

# The Book of Signs



## I. The Gospel of John is one of our most \_\_\_\_\_ of knowledge about Jesus.

- Matthew, Mark, and Luke provide three different perspectives on Jesus, “from the ground up,” so that the reader gradually comes to see that Jesus is divine. John instead provides a very a distinctive perspective on Jesus “from above.” The reader is told on page one that Jesus is God (1:1, 18)!
- This gospel is the product of an eyewitness (19:35) who was intimately involved in the days of Jesus’ ministry (13:23).
- Generations have experienced a life-changing encounter with the risen Jesus through the witness of this book.


## II. The Gospel of John is often outlined into two “\_\_\_\_\_.”

- Prologue (1:1-18)
- The Book of Signs (1:19-ch. 12)
- The Book of Glory (ch. 13-20)
- Epilogue (ch. 21)

*Draw a diagram below of the “coming and going” of Jesus in John.*

## III. The author is most likely the \_\_\_\_\_ John.

- Though the book is technically anonymous, the early church is essentially unanimous that the Apostle John wrote it (e.g., Irenaeus, *Ag. Her.* 3.1.1).
- The author can be seen to be: a Jew (18:28); of Palestine (3:23); an eyewitness (19:35); one of the twelve (13:22-25); and almost certainly, John (Peter James and John were in an inner circle; see: 21:2; 21:21, Acts 12:2).
- While the author does not name himself and calls himself “the beloved disciple” (21:20-24), it is clear he associated closely with Peter (20:1-8), and the apostle John is not mentioned by name—implying this is John himself.
- If so, John is plausibly a relatively wealthy Galilean fisherman (21:1-7) with connections down in Jerusalem because of his business (18:15).
- Most scholars think John is the last gospel written, around 80-100 AD.

Week One:  
 Read, Carry, Share

## IV. Some aspects of John’s Gospel are \_\_\_\_\_.

- John draws on different traditions than Matt, Mark, Luke. Missing are: narrative parables, exorcisms, the Lord’s Supper, and the transfiguration.
- Terminology of “the kingdom of God” is mostly replaced by “eternal life.”
- Jesus talks primarily in long discourses, not short sayings, and Jesus’ vocabulary and style sound a lot like John, the author (but see “the Johannine thunderbolt” in Matt 11:25-27//Luke 10:21-22).
- Jesus is *explicitly* identified with God (1:1, 18; 8:58; 20:28).

## V. Here are some \_\_\_\_\_ to watch for in John:

- The dramatic irony that comes from you the reader knowing that Jesus is God (1:1, 18) when the characters themselves do not (4:12).
- The 75-150 parenthetical explanations from the author (e.g., 2:21-22)
- The literary device of the “misunderstood statement” (4:11-12)
- Irony (11:43-45, 53), and double meanings (John 3:3, see NIV footnote)
- Use of parallel terms to convey the same thing (6:40//6:54)
- Heavy use of symbolism (e.g., water usually=the Holy Spirit, 7:37-39)

## VI. Here are some key \_\_\_\_\_ of John’s gospel:

- Jesus’ divinity (1:1; 8:58; 20:28), but also subordination to his Father (14:28)
- The sending of the Holy Spirit because of Christ’s work (14:15-21)
- Jesus as the new temple, replacing the earthly temple (4:21; 14:1-4)
- The presence *now* of eternal life (5:24), though with a future still (6:39)
- Love as a key trait for his followers (15:9-17)

## VII. The purpose of John’s gospel is that you \_\_\_\_\_ Jesus and \_\_\_\_\_ as his \_\_\_\_\_.

- Faith in Jesus explicitly the purpose of the book (20:31).
- Yet in John, saving faith is not just intellectual assent or a momentary commitment. Saving faith is allegiance to Christ that includes following Jesus as a disciple until the very end (8:31, 42-44; 15:1-8).

### The Bottom Line

(Re)\_\_\_\_\_ to believing and following Jesus, the \_\_\_ of \_\_\_\_\_

...by \_\_\_\_\_ Jesus is the divine Son of God, and settling in your heart that Christ has \_\_\_\_\_ in your life.

...by committing, as part of your role as a follower of Jesus, to “\_\_\_\_\_”, Carry, and \_\_\_\_\_” the Gospel of John this fall.

...by \_\_\_\_\_ in discipleship as part of a smaller \_\_\_\_\_ here at Grace.