

NEW TESTAMENT SYNTHESIS NOTES

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THE GOSPEL ACCORDING TO JOHN

INTRODUCTION:

- A. What would you do if you knew that your sorrow could be turned into joy and you could be filled to overflowing with joy that cannot dissipate or be taken from you as long as you meet certain easy to fulfill requirements?
- B. Review: 1. The Theme of The Bible: **The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.**
2. The Purpose of The Bible: **To Teach The God's Plan of Redemption.**

PRESENTATION:

I. Facts to Be Noted

A. Pertinent Facts:

Author: John, the Beloved Disciple Date Written: A.D. 90-94 Key Verse: 20:31
Written to: Jews and Gentiles Provenance: likely from Ephesus Emphasis: The Deity of Jesus Christ
Key Word: "Life/Believe (Commit trust)" Purpose: To convince readers that Jesus is The Messiah, Son of God, Who provides and supplies all that the human needs for life, liberty, and eternal joy.

1. Authorship

- a. John, the brother of James, son of Zebedee, had his own house in Jerusalem (19:27), was a fisherman from Capernaum and the youngest disciple. Only Paul wrote more New Testament Books than John.
- b. Internal evidence is complicated because John never used his name but referred to himself as "the disciple whom Jesus loved" and "the other disciple," while he referred to John the Baptist merely as "John."
(1) Note the close relationship with Peter. They were partners (Lk. 22:8; 9:28; Acts 3:1,11; 4:13,19; 8:14; cf. Jn. 1:35,40; 20:3,4; 21:7,20; Jn. 19:26 cf. 35).
(2) The writer of this Gospel was an eye witness to Jesus (Jn. 1:14; 21:20,24,25).

c. External Evidence.

- (1) Irenaeus (strongest) A.D. 98-117, "Afterward (synoptics written) John, the beloved disciple of the Lord, did himself publish a Gospel during his residence at Asia." This is important because Irenaeus knew Polycarp, who was a personal disciple of John (only a generation apart).
- (2) Theophilus (A.D. 180) ascribed, John 1:1 to apostle John.
- (3) Eusebius (A.D. 324), "John's Gospel and First Epistle have been accepted without dispute."
- (4) Others: Tertullian (A.D. 150-220), Clement of Alexander (A.D. 155-216), and Origen (A.D. 185-254).

2. Characteristics of John

- a. Simplicity in style and vocabulary (uses fewer words than any other Gospel. No long and involved sentences).
- b. Profundity: words packed with meaning, much symbolism, allegories, and signs; discourses explain meanings of symbolism.
- c. Dramatic element: dialogue and description of individuals.
- d. Irony (Jn. 9:24).
- e. Theological peculiarities.
(1) Father-Son relationship.
(2) Present and future eschatology.
(3) Interpretive comments interspersed in narrative (22 times).
- f. Little (less than 3 1/2 chapters out of twenty-one) of Galilean ministry.

3. Purpose (Jn. 20:31).

To convince the readers that Jesus is The Messiah, The Son of God and to combat gnosticism. There is no genealogy, no record of the youth, baptism, or temptation of The Lord Jesus Christ. The emphasis is upon the personal and moral glory of the Only-begotten of The Father.

4. Prologue—John 1:1-18 - unique to John. Jesus is called Θ Λόγος - The Word. The Greeks used Λόγος as an impersonal force. Philo used it as a bridge between The God and man. John goes beyond Philo and makes a personal Λόγος.

John the Baptist heard the witness of The Light, The Father, The Son, and The Spirit.

5. Chapter Headings

Ch. 1 The Incarnation of Life	Ch. 7 The Divider of Life	Ch. 14 The Promise of Life	Ch. 20 The Peace of Life
2 The Authority of Life	8 The Light of Life	15 The Fruit of Life	
3 The Regeneration of Life	9 The Illuminator of life	16 The Joy of Life	21 The Challenge of Life
4 The Water of Life	10 Shepherd of Life	17 The Prayer of Life	
5 Empowerer of Life	11 Resurrection of Life	18 The Trial of Life	

6. Witnesses to Christ
 - a. John the Baptist
 - b. The Miracles of Christ
 - c. The Father
 - d. The Scriptures (5:45-47)
 - e. Moses (wrote of Christ)
 7. Three Prophecies Fulfilled
 - a. Christ “hate(d) without a cause” (John 15:25 cf. Ps. 35:19; 69:4).
 - b. “Thy King cometh riding on a colt” (Jn. 12:15 cf. Zech. 9:9).
 - c. The “son of perdition lost” (Jn. 17:12 cf. Ps. 109:2-18).
 8. Seven laws were broken in crucifying The Lord Jesus Christ (Ex. 23:1,2,7,8).
 9. Five Scriptures fulfilled: Ps. 22:18 (cf. Jn.19:24); Ps. 69:21 (cf. Jn.19:28,29); Ps. 34:20; Ex. 12:46 (cf. Jn.19:36,37); Ps. 16:10 (cf. Jn. 20:9).
 10. The Eight “I Am” Sayings in John.
 - a. The Bread of Life (6:35) - able to sustain life and provide man’s needs.
 - b. The Light of the World (8:12, 9:5.) - able to open man’s eyes both physically and spiritually.
 - c. The Door of the Sheep (10:7,9).
 - d. The Good Shepherd (10:11,14).
 - e. The Resurrection and the Life (11:25).
 - f. The Vine (15:1,5).
 - g. The Son of God (10:36).
 - h. The Way, The Truth, and The Life (14:6). Note the uniqueness and sufficiency of The Christ to work for man.
 11. “The Eight Signs” in John.
 - a. The Wedding at **Kahnáh** {Cana} (2:1-11).
 - b. Healing the nobleman’s son (4:43-54).
 - c. Healing the lame man at **Baythehdáh** {Bethesda} (5:1-16).
 - d. Feeding the 5,000 (6:1-15) - The Supplier of Man’s Need.
 - e. Walking on the water (6:16-21).
 - f. Restoration of man born blind (9:1-41).
 - g. Raising of **Láhzhrohs** {Lazarus} (11:1-57) - demonstrates He is The Life of Man.
 - h. The miraculous catch of 153 (50x3+3) fish (21:1-14). Emphasis upon three.
 12. The Eight Discourses in John.
 - a. The New Birth (3: 1-21).
 - b. The Woman at Samaria: The Water of Life (4:1-42) - demonstrates the nature and authority of The Son of The Hu)Man.
 - c. Jesus’ Self Defense (5:17-47) - His Relationship to The Father.
 - d. The Bread of Life (6:22-66).
 - e. Feast of Tabernacles (7:1-52).
 - f. The Light of the World (8:12-59).
 - g. The Good Shepherd (10:1-42).
 - h. The Upper Room Discourse (13,14). On the way to The Garden (15,16).
 13. Three Times The God Spoke From Heaven.
 - a. At the Baptism of Christ (Luke 3:22).
 - b. At The Transfiguration of The Christ (Mt. 17:5).
 - c. In Jerusalem at Triumphal Entry (Jn. 12:28).
- B. The Nine Scenes in John.
1. **Baythahbahráh** {Bethabara} (1:1-28-42).
 2. **Baythsah-eedáh** {Bethsaida}, Galilee (1:43-51).
 3. **Kahnâ** {Cana}, Galilee (2:1-11; 4:46-54).
 4. **Kahpehrnah-oúm** {Capernaum} (2:12; 6:24-71).
 5. **Hee-ehroh-sóh-lumah** {Jerusalem} (2:13-4:3; 5:1-47; 7:10-11:11; 12:12-20:31).
 6. **Sukh-áhr** {Sychar}, **Sahmáhreh-eeah** {Samaria} (4:4-42).
 7. **Gahleelaíah** {Galilee} (4:43-54; 6:1-23; 7:1-9; 21:1-25).
 8. **Baythah-néeah** {Bethany} (11:11-53; 12:1-12).
 9. **Ehfráh-éem** (Ephraim), **Peréhah** (Perea) (11:54-57).
- C. Characters in John
- Jesus Christ, John the Baptist, Andrew, Simon Peter, Philip, **Nahthannaháyl**, **Neekóhdaymohs**, the Samaritan woman, Abraham, **Láhzhrohs**, Mary, Martha, Judas **Eeskahreeōtays**, **Kaiáfahs** (Caiaphas), **Áhnnahs**,

Pilate, Mary of **Kleh-óh-pahs** (Cleopas), Mary **Mahgdahlaynáy** (Magdalene), Joseph of **Ahreemahthah-éeah** (Arimathaea), **Déedumohs** (Didymas - Thomas).

D. Locations in John

Jacob's well, Pool of **Seelōám** (Siloam), Brook of the **Kéhdrōns**, **Gahbbahtáh** (Gabbatha), Gohlgotháh (Golgotha), **Gethsaymahnáy** (Gethsemane).

E. Outline of John

I. The Foreword: The Witness of Jesus' Incarnation To His Deity (1:1-18).

II. Body of the Book: The Witness of Jesus' Words and Works to His Deity (1:19-19:42).

1. Witnessing To The Public (1:19-12:50).

2. Witnessing In Private (13:1-17:26).

3. Witnessing By His Passion (18:1-19:42).

III. Conclusion: The Witness of Jesus' Resurrection (20:1-21:25).

The Theme of Bible: The Coming of The Messiah: The Holy Spirit directed John to open his Gospel account by referring to Him as Ο Λόγος - The Word in His eternal coexistence with The God as Creator, rather than referring to His birth as did Matthew and Luke. Again unlike the other synoptic Gospel writers, he never mentions The Kingdom of Heaven which is entered by conversion (Mt. 18:3), but emphasizes The Kingdom of The God which can only be seen, much less only be entered by regeneration. This is first mentioned in chapter three. It was personally and clearly taught to one of the rulers of the Jews by The Lord Jesus Christ Himself. 'The Kingdom' is not mentioned again until Jesus stood before Pilate, the governor, who asked Jesus if He were The King of The Jews. However, John focuses upon The Person of The Messiah, Who is so designated by Andrew (1:41) and claimed to be so Himself (4:24). John designates Him twenty-one times as **Khréstohts** (Christ), the Greek word meaning 'The Anointed One,' which is a metonymy for 'Messiah.'

The Purpose of The Bible: To Teach The Plan of Redemption: To this wonderful plan of Redemption indicated in the previous three Gospels, known as the synoptic Gospels, John emphasizes the need for 'believing' (πιστεύω which means 'persistently committing trust'). This word is used ninety-nine times in various forms. Thus this is an essential ingredient in process of securing Redemption but it is not the only ingredient. One must take the whole Bible together to come to an understanding of the work and determined will of The God.

The Progressive Revelation of God: The intimate relationship between The Father and The Son, and Their equality is revealed. The Lord Jesus revealed the nature, ministry, and significance of The Holy Spirit. John emphasizes 'committing persistent trust' (APT), which is more than just believing and adds this to the emphasis of repentance by the synoptic writers as a requirement for regeneration. John alone, of The Gospel writers refers to the ascension immediately following the resurrection (20:11-17). Paul elucidates this High Priestly ministry of the Lord Jesus Christ in his Epistle to the Hebrews (7:13-8:3; 9:11-14,22-28). Jesus is The Promised Messiah, The Eternal Son of God, The Living Word of The God, Who communicates that He provides and supplies all that the human needs for life, liberty, and eternal joy.

DISCUSSION:

1. To whom did The Lord Jesus promise the joy belonging to Him would constantly abide in them? (Jn. 15:11 APT).
2. Who was excluded from that promise? (Jn.13:26-31).
3. In the passage between John 14:10-15:12, determine the requirements for qualifying for the promise of constant joy that The Lord Jesus made and list them. (14:11,15,21; 15:4-10,16).
4. What is the provision that The Father made in order for these requirements to be fulfilled easily? (14:16,17,26; Heb. 8:5-16,26-29).
5. How many requirements must be met for this promise to be fulfilled and constant joy be the constant possession?

APPLICATION:

What will you do beginning today to insure that you are filled with joy to overflowing that no one is able to take from you?