

John-West Sub #1-Notes

April 18, 2021

None of the human authors of the four gospels identified himself by name. But that does not mean one cannot know who the authors were. An author may indirectly identify himself within the writing—**internal evidence**--and the author may be known from **external** sources.

Internal clues:

- The **author** identifies himself as an _____ of Christ (1:14, 19:35, 21:24)
- He identifies himself as “**the disciple Jesus** _____” (13:23, 19:26, 20:2, 21:7,20)
- He was seated _____ to Jesus at the Last Supper. (13: 23)
- He was with _____ near the cross, who took her home as his mother. (19: 26-27)
- One of the 7 disciples who went fishing in _____ after Jesus’ resurrection (21:2)
- After the Resurrection he was the one _____ Jesus and Peter.
 - Jesus asked Peter 3 times, “Do you love me?” Peter turned around and asked Jesus, “What about him?” Jesus said “*If I want him to remain until I come, what is that to you? You follow me.*” “*The report spread...that this disciple would not die.*” (21: 20)
- There are many *similarities* between this Gospel and the book of _____ where the **author** does identify himself--three times--as **John** (Revelation 1: 1, 4, 22:8)
 - Both books contain a *Prologue* and *Epilogue*. The only two books in the N.T. that do.
 - *Both books use two titles* for Jesus, (unique to this writer.)
 - “_____” of God” --**John 1: 29, 36** & in **Revelation--30 times**.
 - (Only one other use in N.T--1 Cor. 5: 7 “Christ our Passover”—(lamb implied)
 - “_____” Used only in:
 - John’s **Prologue**
 - **1 John 1:1 Word** of Life
 - **Revelation 19: 13 Word** of God.

External evidence:

- The early church leader **Irenaeus** (ca AD 130--202) wrote, “*John, the disciple of the Lord, who also had leaned upon His breast, had himself published a Gospel during his residence in Ephesus.*” (~AD 65?, until the end of his life--with time-out on Patmos.)
 - He learned this from Polycarp (ca AD 69--155) a bishop of Smyrna who was a *disciple of the Apostle* _____
- After Irenaeus all the “church leaders” [e.g. Polycrates (AD 125-196) *bishop of Ephesus*, Clement of Alexandra (AD 150-215), Tertullian (AD 155-220)] , _____ that John wrote the 4th Gospel.
- Eusebius (AD 265-339) in his “*Ecclesiastical History*” (AD 313) wrote that “*Matthew and John of the _____, wrote the two Gospels that bear their specific names.*”

Facts about John:

- His father was Zebedee, and his older brother was _____ (Matt. 4: 21)
- Because of their fiery tempers, Jesus named him & his brother “sons of _____” (Mk 3:17)
- He worked in his father’s fishing business with _____ as a partner. (Luke 5: 10)
- He was part of Jesus **inner circle** of _____ along with his brother James and Peter. (Mark 5: 37-38 *girl raised*, Mark 9: 2-3 *transfiguration*, Mark 14:33 *Gethsemane*)
- He and _____ were the two disciples who prepared the Passover for the Lord’s Supper. (Luke 22: 8)

- He was the first of the apostles to see the empty _____ (John 20: 2-10)
- He was thrown into jail with _____ after healing a lame man and preaching in the temple (4:3)
- He and Peter laid their hands on the new believers in _____ when they received the Holy Spirit. (Acts 8: 17)
- Was considered a _____ of the early church in Jerusalem. (Galatians 2: 9)
- Wrote the book of Revelation around **AD 95**, on the Island of _____ during the persecution of Christians by the Roman Emperor Domitian (d. AD 96).

The reason John wrote his Gospel--in his own words:

- **John 20: 30-31** “Jesus performed many other signs in the presence of His disciples that are not written in this book. These are written so that you may _____ Jesus is the Messiah, the Son of God, and by believing, you may have _____ in His name.”
- John’s purpose is _____

The **key** word in the Gospel of John is _____. It occurs **98 times**. (first time 1: 7, 12)

- Another **key** word that shows up over and over *throughout* the book is _____ (1: 4)
- Another key concept is _____. (1: 4)

Each of the Gospel writers begins his work by tracing back the activity of Jesus to its origin:

- Matthew to the human lineage of Jesus.
- Mark--baptism of Jesus, with the descent of the Spirit & the voice of the Father from heaven.
- Luke to the birth of Jesus from a virgin.
- John goes all the way back to _____ and *behind it* to Who preceded it.

From the very outset of John’s Gospel, he wants to make crystal clear--When we are meeting Jesus of Nazareth, we are encountering not only a man, but the very God of the universe.

About 90% of the material in John’s Gospel is **new**, not included in the Matthew, Mark or Luke. The material he chose to include clearly shows *his purpose of evangelism*-- including the encounter with the *woman at the well*; and His dialogue with *Nicodemus*, and the series of miracles climaxing with the *raising of Lazarus from the dead*.

One of the **distinguishing features** of John’s Gospel is that he includes a series of **“I am”** statements by Jesus, all of which **clearly** point to His **deity**:

- “I am the _____ of Life.” (6: 35)
- “I am the _____ of the world.” (8: 12)
- “I am the _____ for the sheep.” (10: 7 ff)
- “I am the _____ Shepherd” (10: 11, 14)
- “I am the _____ and the Life” (11:25)
- “I am the _____, the _____ and the _____.”
- “I am the _____ Vine” (15: 1 ff)

“After the other Evangelists had written their Gospels, heresies had arisen concerning the divinity of Christ, to the effect that Christ was purely and simply a man, as Ebionites and Cerinthus falsely thought. So, John wrote his Gospel...and in it gives us the doctrine of the divinity of Christ and refutes all heresies!” -Thomas Aquinas

John 1: 1-2

- “In the beginning was the _____ and the Word was **with** God, and the Word **was** God. He was in the beginning with God. (Logos)

God **communicates** with us through **words**.

- **Words** of the Prophets, **Words** of other Scriptures.
- **His clearest, most personal Word** to us is **His** _____
 - Through Jesus--He speaks to us in the most human way possible, communicating His **innermost** _____ and **heart**, in the **deeds** and the **words** of Jesus.
 - **Hebrews 1: 1-3a**

v. 1 “**In the beginning** was the Word”...The “_____” of the Word.

- **He** was already in existence in eternity past.
- **John 17: 24** “...they will see My glory. which You have given me, because You loved Me **‘before the world’s foundation.’**”
- “and the Word was **with** God”...The “_____” of the Word.
 - This points to separate persons in the Godhead (*Trinity*)
 - He was not an independent entity—He was in fellowship _____ God.
 - **John 17: 5** “Now, Father, glorify Me **in Your presence** with the glory I had **with You** before the world existed.
 - God has **always** had a deep, personal relationship with His Son.
 - The _____/_____ relationship is one of the **key teachings** that Jesus gives us in John’s Gospel.
- “the Word was **God**”...The “_____” of the Word.
 - There is only one God, and yet “the Word was God.”
 - Jesus confirms this throughout the Gospel: (e.g.)
 - **John 8: 56-58** “Before Abraham was, I _____”
 - **John 10: 27-30** “The Father and I are _____.”
 - Jesus is in the **full sense**, “God with us.”
 - **Colossians 1: 19, 2: 9**
 - Any references in the O.T. to a human also being **God**?
 - **Micah 5: 2**
 - **Isaiah 9: 6**
 - **Jeremiah 23: 5-6**
- **v. 2 Summary of v. 1** “He was with God in the beginning...”
 - **When** was the **Word**?—**In the Beginning.**
 - **Where** was the **Word**?—**With God.**
 - **Who** was the **Word**?--**Was God.**

*In this prologue John declares Christ’s eternal divinity, to teach us that He **is** the eternal God, manifest in the flesh!” -John Calvin*

*“The beginning of this Gospel ought to be copied in **letters of gold** and placed in the most conspicuous place in every church!” -Augustine*