

NT 624 STUDY QUESTIONS

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WEEK 2

1. The concepts of life and light, glory and the truth are the kind of motifs a reader brings with him or her certain prior understanding. Write out a brief description of what you understand these concepts to mean to you today, prior to your study of this gospel.

Before I study gospel of John, I just know the Jesus Christ as literally, but I now understand deeper meaning. When super storm "SANDY" affected our area, our house did not have electricity more than 15 days. I never forget that the first day when we have electricity with light. It was totally dark and no life without light. "The light shines in the darkness" it is very powerful message. God incarnated as a light to shine the world.

2. Re read verses 1-4 the introduction of the Logos seems to be self - explanatory to the Evangelist John and his community from which this hymn originates. His identity for us, however, will only become clear by what is said about him.

. What 4 statements or assertions are made about logos in vv1-2? Are their clues as to who or what this logos is? How is this logos related to God? Do the term logos appear to be mysterious and need further interpretation?

In the beginning was the word, with God, word was God and he was in the beginning with God. Word reflects the truth of God. Unlike any other synoptic Gospel, John explained Jesus is the God in the prologue. This is very interesting view point to compare with Old Testament Gen 1. With “in the beginning God created”. I strongly agree with this prologue their meanings are determined by the context of Creator God and his plan of salvation of world. All other religion starts from bottoms to up movements with human efforts. In this John’s Gospel clearly show that God initiates his gracious movement toward to human.

. A strong assertion is made in vv3-4 that everything without exception has been made by the Logos. What are the theological implications of this statement for humanity? How important is it for humans to be aware of their condition of creaturliness? Explain.

All creation was by power and activity of God. According to Genesis, God created heaven and earth include human. Word is declared to have existed in the beginning of all things. God created everything with his good purpose.

. What do these statements (assertions) mean to you? Is this meaning based on the teaching of 1:1-18, your personal experience, or the confession/tradition of your faith communities? Be honest and self-aware. How would your answer differ if you only could use john 1:1-18, not the rest of the Bible or what you think you know about this logos?

According to seven minute seminary you tube clip, I am totally impressed by his saying “this gospel is shallow enough baby weigh in deeper enough elephant drown”. This prologue makes me deeper thought about 2 W (word and world). When I was young boy, I always questioned relationship between God and Jesus. Once again, John explained such a deep and complicated relationship to simple as mathematical equation. He tried to show and explain Jesus such as simple way. He is the God and is active God’s love to save the World. Word was the light of all people. The light shines in the world darkness.

.How is the idea of God determined from the outset and made possible by the idea of revelation? Is there a relationship between our creaturliness and need for a giver or revelation? By revelation, I mean “God’s free action whereby he communicates saving truth to created minds, esp. through Jesus Christ as accepted by the apostolic church and attested by the bible and by the continuing community of believers”

Again, God initiated his active love to save the world. This is more likely restoring all creation as he planned to accept Jesus as our savior. Ironically human is not able to do anything to save ourselves. Gracious God revealed himself to save his people in order to be good his kingdom.

3. Re -read vv 5-13. There is a change in the verb tense from past to present on -going action. The light is said to “now shine” in such a way that darkness was unable to overshadow this light. Ever since creation, there was a possibility of light, but in this section the shining of light illumines darkness as an existence that doesn’t understand it self, is lost, doesn’t know its way (12:35), is blind (chapter9) and dead. To the real life belongs the light of self-understanding, but it is dependent on v 13. What do you understand about yourself that you did not realize before you encountered Jesus in a transformative way?

We should re birth with God’s will. This is same question of week 4 with dialogue with Nicodemus. I sometimes explain to accept Jesus Christ as seeing myself at the mirror. I can really see who I am. In the verse 1:3, “all things came into being through him”

4. Re -read vv 14-18. An important turning point takes place in v14 in which the word becomes flesh. In john, flesh refers to sphere of the human and worldly as opposed to the divine(the sphere of the sprit).whereas darkness refers to the worldly sphere in its enmity

toward God, flesh stresses its transitoriness, helplessness, and vanity(see 3:6; 6:63). World can be used in both senses.

. What assertions are made about Jesus?

.What is the connection between the incarnation and the emergence of a “we” in these verses?

In the Philippians 2:5-7: “think this in yourselves which was also in Christ Jesus, who, existing in the form of God, did not consider being equal with God something to be grasped, but emptied himself by taking the form of a slave, by becoming in the likeness of people. And being found in appearance like a man”. We represents real eyewitness for his glory. Jesus manifests perfect God and human being who really understand our weakness and frustration. This is the absolute divine love act to save us in the darkness.

Week 3

1. Re-read 1:19-34, compare this section with 1:6-8 and 1:15
 - a. In what way do you understand John to be giving testimony, about what specifically, and by what authority? How credible is this testimony? Explain.

John the Baptist clearly declared that he is not Messiah to the Jewish religious leaders from Jerusalem. He also explained his mission to prepare Jesus Christ, using the Old Testaments (Isaiah 40:3). In the 1:6-8, John explained John the Baptist into a role of witness toward good news. (Perspective of encounter).

- b. The term “the Jews” occurs approximately 62 times in John when compared to 44x in Acts, 6x in Mark, 5x in Matthew, and 3x in Luke. Unlike the synoptic, John does not often differentiate groups within Judaism but refers to them as a homogeneous body characterized by their reaction to Jesus’ ministry. Sometimes “the Jews” refer to the crowd of people around Jesus, while at other times they are simply contrasted with non-Jews based on customs and practices. How would you characterize this usage of the term based on context? Give your reasons.

I believe that John’s Gospel was written during a period of intense Jewish/Jewish Christian conflict. First, the Jews must be understood in their historical context. Second, Jews also mean solely in literary or social-historical contexts. However, we knew that Jesus and earliest followers were Jewish. The Jews might stand for religious leader classes who did not accept Jesus. We also understand the Jews as ethnic group depends on the contexts.

- c. What specifically did John not know about Jesus at baptism? Give your reason for answer.

His primary purpose is to bear witness to the hidden messiah. The Baptist gives an account for his ability to recognize the “coming one” by spirit.

2. Re-read 1:35-51. Briefly identify and explain what the Evangelist understood discipleship to be. How does this perspective compare with Mark 1:16-20?

In the gospel of John, we can see that distinct word pair “come and see” that occurs in John 4 times. This comes from the priestly tradition of Judaism expressed in Psalm 66:5, 34:8, Deuteronomy 5:1. This is perfect invitation to find out the “light”

3. Re-read 2:1-11.
- a. Create an outline that traces the actions that take place alone with results of actions.

The first sign: the wedding at Cana.

1. Invitation to a wedding in Cana (vv 1-3)
2. Jesus, his mother, and a shortage of wine (v4)
3. From purification water to celebratory wine (vv5-8)

4. The first sign of Jesus's glory (vv9-11)

b. What is significant about the characters who take those actions?

Jesus changed external purification water to wine that bring internal joy and

Celebration (Isaiah 25:6, Jer 31:12-14, Joel 3:18, etc.) this is the first sign of Jesus.

4. Re-read 2:12-25. Make a list of 5 thoughtful questions that were raised from your observations of this passage that you would like to investigate further. Explain why you chose these questions. What method would you use to try and answer those questions?

1. Why did John place cleansing of temple at the beginning?

--John's reasons were primarily theological rather than chronical event.

2. Does he have any significant reason for chronical issues?

--Jesus claimed honor by his actions in the temple.(divine and prophetic honor)

3. Is there any other connection with other John's Gospel story?

--This is another providing sign for Jesus resurrection with three days.

Jesus was speaking concerning the temple of his body.

4.5. What are practical applications in this story?

--what is the true worship to the God? In the John 4:23 "but hour is coming and now is when the true worshippers will worship the father in spirit and truth, for this is the kind of worshippers the father seeks" True worship should not be religious activities of trading(personal profit). Purification is God's business. In this particular COVID -19 situations, every church have faced worship service. This is the perfect opportunity to realize "true worship" with clean heart rather than just gathering for human social activities. The Christ should be center. God is not to be found in any religious practice or place. God is found only through Christ.

Another point is that Jesus's response in the temple; zeal for the house of God. It is not marketplace or to offer things. The Christian has a passion for Christ and for the things of Christ. We should follow Christ, enjoying what God enjoys and avoiding what God avoids. This is true relationship with the love of God and guidance of the Holy Spirit. This is the privilege of children of God.

Week 4

“To give”, “to live”, “to believe”

| <u>Passage</u> | <u>subject</u> | <u>verb</u> | <u>direct</u> |
|--------------------------------------|----------------|-------------|---------------|
| <u>object</u> <u>indirect object</u> | | | |
| 3/12 earthly/heavenly thing | Jesus | believe | us |
| 3/15 eternal life | whoever | believe | him |
| 3/16 son | God | gave | us |
| 3/17 eternal life | everyone | believe | him |
| 3/18 not condemned | Those who | believe | him |
| condemned | Those who | not believe | him |
| God judgement | They | not believe | son of |
| 3/34 the spirit | He | give | us |
| 3/35 all things in his hands | The father | give | son |
| 3/36 eternal life | whoever | believe | son |
| 4/5 ground | Jacob | give | joseph |
| 4/7, 10 water | woman | give | Jesus |

| | | | |
|-------------------------------|------------|-------------|--------------|
| 4/10 living water | Jesus | give | woman |
| 4/12 well | Jacob | give | us |
| 4/14 eternal life | Jesus | give | woman |
| 4/15 this water | Jesus | give | woman |
| 4/21 worship | woman | believe | Jesus |
| 4/39 woman's testimony | Samaritans | believe | Jesus |
| 4/41 word | Samaritans | believe | Jesus his |
| 4/42 savior of the world | Samaritans | believe | Jesus |
| 4/48 without signs/wonders | people | not believe | Jesus |
| 4/50, 53 | son | live | |
| 4/50 alive | official | believe | Jesus's word |
| 4/53 alive | official | believe | Jesus's word |

The nouns "spirit" and "life"

| | |
|---------------------------------|---|
| 3/5 Spirit 1:2) , Jeremiah, | again/from above, OT back ground, Sprit of God (Gen Ezekiel, Daniel., Cleansing/life-giving. |
| 3/6 Spirit flesh (new birth) | flesh and sprit are different, but the sprit become |
| 3/8 Spirit (wind/spirit: | born of the Sprit is supernatural creation of God. |

Mysterious)

- 3/15, 16 life Life means word., life forever in the Christ.
- 3/36 life life in the son through belief, reject the son as beneath the wrath of God.
- 4/14 life water will be springing up into eternal life. OT Isa 12:3
“with joy you will
Draw water from the wells of salvation”
- 4/24 Spirit God’s essential nature is Spirit. God is true source and foundation of
Worship
- 4/36 life present eschatological harvest, result of harvest/food produces -eternal life

Week 5

1. The conjunction ‘alla’ is found in 5:18, 22, 24, 30, 34, and 42. Explain the contrast.

5:18---misunderstanding of Jesus; Jewish leaders believe not only breaking the Sabbath

but blasphemous.

5:22---son is judge, final mission of the son, judgement belongs to the son.

5:24—hearing and believing triune God leads to true life, not into judgement. The judge

and giver of life that he is only one who can remove judgment and death.

5:30---the son’s submitted position to the father gives warrant to the work he does and

gives expression to the identity of God.

5:34---Jesus is independent of human witness.

5:42—Jesus knows that humanity does not possess a love of God. He came to manifest

the love of God.

2. What you learn about Jesus from chapter 5. Strong Christological statements about

Jesus.

| Scripture Jesus. Solemn Pron. | verbs(actions Jesus does) | titles/description of |
|--------------------------------------|------------------------------|-----------------------|
| 5:1-9 | saw/knew/stand up/ take/walk | good doctor |
| 5:19 very truly, I tell you | do | triune God |
| 5:24,25-30 very truly, I tell you | tell | son of God/man |

This chapter is the most interesting chapter that Jesus declared himself as God. This is more likely re-presentation of prologue which introduced the important relation between the father and son. I agreed with our commentary that the John's gospel never make such a distinction and both God /son are essential to the identity of God. I could not deny importance of prologue, "the word was God", "in the word was life and the life was the light of humanity". As we study more John's gospel, we recognize the essence of Jesus. There are many signs to represent "Jesus" that we study so far incident of "water to wine", "healed official's son", and "healed lame man".

We could learn very important lesson that God really take cares our need and weakness. We also learn important theology of Jesus through dialogue with Nicodemus (new birth) and Samaritan woman (living water). These events clearly define Jesus's work of triune identity of God.

When I read this chapter, I was very astonishing because Jesus knew "you do not have the love of God in yourselves (v.42) . The main reason we could not recognize Jesus was lack of love. We are living at darkness, not to light. Again, God initiates his active love to impossible darkness human being through Jesus Christ our Lord. We have faced this deadly coronavirus to infect many people. This is time to think about Jesus "true light" who can shine all darkness. This shine is much more powerful than infectious disease. We should shine ourselves to follow Christ as Matthew 5:16 "in the same way let your light shine before people, so that they can see your good works and glorify your father who is in heaven".

