

The Book of John Introduction - 3

Introduction: We have been leading up to beginning our verse-by-verse study of the book of John.

We began by looking first at John the Apostle. Last week we looked closely at the theme verse in **John 20:30-31**. This week we will finish our introduction of the book of John by surveying the entire book.



Penman - John the Apostle.

Audience -

Was this Gospel record intended for a particular audience?

Matthew

When we look at the individual Gospel records, it has been said that the Synoptic Gospels target specific audiences. In the book of Matthew, there seem to be many distinctive points geared toward **the Jewish people**.

In Matthew, we find in the genealogy given in **Matthew 1:1** a reference to **David** and **Abraham**.

Matthew 1:1 *“1 The book of the generation of Jesus Christ, the **son of David**, the **son of Abraham**.”*

Throughout the book of Matthew, we find the phrase *“that it might be fulfilled...”* *“then was fulfilled...”* which points us back to the Old Testament Scriptures.

Mark

Mark, it has been said, seems to be geared more toward a Roman mindset. Jesus is presented as constantly in action. The words *‘straightway’* and *‘immediately’* are used frequently.

Luke

Luke seems to be written to a more educated audience. Some have said this is the Gospel record written for the Greeks. **By words (and verses)**, it is the **longest book** in the New Testament.

The genealogies:

We see genealogical records concerning the Lord Jesus Christ in Luke and Matthew. (**Matthew 1 and Luke 3**)

The birth:

In **Matthew (1-2)** and **Luke (1-2)**, we see **the birth** of the Lord Jesus Christ.

The ascension:

In **Mark and Luke (and the book of Acts)**, we have recorded for us the ascension of the Lord.

Interestingly enough, the book of John contains **no formal genealogy** of Jesus, **no formal account of Jesus' birth** (other than **John 1:14** "*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*"), and **no record of the ascension**.

And so, seeing these things, we ask, Does the Gospel record have a particular target audience?

John Philips stated this in his introduction to this Gospel record, "*So why write another gospel? His friend and colleague Matthew had written a masterpiece. John Mark— he knew him well- had given a precise account of Peter's preaching. Luke had written a Christian classic. So why was the Holy Spirit urging him to write? Because so much was still unsaid. The other gospels primarily dealt with Galilee. But what about the work of Christ in Judea? The other gospels prepared their hearers for the kingdom of heaven, but what about the deeper mysteries Christ had taught? Many of those mysteries, indeed, had subsequently been revealed to Paul. But what about their origins in Christ's teaching?*

Matthew had written primarily for Jews, Mark for Romans, and Luke for Greeks. There was a desperate need for one more gospel record. Someone needed to write for the church."

This is the Gospel record is for all people. Consider the following verses:

John 1:4 "*4 In him was life; and the life was **the light of men.***"

John 1:12 "*12 But **as many as received him**, to them gave he power to become the sons of God, even to them that believe on his name."*

John 3:16 *“16 For God so loved the world, that he gave his only begotten Son, that **whosoever believeth** in him should not perish, but have everlasting life.”*

Place Written - Because of early tradition, many believe this Gospel record was written in Ephesus.

The time frame of this record, according to early tradition and conservative Bible scholars, is **around 85 AD**.

The Occasion for the Book -

Many times, especially examining the epistles, there is a stated reason for the writing. We understand that the Bible teaches us that **all Scripture is God-breathed**.

II Timothy 3:16 *“16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”*

But in using men, situations and circumstances often arose providentially directing the penning of God’s Word.

For instance, we see in the book of **Luke and Acts** that Luke is writing to a man named Theophilus.

In **II Thessalonians**, many believe that **verse 2 of chapter 2** reports a false letter that the Thessalonians had received. Therefore, Paul pens **II Thessalonians** to clarify the coming of the Lord Jesus Christ. (**II Thessalonians 2:1-5**)

The small book of **Philemon** has the express purpose of directing Philemon concerning his runaway slave Onesimus who had now trusted Christ as His Savior and been a help to Paul.

In the book of **Jude**, we find this statement by Jude in **verse 3** *“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”*

What is the occasion for the book of John?

1. To give a fuller and right understanding of Jesus Christ. (Especially the deity of Jesus Christ.)
2. A simple declaration to make men “wise unto salvation.” (That men might believe.)

This Gospel record was given by God at the **right time** and penned by the **right person**.

Unique to John -

There are seven “I AM” statements. (Though, as I said last week, there are more verses where the Lord Jesus Christ states I AM. Consider these: **John 8:24, 8:28, 8:58, 9:9, 10:36, 13:13**)

1. The Bread of Life 6:35
2. The Light of the World 8:12
3. The Door 10:9
4. The Good Shepherd 10:11,14
5. The Resurrection and the Life 11:25
6. The Way, the Truth, and the Life 14:6
7. The True Vine 15:1

There are also presented seven signs.

1. Water turned into wine. 2
2. Healing of the Nobleman’s Son. 4
3. Impotent Man. 5
4. Feeding of the 5,000. 6
5. Walking on Water. 6
6. Healing the Blind Man. 9
7. Raising Lazarus from the dead. 11

Unlike Matthew, Mark, and Luke, **there are no strict parables** in the book of John.

75% of the words used in the book of John are **four letters or less** and are **monosyllabic**. (One Syllable)

Martin Luther said this concerning the book of John, *“Never in my life have I read a book written in simpler words than this, yet the words are inexpressible.”*

The following keywords are emphasized in the book of John:

Believe - 86 times

World - 80 times

Know -71 times

Life - 44 times

My Father - 38 times

Verily, Verily - 25 times

One expositor divided the book of John this way, declaring “the Lord Jesus Christ as”:

Chapters 1-12 The **Soulwinner** (Personal)

Chapters 13-16 The **Spiritual Instructor**

Chapters 17-18 The **Supplicator**

Chapter 19 The **Sacrifice**

Chapters 20-21 The **Shepherd**

Another outline, which I like, divides the book of John by periods.

I. The **Era** of Incarnation (1:1-4:54)

II. The **Years** of Conflict (5:1-11:6)

III. The **Days** of Preparation (12:1-17:26)

IV. The **Hour** of Sacrifice (18-19)

V. The **Dawn** of Victory (20-21)

For our study, we will be using the following outline:

I. **Prologue** – The **Revelation of the Word** 1:1-14

II. The **Chosen Witnesses of the Word** 1:19-4:54

III. The **Coming Rejection of the Word** 5-6:71

IV. The **Conflict with the Word** 6:60-12:50

V. The **Comfort from the Word** 13-17

VI. The **Condemning of the Word** 18-20

VII. The **Epilogue** 21:1-25