

Hello. /We will begin the 8th lecture on “An Introduction to the New Testament.” /Today, we will study the Gospel of John. /**The Apostle John is known to be the author of the Gospel of John.**

/1. **We will see the kind of person the Apostle John was.** First, let us think about the situation in which the Apostle John recorded the Gospel of John. /John, who was one of Jesus’ disciples, is John the son of Zebedee.

/John and James, who were sons of Zebedee, were fishermen of Galilee, like Peter and Andrew. /Jesus gave to James and John the name Boanerges, which means Sons of Thunder. Mark 3:17.

/It seems as though James and John were quick tempered and lacked self-control. /Like the other disciples, they too were lacking in many ways.

/James and John, the two brothers, did not properly understand the meaning of “Jesus will become king.” That is why they came with their mother to Jesus, requesting that one of them be seated at Jesus’ right hand and the other at Jesus’ left hand.

/They also asked Jesus to send fire and destroy Samaria, a place that had rejected Jesus. /However, Jesus rebukes John.

/If we look at the footnote of this incident, which happens in Luke 9:55, we see specific details of Jesus rebuking them. “You do not know what manner of spirit you are of; for the Son of Man came not to destroy people’s lives but to save them.”

/Like John, the other disciples also did not understand Jesus’ will, and they were lacking in many aspects. However, Jesus kept Peter, James, and John closest to him, he taught them, and he loved them.

/Jesus kept these three people close to him when he woke up the daughter of Jairus, the ruler of the synagogue, when he was at the Mount of Transfiguration, and when he was at the Garden of Gethsemane. /When preparations were being made for the last supper, Jesus sent Peter and John to prepare a place.

/The Apostle John reclined on Jesus during the last Passover feast, and he was close enough to Jesus to receive from him the bread and wine. The Lord loved John very much.

/Furthermore, when Jesus was hanging on the cross, he saw the disciple whom he loved standing next to his mother, and he said to his mother, “Woman, behold, your son,” and to his disciple, he said, “Here is your mother.” Jesus left his mother in the care of his disciple John.

/John 19:26-27 tells us that from that hour, John took Jesus’ mother Mary to his own home. /The “disciple whom he loved” is the Apostle John, the author of the Gospel of John.

/Traditionally, it is believed that the Gospel of John was written **by the Apostle John in Ephesus at around 90 AD**. /Ephesus is considered to be the most probable place of where the writing took place because John spent his final years in Ephesus. /There are various pieces of evidence that prove that the Apostle John wrote the Gospel of John.

/2. Internal evidence proving that the Apostle John recorded the Gospel of John.

/The most important proof that John wrote the book is found within the Gospel of John. /In the last chapter of John, chapter 21, the author mentions the “disciple whom Jesus loved,” and he writes that this disciple witnessed everything and recorded what he saw.

/However, the name of the Apostle John is not once mentioned in the Gospel of John. /The book does include the names of many other disciples. /It reveals the names of Peter, Andrew, Philip, Thomas, Nathanael, Judas son of Simon Iscariot, and other disciples.

/It is strange that the Gospel of John leaves out the name “Apostle John” while it includes other names. /John, along with Peter and James, was one of the three disciples who closely served and followed Jesus. The fact that that Gospel of John records the names of Peter and James but excludes the name of John implicitly tells us that the Apostle John is the author of the book.

/Instead of writing the name “Apostle John,” the author of John introduces the writer as the “disciple whom Jesus loved.” /John, who was loved by Jesus, doesn’t reveal his name but introduces himself through his relationship with Jesus.

/Also, to distinguish John the Baptist from the Apostle John, the other Gospels always write John the “Baptist,” but the Gospel of John simply calls John the Baptist “John.”

/The other authors made a distinction between the Apostle John and John the Baptist. But because the Apostle John did not feel any confusion about this matter, he simply writes “John” when writing about John the Baptist.

/These phenomena occur because the author of the Gospel of John is the Apostle John. The “disciple whom Jesus loved,” the disciple who reclined on Jesus’ side during the last supper, witnessed everything and recorded these things.

/In John 21, Peter asks Jesus about John, “Lord, what about this man?” to which Jesus replies, “If it is my will that he remain until I come, what is that to you? You follow me!”

/As Jesus’ reply predicted, John the Apostle lived the longest out of all the disciples. /John and Peter, experiencing Judaism’s persecution, preached Christianity’s gospel.

/He boldly preached the gospel in Jerusalem. /The New Testament does not tell us when the Apostle John left Jerusalem or to where he went after leaving Jerusalem. /All we know is that he recorded 1, 2, and 3 John, and that he wrote the book of Revelation on the island of Patmos.

/In addition to the internal evidence proving that the Apostle John is the author of the Gospel of John, we have the writings of the church fathers that serve as external evidence.

/3. External evidence proving that the Apostle John wrote the Gospel of John. /In the time of the early church, people knew about the Gospel of John, and they acknowledged it as literature with authority.

/The early church fathers acknowledged John, the son of Zebedee, as the author of the fourth gospel. /From the 2nd century to today, not many people doubted that the Apostle John is the author of the Gospel of John.

/Let us take a look at the evidence coming from the church fathers. Polycrates, Bishop of Ephesus, in the second half of the 2nd century said, “John, who was both a witness and a teacher, who reclined upon the bosom of the Lord... he fell asleep at Ephesus.”

/Irenaeus, Bishop of Lyons, claimed that John wrote his Gospel in Ephesus. /He also said that the Apostle John was alive up to the time of Emperor Trajan.

/There is significance in Irenaeus saying this. /The reason is Irenaeus frequently met and conversed with Polycarp, the Bishop of Smyrna.

/Polycarp personally knew the Apostle John and the other disciples. He probably knew that the Apostle John, who was called by the Lord before him, wrote the Gospel of John.

/Hence Polycarp had a close personal relationship with the Apostle John and had fellowship with him. Irenaeus, who learned from Polycarp, said, “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.”

/Jerome, the Bishop of Rome, gave a testimony saying that John lived in Ephesus until he reached a very old age, and he writes this in his commentary of Galatians.

/ “The blessed John the Evangelist, who remained in Ephesus to an advanced age and could scarcely be carried to the church with the help of his disciples. At each assembly, he used to say no more than this: “Little children, love one another!” Eventually, the disciples and brethren who were present grew tired of always hearing the same thing, and said, “Master, why do you keep on saying this?” He replied with a sentiment worthy of John: “Because it is a precept of the Lord, and it is sufficient if this alone is done.”

/Truly, the Apostle John was an apostle of love, which is why he liked to introduce himself as the disciple whom Jesus loved.

/Next, **4. The Structure of the Gospel of John.** /Scholars have different ways of explaining the structure of the Gospel of John. /I prefer to follow the structure of John as proposed by Daniel M. Doriani, a professor at Covenant Theological Seminary.

/According to Doriani, the Gospel of John can be divided into four parts. It is very simple. /Chapter 1 is the introduction. The last chapter, chapter 21, is the conclusion of the Gospel of John.

/Then we have chapters 2 to 20. /Chapters 2 to 20 are divided into two parts, /from chapter 2 to 11, /and from chapter 12 to 20. /Chapters 2 to 11 are called the Book of Signs. /Chapters 12 to 20 are called the Book of Suffering and Glory.

/We can summarize the content of chapters 2 to 11 with the word “signs.” /7 signs are found in this section of John. /Please refer to your syllabus.

/Jesus turning water into wine, /Jesus healing the official’s son, /Jesus healing the man who was sick for thirty-eight years, /Jesus performing the miracle of two fish and five loaves, /Jesus walking on water, /Jesus healing the blind, and Jesus raising the dead Lazarus to life are these signs.

/By performing these signs, Jesus, as the Messiah, revealed his glory. /John did not forget to record the people’s reactions to these signs. /People reacted in two ways.

/Some saw the signs and believed in Jesus. /However, some crowds saw the signs, but they still criticized and persecuted Jesus. /For example, the chief priests and Pharisees who heard about Jesus raising Lazarus to life gave orders saying if anyone found out where Jesus was, he should report it so they might arrest him.

/In this way, chapters 2 to 11 focus on signs, and they tell us the kind of person Jesus is. /Chapters 12 to 20 are the Book of Suffering and Glory. /This section focuses on Christ’s suffering, death, and resurrection.

/In chapter 12, Jesus, who enters Jerusalem, eats the last Passover dinner with his disciples and talks about his death and the one who will betray him. From there to chapter 17, we read about Jesus’ farewell discourse.

/And in chapters 18 and 19, Jesus is arrested and killed. /Chapter 20 is about Jesus’ resurrection, and here, we see the purpose of the Gospel of John. /Finally, chapter 21 is the conclusion.

/The miraculous catch of 153 fish, Jesus’ conversation with Peter, and the remainder of the conclusion make up this chapter.

/Another biblical scholar by the name of Bruce Milne described the Gospel of John as being divided into three parts. /1:1-18 are a record of the ministry of the pre-incarnate

king. /1:19-19:42 are a record of the ministry of the incarnate king. /Third, 20:1 to chapter 21 are a record of the ministry of the risen king.

/Biblical scholars have different ways of analyzing the structure of the Gospel of John. /However, I believe that the methods of the two scholars I have introduced will be helpful to you in understanding the Gospel of John.

/For the remainder of our time, we will study **5. The content and characteristics of the Gospel of John**. /The Gospel of John is typically treated separately from the Synoptic Gospels. /The first three Gospels are called the Synoptic Gospels.

/The Synoptic Gospels look at a certain part of Jesus' life from the same point of view. /They have similar stories, structures, and content. /In these aspects, the Gospel of John is different from the Synoptic Gospels.

/For example, about 90% of the verses in John do not directly go side by side with the verses of the Synoptic Gospels. /Therefore, we need to know how John is different from the Synoptic Gospels.

/Answers to these questions will help you discover the unique value of the Gospel of John. /**(1) There is a difference in content between the Gospel of John and the other three Gospels.** /When we say there is a difference in content, we talk about two things.

/Some details that are not in John are recorded in the Synoptic Gospels, and some details not found in the Synoptic Gospels are written only in the Gospel of John.

/For example, the virgin birth, Jesus' baptism, Jesus being tempted in the wilderness, the incident of the Mount of Transfiguration, the healing of lepers and those possessed by evil spirits, the institution of Communion, Jesus' words on the cross when he was abandoned, and his ascension are not mentioned in the Gospel of John.

/Not one of the parables written in the Synoptic Gospels is found in John. /John also does not write anything about Jesus chasing evil spirits out of people.

/However, some details are found only in the Gospel of John. /The miracle of water turned into wine at the wedding feast, /Jesus' conversation with Nicodemus, /Jesus' conversation with the Samaritan woman in Samaria, /the healing of the sick man at the pool of Bethesda, /the forgiveness of the woman who was caught committing adultery, /the healing of the man blind from birth, /the raising of the dead Lazarus to life, /the washing of the disciples' feet, /Jesus' prayer at the Garden of Gethsemane before he leaves the place, /the doubting Thomas, /and Jesus' final conversation with Peter are only found in John.

/There is a difference between the Gospel of John and the Synoptic Gospels in terms of where Jesus did his ministry. /The Synoptic Gospels focus on Jesus' ministry in Galilee, while the Gospel of John focuses on his ministry in Judea.

/The Gospel of John talks about a minimum of three Passovers and four journeys to Jerusalem that are observed in the period of Jesus' public life. The book also talks about the time when Jesus evangelized in Judea.

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/Nothing in the Gospel of John contradicts the details of the Synoptic Gospels. /Rather, it supplements the Synoptic Gospels by providing much more content about Jesus that is not found in the Synoptic Gospels.

/Furthermore, no Gospel Book can explain everything that happened in Jesus' lifetime. We must remember that the authors of the Gospels recorded the details that were important and needed to be emphasized.

/John, like the Synoptic Gospels, includes selected data. /John says in John 21:25 that if he were to write everything that Jesus did, the world itself could not contain the books that would be written.

/The Synoptic Gospels and the Gospel of John differ in some ways. Even still, all the Gospels are alike in that their focus is on Jesus' life and ministry, especially his cross, suffering, and resurrection.

/(2) John's theological approach and focus is different than those of the Synoptic Gospels. /The Gospel of John bears witness about Jesus by using abstract theological terms, such as love, truth, light, darkness, sin, judgment, and life.

/The Gospel of John carries a Christological characteristic in the way it emphasizes Jesus' personality. /In other words, the Gospel of John, from start to finish, talks about who Christ is.

/Instead of having a genealogy of Jesus, the preface of the Gospel of John bears witness to the fact that Jesus is the Word, the Christ, the pre-incarnate God and Christ. /The Logos was with God, and the Logos was God.

/He is the Creator, he is Life, and he is the Light of all people. / "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth." John 1:14

/Grace and truth come through Jesus Christ. 1:17. /He is the only One, who is God, who is in the bosom of the Father. 1:18. /John the Baptist referred to him as "the Lamb of God, who takes away the sin of the world." 1:29.

/Andrew went to Peter and told him that we have met the Messiah. /Messiah translated is Christ. /Nathanael, after meeting Christ, said, "You are the Son of God! You are the King of Israel!" 1:49.

/In the Gospel of John are 7 records of the “I am sayings,” which are not found in the Synoptic Gospels.

/I am the bread of life, I am the light of the world, I am the door of the sheep, I am the good shepherd, I am the resurrection and the life, I am the way, the truth, and the life, and I am the true vine. Jesus said these things. He said, “I am this person.”

/These verses give us deep spiritual insight as to who Jesus is. /The Apostle John, by remembering these words of Jesus and bearing witness to them, more clearly proclaims Jesus’ identity as the Messiah.

/For this reason, the Gospel of John is sometimes compared to an eagle. /An eagle can stare at the sun without blinking its eyes, and it has the ability to fly in the moonlight and see with its eyes a rabbit moving on the ground.

/In this way, John stares at God’s blazing glory. /Clement of Alexandria referred to the Gospel of John as a spiritual Gospel. /This is the theological characteristic of the Gospel of John.

/Another characteristic of John is that **(3) The Gospel of John differs from the Synoptic Gospels in its use of words and expressions.** /The Synoptic Gospels are about Jesus’ deeds and teachings. On the other hand, the Gospel of John, for the most part, is comprised of long sermons.

/The Gospel of John includes sermons and teachings about special subjects. /The book’s style of writing is easy to read, and it clearly reveals what it intends to say. /When introducing the discourses Jesus had with various people, John is very careful in describing these people.

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/This concludes the 8th lecture on “An Introduction to the New Testament.” /Thank you.