

Week 26: John

The Structure of John

The Prologue 1:1–18	Jesus’ Self- Disclosure in Word and Deed 1:19–10:42	Transition 11–12	Jesus’ Self- Disclosure in His Cross and Exaltation 13–20	Epilogue 21
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The Teaching of John

The Prologue (John 1:1–18)

1. John’s opening prologue sets the stage (theologically) for the rest of his presentation of the life of Christ.
2. The prologue establishes (1) the deity of Jesus, (2) the mission of Christ, and (3) the work of Christ on behalf of those who believe.

Important Terms Introduced in John’s Prologue ¹	
<ol style="list-style-type: none"> 1. Word (<i>logos</i>) as a christological designation – 1:1, 14 2. God (<i>theos</i>) – 1:1, 2, 6, 12, 13, 18 3. life (<i>zōē</i>) – 1:4 4. light (<i>phōs</i>) – 1:4, 5, 7, 8, 9 5. darkness (<i>skotia</i>) – 1:5 6. to send (<i>apostellō</i>) – 1:6 7. John the Baptist – 1:6, 15 8. to believe (<i>πίστευō</i>) – 1:7, 12 9. witness (<i>μάρτυρεō; martyria</i>) – 1:7 10. to tabernacle (<i>skēnoō</i>) – 1:14 11. grace (<i>charis</i>) – 1:14, 16, 17 	<ol style="list-style-type: none"> 12. truth (<i>alēthinos; alētheia</i>) – 1:14, 17 13. the world (<i>kosmos</i>) – 1:9, 10 14. to know (<i>ginōskō</i>) – 1:10 15. born of God (<i>ek theou egennēthēsan</i>) – 1:13 16. glory (<i>doxa</i>) – 1:14 17. only begotten (<i>monogenēs</i>) – 1:14, 18 18. the Father (<i>patēr</i>) – 1:14, 18 19. fullness (<i>plērōma</i>) – 1:16 20. Moses – 1:17 21. to see (<i>horaō</i>) – 1:18 22. to explain (<i>exēgeomai</i>) – 1:18

Jesus’ Self-Disclosure in Word and Deed (John 1:19–10:42)

1. John (the Baptist) gave clear testimony to the identity of this man, Jesus:
 - a. “One whom you do not know” (1:26; cf. 1:10)

¹ This chart is adapted from Andreas J. Köstenberger, *Encountering John*, 48. The terms in bold appear only in the prologue.

- b. “the Lamb of God” (1:29, 36)
 - c. the preexistent One (1:30)
 - d. “the One who baptizes in the Holy Spirit” (1:33)
 - e. “the Son of God” (1:34)
2. As a prelude to the beginning of His ministry in chapter 2, Jesus gathers a group of disciples. Like John, they correctly identify Jesus as (1) the Messiah (1:41), (2) the Son of God (1:49), and (3) the King of Israel (1:49). As such, they were examples of a true Israelite.
 3. Sign #1 – Turning Water into Wine (2:1–11) – these signs were a manifestation of His glory, which caused some to believe in Him (v. 11)
 4. In cleansing the Temple, Jesus was demonstrating zeal for the house of God (2:17). The concern of the Messiah for the temple of God is clearly seen in the Old Testament (besides Ps 69:9 quoted in 2:17, see also 2 Sam 7:13; Zech 6:12–13). John, the writer of the book, gives some explanation to Jesus’ words and the ensuing belief of the disciples (2:21–22). The spiritual nature of the temple is again shown in Jesus’ words to the Samaritan woman (4:23–24; cf. Heb 9:11–12).
 5. Using an interesting play on words, Jesus refused to entrust himself to all those who believed, because He knew man’s heart (2:23–25).
 6. Jesus’ view of the people of God is made clear in His encounter with Nicodemus: They are those who have been born again into spiritual beings. Jesus’ point coincided with that of the Old Testament (see Ezek 36:24–27).
 7. Jesus’ message to Nicodemus clearly showed that membership in the kingdom of God was not based upon physical birth, but on spiritual. As such, Jesus came to die for the whole world (3:16ff.). Thus, the belief of the Samaritans shows this to be true (4:41–42).
 8. Sign #2 – The Healing of the Nobleman’s Son (4:43–54) – the response of the man and his household was faith
 9. Sign #3 – The Healing of the Lame Man (5:1–18) – as a result, the Jews were seeking to kill Jesus because he healed on the Sabbath and made Himself equal with God – note that Jesus’ answer about the Sabbath was that God had not stopped working after the 7th day
 10. Jesus’ reply to the accusations of the Jews in John 5 is a lengthy discourse about what it means to be the Son of Man (vv. 19–47; compare with Dan 7:10–14; 9:14; 12:2).
 11. Sign #4 – The Feeding of the Five Thousand (6:1–15)
 12. Interestingly, after recording Jesus’ challenge to the Jews’ belief in Moses (5:46), John adds two miracles of Jesus that closely resemble the work of Moses in the OT: feeding the 5,000 (6:1–15; see Ex 16) and walking on water (6:16–24; see Ex 14). This is important, given the confession of the people: “This is truly the Prophet who is to come into the world” (6:14; cf. Deut 34:10–11) and Jesus’ self-disclosure as “the bread of life” (6:26–58).
 13. In contrast to the people listening to Jesus who continued to misunderstand His teaching and to many of His disciples who abandoned Him (6:66), Peter confessed their belief in Him as “the Holy One of God” (6:69).

14. John 7 and 8 are a series of discourses of Jesus at the temple in which the people remained divided over Him. Some even picked up stones to kill Him when He identified Himself with God (8:58–59).
15. Sign #5 – The Healing of the Man Born Blind (9:1–41) – the meaning of the story is found in v. 41 – the ones who see are in danger of confusion their sight with understanding – the Good Shepherd teaching arises out of this discussion (ch. 10)
16. In Jesus’ last self-disclosure to the Jews, He declared His unity with the Father: “I and the Father are one” (10:30, 38).

Transition: Life and Death, King and Suffering Servant (John 11:1–12:50)

1. Sign #6 – The Raising of Lazarus (11:1–57) – a demonstration of the glory of God and something that glorified the Son (11:4)
2. As usual, the reaction of the people was mixed: Many of the Jews believed; other did not (11:45–46).
3. John adds the interesting account of the prophecy of Caiaphas in which he prophesied (unbeknownst to him) that Jesus would die for the nation and all the children of God (11:51–52).
4. Jesus’ crucifixion would be another instance of His being glorified (12:23; cf. 1:14).
5. Why did they refuse to believe?
 - a. In fulfillment of prophecy that the people of Israel would reject their Messiah in unbelief (12:38, quoting Isa 53:1).
 - b. God had blinded their eyes (v. 40, quoting Isa 6:10). However, ultimately John points out that it was not God’s fault, but rather the unbelief was already in their heart (v. 43). Those with such hearts were blinded, lest they turn and be forgiven.

Jesus’ Self-Disclosure in His Cross and Exaltation (John 13:1–20:31)

1. Jesus used the Last Supper to teach His disciples by both His actions and His words.
2. In Jesus’ actions toward His disciples, He exemplified the work of the Servant (Isa 52:13–53:12), who cleanses them by His sacrificial death (13:8).
3. A central concern in the lengthy discourse between Jesus and His disciples is what will happen when He is gone. It answers the question, What are the disciples to do (specifically in regard to Jesus’ work) while they wait for Him? Among others...
 - a. Love one another (13:34; 15:12, 17).
 - b. Persevere in faith/trust (14:1) even in the midst of tribulation (16:33).
 - c. Keep His commandments/word (14:15, 23–24; 15:10, 14).
 - d. Bear fruit by abiding in the vine (15:1ff.).
4. Important to Jesus’ teaching was the promise of the Spirit (e.g., 14:16ff.).
5. John 17, Jesus’ prayer to the Father for the disciples, is in many ways a summary and explanation of Jesus’ ministry for the reader. Jesus looked beyond his immediate disciples to others who would ultimately believe as a result of their ministry.

6. John records the completion of Jesus' mission as the Suffering Servant in John 18–19. He is careful to show that intricate details are a fulfillment of prophecy (e.g., 19:24, 36, 37).
7. John also records Jesus' resurrection and subsequent appearances.
8. John completes this section with a note about why the book was written (20:30–31). It was written that it might engender faith, specifically in those “who did not see” (20:29).

The Epilogue (John 21)

1. In Jesus' dialogue with Peter, the mission for the disciples becomes clearer.
2. Fittingly, those who had earlier been charged to follow Christ (ch. 1) are now given the same message: “Follow Me!” (21:19).
3. John testifies to the truth of his testimony about Christ (21:24).

The Purpose of John

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 believing you may have life in His name. (Jn 20:30–31)

How should I respond?

1. .