

## JESUS' SEVEN "SIGNS"

John 1:1-11 \_\_\_\_\_

John 4:46-54 \_\_\_\_\_

John 5:2-9 \_\_\_\_\_

John 6:1-14 \_\_\_\_\_

John 6:16-21 \_\_\_\_\_

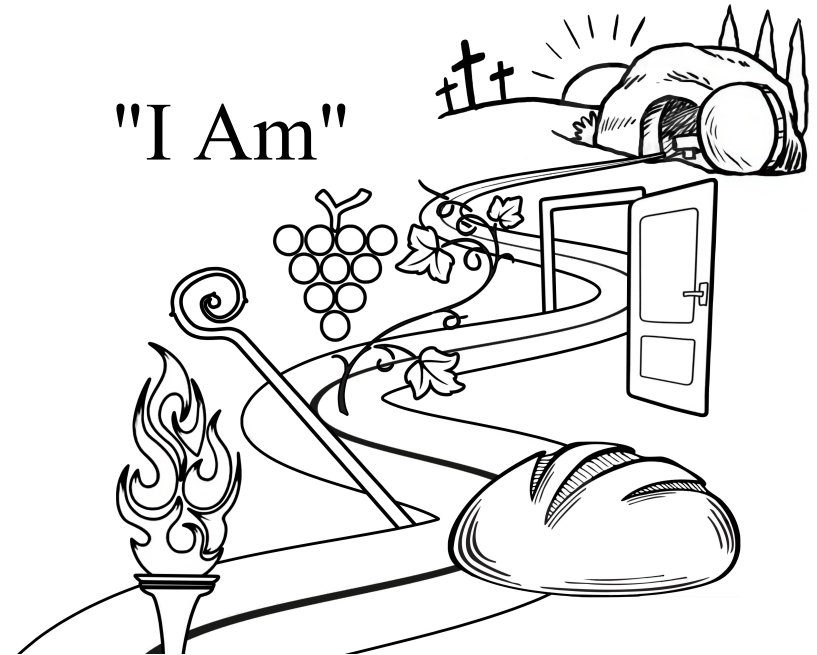
John 9:1-7 \_\_\_\_\_

John 11:1-44 \_\_\_\_\_

### Read John 1:1-18

Reconstruct a chiasm for this passage (*class activity*)

1. What does John say about Jesus' relationship to God?
2. What does John say about Jesus' relationship to Creation?
3. What does John say about John, the Baptist?
4. What does John say about Jesus' relationship to humanity?
5. What themes is John introducing in his overture?



## a study of The Gospel According to John

Summer 2025

Lesson #1

Introduction to John's Gospel

John 1:1-18

***"In the Beginning"***

## VOCABULARY

**Synoptic Gospel:** The Synoptic Gospels are the books of Matthew, Mark, and Luke. They are called "synoptic" because they share a similar perspective and structure, presenting many of the same stories and events in Jesus's life, often in a similar order, leading historians to believe the writers shared much of the same information. The term "synoptic" comes from the Greek word "synoptikos," meaning "seen together."

**Skénoó:** (σκηνώω, *skénoó*) Translated as "lived" or "dwelt" but means to pitch a tent, or to "dwell with" as in God's presence in the tabernacle (tent) prior to Solomon's building of the temple in Jerusalem.

**Word:** (λογος, *logos*) In John's Gospel *logos* is preeminently used to describe Jesus expressing the thoughts of God the Father through the Holy Spirit.

**Glory:** (δόξα, *doksa*) Translated as "glory," literally means "what evokes good opinion, i.e. that something has inherent, intrinsic worth," God's infinite, intrinsic worth (substance, essence).

**World:** (κόσμος, *cosmos*) Translated "world" but also stands for universe, order, and adornment. Remember that at the time it was written, the "cosmos" was understood simply as the creation which could be seen, without an understanding of the vastness of the universe.

## BRIEF HISTORICAL AND CULTURAL CONTEXT

**John's Gospel** is believed to have been written at least a decade after the Synoptic Gospels. There are no definitive proofs as to the gospel's authorship. John, one of Jesus' original twelve disciples would have been in his 80's or 90's at the time it was written. The book appears as a companion or further explanation to the other gospels. John is not interested in merely relating details of Jesus' life & ministry, but tells a different story, endeavoring to do something different for its audience by disclosing Jesus himself, using a handful of core theological themes. John's Gospel immediately reveals Jesus as the full expression of God – God's own self. Jesus fulfills God's purposes as he is God taking on human experience. Throughout John's Gospel, Jesus repeatedly makes God visible.

## CONTEXT, continued

John's Gospel is not written as an historical timeline of Jesus' ministry but is written around themes of light and darkness, resistance to the world systems, God's glory (or worth) as revealed in Jesus, truth, and intimacy with the Father. John takes specific stories to introduce and develop these themes.

John's overture begins not with birth narratives set in the early 1st century, as do Matthew's and Luke's overture. John begins with Jesus at the beginning of Creation itself. In John's book Satan is unabashedly active as Jesus' primary adversary, and Jesus calls Satan "Ruler of this world (cosmos)."

The religious leaders are mostly referred to as "the Jews," so reading John's Gospel requires a conscious separation of the entire race of Jewish people from the specific temple and religious leadership under the Roman occupation in the first century CE. John is not making reference to the entire people of Israel, but the corrupt leadership in cahoots with Rome.

According to John's Gospel, SIN is the failure to perceive God's presence in Jesus. There are no calls for repentance in this book. Compared to the Synoptic Gospels, there are no exorcisms, no narrative parables, no Passover-Eucharist explanation, disciples are not called apostles, there are no references to "good news," and no references to Jesus preaching.

## JESUS' SEVEN "I AM" STATEMENTS

John 6:35 \_\_\_\_\_

John 8:12 \_\_\_\_\_

John 10:7,9 \_\_\_\_\_

John 10:11,14 \_\_\_\_\_

John 11:25 \_\_\_\_\_

John 14:6 \_\_\_\_\_

John 15:1,5 \_\_\_\_\_