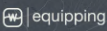




What to Expect . . .

- Background & Context
- Unique Characteristics
- High Level Overview
- Break
- Claims and Signs
- Q&A Throughout



**Background
& Context**

MESSIANIC EXPECTATION

See, O Lord, and raise up for them their king, the son of David, at the time which you chose, O God, to rule over Israel your servant. And gird him with strength to shatter in pieces unrighteous rulers, to purify Jerusalem from the Gentiles that trample her down in destruction; in wisdom of righteousness, to drive out sinners from the inheritance, to smash the arrogance of the sinner like a potter's vessel; to shatter all their substance with an iron rod, to destroy the lawless Gentiles by the word of his mouth.

Psalm of Solomon 17:21-24

MESSIANIC EXPECTATION

"See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the Lord Almighty. But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the Lord will have men who will bring offerings in righteousness . . .

MESSIANIC EXPECTATION

See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse.

Malachi 3:1-3, 4:5-6

MESSIANIC EXPECTATION

At the appointed time, it is written, you are destined to calm the wrath of God before it breaks out in fury, to turn the hearts of parents to their children, and to restore the tribes of Jacob.

Sirach 48:10

MESSIANIC CONTEXT

4 BC Judas, Son of Hezekiah was killed by the Romans.

4 BC Simon the Perean was beheaded by Gratus, the head of Herod's infantry.

AD 1-6 Theudas was captured and executed (Acts 5:34-36).

AD 6 Judas the Galilean was executed (Acts 5:37).

AD 30-33 Jesus the Galilean was executed by Pilate.

AD 36 The Samaritan Prophet was executed by Pilate.

AD 45-46 Theudas the Magician was beheaded by Cuspius Fadus.

MESSIANIC CONTEXT

AD 52 The Egyptian Prophet died in hiding.

AD 66 Menahem was tortured and executed by the Romans.

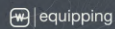
AD 132-35 Simon bar Kokhba was killed by the Romans.

Authorship

Authorship

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.

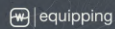
Irenaeus, *Against Heresies*, 3.1 (AD 180)



Authorship

The apostle John wrote the Apocalypse on the island of Patmos, and then the Gospel in Asia . . . The Gospel of John was revealed and given to the churches by John while still in the body, just as Papias of Hieropolis, the close disciple of John, related in the exoterics, that is, in the last five books. Indeed, he wrote down the gospel, while John was dictating carefully.


Anti-Marcion Prologue to John (late 2nd Century)



Authorship

John, last of all, conscious that the outward facts had been set forth in the Gospels, was urged on by his disciples, and, divinely moved by the Spirit, composed a spiritual Gospel.


Clement of Alexandria (late 2nd Century)
Quoted in Eusebius, *HE*, 6.14.7

 equipping

Authorship


It is noteworthy that, while the four canonical Gospels could afford to be published anonymously, the apocryphal (gnostic) Gospels which began to appear from the mid-second century onwards claimed (falsely) to be written by apostles or other persons associated with the Lord.

F. F. Bruce, *The Gospel of John*

 equipping

Date of Composition

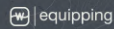
- Not before AD 65-67 (21:19).
- The argument for pre-70 composition rests on John's references to Jerusalem and the Temple (5:2).
- The Gospel is different enough in focus from the letters to warrant a date before the epistles.
- Post-65 but pre-90 makes AD 80-85 possible.

 equipping

Date of Composition

[T]hose who were conversant in Asia with John, the disciple of the Lord, [affirming] that John conveyed to them that information. And he remained among them up to the times of Trajan (AD 98).

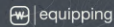
Ireneaus, *Against Heresies*, 2.22.5



Date of Composition

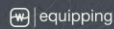
In the fourteenth year then after Nero, Domitian having raised a second persecution he was banished to the island of Patmos, and wrote the Apocalypse . . . But Domitian, having been put to death and his acts, on account of his excessive cruelty, having been annulled by the senate, [John] returned to Ephesus under Pertinax and continuing there until the time of the emperor Trajan, founded and built churches throughout all Asia, and worn out by old age, died in the sixty-eighth year after our Lord's passion (AD 101) and was buried near the same city.

Jerome, *Lives of Illustrious Men*, 9



Date of Composition

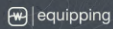
- If the Apocalypse was written later in the reign of Domitian (AD 95) and the Anti-Marcion Prologue and Jerome are correct, then the Gospel would have been produced some time between AD 95-100.
- Who in the world knows?



From "Son of Thunder" to "the Disciple Jesus Loved"

The blessed John the Evangelist lived in Ephesus until extreme old age. His disciples could barely carry him to church and he could not muster the voice to speak many words. During individual gatherings he usually said nothing but, "Little children, love one another." The disciples and brothers in attendance, annoyed because they always heard the same words, finally said, "Teacher, why do you always say this?" He replied with a line worthy of John: "Because it is the Lord's commandment and if it alone is kept, it is enough."

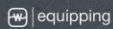
Jerome (possibly sourced from Clement), *Commentary on Galatians*



Audience

Audience

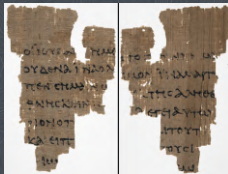
- Heavily influenced by Hellenism / Greek thought.
- Jewish heritage steeped in OT thought (through the LXX)
- Ephesians (perhaps broader) at the end of the 1st Century?
- Jews living in Asia under Greek influenced Romans?




Manuscripts

Manuscript Witnesses


- P52

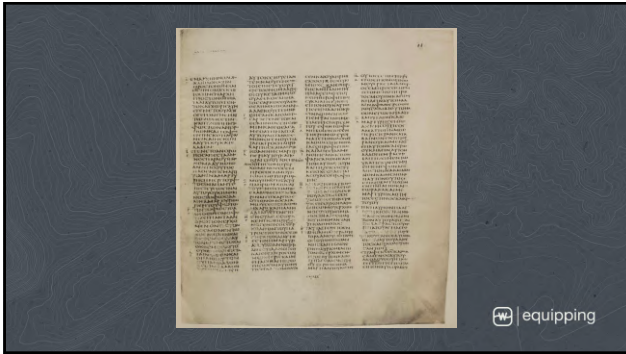


 equipping

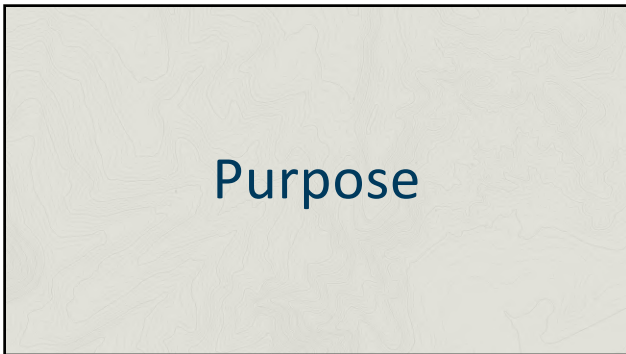
Manuscript Witnesses

- P52
- P66
- P75
- P45
- The great majuscule manuscripts (Codices Sinaiticus, Vaticanus, and Alexandrinus)

 equipping








Purpose

Jesus performed many other 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 Messiah, the Son of God, and that by believing you may have life in his name.

John 20:30-31, cf. 1 Jn 5:13


 equipping

Purpose

Intentionally shaped (characteristic of Greco-Roman Biography):

Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.


John 21:25

 equipping

Major Themes

Major Themes


- Jesus. Jesus. Jesus. Jesus is at the center and is the driving force of John's Gospel.
- Salvation (but not the way you typically think of it)
- Inaugurated eschatology
- Out with the old, in with the new

 equipping

Characteristics


Unique Characteristics

- Emphasis on the supremacy of love
- Theological dualism (lots of contrasts: light/darkness, life/death, belief/unbelief, etc.)
- Jesus as the fulfillment of the Old Testament
- Demands a response to Jesus (belief and unbelief)
- Use of irony
- Longer discourses (*verba* vs. *vox*)

 equipping

Unique Characteristics


- Reports on Jesus' Judean ministry
- "I AM" statements
- Signs used to signal the veracity of Jesus' claims
- "The hour"
- Explicit claim to be an eyewitness
- Meant to be read / listened to multiple times

 equipping

Outline & Overview

Outline

1:1-18	Prologue
1:19-51	Announcement
2:1-12:50	The Book of Signs
13:1-19:42	The Passion (The Book of Glory)
20:1-31	The Ultimate Sign
21:1-25	Epilogue

 equipping

Overview

Chapter 1: Prologue and announcement

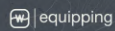
BOOK OF SIGNS

Chapter 2: Wedding at Cana (S1) and cleansing the Temple

Chapter 3: Nic at Night and John's testimony

Chapter 4: "Detour" through Samaria and healing the official's son (S2)

Chapter 5: Bethesda (S3) and opposition



Overview

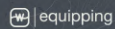
Chapter 6: Feeds 5K (S4), walks on water (S5), "I am the bread of life" (C1)

Chapter 7: Feast of Tabernacles

Chapter 8: "I am the light of the world" (C2), argument with the Pharisees, and the ultimate claim

Chapter 9: Heals the man born blind (S6)

Chapter 10: "I am the good shepherd" (C3), "I am the gate" (C4), keeps on arguing with the Pharisees



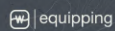
Overview

Chapter 11: "I am the resurrection and the life" (C5), raises Lazarus from the dead (S7), really ticks off the religious leaders

BOOK OF GLORY

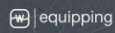
Chapter 12: Anointing, triumphal entry, "the hour", mixed response

Chapter 13: The Teacher's example and some bad news



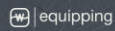
Overview

- Chapter 14: "I am the way, and the truth, and the life" (C6), there's another one coming, head out of the city
- Chapter 15: "I am the true vine" (C7)
- Chapter 16: The work of the Spirit and a little clarity
- Chapter 17: Jesus prays
- Chapter 18: Betrayal, arrest, examination
- Chapter 19: Condemnation, crucifixion, burial



Overview

- Chapter 20: The ultimate sign, appearances, and commission
- Chapter 21: Restoration



Claims & Signs

The Claims of Jesus

Jesus, I found, bore little resemblance to the Mister Rogers figure I had met in Sunday School . . . for one thing, he was far less tame.

Philip Yancey, *The Jesus I Never Knew*



The Claims of Jesus


He was not at all like the psychologist's picture of the integrated, balanced, adjusted, happily married, employed, popular citizen. You can't really be very well "adjusted" to your world if it says you "have a devil" and ends by nailing you up naked to a stake of wood.

C. S. Lewis, *The Four Loves*




The Claims of Jesus

- John 1:51 He is the true Israelite (God's elect).
- John 3:14 He came from heaven.
- John 4:14 He gives living water.
- John 4:26 He is the Messiah.
- John 5:17-18 God is his Father / he is equal with God.
- John 5:27 He is the eschatological Judge
- John 5:36-37 The Father testifies concerning him.

 equipping

The Claims of Jesus

John 5:39 Scripture testifies concerning him.
John 6:27 He gives food to eternal life.
John 6:35 He is the bread of life.

 equipping

And it will happen at that time that the treasury of manna will come down again from on high, and they will eat of it in those years because these are they who will have arrived at the consummation of time.


2 Baruch 29.8 (2nd Century, bc)

As the former redeemer cause a manna to descend, as it is stated, *Behold I will cause to rain bread from heaven for you* (Ex. 16:4), so will the latter Redeemer cause manna to descend, as it is stated. *May he be as a rich cornfield in the land* (Ps. 72:16).

Ecclesiastes Rabbah 1.9


The Claims of Jesus

John 5:39 Scripture testifies concerning him.
John 6:27 He gives food to eternal life.
John 6:35 He is the bread of life.
John 6:44 He will raise the dead.
John 7:37-38 He gives living water
John 8:12 He is the light of the world.
John 8:42 He came from God / the Father sent him.

 equipping


The Claims of Jesus

- John 8:54 The Father glorifies him.
John 8:58 He is Yahweh.*
John 10:7-9 He is the gate.
John 10:11-14 He is the good shepherd.
John 10:18 He has the authority to lay down his
 life and take it up again.
John 10:28 He gives eternal life.

 equipping


The Claims of Jesus

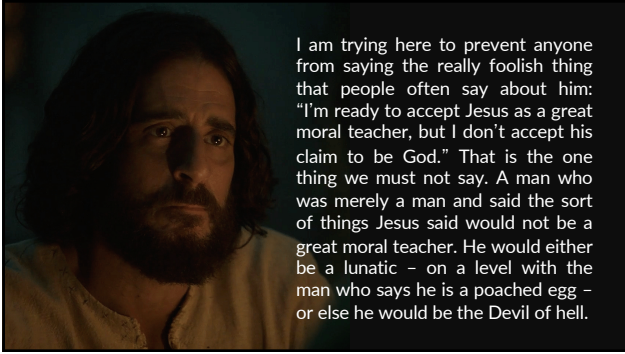
- John 10:30 He is one with the Father.
John 11:25-26 He is the resurrection and the life.
John 13:13 He is Teacher and Lord.
John 14:6 He is the way, the truth and the life.
 No one comes to the Father except
 through him.
John 14:9 He is the revelation of the Father.

 equipping

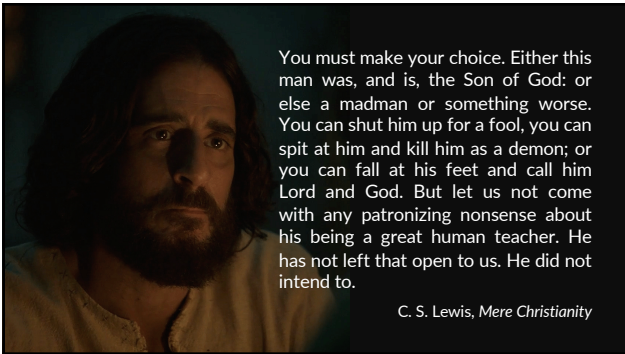
The Claims of Jesus

- John 15:1 He is the true vine.
John 18:37 He is a King.

 equipping



I am trying here to prevent anyone from saying the really foolish thing that people often say about him: "I'm ready to accept Jesus as a great moral teacher, but I don't accept his claim to be God." That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic - on a level with the man who says he is a poached egg - or else he would be the Devil of hell.



You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon; or you can fall at his feet and call him Lord and God. But let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to.

C. S. Lewis, *Mere Christianity*
