

Gospel of John #1 - Introduction – 2-03-22

John 21:20–24

²⁰ Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, “Lord, who is going to betray you?”)

²¹ When Peter saw him, he asked, “Lord, what about him?”

²² Jesus answered, “If I want him to remain alive until I return, what is that to you? You must follow me.”

²³ Because of this, the rumor spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, “If I want him to remain alive until I return, what is that to you?”

²⁴ This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

John 21:1–3

Afterward Jesus appeared again to his disciples, by the Sea of Galilee. ^b It happened this way: ² Simon Peter, Thomas (also known as Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. ³ “I’m going out to fish,” Simon Peter told them, and they said, “We’ll go with you.” So they went out and got into the boat, but that night they caught nothing.

Similarities in the way the story is told between Mark and John:

- 1) John the Baptist is at the beginning of each but the narrative surrounding John the Baptist is strikingly different between the two. In John’s gospel, Jesus receives his earliest disciples from John the Baptist. That’s not the case in the others.
- 2) John has some slight hints of the early popularity of Jesus’ ministry, but nothing like Him being wildly popular as described in the synoptics.
- 3) Each of the four gospels have the stories of the feeding of the 5,000 followed by Jesus walking on water followed by the confession of Peter, although the story of the confession in Jesus is quite different in John.
- 4) Finally, each of the gospels have the passion and the resurrection at the end, but the details in John differ significantly.

Differences between John and the synoptics:

- 1) The whole scene of ministry is different. In the gospel of John, public ministry begins in Jerusalem. The narrative has Jesus taking five trips to Jerusalem. Almost everything in John takes place in Jerusalem. In the synoptics, Jesus only goes to Jerusalem to be crucified.
- 2) In John there is no messianic secret like we see in the synoptics. In John, Jesus is openly confessed as Messiah from the beginning: by John the Baptist in chapter 1, by Jesus disciples in chapters 1 & 2, by the Samaritan woman in chapter 4, and by the 5,000 in chapter 6. Furthermore, Jesus openly declares Himself to be the Messiah in multiple passages and in multiple ways in John.

- 3) The cleansing of the temple which occurs in chapter 2 of John's gospel occurs at the end of the synoptic tradition. In fact, in the synoptics, it was the event that led to Jesus' death. Whereas in John, it's the raising of Lazarus which leads to Jesus death.
- 4) These items that are prominent in the synoptics are missing altogether in John: the testing of Jesus in the desert by Satan, the casting out of demons (John doesn't have a single mention of Jesus casting out demons which occurred frequently in the synoptics), the transfiguration, the Lord's supper. All significant events in the synoptics not mentioned at all in John.
- 5) Even the nature of Jesus teaching is described quite differently in John. In the synoptics the most significant theme is the kingdom of God. In John, the focus is on the person of Jesus himself, the life that He had in Him and that He came to give. In the synoptics, the teaching of Jesus comes in short, memorable sayings. In John, the teaching comes in long, involved discourses.
- 6) In the synoptics, Jesus teaches in parables. There's not a single parable in John although Jesus teaching in John is filled with symbolic language.

Luke 1:1–4

Many have undertaken to draw up an account of the things that have been fulfilled among us, ² just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. ³ With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, ⁴ so that you may know the certainty of the things you have been taught.

John 20:30–31

³⁰ Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. ³¹ But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

John 2:18–22

¹⁸ The Jews then responded to him, "What sign can you show us to prove your authority to do all this?"

¹⁹ Jesus answered them, "Destroy this temple, and I will raise it again in three days."

²⁰ They replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?" ²¹ But the temple he had spoken of was his body. ²² After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken.

John 12:16

¹⁶ At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that these things had been done to him.