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NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: CTH-311

COURSE TITLE: GOSPEL OF JOHN



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COURSE GUIDE

CTH-311 GOSPEL OF JOHN

COURSE TEAM

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Introduction

The Gospel of John is one of the four Gospels in the New Testament. Others are the Gospel according to Matthew, Mark and Luke. They are also called the Synoptic Gospels. The Gospel of John which is also called the Fourth Gospel is not among the Synoptic Gospels. This Gospel presents Jesus' life and work in a way that is different in most part from the first three.

This course will expose you to issues presented in the Fourth Gospel (the Gospel of John). The Course consists of three modules divided into 14 units. They include course guide, the historical frame work for the Gospel of John, the foundation for John's theology and the Key theological themes in the Gospel of John. The course guide briefly explains to you what the course is all about, what course materials that will be of use as you work your work through the course. The course guide also gives you the amount of time you may spend on each unit of the course in order to help you finish the course successfully and on time too. It also provides some guidance on tutor-marked assignments, which will be made available in the assignment file. Regular tutorial classes that are linked to the course are available. You are therefore, advised to attend these sessions.

What you will be learning in this course

The general purpose of this course is to lead you to in-depth study of the Gospel according to John. It is a course beyond the introduction. During this course you will be learning about the historical framework for the Gospel of John, the foundation for Johannine theology and the key theological themes in the Gospel of John.

Course Aims

This course aims generally at enabling you understand the theology of the Gospel of John. Specifically, the course aims at:

1. introducing you to the introductory matters to the Gospel of John;
2. explaining to you the relationship between the Fourth Gospel and the Synoptics;
3. helping you understand the foundations that the author of John's Gospel has laid for his theology;

understand the major theological themes presented of John.

Course Objectives

For the aims stated above to be achieved, the course sets its overall objectives which are always stated at the beginning of each unit. You are advised to always read these objectives. They will help you to check your progress. As you work through this course, you should be able to:

1. Discuss the author, date, place and purpose of the Gospel of John.
2. Outline the Literary Genre and structure of the Gospel of John
3. Discuss the relationship between the Fourth Gospel and Synoptics.
4. Discuss various signs that Jesus used and their significance for understanding the Johannine theology.
5. Explain the Messiah's Concern for Unity in John and its significance for the Church today.
6. Outline and explain John's use of Symbolism and Dualism as foundations for his theology.
7. Explain Johannine use of Cosmos
8. Discuss the Deity of Christ as outlined in John.
9. Explain the role of the Holy Spirit in the life and work of Jesus and thereafter as well.
10. Examine the use of Old Testament in the Gospel of John.
11. Explain how eternal life is the central theme in John's Gospel.
12. Discuss the theology of Death and Resurrection as portrayed by John.

Working through this Course

For you to complete this course, you are expected to read the study units thoroughly, read recommended textbooks and other materials provided by the National Open University of Nigeria (NOUN). Each and every unit has self assessment exercises and you may be required to submit assignments for assessment purpose. It is assumed that this course should take you about 15 weeks to work through. In order to help you achieve this, you will find listed all the components of the course, what you have to do and how you should proceed to allocate your time to each unit in order to enable you complete the course on time and successfully too.



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The Components of the Course Material

The key components of the course are:

1. Course Guide
2. Study units
3. References
4. Assignment file
5. Presentation schedule

Study Units

The study units in this course are as follows:

MODULE 1: THE HISTORICAL FRAME WORK FOR JOHANNINE THEOLOGY

- Unit 1: The Authorship Date and Place of the Gospel of John.....
- Unit 2: The Purpose of the Gospel of John...í í í í í í í í í í
- Unit 3: The Literary Genre and chapter content of the Gospel of John
- Unit 4: The Gospel of John and the Synoptic Gospels ... í í í í í í .

MODULE 2: FOUNDATION FOR JOHN’S THEOLOGY

- Unit 1: The Messiah and his signs
- Unit 2: The Messiah’s concern for Unity in John’s Gospel.....
- Unit 3: John’s use of Symbolism
- Unit 4: Dualism in John
- Unit 5: Johannine use of Cosmos.....

MODULE 3: KEY THEOLOGICAL THEMES IN JOHN’S GOSPEL

- Unit 1: The Deity of Christ.....
- Unit 2: The Holy Spirit in the Gospel of John.....
- Unit 3: Johannine Use of the Old Testament.....
- Unit 4: Eternal life in John’s Gospel.....
- Unit 5: Johannine Theology of Death and Resurrection.....

Each unit contains a list of references and further reading. Do your best to get as many as possible of those textbooks and materials listed. The textbooks and materials are meant to give you in-dept knowledge in the course.



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In the assignment file, you will find all the details of the work you are required to submit to your tutor for marking. The grade you obtain from these assignments will count towards the final grade you obtain for the course. Read more information on assignments in the assignment file itself and in the assessment section of this course guide.

Presentation Schedule

Your course materials contain the presentation schedule which gives you the key dates for the completion of your tutor-marked assignments and attending tutorials. Do not forget to submit all your assignments by the due date. However, alternate dates and times for submission of assignments in situations of emergency will be given and at the tutor's discretion. You should avoid falling behind in your work.

Assessment

There are three aspects to the assessment of the course. In the first place, there are self assessment exercises. In the second place, there is tutor-marked assignment and in the third place, a written examination.

You are expected to be sincere and honest in attempting the exercises. It is also expected that you apply information, knowledge and skill that you have gained during the course. All assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the presentation schedule and assessment file.

The assignment submitted to your tutor counts for 30%
 The final examination at the end of the course counts for . 70%
 Total.....
 100%

Tutor-Marked Assignment

There are three tutor-marked assignments in this course. Each assignment will count for 20 marks towards your total course work. Assignment questions for this course are contained in the assignment file. You will be able to complete your assignments from the information and materials contained in your study units, reading and reference books. You are to read and do further research on your own. When you complete each assignment, send it together with a TMA form to your tutor on assignment file.

The final examination for this course will be of 2 hours 15 minutes duration and will be marked over 70% of the total course grade. The examination will comprise of questions which reflect the type of self-assessment, practice exercises, and tutor-marked assignments you have previously solved. Every area of the course will be assessed. You are advised to do thorough reading of the course material and even revise your tutor-marked assignments and self-assessment exercises to be fully prepared for the final examination. The final examination will cover all aspects of the course.

Course Marking Scheme

The course marking is broken down in the table below:

Assignment	Marks
Assignment 1-4	Four assignments, 20 Marks each = 30% of the overall course grade
Final Examination	70% of overall course grade
Total	100%

Course Overview

Below is the table which brings together the units, the number of weeks you should take to complete them and the assignments that follow them.

Table Organizer

Unit	Title of work	Week Activity	Unit Assessment
1	The authorship, date and place of the Gospel of John	1	1
2	The purpose of	1	1

3	The Literary Genre and structure of the Gospel of John	1	1
4	The Gospel of John and the Synoptics	1	1
5	The Messiah and his Signs	1	1
6	The Messiah's concern for unity	1	1
7	John's use of Symbolism	1	1
8	Dualism in the Gospel of John	1	1
9	Johannine use of the Cosmos	1	1
10	The Deity of Christ	2	1
11	The Holy Spirit in the Gospel of John	1	1
12	Johannine use of the Old Testament	1	1
13	Eternal Life in John's Gospel	1	1
14	Johannine theology of Death and Resurrection	1	1

How to get the most from this course

One good thing about Distance Learning Programme is that the Study units replace the lecturer of the course. The advantage of this programme is that course materials are designed in such a way that you work through the course at your pace, time and place that is convenient for you. The study materials are made such that you read the lecture instead of listening to the lecturer. As a lecturer gives you an exercise to

s provides exercises for you to do at

There is a common format for each study unit. In this format, the first item is an introduction to the subject matter of the unit to be treated and how each unit integrates with other units and the course as a whole. Next item is the objectives that make you know what you should be able to do as you complete studying the unit. These objectives are set to enable you use them to guide your study. As such, when you finish studying a particular unit, go back to check if you have achieved the objective. If you make a habit of doing this, you will increase your chances of passing the course well.

The unit content material is embedded in the main body of the unit. Self-assessment exercises are spread throughout the units. Working through these assessments will help you achieve the objectives for the unit and prepares you for the assignments and examination.

The following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that your tutor's work is to help you.

1. Read this course guide very well.
2. Organize your own study schedule. Stick to the time you are expected to spend on each unit.
3. After making your study schedule, abide by it faithfully. Do not get behind in your course work because of your failure to adhere to your study schedule. Let your tutor know if you encounter difficulties.
4. Turn to unit 1 and read the introduction and the objectives for the unit.
5. Assemble the study materials e.g. textbooks as contained in the reference section and the course materials.
6. Work through the unit. As you work through the unit you will know what other sources to consult for further information.
7. Keep in touch with your study centre. Up-to-date information about your course will be available there.
8. Do your assignments as required. They are to help you achieve the set objectives of the course.
9. Review the objectives of every unit to ensure that they are properly met. If there is any doubt, consult your tutor.
10. Start work on the next unit when you are sure that you have met the objectives of the previous unit. Continue in that order until you have worked through the course.
11. When you submit your assignment to your tutor, do not wait for its return before starting on the next unit. When the assignment is eventually returned pay particular attention to your tutor's

on the tutor-marked assignment form and also the ordinary assignment.

When you finish studying the last unit, review the course and prepare yourself for the final examination. Again, you are to cross check to make sure that the unit's objectives are achieved.

Facilitators/Tutors and Tutorials

In this 2 credit hour course, there are 28 hours of tutorials (fourteen 2 hour sessions). You will be told of the dates, times and location of these tutorials together with the name and phone number of your tutor as soon as you are allocated a tutorial group. Each assignment will be marked by your tutor. Pay close attention to the comments your tutor might make on your assignment as these may help you in your progress. Ensure that your assignment gets to your tutor on or before the due date. Your tutorials are very important therefore, try and attend all of them. It is an opportunity to meet your tutor and get help in form of discussion over areas of difficulty encountered in the course of reading.

Summary

This course introduces you to the study of the Gospel of John. The Gospel of John presents Jesus and his work in a different way from the Synoptic Gospels. His theology helps humankind to put their faith in him for their salvation. The course therefore, undertakes a study of this Gospel. It focuses on historical frame work for John's Gospel, foundational issues for Johannine theology and Key theological themes discussed in the Gospel. This is all done to show how significant the message is for the contemporary Church.



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NATIONAL OPEN UNIVERSITY OF NIGERIA

ical Frame Work for the Gospel of John

Unit 1 The Authorship, Date and Place of the Gospel of John
 Unit 2 The Purpose of the Gospel of John í í í í í í í í
 Unit 3 The Literary Genre of the Gospel
 Unit 4 The Gospel of John and the Synoptic Gospels.....

UNIT 1 The Authorship, Date and Place of the Gospel of John

Content

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
- 3.1 The Authorship of the Gospel
- 3.2 Identification of the author
 - 3.2.1 External evidence
 - 3.2.2 Internal evidence
 - 3.2.3 Facts about John the Apostle
- 3.3 The Date of the Gospel of John
- 3.4 The place of writing the Gospel of John
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutorø marked Assignment
- 7.0 Reference /Further Readings

1.0 Introduction

The New Testament contains four Gospels which are found in the beginning of the New Testament. As arranged, they are the Gospel according to Matthew, Mark, Luke and John.

In this course, we shall be discussing the Gospel According to John, which is also known as the Fourth Gospel. It is important to note at this point that we shall not be considering everything about the Gospel, but only some historical frame work for the Gospel of John in Module 1; the foundation for the theology of John in Module 2 and some key theological themes in the Gospel in Module 3.

In this unit of Module 1, we shall be discussing the authorship, date and place of the Gospel of John.

In this unit, you will be learning about the authorship, Date and Place of the Gospel according to John. After going through this unit, you should be able to:

- identify the person that wrote the Gospel;
- list the reasons that give support to the person considered to be the author;
- identify the date of the writing of the Gospel of John;
- state where the Gospel of John was written.

3.0 Main Contents

3.1 The Authorship of the Gospel

The authenticity of a book depends much on the person that wrote it. The Gospel of John is no exception. Most books published today begin with a title page, which identifies the author. When the Gospel according to John was first published, however, that initial authorial identification was not there. As such, readers have to wait until near the end of the Gospel before finding out who wrote it. Even at that, the identity is not clear to be certain, he is identified simply as “the disciple whom Jesus loved” (21.20) “who is the disciple who testifies to these things and who wrote them down” (Jn 21.24; cf. 19.35).

3.2 Identification of the Author

According to the persistent tradition of the Church since early second century, the Fourth Gospel was written by John the Apostle, son of Zebedee and brother of James. He was of the “inner circle” of Jesus’ twelve disciples, and subsequently a leading apostle in the emergent Church (Mk 1.19-20; 9.2; Acts 4.1f; 8.14f).

There are strong reasons that are put forward in support of this position. We shall consider them under two headings: the External evidence (evidence from other early writers) and two, the internal evidence (evidence within the Gospel itself).

3.2.1 External Arguments for the Johannine Authorship

Most of the Church Fathers agree that John the Apostle wrote this Gospel. Such Church fathers include Irenaeus who asserts, therefore, that John the son of Zebedee wrote the fourth Gospel, and he was the unnamed “disciple whom Jesus loved” who reclined next to Jesus at the last supper (13.23) (John Stott, 68).

Authorship of John was accepted without question by 2nd century Church Fathers like Clement of Alexandria, Irenaeus, and Hippolytus.

The Gospel was widely accepted and distributed. This shows that it must have been authoritative. If a work had not been written by an apostle, it never would have received such a wide acceptance.

3.2.2 Internal evidence for Johannine Authorship

The author's Jewishness. He understood and quoted the Old Testament. He knew and could explain the various Jewish religious feasts.

The writer must have resided in Palestine. This is seen in his precise description of that area. This is seen in places like John 5.2 where he specifically states that "the pool of Bethesda had five porches." In John 11.18 he indicated the distance between Bethany and Jerusalem. Hear him, "Bethany was only fifteen furlong from Jerusalem." John 18.1 the location of the Garden of Gethsemane is laid bare, "the Garden of Gethsemane was on the other side of the Brook Kidron." In John 19.13 he proved again that he resides in Palestine when he said, "Outside of the Praetorium was paved."

The writer claimed to be an eye witness of many of the events in the book. This is seen in 1.14 (He beheld Christ's glory); 19.33-35 (He was at the crucifixion); 2.6 (He knew the size of the water pots at Cana); 2.18 (he knew the distance from the boat to the shore); 21.11 (He knew the exact number of fish caught).

The author shows real knowledge about the various apostles. This is seen in 2.21f, 11.13 (He speaks of the mistakes they later made); 2.11, 17.22, 4.27 (He showed knowledge even of the thoughts of the disciples); 20.25; 21.3, 7 (He recalled the exact words spoken among them).

As Carson rightly observed, seen from these facts, it might be thought that to deny that John is not the author is "rather a desperate expedient that stands against the force of the cumulative internal evidence and the external evidence" (72).

3.2.3 What we know about John the Apostle

We know the following things about the Apostle John in the Scriptures:

- He was a disciple of John the Baptist before.
- He was the youngest of the disciples.

- ...es, another apostle and the son of ...
- This family must have been rich since he was personally known to the high priest and he owned his own house (19.27).
 - He was one of the inner three who were almost always with Jesus.
 - He was with Peter when the empty tomb was discovered.
 - He became a leader of the Church at Ephesus and Asia Minor but was exiled for a time to the Island of Patmos.

3.3 Date of the Gospel of John

In the preceding unit, you have learnt about who wrote this Gospel. This subsection focuses on when he wrote the Gospel of John. As you go through this subsection, you will be able to tell when the author wrote it.

To state exactly when the Gospel of John was written is not an easy work. Both Conservatives and Liberal scholars alike generally hold that the Fourth Gospel was written at a later date in the first century.

Traditional position is that John wrote it at the close of the first century between AD 85 and 95. This conceivably has been at John's mature years at the time.

Another view is that the John Rylands fragment, a small piece of papyrus which was found in Egypt contains portions of two or three verses from the Gospel according to John. It has been dated by various sources as having been written between AD 125 and 135. This is the oldest piece of the New Testament that is still extant. If the Gospel was written in Ephesus and this piece of the writing was found in Egypt, hundreds of miles away, there has to be time for it to have gotten there.

Another school of thought concerning the dating of the Gospel sees it to have been written much earlier than traditionally thought, perhaps as early as AD 50 and no later than AD 70. It is seen by those who hold this view that the theology reflected in this Gospel does not appear to be more advanced than the books written in the fifties and sixties. It is also pointed out in support of this position that in John 5.2, John refers to the Pool of Bethesda by "there is" in the present tense, not "there was" in the past tense. It would therefore, have been difficult to write of such a thing after the destruction of the temple in AD 70 (Kummel, 243 ff).

As earlier on said, it is not easy to state categorically when the Gospel of John was written, but while it cannot be said that a latter date is proven beyond any doubt, the amount of evidence in favour of it seems to be convincing. As McCain rightly observed, "Even with the above

earlier date, I see no reason to abandon the traditional

3.4 The Place of Writing the Gospel of John

This subsection is set to unravel the place where the author was when he wrote this Fourth Gospel. It is hoped that as you study this section you will be able to know where it was written. The important question therefore, is where was the Fourth Gospel written?

The connections between John's tradition and Palestine cannot do more than suggest that the Johannine tradition took root (rather than being finally written) there, since other influences were clearly involved in due course. Syria (Antioch) has been suggested as a place of origin, because of the Gnostic associations in John, and its alleged affinity with the Odes of Solomon and the letters of Ignatius. But all these links are superficial; and even if Syrian influence on the Gospel of John can be established, it is probably secondary. Because of the fact that John's Gospel in its final form was from an early date known and used in Egypt, it is arguable that the work has an Alexandrian provenance. However, even if the finished work was known in Egypt early on, the recognised tendency associated with Alexandria to allegorise and gnostise any gospel suggests that the Egyptian Church was unlikely to have had a hand in constructing the essentially historical and traditional Johannine Gospel for which we have argued.

In the end, there seem to be no reason for disputing the tradition associated with Irenaeus that John's Gospel was finally produced at Ephesus. Since nearly all ancient witnesses state that John lived his last twenty or thirty years in Ephesus and the surrounding areas, Ephesus is the most likely place of writing.

4.0 Conclusion

The course CTH 311 The Gospel of John is aimed at giving to you the historical frame work for the Gospel of John and all the major theological themes in the Fourth Gospel. The course therefore, cannot be looked upon as general commentary of the Gospel of John. The historical frame work in this unit offers you the person that wrote this Gospel when he wrote it and where he was when he wrote the Gospel. To know the person that wrote a book helps you to understand his theology as we shall be seeing in subsequent modules.

5.0 Summary

of the Gospel according to John is not mentioned in the Gospel is not clear at once. As such, many reasons are advanced both external and internal to prove that John the Apostle is the writer of the Gospel. Even with this conclusion, there is no absolute proof that he wrote it. However, one has to consider the points put forward for his authorship seriously. The date when the Gospel of John was written and the place of writing were also discussed in this unit.

6.0 Tutor-Marked Assignment

1. Who wrote the Gospel According to John?
2. What are the key facts about John the writer of the Gospel?
3. When was the Gospel of John Written?
4. What is the probable place of the writing of John's Gospel?

7.0 References/Further Reading

Carson, D. (2000). *The Gospel According to John*. Grand Rapids: Baker Books.

Harris, Stephen L. (1988). *The New Testament A Student's Introduction*. Mountain View, Mayfield Publishing Company.

Kummel, Wener Georg. (1975). Revised ed. Trans. Howard Clark Kee. *Introduction to the New Testament*. Nashville: Abingdon Press,

McCain, Danny. (1996). *Notes on New Testament Introduction*. Jos: African Christian Textbooks (ACTS).

Miline, Bruce. (1993) .*The Message of JOHN*. England: InterVarsity Press.

Tenney, Merrill C. (1985). *New Testament Survey*. Grand Rapids: Wm. B. Eerdmans Publishing Company.

THE PURPOSE OF THE GOSPEL OF JOHN

1.0	Introduction
2.0	Objectives
3.0	Main contents
3.1	The Purpose the Gospel
3.2	The Apologetic against outsiders
3.3	An Apology against forces within the Church
3.4	Edification for believers
3.5	Theological Purpose
3.6	Supplementation Purpose
3.7	Evangelistic Purpose
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Suggestions for further Readings

1.0 Introduction

For any writing to be done there must be a reason for it. This Gospel according to John is no exception. The writer must have had a purpose for writing it. This unit tries to unravel the aim(s) of the writer for the writing of this Gospel. This will enable you to understand the content of the Gospel better.

2.0 Objectives

In this unit you will study to discover the purpose of this Gospel. After going through this unit you should be able to:

- List the different schools of thought as regards the purpose of the Gospel.
- State what John actually said as regards the purpose of the Gospel.

3.0 Main Contents

3.1 The Purpose of the Gospel

There are a wide variety of reasons attributed to the writer for the writing of this Gospel by scholars who have studied it. We shall look at those reasons one after another and at the end you will be able to arrive at the main purpose of the writer of the Gospel of John.

outsiders

John's Gospel is a polemic against Jewish accusations about Jesus as the Messiah. This is seen in the fact that the unbelieving Jews levelled accusation that Jesus was attempting to usurp God's place. The assertions of Jesus' unity with God were taken to be a blasphemous assault on the oneness of God as you can see in 5.16,18, 37-38, 45; 7.1, 19; 8.22-24, 37-59; 10.31-39; 19.7. They also brought accusations that Jesus' miracles (signs) were the work of a charlatan (7.12; 10.19-21); that Jesus was a Samaritan who was against the temple and wanted it destroyed (8.48). In addition, they brought accusation that anyone who thought Jesus was a prophet or the Messiah showed a deplorable ignorance of Scripture (7.40-52).

John's apology is also directed against Judaism in general. This is seen in his use of the word *yourō* for Judaism *o* your law (8.17); your ancestors (6.49); your Father Abraham (8.56). He also showed sarcastic astonishment concerning the Jewish leaders when he talks of Nicodemus as a leader of the people who knows nothing of rebirth (3.10); that the leaders of the Pharisees do not know where Jesus came from yet he opens a blind man's eyes, something unheard of from the beginning of the world (9.30). He criticises them concerning cleanliness rules when he said that the Jewish leaders do not enter Pilate's house to remain clean for the Passover (18.28) but kill an innocent man and so become unclean to eat the real Passover. He asserts that Jews brings the Jewish feasts and ceremonies to their conclusion (1.1-18; 2.1-25; 3.1-12; 4.4-15 etc).

In light of the above, some say that John wrote to defend Jesus' messiahship against unbelieving Jews.

3.3 An Apology against forces within the Church

Others see the reason for the writing of John's Gospel as combating Gnosticism and Docetic teachings. The Docetists held that the Christ never became incarnate; everything *ōsemedō*. The term comes from the Greek word *dokein*, *ōto seemō*, which gives the name to the heresy. They point to 1.14; 6.53-54; 19.34 as proof for this understanding for being the purpose of John. Kummel asserts *ō*John lays claim to the language of gnosis in order to show Christians that Jesus is the true revealer*ō* (Kummel, 230).

Another force within the Church that the writer wrote to contend with according to this understanding is the competition between the communities of Ephesus and Rome. John stressed that the beloved disciple is a witness like Peter, even prior to Peter. He states that,

- disciple communicates to Peter that Judas is the betrayer (13.26);
- The beloved disciple is the first to enter the courtyard of the high Priest and opens the door for Peter who subsequently betrays the Lord (18.15-16).
3. The beloved disciple is the only disciple to witness Jesus' death (19.35).
 4. The beloved disciple and Jesus' mother comprise the first community (19.25-27) whereas in 1 Peter 5.13 Peter is close to Jesus' mother along with his son, Mark.
 5. The beloved disciple is the first to believe in the resurrected Jesus (20.4-5, 8).
 6. The first to recognize Jesus when he appears in Galilee and then Peter swims to meet Jesus (21.7).
 7. Peter is the pastor but the beloved disciple will outlive him (21.20-23).
 8. The beloved disciple is probably the disciple mentioned in 1.37 so that Peter is not the first disciple, but Andrew calls Peter (1.40).

3.4 Edification for Believers

Scholars like Brown, Martyn, and Meeks look at the purpose of the Gospel of John as edification for believers. They assert that the Gospel is written to strengthen those already in the faith. The threat of being thrown out of the synagogue (9.34; 16.1-2) is preventing some from publicly confessing their faith (12.42). They also cite 8.31; 6.67-68; 15.4 ff where the word "remains" is an important concept. It is also pointed out that the farewell discourses give teaching to those who are already Christians.

It is also noted that the gospel is written to preserve the unity of the Church where imagery of a net not torn (21.11) in the miraculous catch suggests Church unity. In 10.16,30, Jesus emphasizes that there is "one flock, one shepherd." In chapter 17.11, 21, 23, Jesus prays that his followers will be one as the Son and Father are one.

3.5 Theological Purpose

It is also seen by some that the purpose of John's Gospel is its concern to move the universal Church to adopt a further confession: Jesus is God. This understanding sees the prologue as being shaped by an inclusion emphasizing Jesus' divinity (1.1, 18). The call to leave the synagogue (9.35-38; 10.3b), is based upon the inability to profess Jesus' divinity there which can only be seen clearly when one leaves the

it is noted that the climax of the Gospel itself (placed immediately before Thomas' confession "My Lord and my God") (20.28).

The Gospel's sayings emphasize Jesus' divinity (6.35, 48, 51; 8.12; 10.7, 9, 11, 14; 11.25; 14.6; 15.1, 5). The Gospel's allusions infer Jesus' divinity at crucial narratives in the story (4.26; 6.20; 8.18, 58; 13.19; 14.9; 18.5-6). It is seen that Jesus' sense of divinity is the offense in the Gospel rather than his actions as seen in 5.18: calling God his own Father, Jesus makes himself equal to God; they want to stone him because he says, "Before Abraham was, I am" (8.53-59); Claiming to be Messiah (10.24), he blasphemed saying he was God's son (10.33, 36) and that Jesus must die because he makes himself God's son (19.7).

3.6 Supplementation Purpose

It has often been held following Clement of Alexandria's claim that the author of John's Gospel wrote to supplement the Synoptic Gospels. According to this view, he had these Gospels before him and was dissatisfied with some aspects, at any rate, of what they contained. Since he had further knowledge himself he decided to make it available to the Christian public.

3.7 The Evangelistic Purpose

In regards to the above set purposes of the Gospel of John, therefore, due consideration ought to be given to what John said himself. He wrote, "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the son of God, and that by believing you may have life in his name." (20.30-31)

Compared with the purpose of 1 John 5.13, "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life," the Gospel sounds evangelistic.

It is argued that the Gospel is a missionary handbook to convert the Diaspora Jews. This is shown according to this stand point in his denunciation of "the Jews" which could be to drive a wedge between ordinary Jews and some of their leaders to win them over. It is also seen that the book is a medium through which future generations who did not encounter the earthly Jesus like Thomas are challenged to believe.

It is also noted that parenthetical remarks and explanations suggest that it is written not just for the Diaspora Jews but for the Gentiles (unbelievers) too. For instance, the explanations of Hebrew terms (rabbi,

They have been familiar to Diaspora Jews (1.38, 41, 42; 16). In 2.6; 4.9; 5.16, 18; 19.31, 39-40, Jewish customs are explained. There are also up to 50 explanations of localities, times and events suggesting that the evangelist did not think that his readers knew Palestinian geography. Specific references to a mission to the Gentiles are shown as in 7.35; 12.20-21; 10.16; 4.42.

Others argue against this evangelistic point where they made distinction between aorist subjunctive, "that you might come to believe" and the present subjunctive, "that you might continue to believe" does not apply to Johannine literature so 20.31 cannot be evidence for an evangelistic purpose.

However, we have seen in John 10.38 with the aorist and present tenses side by side which implies that John is written so that his audience continues to believe and those who are yet to be believers are also to believe. As such, the claim that it cannot be evidence for an evangelistic purpose does not hold water. Moreover, the evangelistic purpose is addressed to both the Diaspora Jews and the Gentiles. In addition, different purposes discussed above are all embedded in the stated purpose. The author places emphasis upon three important words: Signs, believe and life which you shall be studying in detail in subsequent modules. This reading of John's purpose agrees with the nature of a Gospel. By definition, a Christian Gospel is a written statement of the "good news" (*euangelion*) proclaimed about Jesus as the Christ. All who listen to it are to believe in order to have life eternal.

4.0 Conclusion

You learned in this unit that there are many purposes put forward as reasons for the writing of this Gospel. The stated purpose of the Gospel by the author of the Gospel of John in 20.31 covers all the other purposes. In other words, other purposes are embedded in the stated purpose.

5.0 Summary

This Unit provides the following lessons
There are many purposes associated with the Gospel of John which are all defended using the internal evidence (the content of the Gospel of John).

The author's stated purpose is found in 20.30-31 where he states, "Jesus did many other miraculous signs in the presence of his disciples, who are not recorded in this book. But these are written that you may



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the Son of God, and that by believing
This purpose overshadows all others

6.0 Tutor Marked Assignment

1. Discuss different schools of thought as regards the purpose of the Gospel
2. What is the stated purpose of the author of the Gospel of John?
3. Which one do you think is the purpose of the Gospel of John?

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LITERARY GENRE AND STRUCTURE OF THE GOSPEL

Contents

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- 2.0 Objectives
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1.0 Introduction

All the books in the New Testament are not of the same family which is called genre. Some books in the New Testament are called Gospels, some letters/epistles and yet we also have apocalypse. In this unit, you will study the genre of a gospel. This unit will discuss the following question: If the Gospel of John is not an epistle or letter and not an apocalypse, but a Gospel, what does it mean? In answering the set question, we shall therefore be looking at what the genre of a Gospel is and possible genres; the development of the genre gospel as well as the anatomy of a Gospel.

2.0 Objectives

At the end of this unit you should be able to:

- Define the term ‘genre’
- state different kinds of genres
- explain the development of ‘genre’
- state the anatomy of a gospel
- list the chapter content of each chapter of the Gospel of John

3.0 Main Content

3.1 Definition of the Genre of a Gospel

Genre has been defined by many people. We shall look at some of these definitions and then make our conclusion as to what is the standard definition. Some defined genre as the ‘context of expectation’ by which

we see in a newspaper, we read the with different expectations (front page, the funnies, horoscopes, crossword, and puzzles), so we must read differently the various genres of scripture (historical narrative, wisdom literature, prophecy, apocalyptic, gospel, and epistle).

Dan Via defines genre as that "hidden or unconscious structure" of the whole that is "beyond the text from which the latter draws its meaning". In as much as Via's definition tries to take care of what is involved in a genre, it is not complete. As such, we shall define genre in line with Aune's understanding, when he said that genre is "a group of texts that exhibit a coherent and recurring configuration of literary features involving form (including structure and style), content, and function" (Literary environment, 13).

3.2 The Possible Genres (An Analogical Model)

Biography

Many scholars have seen the gospel as a biography. Biography deals with lives of famous men. Its purpose is to be an example of imitation. They compare the Gospel and Biography and saw some similarities between the two in the following ways:

First, the focus is on one person. The Gospels include the narrative of John the Baptist since Jesus' baptism serves a function similar to the ancestry, birth, and education in Greco-Roman biography.

Second, Jesus' story is recited from the beginning of his ministry or his birth through his death and resurrection within a chronological frame work.

Third, the laudatory nature of biography to demonstrate the greatness of a designated figure and to encourage appreciation and imitation fits the Gospel of Jesus.

Laudatory biography is demonstrated in Jesus' impressive genealogy (Matthew and Luke), miraculous birth, and escape from death. The purpose of this biography is "to dispel a false image of the teacher and to provide a true model to follow" (Charles Talbot, *What is a Gospel*, 94).

The loss of faith in the gospels as biography only came with the rise of form criticism in the 1920s. When we compare the two very well, there are many differences between the two:

There is so little about Jesus' life before his public ministry that a serious minded biographer would want his name to be associated with these books.

In the second place, the gospels are not biographies that communicate a portrait of an everyday Jesus with family background, appearance, character qualities, likes and dislikes, education, relationships, cultural involvement, or environment.

In the third place, the gospels are formally anonymous which is rare for biography. Also the gospels do not function primarily as revelations of character as in biography.

In the fourth place, the gospels are not geared toward the past but are proclaiming a living presence.

In the fifth place, biographies are not kerygmatic in shaping a community by being used in preaching and worship services.

In the sixth place, biographies lack theological emphasis and missionary goal.

You can see that Gospel is not biography. Even if the Synoptics are looked upon as biography, the Gospel of John would have not been one because of its theological emphasis from the beginning to the end of it.

History

Some people look at the Gospel as history. For them history writing in general has a broader set of purpose than recording events in the form of a chronicle. They argued that Luke's intention as seen in Luke 1.2 is to write history.

For the differences between the Gospels and historiography, one sees that the gospels are considerably shorter and anonymous. Moreover, the purpose of the narrative is not to tell the past but to preach the saving knowledge of a living person as in John 20.31, "These are written that you may believe that Jesus is the Christ, the son of God, and that by believing you may have life in his name."

Fiction

Others look at the Gospel as fiction. For them the purpose is for entertainment and the development of symbolic characters that speak to contemporary situations. In favour of this position, literary critics like Reinhartz states that the exaggerated claims about Jesus and the apocryphal deeds demonstrate the gospels are fiction.

presence of fiction differentiates the . It is seen in Luke's use of historical events are not found in novel. When one looks at John's presentation of his version of the gospel, there is far big difference if not completely different from fiction.

Gospel based upon Jewish Liturgy

The purpose of which is to use in churches. In favour of this understanding of the genre of Gospels, it is said that they were meant to be read at worship services (Justin, 1 Apol. 67) 155 AD. In the New Testament they see it in such places like 1 Thess. 5.27; Col. 4.16; Rev. 1.3; 22.8; Cf. 1 Tim 4.13.

Against this portrayal, the use of serial readings is not attested before the fourth century. It is also doubtful that New Testament writings originally were written as equal to Old Testament scriptures used in the worship services.

A New Genre – Gospel (*Sui generis*)

The purpose according to this new genre is for proclamation of the gospel in written form. This view became the majority opinion of the 20th century (see Walter Elwell and Robert Yarbrough, *Encountering the New Testament*, 72).

In favour of this view, it is seen that combination of teaching and action in a preaching ó oriented work stands apart from anything else in the ancient world. Secondly, the gospels are evangelistic tracts and not just history or biography: Preaching materials designed to tell the story of God's saving action in the life, ministry, death and resurrection of Jesus of Nazareth.

Against these points in favour of the claim, Gospel is a non-literary model with no precedent. Moreover, genre by definition is primarily form, and only the content of Gospel.

3.3 Development of the Genre Gospel (A Derivational Model).

Proclaiming Good News (the Hebrew *bsr* and Greek *euangelion*)

It is seen that gospels began in the Old Testament, even though the noun gospel (*euangelion*) is absent from the LXX. The plural noun: õgospel tidingsö is seen in 2 Sam 4.10; 18.20, 22, 25; 2 Kings 7.9. The verb form is also seen in 1 Sam 31.9; 2 Sam 1.20; 4.10; 18.19, 20, 27, 31; 1 Kings 1.42; 1 Chr 10.9; Is. 40.9; 52.7; 60.6; 61.1; Jer. 20.15 etc.

Second, as in the New Testament, the gospel is Jesus's proclamation. Mk 1.14, the good news of God is explained in 1.15 õThe time has come. The kingdom of God is near. Repent and believe the good news.ö

proclaims the good news of the kingdom (Matt 4.23;

Proclamation about Jesus

In the Pauline Epistles the gospel becomes the proclamation of Jesus' eschatological work (not his earthly life). The noun form is seen 52 times while the verb form is found 19 times.

Transformation by the other Gospels

First, none of the other gospels take over the term *euangelion* at the beginning; both Luke and John omit the noun *euangelion* altogether. Second, Matthew places the kerugma into the format of Old Testament Jewish history like the Pentateuch (a book of the generations *biblos genmeseos*); with narratives about Jesus (like Moses) and a presentation of the Torah which becomes the focal point. Third, Luke transforms the gospel proclamation into Hellenistic history writing with some features of biography. For instance, Luke calls his work narration (*diegesis* 1.1) and referred to the oral gospel as the word (*logos* 1.2). Luke has historized the kerugma and thus developed the genre of gospel (preached history) to a history of the life of Jesus and the early Church.

- Luke avoids the noun *euangelion* because the book is not a gospel in Mark's sense (the kerugma of Jesus and the disciples is not distinguished in Mark.) or a group of discourses in Matthew's sense, but a life of Jesus.

- John follows the Markan oral kerugma now transformed into Johannine Homilies, which refers to extended dialogues.

Gospel refers to the Four written Documents

First, the first person to use the word for the canonical accounts of Jesus' ministry is Justin Martyr (Apol 1.66; Dial 10.2 15) 125 AD.

Second, each gospel is referred to as *kata* (according to) with the accusative implying that they all were added at the same time when placed together as a collection (125 AD). See David Aune, *Literary Environment*, 18 ff.

3.4 The Anatomy of a Gospel

The Gospel is not just a life of Christ.

Papias in his Eus., EH. 3, 39, 15 asserts, when Mark became Peter's interpreter, he wrote down accurately, though by no means in order, as much as he remembered of the words and deeds of the Lord ... Now Peter did not intend to give a complete exposition of the Lord's ministry but delivered his instructions to meet the needs of the moment.

This is also applicable to John's Gospel as well. Again, Gospel is not just a biography. This is seen in the omission of all interest in the

ations, and character development of
history because theological interest is
greater than historical interest.

Gospel is not like the twentieth century historiography

Emphasis is placed on salvation history rather the secular history. The gospels do not intend to preserve for posterity the minutes of Jesus' speeches or the minutiae of his behaviour. Twentieth century historians are diarists who keep a day-by-day chronicle of deeds, movements, and conversations.

Moreover, the marks of real historical writing are missing- completeness of material, exactitude of historical detail, consistent chronology, biographical interest. The primary interest is theological rather than chronological

It is seen that the author of the Gospel is a person of faith as against a detached neutral observer in case of secular history writers.

Aune asserts that secular historians prefer oral tradition to written tradition. He gives example that Eusebius gave in EH 3, 39, 3-4 as typifying ancient historians from Herodotus (ca. 420 BC) to Amminius Marcellinus (ca. 330-395 AD) in preferring oral tradition. (Aune 67, 81). Also, in modern historiography oral sources are not trusted.

Gospels are not just proclamation or kerugma.

This is seen in the fact that the authors are telling the historical story of Jesus. Again, the Gospels are structured chronologically and geographically.

What then is the Gospel?

This question is important having examined different aspects of genre of a gospel. Looking at the above discussions, we can define gospel as kerugmatic history or preached history. This enables us to interpret gospel at two levels: History referring back to Jesus and proclamation referring to the preaching of the evangelists to their communities. John's Gospel being a gospel, we shall be discussing its theology at the two levels indicated above.

3.5 The Chapter Content of the John's Gospel

You are going to have a look at the content of the Gospel chapter by chapter. After learning it you should be able to state the chapter content of the Gospel as outlined in this course material.

Word of God becomes flesh, Jesus is baptized by

2. Teaching at Cana, the cleansing of the Temple
3. Nicodemus
4. Woman at the well
5. Lame man healed on the Sabbath
6. Christ the bread of Life (feeds 5,000 and walks on the water)
7. Teaching at the feast of Tabernacles, rivers of Living Water
8. Christ the Light of the World
9. Healing of man born blind
10. Good Shepherd
11. Raising of Lazarus
12. Mary Anoints Jesus; Triumphal Entry
13. Last Supper, Foot washing; Departure of Judas
14. Comfort and the Comforter
15. Vine and the branches
16. Ministry of the Holy Spirit
17. High Priestly prayer
18. Jesus' Arrest and Trials
19. Roman Trial; Crucifixion
20. Resurrection
21. Catch of Fish, Commissioning of Peter (McCain, 161).

4.0 Conclusion

This unit is aimed at giving you the general overview of what genre is as pertains the Gospel. The study of literary genre of John and Gospels in general is imperative for your understanding of the teachings that is contained in the Gospel of John.

5.0 Summary

You have learnt in this unit what a genre is as refers to the gospel. Different possible genres are also discussed as well as the development of the genre Gospel. The anatomy of a gospel; what genre of ògospelö is all about, which is kerugmatic history or preached history, is learnt. This will help you to understand further discussions on the foundations of John's theology and theological themes in John as outlined in modules 2 and 3 below.

6.0 Tutor-Marked Assignment

1. What is a genre?

pel
the genre of Gospel
re?

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AND THE SYNOPTIC GOSPELS

1.0	Introduction
2.0	Objectives
3.0	Main Contents
3.1	The Definition of the term 'Synoptic'
3.2	Why Matthew, Mark and Luke are called 'the Synoptic Gospels?'
3.3	The Relationship between John and the Synoptic Gospels
3.3.1	The similarities
3.3.2	The Differences
4.0	Conclusion
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6.0	Tutor - Marked Assignment
7.0	References/Suggestions for Further Reading

1.0 Introduction

The three Gospels in the New Testament that are called Synoptic Gospels are Matthew, Mark and Luke. In this unit we shall very briefly discuss the Synoptic Gospels. We shall also identify the differences between them and the Fourth Gospel.

In studying this unit we shall concentrate on the following areas:

1. the definition of 'Synoptic'
2. why the three Gospels are called Synoptic Gospels
3. study the similarities between the Fourth Gospel and the Synoptic Gospels
4. study the differences between the Synoptic Gospels and the Gospel of John.

2.0 Objectives

At the end of this unit, you should be able to:

- state the meaning of the term 'Synoptic Gospels'
- list the similarities between the Synoptic Gospels and the Gospel According to John.
- identify the differences between the Gospel of John and the Synoptic Gospels.

On The Meaning of “Synoptic Gospels”

The word “Synoptic” simply means “seeing together”. The three Gospels are called Synoptic Gospels because they basically cover the same material. They are different from the Gospel according to John in that John contains very little material found in the other three Gospels.

Self - assessment assignment 1

Define the term “Synoptic” and indicate why the first three Gospels are called Synoptics?

3.3 The Relationship between John and the Synoptic Gospels

The relationship between John’s Gospel and the Synoptists is a vast and complex topic that can no way be treated here in detail. The relationship has been described in terms of mutual independence or varying degrees of literary interdependence. Despite efforts to demonstrate literary dependence, it seems hard to establish on purely literary grounds that John must have known or used one or more of the Synoptic Gospels. Historically, however, it seems difficult to believe that the Fourth evangelist had not at least heard of the existence of the Synoptic Gospels and read some portions of them. But whether or not the author of the Fourth Gospel knew these other Gospels, clearly he did not make extensive use of them in composing his own narrative.

Let us at this point look at the similarities (not verbatim resemblance) between John and the Synoptic Gospels.

3.3.1 Similarities

1 Narrative material

- * The feeding of the five thousand. This appears in all the four Gospels (Jn 6.1-15; Mk 6.32-44; Mt 14.13-21; Lk.10-17).
 - * The anointing at Bethany. This appears in John, Mark, and Matthew (Jn 12.1-8; Mk 14.3-9; Mt 26.6-13)
- Apart from the narrative material, John does not share any larger blocks of material with the Synoptic Gospels as can be seen in the discourse material below.

2. Discourse material

- * The material concerning John the Baptist in John 1.27 where John clearly echoes the words of the

the synoptic Gospels (Mk 1.7; Mt. 3.11 and 5).

- * In John 2.19 we are given the Fourth Gospel's version of the naming of Peter, which appears in Matthew at the time of the confession at Caesarea Philippi (Mt 16.18). The saying in 2.19 is found in the Synoptic Gospels (Mk 14.58; Mt 26.61; Mk 15.29=Mt 27.40)
- * In John 4.44 the material is found in Mk 6.4; Mt 13.57; Lk 4.24
- * The passive narrative in John contains a number of words of Jesus which have links with similar *logia* in the Synoptic Gospel. John 13.21 is seen in Mk 14.18; Mt 26.21. You are to read these chapter references.

Conclusively, there are similarities, between John and the synoptic Gospels in their narrative and discourse material. The material concern Jesus of Nazareth, but when the similarities are closely examined, the similarities are not verbatim in all occurrences. Before we can go on to explore the differences that are found between the Fourth Gospel and the Synoptic Gospels, assess yourself.

Self assessment assignment 2

Discuss the similarities that are found between the Synoptic Gospels and the Gospel of John.

3.3.2 The Differences between John and the Synoptics

There are many differences when you compare the Fourth Gospel and the first three Gospels, also known as the Synoptic Gospels. Below are some of the differences:

1. John's Gospel is the only one that records two miracles in Cana (John 2.1-11; 4.46-54).
2. The Gospel of John indicates that Jesus' ministry lasted longer than the way the Synoptic Gospels portrayed. This is seen in the fact that John mentions three Passovers during Jesus' ministry while the Synoptic Gospels mentioned only one Passover.
3. John's Gospel is the only one that talks about the woman of Samaria (John 4.1-2) and of the man born blind.
4. In the Gospel of John, some disciples of Jesus became attached to the Lord in the South before the ministry of Jesus begins while in the Synoptic Gospels the disciples are called and the twelve appointed in the north during his ministry.

6. The term, the *ōworldō* is extensively used in the Gospel of John. John tells us that *ōthe worldō* is under the power of its ruler, the devil. It falls under the condemnation of the Holy Spirit. In as much as the disciples of Jesus remain in the world, they are not of the world. As such, the evil one, Satan does not, or need not have dominion over them. This is for the fact that the evil one, the devil is already stands condemned. The disciples are:
- * *ōin the worldō* (John 13.1; 17.11)
 - * *ōwill remain in the worldō* (John 17.15).
 - * *ōwill not be of itō* (John 17.14).

A little while the world which cannot accepts the Holy Spirit will behold Jesus no more (John 14.17-19). These expressions about the world and their contracts are not found in the Synoptic Gospels. More about the *ōWorldō* will be treated in Module two, unit 5.

7. Another area of difference between the Fourth Gospel and the Synoptic Gospels is seen in the seven I AM's in John's Gospel. The number seven we are talking about in the Gospel of John indicates completeness. As such John arranges the main teachings of Jesus Christ in sevens. This shows that there is complete revelation of Jesus as you can see in the great *ōI amō* declarations below:
- * I am the bread of life (John 6.35)
 - * I am the light of the world (John 8.12)
 - * Before Abraham was, I am (John 8.58).
 - * I am the good shepherd (John 10.11)
 - * I am the resurrection and the Life (John 14.6).
 - * I am the way, the truth and the life (John 14.6)
 - * I am the true vine (John 15.1).

Some of these I am sayings will be discussed in detail in module two, unit 3.

- 8a. The Synoptic Gospels call Jesus' wonder works *ōmiraclesō*. In the Gospel of John, they are called *ōsignsō*. The *ōsignsō* are found in the following passages:
- * 2.1-11: the water turned into wine
 - * 4.46-54: The healing of the son of a nobleman
 - * 5.1-9: The healing of the lame man at
Bertheatha/Bethesda/Beresaida
 - * 6.1-4: The feeding of the multitude
 - * 9.1-7: The healing of the blind man

11.28-44: The raising of Lazarus

6.16-21: The walking on the sea

When, there are seven signs recorded in the Gospel of John, there are also seven witnesses in the Fourth Gospel.

They are:

- * John the Baptist: "This is the Son of God" (John 1.34). You should remember that the Evangelist does not call him "the Baptist," rather he only called him "John."
- * Nathaniel: "Thou art the Son of God" (John 1.49).
- * Peter: "Thou art the Christ, the son of the Living God" (John 6.69).
- * Martha: "Thou art the Christ the son of God" (John 11.27).
- * Thomas: "My Lord and My God." (John 20.28).
- * The Evangelist: "Jesus is the Christ, the Son of God." (John 20.31).
- * Christ Himself: "I am the Son of God" (John 10.36).

The author of the Fourth Gospel, John, brings these seven witnesses to the stand to prove the fact that Jesus Christ is God. As you have seen, the main purpose of his writing is that people might believe that Jesus Christ is God. We shall study this in detail in module three, unit one.

9. The weakness of the multitude is brought to lime light. The following examples are recorded in the Gospel:
 - * the multitudes' rash impulsiveness (John 6.15; 12.12- 13)
 - * the multitudes' low ideals (John 6.26)
 - * the diversity of multitudes' opinions (John 7.12);
 - * the multitudes' shallowness (John 12.9, 17-18).
10. In the Synoptic Gospels hostility to Jesus is expressed by the parties, especially the Pharisees and the Sadducees. In the Synoptic Gospels too, the Jews are mentioned less than ten times. In the Gospel of John however, the main opponents of the Lord Jesus are the Jews. We find Jews being mentioned seventy times whereas; the Pharisees are mentioned only twenty times. The Sadducees who were one of the main parties that were hostile to Jesus are not mentioned at all in the Gospel of John.
- 11 You can see that the ministry of John the Baptist is placed alongside that of Jesus in John's Gospel. You can see this in John 3.22-24. Here, Jesus and the Baptist's work for sometime in the south are done concurrently before the Baptist was imprisoned. On the contrary, Mark records that Jesus started his ministry after John was arrested (Mark 1.14).

more about the human nature of the Fourth Gospel. For instance, Luke presents Christ as Man, born of a woman, laid in manger. The divinity of Jesus is more conspicuous in the Gospel of John than in the Synoptic Gospels. In John, we see Christ as the only begotten Son, who was in the beginning with God.

13. Other minor differences between the Fourth Gospel and the Synoptic Gospels are seen in the following:

- * Because John's concern is on the divinity of Jesus, there is no genealogy recorded- neither his legal lineage through Joseph (as given in Matthew's Gospel), not his personal descent through Mary (as given by Luke's Gospel).
- * There is no account of his birth because Jesus was in the beginning.
- * Luke tells us that Jesus grew in stature and increased in favour towards men and God. In John's Gospel, there is nothing about his boyhood.
- * John's Gospel recorded nothing about Jesus' temptation.
- * There is no account of Jesus' transfiguration in the Fourth Gospel.
- * John has no account of the appointment of his disciples
- * There are no parables in John's Gospel. The author of the fourth Gospel only uses proverbs.
- * There is no account of Jesus' ascension in the Gospel of John.
- * John does not contain the account of the Great commission Jesus gave to his disciples after his resurrection and shortly before his ascension.

4.0 Conclusion

The Gospel of John is not one of the Synoptic Gospels. This is because the way he presents the good news of Jesus is different from the way the first three Gospels in the New Testament present it. Even though there are some similarities between the two, John's main concern is to present Jesus as a divine being with God. That believing in him will earn you eternal life.

It is important to understand that the Synoptic Gospels are Matthew, Mark and Luke. They are so called because they present a similar view point concerning the good news about Jesus Christ. The manner and way of telling their story is not the same with the Gospel of John. While John's concern is to portray Jesus as God, the Synoptic Gospels concentrate on the general sayings of Jesus. The Synoptic Gospels are full of parables; John's Gospel does not have even one. The Gospel of John is written so that you and I should have faith in Jesus as the Son of God; believing in him attracts eternal life.

6.0 Tutor-marked Assignment

1. Why is John's Gospel not one of the Synoptic Gospels?
2. How does the Fourth Gospel differ from the Synoptic Gospels?
3. What is the central message of the Fourth Gospel?

7.0 References/Further Readings

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FOR JOHN'S THEOLOGY

Unit 2: The Messiah's concern for Unity in John
Unit 3: John's use of Symbolism
Unit 4: Dualism in John
Unit 5: Johannine use of "Cosmos".....

Unit 1 The Messiah and His "Signs"

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1.0 Introduction

As we saw in the purpose of the Gospel According to John is to make the reader come to believe in Jesus as the Messiah. John does this through the use of certain "signs" which are meant to point at Jesus as the Messiah. What the Synoptic Gospels call, Miracles, John calls "signs". In our daily lives we make use also of "signs" when we interact with people. For instance, tears in our eyes are often signs of sorrow or of joy. The essence of presenting the "signs" John wishes to make us to have faith in Jesus as the Messiah.

2.0 Objectives

it you should be able to:

ing of signs in the Gospel of John

ious types of Signs in the Gospel of John.

3. indicate the significance of each sign for believers today

3.0 Main Contents

3.1 The definition of the term “Signs”

As we have already said, signs are those things we can use to represent the presence of something else. In normal day-to-day life we often use signs for instance, when we want the person who is talking to stop talking we put our finger across the mouth and look at the person. You can think of others.

In presenting the signs John picks out not everything Jesus did, but those ones that should convince his readers that Jesus is actually God himself. The writer of John's Gospel uses sign to point out the relationship between what is seen and what is not seen, between material and spiritual things.

3.2 Signs in the Gospel

Signs in John demonstrate the presence of the Messiah and the harvest of all the prophets prophesied about him (Isaiah 9.2-7; 40 ff, 49.8-12). A sign is also interpreted to lead to belief in Jesus as the Messiah the Son of God (Miline, BST *The Message of John* 63). Bruce Mline calls signs works (*ta erga*). The use of works links directly to the ministry of Jesus to the Father. The works of the Son and the Father are the same thereby proving His Deity.

In this section, signs have been stated both for the proof of the divinity of Jesus and for other useful theological import deduced in each sign.

The following events are signs used by John in the Fourth Gospel in order in which they are recorded.

1. Changing water to wine (2.1-11)
2. Healing official's son (4.46-54)
3. Healing at Bethsaida (5.1-15)
4. Bread Multiplied (6.1-15)
5. Walking on water (6.16.16-21)
6. Blind man healed (9. 1-41)
7. Lazarus is raised from the death (11.1-44).

We shall take these signs one by one:

3.2.1 Changing Water to Wine

There was wedding at Cana of Galilee. Jesus was invited to attend with his disciples while there, the wine got finished. Though Mary reported the shortage to him, he refused to perform a miracle at the demand of

ated time. Within the area, there were used by the Jews for daily cleansing. with water to the top. When they were taken to the master of the ceremony he discovered that it was the best wine ever. Ridderbos considers that the comment of the steward to the bridegroom "you have kept the good wine until now" is not a reprimand but a compliment

The intention of the sign is exposed in verse 11, that (a) it was the first, indicating that there are series of the wonders and signs that men will enjoy through Christ. (b) it revealed the glory of Christ and (c) his disciples believed in him.

The story narrated and the miracles followed have several significant points. Literally, it shows Christ's joy with man in participating in our social set ups, hence marriages.

Second, Both Mary and the Jews recognised the importance and significance of Jesus in meeting the needs of humankind.

Third, Jesus demonstrates that he came to replace our incompleteness with his abundance.

While men used incomplete water for partial cleansing, he used his blood, symbolized by wine for our total cleansing. When Christ acts in benignant, he intends to cause a strong faith in him like the sign that became a manifestation of his glory as Ridderbos states correctly:

Here at Cana, having seen his self manifestation, they believed in him. "believing" means here that more and more they learned to understand the person with whom they had to do, it was faith, therefore that did not stop at astonishment over his power. It is faith in Jesus as the Christ (Messiah) the Son of God, in the sense in which the Evangelist meant to strengthen the Church he was addressing. Of that Church the disciples as witnesses of Jesus' glory came to be not only the founders but also the first representatives (113).

Jesus has the best to offer. He is the best revelation of God

3.2.2 Healing the son of a Government Official (John 4.46-54)

2.4.1 Jesus left Judea and went to Cana where he performed the first sign. There a government official asked him to go to Capernaum and heal his son who was dying. The man insisted that Jesus should go with him, or else his son would die. Jesus told him to go back home with words of assurance "Your son will live" (vs 50). The man believed Jesus and went back. At arrival he was told that his son recovered. Further inquiries revealed that the sickness finished at exact time Jesus spoke to him. He and his family believed on the synchronous way it was reached.

us is the point of the narrator here. Here, it was not he who believed, the general public represented by the government official had reliability in him. The Greek verb, *ōpeusteō* is subjunctive mood which means "to believe" expresses this fact. Bernard notes that the plural of the verb as used indicates that the individual was representative of a whole class (Rienecker, 228).

The faith was that Jesus was not only supernatural in power over human needs and inanimate forces of nature, but of the strong faith that Jesus is the promised Messiah of Israel (Milne, 91).

The second sign based much of its theological connotation on faith. It demonstrates how the faith works through prayer. With faith, the man ignored all other talks, but persistently pleaded with Jesus for mercy. It brought about healing away from their vicinity. Life was restored both to the sick and the entire village. Christ the Great healer is God.

3.3.3 Healing of Lame man at Bethesda (5.1-15)

Jesus went to Jerusalem a festival has not been easily identified. Bruce supported by Westcott and Harris identify the festival with the festival of trumpets (Lev 23.23-25). It was during this festival that Jesus performed his Johannine third recorded "sign"

This pool was in Bethesda. It was alleged that an angel used to appear once in a while to bring healing to persons with various sickness. A man was there sick for thirty-eight years. Jesus knew it, and met him, then asked if he wanted to be healed. He narrated all his predicaments and his inability to be healed. He had no one to help him to get up, pick up his mat and walk back home. Immediately he got well then picked up his mat and started walking.

The Jews picked offence at Jesus

Their offence was not that the man got healed. They were unhappy because that happened on the Sabbath, and the man was asked to carry his mat on the Sabbath. They failed to thank God for healing the man crippled for thirty-eight years. This should not be so with us.

The significance of this sign is first, Jesus is the initiator of our salvation. It was he who found the man and asked if he wants healed. Second, the man's positive response is an act of faith, which is needed from us to show our participation. Third, the sign of Jesus' complete power over our age-long sins and predicaments. Just a word from him can set us free. Fourth, the sign revealed the glory of God. It exposes the working relationship of the Son and the Father. God's love transcends man's yoke of the Sabbath; after all, he is the Lord of the Sabbath. He made the earth and the Sabbath. The Sabbath can never have mastery

Jesus Christ is seen, not only in the book for thirty eight years. It made him her directs. They are one. Salvation is assuredly ours.

3.3.4 Jesus Feeds Five Thousand Men (6.1-15)

It was in the country side across Lake Galilee. This Sea of Galilee was later identified with Tiberius. Today it is known as the Golan Heights. It is said that this is the only teaching in this Gospel that was done in Galilee (Milne 103).

The miracle was synchronic with the Jewish national festival. So it would draw much attention and crowd. It should be noted here too that this is the only sign found in the quadruple Tradition. It is reported in all the four Gospels.

The Sign:

Jesus was in search of solitude, so went across the sea. He using the rabbinic style, sat down with his disciples, it was then that thousands of people encompassed them. He was concerned that they were without food. Philip looked pessimistic that 200 silver coins were not enough to buy food for just one of the people. The available, bread and fish from a boy was too meagre to talk about, said Andrew. To Philip and Andrew, it was really impossible to have enough to feed the thousand of people.

Jesus gave thanks, and then blessed the five loaves of bread and the two fish. He had the disciples to give to the people seated on the grass. The androgenic society counted 500 men only. If women and children were to be included, the figure would double, if not tripled. Twelve baskets left over.

The significance of this sign is that Jesus' question to Philip and later Andrew was not a temptation, but to strengthen their faith in him. The two were to serve as witness to his signs of his Messianic acts. The place of obedience is assessed here. Philip and Andrew carried out two orders-making people sit. The people also obeyed; then distribution of food orderly. Our success has in complete obedience to Jesus. Here too, Jesus encourages prayer. He, who is God himself, gave thanks and prayed. This is a big lesson for us to follow. We must pray without season as we express appreciations for our salvation. The little we bring to Jesus in faith, he will multiply it for us. Let us not measure the need, quantify our inadequate resources, and resign in hopelessness (Bruce 106).

Another lesson we can get from this sign is that Jesus warns against wastage (6.12-13). He himself is our eternal food. Let us share him with others. Nigeria as a country has been wasting her resources over the

Waste the physical food and the natural resources that can be disastrous. In addition, the final declaration: He is the Son of Man. This affirmation is based on what the people observed. The Prophet like Moses gives bread like Manna in the desert.

3.3.5 Walking on water (6.16.16-21)

In the Synoptic Gospels (Matthew and Mark), Jesus after feeding the five thousand, makes the disciples embark while he dismisses the crowd and stays to pray on the Mountain. Here in John, Jesus to avoid being made King, fled to the mountain from the crowd. The disciples came down to the shore and embark on their own initiative.

In John's Gospel, the disciples drove in the evening. It is dark. Jesus comes after they moved a distance of six kilometres. The strong winds blow. The sea is rough. Jesus appears miraculously, John states that Jesus walks on water, he comes near the boat. The disciples are frightened. Jesus assures them "It is I do not be afraid." They took him in the boat and they arrived at shore immediately- miraculously.

The significance of this sign is that there are four things that the "sign" helps us to know. First, life is rough without Jesus. May be they started smoothly, but the torrents and boisterous waves made the going tough. Second, the sea is symbolic of the world, while the boat is of the Church. Jesus the Head of the Church must always be in the Church so as to help calm the storming sea of the world. Third, Faith Awakening: The master has control. He walks on the stormy sea with its waves. He has power over nature. He, the saviour is not a ghost. He comes with words of assurance "It is I do not fear".

Fourth, the boat landed where they were heading (TEV). With Christ, heaven is our goal. We will get there unfailingly. We are heading to a destination. Let us not lose sight of it. We will get there for "all that the Father gives me knows me, I know them, I give them eternal life and they shall never die" (John 10.25-30 TEV).

3.3.6 Healing the man born blind (John 9.1-41)

The setting is in the purpose of God. After a tough time with the Jews, Jesus moving about saw a man who had been born blind. Who sinned that this man was born blind? None- his sickness is to give glory to God in line with Christ work as the light of the world.

The Healing: Jesus spat on the ground, made some mud with the spittle, and then rubbed the mud on the man's eyes. Jesus then sent him to go and wash his face in the pool of Silon. He did as Jesus directed, and he returned seeing.

the immediate neighbours and friends
used to beg sitting. The man himself
He then narrated how Jesus healed
him.

The Pharisees: They first questioned and the man told them how it all happened. He refused to accord sin to Jesus. The Jewish authorities then began to doubt if he had actually been blind until they called his parents. The parents: confirmed that he was their son and that he had been blind. They however, refused to disclose how he came to see. Their son was of age let him answer for himself.

The problem of the Jews was legalism. The Jews' strict enslavement to the law blinded them from seeing, the grace of God in healing on the Sabbath.

Theological Import

- a) The man born blind (vs 1). This expresses the human condition prior to knowing Jesus. This position is represented by Milne, and many modern scholars. Milne states, "Born into a fallen world, we have no natural spiritual perception" – the blind man represents fallen humanity languishing in the darkness of ignorance and sin without hope of salvation" (Milne, 355). Paul also affirmed this position in Rom. 1.21. Their thinking became futile and their hearts were darkened.

- b. The power of Christ's spiritual eyesight:
The man has demonstrated that when we are moved from darkness to Christ's light; his power is graciously granted to us. The salvation becomes real and we move in the progression of faith. This power and growth is noted in the perception of the man healed; from his faint idea of Jesus as "the man called Jesus", (11) he moved on to confess him before his persecutors that "He is a prophet" (17). He went on to declare emphatically, "He opened my eyes" (30). He is not a sinner; he is from God (33). He finally came to profess before Jesus, "Lord, I believe" and he worshipped him (38). Our journey from darkness to light in Christ must positively be progressive as we move "forward-ever" to the city of the King of kings, Jesus Christ our Saviour.

- c. Living above waters
The man never hid the banner of truth about Christ. Let's aim at protecting and proving the truth of Christianity no matter what pressure of persecution, character assassination, political/social intimidation etc. His motto – one thing I know, once I was blind (for life) now I see – and only God can do this. Jesus is the Prophet. He is God.

of Lazarus (11.1-57)

miracle as the greatest sign in John. It is the climax of his glory through signs. Bruce sees the raising of Lazarus from the dead as an action which will lead inexorably onto the all-surpassing sign of the death and resurrection of Jesus himself, and the consequent destruction of the Sanhedrin themselves (Milne 157).

The Pericope narrated Lazarus was sick in Bethany; later he died. Jesus knew and disclosed it to his disciples. He counted it as an opportunity for them to believe. Jesus explained clearly that this death will bring glory to God, and it will be the means by which the Son of man will receive glory. Filson interprets this that Lazarus' death will lead to the death of Christ as a result of the popular favour which the sign will bring to him (Filson 97). Jesus arrived at the village, met Martha and Mary, consoled them with words of solace.

Lazarus had died and was buried. It was after four days that Jesus arrived. Martha confirmed this and cautioned the Lord that the body was petrifying. (The Jews believed that after a person is dead, the soul moves around for three days. On the fourth day, the soul finally leaves. There is then no hope for the person's recovery. Decomposition takes place. This explains well, the fears of the sister). Once again, Jesus told her that she would see the glory of God if she believed. Jesus moved to the tomb, commanded the stone to be removed, and then he prayed to the father in order that his listeners would believe that the Father sent him.

The aftermath of the Great Sign: Many who were there believed in him. The Jewish authorities however used the sign as a means to take away his life. They reasoned that if Jesus was not killed, there would be violence, so the Romans would come and destroy their temple and city. They forgot that Jesus' rejection meant the rejection of God and his glorious presence in the temple, which was a means of its protection.

Theological Motif: Christ's sympathy with our sorrow

Jesus saw the grief of the sisters and friends of Lazarus. He understood their sorrow as representative over death. He noticed how painful death is to man as separator. He was moved by human grief and so wept. The weeping was not of despair, not of weakness, but of deep love to his people and what befell them. As he is sorrowful, so has he also by determination removed death from us. He has victory over death.

Power over Death beyond Doubt: Jesus demonstrated to the Jews quite sufficiently that he is the Messiah, that he is life and has power over death. Three times in their presence, Jesus raised a girl, a young boy, and now climaxed in the one dead and even buried for four days. Mary's

composed (11.39) was in order. It was
gone, that the saviour exercised his
death. He swallowed it in victory as
Paul said, in 1 Cor. 15.55-57. You can read it. The power of spirit of the
departed are summoned to resuscitate and bear witness to the overriding
power of Christ over the monstrous death. Let God be praised in Christ.

The exchange between Jesus and Lazarus:As Nigerians would always
say, "Nothing goes for nothing" (This saying follows some serious
actions. Gifts are in most cases directed where they will have them back,
even bigger. We need committed Christians to purge this evil in our
schools, offices, markets and other places especially on roads where
police and now soldiers do it openly) the resurrection of Lazarus was the
determinant point to the death of Jesus. The sign gave so much glory to
the Father and confirmed the Deity of Christ to an extent that many
people believed in him as the Messiah. Soon the Jewish leaders began to
speculate that Jesus would gain too many followers if allowed to live.
As they themselves were split since the healing of the man born blind,
they feared that there would soon be a commotion among them which
would lead to the Romans destruction of their city (Jerusalem) and the
Temple. This also made Caiaphas to unconsciously prophesy that it
would be better for one man to die than the whole nation perishes. Milne
saw a far more reaching effect of the sign and their action,
Paradoxically, by their attempt to preserve the status quo, the Sanhedrin
contribute to its overthrow, for the elimination of Jesus will in time
become part of the political and social ferment which will finally bring
upon their heads the very destruction they dread (193).

4.0 Conclusion

We have seen that the signs Jesus performed as recorded in the Gospel
of John are meant to stimulate faith and hope from listeners and readers
of today. Remember that the discussions here are in summary form.
Please you can read the detail in the references and further readings.

5.0 Summary

I hope you enjoyed your studies of the Messiah and his signs. In this
unit we looked at the signs of Jesus in John's Gospel and their
theological significance for us today. Now let us tackle the question
stated below:

6.0 Tutor-Marked Assignment

Identify and discuss various types of Signs in the Gospel of John and
show their theological Significance for the Church today.

Further Readings

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 - 3.1 The definition of the term "Unity"
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1.0 Introduction

Unity is an essential ingredient for stability and progress. If there is no unity in society, be it Christian or secular, nothing will work. If the immediate society (nuclear family) i.e. the husband, wife and children cannot agree on issues, the nuclear society is finished. This is not limited only to the family, but to all kinds of societies. If there is no unity among members of the said society or societies, nothing works, and if nothing works, there will be no stability and progress.

The Lord Jesus as John portrays him knew the importance of unity for stability and progress. As said, he prays that "they may be one". For them to carry on the work of preaching the gospel after his departure, they must be one in unity. You will therefore, be studying the Messiah's concern for unity in this unit.

2.0 Objectives

By the end of this unit, you should be able to:

1. identify how Jesus prays and sustains the disciples for unity.
2. list the several instances where Jesus spoke to his disciples regarding the necessity of unity
3. identify that Jesus does not exclude anyone from this unity
4. identify the different imageries Jesus uses to stress the need for unity.

3.1 Definition of the term “Unity”.

Unity is defined as “the state of being united or in agreement: live together in unity; it is the state of presenting a complete and pleasing whole: a thing consisting of parts the form a whole” (Oxford Advanced Learners Dictionary, 1304). The use of the term unity in John connotes the concern of Jesus for his disciples to be united in order to carry out the assignment of preaching the word.

3.2 The Prayer of Jesus for unity among his disciples

The prayer of Jesus for unity among his disciples illustrates how concerned Jesus was for unity to exist between and among his followers. Jesus prays as recorded in chapter 10 that his disciples should be one. Oneness among disciples will bring the needed peace and stability for them to prepare for the gospel and spread the good news to the world. Jesus would be honoured if the disciples remain in unity. Since the message of Jesus is the message of peace, the followers of Jesus were to behave in accordance with this concern in order to teach the people the message of Jesus.

In John 17: 91-19, Jesus’ concern for his disciples is not to take them out of this world, but rather, to be in the world. He further states that his disciples are in the world but not of the world. This means that they were to stand out against injustice which causes disunity among people. For justice cannot be if there is no unity.

The prayer of Jesus further states that their being in unity will also reflect the unity that exists between the Father and himself; for he and the father are one.

It is sad sometimes to see how this concern of Jesus for unity is thwarted by the disunity that exists even among Churches, not to talk of the secular world. The progress of the gospel is experience more when there is unity among believers. You may have experienced this disunity in your church or else where. It is pertinent that you understand the correct teaching of Jesus about this important issue of unity- that all his followers should be one (spirit, body, purpose) as Jesus and the Father are one. It is because of their being one that salvation was achieved for believers.

Love one another

...the new commandment that Jesus gave to his disciples. It says in part, "I give you a new commandment, that you love one another."

Love of neighbour is not unique to Christianity. John does not even imply that. "What is new in this commandment is the dimension of both love and the neighbour." This new understanding of neighbour has been revealed in Jesus Christ himself, whose love embraces everybody. The verb "love" is in the present tense, which means that this is to be the disciples' way of life. They are to love everyone, at all times. The Greek word used here to express the idea of love is the familiar term *agape*, the love which follows God's examples of loving in spite of, and not because of, the way one is. As I have loved you, you must love one another. The love of Jesus which is supreme (15.13) is both the model and the example of Christian love and wherever this love is practiced, Christ is there present.

It is in the love that they have for themselves that people would recognize them as his disciples. As you know love brings about peace and peace comes through unity. One of the main reasons for the problems we experience today in our country, Nigeria is that people do not love one another. Self centeredness is so much engulfed in people's lives that people want everything for themselves alone. Because there is no love among people, they feel cheated and dissatisfaction crept in. As such, there is disunity and instability in every fabric of our national life.

Nigeria is a rich country, yet her people are poor because of lack of love. Few privileged ones take everything for themselves. Because of greed, there is no unity and stability in the country consequently, there is no progress. This commandment of love by Jesus is the last words he spoke during his earthly ministry. Last words of a dear one are important for the ones that are still alive. This is no exception. It is important that you and I take this seriously.

3.4 Images used by Jesus to show his concern for unity

Jesus uses some imagery to express his concern for unity among his disciples. You shall learn two of them that Jesus uses in this regard.

3.4.1 The vine and the branches

"I am the true vine and my father is the vinedresser. Every branch in me that does not bear fruit he takes away; and every branch that bears fruit he prunes, that it may bear more fruit ... Abide in me, and I in you. As

...bear fruit of itself, unless it abides in the vine, neither
...abide in me....ö (15.1-13) KJV.

This is the last of the öI amö sayings in Johnø Gospel. To understand this example of unity in this öI amø saying, the Old Testament background will suffice.

In Isaiah 5, God found fault with his vine. He asked öwhat more could have been done in my vineyard that I have not done in it? Why then, when I expected it to bring forth good grapes, did it bring forth wild grapes?ö (5.4). The vineyard referred to in this text is found in verse 7, ö... the vineyard of the LORD of hosts is the house of Israel, and men of Judah are His pleasant plant.ö The point of imagery is lack of unity among the vine and the possessor of the vine, God. The people of Israel were not in unity with their God. In spite of all that God had done for them, they still could not abide in God. So God had to ask what he was to do again in order for his people to be united with him and bring forth fruits desired of them.

In the New covenant, God declared himself in Christ, the condition of his people. He reshapes them for himself. Jesus declares emphatically using the great I am saying that the Father and he are in unity. He is the true vine and the Father is the vine dresser. If he is the true vine and the Father is the vine dresser, of which they are, then, there is unity in the work of our salvation.

The unity imperative is also seen in v. 7 where we are made to understand that uniting with Jesus; the disciplesø prayers are answered. The condition for answering of prayers is important to note. öIf you abide in me, and my words abide in you, you will ask what you desire, and it shall be done for you.ö

By bearing fruit, the disciples will be bringing glory to the Father, and proving to the world that they are his and are in unity with him as verse 8 states, öby this my Father is glorified, that you bear much fruit and so prove to be my disciples.ö

The significance of this unity as Kostenberger observed is ö... the new messianic community, made up of believing Jews and Gentiles is united by faith in Jesus the Messiahö (p. 449). In this unity there is no racial discrimination, no tribal or sectional separation. We are to be in unity with one another in love. By so doing we shall be glorifying God and Lord Jesus and proving that we are not of the world.

3.4.2 The shepherd and his sheep

...ö The one who looks after sheepö (Advanced ...ö He can look after his own or those of ...ö If he does not look after his sheep, his attitude towards them will show whether he is a good shepherd or a bad one.

In the Old Testament, the Psalmist (David) describes the relationship between God and Israel in these words, öthe Lord is my shepherd, I shall not want ...ö (Ps 23).

Prophet Ezekiel also gives us the picture that God who is the true shepherd of his people was not happy with the leaders of his people who were supposed to be shepherds - who feed his sheep - but were rather feeding themselves instead (Ezekiel 34). As a result, sheep were scattered all over the earth instead of being together in unity. So in 34.11, God said, öI, the sovereign LORD, tell you that I myself will look for my sheep and will take care of themö (TEV).

In John 10.11, Jesus declares, öI am the good shepherd ...ö The word good here in Greek is *kalos* which can also mean beautiful. Brown translates it as önobleö or ömodelö shepherd. The adjective carries the moral rectitude of goodness and its attractiveness. He is the shepherd who will risk his life to seek and to save the straying sheep. The article before the adjective good and the noun shepherd shows that Jesus is not just a shepherd but *the shepherd* and not just good one but *the good one* (Dana and Mantey, 152). He lovingly cares for his sheep. Isaiah prophesied, öHe shall feed his flock like a shepherd; He shall gather the lambs with his arm; and carry them in his bosom and shall gently lead those that are youngö (40.11).

This picture is also reflected in John 10.16 where we read, öAnd other sheep I have which are not of this fold; them also I must bring, and they will hear my voice; and there will be one flock and one shepherd.ö This name, shepherd, as you can see, tells us immediately that Jesus wants his sheep, the disciples to be united not just among themselves but with him as well.

4.0 Conclusion

It is important to note from the above discussion about the concern of Jesus for unity among his disciples that he accepts everybody that comes to him. John 10.16 as quoted above is a clear example. Disunity is destructive more than anything else. We all live in a society where people are not united. Jesus in our study is asking for tolerance and patience from everyone.

The significance of Jesus teaching about unity is to be tolerant, to see everyone as a brother or as a sister. Race, language, colour etc should

Why? It is because Jesus does not approve of it. It should not be a barrier to unity. Christianity and Islam should not be a barrier to unity because of disunity. They should live in peace.

5.0 Summary

You have learnt in this unit that Jesus encourages unity among his people. He took steps to show this especially in his encounter with the Samaritan woman and his teachings to his disciples. He uses different pictures for this by calling himself the good shepherd and the vine where his people are branches that are united in him for the bearing of fruits. It is also known that, unity is important for peace and stability in any society. Everybody is called to be in unity-nothing like culture, race, colour, religion etc should be a barrier to unity.

6.0 Tutor-Marked Assignment

1. Discuss pictures Jesus uses to show unity
2. What is Jesus's farewell command to his disciples?
3. List some of the reasons for the disunity in Nigeria.

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1.0 Introduction

It is well known by readers of the Gospels that the Gospel of John makes use of symbols more than the Synoptic Gospels. The symbols are used by John to describe the person, work and life of Jesus. In this unit we shall be studying Symbolism in John where various aspects of symbols will be looked at.

2.0 Objectives

After studying this unit, you should be able to do the following things:

1. identify some symbols that deals with salvation in John’s Gospel.
2. explain how symbols point to the cross in the Fourth Gospel
3. explain how Jesus is light for the blind eyes.

3.0 Main contents

3.1 Definition of the term “Symbol”

A symbol is “something that stands for something else.” This could be an image, object etc that suggests or refers to something else. For instance, the “cross” is the symbol of Christianity, “star and crescent” is

. A lion is the symbol of courage etc. Symbolism
the use of symbols to represent things (Advanced
with these definitions, therefore, Symbol in John's
Gospel is to be understood as something that helps to reveal the person
of Jesus- where faith is expected for the one who reads and understands
the symbols.

3.2 Various Symbols in John

There are various symbols employed by the writer of John to describe
the person and work of Jesus. We shall look at some of their groupings
here.

3.2.1 Signs

As indicated in unit one of module 2, Signs are used to show the identity
of Jesus. Seven signs (also called Miracles by the Synoptics) are
recorded in the Fourth Gospel to produce faith in the Jesus as Son of
God (See details of these signs and their significance in the above
quoted unit).

3.2.2 Symbolic Metaphors

John recorded some symbolic metaphors that Jesus used in describing
the work that he has come to do. We shall look at few of them here: light
and Bread.

Light: Light is a well known symbol by everyone. It was part of creation
account in Genesis. It however, carried different qualities. We talk of
day light, torch light, electric light, spiritual light etc. John uses the term
light twenty-two times mostly in the context to Jesus; even those other
times that are not in the context to Jesus have something to do with him.
In John 1.4, John says this about Jesus, "In him was life and the life was
the light of men." This shows salvation that we receive through
revelation (light) by faith. This culminates to "Life" being the spiritual
life.

The next instance that John uses this term is in 1.9; there he calls Jesus
the "true light" Why qualifies this light here? It is not a secret that there
are various kinds of light. Some "lights" are bright; some are not, some
are parasites to the eyes; some dazzling, yet others are false light. Going
by this claim, Jesus' light is not dangerous neither his light is dim or
false. Jesus illuminates hearts of people to be able to understand and
know God. It makes seeing possible as well as understanding.

We see yet another occurrence of the term light in 3.19 where it is said,
"And this is the condemnation, that the light has come into the world,
and men loved darkness rather than light ..." This use of light is within

light-Jesus has come but the Jews are
y prefer to continue to indulge in their
condemned.

In John 8.12 we saw outstanding proclamation by Jesus as the light. He says, ð...I am the light of the world. He who follows me shall not walk in darkness, but have the light of life.ö He repeated this same claim in 9.5 where he said that as long as he remains in the world, he is the light of the world. We shall understand what Jesus is proclaiming here better if we take into consideration the context of his words.

Chapters 7-9 tell us about the Feast of Tabernacles where emphasis on light is placed in the Feast. It is said that during the Feast of Tabernacles, every evening, four golden candle sticks were lit in the court of the women. These illuminated the whole temple area, and by their light, ðLevite, musicians played, the greatest, wisest and holiest men of Israel danced, and the people in general sang and watched right through the night.ö (Nwega, 152). For Jesus to declare that he is the light of the world at this time, he intends that everyone should not be in doubt of what he means. The Jews would have understood his claims in regards to the Old Testament teachings where God is said to be light.

1. Ps. 27.1, ðThe LORD is my light and my salvation.ö
2. Ps. 36.9, ðFor with you is the fountain of life: in your light shall we see light.ö
3. Isaiah 60.19 ðThe LORD will be your everlasting lightö
4. Isaiah 60.20 ðYour sun shall no more go down: neither shall your moon withdraw itself; for the Lord shall be your everlasting light í ö
5. Mic. 7.8b ðThough I sit in darkness, the LORD will be my light.ö
6. Isa. 42.6; 49.6, ðI will ... make you [the suffering servant] a light for the Gentiles.ö

Moreover, it was the expectation of the Jews that Messiah would reveal himself at the Feast of Tabernacle. By this statement, therefore, Jesus is claiming deity with God and as the fulfiller of the Old Testament Feasts and prophecies concerning the Messiah.

Another thing that we need to understand here in Jesus' declaration is the salvation that is embedded in this symbol. 1.12b states, ðHe who follows me shall not walk in darkness, but have the light of life.ö Jesus is here calling on humanity to decide whether to accept him and have eternal life or reject him and remain in darkness- in condemnation.

As Jesus repeated being the light of the world, and as he demonstrated in 9.7 by opening the blind man's eyes to show how his coming will open

ple; you and I must respond here and now in order
erlasting here present and in the future, and also to
world (Matthew 5.14). (See more in the discussion
under eternal life in unit 4 of module 3);

Bread: Jesus as the Bread of Life.

The second metaphor that Jesus uses in laying bare who he is and what he has come to do is -breadø Bread is one of the food items that we use in eating when we are hungry. It nourishes our body.

It is interesting to note that this symbol of -breadø is used exclusively in John 6. The term -breadø appears twenty times all in chapter six. Apart from this chapter, the number of its occurrence is insignificant, only three times.

The declaration of Jesus as being the bread of life in 6.35, 41 48, 51 has a setting that we need to examine in order to know its significance. First, the Feast of Passover is mentioned in 6.4. As Bible students you should be aware that this feast commemorates the setting free of Israel from their bondage in Egypt and also points to the coming salvation by a Moses-like figure (6.14). In this Feast, bread and lamb were the key elements of consumption. Though many things come between this reference and the declaration in v. 35 ff, the setting dwelt on food. Feeding of the five thousand has just taken place and people are still in demand of food (v. 26). When Jesus responded by telling them to work for the food that will endure to everlasting life which the Son of Man will give, they probe further by asking what they shall do in order do be the work of God. Jesus tells them to believe in him. The crowd then demanded for a sign before they could believe. Here too, they brought the issue of food into the picture ó which Moses gave their ancestors, bread from heaven (manna as in Ex. 16). Jesus first corrected them by telling them the source of the manna- God. In other words, God is at the centre of food. He was the giver to their ancestors, and he is the giver now in the person of Jesus. No wonder, he uses perfect tense which has present effect of the past action. To be more precise in reply to their request as in v. 34, he in v. 35, 51 declare that he is the bread of life, the living one. He is the replacement of the manna which Godø presence accorded the Israelites. He himself is the everlasting food that nourishes the believers in the messianic age of the present dispensation. The one who eats Jesusø flesh and drinks his blood will never go hungry again. They will never be driven away (6.37). The real Passover meal has eternal life and he will be raised on the last day (6.54). This promise is made to those who meet the condition of eating the living bread as it is stated in 6.35b.

Just as symbol of light has stereological significance, so does the symbol of bread. The two symbols clear the clouds concerning who Jesus was

...carnate who has come to give people

3.2.3 Characters as Symbols

The Characters during the time of Jesus are employed to draw analogies to groups of people in John's context: Jewish leaders, Samaritans, Christians still within the synagogue, Christians expelled from the synagogue, doubting disciples, and beloved faithful disciples. The characters represent the complete range of faith responses.

Just as John employs misunderstanding and double meaning to reveal the deeper symbolic meaning of the text, so the characters must be interpreted both as real people and symbolic characters too to be thoroughly understood.

Specific characters will serve as examples:

The Samaritan woman represents Samaritan religion: Her five husbands are the five foreign nations composing Samaria (2 Kings 17.24; Josephus, Ant. 9.14, 3) and the one she is cohabiting with represents the foreigners who Herod the Great moved into the Samaritan capital which he renamed Sebaste, the Greek word for Augustus.

The reference to a group in the text is indicated by the use of the first person plural instead of singular as in 4.12,22,25 and 42. It is also seen in her act of leaving the water jug to preach to her people as leaving the Samaritans' faith.

The Blind man represents Christians kicked out of the Synagogue. The blind man in John 9 sees after washing in the pool of Siloam but only recognizes the true identity of Jesus (whom he worships as God) after being cast out of the synagogue (9.38).

In John 10.3, Jesus declared that he is the good shepherd. He enters the synagogue and leads those who hear his voice out of the synagogue to the new fold.

John also made it clear that Christians outside the synagogue are combined with the Gentiles into one flock (10.6).

Nicodemus represents secret Jewish disciples still in the synagogue who must visibly demonstrate publicly their faith in Christ.

In his first appearance in the Gospel, Nicodemus represents Jewish leadership who must be born again. Nicodemus is spokesperson for the group as evidenced by first person plural, ὁμῶς (3.1, 10). Nicodemus represents people to whom Jesus will not entrust himself (2.24-25 and 3.1). In 7.50 Nicodemus is described as ὁμῶς ἑνὸς τῶν αὐτῶν.

represents those ambiguous Christians who believe in the synagogue. Nicodemus comes to Jesus in secret at night (19.38-40). In a cameo appearance at the feast of Booths, Nicodemus is sympathetic of Jesus but still linked with the Jews speaking of our lawö (7.51).

In 19.38 he is grouped with Joseph of Arimathea who is a secret disciple because he feared the Jews similar to those described in 12.42-43, öwho loved the praise of men more than praise of God.ö In 19.39 he buries Jesus but is again described as one who came to Jesus at night.

Thomas: Proof before Believing. He speaks for subsequent generations who require proof before they believe in a risen Lord (20.30-31).

3.3 The Symbols point to the Cross

As earlier on stated, symbols in John lay bare the person of Jesus and his mission. The mission of Jesus is forward looking to the cross. There are many instances that symbol in John points to the cross:

1. John the Baptist proclaims that Jesus is the Lamb of God referring to his crucifixion (1.29, 36).
2. Jesusøhour is related to the cross so that the changing of water to wine points to Jesusøblood as a cleansing agent (2.4; 13.1).
3. The destruction of the temple refers to the death and resurrection of Jesusøbody (2.19-21).
4. Born from above by the Spirit is connected with the Son of Man being lifted up (3.14).
5. The Shepherd lays down their life for the sheep (10.1-21).
6. The resurrection of Lazarus causes Jesusø crucifixion indicating that the glory manifested by the sign would come only through Jesusø death (11.25, 26, 47-50).
7. The anointing by Lazarusø sister was an appropriate response to the gift of life that Jesus had given him (12.1-8), but even more a response for the consummate gift of Jesus giving his own life (12.7-8).
8. The foot washing occurs at the hour when Jesus is departing from this world (13.1) connecting the cleansing with the cross as does the water flowing from Jesusøside (19.34).



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Symbol of being washed
 only Jesus' death could

4.0 Conclusion

Symbols are people or things that stand for something else. The Gospel of John employed many symbols in passing his message of who Jesus is and what he came for. All are to reveal Jesus as God and his mission is to die on the cross for the salvation of those who believe. In all these, stand different characters who reveal different kinds of people in response to Jesus.

5.0 Summary

In this unit you have learnt the following things about Johannine symbolism:

- * Signs as symbols
- * Metaphors that represents things as symbols
- * Characters that portray different stands in respect to the message of Jesus
- * Symbols points to the salvific message of the cross in the person of Jesus. For anyone who believes in him will have eternal life which is discussed fully in unit 4 of module 3.

6.0 Tutor-Marked Assignment

1. Discuss Light and Bread as metaphors for Jesus?
2. Comment fully on this statement: "Characters must be interpreted both as real people and symbolic characters."
3. Enumerate some qualities of Jesus as light.

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1.0 Introduction

Dualism is one of the themes that John dealt with in his Gospel. He compares two images to enable his readers understand his point in his theology. This unit therefore, seeks to discuss those images/pictures that John puts forward for his readers to understand his theology.

2.0 Objectives

After studying this unit, you should be able to do the following things:

1. Define the term dualism
2. Discuss vividly the comparison that the author of John made for his theology to be understood.
3. Write short note on some of the comparisons

3.0 Main Contents

3.1 Definition of 'dualism'

According to Oxford Advanced Learner's Dictionary, Dualism comes from 'dual' which means 'having two parts or aspects'. Dualism is therefore a theory based on the existence of two opposite principles e.g. good and evil in all things (350). In the Gospel of John, the author compares the existence of two opposite principles to make his readers

ogy. We shall therefore be looking at some of these
in the sub-sections below.

3.2 Dualism in the Physical realm

3.2.1 Earth below and Heaven Above

John discusses the dualism involved between earth and heaven. He begins by contrasting himself to Jesus in 3.27. That he is not the Christ (v.28). That *“he must increase, but I must decrease.”* (v.30).

This contrast between John the Baptist and Jesus is a good setting for the actual contrast he wants to make shortly. That his position as the forerunner of Jesus is settled in heaven and he is happy about his role. To Jesus, he was given the position of the Lamb of God, Son of God, saviour of the world etc. which explains his ministry.

In verse 31, he states, *“He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all.”*

In this dualism, John makes it clear that Jesus is from heaven while John the Baptist is from the earth. For this reason, Jesus is above everyone, master of all, which of course includes John the Baptist. In v. 32, this is confirmed *“ Jesus preaching is a testimony of what he had seen and heard in heaven. His testimony is not second hand type. His source was primary- his personal knowledge of his original abode *“heaven.*”*

On the other hand, John the Baptist is not of heaven but of earthly origin. As such, he speaks of earthly things (v. 31). His source is secondly. This is seen in 1.32-34 where he said that *“... He who sent me said to me, *“upon whom you see the spirit descending and remaining on him, this is he who baptizes with the Holy Spirit ...”* Earlier, he states that Jesus must become greater and John the Baptist need to become less (3.30). The reason is simple, Jesus is from above and John from the earth and this is established in heaven.*

In 8.23, Jesus himself confirms this dualism when he corrected the Jews’ faulty reasoning that Jesus might be contemplating suicide when he said, *“Where I am going, you cannot come”* (7.35-36; 8.22). Jesus contrasts his own origin and home with that of the Jews in v. 23, *“You are from below; I am from above, you are of this world; I am not of this world.”* Their origin is here on earth where they were born and raised. They knew no other place. Jesus on the other hand had come to the earth from somewhere - heaven above, which is his place of origin. As such, his knowledge and experience is beyond earthly things.

to stress that he is not of this world, Jesus is saying that the Jews lived in out sin. He comes, lives, in order to destroy the power of sin in human lives. As Ngewa rightly postulates, Jesus was saying. Given your origin and state, the only way you can escape is to believe in me. I am the only one who can make you people of above instead of people of this world. However, given that you do not want to believe, that I am the one I claim to be the one sent from above, I see no way out for you: ÷You will indeed die in your sinsø (8.24. (p. 157).

The significance of this comparison is crucial for Christians. Christians are ÷in the world but not of the world.ö Those that are in Jesus, though they live in the world, their conduct is controlled in heaven above, where Jesus is. It is important the Christians should know this in order that their lives reflect their place of origin-heaven-where their Lord is. But the question is what impact is our faith in Christ having on our environment beginning from our homes, our state and the nation, Nigeria? Why is it that there is great percentage of Christians in Nigeria yet there is so little effect on our nationø morals and the degree of corruption and injustice? Donø we know our origin and destiny?

3.2.2 Darkness verses Light

The next two opposite principles that John talks about in order to make people have faith in Jesus is ÷darkness verses lightö.

In 1.4-5, John records, ÷In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.ö What does ÷that life was the light of menö mean? Old Testament background to this will help. In Ps 36.9, it is stated ÷... in your light we see lightö pointing to God as the source of light and life. He, the logos is being referred to. That is, Jesus is the life and also the light of men. By this John is laying the foundation for the thought he will develop throughout his Gospel that Jesus is the life- bringer and light öbearer (8.12; 9.5, 12, 36,46, and chapter 9).

Against this light, there is darkness (v.5). That is the dualism that John wants to put forward for his audience. The opposition of light and darkness is a major theme of this Gospel. John has employed two natural things that are familiar to everyone, both Jews and Gentiles alike.

It is important to note that, John has been using past tense (aorist) exclusively but in verse 5, he changes to present tense for the verb *phinei*, ÷shinesö. Grammarians call this type of present, ÷historical

idea of ongoing action in the past as well as present.
rightly observed,

It embraces history and the present time of the Evangelist. The light of the logos shone in the primal darkness at creation, and continued amidst the darkness of fallen mankind; it shone with greater brilliance in the glory of the Incarnate one; and it shines on in the era of the Resurrection, which is the time of the *Paraclete*. (P. 24?).

The conflict between darkness as light continues to shine in it is found all through the Gospel of John. They are to walk while they have the light, lest darkness overtake or overcome them (12.35). In 12.46, Jesus coming into the world as light is for whoever believes on him should not stay in darkness. The whole ministry and mission of Christ was a conflict between the light and the darkness. The light shines in the darkness and the darkness does not overcome it. At Calvary, the light and darkness came into bitter and decisive conflict and it is clear, the darkness was unable to prevail (overcome).

To John as F. F. Bruce said, The true light is identical with Jesus Christ, the word made flesh (p. 134). He is the one that overcame darkness on the cross for humanity. However, men loved darkness instead of light because their deeds were evil (3.19b). But anyone who believes and have faith in him, the light will continue to shine in the darkness of this evil world, Nigeria inclusive.

3.3 Dualism based on Temporal Things

3.3.1 Already condemned verses no judgement (3.18)

John 3.18 states, Whoever believes in him is not condemned but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

In this dualistic comparison, John brings out the importance of faith. The verb believe is mentioned three times in this one verse and that shows the author considers it to be very important. The already condemned are those people that refused to believe in the name of God's one and only Son.

The coming of Jesus divides people into two, the saved and the condemned. When people do not believe in Jesus they condemn themselves already. The unbelief has shut them up to condemnation. However, there will be no judgement for anyone who exercises faith in Jesus Christ is not condemned- there will be no judgement for him or her. Conclusively, therefore, the opposition of these two principles teaches that His coming gives people the opportunity of salvation and

to refuse his good gift is to call down
his, *The Gospel According to John* rev.

3.3.2 Perishable Food verses Food that lasts for Eternal Life (6.27; 4.31-34).

In the dualism between perishable food and eternal food, Jesus shares with the disciples some basic realities of his mission - the essential character of obedience to God's will. He does that by contrasting the food that his disciples had just brought from the town of Sychar, where they went looking for food to the perishable one to the one that they were not aware of yet (v.32). The one they were not aware of is defined in v. 34, where Jesus states, it is doing the will of the one who had sent him (God) and making sure that the work he is sent to do is completed.

By this stress, Jesus is saying that physical food is good but the most important food is doing God's work to the finish (Matt 6.25; Mark 3.20-21). Does it mean that God's work was not completed? The work *ergon* refers here to the redemptive work at the cross (12.23-24; 17.4; 18.30). As R. Brown observes, the mention of food in this text first in the literal sense and then figuratively, in 4.31-34 enables Jesus to develop the metaphor in 4.35 in reference to the fruit of his mission as regards the acceptance of the Samaritans into the kingdom (Brown, 1966.181- *The Gospel According to John I-XII. Anchor Bible Commentary 29A*. Garden City, New York. Doubleday).

In chapter 6.27, Jesus again talks about this dualism when he said, "Do not labour for the food that perishes, but for the food that endures to eternal life ...ö Because there are two kinds of food, and because they were looking for the earthly food that does not last, he implores them to work for the right food. Working here is having faith in Jesus (vv. 28-29) and since Jesus is the food that is not perishable spoken of here, and since "he is eternal in contrast to material bread, the life he provides is eternal as well.ö (Kostenberger, 207). This comparison of perishable food verses eternal food also point to the fact of having faith in Christ as the eternal food.

3.4 Dualism based on Identity

In this regard, one of these identities will be discussed: Flesh verses Spirit.

3.4.1 Flesh verses Spirit (3.6; 6.63; 8.15)

In response to Nicodemus's question about new birth, he goes beyond the new birth and talks about flesh and spirit. Jesus maintains that even if it were possible for a 2nd physical birth, the 2nd physical (fleshly) birth will amount to nothing to for it will be flesh. That is why he introduces that

in contrast the flesh ó a spiritual birth (1.12-13). natural birth, where a husband (physically) meets a woman (physically) to produce a human being. The õSpiritö refers to õthe principle of divine power and life operating in the human sphereö (Brown, 131). Jesus is therefore, saying in 3.6 that what he is contrasting is not new. It is in the Old Testament that they the Jews are aware.

The same dichotomy between flesh and Spirit is seen in chapter 6.63 where Jesus states, õIt is the spirit who gives life; the flesh is no help at all. The words I have spoken to you are Spirit and Life.ö He is telling his audience that his words came from heaven and were meant to give life. For them to think of eating his flesh and drinking his blood only in literal, earthly terms was to miss the point. His words must be understood in the spiritual dimension. Those who live (fleshly life) are taken up with material things, things of the -here and nowø, cannot understand Jesusøteaching, they should move beyond that ó for the life-giving spirit focuses on things -from aboveø, which enables us to understand Jesusølife giving words.

4.0 Conclusion

This unit has introduced you to a number of contrasts that Jesus uses in setting the stage for his theology. You must have also learnt how each dualistic imagery can help people in having faith in Jesus which is the ultimate purpose of the Gospel. Thus, it is helpful to all who read the Gospel of John.

5.0 Summary

The main points in this unit are:

The definition of dualism which deals with opposing principles. The main issues on dualism in the Gospel of John includes: Dualism in the Physical and dualism in the temporal as well as dualistic identity. In all of them, it is seen that they point to faith in Christ that John discusses all through his Gospel.

6.0 Tutor-Marked Assignment

1. Define the term dualism as seen in the Gospel of John
2. Write short notes on:
 - a. Darkness verses light
 - b. Earth below verses heaven above
 - c. Already condemned verses no judgement
 - d. Flesh verses Spirit
3. Discuss in detail the comparison that the author of the Gospel of John made for his theology to be understood.



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1.0 Introduction

For you to understand the theology of John's Gospel, it is essential for you to understand how John uses the term cosmos (world). This unit therefore, seeks to unravel different distinct ways the term is used in the Gospel of John and how his theology is built on this concept in line with his purpose of writing.

2.0 Objectives

At the end of this unit, you should be able to:

- * provide an in-dept definition of Cosmos as used in both John's Gospel and outside of the Fourth Gospel.
- * identify different uses of cosmos in the Fourth Gospel
- * Determine the influence of cosmos on the theology of John's Gospel.

3.0 Main Contents

3.1 Defining cosmos (world)

The concept of cosmos was largely defined and adopted in different cultures.

to the Oxford Advanced Dictionary of English, there are different things depending on the usage. For one, it refers to "the earth with all its countries and people". It also refers to it as "the state of human existence". World could also be referred to as "the way different people behave or live." (1377).

Definition 2:

The concept of *cosmos* in Greek has an established place, yet its etymology is uncertain. The Greek *cosmos* means the order of the universe, what the Hebrews called *ōlam* or age. *Cosmos* implied the entire universe, comprising the heavens and the earth (Sasse, *TNDT*).

It is however, important to note the term *cosmos* is used in different ways in Johannine Gospel. It is found eighty times in the Gospel of John or an average of about four times per chapter. Ngewa reminds us, Only four chapters (2, 5, 19, and 20) do not mention the term "world". Chapter 17 has the most references to it (18 times). Chapter 12 and 14 mention it seven times each; chapter 1,3,8,15 mention it five times each; chapters 6 and 18 mention it four times each; chapter 9 and 11 each have two references to it; and it is mentioned once in each of chapters 4 and 21 (p 448 note 44).

In the context of John, the "world" means more than the physical universe, for it refers to the entire creation of God with special reference to man. Gen. 1.26 describes man as the culmination of God's creation. The *cosmos* finds its completeness in man who was created in the image and likeness of God. The world of John sometimes refers to the society of man. So the world that God loves in John 3.16 is actually mankind and not just trees and other aspects of nature. In another theological dimension, John's world refers to the realm and rule of Satan and his forces. This is the world that the Son of Man came, fought and overcame. This is the spiritual world that is hostile and incompatible with faith in Jesus. The usage in the Gospel of John therefore, depends on the context in which it is used. We will look at different variations of *cosmos*,

Self-Assessment Exercise

What is the meaning of *cosmos* by John?

3.2 A Review of John's use of *cosmos* by scholars

3.2.1 John's sectarian use of the term *cosmos*

The term "sectarian" needs to be explained for you to understand John's sectarian use of the term *cosmos* as claimed by some scholars.

is showing a lack of concern for those outside one's especially religion (Advanced Dictionary, 1061). In addition, J. Louis Martyn asserts that, "The Church in which John lived, then, was a sort of conventicler shoved off into a corner, quite distinct from the emerging Catholic Church, indeed, in some regards hostile to it." (Martyn, 124)

Those that hold this view see in John's use of the term as portraying the world as being a hostile place from which the Christian must remain separate. They quoted John 1.10; 14.17; 17.25 where emphasis is laid on "the world did not recognise Jesus," but "hates him and his followers (15.18-19; 7.7) because they are not of this world (8.23; 17.14).

It is also said that the dualistic language indicates that the community must be separated from the world; as it is stated in 17.6 that the believers are taken out of the world. The sectarian view of the term *cosmos* is also seen in 18.36 where Jesus' kingdom is not of this world and Jesus will not even pray for the world (17.9).

There is also a sectarian understanding of the term *cosmos* in John's Gospel where the love of neighbour is limited to the Christian community (13.34; 15.12) as compared to the shrinking of the love command to enemies found in the Synoptics.

The supporters of this view asserts that John purposely refuses to say that Jesus loves the world (God loves the world 3.16) and the Father and son are paralleled throughout John's gospel except when it comes to Jesus loving the world since Jesus loves only his own who were in the world but are not of the world (13.1). To this end, the proponent of this view concludes that John is an unsocial and unethical Gospel. Against this understanding, we shall in the next subsection discuss the opposing view of John's understanding of the term *cosmos*.

3.2.2 John has a Transformational View of Culture and the World

Brown is one of the scholars who see differently John's use of *cosmos* against sectarian view. He outlined his understanding thus:

1. John's Gospel is the only one to emphasize the incarnation (1.9, 14; 3.19; 11.27; 16.28, 18.37); the disciples are sent into the world just as Jesus was 17.18.
2. John has a nuanced view of the world in the world but not of the world (17.15-18).
3. Many sectarian elements are missing in the Gospel. For instance,
 - a. The Gospel is not legalistic or rule oriented

- is not to be judgmental (Jesus
come to judge the world 12.47).
emphasizes that he taught openly and
not in secret like a sectarian (18.20).
4. John has an evangelistic emphasis to transform the world
 - a. The Lamb of God takes away the sin of the world (1.29).
 - b. God did not send his son to condemn the world (8.4) but to save it (3.17; 4.42).
 - c. Jesus gives life to the world (6.33, 51) and light (8.12; 9.5; 12.46).
 - d. Jesusøshalom overcomes the world (17.33)
 - e. Jesus does not just pray for disciples (17.20) but for the world to believe (17.21, 23).

 5. Johnø Gospel employs terminology of the broader Roman world (general imagery rather than Jewish symbols; proto-Gnostic language) to present the Gospel (the ultimate seeker-sensitive Gospelö)

Having seen from the above reviews, it is important for us to wedge the two understanding in order to understand what John is talking about when he uses cosmos in his theology.

3.3 Cosmos refers to humanity at enmity with God

George E. Ladd in his *Theology of the New Testament* pp. 226 ff has given us a clear understanding of Johnø primary use of the term *world* in his Gospel in relation to his theology.

As we have seen in the definition, Johnø use of the term *cosmos* is not just referring to the *earth* or universe. John 1.10 says, *... the world was made through him, yet the world did not know him* shows clearly that humanity is in view. Nothing in the world (the individuals) respected Jesus. The creator who came to redeem his creature was rejected by the creature. John tells us that the power (evil one) that caused the *world*(humanity) to reject his creator (God) is said to be the ruler of this cosmos (12.31; 14.30; 16.11; also 1 John 5.19).

The hatred of the cosmos against Jesus is not only limited to him, but to his followers as well. The hatred of the disciples by the world is not surprise. This is because the disciples were formerly part of the world, but have been chosen out of the world to belong to Christ (17.6), even though they continue to live in the world (13.1; 17.11, 15). They have changed their goals from merely human, earthly goals to Jesusø goals (goals from above), who has come from heaven. As such, since the evil

Jesus, their master and Lord, they too were to be

In John 17.18, John tells us that the disciples of Jesus are not to be secretive but to live in the world with one goal, ὅτο carry out a mission in the world that is not less than a continuation of Jesus' mission.ö (Ladd, 227)

4.0 Conclusion

The Johannine use of the term ἁcosmos' fits in well with his theology which is making people have faith in Jesus and come out of the world in order to be eternally with him. Men may be eternally with him by hearing and responding to the mission and message of Jesus (3.16; 17.6). Conclusively, therefore, the disciples are to perpetuate Jesus' ministry in the world that men may know the gospel and be saved (20.31) out of the world. The term ἁcosmos' therefore, is important in understanding John's theology of salvation as we shall see in Module 3.

5.0 Summary

In this unit, we looked at different uses of ἁcosmos' both in the secular and biblical views. These different perspectives of the term cosmos enable us to articulate better, John's understanding of the term which is aimed at his theology of salvation. We will take a thorough look at that in units of module 3.

6.0 Tutor-Marked Assignment

1. Define cosmos in the Hellenistic and Judaistic view.
2. Discuss in detail Johannine use of cosmos and show how it helps you too understand his theology of salvation.
3. Compare and contrast John's sectarian and transformational views of cosmos in John's Gospel.

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THEOLOGICAL THEMES IN JOHN'S

- Unit 1: The Deity of Christ`
- Unit 2: The Holy Spirit in the Gospel of John
- Unit 3: Johannine Use of the Old Testament
- Unit 4: Eternal Life in John's Gospel
- Unit 5: Johannine Theology of Death and Resurrection

Unit 1 The Deity of Christ (Jesus as God)

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 - 3.2.3 The Deity expressed through his fullness
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1.0 Introduction

The four writers of the Gospel have presented our Lord and Saviour Jesus Christ in four different dimensional perspectives. While Matthew presents Jesus as the messiah in whom the prophecies of God were fulfilled, Mark's Christology depicts his position as the Suffering Servant of Isaiah 53. Working more on his fulfilment motif, Matthew sees Jesus, not just as the new Moses who has given new law on the Mount in the Rabbinic style. Matthew makes us understand that Jesus's acts of changing the law (*Torah*) could not be tolerated if it were done by an ordinary man as he said: "You heard it decreed to the

Evangelist Luke sees Jesus as the one who identifies himself with the poor, outcasts, women and children, and dealing with the sick and needy. It is in the Gospel of John that Jesus is realized as God.

While the synoptists lead readers to eventually see Jesus as God, John begins his position to demonstrate that Jesus is God. He defends his thesis throughout the book in all or pericopes, signs and other acts that Jesus is the LORD and God. In this unit you will be learning about the deity of Jesus as portrayed in the Gospel of John.

2.0 Objectives

At the end of the study of this unit, you should be able to:

1. define what deity means
2. identify in the prologue how Christ is seen as God
3. describe the defence of Christ Deity in the I am sayings in John
4. enumerate the significance of deity of Christ.

3.0 Main Content

3.1 Definition of the term 'deity'

According to Oxford Dictionary, deity simply means ÷godø or ÷goddessø for example Roman deities (gods). When it is written ÷the Deity,ø it means God. In Johannine Gospel, Deity means God. So when we talk of Deity of Christ, we are saying, the Messiah is God.

3.2 Analysis of Christ Deity in the Prologue

The term prologue is given to the opening part of the Gospel of John 1.1-18. The term itself comes from two Greek terms *pro lego* or *legomai*. Pro is literally ÷before while *lego* means to say. The Greek dictionary defines it as to ÷tell beforehand or to tell advance of the eventø. (Balz,1981). It is called prologue because it tells much of what is found in the main body of the Gospel of John.

3.2.1 The Deity as expressed through Greek Grammar

John's Gospel opens in the prologue ÷In [the] beginning (*En arche...*) this is quickly thought and interpreted by many as referring to the Old Testament beginning of the cosmos expressed in Genesis 1.1 (Hebrew: *Berashit barah elohim*). It is to be noted that the Genesis account refers to the beginning, not of deity, but of the world. It is stated clearly that in the beginning, God created the heavens and the earth. Brown notes that the beginning in John is not that of creation for the creation comes up in John 1.3. The beginning in John refers to the period before creation, and is a designation more qualitative than temporal, of the sphere of God (Brown I, 1979, 4).

he emphatic when he said,

This constitutes one of the highest claims the Christian has made for Christ: He existed from the beginning. The pre-existence of the logos affirms not only that he existed before the creation itself, but that he existed before *all things began* (1976, 26).

English translations have *in the beginning* in Greek, it is anarthrous. The Greek has no article between *in* and *beginning*. One would roughly read *in beginning* which would sound vague, *in a beginning* which would apply a choice among several beginnings. The absence of the article here shows that the author of John does not want to confuse the known beginning of Genesis creation with the unknown beginning of the logos (Christ), the beginning of the abode of God. As a prepositional phrase which also has *arche* as the subject of the preposition *en* has the iota subscript to make it dative case on the term *en arche* to read as if it were definite. Moreover it is qualitatively quantified by the subject, *ho logos*; making it definite per subject of reference. If ever there was a beginning of the God head, logos was there that was the beginning. Furthermore, *en* imperfect tense expresses timeless existence of logos. Commenting on this, John Calvin opined that the evangelist sends us to the eternal sanctuary of God and teaches us that the word (Logos) was, as it were, hidden there before he revealed himself in the outward workmanship of the world.

Kai ho logos en pros ton theon: The preposition *pros* going with accusative case means toward. This is a matter of relationship (alongside one another). It is maintained that the preposition implies not merely existence alongside of, but personal intercourse. It means more than *meta* or *para* and is regularly employed in to expressing the presence of one person with another (Morris, 76.) and has the idea of togetherness of equality.

BDF sees the construction as signifying with, in the company of this is the translation that almost all translators employ (the word was with God) this is the *with* of coexistent, consubstantial and co-equal. The word existed in equality with God.

Kai Theos en ho logos: This is the phrase that forms the central proof of this unit. To prove that *Logos* is God and God is *Logos*, John puts the two sentences here to confirm the deity sentence,

- (1) The Word was with God
- (2) God was the word.

John's display of Greek here is seen in masculine gender and in the nominative and ὁLogosö can be said to be in apposition to one another. *Theos* is equal to *logos*, as *logos* is equal to *Theos*. The verb ὁένö refers to both, as timeless existence. The absence of article before the *Theos* makes people to understand it differently. However, BDF gives us the simple grammatical rule why *Theos* is anathrous when it is stated that predicate nouns are without articles (BDF 237). New English Bible has it paraphrased as ὁwhat God was the word was.ö

We can therefore, say with John, Christ who was from time immemorial with God is himself God.

The *houtos* of verse 2 is a demonstrative pronoun in masculine gender and nominative case, it is the sum total of the discussions about the *logos Theos* relationship. The case and gender of this pronoun show clearly that *logos* was not and is not an idea as Greek Philosophers could call ὁreasonö, or ὁspeechö. *Houtos* refers to *logos* as personified. God is living, in human terms God can be referred to as he, hence ὁhoutosö (This one, This man, He).

In John 1.3-5, the author John clearly tells us the divinity of Christ as the creator. All things came into being through him. The Greek stresses the fact that apart (without) from him, not even one thing that came into being that which had been made to exists. John is openly saying that Christ through whom all things were made is God. He has life. This life was the light of men. The term for men here is *anthropoi*. This word refers to mankind in general rather than to men as opposed to women. The Greek for man is ὁanerö and for women is ὁguneö, *anthropos* marries the two. The indication here is that Christ as God radiates brilliance of God on all his image bearers unconditionally.

3.2.2 John's Witness to the Deity of Christ

John the Baptist's witness was first of all to affirm the pre-existence of Christ. For if John was born before Jesus, and John testified that Jesus was before him, then that existence is eternal. He emphatically denied being Christ. ὁI myself am not the Christ.ö When further pressed with questions, he declared that he is the voice of someone calling in the desert ὁMake straight the way for the Lord.ö The Lord here means the Messiah the anointed one, called in Greek, Christ. It indicated John's prophecy and Christ's superiority.

ressed through His Fullness

in 1:16, the conjunction *ōhotiö* is used as causal, which has the translation *ōbecauseö*, as a result of or *ōforö* (BDF, 1). Because of the abundance of his loving kindness and his faithfulness, as a result of the completeness in him of grace and truth we all have received. The causality of the conjunction *hoti*, gives a message, not on the probability, but of certitude. It is not what he will be that is at state. It is what he was or what Johannine theology expresses, *what he is that we have come to be what we are.* We can draw from the account of his fullness. The disciples saw the glory of *Logos* incarnate who was *Full of Grace and Truth.*

His fullness here refers to the complete Deity of Christ. It is his full measure as God that we have the benefits given to us. The fullness of Christ here spoken of is the fullness of the divine attributes dwelling in Him, manifesting itself in that glory, full of grace and truth, which men beheld. Paul affirms that *In him God was pleased for all the fullness (pleroma) to dwellö* (Col 1.19).

The significance of the fullness of Christ is the grace upon grace that we have through him. This means that Christians have unlimited measure of being endowed with God's ever abiding kindness through Christ. This is our pride, our joy and our comfort. It is our strength and service of power over against spiritual forces and enemies of the cross. He is our hope of unlimited spiritual and even material blessings today and of life to come.

3.2.4 The Climax of Christ Deity

The last verse of what is called prologue, contains the most exciting revelations of what John intended to demonstrate that Christ is God.

Theos oudeis heoraken popote: The word *ōpopoteö* is emphatic, never. It is saying, never has any one seen God since the fall of man. The words here echo God's prohibition to Moses in Exodus 33.20. Moses requested to see the face of God or at least to know by physical eye-contact, what God looks like. God told him that no human being will see him and live. However, to help Moses feel his presence, he therefore made Moses watch the glory of his splendour as he passed by Moses. Here in the prologue, John intends to inform us some one who saw God, is here-the Word. He was with God; he is God the proof is in the next clause of the passage. Brown resets the whole verse this way: No man has ever seen God; It is God the only Son; ever at the Father's side; Who has revealed him.

This sets the stage for God's action in providing a means that man can see him. In Christ, the veil is removed, and man is able to see him face

so emphatic that the divine means of
ence once again reads: "Not even one
only way we have come to see God is
through His self-revelation in Christ, as John said, "God the only Son".
(Brown, 1979, 35)

Therefore, the prologue has clearly demonstrated the Deity of Christ. He
the word, was with God, he was God from time not known. He was the
agent of creation and life giver. The word has no genealogy like the
birth narrative in Matthew and Luke. This is because he was not created.
He is God who has no beginning - he is from the same place with the
Father (God) and of the same essence/nature with him. The word
became flesh and lived among us. We experienced his glory- the same
type that Israelites experienced, like the only begotten full of
mercifulness and kindness, the type God was identified with and known
as possessing in ancient time.

The prologue has demonstrated enough evidence to convince us that
Jesus Christ is God. It should not be to our interest in search of minutest
particles of iota to disprove the Deity. Christians should seek to deepen
their faith in Christ our Lord and Saviour, and to extend his gift of
salvation to those in the darkness and too the illiterates who base
salvation on their academic attainments and scientific proof. How the
Deity of Christ was seen outside the prologue is our next task.

3.3 Johannine Context of the Deity of Christ

This subsection seeks to see some passages in John 1.19 ff, which has
formed the context of the Deity of Christ. Brown calls this first part of
John "the book of Signs". It displays Jesus' public ministry where God's
glory was revealed and many believed in Christ as the Messiah and
God's presence among men.

3.3.1 The Signs reveal Christ's Deity

As it is shown in our discussion on the Messiah and his signs in module
two, the wedding at Cana of Galilee shows the Christ, as the best
revealer of the Deity and Glory of God (Jn 2.1-11). The Best wine came
at last. The custom of the hosts was to provide the best of choice wine at
the beginning of the ceremony. After people were saturated with the
best, the poor quality could be given without notice. In case of Jesus,
what came last was the best, and it was noticed. John's aim is not to
portray the image of Mary, nor of water, not even wine, it is to reveal
the glory of God in Jesus.

In the cleansing of the temple (Jn 2.12-22), John wants to show to us
that only God that knows the hearts of men. So if Christ knows and
assesses the kind of faith people have in him, then Jesus is God.

...mus testified, "We know you are teacher who has no one could perform the miraculous signs you are doing if God were not with him" (NIV). The Greek verb for "we know" is *Oidamenō*. This is a verb of seeing not with eyes but with one's mind, a verb of understanding. It is a very strong testimony of the Jewish leadership in their perception about the Deity of Christ.

He as recognized as being a teacher from God, after all, the miracles he performed were all signs of the presence of God for only through God such spiritual powers are exhibited. For sure His Deity was confirmed by the Jewish leaders. Their problem was acclamation of His Deity.

3.3.2 *Amen, Amen, in the Ipsissima Verba Yesu (Jn 3.3)*

In John 3.3, Jesus replied Nicodemus saying, "Amen, Amen, I say to you..." Many scholars including Jeremias, Robert Stein and others strongly believe that it was a Christological expression—Christological as a unique saying of Jesus. Jeremias has given a statistics of Amen in the New Testament Gospels: Mark has thirteen times; Matthew & Luke *Logia* nine times; Matthew only nine times; Luke only three times and John has twenty five times. (Jeremias, 35).

If indeed the use of Amen is genuinely Christ's wording, then John's record about Christ is most Christological. Stein affirmed,

Frequently we find on the lips of Jesus (*ipsissima verba Yesu*) the formula "Amen ..." the manner in which Jesus used this expression is completely new and has no parallel in Jewish literature or in the rest of the New Testament... Its usage by Jesus is seen as a Christology in *nude* for by his use of amen, Jesus is claiming the certainty of what is being said. Amen implies a finality and authority to the words that follow which is quite unparalleled and transcends that of any of the religious leaders ... (Loen Morris, NICNT: the Gospel According to John, Rev. 197 footnote 53).

The certainty of Jesus's words with Nicodemus is that the New Covenant of God with his people has opened the heavens wide for the faithful ones. Membership is strictly restricted to those who are made new creatures through the work of the Holy Spirit. The new birth is granted to those who abandoned every attempt to become righteous by human efforts, those who have the willing acceptance of the free gift of grace. (Tasker 1977, 67).

as Proof of Deity

ses and gave Moses an assignment to enslavement. Moses requested for the name of the person who spoke and sent him, the reply was the name in the verb to be *ōI am* who I amö. Moses was to deliver the name *ōI amö* to them. This name later was revealed as Yahweh, the ever present God. The *–I amø* who is ever present, all knowing, ever caring, all powerful. The *–I amø* means there is no one like me in all the earth. Israelites enjoyed much of what was revealed to them to experience, protection and glory.

When the name appeared in the New Testament, it conveyed the sense of HIM again. It was indicative of the fact that the person acting now was there in those days hidden. Few examples will suffice:

a. I am the bread of Life (Jn 6.35) with *ego –Iø* and *eimi –I amø* the reading can emphatically be seen as *ōI myself am* the bread of lifeö (Brown 29a, 1979, 269). Here Jesus can be seen as the replacement of the Manna which Godø's presence accorded the Israelites. He himself is that ever lasting food that nourishes the believers in the messianic age of the kingdom of God.

b. I am the Resurrection and the life (Jn 11). Only God has life and gives life. Our life is hidden in the resurrected Christ.

c. I am the way, the Truth and the Life (Jn. 14.6). Christ who is life is also the only way to our final home. He is Truth, the absolute Truth. He cannot deceive his followers and will faithfully guide them to eternal home. Read also Acts 4.12, *–there is salvation only in the name of Jesusø*

d. Before Abraham was I am (John 8.58). *ōAmen, amen, lego hymin, prin Abraam genesthai, ego eimiö* There are three areas of grammar here that have derivative analysis of Christø Deity.

First, the use of *amen* as earlier on said, As for Christ, it comes at the beginning of a statement, to introduce a certainty, an absolute fact. This is rendered *ōTruly, truly; of certainty.ö*

Second, the verb *genesthai*. This aorist middle infinitive of *ginomai* means to be made, to come into existence. Used with proposition it means there was time when he was not born. He came to be only for a short time, then died. He was no more to be seen or in existence physically.

Third, *Ego eimi* (I + I am). This combination produces emphasis. This is what Brown interprets *ōI myselfö* as divine name, *ōI amö*. (Brown, 267). *Eimi* refers to one who exists. He was, he is and he will be. Though

the name I AM he was not stoned to death as Lev. 24:14. Only God was in existence before things were created. Christ's declaration of existence before Abraham shows the omnipresence of God. For Christ to exist before the time of Abraham and to continue in existence at the time of the Jews and Romans is clear indication of His Deity. You are to read other I am sayings in chapter 9.5; 10.11; and Chapter 15.

4.0 Conclusion

Jesus is the Messiah. He is God. He demonstrated his deity through his unequalled teachings and performances of signs (miracles) to show that God is at work and present. His death and resurrection demonstrated that he is God who has power over death. No wonder, John begins with the deity of Christ and ends the Gospel with the proof of the deity of Christ in Thomas's confession, "My Lord and my God." Now in his victorious position, he will ever remember those he suffered for, died and rose on their behalf.

5.0 Summary

In this unit, we looked at several proofs available in the Gospel of John for the Deity of Jesus. The unit starts with the grammatical evidence where syntax of Greek grammar helps us to know that Jesus is divine. We also look at other proofs like the signs etc. Let us now attempt this exercise.

6.0 Tutor-marked Assignment

1. Discuss how John proves Christ's Deity in the prologue.
2. Show how signs are proven to be the proof of Christ's Deity.
3. Discuss the significance of Christ's deity for the Church today

7.0 References/Further Reading

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Holy Spirit (*Ho Paracletos*)

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1.0 Introduction

Johnø presentation of the Holy Spirit is quite unique as compared with other Gospel writers and New Testament literature in General. In this unit, you will be learning about the teachings of John concerning the Holy Spirit and his functions in the life of Jesusø ministry and after his earthly ministry.

2.0 Objectives

At the end of this unit, you should be able to:

1. define the term *Paraclete*;
2. list the function of the Holy Spirit during Jesus Ministry on earth;
3. state the function of the *Paraclete* after Jesusø departure;

3.0 Main Contents

3.1 The Meaning of the *Paraclete*

The term *Paraclete* is an English word which is the rendering of the Greek *parakletos*, which in turn is derived from the Greek verb *paracalein* meaning ðto call to oneø side.ö In idiomatic sense, *paraclete* is used to mean an advocate, a helper, or spokesman or a lawyer who will plead on oneø behalf as in a court room. Other meanings associated with the term *Paraclete* in Pauline writings and Acts are to exhort, encourage and to comfort (Behm, 803 ff.).

the use of the term *paraclete* in the text of those Discourses?

times in the passages that deal with the *paraclete* sayings in the Gospel of John, viz. John 14.16, 26; 15.26; 16.7 and once in 1 John 2.1. a survey of the usage of the term from different periods in history shows that there are divergent meanings attached to the term *Paraclete* (See the detail survey in S. S. Kim, 22-48). Davis for example, renders it as *ōcomforterō* or *ōConsoler,ō* (Davis, 35-48). However, as seen above, the primary meaning in Greek is *ōadvocateō* in a legal sphere. This primary meaning is to be preferred to that of *ōcomforter,ō* which the proponents of this understanding based their arguments on the fact that Christian preaching was mainly an exhortation pertaining to the Messianic comfort (Barret, 14). But as Holwerda convincingly argues, *ōit is possible to show that the Messianic comfort is present in the activity of the Paraclete precisely because he is the Advocate,ō* (Holwerda, 37: footnote number 52).

As regards to its background, it is seen as deriving from Jewish scriptures and Qumran materials. This fits in the proceeding of law suit in Israel where a judge or king behaves like an attorney who seeks to do justice and help the oppressed, e.g. Job 29.15-16, 25b. (Betz, 15 cited by Kim, 39). This is also seen in the Jewish interest in intercessory figures that functioned as advocates, sometimes in the heavenly court (Job 16.19; 19.25). In Zech. 1.12; 3.1-7 these angels are portrayed in a similar way as that found in Job. Lincoln also goes in line with Betz to regard the *Ebed Yahweh* in Isaiah 40.-55 as another possible example of the background of the meaning of the *Paraclete* which has the basic forensic meaning of *ōAdvocate,ō* (Lincoln, 122).

The above analysis of the term *Paraclete* has shown that it is to be understood as an *ōAdvocateō* who is the defender and prosecutor. This fits in well with the usage in the Fourth Gospel generally, and in the Farewell Discourses, which has forensic role of speaking in favour of Jesus and his cause. As Burge puts it, *ōThis context of juridical trial and persecution presents us with the most likely catalyst for John's introduction of ho Paracletos. In fact, it is the comprehensive activity of the Spirit as a forensic witness that best explains the varied tasks of the Paraclete in the Farewell Discourses,ō* (Burge, 205; see also Franck, 20-23). This understanding will guide us as we look at the text which speaks of the *Paraclete's* function of judgement and witness which we now turn.

3.2 The *Paraclete*: The Witnessing and Glorification Function (14.15-18, 25-26; 15.26-27; 16.12-15)

John means by this is to look at the passages as a whole. He tells his audience that the *paraclete* is another one. By saying 'another' he implies that Jesus is the other one for his disciple. Chapter 17 of John's Gospel tells us how Jesus has cared for his disciples and defended them as a lawyer does to his client. For John to call the Holy Spirit, another *Paraclete*, it therefore, means that the Holy Spirit does the same work Jesus had done for his disciples.

This 'another *paraclete*' however, will remain with the disciples. It is through the Holy Spirit that what Isaiah promised in 7.14 will come to pass "God-with-us"

This is stressed in v. 18, "I will not leave you as orphans, I will come back to you." The concern of the disciples was that he was with them for about three years and his departure will mean leaving them without someone to care for them. Jesus therefore has to assume them for his continued presence with them in the person of the *Paraclete* using the indicative mood, which is the mood of reality. Assuring them that what he is saying is real. They must not be orphans. No wonder, the *paraclete* himself, is the "Spirit of truth" (v.17).

The essence of not leaving them as orphans in the person of the *paraclete* "the Spirit of Truth" is seen in v.26. He is to teach the disciples all they need to know. The Holy Spirit's teaching of "all things" does not open room for false teachings. As we have seen, the Spirit is the Spirit of truth. He can not lie or deal with anything that pertains to falsehood. Again, he is coming in the name of Jesus. Moreover, God is the one who is sending this *paraclete*. Therefore, his work of teaching will deal with that which is true. It is not even an open-ended kind of teaching. He will continue from where Jesus stopped by his departure. As Ngewa rightly observed, "The persons of the Trinity are agreed on a common curriculum..." He would teach them about "all things" related to God's plan of salvation and the blessings it brings. (284).

In 15.26-27, Jesus re-stressed the point that the *paraclete* is coming. When he comes, he will testify about him. He adds that the disciples must bear witness too (v. 27).

John states, the Spirit is first to witness. How? George T. Montague rightly answered the question, "he will do this through the disciples, who are particularly qualified because they have been with Jesus from the beginning (v. 27). As the request of their witnessing, or of the Spirit's witnessing through them, the hostility of the world gets worse" as seen in 16.1-4a (p.353) because this opposition will not subside in anyway. John tells us about another function of the *paraclete*.

another function of glorifying and Jesus in verse 12, which serves as introduction to this section, begins by saying, “I still have many things to say to you.” This introduction of what the *Paraclete* will carry on from where Jesus has left “makes a vital witness of Jesus’ followers to the truth that is at issue in the trial,” (Lincoln, 121). As seen in 15.26, “the Spirit of Truth” is referred to as the *Paraclete*, and here this “Spirit of Truth” will lead them “into all the truth.”

Why the *Paraclete* is now addressed as the Spirit of Truth? For John, “the truth is the true judgment, embodied in Jesus, about God and God’s relation to the world, and in the context of the lawsuit motif, it is what is at stake in the trial.” (Lincoln, 114). As verse 13 says, “he will not speak on his own, but will speak whatever he hears” (16.13). As Jesus was with his Father to the point “that his words were to be considered God’s words,” vv. 14, 15, the Spirit is able to “take what is mine and declare it to you,” for “all that the Father has is mine.” By this claim, the Spirit glorifies Jesus.

It is important for you to see the relationship between verses 12-15 and 8-11. This is because the *Paraclete* works in and with the disciples in persecuting the world about the truth of the cause of Jesus. In this regard, the spirit has to give them insight into the future (16.13) and he will have to influence their memory thereby recalling what Jesus had told them (16.1-4). The essence of remembering what Jesus said will be for them to stay in the truth with calmness in spite of the opposition knowing that the world is already convicted as we shall now see.

3.3 The *Paraclete*: Judgement Function (16.5-11)

Verses 5-7 serve as introduction to verses 8-11. When Jesus was with them, the disciples did not need warning about future sufferings presumably because he would protect them (18.8-9). But now that he was going and their hearts were burdened with sorrow (16.6), he had to reassure them. Although the disciples will suffer persecution, they will not be fatherless (orphans) without protection from the world’s injustice. The term *orphan*, which appears in 14.18 is important in understanding the function of the *paraclete* in our text. Holwerda argues, “In the Old Testament orphans have forensic connotation, and therefore in order to view it against a proper background it is necessary to speak about the righteousness of God in relation to those who are oppressed in Israel” (Holwerda, 38).

The departure of Jesus will be to the disciples’ advantage. This is to fulfil the prophecy of Malachi 3.5 that the Messiah would be witness

to oppress the fatherless, in this case the disciples. Jesus
advocate for them (v.7).

One can see that even in these introductory verses, they are placed in the framework of juridical debate. The Jews, representing the cosmos are the accused and they are judged and convicted before the tribunal of God. This conviction is clearly seen in vv. 8-11 as we shall now see.

In verses 8-11, the prosecuting function of the *Paraclete* in the trial between God and the world becomes clear. "He is the defending counsel for the disciples but the prosecutor or accuser in regard to the world." Bultmann gets it right when he says, "The image that comes before the eyes is that of a lawsuit of cosmic dimension, taking place in the court of God. The world is accused, and the *Paraclete* is the prosecutor" (561-62).

In line with this, Testament of Judah 20.5 cited by Lincoln has this to say, "The Spirit of truth testifies to all things and brings all accusations. He who has sinned is consumed in his heart and cannot raise his head to face the judge." (Lincoln, 117). This answers the question of the meaning of *elechein peri*, which is taken to be "to convict of." The rendering "to convict" is the meaning in this text because in John 8.46 and in our text where *elechein peri* is used, it means more than "to convince." It means to bring charge against, "to accuse" (Kim, 74). This meaning is also seen in Jude 15. The setting in which this verse occurs is the judgement when the Lord comes to pronounce judgement on the ungodly. This is not a means to convince the world with the aim of leading it to repentance. Moreover, considering the general lawsuit motif that is prominent in John's Gospel, it is more convincing to conclude with Kim and Lincoln that *elechein* does connote conviction.

In continuation of the lawsuit in history the *Paraclete* will accuse and convict the world on the grounds of *hamartia*, (sin) *dikaioisyne*, (righteousness) and *krisis* (judgement). The reason for the world's conviction on these issues is set out.

As we have already seen the use of "world" in the last unit of module two, it connotes different things in different context in the Gospel of John. However, the chief meaning is when it refers to sinful mankind that is cut away from God (3.19).

In interpreting the reasons, scholars are not of the same voice. Carson argues that there should be consistency in interpreting the three nouns: *hamartia*, *dikaioisyne* and *krisis*.

It is proper that when conviction occur also be presented. Let us now see the explore the relationship between the above three nouns. It is clear from the text that sin refers to the sin of the world. The cosmos will therefore be convicted of sin because those who belong to it do not believe in Jesus who is the truth, the issue in this trial. This is important because for John unbelief is sin and it is enough reason for one to be condemned. So during his absence, although present with the Father in the *Paraclete* and his disciples, the *Paraclete* will continue to accuse the world of sin in his judgment function as found in our text.

As regards to *dikaioyne*, the adjective *dikaios* (righteous) is seen two times in 5.30 and 7.24 in the framework of just judgement but the noun itself is not found in John's Gospel except here. Jesus has been proved right by his resurrection and ascension which constitutes his glorification, an event which is against those who reject him as the one sent by the Father as the righteous one; elsewhere also, Jesus' vindication as Son of God is ascribed to the Spirit; but also the part that the Spirit played in Jesus' resurrection and ascension to glory (Rom. 1.4; 8.11).

Holwerda views the scene right when he says, by convicting the world of this (Jesus') righteousness the *Paraclete* is at the same time convicting the world of its own unrighteousness. Because the world has condemned and rejected the Righteous One it stands in the position of rejecting that which God has approved as righteous. In the judicial process that takes place between Jesus and the world before God as Judge, the verdict has been given in favour of the righteousness of Jesus and therefore against the righteousness of the world (Holwerda, 57).

The *Paraclete* also convicts the world of its *krisis* (Judgment). Here the point is that the world's ruler stands condemned. As found in 5.24, judgment here is not a neutral term. The conviction of the world has taken place in the death and resurrection of Jesus. The casting out of Satan (12.31) means that he has lost the case. As such, the *Paraclete* convicts the cosmos of its sin, and its judgment based on the righteousness of Jesus.

As Carson points out that whether those in the world are convicted of their guilt or not do not seem to be the point here (Carson, 558). They may or may not be convicted (Franck, 60-61). But the focal point of his text is that whether or not the world is convicted, the fact remains the same, it is guilty.

When one looks back at the traditional Jewish eschatology, one agrees with Lincoln and Barrett that sin, righteousness and judgement were

with at the *eschaton*. It therefore, follows that by
pos on these matters in the present, the *Paraclete* sets
place it will take at the *eschaton* (Lincoln, 120;
Barrett, 90).

4.0 Conclusion

In the Gospel of John, the *Paraclete* is an important term. This term is used in John in the court setting and connotes the notion of a legal counsel, lawyer or an advocate. The functions of the *Paraclete* here are intended to equip the disciples for participating actively in God's case against the cosmos. The rendering "advocate" therefore, fits well the texts of 16.8-11 and 12-15 and other *Paraclete* sayings in the Farewell Discourses.

The conflict between Jesus and the Jews, (the representative of the world) is conceived in forensic terms and pictured as a court process. By Jesus' lifting up he won the case against the world. This to him is not judgment but glorification and he became judge and convicted the world. By this he bore witness to himself. The work of witnessing did not stop at his departure to the Father. Jesus' witness to himself was foundational. In order to continue with the work, he sent another *Paraclete* whose work will be to be in and with the disciples. He will cause them to remember what Jesus has told them so as to enable them stay with calmness in the truth as they engage the world in this lawsuit. As trial and victory are birds of the same feathers, their witness to the truth (Jesus) will have both rejection on the part of the sons of perdition (the world) and acceptance on the part of the elect (the new Community of Jesus). As the Spirit of truth, his defence and prosecution will be the whole truth and nothing but the truth.

5.0 Summary

In this unit, you have learnt the meaning of the *Paraclete* as the helper, spokesperson and lawyer etc. In the context of John's Gospel, He helps, defends the believers against the evil forces in the world. The Holy is the Spirit of Truth. He witnesses to the world about Jesus and defends them against the world in both his judgement as well as witnessing functions. Now let us try the assignment presented below:

6.0 Tutor-Marked Assignment

1. What do you understand by *Paraclete*?
2. Discuss in detail the functions of the Holy Spirit in the Gospel of John

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The Johannine use of the Old Testament

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1.0 Introduction

It is well known to scholars and laymen alike who read the Gospel of John that it is written with a theological purpose in mind. As he himself made it clear in 20.31 (see unit 2 of module 1 for details). In presenting the theological purpose, he employs different means and methods. One of the ways he does this is his use of Old Testament Scriptures. He makes Jesus stand different from Old Testament figures. In this unit, you will be learning about this and other related matters pertaining to his use of the Old Testament.

2.0 Objectives

At the end of this unit, you should be able to:

1. enumerate Old Testament figures that John compares Jesus with
2. state Jesus' relationship to Old Testament personalities
3. identify the context in which John uses the Old Testament in his Gospel.

3.0 Main Content

3.1 Jesus' Relationship to Old Testament Personalities

3.1.1 The New Moses

es Jesus to Moses, the greatest Jewish
conclusion that Jesus is a new Moses.
in the Gospel.

In John 1.17, he made known to the fact that the law was given through Moses: the new dispensation brought grace and truth through Jesus. The comparison here is between the works and personality of Moses against the one who he revealed. Though Moses produced law, he did not originate it. It was given through him. It came from God. While Moses gave law, grace and truth came through Jesus Christ. Grace and Truth were divine attributes from God's revelation.

Morris detected a sense of the Deity of Jesus as against Moses earthly origin here when he said,

John may well be claiming accordingly that God's revelation of these attributes was wrongly ascribed to Moses. They were not revealed through him, but they came through Jesus. The association of truth with the Gospel revelation in Jesus Christ is clear in this verse, for in its more usual sense truth certainly came by Moses. But John's concern is with the whole way off salvation by grace as it was revealed and established in the ministry of Christ. Since it "came" through Christ, it points to his surpassing excellence.

If grace and truth revealed God before Israel, before and after the law, and Christ is identified as the one who gives grace and truth, then the proof is that Jesus Christ is God.

In the New Testament perspective, Christ fulfilled the law through proper interpretation. It finds its fulfilment in the love of God, through Christ. This love, central in the new dispensation, is made manifest and ours through the grace of God. So as Moses the law giver, was highly esteemed next to God among Israelites, Christ has surpassed Moses. He did not only interpret the law, he actually changed the laws in his emphatic statements in Matthew 5. According to the Jewish teachings any one who uttered anything in the law was subject to die by stoning. In the emphatic *ægo de legoø* (but I myself) statements, he gave new meanings and even new legal aspects of the law. In so doing, went beyond Moses (unchallenged) employing the divine authority of God and as God.

Therefore, if Moses was highly esteemed (John 6.31; 8.5; 9.28-29; 8.52-53) almost next to God but died, Christ repealed Moses and surpassed in excellence. Though he also died, he rose again (John 20 and 21); he is surely God, beyond Moses.

reports the fact that Philip confessed the superiority when he said, to Nathaniel, "We have found him of whom Moses in the Law, and also the prophets, wrote- Jesus of Nazareth ..." (KJV). Brown is of the opinion that this is another way that the Messiahship of Jesus was identified. He said, Philip identified Jesus as the prophet like Moses and Elijah, yet beyond the two highly esteemed figures- Jesus the Messiah (1979, 86).

In 5.46, Jesus himself confirmed the testimony of Philip when he said "If you believed Moses, you would believe me, for he wrote about me." In the preceding verse, v.45, we have seen that Moses was not on their side for he wrote about Jesus in Deut 18.18-19 and they failed to believe what he wrote. As such, they failed to believe in Jesus, and stands condemned. They needed Jesus before they can have anything to do with the Father.

In 3.14, Just as Moses lifted up the serpent in the wilderness (Num 21.4-9), so must the Son of man be lifted up. The new Moses did not lift a serpent up, but he himself (Jesus) was lifted up on the cross in fulfilment of Numbers 21.4-9. Anyone who looks at Jesus in faith shall be eternally saved from the bite of the serpent, Satan.

John 6 like Exodus 16, the Old Moses gave manna in the wilderness to the people of God, the new Moses; Jesus gives eternal manna to his own who believes.

3.1.2 Jesus is Greater than Jacob/Israel

Jesus' relationship to another Old Testament figure, Jacob/Israel is stressed in this verse, 1.51. John wrote that Jesus told Nathaniel that he will see heaven opened, the new Israel with angels ascending and descending on the Son of Man. Jesus in the context of verse 51 is more than a "sign" performer. Brown's contribution is significant as he said, What is the exact point of this? A comparison with Jacob seems to be implied for although Jacob was the first to bear the name Israel (Gen 32.28-30), his dealings with Laban and with Esau marked him as a man of guile (Gen 37.35 ...) Thus in the Messianic days the true bearer of the name Israel will be one who is faithful to Yahweh and serves no other gods (Anchor Bible, 1979, 87).

This is made plain in verse 51 which tells us, he is the link between heaven and earth. The mission of Jesus as mediator is seen here. He is the stair case that enables angels to move back and forth between heaven and earth, between God and human beings. This picture is an allusion to Jacob's dream as seen in Genesis 28.12-13. You can read it.

When Jesus gave himself up on the cross for the world, he had the world in mind. By this act, the disciples had the message he told them while he was yet to die and ascend, "I am the way ... of salvation- the only one."

The next significant relationship that shows the greatness of Jesus over that of Jacob/Israel is seen in 4.12 where the Samaritan woman asked him in comparison with their father Jacob, "Are you greater than our father Jacob, who gave us the well ...?" This question brings out the importance of Jacob to the Samaritans. "The Samaritans claimed that they were descendants of Jacob by way of Ephraim and Manasseh, the Sons of Joseph. The Samaritans' view that Jacob was their father was thus not simply based on his having been one of the forefathers of all Israelites but specifically on this link to Joseph, the Son of Jacob." (Ngewa, 475). He, the great ancestor left his people with something important in this life; water. For Jesus to be greater than Jacob, therefore, he must produce water that is superior to the one given by Jacob.

Jesus who knows everyone's need knew the need of this Samaritan woman, which is spiritual. As such, a contrast is drawn between the water that this woman came to draw from the well and the water that Jesus was to give in order to be greater than Jacob as Ngewa further states,

- a. The water she came to draw was from Jacob's well (4.6), but the water she would get if she asked for it was given by Jesus (4.10).
- b. The water she came to draw was made available by her ancestor Jacob (4.12), but the water she would get if she asked was made available by God. It is the gift of God (4.10).
- c. The water she came to draw relieves thirst only for a time (4.13), but the water she would get if she asked for was living water (4.10), which would give eternal life (4.14) (Ngewa, 66).

The Samaritan woman at last came to the realization that Jesus was not an ordinary human being like Jacob. Jesus is greater than Jacob. Jesus is God who gives the living water, which is superior to the water from the well of Jacob. Anyone who drinks of it will have eternal life.

3.1.3 Jesus is Greater than Abraham

Probably, the most momentous comparison is between Jesus and Abraham which occurs at 8.58 where Jesus proclaims, "Before Abraham was born, I am." This cannot be divorced from the immediate context in which it takes place. Chapter 8.31 ff tells us that people that were interacting with Jesus were challenged by him concerning the false

...ed of being Abraham's children, they became
...of carefully examining Jesus's statements.

They insulted Jesus twice in verses 48 and 52a where they said of Jesus as demon possessed. Their reasoning was based on the fact that Abraham had died. If even Abraham, their greatest ancestor died, how come that Jesus is talking about some people not dying (v. 52b). In addition, the prophets follow suit by denying those who were special people appointed by God to represent him. Yet they were no different from Abraham, they died too (v. 52). Moreover, Jesus to them was not greater than Abraham. As such, he must die too. No wonder they asked Jesus, "Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?" (8.53).

In reply to this, he made an incredible claim that John records in 8.58, "Most assuredly, I say to you, before Abraham was, I AM" (KJV). This translation brings out the Greek expression of the *ego eimi* or the "I am" sayings in John's Gospel. The combination of personal pronoun *ego* (I) with the verb to be *eimi* (I am), produce emphasis.

Brown interprets this "I myself" as divine name, "I AM" (1979, 367). *Eimi* refers to the one who exists. He already existed before Abraham was born. Only God was in existence before things were created including man. For Christ to declare of his existence before Abraham shows the omnipresence of God. Jesus was talking to the Jews of his eternal existence. As such, Jesus is greater than Abraham. They need to listen to him and believe. Unfortunately, the verses following indicate their negative reaction, against Jesus by picking stones to stone him (v. 59a).

3.1.4 Jesus is Greater than Isaiah

The last comparison that John made in his use of Old Testament is that of Jesus and Prophet Isaiah. The glory which Isaiah sees in his temple vision (Isaiah 6.1-10) is the person of Jesus (John 12.41).

This reference from Isaiah by John is to show that Jesus is greater than Prophet Isaiah. For Isaiah's prophecy was pointing to the coming of the Messiah, who came in person of Jesus. Yet the Jews of Jesus's time rejected his claims, did not believe the signs he performed showing his messiahship and even plotted to kill him.

Isaiah was a great Prophet among them, yet the greatest Prophet, Jesus came but they could not believe him. The essence of this comparison also brings out the point of John- to see the unbelief of the Jews in Jesus and his mission.

Direct Quotations and

Old Testament can not be complete if we failed to discuss the direct quotations found in John's Gospel. In examination of Old Testament quotations and allusions in the New Testament, Roger Nicole, "New Testament use of the Old" in *Revelation and the Bible* [ed. Carl f. Henry], states that there are about 250 of such citations in the New Testament thus: "94 from the Pentateuch, 99 from the Prophets, and 85 from the writings." (p.138). Some scholars give higher number than Nicole's.

Joseph A. Fitzmyer goes on to show that these quotations from the Old Testament are of different kinds. In his "The Use of Explicit Old Testament quotations in Qumran Literature and in the New Testament" in *New Testament Studies* 7 [1960-61] 305, give the following categories:

Eschatological quotation ó that states a future promise or threat.

Modernization quotations ó the Old Testament references to contemporary person or incident but the language is not clear to apply it to a new event.

Accommodation quotations ó their original contexts are not considered deliberately in order to suit the writer's purpose or situation

Historical quotations ó the intent of the Old Testament passage is retained in the New Testament

In this subsection, you will learn the direct quotations from Old Testament in the Gospel of John under the four groups above.

3.2.1 Eschatological quotations:

The eschatological quotation is seen in John 1.51 "You will see heaven open, and the angels of God ascending and descending on the Son of Man." It is taken from Genesis 28.12. This is a quotation that is realized within the context of salvation. See detail explanation in unit 1 of module 3.

3.2.2 Modernization quotations:

These types of quotations are seen in the following verses; John 2.17 "Zeal for your house will consume me." It is taken from Ps 69.9. John 10.34, "I have said you are gods." It is seen in Ps. 82.6; John 12.13, "Hosanna! Behold is he who comes in the name of the Lord. Blessed is the king of Israel." See Ps. 118.25-26; Zechariah 9.9 is quoted in John 12.15, "Do not be afraid, O Daughter of Zion; see, your king is coming, seated on a donkey's colt." In John 12.38, we see, "Lord, who has believed our message and to whom has the arm of the Lord been

taken from Isaiah 53.1. We see another quotation John quotes, "He who shares my bread has lifted up" in John 13.18. In Chapter 19.24 of John, we see yet another quotation in Ps. 22.18 thus, "They divide my garments among them and cast lots for my clothing." Zechariah 12.10 is seen in John 19.37: "They will look on the one they have pierced."

3.2.3 Accommodation quotations:

In John 1.23 "I am the voice of one calling in the desert, "make straight the way for the Lord" is taken from Isaiah 40.3; John 6.45 is taken from Isaiah 54.13 thus: "They will all be taught by God." In John 12.40, we have "He has blinded their eyes and dreadened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn and I would heal them." This is a quotation from Isaiah 6.10. Exodus 12.46 is seen in John 19.36, "Not one of his bones will be broken." In this category, the context of the Old Testament passages is ignored by John in order to bring home his point in the story of Jesus.

3.2.4 Historical quotations:

This category of quotation is found in John 6.31 only where it is quoted, "He gave them bread from heaven to eat." This quotation is taken from Ps. 78.24 and 105.40. The Old Testament context refers to God's faithfulness of feeding his people unconditionally. In John, Jesus was urged to prove that he is greater than Moses if he is to be believed. They claimed that Moses gave the manna to the people.

In all these quotations and allusions, John applied Old Testament scriptures freely without being guided by the verbatim citations as required by modern writers. It is seen by the use of Old Testament that New Testament is the continuation of the Old Testament. It is the fulfilment of the Old Testament as well. Christ is the centre of both. As such, any passage that is relevant, that illustrates the person and work of Christ is used by John.

4.0 Conclusion

The Johannine use of the Old Testament has brought to the knowledge of readers that Jesus is above all prominent figures like Moses, Abraham and Jacob and Isaac signifying his divinity. He is God and this qualifies him to save humanity from sin. As such, his use of Old Testament is not just for fancy. It has theological implication.

5.0 Summary

You have learnt in this unit how the Gospel of John uses Old Testament scripture. He relates Jesus with Old Testament figures like Isaiah, Abraham, Jacob and Moses. His aim is to show Jesus is greater than

gives what those figures were not able
to represent.

You have also learnt different categorises of direct quotations and allusions in John. All show the free nature of John's use of these quotations but most importantly, all these quotations prove that New Testament was in the Old Testament conceived and Old Testament in the New Testament exposed.

6.0 Tutor-Marked Assignment

1. Mention key Old Testament figures that John compares Jesus with.
2. State four categories of direct quotations of the Old Testament in John's Gospel
3. What is the significance of John's use of Old Testament?

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1.0	Introduction
2.0	Objectives
3.0	Main Contents
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1.0 Introduction

This unit of module three deals with a topic that is at the heart of John. For John to have talked about the Deity of Jesus, Symbols, the dualism, the Holy Spirit, the Death and Resurrection of Jesus etc his focal point is to bring people to the saving knowledge of Christ. This course and unit therefore, is set to discuss eternal life as portrayed by John.

2.0 Objectives

At the end of this study, you should be able to:

1. Define eternal life
2. Indicate how eternal life is the focal point in John's Gospel
3. Illustrate how John's thought of eternal life is both present and Future.

3.0 Main Content

3.1 The meaning of eternal life

The term *zoe* in Greek is *zoe* which occurs thirty six times in John. The infinitive form is seen sixteen times, its compound verb form (*zoopiein*) occurs three times. The phrase eternal life (*zoe aionios*) appears seventeen times in John's Gospel, which has the same meaning as *zoe* (Bultmann TNDT).

Greek version of the Old Testament here, it gives the idea of *ōlife* of the dead. *ō* But *ōlifeō* alone in the Old Testament refers to general well-being in this present dispensation. This is seen in longer years of life here on earth (Ps. 91.16); security of life here (Deut. 8.1); material prosperity (Deut 28.1ff) etc. One interesting idea about this phrase in the Old Testament is found in Ps. 110.11; Deut. 8.3 etc where these blessings that we get in this life for our well being is enjoyed in relationship with God as seen in Deut. 30.15-20. Ladd adds, This feeling that life meant fellowship with God and the enjoyment of the divine presence and blessings led to the conviction that even death could not destroy this relationship but, that somehow, the living God would enable his people to transcend death (p. 255).

3.2 John's View of Life as Present

The writer of the Fourth Gospel looks at eternal life first of all as having present effect. In fact, his emphasis is to show men the way of life in this present experience which has forward looking into the future. For him, the life to come is already here present to anyone who believes. John 10.10 tells us the main purpose of Jesus' coming, *ō*... I have come that they may have life, and have it to the full. *ō* John 6.33 also testified to this claim that Jesus, *ō*the bread of God is he who comes down from heaven and gives life to the world. *ō* If Jesus is called life, then it is not referring to a *ō*cosmic power open to speculation, *ō* but he is life because he revealed God, fulfilling the divine commission. His words were words of the Father and are in itself eternal life (12.50).

We have also seen in John that *zoe* does not come through Jesus and his words, it is part and parcel of his person. Read 5.26. This is further illustrated when he said that he is the living bread who gives life (6.51 ff) and living water (4.10, 14). As such, his claim of being *ōlifeō* is not a vague one (11.25; 14.6).

The question that needs to be asked is how is the eternal life now and here present? John's Gospel answers the question. It is present here and now through faith in the one that comes to give it. The Fourth Gospel makes it clear that this eternal life is present through faith in Jesus the revealer of God. Believers in Christ already have this eternal life as seen in 3.15 *ō*that every one who believes in him may have eternal life. *ō* This is repeated in verse 36; and in chapter six verses forty, forty seven and in chapter twenty verse thirty one.

Bultmann, et al rightly assert concerning this present aspect of the eternal life in their interpretation of John 17.22. They said, With his revelation he has already given glory (*doxa*) to his own (17.22). Hence the promises in the future tense do not refer to a later

... but to the moment of decision when confronted by
... will believe, will live. (Bultmann, TNDT, 870).

It is also seen that eternal life is *öpresentö* in love. Gospel of John makes it clear in chapters 15.1-17 that those who have eternal life in this present dispensation abide in the life giver, Jesus Christ. By abiding in him is to abide in love, which is a new commandment given to those that accept Jesus by faith (13.34; 15.12).

In other words, life must manifest itself to the outside world in love. It is through this love that life can be understood as the knowledge of God and his messenger. Jesus has clearly indicated in 17.3, *öNow this is eternal life; that they may know you, the only true God, and Jesus Christ, whom you have sent.ö* We shall come back to eternal life as knowledge of God later.

3.3 Eternal Life as Eschatological

The other aspect of eternal life in the Johannine Gospel is that of the future existence after death. Jesus begins his teaching concerning this with the Jews who claimed to get life in the future age by studying the Scriptures (5.39) but forgot to accept Jesus who is life. John records many instances where Jesus speaks referring to eternal life as something at the eschaton. In 3.36, he said, *ö... whoever rejects the son will not see life, for God's wrath remains on him.ö* (NIV). This statement indicates the ultimate destiny of man; for unbelievers, they shall not have life everlasting.

Later in chapter 12.25, the eschatological life comes clearly to the fore in these words, *öThe man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life.ö* Why did Jesus Contradict common sense in this statement? The background clears the confusion. Loving one's life is refusing going all the way with Jesus. The real life, eternal life is not for such people. After their death here on earth, they will meet yet another one (Rev. 20.14). Believers however, will gain eternal life even while they sleep (die). The resurrection will bring them to eternal bliss because of the eternal life they possess in the present. Dodd puts it in relation to Jewish understanding of eternal life thus,

The Fourth Evangelist alone has given it a form which obviously alludes to the Jewish antithesis of the two ages: he who hates his soul in the *olam haze* will keep it in the *olam haba*; and consequently will possess *hayye haolam haba.ö*

In Jesus dialogue wit the Samaritan woman also brings out the eschatological aspect of eternal life. In John 4.14, he said, *öBut whoever*

ver thirst. Indeed, the water I give him
ater welling up to eternal life.ö Jesus
the eternal life can be experienced at
the eschaton as seen in 5.29 ö... those who have done good will rise to
liveö.

This future life will come to pass at the resurrection of the present body. John 6.40, 54 tell us that Jesus who is the giver of life, who died and rose again, will raise those that he has given eternal life. The one who believes in Jesus (has eternal life) in this present life will die but will be raised at the eschaton as predicted in 5.28,29, öthe time is coming when all who are in their graves (those who die physically) will hear his voice and come out ... to the resurrection of life, and ... to the resurrection of judgement.ö It is further demonstrated in the raising up of Lazarus (11.44 ff).

In John's understanding of eternal life as we have examined above shows that eternal life have both present and future implications for the believers. As Ladd rightly observed, öthat this life which is resident in Jesus is nothing less than the life of the age to come as illustrated by the frequent connection between the present reception of life and its future enjoyment.ö (p. 258).

3.4 The Nature of eternal life: Knowledge of God

In John 17.3 as indicated above brings out what Dodd (Interpretation 49), and Ladd (A Theology, 259) called the nature of eternal life that requires our attention for discussion.

Knowledge in Greek background is used in different ways, philosophically; knowledge is the apprehension of ultimate reality. In Gnostic usage, öIt is rather direct apprehension of God by the mind (*nous*), not by hard thinking but by direct intuition and inner illuminationö (Ladd, 260). In other words, knowledge is not something that one possesses at birth, but is a gift of God, who illumines man. Ladd summarizes the Greek understanding of knowledge when he states, öHe who knows his true nature will scorn his body and he will be able to ascend to God after death.ö

In the Old Testament understanding, knowledge goes beyond contemplation, it involves fellowship and relationship. As Ps. 1.6 states, öThe Lord knows the way of the righteous.ö This implies that those outside of the chosen nation, Israel are not known by Him (Ps. 138.6). In other words, knowledge of man in respect of his creator implies obedience, response and fellowship with God. This knowledge is the ultimate goal in the life to come as Jeremiah states, öNo longer will a man teach his neighbour, or a man his brother, saying, 'know the

They will all know me, from the least of them to the greatest. For the LORD ...ö For the Old Testament therefore, knowing the Lord, and knowing him is to be in his presence, being in his presence is having eternal life.

Johannine usage of the term knowledge is personalized. It is a relationship that is so intimate that the two involved in the relationship know each other well. This is seen in Jesus' claim in 10.14-15 that he knows his own and his own knows him too. He relates this to his relationship with the Father, ö... the Father knows me and I know the Father.ö He knows that God is the one that sends him to do his mission and the Father is with him and him in God (10.38).

It should be noted that John's understanding of knowledge is different from the Greek thought. For John, the knowledge of God is made possible through the flesh-for the word became flesh. Moreover, *nous* in the Greek thought is not the same with the *pneuma* in John in that *Pneuma* in John is the Holy Spirit of God present in the person of Jesus during his earthly mission and now present in believers as comforter and advocate who teaches believers things that were not taught by Jesus in order for them to have solid knowledge of the living Lord, Jesus. For John, this knowledge comes by faith not by thinking as it was the case with the Greek understanding of knowledge.


John's understanding of knowledge as it relates to eternal life is in line with the Old Testament usage which is an eschatological blessing. If it is realized eschatology it has been brought to us in the person of Jesus. As such, it is present with believers and also future at the resurrection of the saints.

4.0 Conclusion

Eternal life is the central aspect of John's theology. He begins with it by stating the essence of God becoming man ö is to enable us know God and by knowing him, have faith so as to get eternal life, which has two dimensions; the present and the future. Thus, John's treatment of eternal life cuts across the entire Gospel of John. In the next unit we shall be discussing Death and Resurrection which will be the basis of the eternal life.

5.0 Summary

In this unit, we looked at eternal life in John's thought drawing insightful understanding of the concept both in the Greek thought as well as the Old Testament. The dualistic treatment of the phrase in John was also analysed. How knowledge is not to be divorced from the eternal life also gets our attention. It is in fact the knowledge we have of



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...es the ground to have faith in him in
...you had fun reading this unit. Let us

6.0 Tutor-Marked Assignment

1. Define
 - a. δ life δ
 - b. δ eternal life δ
2. Discuss how knowledge is related to eternal life.
3. Discuss this statement: δ Eternal life is both present and future. δ

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NIV δ New International Version

Unit 9: Johannine Theology of Death and Resurrection

1.0	Introduction
2.0	Objectives
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3.1	The Definition of the term <i>ōDeathö and ōResurrectionö</i>
3.2	Historical Fact of Jesus' Death
3.3	The Agony of Jesus
3.4	The Actual Death of Jesus
3.5	The Burial and Resurrection
4.0	Conclusion
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6.0	Tutor - Marked Assignment
7.0	References/Suggestions for Further Reading

1.0 Introduction

When God created the world, death was not part of it. It came, according to the Genesis account, as a result of disobedience to God the creator by Adam and Eve (Gen. 3). Since then, death is something that occurs everyday. As you see people die everyday, everyone must die one day. The fact that all of us will die someday; it has become a problem to many because they do not know what happens after death. Is there a life after one dies? Or does it mean that when one dies that is the end of everything? The Scriptures tells us that there is life after death. The Gospel of John is no exception. In this unit therefore, we shall be learning Johannine Theology of Death and Resurrection.

2.0 Objectives

By the end of this unit, you should be able to:

1. Define what Death and Resurrection means
2. State the fact that Jesus actually died
4. Identify Jesus as the resurrection and life
5. Discuss the significance of Jesus' death and Resurrection for the believers

3.1 Definition of the term “Death and Resurrection”.

Definition 1: öDeathö

Biologically it is said that at death, life ceases to exist and in a given period of time, the body (organism) starts to decompose (decay). The act of cessation of life in the body is called ödeathö. Oxford Dictionary simply put is as öend of lifeö. (p. 299)

Definition 2: öResurrectionö

According to Oxford Dictionary, Resurrection is öto bring back something into use; to bring somebody back to Life.ö In Christian belief, öthe event or time when Jesus became alive again three days after his deathö is called resurrection. As such, this unit is looking at the theology of the cessation of life in the body of Jesus (death) and coming into live again (resurrection) of Jesus.

3.2 The Historicity of Jesus’ Death

Jesus lived at a point in this life as a human being and died at a point in time is a fact not fiction; that his type of death was by crucifixion. A secular Jewish historian, Josephus in the *Jewish War* has the account of the death of Jesus on the cross. The four Gospels (Matthew to John) also give account of his death. You can read Mk. 15.42; Matt. 27.62; Luke. 23.54 and John 19.31. The essence of these references is to prove that Jesus actually died.

3.4 The Death of Jesus – The Actual death

The question that people ask concerning the death of Jesus is Did Jesus actually dies? For Paulus Brause, a German Scholar, the answer to this question is no. Jesus did not die! In his theory as recorded in Berkhof’s *Systematic Theology*, Jesus did not die. He claimed that those who were punished by crucifixion normally did not die shortly after their crucifixion. He asserts that this kind of death was a painful and prolonged one. So he questioned, öHow can Jesus die on the cross in that short period of time? He states that Jesus did not actually die on the cross for the loud cry he made on the cross. The cry showed that his strength was far from being exhausted. His death was only a death like trance; he was swooned (p. 348).

In refutation of this theory and other like minded views, John tells us that Jesus actually died. John tells us in John 19.25-27, of those who were present when Jesus died including his name (the writer of the Gospel) as an eyewitness to the death of Jesus. Not just an eye witness,

the charge to look after Mary, the mother of Jesus

To be sure of Jesus's death, one of the soldiers pierced Jesus's side with a spear, bringing a sudden flow of blood and water (19:34). This was in fulfilment of Zechariah 12.10 as John indicates in v. 37 "they shall look on him whom they pierced." The flow of blood was further confirmation of John's understanding that Jesus is the Pascal Lamb.

Significance of his death: The blood was for the cleansing of humanity's sins- anyone who believes. Jesus by his death and piercing of the sword-flow of blood is the perfect fulfilment of the Old Testament sacrifices including the Pascal Lamb. As Ngewa rightly said,

Just as the Jewish people had to eat at the flesh of the blameless Passover Lamb, so also everyone who wants one-and-for-all salvation must eat the flesh of the son of man (6.53-54). Not literally but mystically and spiritually, Jesus is to be eaten [taken into oneself] in totality, both his flesh eaten and his blood drunk (6.54). The believer is to take Jesus completely to himself as saviour and Lord. (p. 357).

John now tells us the story of how he was buried and resurrected (19:38 ff). You can read the account of his burial from John 19.38-42.

Significance of the Burial of Jesus

The records John has graphically put forward as you have read from the above passage is to prove the reality of Jesus's death, a fact that Romans also ratified who were expert at knowing the symptoms of death (Mk 15.44).

In these records, John has dealt with the Docetists in his day who said that Jesus was not truly human and also denied the genuineness of his death. Their understanding arose from their dualistic philosophical world-view, which sees all matter as evil and spirit, "good". As such, they could not understand why Jesus is human. The idea of incarnation was foreign to them. For God to unite with matter and that God dies was philosophically impossible and unthinkable. Consequently, they denied the death of Jesus on the Cross, but Jesus experienced full reality of death as Milne observed,

He enters into the full reality of death, not merely walking with us right up to the door only to pull back at the final second, leaving us to walk the dark valley on our own. He comes all the way with us right into the grey, after-death world of funeral parlours and the making of arrangements for the disposition of the body, the world of strained faces

ceeding past where death's destructive
ead ... buried...gone (p.286).

But is that the end of everything? Let us move on and see.

3.5 The Resurrection of Jesus (20.1-31)

The resurrection of Jesus has been a problem to many. History has shown that different people came out with different theories denying the resurrection of Jesus such as swoon theory as already discussed above; Hallucination theory (Osborne, *Resurrection Narrative*, 1984); theft theory (McDowell, *Evidence that Demands a Verdict*); Wrong tomb theory, (Pieters, *the Facts and the Mysteries of the Christian Faith*, 1933); read the detail discussion of each theory.

John tells us that on the first day of the week (Sunday), Mary Magdalene went to the tomb where Jesus had been laid (John 20.1). She was with others as we can see in the first person plural of v. 2b we do not know ... Mark confirms this when he tells us that those who accompany her were Mary the mother of James, and Salome (Mk 16.1).

Their mission was not to see whether or not Jesus' body was still there, but that they might come and anoint him (Jesus' body).

The Empty tomb as a proof of Jesus' Resurrection: But the unthinkable happened. John tells us, Mary Magdalene saw that the stone had been taken away from the tomb (20.1). She ran and came to Simon Peter and to the other disciple whom Jesus loved and narrated what she and her companions had seen.

John 20.3-7 gives the account of the response of these two disciples as they rush to the tomb and confirmed what Mary Magdalene said. In verse 9, John states, yet they did not know the scripture, that he must rise again from the dead. No doubt John is thinking of passages such as Ps. 16.9-11, and the whole Old Testament witness to the triumph of the Messiah and the eternity of his reign.

In John 20.10-18, the detail account of what transpired is given you are to read it.

The displaced stone, the vacant tomb, the empty grave clothes were the eloquent proof that Jesus had overcome death and had left imprint on the material world for the pragmatic proofs that the Son of Man had gone and men's effort could not stop the plan of God.

The Physical Appearance of Jesus Christ

beyond any reasonable doubt, he narrated the post-resurrection appearances of Jesus Christ to his disciples beginning with Mary Magdalene.

According to John, Mary Magdalene was the first woman who experienced the appearance of the risen Lord as she was in the garden (v.16).

The second appearance recorded in John is when the disciples were in a room for the fear of the Jews on same day ó the first day of the week (v. 19).

The third appearance in John is found in 20.26-27 where Thomas insisted that he must see for himself before believing. Eight days later, Jesus came and addressed Thomas directly ó showing him his physical scars as proof of his resurrection (v. 27). Thomas response confirmed his resurrection.

Other appearances occurred in Galilee and are called the Galilean appearances. Here he appeared to seven of the Disciples at the Sea of Tiberias (21.1). Other instances are recorded by the Synoptists.

These manifestations of Jesus to his disciples and many other people convinced the disciples of the reality of bodily resurrection of the Lord because he showed himself to them his hands, feet and the very imprints of his crucifixion and they believed that he was not a ghost. öThe vestige of doubt was removed, the disciples became fully prepared to become witnesses of the resurrection and proclaim to all that öthe Lord is risen indeed.ö (Hoeksema, Herman, 17).

The Prediction of Jesus Christ as Proof of his Resurrection

We have seen on an number of occasions where Jesus predicted his death as well as his resurrection. The first instance is in John 2.19 where he responded to officials of custodian ödestroy this temple and I will raise it again in three daysö. He was talking of the temple of his body. Even the disciples did not understand this until when they recalled at his resurrection. The Synoptics recorded many others that proof that the resurrection of Jesus was real, hence his prediction.

Another important proof to note is his claim that he is the resurrection and life in John 11 at the death of Lazarus. He demonstrated it there (Jn 11) and nowhe finally demonstrated with himself dying and coming back to life.

Significance of the resurrection: The resurrection of is symbolic of our eternal redemption. Christ liberated us from the hands of death.

er Father. Filson confirms this rightly

This miracle showed that Jesus is the Resurrection and the life, able to raise the dead and give them life. It was a sign to those of faith that the son of God not only gives life to all at creation and sustains life in all men of every generation, but also redeems men from sin now and will raise them from the dead at the last day. To all who believe, he gives eternal life now and in the age to come (Filson, 96).

4.0 Conclusion

It is clear that death is foreign to the creation of God. It came as a result of disobedience to God the creator. God became man in order to die and resurrect to give humankind the hope of living with his creator once again forever. He came, died, and rose again. John has recorded many proofs both for the death and resurrection of the incarnate God- Jesus which demands faith in him from mankind.

5.0 Summary

In this unit you have learnt that

- * Death is something we see in daily experience
- * That some people denied the death and resurrection of Jesus
- * That Jesus' proofs of the resurrection are many
- * His resurrection assures us of our resurrection at the end of this life
- * His resurrection gives us the work of witnessing.

6.0 Tutor-Marked Assignment

1. Define the following terms:
 - a. Death
 - b. Resurrection
2. Discuss the significance of Jesus' death and Resurrection for the believers.
3. Defend against the claim that Jesus did not die and resurrect.

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