

Books of the Book Series

The Gospel of John Outline of Script for TV Production 3ABN Studios March 4-12, 2013

3. *Unique Features of John*

3. Scene A. Authorship and Date

1) Authorship

Book is anonymous (because HS is real author, [Jn 14:26](#))

Book's testimony:

Written by one of the 12

A beloved disciple

Companion of Peter

John never named

But Baptist is called "John"

2) Date

Probably 95-100 AD (after Revelation)

3. Scene B. Where the Book was Written

1) Palestinian setting

- Geography (cf. Luke)

-- Location of Jacob's well

-- Pool of Bethesda

- History and theology of Palestine

-- Samaritan Theology and history

-- Jewish feasts

- Eyewitness Details

-- 13:23-25 (Intimate gesture)

-- 10:22-23 (Solomon's portico in winter)

2) Diaspora Setting (interpretive intrusions-- more on them later)

Ancient testimony: Pella and *Shemoneh Esreh*.

3. Scene C. Unique Features of John

1) Jesus more combative, sarcastic

8:44-- "sons of the devil"

10:32-- "for which of these good works are you stoning me?"

No sanctification by temperament

- 2) New narratives (Nic, Sam)
 - 3) No three-party dialogues (always one on one)
 - 4) Parables are rare (ch. 10, 15)
 - 10-- Good Shepherd
 - 15-- Vine and Branches
 - Narratives become parables**
 - 5) Jesus not a teacher (except 13-17)
 - 6) Repeated visits to Jerusalem (4 vs. 2,0,0)
 - cf. Matt 23:37; Luke 13:34
- Why Four Pictures of Jesus?**

3. Scene D. The Narrator

The narrator continually intrudes into the story, serves the function of explanatory footnotes. [1:38c, 39c, 41c, 42c](#)

- (1) Omniscience
 - What characters thought, felt or intended. (6:6; 11:33; 13:28,29)
 - Judas at last supper
- (2) Omnipresence
 - With Jesus at well, follows woman to town yet reports the conversation between the disciples and Jesus
 - With Peter in the courtyard, yet with Jesus in a private interrogation before Pilate
- (3) Retrospective stance
 - Events seen with the wisdom of time passed (7:39; 12:16)
 - Narrator = Holy Spirit
- (4) Evangelistic Purpose
 - Goal #1 - Acceptance of narrator's authority**
 - Reliable
 - Knowledgeable
 - Same style as Jesus (3:13-21)
 - Can read Jesus' mind
 - Goal #2 - Acceptance of Jesus (20:31)**

3. Scene E. Misunderstanding

Secondary characters in John continually misunderstand Jesus

- (1) Usual Scenario
 - a) Jesus makes an ambiguous statement
 - b) Secondary character responds
 - (i) On the basis of the literal meaning,
 - or
 - (ii) With a question or protest which shows Jesus' real meaning has been misunderstood
 - c) Jesus or narrator explains
- (2) Good example: [14:7-9](#)
 - "You have seen Him"

“O no I haven’t”
“O yes you have”

(3) Evangelistic Purpose

Makes a clear distinction between “insiders” and “outsiders.”

Explanation draws reader into the circle of insiders

Outsiders appear more and more dense, even willfully perverse

[8:56-58](#) - From the prologue the reader has the means to understand Jesus' statements.

(4) Teaching Purpose

Calls attention to metaphors and double-meanings and shows how to understand them.

3. Scene F. Irony in the Gospel of John

(1) Definitions

Say one thing, mean another (two layers)

Clash of meaning between the two layers (unlike metaphor or symbolism)

- contrast reality and appearance

(exs. tone and content: conflicting images [Isa 5:22](#))

Element of unawareness

misunderstanding

denseness

truth spoken in ignorance

backfire

(Halloween suit)

(2) Examples

(a) [12:4-6](#)

Claim

waste of perfume

as anointing for burial

concern for the poor

goes out to “give to the poor”

(13:29)

Reality

Judas was largely

responsible for its necessity

stealing from the purse

goes out to betray Jesus

Betrayal gave far more to the poor than anyone else (2 Cor 13:8)

(b) [11:48](#) Caiaphas

(c) Other ironies

-- armed band with torches to arrest Light of the World

-- arrested by those less powerful than He, Jesus is tried by those with less authority than Himself

-- tried on false charges yet the charges are true:

--He is Son of God

--He is King of the Jews
--He did destroy temple
-- ultimate irony: life triumphs through death

- (3) Evangelistic Purpose
Creates a bond of secret communication between author and reader.
Calculated to include readers in a circle of believers.
At least at the beginning of the Christian walk, believers need to mark off
the territory of their lives in relation to other options.