



## John – Part 2

### Jesus Christ, the Son of God

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## Aporias

The Gospel of John is not arranged in strictly chronological order.

Sometimes an event is mentioned or a statement is made that is not explained until a later chapter, even though it is apparent that the event took place *before* it was mentioned.

These literary seams or discontinuities are called *aporias* (perplexities).

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## Aporia Examples

**11:2** Here Mary of Bethany is introduced as the woman *“who anointed the Lord with ointment and wiped his feet with her hair.”* But this anointing does not take place until the next chapter (chapter 12).

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## Aporia Examples

**14:31** It appears that Jesus has completed his upper room discourse. He implies that his arrest is at hand by saying, *“I will no longer talk much with you for the ruler of this world is coming.”* Then he says, *“Rise, let us go hence.”* The striking thing is that Jesus *does* have much to say – 86 verses or so! – before the coming of Judas.

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## Aporia Examples

Should 14:31 be followed by 18:1?  
If you read the story in this sequence, you will be surprised by the ease with which the story flows

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## Aporia Examples

**16:5** *“None of you ask me, ‘Where are you going?’”* But Peter had asked this very question in 13:36 & Thomas had asked it in 14:5.

It is not known why this happens. It has been suggested that perhaps the Gospel is a series of sermons that John had given. An event mentioned in one sermon was explained in a subsequent sermon.

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### Questions

- **1:1** Is Jesus God or just a god?
- **1:33** Did John the Baptist know Jesus before his baptism or not?
- **4:26** Why did Jesus confess he was the Messiah here but avoid doing it elsewhere?
- **5:28-29** Is Jesus advocating salvation by works?
- **6:53-54** What did Jesus mean when he said we should eat his flesh?

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### Questions

- **10:11** Did Jesus die for just his friends or for his enemies too?
- **10:30** Was Christ one with the Father?
- **11:26** How could Jesus say we will never die when the Bible declares we will all eventually die?
- **14:28** Did Jesus think of himself as less than God?
- **20:17** If Jesus had not yet ascended to the Father, how could he have committed his Spirit to the Father?

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### John 1:18

“the only begotten **Son**”

KJV, NKJV, RSV, HCSB

“the only begotten **God**”

ESV, NASB, NIV, NET

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### John 1:18

*monogena\_s Theos*

“an only one, God”

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### John 3:13

“no one has ascended into heaven except the one coming down from heaven, the Son of Man, **the one being in heaven**”

KJV, NKJV, NEB

“no one has ascended into heaven except the one coming down from heaven, the Son of Man”

RSV, ESV, NASB, NIV, NLT, HCSB, NET

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### Pericope de Adultera

John 7:53-8:11

<sup>53</sup> And every man went unto his own house.

**8** Jesus went unto the mount of Olives.

<sup>2</sup> And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

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### Pericope de Adultera

<sup>3</sup> And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst...<sup>10</sup> When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? <sup>11</sup> She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. (KJV)

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### Pericope de Adultera

Evidence for Exclusion:

Omitted by diverse group of ancient MSS.  
Some MSS that do contain the passage mark it off.  
The passage appears in different places.  
John 7:52 & 8:12 “go together.” The story interrupts the flow of the text.

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### Contributions of John

- John adds stereoscopic depth to Jesus & his ministry.
- John’s presentation of who Jesus is lies at the heart of this gospel.
- Despite the emphasis on Jesus as the one who reveals the Father, salvation does not come merely by revelation.
- John’s distinctive emphasis on eschatology is bound up with the use of the “hour” theme.

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### Contributions of John

- John’s teaching on the Holy Spirit has similarities to the Synoptics, but there are unique strands.
- John doesn’t cite the OT as frequently, but has many allusions.
- No gospel better preserves the ways Jesus was misunderstood by his followers.
- John provides greater depth than the Synoptics, but on restricted topics.

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