

Dr. Robert Peterson, Johannine Theology, Session 1, Johannine Theology, Overview Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Peterson, Johannine Theology, Session 1, Johannine Theology, Overview, Biblicalelearning.org, BeL

Dr. Robert Peterson's initial lecture on **Johannine Theology** provides an **overview of the theological themes** prominent in the Gospel of John. He outlines the **scope of the course**, focusing on John's Gospel and letters, while setting aside the Book of Revelation. The session introduces key concepts such as **John's writing style, the structure of his Gospel, its purposes (evangelism and edification), the "I am" sayings of Jesus, and the significance of miracles as "signs."** Peterson also touches upon **responses to Jesus, the role of witnesses, pictures of Jesus' saving work, the Holy Spirit, the concept of the church, and various aspects of salvation, including election and eternal life, as well as the "already and not yet" dimension of these themes.**

**2. 21 - minute Audio Podcast Created on the basis of
Dr. Peterson, Johannine Theology, Session 1 – Double click
icon to play in Windows media player or go to the
Biblicalelearning.org [BeL] Site and click the audio podcast link
there (New Testament → Gospels → John).**



**Peterson_JnTheolo
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3. Briefing Document: Peterson, Johannine Theology, Session 1, Johannine Theology, Overview

Briefing Document: Johannine Theology Overview (Dr. Robert A. Peterson)

Overview: This document summarizes the main themes and important ideas presented by Dr. Robert A. Peterson in the first session of his course on Johannine Theology. The session provides an overview of the course's scope and introduces key distinctives of the theology found primarily in the Gospel of John, with some attention to his letters.

Main Themes and Important Ideas:

1. Defining Johannine Theology and its Place within Biblical Theology:

- Johannine Theology is defined as the theological content specifically found in the Gospel of John and, to a lesser extent, his letters. The Book of Revelation will be covered in a separate course due to its distinct genre.
- It is a subset of Biblical Theology, which builds upon Exegetical Theology (study of the Bible using original languages) to trace teachings historically through Scripture.
- Biblical Theology follows the "Biblical storyline" from creation to consummation, while the study of individual biblical authors (like John or Paul) focuses on their specific "corpora."
- Systematic Theology is a more comprehensive presentation of biblical teachings, incorporating insights from Historical Theology (how the Church has understood Scripture).
- The course will focus on the "localized sense" of Biblical Theology by examining the specific teachings within John's writings, rather than the broad sweep of creation, fall, redemption, and consummation.

2. Structure of the Gospel of John:

- Dr. Peterson proposes a tripartite structure:
- **Prologue:** Chapters 1:1-18 (introduces many key themes).
- **Body:** Chapters 1:19-20:31, further divided into:
- **The Book of Signs:** Chapters 2-12 (characterized by Jesus' miracles).

- **The Book of Glory:** Chapters 13-20 (focuses on Jesus' final hours, death, and resurrection).
- **Epilogue:** Chapter 21.

3. Purposes of the Gospel of John:

- **Evangelism:** John 20:30-31 explicitly states this purpose: "these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."
- **Edification of the People of God:** The content of the Book of Glory, particularly the farewell discourses (chapters 13-17), seems primarily aimed at instructing and strengthening believers, not just conversion.
- **Apologetics (Possible):** This will be considered later in the course.

4. The "I Am" Sayings of Jesus:

- There are seven "I am" statements of Jesus in the Gospel of John, primarily clustered in the Book of Signs (chapters 6-11), with two more in the Book of Glory. Examples include: "I am the gate into the sheepfold," "I am the bread of life," "I am the true vine," and "I am the way, the truth, and the life" (John 14:6).
- These sayings have three main meanings, summarized in John 14:6:
- **"I am the way":** Jesus is the Savior, the unique access to the Father. "I'm the way, which means no one comes to the Father except by me."
- **"I am the truth":** Jesus is the revealer of God. "Primarily, however, John shows him to be the revealer of God in redemption..."
- **"I am the life":** Jesus is the life-giver, bestowing eternal life on believers. "...by that I mean he bestows eternal life on his people. He bestows eternal life on all who believe in him."

5. The Signs (Miracles) of Jesus:

- John intentionally records seven signs in the Book of Signs, explicitly numbering the first two (changing water to wine and healing the nobleman's son). "By the way, John wants us to count because for the first and second sign, he says, this was the first one... and then healing of the nobleman's son, he says, this is the second one."

- The seventh and greatest sign in the Book of Signs is the raising of Lazarus (chapter 11), which foreshadows Jesus' own resurrection.
- Jesus' resurrection in chapter 20 is considered by some, including Dr. Peterson, to be the greatest sign, fulfilling Jesus' prediction in John 2:19.
- The purpose of these signs, according to John 20:30-31, is to demonstrate Jesus' identity as "Christ the Messiah and the Son of God" and to elicit "saving faith" leading to "life in his name."
- While John uses the word "signs," Jesus himself refers to his miracles as "works" given to him by the Father (John 17:4).

6. Time Sayings:

- Phrases like "my time has not yet come" or "his time had come" are prevalent in John and indicate the providential plan and timing of God in Jesus' life and ministry, particularly his death and resurrection.
- These sayings provide a "historical order" to the Gospel and mark significant points in the biblical story, often in conjunction with the feasts.
- They also highlight the existential dimension of John's Gospel, where Jesus' words feel directly addressed to the reader.

7. Responses to Jesus:

- The prologue introduces two primary responses: rejection by "his own" and acceptance by those who believe (John 1:11-12).
- The Book of Signs largely depicts Jewish unbelief despite Jesus' many miracles (John 12:37). "Although Jesus had done so many signs in their presence, they still did not believe in him, 12:37."
- The Book of Glory focuses on the believing response of the disciples, exemplified by Thomas' eventual belief after seeing the resurrected Christ, though Jesus blesses those who believe without seeing (John 20:29).

8. Witnesses to Jesus:

- John emphasizes the numerous witnesses to Jesus throughout the Gospel, demonstrating that there is ample evidence for his claims.
- John the Baptist is introduced as a key witness in the prologue. "He was sent from God to bear witness to the light."

- Other witnesses include the Old Testament, the Father (including his voice from heaven in chapter 12), Jesus' miracles, and the disciples.
- Dr. Peterson notes Raymond Brown's observation that John minimizes the details of Jesus' formal trials before Pilate and Herod, instead portraying Jesus' entire life as being "on trial" with the Jewish leaders rejecting him while God provides numerous witnesses affirming his identity.

9. Pictures of the Son of God and His Saving Work:

- John presents various "pictures" of Jesus, including: the revealer of God, the life-giver, the Messiah, the Christ, the Son of Man, and the Son of God.
- Jesus' "saving work" encompasses more than just atonement, including his role as the "Lamb of God who takes away the sins of the world" (John 1:29), the grain of wheat that dies to produce life, and the victor over the devil and the world. "He's the Lamb of God, as John the Baptist said, who takes away the sins of the world..."
- His resurrection is also central to his saving work, as he has the authority to lay down his life and take it up again (John 10:17-18).

10. The Holy Spirit:

- While the Holy Spirit appears in the fourth Gospel, his primary role, especially as the "Spirit of truth" and "Spirit of life," is presented in the farewell discourses (chapters 14-16) as a post-Pentecost ministry.
- The Spirit is viewed as Jesus' "alter ego," taking his place and continuing his work of convicting the world, revealing the Father, glorifying Jesus, and giving life.

11. The Church:

- Although the word "church" (ἐκκλησία) is not used in John's Gospel, the concept is present through metaphors like sheep in a fold, branches abiding in the vine, and the people of God given by the Father to the Son. "John never says the church, but the church is made up of sheep. It's made up of those who abide in the vine. It's the people of God whom the Father gave to the Son..."
- This illustrates the "word concept fallacy," where the absence of a specific word does not necessarily mean the absence of the underlying idea.

12. Salvation:

- Salvation is a pervasive theme, with several aspects highlighted:
- **God's Love:** The source and foundation of salvation.
- **Election:** The concept of God choosing people for salvation is presented through three pictures: the Father giving people to the Son (John 6:37, 17:2, 6, 9, 24), Jesus being the author of election (John 15:16, 19), and the prior identity of God's people ("You do not believe because you are not among my sheep," John 10:26).
- **Eternal Life:** A key term in John's Gospel, occurring frequently (34-35 times). It is both a present possession of believers (John 17:3, 5:24) and a future reality (John 5:28-29, 12:25). "Eternal life occurs many, many times in the fourth gospel... It is God's gift, divine sovereignty. It is what one receives by believing in Jesus, human responsibility. It is already, and it is not yet."
- **Drawing:** The Father "draws" people to the Son (John 6:44, 65, 12:32), signifying his effectual call to salvation. "The Father draws people to the Son. It means he affectionately uses Paul's language and calls them in time and space so that they would believe in the Son of God."
- **Resurrection of the Dead:** The culmination of salvation, where believers will be raised to eternal life (John 6:39-40, 44, 54, 5:28-29).
- **Preservation:** God's work in keeping his people secure in their salvation. Both the Father and the Son are involved in this preservation (John 6:39, 10:28-29). "This is the will of the Father, chapter six, that I lose none that he's given me, but raise them up on the last day... I give them eternal life, John 10:26, and they will never perish. And no one will snatch them out of my hand."

13. Already and Not Yet:

- John's theology often presents eschatological realities as both present and future. Eternal life and the resurrection of the dead have both "already" (present possession/spiritual reality) and "not yet" (future consummation/physical resurrection) dimensions.

Next Steps: The next lecture will focus on John's literary style as an introduction to his thought.

4. Study Guide: Peterson, Johannine Theology, Session 1, Johannine Theology, Overview

Johannine Theology: A Study Guide

I. Key Concepts and Themes

- **Johannine Theology:** The specific theological emphases and teachings found in the Gospel of John and his letters. It is a subset of Biblical Theology focusing on a single author's corpus.
- **Biblical Theology:** A discipline that studies the Bible's teachings historically, tracing themes and doctrines through the Old and New Testaments, following the biblical storyline (creation, fall, redemption, consummation).
- **Exegetical Theology:** The careful study and interpretation of the Bible, particularly using the original languages, to understand the text's meaning. Biblical theology builds upon exegesis.
- **Systematic Theology:** A comprehensive and logical presentation of the Bible's teachings, drawing from biblical, historical, and other theological disciplines.
- **Historical Theology:** The study of how the Church has understood and interpreted Scripture and its teachings throughout history.
- **Johannine Corpus:** The collection of writings attributed to the Apostle John: the Gospel of John, the three Epistles of John, and the Book of Revelation (though this course excludes Revelation).
- **Tripartite Structure of John's Gospel:** The proposed three-part structure of the Gospel of John:
 - Prologue (John 1:1-18): Introduces key themes and the identity of Jesus.
 - Body (John 1:19-20:31): Divided into the Book of Signs (John 2-12) and the Book of Glory (John 13-20).
 - Epilogue (John 21): Provides a concluding narrative and reinforces certain themes.
- **Book of Signs (John 2-12):** The first major division of the body of John's Gospel, focusing on seven (or possibly more) miracles performed by Jesus, intended to reveal his identity and elicit faith.

- **Book of Glory (John 13-20):** The second major division of the body of John's Gospel, focusing on Jesus' final discourses, his death, and his resurrection.
- **Purposes of John's Gospel:** Evangelism (John 20:30-31): To lead people to believe that Jesus is the Christ, the Son of God, and to have life through that belief.
- **Edification of Believers:** To deepen the understanding and faith of God's people (evident in the Book of Glory).
- **Possible Apologetics:** A potential third purpose to defend the Christian faith (to be explored later in the course).
- **"I Am" Sayings:** Seven (or nine, including those in the Book of Glory) significant statements made by Jesus in the Gospel of John, where he identifies himself with divine attributes and roles. These sayings are clustered in the Book of Signs and have three core meanings summarized in John 14:6: the Way (Savior), the Truth (Revealer of God), and the Life (Life-giver).
- **Signs (in John's Gospel):** John's preferred term for Jesus' miracles, selectively recorded to demonstrate Jesus' identity as the Messiah and Son of God and to inspire faith.
- **Works (in John's Gospel):** Jesus' own term for his miraculous deeds and his teachings, which the Father gave him to accomplish, culminating in his death and resurrection.
- **Time Sayings:** Phrases used by Jesus in John's Gospel that indicate the unfolding of God's providential plan and the appointed times for significant events in Jesus' ministry, particularly his death and resurrection. These sayings provide historical order to the Gospel narrative.
- **Responses to Jesus:** The varied reactions of people to Jesus, which serve as a structural element in John's Gospel. The prologue introduces both negative (rejection by his own) and positive (acceptance leading to becoming children of God) responses. The Book of Signs largely depicts unbelief, while the end of the Gospel focuses on believing responses.
- **Witnesses to Jesus:** Individuals and testimonies throughout John's Gospel that affirm Jesus' identity and mission, including John the Baptist, the Old Testament, the Father, and Jesus' own miracles. John emphasizes that Jesus was "on trial" throughout his ministry, facing rejection but also receiving divine and human affirmation.

- **Pictures of the Son of God:** The various ways John portrays Jesus, highlighting his different roles and attributes, such as Revealer of God, Life-giver, Messiah, Son of Man, and Son of God.
- **Saving Work of Jesus:** John's broader presentation of how Jesus brings salvation, encompassing not only the atonement (Lamb of God taking away sins) but also his role as the grain of wheat that dies to produce life, his victory over evil, and his giving of eternal life through resurrection.
- **Holy Spirit in John's Gospel:** Primarily depicted in the farewell discourses as the "Spirit of Truth" and the "Spirit of Life," who will come post-Pentecost to take Jesus' place, convict the world, reveal the Father, glorify Jesus, and give life to believers. John's Gospel implicitly points towards the Trinity.
- **The Church (in John's Gospel):** While the term "church" is not used, the concept is present through metaphors like sheep belonging to the shepherd, branches abiding in the vine, and the people given by the Father to the Son.
- **Salvation (in John's Gospel):** A multifaceted theme with several key aspects:
 - **God's Love:** The foundational source of salvation.
 - **Election:** God's choosing of people for salvation, presented through the Father giving people to the Son, Jesus being the author of election, and the prior identity of God's sheep.
 - **Eternal Life:** A central concept in John, presented as both a present possession of believers (knowing God) and a future reality (resurrection to eternal life). It is received through faith and is a gift of God.
 - **Drawing:** The Father's active work of drawing people to the Son so they may believe.
 - **Resurrection of the Dead:** A future culmination of salvation to eternal life for believers.
 - **Preservation:** God's work of keeping his people secure in their salvation, a work performed by both the Father and the Son.
 - **Already and Not Yet:** The tension in John's Gospel where aspects of the "last things" (like resurrection and eternal life) are already experienced by believers in the present, while their ultimate fulfillment awaits the future.

II. Short-Answer Quiz

1. Explain the difference between exegetical theology and biblical theology, and how Johannine Theology relates to these disciplines.
2. Describe the tripartite structure of the Gospel of John. What are the main sections and their general content?
3. According to John 20:30-31, what is the primary purpose of John's Gospel? What other potential purposes are suggested in the lecture?
4. What are the "I am" sayings in John's Gospel? Where are they primarily located, and what are the three overarching meanings they convey, as summarized in John 14:6?
5. What is John's term for Jesus' miracles, and why does he use this particular term? How many such events does John explicitly want the reader to count in the Book of Signs?
6. Explain the significance of "time sayings" in the Gospel of John. How do they function within the narrative?
7. Describe the two main responses to Jesus that are highlighted in the prologue of John's Gospel. How do these responses shape the narrative of the rest of the book?
8. How does John present the concept of "witnesses to Jesus" throughout his Gospel? Give at least two examples of witnesses mentioned in the lecture.
9. Even though the word "church" is absent in John's Gospel, the concept is present. Provide at least two metaphorical ways John describes the community of believers.
10. Explain the "already and not yet" dimension of eternal life as it is presented in the Gospel of John, providing a specific chapter and verse to illustrate one of these aspects.

III. Answer Key for Quiz

1. Exegetical theology focuses on the careful interpretation of the biblical text, often using original languages, to understand its meaning. Biblical theology builds upon this by tracing the historical development of theological themes and doctrines throughout the entire Bible. Johannine Theology is a subset of biblical theology, specifically examining the theological teachings within the writings of the Apostle John.

2. The Gospel of John has a tripartite structure: the Prologue (1:1-18) introduces key themes and Jesus' identity; the Body (1:19-20:31) contains the Book of Signs (miracles revealing Jesus) and the Book of Glory (Jesus' final teachings, death, and resurrection); and the Epilogue (chapter 21) provides a concluding narrative.
3. The primary purpose of John's Gospel, according to John 20:30-31, is evangelism, to persuade readers to believe that Jesus is the Christ, the Son of God, and to have life in his name through believing. The lecture suggests two other potential purposes: the edification of believers (particularly in the Book of Glory) and possibly apologetics (to be explored later).
4. The "I am" sayings are statements by Jesus where he identifies himself (e.g., "I am the bread of life," "I am the true vine"). They are primarily clustered in the Book of Signs (chapters 6-11). The three overarching meanings, summarized in "I am the way, the truth, and the life" (14:6), are Savior, Revealer of God, and Life-giver.
5. John's term for Jesus' miracles is "signs." He uses this term because these events are intended to point to Jesus' divine identity and elicit faith in him. John explicitly wants the reader to count seven signs in the Book of Signs, with the changing of water to wine being the first and the healing of the nobleman's son being the second.
6. "Time sayings" are phrases like "My hour has not yet come" or "His time had come," which indicate God's providential timing in Jesus' ministry, particularly concerning his suffering, death, and resurrection. They provide a chronological framework and highlight that Jesus' actions occurred according to God's plan.
7. The prologue of John's Gospel highlights two main responses to Jesus: rejection by "his own" (Jewish people) and acceptance by others, who are given the right to become children of God through believing in his name. These contrasting responses of unbelief and belief serve as a major theme that unfolds throughout the rest of the Gospel narrative.
8. John presents "witnesses to Jesus" throughout his Gospel to provide evidence and affirmation of Jesus' identity as the Son of God. Examples include John the Baptist, who explicitly testified to Jesus; the Old Testament scriptures, which pointed to him; the Father, who bore witness from heaven; and Jesus' own miracles (signs) that demonstrated his divine power and authority.
9. While the word "church" is not used, John presents the concept of the community of believers through metaphors such as sheep who belong to Jesus as

their shepherd (John 10), and branches that must abide in Jesus, the true vine, to bear fruit (John 15). Additionally, they are described as the people whom the Father has given to the Son (John 6, 10, 17).

10. The "already and not yet" dimension of eternal life in John's Gospel means that believers possess eternal life in the present by knowing God and believing in Jesus (John 17:3, "This is eternal life, that they know you..."). However, the fullness of eternal life, including the resurrection of the dead to eternal life, is a future reality (John 5:28-29).

IV. Essay Format Questions

1. Analyze the significance of the "I am" sayings in the Gospel of John. How do these statements contribute to John's overall portrayal of Jesus' identity and mission? Support your answer with specific examples from the text.
2. Discuss the purposes of John's Gospel as outlined in the lecture and John 20:30-31. How do the different sections of the Gospel (Prologue, Book of Signs, Book of Glory, Epilogue) contribute to these purposes?
3. Explore the theme of "responses to Jesus" in the Gospel of John. How do the varied reactions of individuals and groups to Jesus shape the narrative and contribute to John's theological message?
4. Examine the concept of salvation as presented in the Gospel of John. What are the key aspects of salvation emphasized by John, such as God's love, election, eternal life, drawing, and preservation?
5. Compare and contrast John's use of "signs" and Jesus' use of "works" to describe his miraculous activities. What does each term emphasize about the nature and purpose of these events in John's theological framework?

V. Glossary of Key Terms

- **Biblical Corpora:** Distinct collections or bodies of writings within the Bible, often associated with a particular author or literary tradition (e.g., Pauline corpus, Johannine corpus, Lucan corpus).
- **Edification:** The act of building up, strengthening, or instructing, especially in moral, ethical, or spiritual understanding.
- **Apologetics:** The branch of Christian theology that deals with the defense and reasoned justification of the Christian faith against objections and criticisms.
- **Evangelism:** The preaching of the Christian gospel with the intention of persuading people to accept Jesus Christ as Lord and Savior.
- **Genre:** A category of artistic composition, as in music or literature, characterized by similarities in form, style, or subject matter (e.g., Gospel, Epistle, Apocalypse).
- **Tripartite:** Divided into three parts.
- **Prologue:** An introductory section of a literary work, often establishing the context, setting forth the theme, or introducing the main characters.
- **Epilogue:** A concluding section or statement at the end of a literary work, often providing further insight, summarizing events, or looking to the future.
- **Providential Protection:** God's active and purposeful involvement in the world to guide and protect his people and accomplish his will.
- **Existential:** Relating to or affirming existence, often emphasizing individual experience, freedom, and responsibility. In a theological context, it can refer to the direct and personal encounter with God's Word.
- **Synoptic Language:** The common language, themes, and structures found in the Synoptic Gospels (Matthew, Mark, and Luke), which share significant similarities.
- **Atonement:** The work of Christ in reconciling God and humanity through his death on the cross, making amends for sin.
- **High Priestly Prayer:** The prayer of Jesus recorded in John 17, often seen as fulfilling the role of the high priest in interceding for his disciples and future believers.
- **Sanctify:** To set apart as holy; to consecrate or dedicate to a sacred purpose; to purify or make free from sin.

- **Binity:** The doctrine of two divine persons, specifically the Father and the Son.
- **Trinity:** The Christian doctrine that there is one God who exists in three co-equal and co-eternal persons: the Father, the Son (Jesus Christ), and the Holy Spirit.
- **Alter Ego:** Another self; a trusted friend or representative who can act in one's place.
- **Word-Concept Fallacy:** The error of assuming that the absence of a specific word or phrase in a text necessarily means the absence of the underlying idea or concept.
- **Election:** God's sovereign choice or foreordination of individuals for salvation and eternal life.
- **Predestined/Predestination:** The theological doctrine that God has eternally purposed or foreordained all that comes to pass, including the salvation of individuals.
- **Antecedent:** Prior or preceding in time or order.
- **Divine Sovereignty:** The theological doctrine that God is the supreme authority and has absolute control over all things.
- **Human Responsibility:** The theological doctrine that humans are accountable for their actions and choices, particularly in response to God's offer of salvation.
- **Fait Accompli:** A thing that has already happened or been decided before those affected hear about it, leaving them with no option but to accept it.
- **Ontological Subordination:** A hierarchical ordering of being or essence. In theology, it would suggest that one member of the Trinity is inherently lesser in being than another.
- **Economic Subordination:** A hierarchical ordering of roles or functions within a shared being or purpose. In theology, it refers to the different roles and missions of the persons of the Trinity without implying a difference in their divine nature.
- **Perseverance of the Saints:** The theological doctrine that those whom God has saved will continue to believe and follow Christ until the end, and will not ultimately fall away from salvation.

5. FAQs on Peterson, Johannine Theology, Session 1, Johannine Theology, Overview, Biblicalelearning.org (BeL)

Frequently Asked Questions on Johannine Theology (Based on Peterson, Session 1)

1. What is Johannine Theology, and what writings does it primarily focus on?

Johannine Theology is a subset of Biblical Theology that specifically studies the theological themes and teachings found in the writings of the Apostle John. This primarily includes the Gospel of John and, to a lesser extent in this course, his letters. The Book of Revelation, due to its distinct genre, will be considered separately in another course.

2. How does the study of Johannine Theology relate to other theological disciplines like Exegetical, Biblical, Systematic, and Historical Theology?

Johannine Theology builds upon **Exegetical Theology**, which involves a detailed study of the biblical text, especially using the original languages. As a form of **Biblical Theology**, it traces the historical development of theological themes within the specific corpus of John's writings, rather than across the entire Bible. This localized study within Biblical Theology then contributes to **Systematic Theology**, which aims for a comprehensive presentation of all biblical teachings. **Historical Theology**, the study of how the Church has understood Scripture throughout history, also informs Systematic Theology, providing crucial context for understanding doctrines.

3. What is the proposed structure of the Gospel of John, and what are the main divisions?

The Gospel of John is proposed to have a tripartite structure: a **Prologue** (chapters 1:1-18) that introduces many key themes, the **Body** (chapters 1:19-20:31), and an **Epilogue** (chapter 21). The Body of the Gospel is further divided into two main sections: the **Book of Signs** (chapters 2-12), which focuses on Jesus' miracles, and the **Book of Glory** (chapters 13-20), which centers on Jesus' final discourses, death, and resurrection.

4. What are the primary purposes of the Gospel of John according to the text?

John explicitly states in John 20:30-31 that the main purpose of his Gospel is **evangelism**, aiming to lead people to believe that Jesus is the Christ, the Messiah and the Son of God, so that by believing they may have life in his name. However, the content of the Book of Glory suggests a second purpose: the **edification of believers**. A possible third purpose of **apologetics** (defense of the faith) will be considered later in the course.

5. What is the significance of the "I am" sayings of Jesus in John's Gospel, and what are their overarching meanings?

The "I am" sayings of Jesus are unique and significant to the Gospel of John. There are seven such sayings, predominantly found in the Book of Signs, with two more in the Book of Glory. These sayings, such as "I am the way, the truth, and the life" (John 14:6), are not just individual pronouncements but collectively reveal Jesus' identity and his role in salvation. John summarizes the three main meanings of these seven sayings in John 14:6: Jesus is **the way** (the Savior), **the truth** (the revealer of God), and **the life** (the life-giver, bestowing eternal life).

6. How does John present the "signs" or miracles of Jesus, and what is their primary purpose?

John selectively records seven "signs" or miracles performed by Jesus in the Book of Signs, with the resurrection of Lazarus being the seventh and greatest. The resurrection of Jesus himself is also considered by some to be the ultimate sign. John emphasizes that Jesus performed many other signs not recorded in the Gospel. The primary purpose of these signs, as stated in John 20:30-31, is to demonstrate Jesus' identity as the Christ, the Messiah and the Son of God, and to elicit saving faith in him, leading to eternal life.

7. What are some key recurring themes in Johannine Theology, as highlighted in this overview?

Several key themes are prominent in Johannine Theology, including: the **responses to Jesus** (belief and unbelief), the concept of **witnesses to Jesus** (including John the Baptist, the Old Testament, the Father, and Jesus' works), **pictures of the Son of God** (revealer, life-giver, Messiah, Son of Man, Son of God), Jesus' **saving work** (broader than just atonement, including his life-giving power and victory), the role of the **Holy Spirit** (as the Spirit of truth and life, taking Jesus' place), the idea of the **church** (as the sheep of the Good Shepherd, those abiding in the vine), and the multifaceted nature of **salvation** (including God's love, election, eternal life, drawing to the Son, resurrection, and preservation).

8. How does John portray the concept of "eternal life" and the "already/not yet" aspect of salvation?

In John's Gospel, "eternal life" is a central theme, occurring much more frequently than in the Synoptic Gospels. It is presented primarily as a **present possession** of believers, beginning when they know the Father and the Son (John 17:3) and pass from death to life upon believing (John 5:24). However, John also acknowledges a **future dimension** of eternal life, particularly in the context of the resurrection of the dead (John 5:28-29, John 12:25). This reflects a broader "already/not yet" tension in John's theology, where the blessings and realities of the last days are inaugurated in Jesus' ministry and are yet to be fully realized in the future.