

tradition that the Gospel of John was written in Ephesus as an eyewitness account by the disciple known as the "beloved", perhaps near the end of his life.

Outline:

- I. The Revelation of Jesus to the World 1-12
- II. The Revelation of Jesus to His Disciples 13-17
- III. The Glorification of Jesus 18-21

or in a slightly more detailed version:

- I. Prologue 1:1-18
- II. Introductory week of ministry 1:19-2:12
- III. Public Ministry 2:13-12:50
- IV. Private Ministry 13-17
- V. Trial and Crucifixion 18-19
- VI. Resurrection 20-21

Other outline suggestions are on the chart-page following this page.

History of Redemption:

John is centered on the proposition of 1:14--that "the Word became flesh and dwelt among us..." Jesus is revealed as the Word of God (cf. Prov. 8:22 ff) and as the Messiah (1:41; 4:29; 7:42; etc.). Jesus appears as the Son of God (1:34; 3:16; 11:27, etc.) and the Son of Man (3:13; 9:35; 12:23). Both these titles have human and divine overtones, centering on the idea of 1:14 -- the Incarnation. John also presents Jesus as fully God (1:1; 20:28), tying together all these threads into his own person.

The prologue often causes speculation that the Gospel of John is the most philosophical of the Gospels. In some ways this is true. Jesus' great metaphors such as "I am the bread of life..." show the importance of abstract themes in John (light, life, truth, love). But more than the other Gospels (if possible), it centers on Jesus: the great discourse, for instance, are centered not on Christian morality, as in Matthew and Luke, but on Jesus himself--who he was and why he had come. John shows us Jesus as the only son of the Father, come to save his own.

Questions:

Why is John so different from the Synoptic Gospels? How is John's chronology to be reconciled with that of the Synoptics? Did Jesus cleanse the Temple at the beginning of his ministry (as in John) or at the end (as in the Synoptics)? Was John 7:53 --8:11 originally a part of the Gospel? If not, how can we