

Theo 210, Week #10:
Questions about the Gospel of John (ANSWER KEY)
The University of St. Francis

According to the Gospel of John...

True/False

1. True John is unique among the New Testament Gospels in that, instead of stressing the Parousia of the Son of Man, it claims that Christ is eternally present with his believers in the invisible form of the Holy Spirit.
2. False Information at the end of the Gospel of John associates its author with a mysterious character in the Gospel known as Simon of Cyrene.
3. False Even a casual reading of the Gospel of John reveals close similarities with the Synoptic Gospels in content and style.
4. True Unlike the Synoptic Gospels, the Gospel of John does not contain an account of a Last Supper narrative between Jesus and his disciples.
5. False The “Lord’s Prayer” is found in John’s Gospel.
6. False You can you find a beatitude in John’s Gospel.
7. True The story about Jesus forgiving a woman caught in adultery in John 8:1-11 does not appear in the earliest and best manuscripts of the Gospel of John.

8. True At the Last Supper with his disciples, Jesus washes the disciples' feet to model God's loving care for the faithful and to provide an example of humble service for the disciples to follow.
9. True Only in John's Gospel do we read that the Beloved Disciple and Jesus' mother are both present at Jesus' crucifixion.

Multiple Choice

1. Early church tradition ascribed the Gospel of John to _____.
- a. *John the son of Zebedee* c. John Mark
b. John the Baptist d. St. John of the Cross
2. Theological terminology used by the author of the Fourth Gospel often resembles the terminology of the writings of this ancient Jewish sect.
- a. The Ebionites c. The Sadducees
b. The Templars d. *The Essenes*
3. The Gospel of John advocates this view, which states that events usually associated with the End of time have been fulfilled by Jesus' spiritual presence among his believers.
- a. Agnosticism c. Transubstantiation
b. *Realized Eschatology* d. Incarnation

4. According to this ancient interpretation of Christ's nature, the earthly Christ was not really a human being but a spiritual creature who only "seemed" to be human.
- a. Materialism
 - b. Transubstantiation
 - c. Realized Eschatology
 - d. *Docetism*
5. This is the special word for the Holy Spirit that Jesus uses in his farewell speeches in John 14-17.
- a. Incarnation
 - b. Messiah
 - c. Savior
 - d. *Paraclete*
6. John uses this significant Greek term to refer to Jesus in John 1.
- a. Paraclete
 - b. *Logos*
 - c. Eli, eli, lama sabachthani
 - d. Pilate
7. In the Gospel of John, Jesus frequently uses this expression to indicate his special relationship with God. This expression recalls Yahweh's declaration of being to Moses at the burning bush in Exodus 2.
- a. Verily, verily
 - b. *I am*
 - c. Whoever has ears to hear, let them hear
 - d. Blessed are the pure in heart
8. Jesus' public ministry in John 2-12 is structured around his performance of seven miraculous deeds, which are called what?
- a. Revelations
 - b. Judgments
 - c. Incarnations
 - d. *Signs*

9. In a famous passage in John 3, Jesus tells this character that he must be “born from above” (Protestant believers translate this “born again”) if he would “see the kingdom of God.”
- a. Pontius Pilate
 - b. Nicodemus**
 - c. John the Baptist
 - d. Mary Magdalene
10. This, the fourth sign in the Gospel of John, is the only miracle of Jesus that appears in all four New Testament Gospels.
- a. The Feeding of 5,000 People**
 - b. The Turning of Water into Wine
 - c. Walking on Water
 - d. The Raising of Lazarus
11. This, the seventh and climactic sign in the Gospel of John, is the miracle of Jesus that leads religious leaders in Jerusalem to plot Jesus’ death.
- a. The Feeding of 5,000 People
 - b. The Turning of Water into Wine
 - c. Walking on Water
 - d. The Raising of Lazarus**
12. Which of the following is NOT an acceptable translation for the term “Paraclete” in the Gospel of John?
- a. Judge**
 - b. Comforter
 - c. Helper
 - d. Advocate

13. In John 21, where does the risen Jesus appear to his disciples, where he cooks them a breakfast of bread and fish?
- a. In the Temple
 - b. *On the shore of the Sea of Galilee***
 - c. In the upper room in Jerusalem
 - d. On the road to Emmaus

Short Answer

The Gospel of John

1. How long did Jesus' ministry appear to take place (following his baptism)?

The gospel mentions the Passover in three different locations (2: 13, 6: 4, 11: 55 ff.), which leads to Jesus celebrating three Passovers during his ministry (= three years).

2. Where was Jesus born?

In 7: 37, the issue is discussed, otherwise the Gospel doesn't say.

3. What was the occupation of the first disciples?

Andrew was a disciple of John; Peter was a fisherman.

4. Where did the disciples and Jesus first meet?

Andrew was a disciple of John who was told of Jesus. Andrew relayed the info to Peter and Peter followed. Philip and Nathaniel soon followed.

5. How many trips did Jesus make to Jerusalem for the Passover?

Three times: Jn 2: 13; 6: 4; and 11: 55

6. Where does the majority of Jesus' ministry take place?

Galilee, Jerusalem.

7. What types of people does Jesus associate with?

*The crowds, the disciples, the blind, the Pharisees, the High Priest
Annas, Pilate, SJB, Lazarus, Martha, Mary.*

8. Name the seven miracles found in John's "Book of Signs":
(see 2: 1-12, 9: 1-41 and 11: 1-41, among others)

a. *Wedding at Cana (2: 1-12)*

b. *Cure of the Royal Official's Son (Jn 4: 46-54)*

c. *Cure of the Paralytic (Jn 5)*

d. *The Multiplication of Loaves (Jn 6)*

e. *The Walking on the Water at the Sea of Galilee (Jn 6)*

f. *Healing Miracle - Of the blind (9: 1-41)*

g. *Raising from the dead - Lazarus (11: 1-44)*

9. Name the Conflicts that took place between Jesus and the authorities.
(see 2: 23-25, 5: 41-47, 7: 45-52, 9: 13-17, 9: 35-38, and 19: 1 ff. among others)

a. *Dispute over raising from the dead (2: 23-25)*

b. *Relationship of Sonship to Father (5: 41-47)*

c. *Jesus' authority (7: 45-52)*

d. *Jesus as prophet (9: 13-17)*

e. *Jesus as Son of Man (9: 35-38)*

f. *Jesus as Son of God (19: 1 ff.)*

10. Did faith occur before or after miracle in John's Gospel?
(see 2: 1-12, 5: 1 ff., and 9: 1 ff. among others)

The belief came AFTER. See 9: 1 ff. (the man born blind); Cana 2: 1-12; and 5: 1 ff. (cure of cripple)

11. Where, in John's Gospel, can you find the "cleansing in the temple" narrative? Where can you find it in Mark?

a. *Jn 2*

b. *Mk 11: 15*

12. Where is the Eucharistic Institution Narrative found in John's Gospel?

It does not appear in John's Gospel.

13. In John's Gospel, is Jesus' Last Supper a Passover meal?

No.

14. In John's Gospel, when did Jesus die?

The 14th Day of Nisan, during the time when young baby lambs were slaughtered prior to the Passover.

15. What is Martha & Mary's role in John 11-12 (as opposed to Luke 10)?

In Luke's gospel, the story of Martha and Mary focuses on the role of service vs. prayer. In John's gospel, the focus is on the resurrection of the dead.

16. What is so unique about the prologue of John's Gospel?

It is written in poetic form, a literary style unique to the rest of the gospel. Probably from older source.

17. Who seems to be the most favored apostle in John's Gospel? In Mark's Gospel?

"The Beloved Disciple" in John; Peter in Mark.

18. Memorize John 3: 16-17

For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him.

Essay

1. What effect did the discovery of early fragments of the Gospel of John on papyri have on the dating of the Gospel? (Johnson 525 ff.)

From Johnson 525 ff. The FG has always been attributed to a John, whom Irenaeus says was the disciple of the Lord who wrote at Ephesus (Against Heresies III.1.1). The narrative itself invites speculation concerning an anonymous disciple (John 1: 35-42; 18: 15-18) identified only as one "whom Jesus loved" (13: 23; 19: 26; 20: 2-9). He is identified as the authoritative witness behind the writing (19: 35; 21: 20-24). Since nothing is ever said in this Gospel about a John, and the Synoptic sons of Zebedee are mentioned only incidentally (21: 2), it is not unreasonable to identify the beloved disciple with John the son of Zebedee (cf. Matt. 10: 2; Mark 3: 17; Luke 6: 14; Acts 1: 13), who was a "pillar" of the first Jerusalem church (Acts 3: 1; 4: 13; 8: 14; Gal. 2: 9). The beloved disciple is important because he roots this version of Jesus' story in an eyewitness account. The readers of the FG regarded him as their "founder" (19: 26), and his death was sufficiently unexpected that it created the need for interpretation (21: 20-23).

The claim to such firsthand traditions was once regarded as entirely fictitious, but the FG shows as good a knowledge of first-century

Palestinian terrain, customs, and ideology, as do the Synoptics (see, e.g., 3: 23; 4: 5, 9, 20, 25; 5: 16–18; 6: 1, 59; 9: 11; 11: 54; 12: 20; 18: 13). Archaeology in fact has verified some specific facts that earlier critical scholars had dismissed as spurious (see 5: 2; 19: 13).

The FG does not, however, appear simply as the account of an eyewitness. Rather, it reveals several stages of composition. The most obvious is the addition to the story in John 21, after the solemn conclusion of 20: 30–31. The scribal uncertainty about the placement of the passage about the adulterous woman (7: 53–8: 11) also testifies to a certain fluctuation in the text. Not surprisingly, the nature and number of redactional stages have been vigorously debated by scholars. One of the simplest theories is that an originally radical version was thoroughly reworked by a later “ecclesiastical redactor,” who modified the spiritualizing tendencies of the original along more orthodox lines. As a consequence, the “real” FG can be recovered only by excerpting and rearranging our present canonical text.

Other hypotheses are considerably more complex if no less fragmenting, positing as many as five stages of composition. Many contemporary scholars are convinced that in one stage of the process an original “signs source” (the ending of which was 20: 30–31) was joined to a “sayings source.” The putative discovery of seams and sources is sometimes also connected to “stages in the community’s life.” The text is thereby treated as an archaeological site whose layers reveal buried social history. The reconstructions are, however, sufficiently numerous and unconvincing to diminish confidence in the method itself.

The FG we now read does not have the look of a composition by committee or of a haphazard outcome of heavy-handed editing. Only to minds obsessively concerned with a certain level of consistency are seams always indicators of sources. To other readers, they appear as literary signals, and in their view the FG does not require reconstruction. It stands today as it has for two thousand years, as a coherent, profound, and challenging witness, itself sufficient evidence

that the Johannine community had within it at least one great theologian and writer.

2. What are some of the key metaphors of the Gospel of John?
(Johnson 526)

From Johnson 526: The symbols we encounter in the FG are certainly different from those in the Synoptic Gospels. In this case, the term “symbolic world” is accurate, for moving from the Synoptics to John is truly like entering another universe. Jesus does not speak in neat aphorisms or in parables of the kingdom. He does not meet Pharisees (Pharisees Jewish party devoted to a Torah-centered piety and code of purity laws who formed the predecessors for Rabbinic Judaism.) and Sadducees (Sadducees pro-Hellenism Jewish party or sect representing the wealthy aristocratic classes in Jewish society especially the high priestly families.) in short bursts of controversy. Instead we find longer discourses, heavy with abstract substantives like “light,” “truth,” and “life,” being combined in complex patterns with verbs like “believing,” “seeing,” and “knowing.” Jesus speaks more in allegories than parables and his speech points to himself rather than to a kingdom – all metaphors meet in him. His self-referential speech describes an ethical and possibly even a metaphysical dualism: humans are faced with a choice between what is from above and what is from below, what is light and what is dark, what is true and what is false, what leads to death and what leads to life (see 3: 5–21; 5: 30–47; 12: 44–50). This dualistic universe is intersected by the “man from heaven” (3: 31), who enters the world to reveal himself and the one who sent him (14: 9–11) before returning to his previous place (16: 28). The path of descent and ascent defined by the revealer provides the way for his chosen ones to follow (14: 6–7).

From Johnson 534: Light and life are primal metaphors for the very essence of God. We see as well that the light is locked in conflict (1: 5) with a darkness that can neither “accept” nor “overcome” the light (the verb katalambanō can mean either one; cf. 3: 19; 6: 17; 8: 12; 12: 35, 46). In the “testimony” of John (1: 7) is anticipated as well the

mission of Jesus in the world (cf. 2: 25; 3: 11; 4: 44; 5: 31; 18: 37). Jesus' testimony, however, is that of a light "coming into the world" (1: 9; cf. 1: 15, 30; 3: 8 19, 31; 4: 25; 5: 43; 8: 14; 14: 3), and he thus personifies the truth (alētheia; 1: 14; cf. 3: 21; 4: 23-24; 5: 33; 8: 32; 14: 6, 17; 15: 26; 16: 7, 13; 17: 17, 19; 18: 37).

From Johnson 541: Distinctive to the FG are statements made by Jesus using "I am" (egō eimi) in several different forms. The first is in the form "I am X," by which Jesus identifies himself with something already known to the hearers. There are seven of these statements, corresponding to the seven signs and days of the new creation. In each of them, there is at least an implied contrast between the accepted and sometimes counterfeit versions of "X" and the "genuine" realization of it in Jesus. In all of them as well, beneath the metaphor is a claim to be the source of that life (zōē) which comes from God.

After multiplying the loaves, Jesus declares, "I am the bread of life" (6: 35, 48). This is a play on the manna Moses gave to the people in the desert. According to Exod. 16: 4, the bread "came from heaven", but, according to Jesus, while it gave sustenance to the body, it was not truly "bread from heaven" in terms of offering eternal life (6: 32). Only Jesus is the genuine bread (6: 55), because he descends from God and offers the life that comes from God, "for the bread of God is that which comes from heaven and gives life to the world" (6: 33).

At the Feast of Booths, Jesus claims, "I am the light of the world" (8: 12; 9: 5). Before his coming, people lived in darkness (3: 19-21; 11: 10). He now brings the revelation of God, which in turn reveals the world for what it is (1: 9; 12: 46). The person who sees this light also sees the one who sent it—God (12: 45). But the light brings with it judgment (3: 19). Before its coming, there was neither light nor darkness, only reality; but when the light shines, then for the first time there is a choice—people can tell the light from the darkness. The choice made between light and darkness also brings judgment on those making it. Those who claim to see without this light are proved blind (9: 39-41).

But those who see by this light (9: 35–38) also live by the life it brings: “In him was life and the life was the light of men” (1: 4).

Three of the “I am” statements emphasize the relationship between Jesus and his followers. In contrast to thieves and robbers who destroy the sheep (10: 8), Jesus declares, “I am the door of the sheep” (10: 7). Those who enter by him will be saved (10: 9) and given life: “The thief comes only to steal and kill and destroy. I come that they may have life and have it abundantly” (10: 10). In a second, closely related contrast, Jesus says, “I am the good shepherd” (10: 11). He is not like the hireling who has no care for the sheep. He demonstrates his care for the sheep by laying down his life for them (10: 17). The third statement particularly stresses Jesus as the source of life for his followers: “I am the true vine” (15: 1). Those who are cut off from him will wither and die (15: 6), but those who stay joined will live and bear fruit (15: 2).

All these statements are clearly metaphorical. In contrast, the final two in the form of “I am X” are more straightforward claims to be what in fact the metaphors suggest: the source of life. In response to the crisis of Lazarus’s death and Martha’s belief in a future resurrection (11: 24), Jesus says, “I am the resurrection and the life” (11: 25). Those who believe in him will never “die” the eternal sense—but will live with God’s life (11: 26). Finally, Jesus tells his disciples at the last supper, “I am the way and the truth and the life; no one comes to the Father but by me” (14: 6). This last statement makes clear what all the rest have suggested: in contrast to every form of human self-aggrandizement and pursuit of life, Jesus brings the genuine life that can come only from God. He is revealer and life-giver.

3. Identify some of the specific ways in which the Gospel of John is different from the Synoptic Gospels. (Johnson 525 ff.)

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accurate, for moving from the Synoptics to John is truly like entering another universe. Jesus does not speak in neat aphorisms or in parables of the kingdom. He does not meet Pharisees and Sadducees in short bursts of controversy. Instead we find longer discourses, heavy with abstract substantives like “light,” “truth,” and “life,” being combined in complex patterns with verbs like “believing,” “seeing,” and “knowing.” Jesus speaks more in allegories than parables and his speech points to himself rather than to a kingdom – all metaphors meet in him. His self-referential speech describes an ethical and possibly even a metaphysical dualism: humans are faced with a choice between what is from above and what is from below, what is light and what is dark, what is true and what is false, what leads to death and what leads to life (see 3: 5–21; 5: 30–47; 12: 44–50). This dualistic universe is intersected by the “man from heaven” (3: 31), who enters the world to reveal himself and the one who sent him (14: 9–11) before returning to his previous place (16: 28). The path of descent and ascent defined by the revealer provides the way for his chosen ones to follow (14: 6–7).

... A more significant difference in the FG is the character of Jesus’ deeds and words. These will demand closer attention. For now, I simply note that the exorcisms, so important in the Synoptics, are missing altogether. Jesus does perform three healing miracles and one resuscitation, but not nearly the number of miracles attributed to him in the Synoptics. Further, his actions are called signs (sēmeia) and have an obvious symbolic importance. Regarding his words, in the mouth of Jesus we find none of the Synoptic parables, although Jesus does use some “figures” (10: 6; 16: 25). Rather, Jesus carries out lengthy discourses, and even the confrontations with his opponents become occasions for disputatious monologues in which not Jesus’ deeds so much as the claims implicit in them are at issue (see esp. 5: 10–47; 6: 41–65; 9: 35–10: 39).

Despite the differences, the FG also contains definite points of contact with the Synoptic tradition. Specific miracles in John show a greater or lesser resemblance to miracles in the Synoptics: the healing

of the official's son (4: 46–53; cf. Matt. 8: 5–10 and Luke 7: 1–10); the healing of the paralytic (5: 2–9; cf. Mark 2: 1–12; pars.); the multiplication of the loaves (6: 1–13; cf. Mark 6: 34–44; pars.); and the walking on the water (6: 16–21; cf. Mark 6: 45–51; Matt. 14: 22–27). Other events are found both in John and the Synoptics: John's baptism (1: 25; 3: 23; cf. Mark 1: 4; pars.) and arrest (3: 24; cf. Mark 1: 14; pars.); Peter's confession (6: 68–69; cf. Mark 8: 29; pars.); the purification of the temple (2: 14–16; cf. Mark 11: 15–18; pars.); the anointing at Bethany (12: 1–8; cf. Mark 14: 3–9; Matt. 26: 6–13; and possibly Luke 7: 36–50); the entry into Jerusalem (12: 12–15; cf. Mark 11: 9–10; pars.); and, above all, the Passion narrative (18: 1–19: 42), which, despite its distinctive elements such as the amplified role of Pilate (18: 29–19: 22), is recognizably the same as in the Synoptics, having a particularly large number of contacts with Luke's version.

Other thematic elements that the Synoptic Gospels present as single events can be discerned in the FG in a more diffused manner. Thus, the Synoptic temptation account (Mark 1: 12–13; pars.) finds its equivalent in John 6: 14–15 and 7: 3–4, and the agony in the garden (Mark 14: 32–42; pars.) in 12: 27–29 and 18: 11. It is even possible to detect the reworking of Synoptic sayings material in places such as John 1: 42; 12: 24–26; 13: 12–20; and 21: 22. Despite these few examples, however, most of what is in John is not in the Synoptics, and vice versa.

The question of the relationship of the FG to the Synoptics has a long history of discussion. Some patristic writers considered John as the supplement to the synoptic tradition (see, e.g., Eusebius, Ecclesiastical History III.24.7–13, and Augustine, On the Harmony of the Evangelists IV.7, V.8). If the assertion is understood only in terms of the FG containing material not found in the Synoptics, it is an inaccurate description of the relationship. But in a deeper sense, the FG does perform just such a supplemental function to the rest of the gospel tradition: it does this through explicit theological reflection in the form of a story. Several distinctive features of the FG will make this clear.

First, John is an ecclesiastical Gospel. Now, the word “church” never occurs in it, and there is nothing in the Gospel about church organization. Yet no other Gospel so consciously states its relationship to the community of its readers and its narrator’s own point of view. This self-consciousness is shown by the narrator’s reason for writing (20: 30–31), by the way the future presence of Jesus among his followers is promised before his death (14: 25–31; 15: 1–11), and, above all, by the way there is repeated acknowledgment of the greater insight that came about through the resurrection (2: 17–22; 12: 16; 14: 25; 20: 9). Because of these clues to the reader, John is free to collapse the distance between the story of Jesus and the story of the church. While there is the distinct awareness of the difference between Jesus’ time and the time of the church (14: 15–31; 16: 7–15, 19–28, 31–33), the reality of the now permeates the narration of the then in much more explicit and conscious ways than was possible in the Synoptics. The signs worked by Jesus are recognizable as the church’s own signs. The conflicts faced by Jesus are those faced by the community (9: 22; 12: 42): “If the world hates you, it hated me first” (15: 18).

4. How does the Gospel of John use irony? Give some examples.
(Johnson 532)

From Johnson 532: Irony is a favorite and multifaceted literary technique in the FG. The readers always know more than the characters in the narrative and can appreciate their words and actions at quite another level. Characters are given lines that state the truth far beyond their own intentions, as when Caiaphas declares that Jesus should die for the whole people (11: 50), or when the people respond to Pilate’s “enthronement” of Jesus (19: 12–14) by shouting, “We have no king but Caesar” (19: 15). Apparently prosaic expressions turn out to have deeper significance. When the disciples first meet Jesus, they ask him, “Where do you stay [or “remain”; menō]?” and Jesus tells them, “Come and see” (1: 38–39). Only later do we discover the implications of “remaining with Jesus” (15: 4–11).

So also the expression “lifted up” (hypsōō) evokes both the crucifixion of Jesus as well as his glorious exaltation (3: 14; 8: 28; 12: 32–34). Even single words like “sign,” “hour,” “glory,” and “truth” carry several levels of meaning within the narrative, as when Pilate asks the one standing before him (whom the reader has known from the beginning to be “full of grace and truth,” 1: 14, and who has just told Pilate that he has come to “witness to the truth”), “What is truth?” (18: 37–38).

Many of the dialogues of the FG are also structured ironically. A statement or deed of Jesus perfectly plain to the readers is misunderstood by the character functioning as Jesus’ dialogue partner. The more Jesus explains, the deeper grows the misunderstanding. The reader, of course, enjoys the whole process. The community’s “inside” knowledge makes the words of Jesus transparent. Only outsiders do not understand. Thus, Jesus is approached by Nicodemus, a Jewish teacher superficially attracted to this “man from God” (3: 2). Jesus tells Nicodemus that a person cannot enter God’s kingdom unless born anōthen. The adverb can—depending on the context—mean either “again” or “from above,” or both. Nicodemus naturally takes it in its crudest form: “How can a person enter a second time (deuteron) his mother’s womb and be born?” (3: 4). By this misunderstanding Nicodemus shows that he is not “from above” but from below (3: 6–8). The community, however, knows the true meaning (3: 11). The dialogue with Nicodemus imperceptibly becomes a monologue, first by Jesus (3: 10–15), then by the narrator (3: 16–21), explicating this more adequate knowledge of the community.

Likewise, Jesus tells the Samaritan woman that if she knew his identity she would ask him for living water (4: 10). Missing the point, she goes on about the depth of the well and his lack of a bucket (4: 11–12). She cannot grasp that he means quite another kind of water (4: 13–14), but the readers do. Again, when Jesus tells his opponents that where he is going they cannot come (7: 33; 8: 21), they think he is going to the Dispora (Diaspora Jewish communities outside

Palastine scattered throughout the ancient Mediterranean world.) (7: 35) or planning suicide (8: 22). But the reader knows Jesus is going to the Father, and that if people don't believe in him they cannot follow (14: 28). The dialogues invite the reader into the process by which the community defines itself against a hostile environment. Jesus spoke "from above" and was misunderstood by all except those "who received him, who believed in his name" (1: 12). So does the community that now faces hostility from the outside find in the encoded speech of this Gospel reinforcement for its convictions.

Almost everything in the FG has a symbolic value, including names (1: 42, 47; 9: 7) and numbers (2: 1, 6; 6: 13, 70; 21: 11). Individual persons represent others: Nicodemus stands for all teachers of the Jews, Martha for all believers, Thomas for all doubters. This representative function accounts for the stock character of the Johannine drama, just as Jesus' representative function gives his figure a certain artificiality. The symbolic role of individuals is most apparent in the case of the "Jews." John does not altogether collapse the distinctions between first-century Jewish sects; the term "Pharisee" occurs only seven fewer times than in Luke. But the Gospel's tendency is to group all Jews together. The distancing term "Jew" (Ioudaios) is used some seventy times, compared to five in Luke. The impression given, therefore, is that all Jews – without distinction – were opposed to Jesus. As a result, despite its clear statement that salvation is from the Jews" (4: 22) and that Jesus is portrayed as arguing as a Jew (8: 12–58), the FG is often regarded as anti-Jewish. But the Jews of this narrative have as symbolic a function as Jesus does: just as Jesus shows how God is toward the world, the Jews represent the tendency of all humans to reject the truth of God. John does not intend to evaporate either Jesus or the Jews from history altogether; but their narrative portrayal results from the Gospel's attempt to make of history something more than merely a chronicle of the past.

The symbiotic relationship of the Johannine symbols to Judaism is exemplified by the Gospel's use of the Jewish feasts. We have seen

that the narrative places Jesus in the context of the great feasts of Passover (Passover the most important of three great pilgrim feasts in the religious calendar of Judaism, which was celebrated as a primarily domestic ritual meal (though before the destruction of the temple in 70 C.E. there were accompanying animal sacrifices offered) commemorating the deliverance of the Israelites from bondage to Egypt.) (2: 13; 6: 4; 12: 12), Booths (7: 1–10), and Hanukkah (10: 22). The Gospel also appropriates the symbols traditionally associated with these feasts and applies them to Jesus, so that he personifies all the holy times and places of Judaism (see 1: 51): he is the slain lamb (1: 29, 36; 19: 36) and living bread (6: 32–51) of the Passover; the living water (7: 37–39) and light (8: 12; 9: 4–5) of Booths; he is the tent where God's glory dwells (1: 14), and his body the new temple (2: 21).

5. What metaphors are used in the "I am" sayings? What is distinctive about these sayings? (Johnson 541 ff.)

From Johnson 541: Distinctive to the FG are statements made by Jesus using "I am" (egō eimi) in several different forms. The first is in the form "I am X," by which Jesus identifies himself with something already known to the hearers. There are seven of these statements, corresponding to the seven signs and days of the new creation. In each of them, there is at least an implied contrast between the accepted and sometimes counterfeit versions of "X" and the "genuine" realization of it in Jesus. In all of them as well, beneath the metaphor is a claim to be the source of that life (zōē) which comes from God.

After multiplying the loaves, Jesus declares, "I am the bread of life" (6: 35, 48). This is a play on the manna Moses gave to the people in the desert. According to Exod. 16: 4, the bread "came from heaven", but, according to Jesus, while it gave sustenance to the body, it was not truly "bread from heaven" in terms of offering eternal life (6: 32). Only Jesus is the genuine bread (6: 55), because he descends from God and offers the life that comes from God, "for the bread of God is that which comes from heaven and gives life to the world" (6: 33).

At the Feast of Booths, Jesus claims, “I am the light of the world” (8: 12; 9: 5). Before his coming, people lived in darkness (3: 19–21; 11: 10). He now brings the revelation of God, which in turn reveals the world for what it is (1: 9; 12: 46). The person who sees this light also sees the one who sent it—God (12: 45). But the light brings with it judgment (3: 19). Before its coming, there was neither light nor darkness, only reality; but when the light shines, then for the first time there is a choice—people can tell the light from the darkness. The choice made between light and darkness also brings judgment on those making it. Those who claim to see without this light are proved blind (9: 39–41). But those who see by this light (9: 35–38) also live by the life it brings: “In him was life and the life was the light of men” (1: 4).

Three of the “I am” statements emphasize the relationship between Jesus and his followers. In contrast to thieves and robbers who destroy the sheep (10: 8), Jesus declares, “I am the door of the sheep” (10: 7). Those who enter by him will be saved (10: 9) and given life: “The thief comes only to steal and kill and destroy. I come that they may have life and have it abundantly” (10: 10). In a second, closely related contrast, Jesus says, “I am the good shepherd” (10: 11). He is not like the hireling who has no care for the sheep. He demonstrates his care for the sheep by laying down his life for them (10: 17). The third statement particularly stresses Jesus as the source of life for his followers: “I am the true vine” (15: 1). Those who are cut off from him will wither and die (15: 6), but those who stay joined will live and bear fruit (15: 2).

All these statements are clearly metaphorical. In contrast, the final two in the form of “I am X” are more straightforward claims to be what in fact the metaphors suggest: the source of life. In response to the crisis of Lazarus’s death and Martha’s belief in a future resurrection (11: 24), Jesus says, “I am the resurrection and the life” (11: 25). Those who believe in him will never “die” the eternal sense—but will live with God’s life (11: 26). Finally, Jesus tells his disciples at the last supper, “I am the way and the truth and the life; no one

comes to the Father but by me" (14: 6). This last statement makes clear what all the rest have suggested: in contrast to every form of human self-aggrandizement and pursuit of life, Jesus brings the genuine life that can come only from God. He is revealer and life-giver.

6. What is distinctive about the ending of John? What might that tell us about its composition?

The powerful grip of the resurrection traditions on Christian communities is indicated by their inclusion in the FG, which could so easily have done without them. Once more in these accounts we can find traces of shared gospel traditions, thoroughly reworked according to Johannine perspectives. The empty-tomb account (cf. Mark 16: 1–8; pars.) focuses on Mary Magdalene (20: 1–2) and the footrace between Peter and the beloved disciple (20: 3–9), but above all it focuses on the fact that the beloved disciple was the first to “believe.” The account of the mistaken-identity (cf. Luke 24: 13–35) also involves Mary Magdalene, who thinks Jesus is the gardener (20: 11–18). John includes a double appearance to the gathered disciples (cf. Luke 24: 36–49), the second to accommodate the doubting Thomas (20: 19–29). Finally, in a story reminiscent of Peter’s call to discipleship in Luke 5: 3–7, Jesus appears to all the disciples in Galilee (21: 1–14), restoring Peter (21: 15–19) and clarifying the fate of the beloved disciple (21: 20–24).

The stories have, overall, the same functions as in the Synoptic Gospels: the empty tomb certifies that Jesus is not among the dead, even though he has already been extravagantly anointed and buried (19: 39–42). The failure of people to recognize Jesus shows that he now lives in a new way and he will be recognized by those who know his voice when he calls them by name (20: 16; cf. 10: 3). The transformation of Jesus also has implications for his disciples and their world. He enters rooms locked by fear, because the power of his life drives away fear and brings peace (20: 19). He shows his wounds so that his friends may know that the one who lives is also the one

who was slain, and that he bears forever on his body the marks of wounded humanity (20: 20). Further, he is mysteriously present to the disciples as they work and eat together (21: 1-14).

But as always in this Gospel, the words of Jesus himself provide the transition from the gospel narrative to the story being lived out by the community addressed by the FG. The members of the community live with the assurance that he ascended to the Father as he told them he would (20: 17). They know that they possess the Spirit that comes directly from him so that they can be to the world what he was (20: 21-23). They are those who now are not seeing yet are believing and being blessed (20: 29). They are those who are to show their love for Jesus by their care for the "sheep," the Messiah's community. They live by the last words from the risen one, which tell them what all the Gospels say, "you follow me" (21: 22).