

An Attempt To Listen To God On
Survey of The Gospel of John

By

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Survey of The Gospel of John

The Author

The apostle John was the son of Zebedee, his wife Salome, with a brother called James (Mk. 1:19-20; 15:40). The father and sons were fishermen who seemed to be quite prosperous having employees (Matt. 4:21). They were well connected with people of influence (Matt. 27:56; Lk. 8:3; Jn. 18:15-16). He was at first a follower of John (Jn. 1:35) who declared Christ as the Lamb of God (Jn. 1:29). Leaving, John the Baptist began to be a follower, then a disciple, and eventually an apostle of the Lord (Jn. 1:40; Matt. 4:21; Lk. 6:13-14).

He was a man who saw things in black and white, with him it was an “either or” situation. An individual was:

- 1) Either a believer or was not
- 2) Either believing Jesus was the Messiah or not
- 3) Either believing He was the Son of God or not
- 4) Either one had eternal life or was spiritually dead

He was:

- 1) One of the two who were sent to prepare the passover (Lk. 22:8)
- 2) One of the three disciples when:
 - a) The Lord was transfigured (Mk. 9:2)
 - b) When Jairus’ daughter was raised (Lk. 8:51)
 - c) Brought nearer the Lord in Gethsemane (Mk. 14:33)
 - d) He was one of the four who prompted the Lord in His great prophetic teaching (Mk. 13:3)
- 3) The disciple was:
 - a) The one Jesus loved (Jn. 13:23; 19:26; 21:7; 21:20)
 - b) The one who lay on Jesus bosom (Jn. 13:23)
 - c) Given responsibility for Mary (Jn. 19:27)
 - d) A humble man for He never speaks openly of himself (Jn. 13:23; 19:26; 20:2; 21:7, 20)
 - e) A “Son of Thunder” (Mk. 3:17)

Why The Book Was Written?

It is always helpful when we are told why a book is or was written. Thankfully a number of Biblical writers do that, and two of them is Luke and John.

- 1) Dr. Luke informs us that he wrote to Theophilus to assure him of truths which he had heard, and in so doing, giving a criteria for the determining of error.
- 2) John wrote giving the evidences that Jesus was the Christ, the Son of God, the fact of the hypostatic union, which is the union of deity and humanity. (Jn. 20:30-31). I use the word “evidence” because, like Romans, it is a courtroom scene where methodically the Holy Spirit presents evidence proving Jesus of Nazareth is the Christ, the Son of God.
- 3) Things had changed in approximately 60 years since the Lord had died and many false teachers were propagating erroneous doctrines (Acts 20:30; 1 Tim. 4:1; 2 Pet. 2:1; 1 Jn. 4:1; Jude 1:4). The darkness of Gnosticism and pagan religions was abundant. Gnosticism was a false religion which taught:
 - a) Jesus was only a man, and not God.
 - b) Jesus did not die for our sins.
 - c) The Spirit was holy and flesh evil therefore God could not be a real man, thus denying the hypostatic union.
 - d) They gloried in professed knowledge and taught that Jesus Christ was one of many mystical “in-betweeners”, between God and man.
 - e) There was a need for the “heavenly Christ” (basically the same as the cosmic Christ) who, imparting knowledge, enabled one to live a fulfilling life.
- 4) John and Mark both write with the same purpose: “Jesus Christ is the Son of God”. (Mk. 1:1; Jn. 20:30-31)

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- 5) The deity of the Lord was shown by:
 - a) His knowledge of:
 - i) What was in man, who to commit Himself to, and who to ask to be committed.
 - ii) Who were genuinely committed to Him without asking?
 - iii) The two who followed. (Jn. 1:38-41)
 - iv) The fulness of His omniscience:
 1. He knew the spiritual stability of Peter (despite knowing his failings) (Jn. 1:42)
 2. He knew the moral integrity of Nathaniel. (Jn. 1:47)
 3. He knew the fickleness of people. (Jn. 2:25)
 4. He knew the sincerity of Nicodemus. (Jn. 3:1-16)¹
 5. He knew the hunger of the woman of Samaria. (Jn. 4:1-29)
 6. He knew the motives for which they did things. (Jn. 7:22)

His Style Of Writing

- 1) John is broadly chronological but not strictly so, for instance, in the first two chapters he will write of three distinct days:
 - a) The next day (Jn. 1:29)
 - b) The next day (Jn. 1:35)
 - c) The third day (Jn. 2:1)
 - d) Yet his writing was not strictly chronological for verses 32-34 come before verses 29-30.
- 2) He also interjects statements such as:
 - a) It was the tenth hour. (Jn. 1:39)
 - b) It was the sixth hour. (Jn. 4:6; 19:14)
- 3) He writes in a contrasting manner, that is, positives balanced by negatives, such as:
 - a) “All things were made by Him; and without Him was not any thing made.” (Jn. 1:3)
 - b) “He confessed, and denied not.” (Jn. 1:20)
- 4) He will give explanations to make sure the truth spoken is understood:
 - a) “This he said to prove him.” (Jn. 6:6)
 - b) “Because they feared the Jews.” (Jn. 9:22)

One Of The Deepening Truths In John

John, the writer who deals constantly with eternity, is very careful to draw attention to “single and concurrent days” while the Lord was here. It is a matter he mentions in 14 of his 21 chapters, and in 34 verses. It is not just to give us historical happenings, for it may indicate the following:

- 1) A crisis. “From that day forth they took counsel together for to put Him to death.” (Jn. 11:53)
- 2) A time period: “At that day ye shall ask in my name.” (Jn. 16:26)
- 3) A specific day: “In the last day, that great day of the feast.” (Jn. 7:37)

In chapters one and two it follows a series of days, and specifically draws attention to them.

- 1) “The next day John seeth Jesus coming.” (Jn. 1:29)
- 2) “Again the next day.” (Jn. 1:35)
- 3) “The day following.” (Jn. 1:43)
- 4) “And the third day.” (Jn. 2:1)

¹ The reason for the question made here is that it is unclear where the conversations stopped, and John’s elaboration.

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John wants us to see not just a chronological series of happenings but also a development of truth. The first part of John chapter 1 specifically declares a distinct ignorance:

- 1) "The world knew Him not." (Jn. 1:10)
- 2) "I knew Him not." (Jn. 1:31, 33)

This ignorance is followed by divine revelation in multiple ways, which begs to the question: "Where does it lead to?"

If we observe carefully, there is the record of some who got to know the Lord.

- 1) John had the Lord revealed to him by God. (Jn. 1:32-33)
- 2) John pointed the Lord out to the disciples. (Jn. 1:29, 35)
- 3) To the two who followed the Lord, He invited them to spend time with Him. (Jn. 1:37-39)
- 4) Andrew brought Peter. (Jn. 1:40-41)
- 5) Christ personally found Philip. (Jn. 1:43)
- 6) Philip found Nathaniel. (Jn. 1:45)

In each case, when there was a revelation, it was followed by a relationship. It is this truth that is then developed. First being illustrated by the marriage in Cana of Galilee, indicating this new relationship is a relationship of love. However, no relationship stands still, ideally there is development. These people had a revelation and a relationship with the Lord, but, how do I meet the Lord today?

The answer to this is in chapter three. I must be born again, and that new birth brings a spiritual relationship without any religiosity, ritual, and regardless of position (Jn.3:1-16). It ideally develops, and in the following chapter, the characteristics and blessings of that new relationship are shown. Do not forget, John indicates, it happens over time!

The responsibility for those brought into this relationship it to tell others so that they too can have it, as found in chapter 1. However, they were all Jews. What about those who are not Jews? The gospel is for them also for the Lord went to Samaria, and it was irrelevant if it was a woman or a man, He was the Saviour of the world. It is illustrating God loved the world (Jn. 3:16), that the gospel is for the "whosoever will".

Being brought into this relationship by revelation and the new birth:

- 1) Enables the individual to delight the heart of God by true worship. (Jn. 4:21)
- 2) Enables one to intercede on behalf of others (Jn. 4:49), the nobleman interceding for his son.
- 3) Makes the ones without strength whole, with the command to sin no more. (Jn. 5: 4, 6, 9, 11, 14, 15)

It is a relationship with a Saviour who:

- 1) Knows where my faith needs strengthening, and how to use circumstances to do it. (Jn. 6:5-7)
- 2) When seemingly alone in the storm, He will come and comfort, for He is superior to the circumstances i.e.; as He walks on the water. (Jn. 6:19-20)
- 3) When I fall He will not belittle, but without making excuses, will seek to support me. (Jn. 8:10)
- 4) Is aware of my spiritual blindness. He can give me sight. (Jn. 9:1-41)
- 5) Will be my shepherd. (Jn. 10:1-18)
- 6) If I die, He is my resurrection and life, to give me freedom (Jn. 11:44)
- 7) Communion with Himself and all the saints. (Jn. 12:1-2)

Avenues By Which To Consider John

- 1) In any given passage of Bible study, it can be considered under multiple headings. In any given passage there is only one interpretation, yet, the passage can be applied in several ways. This is seen by such passages as:
 - a) "Called my son out of Egypt" (Hos.11:1). This most definitely had to do with Israel's release from Egypt, yet in Matt. 2:15 it is applied to the Lord.

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- b) In Gen. 2:24 there is the narrative of Adam and Eve. It is an historical narrative, yet in Eph. 5:31 it is given a spiritual connotation of the relationship between Christ and the Church.
 - c) In Genesis there is the birth of Ishmael and then Isaac (Gen. 16:16; 17:25; 21:5), a chronological historical fact, yet in Gal. 4:23 it is given a spiritual context between grace and law.
- 2) This being so, it is not surprising to observe that the gospel of John can be viewed on different levels.
- a) Apologetically:
 - i) The presenting of the evidence that Jesus is the Christ the Son of God.
 - ii) The synoptics, Matthew, Mark and Luke were written for the declaration of the life of Christ. John was written for the defense of whom He was.
 - iii) There was a need to combat errors of the Docetic teachers who taught that the humanity of Christ was not real. It was God having a man like appearance. Therefore, John will emphasize His Humanity.
 - b) Ecclesiastically: Christ as the Good Shepherd in John 10, and how His shepherds are to be recognized.
 - i) The Porter (picturing the Holy Spirit) opened the door.
 - ii) He has a love for the sheep, and it is not just a job employed to do.
 - c) Evangelically:
 - i) The singular gospel verses and stories.
 - ii) That by believing that He is such, men might have eternal life.
 - iii) The theme is three evangelical “r’s”: revelation, rejection, or reception.
 - b) Historically: The tracing of the three years ministry of the Lord.
 - i) It is only from John we can determine the ministry of the Lord lasts over three years, and that by the fact He went to the Passover on three occasions. Matthew only mentions the last one (Matt. 26:2, 17, 18, 19); Mark only mentions the last one (Mk. 14:1, 12, 14, 16). Luke mentions the one when He was a child of twelve years of age (Lk. 2:41) and the last one (Lk. 22:1, 7, 8, 11, 13; 22:15). John only deals with those in His public ministry. The first in Jn. 2:13 and 23; the second in Jn. 6:4; and the last one in Jn. 12:1; 13:1; 18:28, 39; 19:14.
 - d) Thematically: The developing of themes, i.e. Light, bread
 - e) Christologically:
 - i) The presentation of Christ by His words, works and titles.
 - ii) Jesus was God manifest in flesh, a real man, and not a theophany. This was to counteract the false teaching of docetism which denied the true humanity of the Christ. Furthermore from that which can be gleaned, this teaching was loveless and intellectual, and there is an absence of intellectual terminology in John. i.e. knowledge, but there is intellectualism for it was written: “that ye might believe”. (Jn. 20:30-31)
 - iii) Jesus was both deity and humanity in one person, therefore his main thrust is the truth of the hypostatic union of Christ.
 - iv) Jesus was the Christ, not a Christ, and not simply anointed to be a king, etc., for God but was God’s Prophet, and ultimately Priest and King.
 - v) Jesus was and ever will be the Son of God.
 - f) Theologically: The presentation of God.
 - g) Pneumatology: The teachings about the Holy Spirit.
 - i) It is only in John that so much teaching is given regarding the Holy Spirit which tells of His identicalness to Christ (Jn. 14:16, another ²); His works, to bring to remembrance (Jn. 14:26); To lead

² There are two Greek words for “another”. One means of a different kind, and the other indicates identicalness. The Comforter who was coming was identical to Christ, and incidentally, since the Holy Spirit is deity so then is the Lord.

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into all truth (Jn. 16:13); To show things to come (Jn. 16:13); and be the comforter (Jn. 14:16, 26; 15:26; 16:7); the Spirit of truth (Jn. 16:13); “to reprove the world of sin, and of righteousness, and of judgment” (Jn. 16:8).

- h) Anti-typically: In its unfolding of the tabernacle
 - i) John leads us to think of the Tabernacle in two ways: He moves from the holy of holies where God is, out to the Altar, and from the brazen altar to the mercy Seat. Due to space we will summarize the latter.
 - ii) The antitype of:
 - 1. The brazen altar is brought before his readers in: “Behold the Lamb of God, which taketh away the sin of the world” (Jn. 1:29).
 - 2. The laver is reflected in being: “born of water and of the Spirit” (Jn. 3:5).
 - 3. The table of showbread is reflected in the Lord’s great discourse on Himself as the “living Bread” (Jn. 6:51).
 - 4. The golden lampstand when He said: “I am the Light of the world” (Jn. 8:12; 9:5).
 - 5. The golden altar of incense is made real by our being able to pray to God in His Name (Jn. 14:13, 14; 16:23-26). This is then followed by His prayer in John 17.
 - 6. The ark and the mercy Seat are manifest in the sacrifice of our Lord (Jn. 19).
- 3) The need of John today
- a) This is important today because many are the “religions” which either deny or modify the essential deity of the Lord. Some of these are:
 - i) Asthroposophical Society teaches Jesus was just a man until He was 30 and then He received the Christ Essence.
 - ii) The Baha’i Faith teaches Christ was one of one great manifestations of divinity.
 - iii) Christadelphians teach Jesus did not exist before His birth to Mary, He is not God.
 - iv) Seventh Day Adventists teach Jesus is God but He is also Michael, and he did not complete atonement at Calvary.
 - v) Mormons teach Jesus was born in Heaven as the spirit child of Elohim and one of His wives. Jesus’ brother was Lucifer, who became Satan, and Jesus is one of many Gods.
 - vi) Sadly, many professing church people do not believe in His essential deity or Christhood.

Themes In Sermons Of The Lord In John

- 1) A new birth. (Jn. 3:1–13)
- 2) Water of life. (Jn. 4:6–29)
- 3) Defense of His deity. (Jn. 5:19–47)
- 4) Bread of life. (Jn. 6:22–71)
- 5) He is the conveyer of truth. (Jn. 7:14–29)
- 6) Light of the world. (Jn. 8:12–59)
- 7) Christ the true object of faith. (Jn. 8:21–30)
- 8) True freedom. (Jn. 8: 31–59)
- 9) The Good Shepherd. (Jn. 10:1–30)
- 10) Christ’s oneness with the Father. (Jn. 10:22–38)
- 11) Christ the Redeemer of the world. (Jn. 12:20–36)
- 12) The upper room discourse. (Jn. 13:1–16:33)
- 13) Union with Christ. (Jn. 15)
- 14) The coming of the Holy Spirit. (Jn. 16)

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The Difference Between John And The Synoptics

- 1) Matthew, Mark, and Luke speak of the miracles of Christ, whereas John speaks of signs.
- 2) Matthew, Mark, and Luke deal with Christ and his Galilean ministry, whereas John deals with his Judean ministry.

The Background And What Christ Came To Give

Place	What Christ Came to Give
Of Darkness	Gave light (Jn. 1:5; 8:12)
Of Ignorance	Gave enlightenment (1:10, 33, 47-51)
Of Insufficiency	Gave sufficiency (Jn. 2:3; 7-10)
Of Human Weakness	Gave strength (Jn. 5:5-7, 8-9)
Of Despair	Gave assured hope (Jn. 11:21, 32, 33-44)

Keys

Key Verse:

The goal which John seeks to point out is two fold:

“These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” (Jn. 20:31)

Many people believe but are not believers. How can this be? To believe is to give mental assent, but believing is a verb indicating a continuous conviction and dependence.

Key Words In John³

Note: These are the number of verses, not the number of times the word is found.

Word	No. of verses	1 st Reference	Last Reference
Believe / ed / ing	73	Ch 1:7	Ch 20:31
Believed not	3	Ch 6:64	Ch 12:37
Signs (Sēmeiom)	17	Ch 2:11	Ch 20:30
Wonders (teras)	1	Ch 4:48	Ch 4:48
Miracle (dynamis)	0	0	0

³ Some Greek words may be translated in different ways, i.e. “know” eido is found in 104 verses and is translated “see” “Saw” “knew”.

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Word	No. of verses	1 st Reference	Last Reference
Father (referring to God by Christ. This is references and not verses.)	122	Ch 1:14	Ch 20:31
Light	16	Ch 1:4	Ch 12:46
Life	38	Ch 1:4	Ch 20:31
Glory / glorified / glorify	23	Ch 1:14	Ch 21:19
Know (eido) Knew (ginosko)	84	Ch 1:10	Ch 21:24
World	59	Ch 1:9	Ch 21:25
Verily	25	Ch 1:51	Ch 21:18
Love (agapē)	6	Ch 5:42	Ch 17:26
Love (phileo)	10	Ch 5:20	Ch 21:17
Love (agapaō)	27	Ch 3:16	Ch 21:20
Witness (martureō)	14	Ch 1:7	Ch 21:24
Abide (menō) ing/ th	13	Ch 3:36	Ch 15:10
ever	9	Ch 4:29	Ch 18:20
Never	11	Ch 4:14	Ch 19:41
Everlasting / eternal life (aiōnios)	17	Ch 3:15	Ch 17:3
Ask (aiteō)	10	Ch 4:9	Ch 16:26
Ask (erōtaō) Variously translated	26	Ch 1:19	Ch 19:38
Ask (eperotao)	2	Ch 18:7	Ch 18:21
Ask (punthanomai)	2	Ch 4:54	Ch 13:24
Truth. True. truly	43	Ch 1:9	Ch 21:24
name	23	Ch 1:6	Ch 20:31
Behold (idou)	5	Ch 4:35	Ch 19:27
Behold (ide)	15	Ch 1:29	Ch 19:14

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Word	No. of verses	1 st Reference	Last Reference
Behold (theoreo) variously translated	21	Ch 2:23	Ch 20:14
Hour (hora)	24	Ch 1:39	Ch 19:27
Received (dechomia)	1	Ch 4:45	Ch 4:45
Receive /ed / take /took (paralambano)	3	Ch 1:11	Ch 19:16
Receive /ed / take /took (lambano)	40	Ch 1:12	Ch 21:13
Whosoever	10	Ch 3:15	Ch 19:12
Hath	66	Ch 1:18	Ch 20:21

John's Key Words And Their Placement:

Word	No. of Refs. in Ch 1-12	No. of Refs. in Ch 13-17	No. of Refs. in Ch 18-21
Light	17	0	0
Life	31	6	1
Love	3	13	3

The Number Of The Verses With The Key Words Of John Compared With The Synoptics:

Word	Matthew	Mark	Luke	John
Believe/ ed / ing	10	13	10	73
Believe / d not	0	2	1	14
Signs (Sēmeiom)	9	6	9	17
Wonders (teras)	1	1	0	1 (4:48)
Miracles (dynamis)	13	10	15	0

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Word	Matthew	Mark	Luke	John
The Father / Father (when used of God)	2	0	4	60
My Father	16	0	4	35
Thy Father	3	0	0	1
Your Father	10	2	3	2
O Father	1	0	1	1
O My Father	2	0	0	0
His Father	1	1	0	1
My Heavenly Father	2	0	0	0
Your Heavenly Father	3	0	1	0
Abba Father	0	1	0	0
Holy Father	0	0	0	1
Righteous Father	0	0	0	1
Living Father	0	0	0	1
Light	11	1	10	16
Life	12	7	13	38
Love	10	4	9	17
Glory / glorified	10	4	18	15

Theological Perspective

Titles of Christ in John

Titles of Christ in John	
Word	(ch 1:1; 1:14)
Light	(ch 1:8) a) True Light (ch 1:9) b) The Light of the World (ch 8:12; 9:5) c) A Light into the world (ch 12:46)
Only Begotten of the Father	(ch 1:14)
Lamb of God	(ch 1:29)
Son	a) Son of God (ch 1:34) b) Son of Man (ch 3:13) c) Only Begotten Son (ch 3:16) d) Son of Joseph (ch 1:45) e) Son of the Living God (ch 6:69)
Rabbi (Master)	(ch 1:38)
Messias	(ch 1:41)

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Titles of Christ in John	
Christ	(ch 20:31)
God	(ch 20:28)
Lord	(ch 20:28)
King	a) King of Israel (ch 1:49) b) King of the Jews (ch 18:33)
Jesus	(ch 2:1)
Jew	(ch 4:9)
The Saviour of the world	(ch 4:42)
Bread	a) Bread of Life (ch 6:35; 6:48) b) Bread which came down from heaven (ch 6:41, 50) c) I am the Living Bread which came down from heaven (ch 6:51) d) True Bread from Heaven (ch 6:32)
Door	a) I am the Door of the sheep (ch 10:7) b) I am the Door (ch 10:9)
The Resurrection and the Life	(ch 11:25)
The Way, the Truth and the Life	(ch 14:6)
The True Vine	(ch 15:1)
Prophet	(ch 4:19; 7:40)
I am the Good Shepherd	(ch 10:11, 14)

Signs In John

- 1) There are seven words used for miracles, irrespective if they come from God or Satan.⁴ They are:
- a) “Teras”, translated “wonder”, used for a work of the Lord. (Jn. 4:48)⁵
 - b) “Sēmeiom”, translated “miracle or sign”, used for a work of the Lord. (Jn. 2:11)
 - c) “Dunamis”, translated “miracle or power”, used for a work of the Lord. (Mk. 6:2)
 - d) “Megaleion” or “Endoxon”, translated “mighty work”.
 - i) Megaleion, used for a work of the Lord. (Lk. 1:49)
 - ii) Endoxon, used for a work of the Lord. (Lk. 5:26)
 - e) “Paradoxon”, translated “glorious thing”, used for a work of the Lord. (Lk. 5:26)
 - f) “Thaumasion”, translated “strange thing”, used for a work of the Lord. (Matt. 21:15)

⁴ 2 Thess. 2:11.

⁵ Trench, in His book, “Synonyms of New Testament” writes.

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- 2) John always speaks of signs (sēmeion), and gives nine of them, although normally it is said there are eight. The nine are:
- Changing water to wine. (Jn. 2:1-11)
 - Healing nobleman's son. (Jn. 4:46-50)
 - Healing the man at the pool of Bethesda. (Jn. 5:1-47)
 - Feeding the five thousand. (Jn. 6:1-14)
 - Lord walking on the sea. (Jn. 6:15-21)
 - Lord giving sight to the man born blind. (Jn. 9:1-41)
 - Raising of Lazarus from dead. (Jn. 11:1-44)
 - Draught of fishes. (Jn. 21:1-14)
 - Greatest of all, the Lord's own resurrection. (Jn. 2:18-19)

Jesus Christ

- 1) What is meant by the term "Christ"?
- Is This Relevant Today?
 - The world's population is being blinded by Satan as never before. Everything that is holy is being compromised or distorted. For the last 130 years approximately, and especially from the 1960's, there has risen the foreshadows of future deception which will be centered on the person of Christ (Matt. 24:4, 5, 11, 24). Thousands upon thousands have been blinded by Satanic deception concerning a cosmic Christ. It started under Helena Petrovna Blavatsky in 1875 when she started the teachings of Theosophy (a system of belief based on mystical insight into the nature of God and the soul).
 - Those teachings taught that man was not only evolving physically, as Darwin taught, but also spiritually through seven levels of existence, until such a one is God. Furthermore, Blavatsky taught the whole human race was evolving, being divided into a number of lesser groupings. At the beginning of each subrace (this is their terminology) the Supreme World Teacher (known as "Christ"), enters the body of an individual to guide the human race further to perfection. In each "incarnation", more is revealed to man about God than previous, thus there have been five incarnations of the cosmic Christ. They were Buddha, Hermes, Zoroaster, Orpheus and Jesus. When Jesus was being baptized, Christ came upon Him. He was not full manifestation of God, consequently, they are waiting for another supreme world teacher, a second appearing.
 - Theosophists and New Age proponents reject any suggestion that Jesus died on the cross to pay for man's sins. They believe that man saves himself through continual reincarnations. This spiritual evolution leads men further and further away from the physical plane and closer and closer to spiritual planes of existence. Because of this process, every human being, regardless of race or religion, is a potential "Christ."
 - What Does John Mean When He Speaks Of Jesus As The Christ?
 - When the Lord said to Peter: "Blessed art Thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:16-17), what had been revealed to Peter? Jesus was the Christ (Matt. 16:16).
 - Andrew, a Jew who knew the Old Testament prophecies given by God, and spent time with Jesus, spoke to his brother saying: "We have found Messiah, which is, being interpreted, the Christ" (Jn. 1:41). Does the Holy Spirit endorse his deluded thinking by letting Peter accept this and be the object of divine deception? That is blasphemous! To Andrew, Jesus was not a cosmic Christ but the fulfiller of the ancient promises.

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- iii) The woman at the well, said: “Come, see a man, which told me all things that ever I did: is not this the Christ?” (Jn. 4:29). This was followed by the men of the city who said: “We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world” (Jn. 4:42).
 - iv) There is not a single iota of scripture which presents “the Christ” as a mystical spirit that comes and goes. He is a real human person.
- c) This Necessitates The Acceptance Or Rejection That The Scriptures Are The Word Of God.
- i) First, the decision must be determination of the integrity we place on scripture. It is an “either or” decision:
 - 1. Either scriptures, in entirety, are the infallible word of God or they are worthless writings of men.
 - ii) If we accept that the scriptures in entirety are the Word of God, then all that New Age theology teaches is blasphemous and satanic.
 - 1. Christ was a real man and the eternal God, and was never a reincarnation and the “spirit” that came upon Him was the Holy Spirit. He came not to make Him the Christ but to fulfill the Old testament picture of the inauguration of the priest who had to be washed and anointed.
 - 2. Christ was the full and perfect manifestation of all that God is, or he was a self deluded fool.
 - 3. The cross work of Christ is the only way of salvation, or it was a foolish man blinded by imagination.

Believers are being taken in by the greatest hoax of morality and hope the world has ever known, for New agers and many environmentalists, tree huggers, etc., are blinded and on their way to hell.
 - iii) John makes it very plain: “Jesus is the Christ, the Son of God and by believing in His name, there is salvation.”
- d) What Is The Difference Between “antichrist” And “false Christ”?
- i) The term “Antichrist” is found five times in John’s epistles: 1 Jn. 2:18 where it is found twice (Jn. 2:22, 4:3; 2 Jn. 7). Paul referred to the same person by the terms: “man of sin”, “son of perdition”, and “Wicked” the lawless one”. (2 Thess. 2:3, 8)
 - ii) The word “anti” can mean either, against, or instead of, and it often indicates substitution, that is instead of someone else. This is what many are doing, they are substituting a cosmic Christ for the real Christ.
 - iii) The term “false Christ” only occurs twice in the New Testament (Matt. 24:24; Mk. 13:22), and in 2 Thess. 2:4 the Antichrist is described as “he who opposes”. He will not acknowledge fulfillment of God’s word as regards God’s king (Psa. 2:6; 48:2), but will hate anything that has to do with worship or acknowledgment of the true God (Jn. 17:3; 1 Thess. 1:9; 1 Jn. 5:20). Ultimately, he will go so far as to boast that he is God as he sits in the temple. (2 Thess. 2:4)

John’s Developing Argument

John will, by the Holy Spirit, present the evidence that Jesus is the Christ the Son of God. Taking the statements in the following order:

- 1) Jesus was a real man, which indicates His humanity
- 2) The Christ, which indicates His position, “Jesus is the Messiah”.
- 3) The Son of God, which indicates His deity, “Christ was deity”.

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1) Jesus was a real man which was evidenced by:

a) How people saw Him:

- i) John the Baptist said: "After me cometh a man" (Jn. 1:30)
- ii) The woman at the well said: "Come, see a man" (Jn. 4:29)
- iii) Nicodemus said: "no man can do these miracles that thou doest" (Jn. 3:2)
- iv) The religious leaders said: "How knoweth this man. . . having never learned?" (Jn. 7:15)
- v) The people said: "How can this man?" (Jn. 6:52)
- vi) His brothers said: "There is no man that doeth anything in secret" (Jn. 7:4)
- vii) The officers said: "Never man spake like this man" (Jn. 7:46)
- viii) He claimed to be a man: "Ye seek to kill me, a man that hath told you the truth" (Jn. 8:40)
- ix) Pilate said: "Behold the man!" (Jn. 19:5)

b) He had a body, spirit and soul. (Jn. 19:38, 40; 11:33; 12:27)

c) His experiences were that which man experiences

- i) Weariness (Jn. 4:6)
- ii) Thirst (Jn. 4:7)
- iii) Dependence (Jn. 5:19)
- iv) Grief (Jn. 11:35)
- v) Death (Jn. 19:30)

2) The Christ, which indicates His position, "Jesus is the Messiah"

a) There can be little doubt that the greatest evidence that Jesus is the Christ is the fulfilling of them by:

i) Circumstances which he, as a human being, had no control over:

- (a) The virtuous condition of His mother, and in fulfillment of the prophecy He was born of a virgin.
- (b) The tribe into which He would be born, and in fulfillment of the prophecy He (Shiloh, Jesus) born into the tribe of Judah. (Gen. 49:10)
- (c) The town in which He would be born, and in fulfillment of the prophecy He was born in Bethlehem. (Mic. 5:2)
- (d) He would be of the family of David. (Isa. 11:1; Jn. 7:42)
- (e) The journeys his mother and "father" would be forced to go on and from where they would come, yet in fulfillment of the prophecy He would come out of Egypt. (Matt. 2:15)
- (f) He was born where he would be brought up, and in fulfillment of the prophecy He was brought up in Nazareth.

ii) Offices fulfilled by Him:

- (a) He would present Himself as King in fulfillment of the prophet. (Zech. 9:9; Jn.1:49; 12:13-15; 18:37)
- (b) He would be the prophet Moses prefigured. (Deut. 18:15; Jn. 4:44; 6:14; 7:40; 9:17)

iii) The experiences He would experience at the hand of others who unwittingly fulfilled the scriptures:

- (a) His zeal for the house of God. (Psa. 69:9; Jn. 2:17)
- (b) His garments would be determined by "lots". (Psa. 22:18; Jn. 19:24)
- (c) The non breaking of His legs. (Ex. 12:46; Jn. 19:36)
- (d) They shall look on Him whom they pierced. (Zech. 12:10; Jn. 19:37)

iv) Prophecies which He gave about Himself:

- (a) As Moses lifted up the serpent so the Son of man would be lifted. (Num. 21:8-9; Jn. 3:14)
- (b) He would be betrayed into the hands of sinners. (Mk. 14:41)

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- (c) He would rise again. (Psa. 16:10; Mk. 8:31)
- (d) He would meet His own after His resurrection at a mount in Galilee. (Mk. 16:7)

3) The Son of God which indicates His deity, “Christ was deity”

- a) His statements regarding who He is:
 - i) “I am⁶ the Bread of Life”, for life and sustenance. (Jn. 6:35, 48)
 - ii) “I am the light of the world”, for illumination. (Jn. 8:12; 9:5)
 - iii) “Before Abraham was I am”, indicating eternal existence. (Jn. 8:58)
 - iv) “I am the door”, for acceptance. (Jn. 10:7, 9)
 - v) “I am the good shepherd”, for tender care and protection. (Jn. 10:11, 14)
 - vi) “I am the resurrection and the life”, for transforming the living and raising the dead. (Jn. 11:25)
 - vii) “I am the way”, for direction. (Jn. 14:6)
 - viii) “I am the truth”, for confident believing. (Jn. 14:6)
 - ix) “I am the life”, for fullness of life. (Jn. 14:6)
 - x) “I am the true vine”, for continual fruitfulness. (Jn. 15:1–5)
- b) His statements regarding His equality. Notice “as” and “so” statements:
 - i) “As the Father raises up the dead, and quickeneth them; even so the Son quickeneth whom he will.” (Jn. 5:21)
 - ii) “For as the Father hath life in himself; so hath he given to the Son to have life in himself.” (Jn. 5:26)
 - iii) “As the Father knoweth me, even so know I the Father.” (Jn. 10:15)
 - iv) “And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.” (Jn. 12:50)
 - v) “But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.” (Jn. 14:31)
 - vi) “As the Father hath loved me, so have I loved you: continue ye in my love.” (Jn. 15:9)
 - vii) “As thou hast sent me into the world, even so have I also sent them into the world.” (Jn. 17:18)
 - viii) “Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.” (Jn. 20:21)
- c) His statements regarding His relationship with God and the understanding given:⁷
 - i) “I and my Father are one.” (Jn. 10:30)
 - ii) “He that hath seen me hath seen the Father.” (Jn. 14:9)

Structure

- 1) No 1.
 - a) Christ's public ministry before the world. (Jn. 1:9)
 - b) Christ's private ministry before His own. (Jn. 13:1-17:26)
 - c) Christ's purchasing (the meaning of the word redemption) ministry for the world. (Jn. 18:1-19:42)
 - d) Christ's Priestly ministry for His own. (Jn. 20:1-21; 25)

⁶ Great care must be taken in determining if the words “I am” are a declaration of deity or simply a statement of fact indicating personality. The Lord himself said: “I am not alone” (Jn. 8:16); “I am from above” (Jn. 8:23); “If ye believe not that I am he” (Jn. 8:24); “When ye have lifted up the Son of Man, then shall ye know that I am he” (Jn. 8:28); “Before Abraham was, I am” (Jn. 8:58); “I am not of the world” (Jn. 17:14); “Father, I will that they also, whom thou hast given me, be with me where I am” (Jn. 17:24); “They answered him, Jesus of Nazareth. Jesus said unto them, I am he” (Jn. 18:5); “Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king” (Jn. 18:37).

⁷ Interestingly, none of the spirit masters of the new age teachings, etc., ever said their teachings were in conformity to that which God had given them. To none of them did God open heaven making His declarations concerning Christ as His Son. None of them ever professed to be able to die as a substitutionary sacrifice, or ever rose triumphantly from the tomb.

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- 2) No.2
- a) Coming of the Son of God into the world. (Jn. 1:1–18)
 - b) Presentation of the Son of God. (Jn. 1:19; 4:54)
 - c) Opposition to the Son of God. (Jn. 5:1–12:50)
 - d) Preparation of the disciples by the Son of God. (Jn. 13:1–17:26)
 - e) Crucifixion and resurrection of the Son of God. (Jn. 18:1–21:25)
- 3) No.3
- a) Prologue (Jn. 1:1–18)
 - i) The focus is His deity:
 1. Declaration of His deity. (Jn. 1:1–4:54)
 2. Disputing of His deity. (Jn. 5:1–10:42)
 3. Display of His deity. (Jn. 11:1–12:50)
 - ii) The focus on His disciples:
 1. His communications with His own on earth. (Jn. 13-17)
 - (a) His communications with them in the upper room.
 - (i) The events before the betrayer was revealed and left. (Jn. 13:1-30)
 - (ii) The events after the betrayer left. (Jn. 13:31-16:33)
 2. His communications with His Father in Heaven. (Jn. 17:1-26)
 - iii) The focus is on His work for God:
 1. Condemned One (Jn. 18:1-19:15)
 2. Crucified One (Jn. 19:16-42)
 3. Conquering One (Jn. 20-21)

The Peculiarities Of John's Gospel

Approximately 92% of that which we read in John is peculiar to him. The following table distinguishes them.

Subject	Peculiar to John	Common to other Gospels
The prologue	Ch 1: 1-14	
The witness of John	Ch 1:15-28	
The witness of others who met the Lord	Ch 1:29-51	
Marriage of Cana of Galilee	Ch 2:1-11	
Jesus goes to Jerusalem and cleanses the temple	Ch 2:12-24	
Narrative of Nicodemus	Ch 3:1-21	
The Lord to Judaea	Ch 3:22	
The discussion of John with the Jews	Ch 3:23-36	
Jesus leaves Judaea	Ch 4:1-3	

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Subject	Peculiar to John	Common to other Gospels
The Lord goes to Samaria		Ch 4:3
The woman of Samaria	Ch 4:4-29	
The response of the Samaritans	Ch 4:30-42	
Jesus into Galilee and the nobleman's son	Ch 4:43-54	
Jesus to Jerusalem and the man at the pool of Bethesda and the controversy concerning His deity	Ch 5:1-47	
The feeding of the 5000		Ch 6: 1-14
Christ walking on the water		Ch 6:15-21
Jesus goes to Jerusalem and the controversy over who He was	Ch 7:1-27	
The great discourse on living water	Ch 7:28-39	
The controversy over who He was	Ch 7:40-44	
The officers sent to take Him and their response	Ch 7:45-53	
The woman taken in adultery	Ch 8:1-11	
Christ as the Light of the world and the debating between He and the Jews	Ch 8:12-58	
They take up stones to kill Him	Ch 8:59	
The man born blind was given sight and is cast out of the synagogue	Ch 9:1-39	
The Pharisees profess sight	Ch 9:40-41	
The parable of Christ the good Shepherd	Ch 10:1-18	
The division of the Jews because of His sayings	Ch 10:19-21	
The Lord at Jerusalem and the questioning as to who He was	Ch 10:22-39	
Christ goes beyond Jordan	Ch 10:40-42	
The death of Lazarus and his resurrection	Ch 11:1-45	
The meeting of the Pharisees and the desire to kill Him	Ch 11:46-53	
Jesus goes into the city of Ephraim	Ch 11:54	

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Subject	Peculiar to John	Common to other Gospels
The passover and many going up, the division about him and the command to tell where He was	Ch 11:55-57	
Jesus goes to Bethany 6 days before the passover	Ch 12:1	
The supper at Bethany		Ch 12:2-8
The consultation to put Him to death and Lazarus	Ch 12:9-11	
The ride into Jerusalem		Ch 12:12-19
The Greeks who came to see Him	Ch 12:20-23	
The message on life	Ch 12:24-27	
The prayer of the Lord, "Father glorify thy Name" and the results	Ch 12:28-33	
The non believing people in accordance with Isaiah	Ch 12:34-50	
The washing the disciples feet	Ch 13:1-35	
The revealing of the betrayer		Ch 13:21-22
Peter's profession to follow the Lord and the Lord's response		Ch 13:36-38
The Lord in the upper room and prayer	Ch 14:1-17, 26	
The Lord goes over the Cedron		Ch 18:1
Judas knew the place	Ch 18:2	
Judas comes with the band		Ch 18:3
Jesus and the multitude	Ch 18:4-9	
Peter cutting of the servants ear		Ch 18:10-11
Jesus led to Annas, Peter following	Ch 18:12-18	
Annas questioning the Lord and He is sent to Caiaphas	Ch 18:19-24	
Peter's denial of the Lord		Ch 18:25-28a
The Lord before Pilate	Ch 18:28b-32	
Pilate questions the Lord		Ch 18:33
The Lord's response to Pilate	Ch 18:34-38a	
Pilate to the people		Ch 18:38b-40

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Subject	Peculiar to John	Common to other Gospels
Pilate scourging the Lord and presenting Him and the people's rejection	Ch 19:1-15	
Christ delivered to be crucified and His words	Ch 19:16-30a	
Christ dies and the non breaking of His legs	Ch 19:30b-37	
Joseph seeking the body of Christ		Ch 19:38
Nicodemus came with spices	Ch 19:39	
The burial of the Lord		Ch 19:40-42
The coming of the disciples to the tomb		Ch 20:1-3
Peter and John coming to the tomb	Ch 20:4-10	
Mary communing with the angels and the Lord reveals Himself to her	Ch 20:11-18	
The Lord shows Himself to His own		Ch 20:19-20
The Lord's bestowal of peace and His revelation to Thomas	Ch 20:21-31	
The Lord at the sea of Galilee and His commission to Peter	Ch 21:1-23	
Final words	Ch 21: 25	

Old Testament and John

John	Old Testament	John	Old Testament
Ch 1:23	Isa. 40:3	Ch 8:58	Ex. 3:14
Ch 1:51	Gen. 28:12	Ch 9:31	Psa. 34:15; Isa. 1:15
Ch 2:17	Psa. 69:9	Ch 10:16	Ezek. 34:23
Ch 3:14	Num. 21:8-9	Ch 10:34-35	Psa. 82:6
Ch 5:10	Jer. 17:21-22	Ch 12:13	Psa. 118:25-26
Ch 6:31	Ex. 16:4, 15	Ch 12:15	Zech. 9:9
Ch 7:2	Lev. 23:34	Ch 12:38	Isa. 53:1
Ch 7:22-23	Lev. 12:3	Ch 12:39-41	Isa. 6:9-10

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John	Old Testament	John	Old Testament
Ch 7:37-38	This does not seem to refer to a particular prophecy but could be a reference to Ezek. 47:1-12 where waters flow out from the temple	Ch 13:18	Psa. 41:9
Ch 7:42	Psa. 132:11	Ch 15:25	Psa. 69:4
Ch 7:42	Mic. 5:2	Ch 12:34	Psa. 110:4
Ch 8:5	Lev. 20:10	Ch 19:28-29	Psa. 69:21
Ch 8:17	Deut. 17:6	Ch 19:24	Psa. 22:18
Ch 8:33, 39	Lev. 25:42	Ch 19:36	Ex. 12:46
Ch 8:52-53	Zech. 1:5	Ch 19:34	Zech. 12:10

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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