

**THAT YOU MAY HAVE ETERNAL LIFE
PART ONE
PREACHING THROUGH THE BIBLE: JOHN**

John 17:1-3; 20:30-31 (NASV)

I. AUTHORSHIP

A. WRITTEN BY ANONYMOUS DISCIPLE

1. IDENTIFIED AT CLOSE OF BOOK—**21:20-24**

2. THE DISCIPLE “WHOM JESUS LOVED”

One closest to Jesus at Lord’s Supper—13:23

Only disciple at crucifixion—19:26

Jesus commits His mother Mary to his care—19:27

3. NO BIBLICAL IDENTIFICATION OF AUTHOR—NOT NAMED IN GOSPEL

B. CHURCH TRADITION

1. CHURCH TRADITION IDENTIFIES HIM AS JOHN—BROTHER OF JAMES

2. PROBLEM

a. Jesus predicted martyr’s death for John—Mk 10

b. Gospel implies author did not die a martyr—21:20-22

3. PATRISTIC ATTRIBUTION TO JOHN

a. Clement of Alexandria (200) said

Written after Synoptics

Preserved the ‘facts of history’

But John wrote a ‘spiritual Gospel’

b. Later attribution than for the Synoptics (170-180)

Caused earlier scholars to say it was written mid-late 2nd century

But fragments from 125 and 150 have been found

Earliest surviving fragments of NT

II. JOHN AS AUTHOR

A. IDENTITY

1. SON OF ZEBEDEE AND BROTHER OF JAMES

2. SONS OF THUNDER—BOANERGES—Mk 3

Aggressive spirit?

Wanted to call down fire on Samaritans—Lk 9

Wanting first place in Kingdom—Mk 10

3. CONNECTION WITH UPPER CLASS

Used influence to obtain Peter's access to Pilate's court—18:15-18

B. ROLES

1. PART OF JESUS' INNER CIRCLE—Peter, James, John

At raising of Jairus's daughter—Mk 5

At Transfiguration—Mk 9

Recipient of eschatological prophecy—Mk 13

At Gethsemane—Mk 14

2. LEADER OF EARLY CHURCH

Paul identifies as one of the three pillars

Peter, James, and John—Gal 2:9

3. CHURCH TRADITION

Settled in Ephesus

Later exiled to Patmos

Long life

Wrote Gospel, three letters, and Revelation

III. PLACE

A. SOMEWHERE IN JEWISH DIASPORA?

1. USE OF HELLENISTIC TERMS/IDEAS

a. Examples

Platonistic dualism

Use of Logos

b. Suggests possibility it was written outside Palestine

2. POSSIBLE SITE—EPHESUS

Early center of Paul's missionary work

Traditional home of John later

Large Jewish community there

Sect favoring John the Baptist was there—Acts 19:1-7

B. LIKELY WRITTEN IN PALESTINE

1. GREATER FAMILIARITY WITH PALESTINIAN GEOGRAPHY THAN SYNOPTICS

2. PARALLEL THINKING WITH ESSENES—QUMRAN—INDIGENOUS TO PALESTINE

a. Similar vocabulary

b. Similar Cosmic dualism

Light vs darkness

Spirit of truth vs spirit of error

- c. Parallel to Teacher of Righteousness
- d. Communities view themselves as *only* guardians of real truth

IV. DATE

A. ATTRIBUTION OF AUTHORSHIP

1. FIRST ATTRIBUTION CAME LATER THAN SYNOPTICS (170-180)
2. LED SCHOLARS TO SAY IT WAS WRITTEN LATE 2ND CENTURY
3. BUT FRAGMENTS FROM 125 AND 150 HAVE BEEN FOUND

Earliest surviving bits from NT
Could not have been written much after 100

B. KEY INTERNAL EVIDENCE

1. ALLUSIONS TO CHRISTIANS BEING EXPELLED FROM SYNAGOGUES—9:22, 34-35
2. THIS ACTUALLY OCCURRED [later]—about 85-90
3. SUGGESTS EARLIEST DATE WAS 90
4. CONCLUSION—WRITTEN BETWEEN 90 AND 100

V. RADICALLY DIFFERENT GOSPEL

A. DIFFERENT CONTENT

1. 90% OF CONTENT HAS NO PARALLEL IN SYNOPTICS
2. JOHN DOES NOT CONTAIN FOLLOWING SYNOPTIC MATERIAL
 - a. Jesus' birth narrative
 - b. Jesus' baptism
 - c. Jesus time in wilderness and temptation
 - d. No exorcisms—prevalent in Matthew and Mark
 - e. No account of family thinking Him deranged
 - f. Teaching method different

Matthew and Mark—emphasize parables—Jesus never taught without using a parable
John never records a parable like theirs [simple images of domestic/agricultural life]
In John—Jesus delivers longer philosophical speeches

- g. Little attention to re-interpreting Mosaic Law—as in ethical mandates of Sermon on Mount
John gives just one 'new commandment'—to love one another

In all Johannine literature—mutual love is distinctive mark of disciples

h. Prediction of fall of Jerusalem

i. Prophecy of Second-coming

Jesus is already present—with the coming of the Paraclete

Realized eschatology—believers have life now—5:21-26 and 11:25-27

j. No detailed communion ritual

Elements are mentioned—but not ritualized

Emphasis on servanthood—with foot-washing

k. No agony in Garden or on cross

Jesus is above temptation

Jesus proclaims victory—it is finished

l. Not just a reinterpretation of the Synoptics

Not trying to fill in gaps or re-order material

But wholly new theological interpretation of Jesus' life

B. DIFFERENT ORDER OF EVENTS

1. MINISTRIES OF JOHN THE BAPTIST AND JESUS

a. Synoptics say Jesus' ministry started after John's

b. John show they overlapped

2. CONSTANT MOVEMENT BETWEEN GALILEE AND JUDEA

Synoptics divide ministry into early Galilean and later Judean ministries

3. CLEANSING OF TEMPLE

Synoptics put it at the end

John puts it at the beginning

Could mean there were two cleansings

4. SCHOLARS ASSUME TWO THINGS

John is a mainly a theological interpretation of Jesus' life

John is not chronological—cannot be reconciled with Synoptic order

5. BUT JOHN COULD BE A LONGER CHRONOLOGICAL ACCOUNT

a. Synoptic events could fit into less than a year

b. John might cover a three-year period

1. Three references to Passovers

2:13—background for cleansing Temple

6:4—background for feeding 5000
12:1; 13:1; 18:28—background for Passion week

2. If different occasions—this means John is highly chronological
3. And the Synoptics could fit into the last part of John's account
4. Major problem with reconciling two chronologies

Temple cleansing

C. DIFFERENT DESCRIPTION OF JESUS

1. SYNOPTICS FOCUS ON HUMAN CHRIST—WITH DIFFERENT EMPHASES

Matthew—Davidic King
Mark—Son of Man Servant
Luke—Savior for All

2. JOHN'S PICTURE OF JESUS

- a. Divine hero with supernatural glory
- b. High Christology
 1. A theological description of Jesus' significance
 2. The Cosmic Lord
 3. Deity and glory emphasized—not hidden

VI. OUTLINE OF GOSPEL

A. PROLOGUE—CHAPTER 1

HYMN TO LOGOS—1:1-18

TESTIMONY OF JOHN THE BAPTIST—1:19-34

CALL OF DISCIPLES—1:35-51

B. PUBLIC MINISTRY—CHAPTERS 2-11

1. THEORY ABOUT 'BOOK OF SIGNS'

Some scholars say John used a previous source—the *Signs Gospel*
Composed about 50-60
About same time as 'Q' (Matthew/Luke's source of Jesus' teachings)
John inserted dialogues and discourses into this book

2. ORGANIZED AROUND SEVEN MIRACLES

- a. Designed to reveal Jesus' divinity

Contrary to Mark's secret Messiah motif
- b. Followed by Dialogues—Discourses—Key Events

Some of them were confrontations about His deity or divine authority

3. OUTLINE

a. First Miracle—chapter 2

1. Cana—turned water to wine—2:1-12

By first miracle—He manifested His glory and His disciples believed—1:11
Suggests similar pattern for the remaining six miracles

2. Followed by

Key event: Cleansing of Temple—2:13-25
Dialogue with Nicodemus—3:1-21
Discourse: John's final testimony—3:22-36
Dialogue with Samaritan woman—4:1-45

b. Second Miracle—chapter 4

Cana—healed official's son in Capernaum—4:46-54

c. Third Miracle—chapter 5

1. Healed crippled man at Sheep Pool in Jerusalem—5:1-17

2. Followed by

Dialogue with Jews: confrontation about His deity—5:18-47

d. Fourth Miracle—chapter 6

Feeding the 5000—6:1-14

e. Fifth Miracle—chapter 6

1. Walked on water—6:15-25

2. Followed by

Discourse: Bread of Life—6:26-40
Dialogue with Jews about Bread—6:41-58
Dialogue with disciples about Bread—6:59-71
Key event: teaching at Feast of Booths—chapter 7
Key event: the adulterous woman—8:1-11
Discourse: Light of the World—and I go away—8:12-30
Dialogue with Jews: The Truth will make you free—children of Abraham—8:31-59

f. Sixth Miracle—chapter 9

1. Restored sight of man blind from birth—chapter 9

2. Followed by

Discourse: The Door and the Good Shepherd

Dialogue with Jews: confrontation about His deity—10:22-42

g. Seventh Miracle—chapter 11

1. Resurrecting Lazarus—11:1-46

Pivotal event—leading to ultimate opposition and death

2. Followed by

Key event: conspiracy to kill Jesus—11:47-57

C. THE PASSION AND POST-RESURRECTION—CHAPTERS 12-21

1. THEORY OF ‘BOOK OF GLORY’

a. Some scholars say this was a later addition to the *Signs Gospel*

b. John transforms this source

1. Interjecting several unique discourses

2. Making it a victory statement of the glorified Lord

3. ‘Glory’ theme runs through John

a. Introduced in the Prologue—and we beheld His glory—1:14

b. At Cana Jesus manifested His glory to His disciples—2:11

c. For this purpose Christ came to this hour—to glorify the Father’s name—12:27

d. Theme running through His intercessory prayer

Glorify Your son—17:1-5

The glory you gave Me, I have given them—17:22

I desire that they may see My glory that you have given Me—17:24

2. OUTLINE

a. Preliminary Events—chapters 12-13

Anointment by Mary—12:1-11

Triumphal entry—12:12-19

Jesus predicted death and call to belief—12:20-50

Lord’s Supper—foot-washing—predicted betrayal—chapter 13

b. Discourses—chapters 14-17

Chapter 14—Encouragement

Jesus promises the heavenly home

Jesus is one with the Father

Jesus promises the Holy Spirit

Jesus promises His peace

Chapter 15—Discipleship

The True Vine
Love one another
Disciples' relation to the world

Chapter 16—Steadfastness in His Absence

Jesus promises the Holy Spirit
Jesus predicts death and resurrection
Jesus call to prayer and promise of peace

Chapter 17—High Priestly Prayer

Jesus prays for glorification
Jesus intercedes for disciples

c. The Passion—chapters 18-19

Betrayal and Trial—chapter 18
Crucifixion and Burial—chapter 19

d. Resurrection and Appearances—chapters 20-21

Empty Tomb—20:1-18
Appearances in Jerusalem—20:19-31
Appearance in Galilee—chapter 21

VII. MAJOR THEMES

A. THE DIVINE CHRIST—WHO IS THE 'I AM'

1. ONLY 4 OF 13 'I AM' PASSAGES ARE NOT IN JOHN

2 in Mark—(6) I AM He—(14) I AM the Christ
1 in Luke—(22) I AM a Servant
1 in Matthew—(28) I AM with you always

2. THE NINE 'I AM' PASSAGES IN JOHN

He who speaks to you—chapter 4
Bread of Life—chapter 6
Light of the world—chapter 8
Before Abraham—chapter 8
Door—chapter 10
Good Shepherd—chapter 10
Resurrection and Life—chapter 11
Way, Truth, and Life—chapter 14
True Vine--15

B. THE HOLY SPIRIT

1. CONFIRMED JESUS' IDENTITY AS THE SON OF GOD

1:33—Spirit descended and remained on Him

2. GIVES EVERLASTING LIFE

3:5-8—one must be born of the Spirit to enter the kingdom of God

3. EMPOWERS GENUINE WORSHIP

4:24—God is Spirit, and His worshipers must worship in Spirit and truth

4. JESUS PROMISED THE HOLY SPIRIT—14:16-24

Helper
Spirit of Truth
Teacher
Abiding presence

5. SPIRIT OF TRUTH—WILL TESTIFY ABOUT CHRIST—15:26-27

6. HELPER—WILL CONVICT WORLD—AND GUIDE FOLLOWERS—16:5-15

7. JESUS BREATHED—AND GAVE DISCIPLES THE HOLY SPIRIT—20:22

C. THE COSMIC CHRIST

1. THE LOGOS

a. Different usages of *Logos* in ancient culture

1. Divine utterance—spoken word
2. Principle of cosmic reason that orders and governs universe
3. Examples

a. Heraclitus—6th century BC

First philosopher to use Logos as principle of order and knowledge

b. Stoics—3rd century BC

Divine generative principle pervading the universe

c. Philo—1st century AD

Blended Hellenistic Logos with Hebrew concept of Wisdom as Creator
Said the Angel of the Lord in the OT was the Logos

b. Old Testament parallels

In the beginning God spoke—and created—Genesis 1
OT describes Wisdom as co-creator with God—Proverbs 8:22-31

c. John' usage

Co-eternal with God—and defined as God
Creator
Identified with Light and Life

Parallels OT concept of account of wisdom-creator

2. THE GLORIFIED CHRIST

a. The word became flesh—and we beheld His glory—1:14

b. Pre-incarnate glory—17:5

c. Jesus' destiny

To glorify the Father—by doing the Father's work—17:4

To be glorified with the Father—17:1

VIII. PURPOSES

A. TO SHOW DISTANCING OF CHRISTIAN COMMUNITY FROM JUDAISM

1. CONSTANT REFERENCE TO 'JEWS' OPPOSING CHRIST

a. 'Jews' in the Synoptics

1. There are a few references to 'King of the Jews'

2. Apart from them—only 1 oblique reference in each Synoptic!

b. 'Jews' in John

1. 68 references

2. 33 of them identify the Jews as being hostile to Jesus!

2. CONFRONTATIONS WITH RELIGIOUS LEADERS AND JEWS IN JERUSALEM

Chapter 5—after healing invalid at Bethesda pool

Chapter 7—at Feast of Booths

Chapter 8—with adulterous woman

Chapter 9—after healing man blind from birth

Chapter 12—after triumphal entry

Chapter 18—the high priest [and Sanhedrin]

B. TO COMBAT GNOSTIC HERESY

1. GNOSTIC IDEAS

a. Pure dualism—spiritual vs physical

b. Physical world bad—created by inferior god

c. Salvation comes by special knowledge—*gnosis*

d. Divine redeemer is Spirit only

Doceticism—He only appeared to be human

Doceticists—said He left another's body on the cross

e. Redeemer communicates special *gnosis*

- f. Gnosis enables us to discipline our minds/selves
- g. Gnosis enables us to escape false reality of physical world

2. JOHN'S DIFFERENT MESSAGE

- a. Christ came as a real human—Word became flesh—1:14
- b. Crucifixion—chapter 20
 - 1. John does not mention Simon of Cyrene
 - Some say Simon was the one crucified
 - 2. John adds piercing of Jesus' side—to show he actually died
- c. Christ still really human after resurrection—chapters 20-21
 - Showed his physical wounds
 - Ate with disciples

C. TO COMMUNICATE HIGH CHRISTOLOGY

1. NINE 'I AM' PASSAGES

2. JESUS DEFENDED HIS DIVINITY

- a. Against 'Jews' charge—“making Himself equal with God”—5:18-32
 - 5:23—*he who does not honor the Son does not honor the Father who sent Him.*
- b. Against 'Jews' charge—“make Yourself out to be God”—10:30-38
 - 1. Began with Jesus' claim—10:30—*I and the Father are one.*
 - 2. Jesus' response to charge of blasphemy
 - 10:38—*though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father*
- c. Responding to Philip's request to show him the Father—14:8-11
 - 14:9,11—*he who has seen me has seen the Father . . . Believe me that I am in the Father and the Father is in me.*

3. JESUS' CLAIM IN HIS INTERCESSORY PRAYER—**17:1-5**—(see below)

4. SUMMARY STATEMENT—**20:28**

- a. Following climactic scene—Jesus revealing His divinity to Thomas
- b. Thomas gives definitive statement of John's view of Christ

Jn 20:28—*Thomas answered and said to Him, “My Lord and my God!”*

c. Points to final purpose (next below)

D. TO ASSURE FOLLOWERS OF ETERNAL LIFE—20:30-31—(see below)

1. TO INSPIRE BELIEVERS' FAITH IN JESUS AS DIVINE SAVIOR
2. AND THEREFORE GUARANTEE THAT WE HAVE LIFE [ETERNAL]

II. BIBLICAL TEXT: John 17:1-5; 20:30-31

1 Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You, **2** even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. **3** This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. **4** I glorified You on the earth, having accomplished the work which You have given Me to do. **5** Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; **31** but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.