

JOHN

*Jesus is the Christ,
the Son of God
(John 20:31)*

Stonebriar Community Church
Marathon Fellowship
Stephen S. Kim

What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer!

Have we trials and temptations?

Is there trouble anywhere?

We should never be discouraged—

Take it to the Lord in prayer.

Can we find a friend so faithful,

Who will all our sorrows share?

Jesus knows our every weakness;

Take it to the Lord in prayer.

Are we weak and heavy-laden,
Cumbered with a load of care?
Precious Savior, still our refuge—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer!
In His arms He'll take and shield thee,
Thou wilt find a solace there.

Blessed Savior, Thou hast promised
Thou wilt all our burdens bear;
May we ever, Lord, be bringing
All to Thee in earnest prayer.
Soon in glory bright, unclouded,
There will be no need for prayer—
Rapture, praise, and endless worship
Will be our sweet portion there.

Themes of the Four Gospels

- Matthew—King (Matt. 27:37)
- Mark—Servant (Mark 10:45)
- Luke—Man (Luke 19:10)
- John—God (John 20:31)

Unique Characteristics of John's Gospel

1. It is a Simple Gospel.

- It is straightforward & clear in its message—even a beginning student of the Bible or even a child can understand its message.

2. It is a Profound Gospel.

- Its depth & profundity keep even the seasoned scholar scratching their heads in amazement.

The Simplicity & Profundity of the Fourth Gospel

“John’s Gospel is deep enough for an elephant to swim and shallow enough for a child not to drown.”
—St. Augustine

“The beginning student may well find the thought of the gospel rather obvious and understand its symbolism in a straightforward manner. On the other hand, the lifetime scholar of the writing will still be wrestling with the nuances of the gospel in the fading years of his or her career. The gospel presents itself in a manner not unlike that of the mysterious cave that entices the mountain explorer. The entrance seems clear enough, but the deeper one moves into the opening the less illumination there seems to be and the more intense the darkness becomes. But, like the newly discovered mountain-side cave, the fourth evangelist and his gospel are irresistibly attractive to the historical explorer; the enigmas and mysteries of the gospel cry out for explication and beckon the student to undertake the probings of its inner recesses.”

—Robert Kysar

3. *It is a Universal Gospel.*

- John emphasizes the word “world” throughout his Gospel.
 - Gk. *kosmos* (73x)–NT (185x)
 - 3 different usages of *kosmos*:
 1. creation
 2. men
 3. evil system
- John’s imageries & illustrations can be universally understood.
 - Light & darkness, life & death, truth & lie, bread, wind, sheep, vine, water, wedding, etc.

4. It is a Theological Gospel.

- Messianic—The promised Messiah of the OT (“Christ” 17x)
- Christological—Jesus’ unique divine sonship
- Eschatological— “Eternal Life” (Kingdom)
 - 1) Future (not yet)
 - 2) Present (now)

5. It is a Symbolic Gospel.

- Symbolisms—light, darkness, water, bread, gate, shepherd, sheep, vine, wedding, wine, etc.
- The number “seven”

6. *It is a Believing Gospel.*

- Noun form “belief” (Gk. *pistis*) vs. Verbal form “believe” (Gk. *pisteuō*)
- Verb “remain” (Gk. *menō*) 40x (“abide,” “live,” “continue,”)

7. *It is a Contrasting Gospel.*

- Light-Darkness, Life-Death, Love-Hate, Belief-Unbelief, Truth-Lie, etc.

8. *It is a Purposeful Gospel.*

- John 20:30-31

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➤ A Thematic Outline:

- I. The Introduction of the Son of God (1:1-51)
- II. The Revelation of the Son of God to the World (2:1–12:50)
 - Jesus' Public Ministry
- III. The Revelation of the Son of God for the Disciples (13:1–17:26)
 - Jesus' Private Ministry
- IV. The Passion & Proof of the Son of God for the World (18:1–20:31)
- V. The Epilogue Concerning the Son of God (21:1-25)

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➤ A Literary Outline:

- i. The Prologue (1:1-18)
- II. The Book of Signs (1:19–12:50)
- III. The Book of Glory (13:1–20:31)
- iv. The Epilogue (21:1-25)

The “Prologue” (1:1-18)

- *2 Important Functions of the Prologue:*
 1. Literarily: It prepares the reader for the story and creates a literary tension.
 2. Theologically: It introduces the key Johannine terms, phrases and theological themes that will be developed in the body of the book.

Outline of the Prologue

(John 1:1-18)

- I. The origin and nature of the Logos (vv. 1-5)
- II. The witness of the Logos (vv. 6-8)
- III. The manifestation of the Logos (vv. 9-13)
- IV. The revelation of the Logos (vv. 14-18)