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Looking at John through
the lens of the prologue
(1:1-18)

1:1-5 'in the beginning'

- 'In the beginning' v 1; cf. Genesis 1:1
- 'God said' Genesis 1:3
 - Jesus as the Word vv 1, 14
- 'Let there be light' Genesis 1:3
 - Jesus as the true light v 4-5, 9
- God created living creatures Genesis 1:20-24
 - 'without him nothing was made that has been made' v 3
 - 'in him was life' v 4

1:6-13 the word and the world

- Introduction of John (the baptiser) and his role vv 6-8
 - sent from God v 6
 - testifies to the light vv 7-8
 - not the Messiah 1:29-31
 - that Jesus is lamb of God 1:29, 36
 - that Jesus is the son of God 1:34

1:6-13 the word and the world

- Introduction of John (the baptiser) and his role vv 6-8
- Word and world vv 9-13
 - ‘world’ in John
 - physical reality 1:9, 10a; 3:17, 19; 6:14
 - God loves and wants to save it 1:29; 3:16, 17c; 4:42; 6:51
 - but symbol of wayward humanity
 - hates Jesus 7:1-7; 15:18-21; 17:14-15

1:6-13 the word and the world

- Introduction of John (the baptiser) and his role vv 6-8
- Word and world vv 9-13
 - ‘world’ in John
 - genders of words in v 11
 - his own things
 - his own people
 - Jesus divides the world by his coming vv 11, 12-13

1:14-18 the word in the world

- contrast of 'be' and 'come'/'become'
 - he was vv 1, 2
 - he became v 14

1:14-18 the word in the world

- contrast of 'be' and 'come'/'become'
- *eskēnōsen* 'he pitched his tent'
 - God 'tabernacled' with Israel Exodus 40:35;
Leviticus 26:11-12
 - feast of tabernacles, Sukkoth

1:14-18 the word in the world

- contrast of 'be' and 'come'/'become' v 14
- *eskēnōsen* 'he pitched his tent' v 14
- *monogenēs* 'one of a kind' v 14
- John's testimony v 15 pointing to v 30
- grace 4x in vv 14-17
 - v 16 'grace laddled over grace'

1:14-18 the word in the world

- contrast of 'be' and 'come'/'become' v 14
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- John's testimony v 15 pointing to v 30
- grace 4x in vv 14-17
- Jesus the unique revealer of God v 18; cf. 14:6, 9

Key ideas from the prologue: the Word...

- was with God in a unique eternal significance vv 1-2
- was the agent of all creation v 3
- was the light of humanity and enlightens those in the world vv 4, 9
- is the one with authority to appoint God's children v 12
- became flesh in Jesus Christ vv 14, 17
- displays God's glory v 14
- dispenses grace and truth vv 16-17
- lives in intimate union with the Father v 18b
- reveals the Father to humanity v 18c

Study in groups

- Which ideas from the prologue (1:1-18) are being used in the passage you are studying, and how are they being developed in the later story?
 - 3:1-21
 - 5:1-47
 - 8:12-59
 - 9:1-41
 - 10:1-42

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How John develops themes

John and theology

- the impact of discovering the Dead Sea Scrolls
- ‘developed’ theology does not mean late
 - Philippians 2:5-11
 - Matthew 11:25-27//Luke 10:21-22

At that time Jesus said, ‘I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.’

John and theology

- the impact of discovering the Dead Sea Scrolls
- ‘developed’ theology does not mean late
- the death of Jesus
 - Jesus’ ‘hour’
 - 2:4; 7:30; 8:20
 - 5:25, 28
 - 12:23; 13:1; 17:1
 - overcoming Satan
 - the ruler of this world 14:30; 12:31

John and theology

- impact of Dead Sea Scrolls
- ‘developed’ theology does not mean late
- death of Jesus
- Jewish festivals
 - Passover
 - Tabernacles = Sukkoth
 - Dedication = Hanukkah
 - at least three visits by Jesus to Jerusalem

John and Christology

- Jesus is sent by God/the Father to do work 4:34; 9:4; 17:1
 - to make God/God's name known 1:18; 17:6, 26
 - to glorify God/the Father 13:31-32; 17:4
 - to bring life 3:16; 10:10; 17:2
 - to bear witness to the truth 3:32-33; 8:14; 18:36
 - to judge 5:22, 27; 8:15, 16; 9:39

John and Christology

- 20:31 the purpose of the Gospel
 - ‘that you may know that the Messiah is Jesus’
- Greek *Christos*
- Hebrew *Messias*
- witness/testimony theme
- Jesus as king of Israel in his trial

“

18:33 Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you **the King of the Jews?**”

18:37 Pilate asked him, “So you are a **king?**” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”

18:39 But you have a custom that I release someone for you at the Passover. Do you want me to release for you **the King of the Jews?**”

19:3 They kept coming up to him, saying, “Hail, **King of the Jews!**” and striking him on the face.

“

19:12 From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of Caesar. Everyone who claims to be a **king** sets himself against Caesar.”

19:14-15 Now it was the day of Preparation for the Passover, and it was about noon. He said to the Jews, “Here is your **King!**” They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your **King?**” The chief priests answered, “We have no king but Caesar.”

19:19 Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, **the King of the Jews.**”

19:21 Then the chief priests of the Jews said to Pilate, “Do not write, ‘**The King of the Jews,**’ but, ‘**This man said, I am King of the Jews.**’”

John and Christology

- 20:31 purpose of the Gospel
 - ‘that you may know that the Messiah is Jesus’
- Greek *Christos*
- Hebrew *Messias*
- witness/testimony theme
- Jesus as king of Israel in his trial
 - see 2 Samuel 5:1 ‘We are your flesh and your bone’

John and Christology

- ‘the son of God’—relationship of Jesus to the Father
 - intimate relationship 1:18 ‘in the bosom’
 - unity of being 17:11, 22
 - unity of action 5:19-26

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5:19 Jesus said to them, “Very truly, I tell you, the Son can do nothing on his own but only what he sees the Father doing, for whatever the Father does, the Son does likewise. 20 The Father loves the Son and shows him all that he himself is doing, and he will show him greater works than these, so that you will be astonished. 21 Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes. 22 The Father judges no one but has given all judgment to the Son, 23 so that all may honour the Son just as they honour the Father. Anyone who does not honour the Son does not honour the Father who sent him.

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5:25 “Very truly, I tell you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. 26 For just as the Father has life in himself, so he has granted the Son also to have life in himself”

John and Christology

- ‘the son of man’ connected with other major themes
 - access to heaven through him 1:51; 3:13-14; 6:27, 53
 - Jesus as judge 5:27
(‘because’ points to Daniel 7:13-14)
 - preexistent 6:62 ‘ascending to where he was before’
 - unity with the Father 8:28 speak as Father instructed
 - believe in him 9:35 question to the man born blind
 - will be glorified 12:23, 34; 13:31

John and Christology

- focus on divine identity, but also genuinely human
 - 1:14
 - human attributes
 - response to coming death
- Jesus as God
 - 1:18; 20:28

John and the Christian life

- a Johannine 'school' or community?
- (eternal) life
- the Holy Spirit
 - Jesus and the Spirit 1:32-33; 3:34
 - the Spirit and believers 3:5, 6; 6:63; 7:39; 14:17, 26; 15:26; 16:13, 15; 20:22

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7:39 Now he [Jesus] said this about the Spirit, which believers in him were to receive, for as yet there was no Spirit because Jesus was not yet glorified.

20:22 When he [Jesus] had said this, he breathed on them and said to them, “Receive the Holy Spirit.”

John and the Christian life

- a Johannine 'school' or community?
- (eternal) life
- the Holy Spirit
 - Jesus and the Spirit 1:32-33; 3:34
 - the Spirit and believers 3:5, 6; 6:63; 7:39; 14:17, 26; 15:26; 16:13, 15; 20:22
 - *paraklētos* 'Advocate' 14:16, 26; 15:26; 16:7

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14:26 ‘But the **Advocate**, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have said to you.’

15:26 ‘When the **Advocate** comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf.’

John and the Christian life

- a Johannine 'school' or community?
- (eternal) life
- the Holy Spirit
- mission: 'sending' words

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John and the synoptic Gospels

Differences between John and the synoptics

- the style of Jesus' teaching

The style of Jesus' teaching

- in the synoptic Gospels
 - parables and brief sayings
- in John
 - longer teaching discourses
 - 'I am' sayings—often linked to teaching discourses

Differences between John and the synoptics

- the style of Jesus' teaching
- the audience of Jesus' teaching
- the themes of Jesus' teaching

The themes of Jesus' teaching

- in the synoptic Gospels
 - the kingdom of God/heaven
 - in John only at 3:3, 5; 18:36
- in John
 - 'dualisms': light/darkness, love/hate, truth/lie, etc.
 - the 'signs'

Differences between John and the synoptics

- the style of Jesus' teaching
- the audience of Jesus' teaching
- the themes of Jesus' teaching
- the actions of Jesus

The actions of Jesus

- found in the synoptic Gospels, but not in John
 - the baptism of Jesus
 - the temptation of Jesus
 - the call of the twelve
 - exorcisms
 - the transfiguration
 - the inauguration of the Lord's supper

The actions of Jesus

- found in John, but not in the synoptic Gospels
 - Jesus turning water into wine 2:1-11
 - Jesus baptising in Judaea before working in Galilee 3:22; 4:1-2; 10:40
 - Jesus raising Lazarus from the dead chapter 11
 - The 'I am' sayings

Differences between John and the synoptics

- the style of Jesus' teaching
- the audience of Jesus' teaching
- the themes of Jesus' teaching
- the actions of Jesus
- the geographical focus of Jesus' ministry
 - in the north (Galilee) in the synoptic Gospels
 - in the south (Samaria and Judaea) in John
 - visits to Jerusalem 2:13; 5:1; 7:10

Differences between John and the synoptics

- the style of Jesus' teaching
- the audience of Jesus' teaching
- the themes of Jesus' teaching
- the actions of Jesus
- the geographical focus of Jesus' ministry
- miracles found only in John
 - 2:1-11 Jesus turns water into wine
 - 11 Jesus raises Lazarus from the dead

Differences between John and the synoptics

- the style of Jesus' teaching
- the audience of Jesus' teaching
- the themes of Jesus' teaching
- the actions of Jesus
- the geographical focus of Jesus' ministry
- miracles found only in John
- chronology—when events happen

Chronology

- the length of Jesus' ministry
 - three passovers in John 2:13; 6:4; 11:55
 - only one passover in the synoptic Gospels
- Jesus' cleansing of the temple
 - early in his ministry in John 2:14-22
 - during the last week in the synoptic Gospels
- the day of Jesus' death

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Mark 14:12 On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him [Jesus], “Where do you want us to go and make the preparations for you to eat the Passover?”

Mark 15:25 It was nine o'clock in the morning when they crucified him.

John 19:14 Now it was the day of Preparation for the Passover, and it was about noon. He said to the Jews, “Here is your King!”

Christology

- Jesus in John
 - overt claims about himself, e.g. 'I am' sayings
 - as God 1:1; 20:28
- the disciples' understanding of Jesus
 - develops slowly in the synoptic Gospels
 - compare John 1:29, 34, 41, 49, 51

How can we explain this?

- older debate about literary dependence—whether John knew Mark's Gospel
- John presupposes things known only from Mark (Richard Bauckham)
- 3:24 locates John 1:19–4:43 between Mark 1:13 and 1:14

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John 3:24 John, of course, had not yet been thrown into prison.

Mark 1:13-14 He [Jesus] was in the wilderness forty days, tested by Satan, and he was with the wild beasts, and the angels waited on him.

14 Now **after John was arrested**, Jesus came to Galilee proclaiming the good news of God

How can we explain this?

- older debate about literary dependence—whether John knew Mark's Gospel
- John presupposes things known only from Mark (Richard Bauckham)
 - 3:24 locates John 1:19–4:43 between Mark 1:13 and 1:14
 - 11:2 Mary as the one who anointed Jesus; cf. Mark 14:3-9

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John 11:2 **Mary** was the one who anointed the Lord with perfume and wiped his feet with her hair.

Mark 14:3 While he was at Bethany in the house of Simon the leper, as he sat at the table, **a woman** came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head.

John and history

- locations mentioned in John
 - Bethzatha = Bethesda 5:2-9
 - 5:2 ‘Now there **is** in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.’
 - Aenon near Salim 3:23
 - pool of Siloam 9:7
 - places named in John alone
 - contrast Luke in travel narrative, Luke 9:51–19:14

John and history

- eyewitness testimony (Richard Bauckham)
 - named individuals who are the ultimate source of a story
 - Nathanael 1:44-51; 21:2
 - Nicodemus 3:1-15; 7:50; 19:39
 - Andrew 6:8; 1:40
 - Philip 6:5-7; 12:21-22; 14:8-9