

# Survey of John

David Rountree

1. John, the author, was the disciple “whom Jesus loved” (21:20-24). The writer of five New Testament books.
2. We know a lot about John:
  - a. His brother was James (Mt.4:21, 22); a “son of thunder” (Mk.3:17), and son of Zebedee (Mk.1:19).
  - b. A fisherman, partners with Simon Peter living near Capernaum (Lu.5:10).
  - c. His mother was probably Salome (Mk 16:1 with Mt.27:56; Mk15:40-41).
  - d. One of the twelve apostles (Mt.10:2; Mk.3:17; Lu.6:14) and a “pillar of the church” (Gal.2:9).
  - e. He was referred to as a “pillar of the church” (Gal.2:9).
3. Primary theme of John: to present the deity of Jesus Christ as the Son of God. Key words:
  - a. “believe” used 98 times;
  - b. “world” used 78 times;
  - c. “to know” used 52 times;
  - d. “amen, amen” (“verily, verily”) used 25 times.
4. About 90% of John is different from the other Gospels. John has no parables and no exorcisms. John records the Passover three times but in the other synoptic Gospels we have only one Passover talked about, which is the final one. In the other Gospels we get to know Jesus is divine little by little from what he does. In John’s Gospel Christ is presented immediately as deity for our salvation (1:1-18).

**Outline:**  
Prologue of Christ (1:1-18)  
Public Ministry of Christ (1:19-12:50)  
Private Ministry of Christ (13-17)  
Passion of Christ (18-19)  
Power and Glory of Christ (20-21)

## Main Points and Application

1. John uses seven witnesses, miracles and “I Am” statements to proclaim the deity of Christ Jesus.
  - A. **The Seven Witnesses** who declare Jesus to be the Christ, God’s son:

John the Baptist (1:34)	Thomas (20:28)
Nathanael (1:49)	John the Apostle (20:31)
Peter (6:69)	Christ himself (10:36)
Martha (11:27)	
  - B. **The Seven Miracles** (“No one can do these signs . . . unless God is with him,” 3:2):

Turning water into wine (2:1-11)	Walking on the water (6:15-21)
Healing the nobleman’s son (4:46-54)	Healing the blind man (9:1-41)
Healing the man at Bethesda (5:1-47)	Raising Lazarus from the dead (11:1-57)
Feeding the 5,000 (6:1-14)	
  - C. **The Seven “I Am’s”:**

The bread of life (6:35, 48)	The resurrection and the life (11:25)
The light of the world (8:12, 9:5)	The way, the truth, and the life (14:6)
The door (10:7,9)	The true vine (15:1)
The good shepherd (10:11)	
  - D. The predominant emphasis is **that we would believe** (used 98 times) and receive Jesus Christ as our Creator/God (see 1:11-12; 3:36; 5:24-29; 10:27-29). How will genuine faith in Christ affect our lives?

2. What should we declare of Jesus in light of John 1:18, Col.1:15-16; and Heb.1:2?
3. **The usage of “world.”** It doesn’t take much thought to realize that the word “world” comes with a world of meanings. The word “world” has 190 references in the New American Standard version of the Bible with at least 10 different meanings. Without careful attention to the context we could easily be confuse by the term *world*. In one place God is said to “love the world” (John 3:16) and in another place Christians are told, “not to love the world” lest they deny the love of God is in them (1 John 2:15).
  1. The Roman Empire (Lu. 2:1; Acts 11:28).
  2. Man’s dwelling place (Ps. 33:8).
  3. The whole universe (Ps. 90:2; John 1:10; Col. 1:16).
  4. The values of unbelievers (Jam. 1:27; 4:4; 1 John 2:15).
  5. Material possessions (Matt. 16:26).
  6. The depraved thinking of man (1 Cor. 3:19).
  7. The unrepentant, non-elect people (John 14:17, 19; 17:9).
  8. The redeemed, elect people of God (John 1:29; 4:42; 8:12; 2 Cor. 5:19).
  9. A kingdom contrary to the kingdom of Christ (John 18:36, 37).
  10. Mankind in general (Rom.5:12, 13; John 12:19-20). Everybody without distinction (young, old, male, female, Jew, Gentile).
  11. A political system (Acts 17:6). The political system upset here is the Roman Empire, but *world* could refer to other political systems.

**Where is John 3:16 in this list?** We are told that there is corruption in the world (2 Pet.1:4) and defilements (2:20), is this what God loves when he says he loves the world? When the word *world* is closely interpreted, can we say that Christ died for every individual in the world?

What does it mean that Jesus “was in the world” (John 1:10) or “came into the world” (Heb. 10:5)? What does it mean when Jesus says he does not pray “on behalf of the world” but on behalf of those the Father has chosen to give to him (John 17:9)? What does it mean for us to be in the world but not of it (John 15:19; 17:14-15, 16, 18; 1 John 2:15)? There is clearly a place for dwelling in the geography of the world without embracing its values. God does not ask us to escape the place of the world and yet we are called upon to escape worldliness and not to associate with immoral people in the church (1 Cor. 5:9). Associating with immoral people in the world is okay (1 Cor. 5:10).

4. The first eighteen verses of John provide a good summary of the book:  
 Life instead of death (1:1-4a),  
 Light instead of darkness (1:4b-13), and  
 Love instead of destruction (1:14-18).  
 What are some of the ways people choose death, darkness, and destruction for themselves. What hope do they have (3:16)?