

What is the Missing Element of the Gospel of John?

The Gospel of John is considered by many to be the deepest and most spiritual book in the Bible. The Gospel of John is unique and stands alone in its content. John's Gospel focuses on revealing exactly who Jesus is; the Word, which is God, made flesh. **(John 1:1,14)** The two great currents of thought running throughout the Gospel of John are faith and eternal life.

The other three Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels because they include many of the same stories often in similar sequence and in similar or sometimes identical wording.

The word “**synoptic**” means, presenting or taking the same or common view. The Gospel of John is not a Synoptic Gospel because it is so distinct in content from the other three Gospels.

John states the purpose of his Gospel in **John 20:31**. John is determined to give a more complete revelation of who Jesus is. Some unique qualities of the Gospel of John are:

- **It contains 6 miracles of Jesus that do not appear in the other Gospels.**
- **It only has one parable.**
- **Each chapter gives a different portrayal of some aspect of the character of Jesus.**
- **It contains discourses unique to his Gospel.**
- **It contains comforting words and intercessory prayer for His disciples. (John Chapters 14-17)**
- **Over half of John's Gospel describes the events and sayings of Jesus during His last days on earth.**

There is something clearly missing from John's Gospel that is very prevalent in the other three Gospels. John is the only Gospel that does not contain the Olivet Discourse “**last days**” prophecy.

The “**Olivet Discourse**” is the name given to the orderly and extended teaching given by Jesus on the Mount of Olives involving the “**Last Days**” of Old Covenant Israel.

Matthew recorded the words of Jesus at the Olivet Discourse in chapter 24, Mark in chapter 13, and Luke in chapter 21. These entire chapters are committed to recording this Olivet Discourse, but John choose to not include this all-important discourse in his Gospel.

The question is “Why?”

The answer to this question lies in the other major Book that John authored in the New Testament; that is the Book of Revelation. Why mention the prophecy of Jesus on the Mount of Olives when John had already committed twenty-two detailed vivid chapters to this subject by way of the Book of Revelation?

The same facts and events which are prophesied by Jesus on the Mount of Olives are shown in the Book of Revelation. In the Book of Revelation, these facts and events are clothed in a more figurative and symbolic dress in a very expanded form.

This is totally understandable since the Apostle John was actually caught up in the Spirit and saw the spiritual side of what was going to take place in the “**Last Days**” of the Old Covenant. (**Revelation 1:10, 4:2, 17:3, 21:10**)

The exact dates of the writing of the Gospel of John and the Book of Revelation are uncertain. The Book of Revelation had to have been written before AD 70 because of the internal evidence contained in it.

In **Chapter 11:1**, John was instructed to measure the Temple. This shows that the Temple was standing; therefore, the Book of Revelation was written sometime before AD 70 when the Temple was totally destroyed by the Roman armies. This leaves the door wide open for the Book of Revelation to be a supplement to John’s Gospel and gives completeness to his record.

Now, let’s compare some of the images found in the Olivet Discourse in the first three Gospels and compare them to what John wrote about in the Book of Revelation:

- **Sun and Moon darkened and Stars falling – Matthew 24:29, Mark 13:24, Luke 21:25, Revelation 6:12-13.**

- **Pestilence, Famines, and Earthquakes** – Matthew 24:7, Mark 13:8, Luke 21:11, Revelation 6:12, 18:8.
- **False Prophets, Deceivers, and Signs and Wonders** – Matthew 24:24, Mark 13:22, Luke 21:8,21 Revelation 16:13-14, 19:20.
- **Wars and Rumors of Wars** - Matthew 24:6-8, Mark 13:7, Luke 21:9-10, Revelation 11:7, 12:17
- **Great Tribulation and Woes** – Matthew 23:13, 24:21, Mark 13:19-20, Luke 21:23, Revelation 8:13
- **Treading down of Jerusalem and the Temple** – Matthew 24:2, Mark 13:2, Luke 21:6,20, Revelation 11:2
- **Son of Man coming in the clouds** – Matthew 24:31, Mark 13:26, Luke 21:27, Revelation 1:7
- **Gathering of the elect** – Matthew 24:31, Mark 13:27, Luke 21:28, Revelation 7:9

After reading all of these Scriptures, we can clearly see how all of the same events listed in by Jesus in the Olivet Discourse can also be found in the Book of Revelation.

The other all-important similarity between the Olivet Discourse found in the first three Gospels and the Book of Revelation is the timetable that Jesus clearly stated in all four Books. I

In **Matthew 24:34, Mark 13:30, and Luke 21:32**, Jesus clearly states that the first-century generation that He was addressing at the Mount of Olives, would **NOT** pass away until ALL of these events had taken place.

Also, in the Book of **Revelation 1:1,3** clearly states that all the events in Revelation must shortly come to pass. At the end of the Book of Revelation, Jesus also declares: **“Behold, I come quickly”**. (**Revelation 22:12, 20**)

Like bookends on a shelf, so the Book of Revelation is neatly framed on both ends with the prevalent idea of imminent return of Jesus in AD 70.

Conclusion

The Mount of Olives Discourse of Jesus recorded in the first three Gospels addresses the ear. Jesus told them about what was getting ready to happen. It is a discourse delivered in “**broad daylight**” amid realities of actual physical life. On the other hand, the Book of Revelation addresses the eye.

It was a vision shown to the beloved disciple John as he was in the Spirit on the Lord’s Day. John was actually caught up into the Spiritual dimension and saw these events being carried out in the Spiritual realm.

This was a fulfillment of what Jesus said about John in **John 21:20-24**. John saw these “**Last Day**” events like none of the others ever saw. It was a vision that John beheld in a state of ecstasy.

These images were clothed in gorgeous imagery with an air of objects as seen in a dream. These images must be translated back into the language of everyday life before they can be completely understood. These images are physical words denoting spiritual realities.

The missing element from John’s Gospel is the Olivet Discourse. Why should John mention the Prophecy of Jesus on the Mount of Olives in his Gospel when he recorded twenty-two detailed vivid chapters on this subject by way of the Book of Revelation. The Book of Revelation gives a completeness to John’s Gospel and thus becomes the supplement to John’s record.

Just as the Olivet Discourse is a list of events getting ready to happen to that first-century generation, so is the Book of Revelation. Neither the Olivet Discourse nor the Book of Revelation is about the end of our physical planet as many believe today, but rather about the passing away of the Old Covenant with its Land and its Temple and the establishment of the New Everlasting Covenant. (**Isaiah 24:5, Ezekiel 37:26-28**)

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