

## **The Gospel According to John**

### **Introduction to the Book of John**

#### **Character of the Book.**

1. Simple in language and structure, this writing is nevertheless a profound exposition of the person of Christ in a historical setting. It has a message for the newest believer and for the most advanced student of the Word.

2. Certain similarities between it and the Synoptic Gospels are readily discernible. It presents the same person as its central figure. We read of him as Son of God, Son of man, Messiah, Lord, Savior, etc. The Christology of the Synoptics and the Christology of John are fundamentally one and the same.

3. As the historical pattern unfolds in this Gospel, it communicates a broad outline and course of events portrayed in the Synoptics – for example:

the introductory ministry of John the Baptist,

the call of certain disciples,

the twofold ministry of word and deed (i.e., miracles),

the tension between popular enthusiasm for the Lord and opposition from official Judaism,

the crucial importance of the person and the authority of Jesus,

the betrayal, arrest and trial, death by crucifixion, and resurrection.

4. To be sure, considerable diversity from the Synoptics is apparent. For example:

the Synoptics mention only one Passover,

John mentions at least three Passovers,

in the Synoptics Christ's ministry takes place all over Galilee

John emphasizes the activities of Jesus in Judea and has little to say about the Galilean campaigns of the Gospels

in the Synoptics the public teaching of our Lord revolves around "the kingdom of God"

in the Book of John this expression is virtually absent.

#### **John the Author**

1. The book was written by John the brother of James and son of Zebedee. He was one of the original 12 disciples.

2. The purpose of the book: declare Christ as God's Son and Light of the world. John was a prolific writer, writing 1<sup>st</sup> John, 2<sup>nd</sup> John, 3<sup>rd</sup> John and The Book of The Revelation.

3. Wycliffe has written of the date and composition of the book:

“According to Christian tradition, John spent the latter years of his life at Ephesus, where he carried on a ministry of preaching and teaching, as well as writing. From this point he was exiled to Patmos in the reign of the Emperor Domitian.

“His Gospel seems to presuppose a knowledge of the Synoptic tradition and for this reason should be placed last in the series, possibly somewhere in A.D. 80. Some have put it even later.

“The discovery in Egypt of fragments of the Gospel, which have been dated from the first half of the second century, requires the writing of the Gospel within the limits of the first century.”

“The purpose of the John’s Gospel would seem to be stated in Joh 20:30-31.

Joh 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

“Subordinate objectives may be allowed, such as the refutation of Docetism, a point of view that denied the true humanity of Jesus (cf. Joh 1:14), and the exposure of Judaism as an inadequate system of religion that crowned its other sins by refusing its promised Messiah (Joh 1:11, etc.).”

### **Outline of the Book—By Wycliffe**

I. Prologue. 1:1-18.

II. Christ's ministry in the world. 1:19-12:50.

A. The testimony of John the Baptist. 1:19-36.

B. The gathering of the disciples. 1:37-51.

C. The wedding at Cana. 2:1-11.

D. The first visit to Jerusalem and Judea. 2:12-3:36.

1. The cleansing of the Temple. 2:12-22.

2. The signs. 2:23-25.

3. The Nicodemus incident. 3:1-15.

4. The issues latent in the Gospel message. 3:16-21.

5. Further witness from John the Baptist. 3:22-30.

6. The credential of Christ. 3:31-36.

E. The mission to Samaria. 4:1-42.

- F. The healing of the nobleman's son. 4:43-54.
- G. The healing of the lame man in Jerusalem. 5:1-16.
- H. Jesus' self-defense. 5:17-47.
- I. The feeding of the five thousand and the discourse on the Bread of Life. 6:1-71.
- J. Jesus at the Feast of Tabernacles. 7:1-53.
- K. The woman taken in adultery. 8:1-11.
- L. The self-disclosure of Jesus. 8:12-59.
- M. The restoration of the man born blind. 9:1-41.
- N. Christ, the Good Shepherd. 10:1-42.
- O. The raising of Lazarus. 11:1-57.
- P. Jesus in Bethany and Jerusalem. 12:1-50.
- III. Christ's ministry to his own. 13:1-17:26.
  - A. The foot washing. 13:1-17.
  - B. The announcement of the betrayal. 13:18-30.
  - C. The upper room discourse. 13:31-16:33.
  - D. The great prayer. 17:1-26.
- IV. The sufferings and the glory. 18:1-20:31.
  - A. The betrayal. 18:1-14.
  - B. Jesus on trial before the Jews. 18:15-27.
  - C. The ordeal before Pilate. 18:28-19:16.
  - D. The crucifixion and burial. 19:17-42.
  - E. The resurrection appearances. 20:1-29.
  - F. The purpose of this Gospel. 20:30,31.
- V. Epilogue. 21:1-25.

### **Exegesis of the Book of John**

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Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

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Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 He was with God in the beginning.

Joh 1:3 Through him all things were made; without him nothing was made that has been made.

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