\_\_\_\_Jacob Brink\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ **Name**

**REL 222 Gospel and Letters of John: Final Exam**

1. \_\_J\_\_Beloved Disciple **a**. Man called Jesus . . . he’s a prophet . . . Lord . . . he worshiped
2. \_\_N\_\_Demetrius **b**. “You know nothing at all . . . it is better for one man to die”­­­­­­­­­­
3. \_\_M\_\_Determinism **c**. “I know that he will rise in the resurrection on the last day.”
4. \_\_P\_\_Diotrophes **d**. A walking sign in John and a fictional character in Luke
5. \_\_O\_\_Docetism **e**. Probably the senior leader of the main Johannine church
6. \_\_E\_\_Elder **f**. “Is he going to kill himself? Is that what he means by saying,

‘Where I am going, you cannot come’?”

1. \_\_G\_Feast of Tabernacles **g**. “I am the light of the world . . . let the one who is thirsty drink”
2. \_\_C\_\_Future eschatology **h**. “When he comes, he will lead you into all the truth.”
3. \_\_R\_\_Gaius **i**. Noticeably, it says nothing about loving one’s enemies.
4. \_\_F\_\_Ironic misunderstanding **j**. At the Last Supper, he alone learns the identity of the betrayer.
5. \_\_T\_\_Jesus carries his cross **k**. “I am the resurrection and the life; believers in me will not die.”
6. \_\_Q\_\_Jesus’ seamless tunic(untorn net) **l**. A sheep who recognizes the shepherd’s voice when called by name
7. \_\_D\_\_Lazarus **m**. “You do not believe because you do not belong to my sheep.”
8. \_\_A\_\_ Man born blind **n**. Possibly the letter carrier of the epistolary packet of 3–1 John
9. \_L\_\_\_Mary Magdalene **o**. It entails a denial that Jesus “came in the flesh.”
10. \_\_I\_\_New commandment **p**. A Johannine leader and rival to the Elder of the Epistles
11. \_\_H\_\_Paraclete **q**. According to Culpepper, it symbolizes the unity of the church.
12. \_\_K\_\_Present eschatology **r**. Probably the pastor of a local Johannine congregation
13. \_\_S\_\_Synagogue expulsion **s**. It is anachronistic for the time of Jesus’ ministry.

20. \_\_B\_\_Verbal irony **t**. Contrary to Culpepper, this detail in John is *not* in the Synoptics.

1. In John 10:16 Jesus says, “I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. Who might the “other sheep” refer to? **\_\_Non-Jews, Gentiles\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**
2. The Johannine Last Supper narrative contains a famous “aporia” or perplexity: In 13:36, Peter asks, “Lord where are you going?” and in 14:5 Thomas says, “Lord we do not know where you are going.” But then in 16:5 Jesus says, “Now I am going to him who sent me; yet none of you asks me, ‘Where are you going?’” How is this problem to be explained?

**\_\_\_\_\_\_One explanation is that John 16 was added during revision of the gospel**

1. \_D\_. Which one of the following statements is **not** **true** of the Farewell Discourses in John? **(a**) They have repetition in them. **(b)** They promise Spirit-inspired understanding of Jesus. **(c)** They were incorporated into the Gospel at different stages of its composition. **(d)** They describe the final tribulations that will take place before the end of the age. **(e)** They are concerned with the continuing presence of Jesus among his disciples after he returns to the Father.
2. \_A\_\_. According to Kysar, what is the best way to make sense of the presence of **present eschatology** and **future eschatology** in the Gospel of John? **(a)** The statements of present eschatology reflect the author’s attempt to reinterpret the traditional future eschatology held by his community. **(b)** The author is responsible for the present eschatology passages, while a later editor inserted the more traditional future eschatology statements.
3. \_\_A. What is Kysar’s own view of the **sacraments** of baptism and Eucharist in the Fourth Gospel? **(a)** The Gospel is **sacramental** in its sensory theology of seeing and hearing, and in its symbolism of wine, water, and bread. **(b)** The Gospel is **non-sacramental** because Jesus is never baptized and never institutes the Lord’s Supper. **(c)** The Gospel is **anti-sacramental** because it emphasizes faith in Jesus over against baptism and Lord’s Supper. **(d)** the Gospel is **pro-sacramental**; it assumes the practice of baptism and Eucharist.
4. \_\_A \_. With Jesus’ Farewell Discourse in mind, which of the following statements about the community of Jesus’ disciples (or the Church, as we could call it) is **not** **true**? **(a)** The hierarchical offices of the Church guide the community of believers. **(b)** The unity of the Church is based on its unity with Christ. **(c)** The Church is the community in which God’s glory is revealed. **(d)** The Church is the community sent into the world to bear witness to Christ.
5. \_E\_\_. Which of the following statements about the theological significance of Jesus’ death in John is **not** **true**? (**a**) It represents the unjust martyrdom of an innocent man. (**b**) It represents Jesus’ ascension and glorification. **(c)** It represents Jesus’ enthronement as king. **(d)** It represents the new Passover. **(e)** It represents God’s supreme act of love for the world.
6. \_B\_\_. Which of the following statements about Mary Magdalene is **not true**: **(a)** She is the only woman that the resurrection narratives in all four Gospels have in common. **(b)** She learns that Jesus is risen from the Beloved Disciple. **(c)** Her encounter with the risen Jesus dramatizes Jesus’ statement in John 10 that, as the Good Shepherd, he knows his sheep by name, and they know his voice. **(d)** Her mistaking Jesus as the gardener represents a variation on the recurring Johannine theme of misunderstanding.

List two reasons why John 21 is probably an addition to the Fourth Gospel made by an editor.

1. \_\_Chapter 20 seems to have a conclusion\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. \_\_The story in chapter 21 makes it seem like the events in chapter 20 never happened\_\_\_

According to the reading strategy adopted in class, characterize each of the Johannine Epistles; that is, indicate *what* each writing is:

1. 3 John\_\_thank-you note to Gaius from the Elder\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. 2 John\_\_A sort of introduction to Gaius’s congregation preparing them for 1 John\_\_\_\_\_\_
3. 1 John\_\_Sermon to Gaius’s congregation\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
4. What crisis evidently led to the writing of 1 John?­­\_\_\_A split happened to the Johannine community\_
5. Name one disputed theological issue in 1 John\_\_whether Jesus came in the flesh or not\_\_

**Write two essays:**

**Topic 1 (worth 32.5 points) please indicate parts of your answer with 1, 2, 3**

Do a close analysis of **John 9**, giving attention to **(1)** literary features (including structure and verbal irony), **(2)** key theological ideas, and **(3)** and how it might reflect the experience of the Johannine community. You don’t have to, but may wish to, answer the above by going through each of the scenes in John 9.

**(1)**

Throughout John 9, three literary features stand out, showing how John was a literature work of art all while advancing the purpose of the gospel.

The first literary feature is how the chapter is structured into two symmetric parts, each a mirror or parallel of the other, with the first half raising issues or questions and the latter half answering those issues or questions in reverse order. The first issue is raised by the pharisees who, assuming that all deformities must be the punishment of sin, asked the leading question, “Did the blind man sin or did his parents sin?” Since this issue was raised first, it is answered last in the second symmetrical half of the passage, with Jesus showing that the pharisees are the ones who are the sinners for willfully remaining ignorant of who Jesus is, even though they can clearly see. One could argue that this question raised by the pharisees was not answered in the last part of the second half of the chapter, but rather right after the issue was raised. Jesus did seem to answer directly in response to the question saying, “It was not that this man sinned, or his parents” (John 9:3). While it is an answer, the crucial answer, or the one that the pharisees needed to hear most, was to show them that their question was not only wrong, but that it showed their ignorance of their own sin. While Jesus does technically answer their question at face-value in the beginning of the passage, the answer to the much broader question of “who sinned?” is answered by turning the tables around in the last section of the John 9.

The second literary feature is the verbal irony presented, where someone would say one thing and mean another thing. The first example of this is when the man who was born blind is pressured to say that Jesus is a sinner. They say, “Give glory to God. We know that this man is a sinner.” (John 9:24) Apparently, “Give glory to God” is an idiom that means “Tell the truth.” What is ironic in the pharisees telling the man to tell the truth is that they certainly don’t want to hear the truth if it doesn’t match with what they say. Immediately after saying tell the truth, they say, “We know this man is a sinner” (John 9:24). In actuality, they don’t want the man to tell the truth; they merely want him to affirm their idea that Jesus is a sinner. In addition to this verbal irony, the man born blind doesn’t do what the pharisees want, and he instead gives glory to Jesus, calls him a prophet, and worships him. In answering, the man himself serves us a verbal irony, saying he doesn’t know, even though he believes Jesus is not a sinner. He then appends this vague answer with a prodding statement, “One thing I do know, that though I was blind, now I see” (John 9:26). It is almost as if he is poking fun at the pharisees. As stated later, he says, “If this man were not from God, he could do nothing” (9:33). Clearly, the man born blind believes that Jesus is from God, since he cured his blindness, and that as a result is sinless. When he says, “One thing I do know, that though I was blind, now I see,” he is most likely implying that Jesus is sinless.

Another literary device used is in how the man born blind is a symbol of the process of becoming saved in Christ. Throughout the gospel of John, it is made apparent that a major theme is that of people coming to the realization of who Jesus is, how he is the son of God, how he is the only way to salvation, and more. What better way to show this than to show how a blind man comes to see not only physically, but also spiritually. When Jesus heals the blind man of his blindness, it is used to further the theme of determinism in John’s gospel. The blind man didn’t do any work on his own to cure his blindness; instead, Jesus does the work. This symbolism might be used as evidence that believers do not do anything to gain salvation. Furthermore, being blind shows how dead in sin people are before they are brought to light. A great example of this are the pharisees who don’t believe that Jesus comes from God even though they witness a blind man be cured of his blindness.

**(2)**

Throughout the gospel of John, the question on what sin is, the effects of spiritual blindness, and the two main ways to respond to Jesus are discussed in John 9.

The chapter starts with the pharisees asking a loaded question about whether the blind son or the parents were sinners, but it ends with Jesus turning the question around to show that those who willfully reject who Jesus is are the sinners. In an ironic twist, the pharisees who spend time trying to figure out who sinned are the very ones who ignore the miracle of making the blind see and are therefore culpable of being willfully blind. They even ironically ask the man to “tell the truth,” and yet they themselves don’t want to hear the truth. While the blind man who can now see represents those who can see spiritually, those that never were physically blind represent those who are in the dark spiritually. Their choice to ignore the evidence laid before them by the blind man who points out that no ordinary man has ever cured blindness is considered sin by Jesus. Jesus tells them that “your[their] guilt remains” (John 9:41).

Near the end of the passage, Jesus tells of two ways to respond to the revelation of himself to others: acceptance or willful rejection. In John 9:39, Jesus says that the excuse of being ignorant to who he is is no longer acceptable. He states, “For judgment I came into this world, that those who do not see may see, and those who see may become blind.” In other words, those who initially “do not see” (are truly ignorant of who Jesus is) and who want to know the truth will “see” who Jesus is. Those who initially “do see” (people who should know who Jesus is) will become “blind” (willfully ignorant of who Jesus is, since although they know the truth they choose to reject it). There seems to be no other option. Jesus makes it clear that he came so that people would have to make a choice, a “judgment.”

**(3)**

Throughout the chapter, the blind man represents what happened to the Johannine community and shows how John is a two-level drama. Both the blind man and the Johannine community come to know who Christ is, both suffered opposition from the pharisees and some Jews, and both were thrown out of the synagogue. While the first two most likely could have happened during Jesus’ time, the last most likely would not have occurred. During Jesus’ time, the Jews did not officially ban Christians from the synagogues. Even though the very centerpiece of the symmetrical structure of John 9 pivots on the blind man’s parents fear that speaking about the miracle might make the pharisees kick them out of the synagogue, such fears at the time would most likely be unwarranted. A good explanation for why this is included in the story is most likely the Johannine community “writing back” into the gospel some of the issues they dealt with many years after Jesus’ ministry. The Johannine community were most likely banned from the synagogues, and through that they faced major opposition. Through the blind man’s story, the story of the Johannine community is illustrated and can perhaps be extrapolated to an average believer’s story: one of realizing who Jesus is, then facing opposition, and in some cases being cast out from society.

**Topic 2 (worth 32.5 points)** **please indicate parts of your answer with 1, 2, 3**

Do a close analysis of **either John 20 or** **John 21**, giving attention to **(1)** literary features (including symbolism), **(2)** key theological ideas, and **(3)**how it might reflect the experiences and/or beliefs of the Johannine community.

**If you choose John 20**, be sure to when 20:31 is an adequate ending of the Gospel.

**If you choose John 21**, be sure to discuss why it is thought to be an addition to the Gospel, and the three ways in which John 21:24–25 has been understood concerning the authorship of John.

**(1)**

Throughout John 20, the witnessing of the empty tomb, the personal witnessing of Jesus being risen by Mary Magdalene, and the appearance of Jesus to the disciples are all filled with symbolism that symbolize the Johannine community and that through parallels in the old Testament symbolize the contrast between the old and the new covenant.

When Peter and the beloved disciple witness the empty tomb, they see a veil left in the tomb, which is a throwback to the time of Moses, who wore a veil when revealing to God’s people what God had told him. According to Schneiders, while Jesus and Moses both took off the veil in meeting God or ascending into God’s presence, Jesus did not put on the veil after ascending to God to meet people. Moses, on the other hand, was required to wear the veil when speaking to God’s people. Some could speculate that this shows how Jesus before the crucifixion held his identity a secret to some. In the old covenant, people could not talk to God face to face as Moses and the priests did; instead they had mediators, namely the priests and Moses, who relayed God’s messages to the people. In the new covenant, Jesus and the Holy Spirit take the place of mediator between the people and God in a brand-new way.

**(3 and 1)** After Peter and the beloved disciple see the empty tomb and go back, Mary Magdalene meets Jesus, all while symbolizing the Johannine Community and again brings up parallels to the old testament. Mary begins in this passage by weeping, wondering where Jesus had gone to. As pointed out by Schneiders, Mary commits verbal irony when she sees Jesus by calling him a gardener, which, even though he is the same “gardener” who set up the garden of Eden, she doesn’t mean in that way. She thinks he is just an ordinary gardener, even though what she is saying has much greater implications and symbolism of Jesus as the gardener of Eden. When Jesus calls her by her name, she “turns” and realizes that this person is no mere gardener, but rather the glorified Christ, who no longer has his glory veiled. Jesus explains that he is ascending to God the Father to Mary Magdalene, and although not completely clear on reading the text at face-value, Schneiders claims that Mary symbolizes the Johannine Community in two ways. First, Mary Magdalene is enlightened to who Jesus is by meeting him, just like those in the community come to a saving faith in Christ by coming to a saving knowledge of who Jesus is. Second, according to Schneiders, Mary Magdalene shares her account of meeting Jesus to the other disciples, since when Jesus meets the disciples in the end of the passage, he does not seem to share what happened nor what he said to Mary. In the same way, the Johannine community is tasked with sharing to others about who Christ is.

**(2.a)**

John 20 shows Christians that seeing Jesus physically resurrected is not necessary for belief, and that people should not “cling” to Jesus “selfishly” but rather that they should go out and share the good news.

Throughout John 20, it is made clear that what is necessary to believe in Christ and to be enlightened to who He is is not physically witnessing Jesus or his empty tomb; instead it is understanding through the scriptures that is necessary for belief. Even though both the beloved disciple and Peter saw the linen clothes and the empty tomb of Jesus, neither completely understood this sign that Jesus had to rise from the dead. Furthermore, even when Jesus does physically present himself to Thomas and the disciples, Jesus mentions clearly, “Blessed are those who have not seen and yet have believed.” Through both accounts, it is made clear that the only thing necessary in knowing who Jesus is is through the scriptures. While Thomas was able to believe by seeing physically what happened, the writers of John hint that understanding the scriptures are sufficient. John 20:9 says, “…they [beloved disciple and Peter] did not understand the Scripture, that he must rise from the dead.” **(3)** This may even point to how the Johannine community at the time they wrote the fourth gospel were one of the first generations to believe in Jesus not through seeing him physically, but by believing in the given scriptures and the eye witness accounts.

**(2.b)**

Furthermore, Jesus instructs Mary Magdalene in an almost peculiar way to stop clinging to him and to instead share what she learned with other disciples. When first read, the sentence, “Do not cling to me, for I have not yet ascended to the Father;” seems off. First, why would Jesus tell Mary to not cling to him, and second, wasn’t Jesus glorified and hadn’t He ascended to the Father? Schneiders gives a good explanation on the second question, saying that most likely Jesus is asking in a rhetorical way, where the obvious answer should be that Jesus has indeed ascended. As for the first, Jesus explains himself in the second sentence to Mary, saying, “but go to my brothers…” (John 9:17). In other words, while worshipping Jesus through clinging to Him, Mary is reminded by Jesus that there is a duty to continue the mission of Jesus throughout the gospel of John: revealing who Jesus is as the Son of God and the Savior of mankind to the peoples of the earth.