

JOHN

Author – Part of a collection of what is called “Johannine literature,” five books (John, the I, II, and II epistles of John, and Revelation). Not all by the same author, but all owing their understanding of the nature of Jesus primarily to a corpus of teachings from the Disciple John, the son of Zebedee.

“The beloved disciple” and John standing at the Cross and John being given responsibility to care for Mary only appear in John.

Logos and Christology

In the prologue (1:1-18), John identifies Jesus as the Logos (Word). In Ancient Greek philosophy, the term *logos* meant the principle of cosmic reason (Mind). In this sense, it was similar to the Hebrew concept of Wisdom, God's companion and intimate helper in creation.

John's "high Christology" depicts Jesus as divine, pre-existent, and identified with the one God, talking openly about his divine role and echoing Yahweh's "I Am that I Am" with seven "I Am" declarations of his own
“I am the bread of life; he who comes to Me shall not hunger.” (6:35) – “I am the light of the world; he who follows Me shall not walk in darkness but shall have the light of life.” (8:12) – “I am the gate; if anyone enters through Me, he shall be saved, and shall go in and out and find pasture.” (10:9) – “I am the good shepherd; the good shepherd lays down his life for the sheep.” (10:11) – “I am the resurrection and the life; he who believes in Me, though he dies, yet shall he live. Whoever lives and believes in Me shall never die.” (11:25) – “I am the way, the truth, and the life; no one comes to the Father but through Me.” (14:6) – “I am the true vine, and My Father is the vinedresser.” (15:1)

Miracles as “Signs”

Water to wine (2:11) ... Healing royal official's son (4:46-54) ... Healing paralytic at Bethesda (5:1-15) ... Feeding the 5000 (6:5-14) ... Walking on water (6:16-24) ... Healing blind man (9:1-7) ... Raising of Lazarus (11:1-45)

The Cross The portrayal of Jesus' death in John is unique among the four Gospels. It does not appear to rely on the kinds of atonement theology indicative of vicarious sacrifice (Mk 10:45, Rom 3:25) but rather presents the death of Jesus as his glorification and return to the father. Likewise, the three "passion predictions" of the Synoptic Gospels (Mk 8:31, 9:31, 10:33-34) are replaced instead in John with three instances of Jesus explaining how he will be exalted or "lifted up" (3:14, 8:28, 12:32).

Individualism In comparison to the Synoptic Gospels, John is markedly more individualistic. It places more importance on the person's unique relationship with Jesus than with the person's relationship with the institution of The Church. John introduces the idea of "personal coinherence" in which the individual "abides in Jesus" and Jesus "abides in the individual." The image of "the beloved disciples" is used as a tool to strengthen the concept of a personal relationship with Christ. The Upper Room with the Washing of the Disciples feet and The High Priestly Prayer indicates Jesus personal love for the Disciples (and all those who would follow in the footsteps). Post-Resurrection appearance to Simon Peter: "Simon, Son of John, do you love Me?"

Post-Resurrection Stories involve superhuman (Divine) capacities.