

## PECULIARITIES OF JOHN'S GOSPEL

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1. Emphasizes the corporeality of the resurrected Christ as well as the fleshliness of Jesus incarnate
2. Has the largest percentage of the gospel devoted to the triumphal entry to the ascension; chapters **14-17** record just record what happened from the upper room to the arrest.
3. Written around the synoptics' account; so written subsequent to them
4. Much higher percentage of teaching-preaching, or discourse, material proportionately (known as a "spiritual gospel")
5. More about the Holy Spirit than in the synoptics; the only New Testament writing to use the word "Comforter/Advocate/Counselor" (παράκλητος, *paraklētos*) for the Holy Spirit. 1 John also uses the term, but in reference to Christ (1 John 2:1).
6. Characteristic word/abstractions: light/darkness, life, love, truth, abide, the Jews
7. Exhibits a love for antitheses
8. Notes how the apostles later remembered and then understood: **2:11**, 17, 22; **12:16**; (note **14:26**); **20:8**
9. What the thoughts of the disciples were: **11:13**; **12:16**
10. Notes how the apostles did not understand or know: **21:4**; **20:9**
11. More emphasis on the deity of Jesus, his Messiahship, and his inner consciousness
12. Only gospel to use the double "verily" in introducing comments: **1:51**; **3:3**, 5, 11; **5:19**, 24, 25; **6:26**, 32, 47, 53; **8:34**, 51, 58; **10:1**, 7; **12:24**; **13:16**, 20, 21, 38; **14:12**; **16:20**, 23; **21:18\*** (one single "verily" is used in John to close **21:25**). On two occasions John's double "verily" parallels a single "verily" in the synoptics: John **13:21** (= Matthew **26:21**; Mark **14:18**) and **13:38** (= Matthew **26:34**; Mark **14:30**).  
Matthew uses the single expression most frequently of the gospels (32 times); Mark uses it 15 times and Luke only 7 times (8 times including Luke **24:53<sup>ms</sup>**). Only two of Luke's have parallels (Luke **18:29** = Matthew **19:28**; Mark **10:29** and Luke **21:32** = Matthew **24:34**; Mark **13:30**). Luke **4:24**; **12:37**; **13:35**; **18:17**; **23:43** [**24:53**] have no synoptic parallels.
13. The gospel we depend on for knowing that Jesus' ministry lasted for more than three years, instead of perhaps just one year (John's multiple references to Passovers)

14. Mentions “*the disciple whom Jesus loved*” (13:23; 19:26; 20:2; 21:7, 20). It is the only gospel that makes any attempt to identify its author (21:20 + 24).
15. Contains a purpose statement: “*that you might believe*” (20:31; 19:35; cp. Luke 1:1-4). In fact, John emphasizes believing: πιστεύω (*pisteuō*, to believe) appears 97 times vs. 11 times in Matthew, 15 times in Mark, and 9 in Luke; the noun πίστις (*pistis*, belief) does not appear).
16. John contains several “I am” statements”: [4:26]; 6:[20], 35, 41, 48, 51; [7:34, 36]; 8:12, [18, 23<sup>2</sup>, 24, 28, 58]; [[9:9]]; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5; [17:14, 16; 18:5, 6, 8]. Arranged according to topics, the main “I am” statements are as follows:
  - a. I am the bread of life: 6:35, 41, 48, 51 (connected with feeding the 5,000)
  - b. I am the light of the world: 8:12 (connected with healing of the blind man)
  - c. I am the door of the sheep: 10:7, 9
  - d. I am the good shepherd: 10:11, 14
  - e. I am the resurrection and the life: 11:25 (connected with resurrecting Lazarus)
  - f. I am the way, the truth, and the life: 14:6
  - g. I am the true vine: 15:1, 5

Parentheses signify that some of the “I am” statements parallel a topically related miracle.
17. Uses Roman time of day whereas the synoptists apparently follow the Jewish custom, where numbering of hours starts at daybreak rather than midnight.
18. Places a/the cleansing of the temple near the beginning of Jesus’ ministry (2:13-17) rather than during the final week (Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46)
19. Supplements the synoptic gospels. The feeding of the five thousand is the only miracle besides the resurrection that John shares with the other gospels.
20. *Kingdom* occurs on only two occasions (3:3, 5; 18:36<sup>3</sup>).
21. The author thrusts himself into the narrative more than the other gospels do. That feature may have something to do with not naming himself.
22. Shows a more obvious concern for apologetics and polemics
  - a. Eyewitness testimony: 1:14; 2:11; 19:34-35; 20:30-31; 21:24-25 (cp. 1 John 1:1-4)
  - b. The witness of John the Baptist: 5:31-35
  - c. The witness of miracles: 5:36-38; 2:11, 23; 3:2 (4:54; 6:2); 6:14 (6:26), 30); 7:31; 9:16; 10:41-42; 11:47; 12:18 (note 12:37); 20:31-31
  - d. The witness of the Old Testament scriptures: 5:39-47
23. Uses the terminology *the Jews* (as part of a generally greater distancing of himself and Jesus from the Jewish environment)

24. Has no parables of the sort found in the synoptics. Whereas they have parables, he has discourses.
25. Only New Testament book to use πνεῦμα (*pneuma*) to mean “wind”
26. The only gospel to use Jacob’s ladder as an image for Christ’s role as prophet and priest and savior (John 1:51 < Genesis 28:10-12ff.)
27. Only gospel to appeal to the Old Testament incident about the brazen serpent (3:14-15)
28. Has no account of the institution of the Lord’s Supper even though it expands extensively on the events in the upper room that same night
29. Different people receive attention, particularly Nathanael, Thomas, and Philip
30. The record in the final week is not easily correlated with the synoptic accounts
31. Except for Luke 22:42; 2 Corinthians 8:8 (and 1 John 1:3), the possessive adjective occurs only in John’s gospel (28 times).
32. Prominence of the word *world* (κόσμος, *kosmos*), especially in the expression *this world* (8:23; 9:39; 11:9; 12:31; 13:1; 14:30; 16:11; 18:36<sup>2</sup>). 15 usages in Matthew-Mark-Luke and 76 in John (cp. 23 in 1 John; 1 in 2 John; and 3 in Revelation)
33. No accounts of exorcisms
34. The only gospel to use μονογενής (*monogenēs*, “only,” “unique,” “only begotten”) in reference to Jesus: 1:14, 18; 3:16, 18 (also in 1 John 4:9). No other New Testament writer uses this term for Christ. It is elsewhere used of humans by Luke (7:12; 8:42; 9:38) and the Hebrew writer (11:17 < Genesis 12:12).
35. Prevalence of the word οὖν [*oun*] in place of δέ [*de*] or καί [*kai*] as a transition word (202 times vs. 57 in Matthew, 11 in Mark, and 45 in Luke)
36. “Finishing” the work: 4:34; 5:36; 17:4; 19:30 (“*It is finished.*”)
37. John’s gospel has the most Christological material of the gospels.