
slavery. You shall have no
other gods before me.”

(Exodus 20:2-3)



Jesus is saying, “I am YAHWEH.”

'I Am' sayings in John

4:26 ...I am who am speaking to you (i.e. the Messiah)

6:20 ...I am (when walking on the water)

6:35 ...I am the bread of life

6:41 ...I am the bread which came down out of heaven

6:48 ...I am the bread of life

6:51 ...I am the living bread

8:12 ...I am the Light of the world

8:18 ...I am who bears witness concerning myself

8:23 ...I am from above; I am not of this world

8:24 ...believe that I am the one I claim to be

8:28 ...you shall know that I am the one I claim to be

8:58 ...before Abraham was, I am

'I Am' sayings in John

10:7 ...I am the door of the sheep

10:9 ...I am the door

10:11 ...I am the good shepherd

10:14 ...I am the good shepherd

11:25 ...I am the resurrection and the life

13:19 ...that you may believe that I am

14:6 ...I am the truth, the life, the way

15:1 ...I am the true vine

15:5 ...I am the vine

18:5 ...I am (Jesus of Nazareth)

18:6 ...I am (they fell backwards)

18:8 ...I told you that I am

18:37 ...I am a King

Seven “I am”:

1: “I am the bread of life.” (6:35)

2: “I am the light of the world.” (8:12)

3: “I am the gate for the sheep.” (10:7)

4: “I am the good shepherd.” (10:11)

5: “I am the resurrection and the life.” (11:25)

6: “I am the way and the truth and the life.” (14:6)

7: “I am the true vine.” (15:1)

→ “I am” in **Greek**: solemnly emphatic echo of Ex. 3:14

“one and only”

“I am the way and the truth and the life.
No one comes to the Father except
through me.” (John 14:6)



“Sap of Life”

“I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.” (John 15:1)

“Spirit of Truth”

“But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.”
(John 14:26)



The Bread of Life

*“**I AM** the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty.”*

—John 6:35



The Good Shepherd

*“**I AM** the good shepherd. The good shepherd lays down his life for the sheep ... **I AM** the good shepherd; I know my sheep and my sheep know me -- just as the Father knows me and I know the Father -- and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.” —John 10:11-14*



The True Vine

*“**I AM** the true vine, and my Father is the gardener ... Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. **I AM** the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit.” —John 15:1-5*



HE – Jesus of Nazareth

*“Jesus, knowing all that was going to happen to him, went out and asked them, ‘Who is it you want?’ – ‘Jesus of Nazareth,’ they replied. – ‘**I AM HE,**’ Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, ‘I am he,’ they drew back and fell to the ground. Again he asked them, ‘Who is it you want?’ And they said, ‘Jesus of Nazareth.’ – ‘I told you that **I AM HE.**’ ” —John 8:12, 9:5*



The Gate for the Sheep

*“Therefore Jesus said again, ‘I tell you the truth, **I AM** the gate for the sheep. All who ever came before me were thieves and robbers, but the sheep did not listen to them. **I AM** the gate; whoever enters through me will be saved. He will come in and go out, and find pasture.’ ”*

—John 10:7-9



The King

*“You are a king, then!” [said Pilate.] Jesus answered, “You are right in saying **I AM A KING**. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.”*

—John 18:37



The Way ...
the Truth ...
... the Life

*“**I AM** the way and the truth and the life. No one comes to the Father except through me.”*

—John 14:6



The Light of the World

*“**I AM** the light of the world. Whoever follows me will never walk in darkness, but will have the light of life ... While I am in the world, **I AM** the light of the world.”*

—John 8:12, 9:5

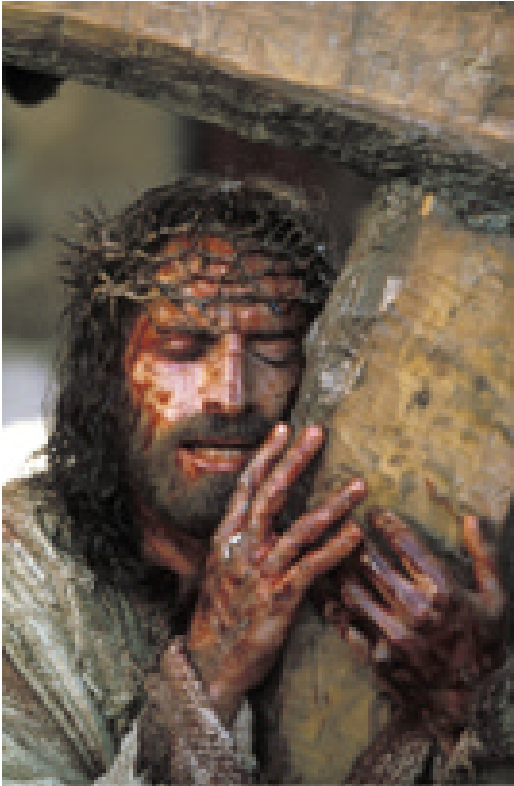


The Resurrection ...

... and the Life

*“**I AM** the resurrection and the life. He who believes in me will live, even though he dies...”*

—John 11:25



*“Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS ... and the sign was written in Aramaic, Latin and Greek.”
—John 19:19-20*

**The Divine Passover Lamb (Isaiah 53:7)
is for the whole world to believe in.**



GOSPEL
of
JOHN

“Thank you!”