

Dr. Robert A. Peterson, Johannine Theology,

Session 5, Purposes of the Gospel of John

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This is Robert A. Peterson in his teaching on Johannine Theology. This is session 5, Purposes of the Gospel of John.

We continue our lectures on the theology of the fourth gospel, and let us seek the Lord. Gracious Father, we come into your presence through your Son, our Lord, and Savior, and the mediator between you and us. Teach us, we pray. Encourage our hearts. Lead us in your truth. Work in us according to your good pleasure, we pray, through the Lord Jesus Christ. Amen.

We're up to the purposes of the fourth gospel. We talked about the style that John used in writing the gospel of John and then the structure of the gospel. It has a prologue, verses 1 to 18, corresponding to the epilogue in chapter 21.

There is a Book of Signs from chapters 2 or 1:19, if you will, through chapter 12, and then the Book of Glory from chapters 13 through 20. Purposes of the gospel of John. The major purpose, there's no doubt, is evangelism because John tells us as much in chapter 20, so we should go there.

The resurrection is recorded in chapter 20. The first witness, the fact that Mary Magdalene is the first, is really remarkable. A woman whose testimony would not have been as important as that of a man in the first century.

Jesus appeared to Mary Magdalene. Let me tell you a story. Theologians are critical types; that's how we're trained.

For years, I have heard this song "In the Garden." I come to the garden alone while the dew is still on the roses, and the voice I hear and so forth. And I thought, man, what an incipient song with no biblical content.

I mean, it's just sentimentality. And then somehow I saw a page, photocopied or whatever, a picture of a page of a hymnal, and in the garden, there was a scripture verse with it, scripture passage. John 20 verses 11 and following.

It's Mary in the garden meeting Jesus. He walks with me, and that's a beautiful hymn. The historical context made all the difference.

He walks with me and he talks with me and tells me I am his own. Oh, my goodness. In any case, after that appearance and to the disciples without Thomas, verse 24.

Now Thomas, one of the 12 called Didymus, the twin was not with him when Jesus came. So, the other disciples told him, we have seen the Lord. He's already known as the Lord Jesus.

But he said to them, unless I see in his hands the mark of the nails and place my finger into the mark of the nails and place my hand into this his side, I will never believe. Strong words. But we're glad for those words.

Jesus is gracious to sinners, to be sure, as the case of Thomas shows. Eight days later, his disciples were inside again, and Thomas was with them.

Although the doors were locked, Jesus came and stood among them and said, Peace be with you. Then he said to Thomas, put your finger here and see my hands and put out your hand and place it in my side. Do not disbelieve, but believe.

A special invitation to doubting Thomas. It's all right. We have different personalities, gifts, inclinations and so forth abilities.

Jesus is kind to this doubting man. Thomas answered him, my Lord and my God. Some of the cults mistranslate this verse and say like this, Oh, my God.

That's not what it says. It says another Jewish man in the face and calling him his Lord and God. That is astonishing.

Of course, the Jewish man that he's calling this of is the God man. It's very appropriate. Jesus said to him, Have you believed because you've seen me? Blessed are those who have not seen and yet have believed.

Then, the purpose statement comes. John, it's just as he does in first John. I write these things to you who believe in the Lord Jesus Christ, that you may have, and that you may know that you have eternal life here.

Now, Jesus did many other signs. John 20 verse 30 in the presence of his disciples, which is not written in this book. John was selective.

He wrote after the synoptics. He did not need to repeat everything. He chose seven miracles, combining some of them with sermons that fit the sign.

Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may believe. The latest count I heard, I used to hear 100 than 99.

I guess it's the work of textual criticism. Ninety-eight times. I mean, really, it's a big difference that belief occurs in the fourth gospel that you may believe that Jesus is

the Christ, the promised one, the Messiah, the Son of God, the divine king sent to occupy David's throne forever and that by believing you may have life in his name.

Signs, faith, the verbal form, and belief in life are packed into the purpose statement. I'll repeat. Twelve thirty-seven was written first, but these two passages are over against each other.

Though he had done so many signs in before them, they still did not believe in him. That's John twelve thirty-seven. This hand's going to be chapter twelve.

This hand is chapter twenty. Though he had done so many signs, Jesus did many other signs in the presence of his disciples. But these are written.

He did so many signs before them, twelve thirty-seven. He did many other signs in the presence of his disciples. That's the audience.

That, again, is the outline of the book. The audience of the Book of Signs is the Jewish world, the world, the Jews, the audience of the whole gospel, and especially the Book of Glory is the disciples. In 13:1, Jesus leads him into the upper room and closes the door.

No more. The world is the immediate focus. Oh, what he says pertains to the world.

He gives John's version of the Great Commission in chapter twenty. And even in seventeen, the great priestly prayer, he speaks of evangelism. So he's not excluding the world, but his audience is no longer the world.

His audience is the twelve minus one, the eleven disciples. Though he had done so many signs before them, they still did not believe in him. These are written that you might believe that Jesus is Christ, the son of God, and that by believing, you may have life.

In his name, there is no doubt, and there's a great consensus among scholars that the primary purpose of the gospel of John is evangelism. It looks to me, however, that it's not the only purpose. Purpose of the book as a whole? Sure.

But the Book of Signs, book of glory, excuse me, especially chapters thirteen through seventeen, seem to me to have an additional purpose. As a matter of fact, their main purpose seems to be the edification of the disciples who represent the church. Jesus washes their feet, teaching them not only humble service for one another but the necessity for daily forgiveness of sins.

He promises the spirit of truth, the spirit of life. He warns them of persecution. He tells what the spirit is going to do in the world.

All these themes are for the edification, the building up of the disciples so that they might do God's work in the world. Evangelism, the primary purpose. Farewell discourse, a secondary purpose of edification.

Chapter seventeen. The purpose of the high priestly prayer is not evangelism. Oh, evangelism comes out of it, but its purpose is to prepare the disciples for his leaving.

It is to pray to the Father for the Father's glory and the Son's glory and the disciples' sanctification and unity and that they might glorify God and that God, the Father, might take up Jesus' role and protect them as Jesus comes back to the Father. And also, then, the great theme of hope. Father, I pray that you might take these, I pray for those whom you have given me that they might be where I am.

Jesus already sees himself back with the Father, and they might see my glory. The glory you gave me because you loved me before the creation of the world.

I'm sure evangelism is the number one theme and purpose of the Gospel of John. I'm also sure it has a secondary purpose of edification in the farewell discourses and high priestly prayer. Chapters thirteen and seventeen.

I'm not as sure, but I suspect, I'll say probably, there's a minor theme of apologetics. Cropping up here and there. So, already with Nathanael in chapter one, Philip found Nathanael.

Philip was a witness to Nathanael. Andrew was a witness to Peter. We have two distinct Judaisms and two distinct kinds of Jews when Jesus comes into the world.

The Jewish leaders were against Jesus from beginning to end. Simeon, Joseph and Mary, Simeon, Anna, Zechariah, John the Baptist's father, John himself, and the disciples represent a very different category of Jews. They are pliable.

They are impressionable, and thankfully, Jesus impresses them. So, Nathanael, Philip speaks to Nathanael. We have found him, John 145, of whom Moses in the law and also the prophets wrote.

Jesus of Nazareth, the son of Joseph. It doesn't say Messiah, but that's the meaning of the words. Messiah, as a matter of fact, is used very rarely in the Old Testament, the word, but the concept is certainly there in a number of different ways.

Nathanael's son of man, chapter 7, the suffering servant of the Lord in Isaiah, end of 52, 53. The great Davidic king promised in places like, well, 2 Samuel 7, then Isaiah 9 and other texts as well. Nathanael asked Philip if anything good could come out of Nazareth. The city had a bad reputation, the town, no doubt.

Philip said, come and see. That's a good answer. Jesus saw Nathanael coming toward him and said of him, behold, an Israelite in whom there is no deceit.

That could not be said of the Jewish leaders. It just can't be said. A guileless Israelite, an open man, an open-minded human being, a godly man.

That's a description of Joseph and Mary. How do you know me? Nathanael said to him, you've never even met me. Jesus answered him, before Philip called you, when you were under the fig tree, I saw you.

Apparently, it's supernatural knowledge. It's not a sign, but similar to Jesus reading his opponent's thoughts in the Synoptic Gospels. Here, Jesus, we don't think Nathanael is so gullible. Jesus could see him at a distance, and Nathanael says, you're the Messiah.

We don't think so. We think Jesus showed some supernatural knowledge that surprised him. Nathanael said, Rabbi, you are the son of God.

You are the king of Israel. He's right. Son is a royal title.

It's a royal title. Israel was the son of God early on in Exodus, chapter 3. The Lord, Yahweh, is very upset that Pharaoh abused his son, Israel, whom he loves and whom he has carried on eagle's wings. Sounds like Hosea is at nine as well.

And he said I'm going to take your son. Early on in the game, God predicts what he's going to do to Pharaoh. Second Samuel 7. David's not going to be allowed to build a house, a temple for God, but God is going to build a house, a dynasty for David.

And from his loins will come a king who will reign forever. So, Jesus is called the son of David in the New Testament and in the Gospels already. He, indeed, is the son of David.

He's of David's line, the bloodline through Mary. Official status, if necessary, is available through Joseph as well. Not his literal, physical father, but we'll call him his stepfather, if you will.

You're the son of God. And he explains that title. You are the king of Israel.

Jesus said, because I said to you, I saw you under the fig tree, do you believe? You will see greater things than these. Then comes the quotation concerning Jacob's ladder in Genesis 28:12. Truly, truly, I say to you, you'll see heaven opened and the angels of God ascending and descending on the Son of Man. And Nathaniel, you will come to understand that I am the mediator between God and man.

As Paul writes later, there's one mediator between God and human beings, the man, Christ, Jesus. I cannot help, in light of the whole story and these two different kinds of Jews, see Nathaniel and Jesus' words to him in an apologetic, a minor apologetic chord, say, contrasting him with Israelites in whom there is great deceit, with the leaders of Israel. This is the true Israel.

Jesus is the true Israel. His eleven disciples are the true Israel. And their disciples are the true Israel as well.

All of this does not preclude a future for Israel, especially ethnic Israel. And it's almost a consensus among evangelicals, even Reformed evangelicals. I think of John Murray, Thomas Schreiner, Douglas Moo, Anthony Hoekema, and I am not in their league, but I agree with them.

Romans 11 teaches a future for blood descendants of Abraham and Sarah that many of them will come to know the Lord. My own take is every major eschatological theme is both already and not yet. I thus see that passage fulfilled in the conversion of many Jews between the comings of Christ; that's the already, and a great harvest toward the second coming of Christ, but that is not yet.

So, I see an apologetic undertone, as it were, in this section, which is a section of witnesses to Jesus. Remember, he's on trial, and right away, in the prologue, John the Baptist is the witness, Philip witnesses to Nathanael, and Andrew witnesses to Peter, but in that working, in God's working in Nathanael's life, we have an apologetic undertone, I'll call it, a minor purpose. So, with Nicodemus.

Nicodemus appears three times in the fourth gospel. In chapter 3, he comes to seek Jesus. I take him as a sincere seeker who wants to learn more.

He's not publicly accosting him, trying to trip him up with nasty questions, but he is sincerely wrong, and Jesus calls attention to that. You're the teacher of Israel? You don't know about the new birth? Don't you understand Ezekiel 36, where God says that in the last days, he'll send his spirit, and take out your heart of stone, and give you a heart of flesh, a heart very warm and open to the law, to the word of God? He should have known these things, but he didn't. And Jesus, straightforwardly, yet not rudely, rebukes him.

Truly, truly, I say to you, in the next verse, we speak of what we know and bear witness to what we have seen, but you do not receive our testimony. It could be he's speaking, as I guess it's the Father and the Son. He speaks for the Father.

And, of course, the Holy Spirit, although John doesn't say it. If I've told you earthly things, and you do not believe, how can you believe if I tell you heavenly things? How

is the new birth an earthly thing? Because as we saw, the word again, or from above, another, has that double meaning. If the new birth is a second birth, not only so, but a birth from heaven, from above, from God, then how is the new birth an earthly thing? The answer is that it happens on Earth.

It's supernatural. It's from above, but it's very much below. It happens on earth.

The saints in heaven don't need to be regenerated; they are already regenerated. It's sinners on earth, dead in their sins, who need to be born again. How will you believe if I tell you heavenly things, that is, what's going on in the Father's presence, and the holy angels, and that kind of a thing? I guess.

Since he doesn't tell us, we're kind of guessing. So, Nicodemus is put in his place, and he's called, taken the task for not knowing what he should know. I mean, he's the big Old Testament teacher, right? Good grief.

And he learns, at least, he's intrigued. So, in chapter 7, it is remarkable. I'm tracing through the Gospel of John the three Nicodemus appearances.

In chapter 7, of course, as usual, there's a division among the people for Jesus after Jesus, words at the Feast of Tabernacles. Feast of Booths. Some believe, some don't.

We saw the striking misunderstanding. They don't believe it because they don't understand that Jesus is from Bethlehem. They think he's disqualified by being from Galilee.

So, there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him. It doesn't say here, but you can read between the lines because his time had not yet come.

It says it a couple of times earlier in that very same expression. Two, answering the very same expression. They wanted to lay hands on him, but his time had not yet come.

Officers then came to the chief priests and Pharisees and asked why they had not brought him in. Officers answered that no one ever spoke like this man. The Pharisees answered them, have you also been deceived? Have any of the authorities or the Pharisees believed in him, the great people, the authorities? But this crowd that does not know the law is accursed. There's the law again.

Nicodemus, who had gone to him before, made an editorial or explanatory comment, identifying this character as the one who came to Jesus by night in chapter 3, and who was one of them, thereby showing their wrong because one of the Pharisees even if he's not believing, he says Jesus ought to have a fair hearing. As a

matter of fact, the leaders accused the rabble of being without the law, and Nicodemus says, does our law judge a man without first giving him a hearing and learning what he does? He calls him to task. Is this a flaming testimony? No.

But he's identifying with the wrong team in the leader's estimation. He has been influenced by Jesus. Not only did the temple police not bring him in, but one of the Sanhedrin, a Pharisee, a great teacher in Israel, says Jesus deserves a fair hearing.

That is what the law says. They don't want to hear it. Verse 52 of chapter 7. Are you from Galilee too? Search and see.

No prophet arises from Galilee. Well, Jonah came from Galilee. Perhaps they mean no prophet anymore or after him.

I don't know. In any case, Nicodemus serves as a foil for the unbelief of the Sanhedrin, the Pharisees, and the chief priests. He's definitely part of the Jewish establishment, and he seeks Jesus out.

He gets put in his place. It doesn't cause him to be put off so as to reject Jesus out of hand. He's intrigued, and here he stands up for Jesus' right at least to be heard.

The great conclusion is in chapter 19, where Nicodemus, a member of the Sanhedrin, publicly identifies with the crucified body of Jesus. The law of Deuteronomy says anyone who is hung on a tree is accursed. This looks to many commentators, and I would agree, like his identification with Jesus and his faith.

Now granted, it's in a dead Messiah, but I mean, he can't believe in the resurrection yet. John 19:38, 38. After these things, Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, would criticize him for that, and asked Pilate that he might take away the body of Jesus, and Pilate gave him permission.

So, he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, so not only in chapter 7 but now in 19, we have an explanatory comment so that we don't lose track of Nicodemus, came bringing a mixture of myrrh and aloes, about 75 pounds in weight. We're talking mucho dinero here.

So, he is identifying with Jesus. He's dead, but still, he's honoring him. So, they took the body of Jesus and bound it in linen cloth with the spices, as is the burial custom of the Jews.

Now, in the place where he was crucified, there was a garden, and in the garden, a new tomb in which no one had yet been laid. So, because of the Jewish day of preparation, because of that day, since the tomb was close at hand, they laid Jesus there. Am I calling Nicodemus a flaming evangelist? No.

But it looks to me like he comes out and testifies, as it were, by identifying with the crucified body of Jesus, thereby setting up as sort of, again, an undertone, not the major thrust, not even the secondary thrust, but it looks like it's there to me. Nicodemus stands against the establishment of Israel. In that sense, his final actions here, his last actions recorded, are a judgment on them and their estimation of Jesus.

The blind man in chapter 9, if there is an apologetic motif, this is. It is most prevalent here. I'll work with it more under the sign and I am saying, but for now, just to underscore the apologetic theme in this chapter.

You know the story. Jesus healed a man born blind, an unprecedented miracle. The guy is grateful, and the man is bold.

9:22. Is this man your son? 9:19. Who you say was born blind? Then how does he now see? His parents said, we know this is our son, and we know he was born blind, but we do not know who opened his eyes. Ask him. He is of age.

He will speak for himself. Maybe they don't know who Jesus is, but still. Well, John gives us another editorial comment.

His parents said these things because they feared the Jews. The Jews had already agreed that if anyone should confess Jesus to be the Christ, he was to be put out of the synagogue. Critics accused John's gospel of anti-Semitism.

They accused it of being ahistorical here. Surely the formal curses included in the synagogue service came later in the 18 benedictions of Shimon Ezra. But already we have hostility to Jesus in all four gospels.

And this could well be this. This is the case. Not a formal decree agreed upon by the Sanhedrin and made part of the official prayers so that Christians could no longer worship in the synagogue.

Because to do so, they would curse Jesus. Yes, that's not here yet. Even when John wrote.

But it's beginnings are reflected in what they told this synagogue congregation. Verse 24. So, for the second time, they called the man who'd been born blind and said to him, give glory to God.

They're putting him on oath. We know this man is a sinner, he answered. Whether he's a sinner or not, I do not know.

One thing I do know is that though I was blind, now I see. It is hilarious. There is an evidential apologetic in the gospel of John that just drives the Jews crazy.

Here is Lazarus at a banquet in his honor. As chapter 12 opens. And the Jewish leaders put out the death warrant for Lazarus.

They don't participate in the banquet glorifying God that a dead man has been resuscitated. No, they hate Jesus, and they hate his evidential apologetics. Here, maybe they thought the parents would say, no, he wasn't born blind.

He just had to squint. He can see a little bit. No, he's our son.

He was born blind. Beyond that, we don't know. Oh, man, I love this guy.

Though I was blind, now I see. What did he do to you? How did you open your eyes? I have told you already, and you will not listen. Here he goes.

Why do you want to hear it again? Do you also want to become his disciples? Also, the man is identifying with Jesus. His understanding moves along as he reflects. Well, as he obeys, he goes to the Pool of Siloam, which I believe archaeologists have found, and washes.

He never saw Jesus, of course. Well, he's a prophet. He's certainly from God.

By the time the chapter ends, he's worshiping. Oh, he is over against the leaders. It is sarcasm, irony, sarcasm.

It is remarkable. It is even humorous to me. Do you want to become his disciples, too? Oh, they are so ticked off.

They reviled him. You are his disciple. We are disciples of Moses.

We know God has spoken through Moses, but as for this man, we do not know where he comes from. Uh-oh, they just set this little guy on fire. The man answered, why, this is an amazing thing.

You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that someone opened the eyes of a man born blind.

That is good apologetics. If this man were not from God, he could do nothing. They said, you were born in utter sin, you blind beggar.

You formerly blind beggar. Would you teach us? And apparently, he got the fate his parents were afraid they might receive, but he is not chagrined. Jesus seeks him out, and you know the rest of the story.

So, the main purpose of the Gospel of John, no question, is evangelism. The secondary purpose of the early part of the Book of Glory, the farewell discourses, and the high priestly prayer is edification. I do not see that as chiefly evangelism.

Oh, it contributes to evangelism in that edification is designed to turn those disciples into apostles who will share the word of God all over the place. Thirdly, an undertone, not the major idea, not even the second, may not even deserve to be called the third. Probably, there's an apologetic undertone with Nathaniel.

It's not obvious there. He's called an Israelite who is no guile, no deceit. I suggest you're supposed to read that, especially after reading the Synoptic Gospels over against Israelites in whom there's lots of deceit.

Nicodemus stands over his fellow members of the Sanhedrin and the Pharisees, and as a teacher of Israel, sticks up for Jesus and is inquisitive, In chapter 3, he sticks up, and in chapter 7, he identifies himself with Jesus' crucified body. What has he got to gain for that? Nothing. Then, the epitome of this apologetic motif is a blind man with no education, and he withstands the leaders of Israel, speaking from his experience and his own homegrown theology in defense of Jesus against them.

He speaks for God. God is testifying to the sign of his son, designed to elicit faith, as it did in the former blind man, leading to eternal life. I love it.

We'll look at Jesus' ironic and sarcastic words at the end of chapter 9 later on, so much for the purposes of the fourth gospel. I want to survey what I am saying now and open them up in our next lecture, but let's at least get them on the table.

Jesus' I am saying. Definition. It's not really where he says I am, if that were the case.

The great statement at the end of chapter 8, John 8, 58, before Abraham was, I am would be included, but it's not an I am statement in this regard because these follow this pattern. Jesus speaks and says, I am the, and then a predicate nominative.

I'm the bread of life. Light of the world. Gate.

Way, the truth, and the life. Good shepherd. Actually, my notes are out of order here.

True vine. I am the resurrection and the life. What's he doing as we take a big view of the whole thing? In contrast to Old Testament prophets who said, thus says the Lord, Jesus says, well, sometimes he says it is written, but here he says, I am.

He speaks for God. Oh, he speaks for God as a human being, but he speaks for God as a divine human being. Wow.

He takes Old Testament figures and applies them to himself in a way that puts himself in the place of God. I mentioned 14.6 before. Let me start with that one because there are seven different things I am saying, but not seven different meanings, only three different meanings.

And the three meanings are summarized in 14.6. John is very orderly and helpful in that way. He doesn't want us to miss it. Jesus is the way, the Savior, the truth, the revealer, and the life, the life-giver.

He is the way. No one comes to the Father except through him. In the context of chapter 14, I will do this one before our break.

In the context of chapter 14, Jesus speaks of his father's house, which has many rooms. He knows they're troubled and says, don't be troubled. I told you I'm going away, but I will take care of you.

I'm not going to leave you alone. I'm going to send the spirit of truth, the spirit of life, to be with you—the helper.

It's hard to translate, paracletos, paraclete. Let not your hearts be troubled. Believe in God.

Believe also in me, 14:1. In my Father's house, there are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again—a bold statement of a prediction of a second coming.

And will take you to myself that where I am, you may be also. And you know the way to where I am going. Thomas gets high marks for honesty and forthrightness.

Lord, we do not know the way. We do not know where you're going. How can we know the way? Jesus said, I am the way.

He is the hardest Greek word for way road. The road to the father's heavenly house is Jesus. No one comes to the Father except through me.

Wow. That is a statement of exclusivity. There is no other name given under heaven among men.

Acts 4.12, whereby we must be saved. But the name of Jesus. Both Joseph and Mary were told to name him Jesus.

It means the Lord saves or savior if you will. Jesus is the savior. He is the only road leading to the father's heavenly house.

He is not only that. He is the truth. Pilate says, what is truth? Jesus is the truth incarnate.

He speaks the words. No man ever spoke because no man ever was God. Oh, and as we saw in the prologue, he revealed God by virtue of the eternal life resident in him.

Verse three. That was the source of all created life. And that life in him was the light of men.

It was the revelation of God shining on human beings. Thus, John is teaching general revelation. The revealer is the Logos, which is the word.

The word revealed God before he became a man. The word as God, the sun, the word, the light, the second person of the Trinity, revealed God before he was incarnate. John is surely is no big leap or surprise that as the incarnate word, he reveals God.

I suppose John's two great Christological themes are Jesus is the life-giver. I think that would be numero uno. But numero dos is he's the revealer.

He makes the father known as never before. That's what he means when he says I am the truth. We'll see one other of the I am sayings says he's the savior, teaches he's the savior.

And one other thing I am saying is that we just saw it. John 9, I'm the light of the world, reveals he is the revealer of God. I'm the way, I'm the truth, I am the life.

Is the major thrust of most of the signs five? One, two, three, four, five, six. If you count 14, six, that counts double, of course. 14, six combines all three meanings in one saying.

Five of the seven I am sayings say I am the life. He is the giver, the bestower of eternal life; I'll say it two ways. In terms of divine sovereignty, all the Father has given him.

In terms of human responsibility, all who believe in him, they're both true. They are both true. Seven, I am saying.

I'm the bread of life, chapter six. Light of the world, mentioned in eight, developed in nine. I'm the gate, chapter 10.

The way, the truth, the good shepherd, 10. Way, the truth and the life, 14, six, summarizing the meaning of all the sayings, the true vine in 15, the resurrection, the life in chapter 11. In our next lecture, we will work on what I am saying in detail.

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