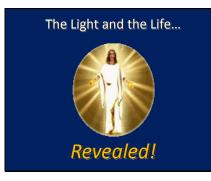


Slide 2



Slide 3

Answering Ten Questions

- 1) Who wrote it?
- 2) What do we know about the author?
- 3) When was it written?
- 4) Where was it written from?
- 5) To Whom was it written?

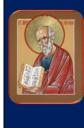


Answering Ten Questions

- 6) Why was it written?
- 7) What is it about?8) How does the writer
- accomplish his goal?
- 9) What is inside (outline)?
- 10) What makes the book different?



Slide 5



Johannine Authorship

External evidence: <u>Irenaeus</u> (Irenaeus' opinion on this matter is weighty since he was a disciple of Polycarp who in turn was a disciple of John). Other sources: Clement of

Other sources: Clement of Alexandria, Tertullian, Origen, Hippolytus, Theophilus of Antioch, Eusebius, Clement of Rome, Cyril of Jerusalem, Papias, Justin Martyr, Augustine, and Jerome.

Slide 6

Johannine Authorship

- Internal evidence:
- Jewish
- Resident of Israel
 Eyewitness
- Lyewilliess
- One of the 12
- Inner 3
- Similarity with 1–3 John

Biography

- John = "Yahweh has been
- gracious"
- Older brother = James Father = Zebedee

Mother = Salome

- Well off
- First a disciple of John the Baptist and then a believer in Jesus (Jn 1:35-40)
- Follower of Christ (Jn 1:43)

Slide 8

Biography

- Disciple of Christ (Matt 4:21-22) One of the 12 (Matt 10:1-4)
 - 1st group of disciples
 - Inner circle (Mark 5:37; 9:2; 14:33)
 - Present at the cross and received custody of Mary (John 19:27)
 - Present at the empty tomb (John 20:1-10)

Slide 9

Biography

- Saw the resurrected Christ (20:19-23) Beneficiary of Christ's post-resurrection ministry (Acts 1:13)

- Dominant force in the early church (Acts 3:1; 4:13, 19; 8:14)
- o. (4)
 Pillar of the early church (Gal 2:9)
 Product of Christ's transforming grace (Mark 3:17; Luke 9:51-56)



Biography

Tradition

- Overseer at Ephesus
 Wrote Gospel and 1–3 John
- Miraculously escaped death
- Banished to Patmos under Domitian
- Wrote the Apocalypse (5th NT bk.) in A.D. 95

Slide 11



Slide 12

Biography

- Tradition

 Overseer at Ephesus
- Wrote Gospel and 1–3 John
- Miraculously escaped death
- Banished to Patmos under Domitian
- Wrote the Apocalypse (5th NT bk.) in A.D. 95



"...where the Apostle John was first plunged, unhurt, into boiling oil, and thence remitted to his island-exile!"

Tertullian, Prescription Against Heretics, 36

Slide 14



Slide 15

Biography Tradition

- Overseer at Ephesus Wrote Gospel and 1–3 John
- Miraculously escaped
- death
- Banished to Patmos under Domitian ٠
- Wrote the Apocalypse (5th NT bk.) in A.D. 95 ٠

Biography

- Tradition
- Released from exile by Nerva in A.D. 96
- Returned to/remained in Ephesus until death
- Died during Trajan's reign (A.D. 98-117)



Slide 17

- Date JOHN Before A.D. 125 John Ryland's papyrus
 Circulation in Egypt After A.D. 68
 - Eusebius indicates that John's Gospel was written after the synoptics
- A.D. 85–95 John overseer of the churches in Asia Minor in his latter years
 - Rev 1:11

Slide 18



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Slide 19
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Slide 21

Author	Date Written	Earliest MSS	Time Span	No. MSS
Caesar	100-44 BC	AD 900	1,000 yrs	10
Plato	427-347 ac	900 AD	1,200 yrs	7
Thucydides	460~400 sc	AD 900	1,300 yrs	8
Tacitus	AD 100	AD 1100	1,000 yrs	20
Suetonius	AD 75-160	AD 950	800 yrs	8
Homer (Iliad)	900 BC	400 BC	500 yrs	643
New Testament	AD 40-100	A0 125	25-50 yrs	>24,000!



Date OHN

- John Ryland's papyrus
 Circulation in Egypt
- After A.D. 68

Before A.D. 125

- Eusebius indicates that John's Gospel was written after the synoptics
- A.D. 85–95
- John overseer of the churches in Asia Minor in his latter years
- Rev 1:11

Slide 23

"And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry."



Slide 24

Date

- Before A.D. 125

OHN

- John Ryland's papyrus
 Circulation in Egypt
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Slide 26



Unbelieving (20:30-31)

Slide 27



"Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at <u>Ephesus</u> in Asia."

Irenaeus, Against Heresies, 3.1.1



Slide 29

Audience

- Place of writing: Ephesus

- Place of writing: Ephesus
 <u>Audience</u>:

 <u>Gentile (4:9)</u>
 Unbelieving (20:30-31)
 Some believers (present tense of 20:31)



Slide 30



Audience Place of writing: Ephesus Audience: Gentile (4:9)



Slide 32

Eusebius Quoting Origen

Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by <u>Matthew</u>, who was once a publican, but afterwards an apostle of Jesus Christ and it was prepared for Christ, and it <u>was prepared for</u> <u>the converts from Judaism</u>, and published in the Hebrew language.



Eusebius, Ecclesiastical History, 6.25.4

Slide 33

Luke 1:1-4

Inasmuch as many have undertaken to compile an account of the things accomplished among us, just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; <u>so that</u> you may know the exact truth about the things you have been taught.

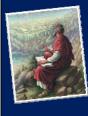


Romans 1:8

First, I thank my God through Jesus Christ for you all, because <u>your faith is being</u> proclaimed throughout the <u>whole world</u>.



Slide 35



John 20:30-31

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

Slide 36



Lewis Sperry Chafer

"Similarly, <u>the Gospel by John,</u> <u>which was written that men</u> <u>might believe</u> and believing have life through Christ's name (John 20:31), does not once use the word repentance."

Lewis Sperry Chafer, vol. 7, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 265-66.

John 20:30-31



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Slide 38

Purposes (John 20:30-31)

- Christological
- Gnosticism
- Soteriological / Missiological
- Positive and negative responses to Christ's signs
- Edificatory
- Present tense of 20:31



Slide 39

Purposes (John 20:30-31)

- Christological Gnosticism
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John 20:30-31



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Slide 41

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- Christological
- Gnosticism
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- Positive and negative responses to Christ's signs
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Slide 42



John 20:30-31

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Purposes (John 20:30-31)

Christological
 Gnosticism

Present tense of 20:31

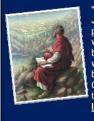
Edificatory

Gnosticism
 Soteriological / Missiological
 Positive and negative responses to Christ's signs



Slide 44

John 20:30-31



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

Slide 45

Message

Jesus Christ is the Son of God, as evidenced by His signs (20:31), who gives eternal life to all men who believe on Him (1-12; 18-21) and who teaches men to live out this gift of eternal life as they continue to believe on Him (13-17)



Sources and Method



Synoptics?

- Eyewitness (John 1:14) Holy Spirit (John 14:26)
- Method John 20:30-31; 21:25
- Selection of certain
- events in Christ's life consistent with John's literary purpose

Slide 47

"And when Mark and Luke had already "And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry."



Slide 48



John 20:30-31

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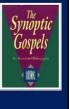
John 21:25

"And there are also <u>many</u> <u>other things which Jesus</u> <u>did</u>, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written."

Slide 50

Synoptic Organization

- Christ's birth
- John the Baptist's ministry
- Christ's Galilean ministry
- Christ's journey to Jerusalem
- Christ's Jerusalem ministry
- Passion narratives
- Christ's resurrection



Slide 51

OUTLINE OF JOHN

 1:1-18
 HEAVENLY GENEALOGY (Explains who Jesus is)

 1:19-11:57
 PUBLIC MINISTRY (7 signs & discourses)

 12:1-50
 TRIUMPHAL ENTRY (public national rejection of Christ-12:37)

 13-17
 UPPER ROOM DISCOURSE (new dispensation)

 18-21
 PASSION NARRATIVES (crucifixion to resurrection)



Slide 53

7 Discourses				
Discourse	Verses			
1) New birth	3:1-36			
2) Water of life	4:1-42			
3) Equality with the Father	5:19-47			
4) Bread of life	6:22-26			
5) Life giving Spirit	7:1-52			
6) Light of the world	8:12-59			
7) Good shepherd	10:1-42			

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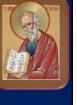
	7 "I AM" statements in Joh	n
G	I am the Bread of Life	6:35
R	I am the Light of the world	8:12
NE	I am the Gate for the sheep	10:7; cf. v.9
	I am the Good Shepherd	10:11,14
	I am the Resurrection and the Life	11:25
	I am the Way and the Truth and the Life	14:6
	I am the true Vine	15:1; cf. v.5
0		



Slide 56

Unique Characteristics

- Unique material
- Christ's deity
- Christ's humanity (4:6-7)
- Unique literary devices
- Distinctions/unity in the Father-Son relationship
- Metaphors for Christ



Slide 57

Unique Characteristics

- Upper room discourse (13– 17)
- 22 editorial comments (4:9) Clearest purpose statement (20:30-31)
- Simple style
- Simple Greek
- More topical than chronological (as in the synoptics)

Unique Characteristics

- Eschatology as it pertains to the gift of eternal life
- Long interviews/conversations
- Light vs. darkness (3:19-21) More theological than the synoptics
- Prologue (1:1-18)
- Importance of the gift of life for all (3:16; 10:16; 12:32)
- Many references to believe

Slide 59

Lewis Sperry Chafer

"Similarly, the Gospel by John, which was written that men might believe and believing have life through Christ's name (John 20:31), <u>does not once use the</u> word repentance."



Lewis Sperry Chafer, vol. 7, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 265-66.

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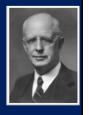
SLBC Teaching position no. 6-REPENTANCE



"....The clear and emphatic teaching of the Word of God is that a person's salvation is by God's grace, through faith....We would stress that there is no work of human effort involved in a person's being justified before God (Rom, 3:27,28). <u>This being</u> so, repentance, as in a person willfully turning from sin, cannot be a condition for salvation. With respect to salvation, repentance is a change of mind resarding the Person and work of Christ..." mind regarding the Person and work of Christ ... "

Lewis Sperry Chafer

"This vital newness of mind is a part of believing, after all, and therefore it may be and is used as a <u>synonym</u> for believing at times (cf. Acts 17:30...2 Pet. 3:9). Repentance nevertheless cannot be added to believing as a condition of salvation, because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31)."



Lewis Sperry Chafer, vol. 7, Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), 265-66.

Slide 62



Slide 63

Answering Ten Questions

- 1) Who wrote it? John
- What do we know about the author? Evewitness
- When was it written? A.D. 85-95
- Where was it written from? <u>Ephesus</u> To Whom was it written? <u>Gentile unbelievers</u>

- Why was it written? <u>Evangelism</u> What is it about? <u>Jesus gives life to believers</u> How does the writer accomplish his goal? <u>Selective</u> <u>history</u>
- What is inside (outline)? 5 part outline
- 10) What makes the book different? Emphasis on believe

Cross References

Rev 1:11- "Write in a book what you see, and send *it* to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

John 5:24- "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."

John 1:14- And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

John 14:26- But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

John 12:37-But though He had performed so many signs before them, *yet* they were not believing in Him.

John 2:11- This beginning of *His* signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

John 4:54- This is again a second sign that Jesus performed when He had come out of Judea into Galilee.

Exod 3:14- God said to Moses, " I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, ' I AM has sent me to you."

John 4:9- Therefore the Samaritan woman said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

John 3:19-21- This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds

were evil. For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. "But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God.

Heb 13:20-21-Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen.