

BIBLE COMMENTARY TO GOSPEL OF JOHN

SDABC Line 1	: Title and Authorship: The title of the book, “The Gospel According to John,” is consistently found in the earliest Greek manuscripts, in the writings of the second- and third-century church fathers, and in the earliest translations.
SDABC Line 2	: Although some variation of title exists, there is no evidence that this Gospel ever circulated without John’s name attached to it.
SDABC Line 3	: This indicates that a title naming John as the author must have been attached to it as soon as it was written.
SDABC Line 4	: According to Christian tradition, the “John” mentioned in the title of the Fourth Gospel has always been identified as the Apostle John, the son of Zebedee (see Mark 1:19–20; 3:17; 10:35) and the brother James (Acts 12:2).
SDABC Line 5	: The identification, however, is not explicitly stated in the text of the Gospel itself.
SDABC Line 6	: The Gospel says only that the author was “the disciple whom Jesus loved” (John 21:20), indicating he was a well-known figure within the apostolic and post-apostolic church.
SDABC Line 7	: He is presented as an eyewitness of the things he wrote, and his testimony was confirmed to be true by those who knew him (21:24).
SDABC Line 8	: Date & Backgrounds:
SDABC Line 9	: Determining when the Fourth Gospel was written is difficult because there is little information from which a definitive conclusion can be drawn.
SDABC Line 10	: The Gospel seems to suggest that John was already advanced in years when he wrote it.
SDABC Line 11	: According to church tradition, John left Judea shortly before the destruction of Jerusalem in A.D. 70.
SDABC Line 12	: He is said to have settled in Ephesus, where he ministered to the churches and eventually wrote his Gospel.
SDABC Line 13	: Evidence that John wrote after the temple was destroyed in A.D. 70 seems to be implied in the way Jesus is presented in the Fourth Gospel as fulfilling some of the temple’s functions and as the one to whom the Jewish festivals connected to the temple pointed.
SDABC Line 14	: Most scholars are, therefore, of the opinion that John was written between A.D. 80 and 100, the latter date being around the time of John’s death.
SDABC Line 15	: Determining the specific situation that prompted John to write his Gospel is no less difficult than attempting to figure out when it was written.
SDABC Line 16	: Broadly speaking, John’s Gospel was written to encourage faith in Jesus.

SDABC Line 17	: John and the Synoptics: John is different from the other Gospels in many respects. Though sharing the basic outline of Jesus's ministry, as well as some sayings and incidents, the Gospel of John
SDABC Line 18	: emphasizes Jesus's ministry in Judea, not in Galilee, reports at least three Passovers (2:13; 6:4; 11:55; cf. 5:1),
SDABC Line 19	: instead of only one, and omits several important episodes of Jesus's life, including His birth, baptism, transfiguration, casting out of demons, and agony in Gethsemane.
SDABC Line 20	: The Last Supper and the prophetic discourse (Matt. 24; Mark 13; Luke 21) are also missing.
SDABC Line 21	: Another difference is the portrait of Jesus himself
SDABC Line 22	: Central emphases in John, such as Jesus's full divinity and pre-existence, are virtually absent from Matthew, Mark, and Luke, and the miracles performed by Jesus are more extraordinary than those reported by the other Evangelists.
SDABC Line 23	: In the Gospel of John, the Evangelist does not record Jesus's parables or short sayings but instead emphasizes His long and thoughtful discourses.
SDABC Line 24	: John also constantly uses words that are scarcely used in the other gospels (e.g., love, truth, know, world, abide, judge, send witness), and the records Jesus speaking of Himself metaphorically as the Bread of Heaven, the True Vine, the Good Shepherd, the Door, and the Light of the World.
SDABC Line 25	: How do we account for such differences?
SDABC Line 26	: On one hand, there is no question that Jesus was too great of a teacher to limit Himself to only one teaching style or vocabulary.
SDABC Line 27	: It is difficult to avoid the conclusion that John offers more theological insights than do the Synoptics.
SDABC Line 28	: This is why, comparatively speaking, John has much less biographical material than the other Gospels—roughly, 40 percent less than Mark, 50 percent less than Matthew, and 60 percent less than Luke—despite being much longer than Mark, and almost as long as Matthew and Luke. John
SDABC Line 29	: does contain biographical information but follows a stricter chronological framework in his account.
SDABC Line 30	: Under the guidance of the Holy Spirit (John 14:26; 15:26; 16:13–14) he both remembers and retells the gospel episodes that were more congenial to the situation in which he found himself at the time of his writing.
SDABC Line 31	: Theology: Although all four Gospels are theological, in John's Gospel theology plays a more central role than the others, so much so that the Synoptics could be defined as theological biographies.
SDABC Line 32	: John is perhaps best viewed as biographical theology—his Gospel is a masterpiece of early Christian theology.

SDABC Line 33	: Behind its simplicity of language and style, there lies a profound, well-crafted, and stimulating theological presentation of Jesus and His ministry that has proven to be vital for the Christian understanding of the person and work of Jesus.
SDABC Line 34	: Some of the main theological emphases include the following: (1) Jesus Christ; (2) Holy Spirit;
SDABC Line 35	: (3) Eternal Life; (4) Sabbath; (5) Sanctuary; (6) God's People; (7) Two Worlds; (8) Last Events;
SDABC Line 36	: and (9) Hope.