



"College Life Class"

A Survey of the New Testament (Gospels and Acts)

First Baptist Church, Golden

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ΚΑΤΑ ΙΩΑΝΝΗΝ

According to John

Ἐν ἄρχῃ ἦν ὁ λογος
και ὁ λογος ἦν προς τον θεον
και θεος ἦν ὁ λογος.

The Four Gospels

Matthew: the promised King is here; see His credentials

Mark: this is how He worked as a Servant; see His power

Luke: this is what He was like as the Son of Man; see His humanity

John: this is who He really was; see His deity

The evangelists each set certain emphases:

Matthew - Jesus is the authoritative teacher of ethical wisdom

Mark - Jesus astounds as the powerful worker of miracles and exorcisms

Luke - Jesus touches one's heart in his compassionate care for sinners

John - John leads one to worship Jesus in His majestic *deity*

The key verse: “I have come that they may have life (ζωην), and that they may have it more abundantly” (10:10).

Author: The Apostle John, “the disciple whom Jesus loved” (13:23; 19:26; 20:2; 21:7, 20, 24)

Date: Two views have been advocated:

1. Traditional view places it toward the end of the first century, ~A.D 85
2. More recently, some scholars have suggested an earlier date, even as early as the 50s and no later than 70.

John Ryland's Fragment of
John 18:31-33; 37-38

c. A.D. 117-138 2.5 x 3.5 inches



P⁵² recto

Earliest known
fragment of
the New
Testament



P⁵² verso

Why the book of John was written:

1. **Christological** purpose is stated in John 20:30-31
2. **Biographical** purpose to provide additional material not in the synoptic gospels on the life and teachings of Jesus
3. **Apologetic** aim of recording 7 miracles chosen to verify Jesus' claims
4. **Polemical** goal to counter an early form of Gnosticism, which denied the deity and full humanity of Christ
5. **Spiritual** design of the gospel as “a spiritual gospel” to show how one may have eternal life by knowing the eternal God (John 17:3)

A Popular Survey of the NT by Norman Geisler, 2014, p.95

The Structure of John

The Prologue (1:1-18)

Book of Signs (1:19-12:50)

-Summary statement (12:37-50)

Book of the Passion or Book of Glory (13:1-20:31)

- Summary statement (20:30-31)

Epilogue (21:1-25)

Dictionary of Jesus and the Gospels, ed. by Green, McNight, & Marshall, 1992, p.373ff

The power of the logos (Word) cover the cosmos (world)

Jesus' power over the cosmos was seen by the fact that He manifested control over every category of the cosmos as listed by the famous Greek philosopher Aristotle in his *Categories*.

- substance (what?) -- turning water into wine (2:1-10) $\text{H}_2\text{O} \rightarrow \text{CH}_3\text{CH}_2\text{OH}$
- quantity (how much?) -- feeding the 5,000 (6:1-14)
- quality (what kind?) – the blind man gets quality of sight (9:1-11)
- relation (to what?) -- raising Lazarus to his new relationship with the living (11:1-44)
- space (where?) -- healing the nobleman's son from a distance (4:46-54)
- time (when?) -- healing a man who had been an invalid for 38 years (5:1-9)
- position (on what?) -- walking on water, an unnatural position (6:16-21)
- action (from what?) -- His victorious death (19)
- passion (on what?) – His triumphant resurrection (20)
- state or habit (under what condition?) – catching a multitude of fish (21:1-6)

A Popular Survey of the NT by Norman Geisler, 2014, p.96

“Theological Bookends”

John 1:1-2 “In the beginning was the Word, and the Word was with God, and the Word was God. ²He was with God in the beginning.”

John 20:28 “Thomas said to Him, ‘My Lord and my God!’”

John 20:30-31 “³⁰Jesus did many other miraculous signs in the presence of His disciples, which are not recorded in this book.

³¹But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.”

JWs ask: How can one be the son of himself?

John 1:1c should be translated... “and the Word was a god.”

Jesus claimed to be the “I AM”

- “son of...” can refer to “offspring of.”
- In some contexts it actually carries the more important meaning “of the order of.”
 - “sons of the prophets” (I Kings 20:35)
 - “sons of the singers” (Neh. 12:28)
 - “sons of disobedience” (Eph. 2:2)
 - “Sons of Thunder” (Mark 3:17)
 - “son of encouragement” (Barnabas) (Acts 4:36)

John emphasizes Jesus' *signs* in support of His identity.

John's "signs" concept is not their miraculous nature but their character as messianic signs pointing to Jesus.

The signs function as signposts pointing people to Jesus and serve to buttress his messianic claim, whether negatively, met with rejection (John 12:36-41), or positively, serving as an aid to faith (20:30-31).

Purposes of miracles according to the Bible

- Ex. 4:1 “...For they may say, “The LORD has not appeared to you.”
- Ex. 4:5 “**that they may believe** that the LORD...has appeared to you.”
- Ex. 4:30-31 “...He then performed the **signs** (τα σημεια) in the sight of the people. So the people believed; and when they heard that the LORD was concerned about the sons of Israel and that He had seen their affliction, then **they bowed low and worshiped.**”
- John 3:2 “Rabbi, we know that **You have come from God as a teacher**; for no one can do these **signs** (τα σημεια) that You do unless God is with him.” (Nicodemus)
- John 20:30-31 “Many other **signs** (αλλα σημεια) therefore did Jesus also perform...but these have been written **that you may believe** that Jesus is the Christ, the Son of God; and that believing **you may have life in His name.**”
- Heb. 2:3-4 “...so great a salvation? After it was at first spoken through the Lord, it was confirmed to us by those who heard, God also bearing witness and by various miracles and by gifts of the Holy Spirit according to His own will.”

John points out these 7 particular signs by Jesus:

1. changing water to wine (2:1-11)
2. healing and official's son (4:46-54)
3. healing an invalid man (5:1-16)
4. feeding the 5,000 (6:5-14)
5. walking on water (6:16-21)
6. healing a man born blind (9:1-7)
7. raising of Lazarus (11:1-44)

John emphasizes Jesus' *signs* in support of His identity. Results:

1. changing water into wine (2:1-11) **His power over the physical realm**
 - a. His disciples believed in Him (v.11)
 - b. (2:23-25) and Jerusalem at Passover, many people believed in His name, beholding His signs. He was not entrusting Himself to them.

2. clearing the temple (2:13-22) **Holiness & Purity**
 - a. They believed the scripture [Ps.69:9], and the word which Jesus had spoken (v.22)

3. healing an official's son (the second sign in Cana; 4:46-54) **Omnipresence**
 - a. the official took Jesus at His word, though He was far away. He didn't require a sign as the others in Cana.

John emphasizes Jesus' *signs* in support of His identity (cont.)

4. healing an invalid (5:1-15) **Lord of the Sabbath**
 - a. “Many manuscripts do not contain the remainder of verse 3, nor verse 4” NASB
 - b. Jesus healed on the Sabbath, which was doing a work.
 - c. Man was healed on Sabbath, thus Jews were persecuting Him.
 - d. Jesus said, “My Father is working until now, and I Myself am working.” Thus, He “was calling God His own Father, making Himself equal with God.’v18 cf. 19:7 “ought to die because He makes Himself out to be the Son of God.”

5. feeding the 5,000 (6:1-15)
 - a. Deut. 18:15-19 The forefathers of the crowd had been fed miraculously in the wilderness with manna, so now a **second Moses** had come.

John emphasizes Jesus' signs in support of His identity (cont.)

6. walking on water (6:16-21) **Omnipotence over the natural realm**
 - a. v.20 citing Isa. 41:10-16

7. opening the eyes of a man born blind (9:1-41) **Healing, plus Lord of the Sabbath**
 - a. v. 9:14 it was a Sabbath
 - b. the Pharisees are divided:
 1. Jesus did work on the Sabbath (thus Jesus is a sinner) vs.
 2. Jesus did what God would do for a man born blind (thus Jesus is **not** a sinner)

8. raising Lazarus from the dead (11:1-44) **Conquering of death & giving of life**
 - a. v. 45 many Jews believed in Him
 - b. v. 46-48 Jesus is doing many signs, but if He continues many Jews will follow Him and “the Romans will come and take away both our place and our nation.”

Divine titles proclaimed by or attributed to Jesus in the Gospel of John

- God: John 1:1

“In the beginning was the Word, (pre-existence)
and the Word was with God, (distinction from God (the Father))
and the Word was God. (nature of the Word; not ID)

- God: John 20:28 Thomas said to him, “My Lord and my God!”

ὁ κυριος μου και ὁ θεος μου

Divine names, actions or roles proclaimed by or attributed to Jesus (cont.)

judgment of God: Isa. 6:10 cf. John 12:39-41

nature of God: Ex. 3:14(Isa. 43:10) cf. John 8:58

Ex. 3:14 “I AM WHO I AM” (εγω ειμι ο Ων – LXX)

Isa. 43:10 “I am” (εγω ειμι - LXX)

John 8:58 “I am” (εγω ειμι - NT)

Creator: John 1:3;

Isa. 44:24 “I am the LORD, who has made all things, who alone stretched out the heavens...

Raiser of the dead: John 5:21; 6:40

Object of prayer: John 14:14

Object of worship: John 5:23; 20:28

Object of saving faith: John 14:1

self-existence: John 1:3; 5:26

Divine names, actions or roles proclaimed by or attributed to Jesus (cont.)

eternal existence: John 17:5; also John 1:1; 8:58

“Father, glorify me in your presence with the glory I had with you before the world began.”

cf. Isa. 42:8 “I am the LORD...I will not give my glory to another (*hetero* Gr. ‘ετερω – LXX)
(not *allos* Gr. αλλοσ)

omniscience: John 2:25; 4:18; 16:30;

omnipotence: John 1:3; 2:19

life in Himself: John 1:4; 5:26

“The Word became flesh and made his dwelling among us...” (John 1:14)

“This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God.” (1 John 4:2)