

And this list could also be enlarged to some degree. Our point is not that none of this happens in the other Gospels but that it happens far more frequently in John.

(b) Development of universality.

The ideal is seen in Luke but in the "lifted up" passages of John (3, 8, 12) it attains greater visibility. Not the application of this ideal in 21...the reasons for the Gospel writing.

(c) Nature of thought

/1/ abstractionism...

in the beginning was the Word..the idea is epitomizing quality in a human (man-centered) term. Similar examples are the metaphoric expressions: "I am the door", "I am the way..", etc.

/2/ contrasted ideals

"light and darkness" serve as good examples of John's use of this medium.

/3/ personification of ideal

"I am the Good Shepherd" is a good representative.

(2) The development of John's message

The general development is to take Christ from the initial call of His own to the resurrection appearances. But in this section of our notes we are thinking of the development of the message, not the book. As a message, John has considerable theological development built on two lines:

(a) the miracles: selected to show progressively the Divine Nature of the miracle worker;

(b) the personal claims and these are spelled out in the "I am" sections. Note these:

--the bread of life 6:35
 the light of the world 8:12, 9:5
 the door of the Sheepfold 10:7
 the Good shepherd 10:11
 the resurrection and the life 11:25
 the way, the Truth and the life 14:6
 the True Vine 15

The development in both the miraculous and the claims are to enable belief based on works and/or words of Jesus. 14