



Exegetical Study of The Seven “I Am” *Εγώ Είμαι* Sayings and Seven Miracles *Θαύματα* of Jesus In The Johannine Tradition: Implications for Contemporary Community

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Abstract

This study undertakes an exegetical analysis of the seven "I Am" sayings and seven miracles (signs) of Jesus Christ in the Gospel of John, with particular attention to their theological and Christological significance. The problem addressed in this research is the tendency among some scholars and readers to treat the "I Am" sayings and the signs as isolated traditions, thereby overlooking their interconnected role in revealing the identity and mission of Jesus within Johannine theology. The study adopts a qualitative research methodology, employing the historical-critical method, narrative criticism, and theological exegesis to examine relevant biblical passages within their literary and socio-religious contexts. The findings reveal, first, that the "I Am" sayings and the signs function together as complementary revelatory tools that progressively disclose Jesus as the divine Son of God. Second, the study establishes that each sign serves as a narrative foundation that illuminates and validates a corresponding "I Am" declaration, thereby deepening the reader's understanding of Johannine Christology and the call to faith. Based on these findings, the study recommends that biblical scholars and theologians adopt an integrated approach to interpreting John's Gospel, recognizing the unity between discourse and action. It also recommends that Christian educators emphasize the theological coherence of the Gospel in teaching and preaching to enhance doctrinal clarity and spiritual formation. The study demonstrates that the inseparable relationship between the "I Am" sayings and the signs is central to understanding the theological message of John's Gospel.

Keywords: Christological significance, Johannine theology, theologians adopt, John's Gospel, theological message

Introduction

The Gospel of John presents one of the most profound theological portraits of Jesus Christ in the New Testament, distinguished by its unique style, structure, and emphasis on Christ's divine identity. Central to this Gospel are the seven "I Am" sayings and the seven signs (miracles), which together form a coherent framework through which Jesus reveals His nature and mission. Unlike the Synoptic Gospels, John's narrative is highly symbolic and theological, employing these elements not merely as historical records but as vehicles of revelation intended to evoke faith. The "I Am" sayings function as explicit self-declarations that echo the divine name in Exodus 3:14, thereby presenting Jesus as sharing in the identity of God. Simultaneously, the signs serve as tangible demonstrations of His authority over nature, sickness, and death, pointing beyond themselves to deeper spiritual truths. These two components are not independent but are intricately connected, with each sign often illuminating a corresponding saying.

This study seeks to undertake an exegetical analysis of these seven "I Am" sayings and seven signs within their literary, historical, and theological contexts. By examining their relationship and significance, the research aims to provide a comprehensive understanding of Johannine Christology and its implications for faith and doctrine. Ultimately, this work contributes to a deeper appreciation of how John's Gospel reveals Jesus as the incarnate Word and the source of eternal life.

This paper examines the historical and literary context of the Gospel of John, providing a foundation for understanding its theological message. It explores issues of authorship, date, and the socio-religious environment in which the Gospel emerged, highlighting factors that shaped its distinctive perspective. Attention is also given to the Gospel's literary structure, symbolic language, and dualistic themes, which are central to its presentation of Jesus Christ. By situating the text within its historical setting and literary framework, this chapter establishes the necessary background for a deeper exegetical analysis of the "I Am" sayings and the signs in subsequent chapters.

Authorship and Date of the Gospel

The authorship of the Gospel of John has traditionally been attributed to John the Apostle, one of the twelve disciples of Jesus Christ. Early church fathers such as Irenaeus support this claim, asserting that John wrote the Gospel during his later years in Ephesus. However, modern scholarship often debates this attribution, suggesting the possibility of a Johannine community responsible for its composition. The Gospel is commonly dated between A.D. 90 and 100, reflecting a mature theological reflection on the life and ministry of Jesus. This later date distinguishes it from the Synoptic Gospels and highlights its developed Christology. As Carson (1991) notes, "The Fourth Gospel displays a depth of theological reflection that suggests a period of sustained contemplation within the Johannine community" (p. 82). Thus, authorship and dating remain crucial for understanding the Gospel's theological intentions.

Socio-Religious Context of the Johannine Community

The socio-religious context of the Johannine community is essential for interpreting the Gospel's themes and conflicts. The community appears to have experienced tension with mainstream Jewish institutions, particularly following the expulsion of Christians from synagogues. This context explains the Gospel's frequent references to opposition between "the Jews" and the followers of Jesus. The community likely consisted of believers navigating identity, persecution, and theological clarification in a pluralistic

environment. The Gospel's emphasis on belief, light versus darkness, and truth reflects this setting of conflict and self-definition. According to Brown (1979), "The Johannine community reflects a group struggling to define itself over against both Judaism and emerging heterodox interpretations of Jesus" (p. 45). This background sheds light on the Gospel's apologetic tone and its strong affirmation of Jesus' divine identity.

Literary Structure and Style of John

The Gospel of John is characterized by a distinct literary structure and style that sets it apart from the Synoptic Gospels. It is commonly divided into two major sections: the Book of Signs (John 1-12) and the Book of Glory (John 13-21). This structure highlights the progressive revelation of Jesus' identity through signs and culminates in His passion, death, and resurrection. John employs symbolic language, extended discourses, and dualistic imagery to communicate theological truths. Unlike the Synoptics, John emphasizes reflective dialogue rather than parables. The narrative is highly theological, presenting events as signs pointing to deeper spiritual realities. Kostenberger (2004) observes, "John's Gospel is a carefully crafted theological narrative in which every element serves to reveal the identity of Jesus as the Son of God" (p. 36). This literary sophistication enhances the interpretive depth of the Gospel.

Symbolism and Dualism in John's Gospel

Symbolism and dualism are central features of Johannine theology and narrative style. John frequently employs symbolic elements such as light, water, bread, and vine to convey profound spiritual truths about Jesus and salvation. These symbols function not merely as illustrations but as theological vehicles revealing Christ's identity. Additionally, the Gospel presents a strong dualistic framework, contrasting light and darkness, truth and falsehood, life and death, and belief versus unbelief. This dualism reflects the cosmic struggle between good and evil and calls readers to a decisive response to Jesus. The symbolic richness invites deeper reflection and spiritual insight. As Moloney (1998) states, "Johannine symbolism is not decorative but revelatory, drawing the reader into the mystery of God's self-disclosure in Jesus" (p. 22). Thus, symbolism and dualism are essential interpretive keys to the Gospel.

Purpose and Audience

The purpose of the Gospel of John is explicitly stated in John 20:30-31: to inspire belief that Jesus is the Christ, the Son of God, and that through believing, readers may have life in His name. The intended audience appears to be a mixed group of Jewish and Gentile Christians, as well as potential converts. The Gospel addresses both believers and skeptics, presenting Jesus' signs and teachings as evidence of His divine identity. It also serves a pastoral function, strengthening faith amid opposition and confusion. Theologically, it emphasizes salvation, revelation, and eternal life through Christ. According to Lincoln (2005), "John's Gospel is written with a clear evangelistic and pastoral purpose, aiming both to generate and to sustain faith in Jesus as the Son of God" (p. 48). This dual purpose shapes the narrative and theological focus of the Gospel.

Exegetical Analysis of The Seven "I Am" Sayings

Introduction to the "I Am" Formula (Εγώ Εἶμι)

The "I Am" (Εγώ Εἶμι) formula in John's Gospel is central to its Christological message, reflecting both self-identification and divine revelation. This expression echoes the divine name revealed in Exodus 3:14, thereby associating Jesus with the identity of God. In John, the phrase appears in both absolute and predicate forms, each carrying theological weight. The predicate forms (e.g., "I am

the bread of life") reveal aspects of Jesus' salvific role, while the absolute forms emphasize His divine existence. The use of this formula is not merely linguistic but theological, presenting Jesus as the embodiment of God's presence among humanity. According to Carson (1991), "The 'I am' sayings in John are not simply metaphors but profound theological affirmations of Jesus' divine identity" (p. 343). Thus, the formula functions as a key to understanding Johannine Christology.

"I Am the Bread of Life" (John 6:35)

In John 6:35, Jesus Christ declares Himself as the "Bread of Life," following the feeding of the five thousand. This saying addresses humanity's deepest spiritual hunger and presents Jesus as the ultimate source of sustenance. The imagery recalls the manna provided in the wilderness, yet surpasses it by offering eternal life rather than temporary provision. The discourse emphasizes belief as the means of partaking in this bread, linking faith with spiritual nourishment. The statement also underscores the incarnation, as Jesus offers Himself for the life of the world. This metaphor reveals both the sufficiency and necessity of Christ for salvation. As Kostenberger (2004) states, "Jesus as the bread of life is the exclusive source of eternal sustenance for those who believe in him" (p. 215). The passage calls for a personal and continual dependence on Christ.

"I Am the Light of the World" (John 8:12)

The declaration "I am the Light of the World" in John 8:12 portrays Jesus as the source of spiritual illumination in a world characterized by darkness. This saying is situated within the context of the Feast of Tabernacles, where light symbolism was prominent. Jesus' claim thus carries both cultural and theological significance. Light represents truth, purity, and divine revelation, while darkness signifies ignorance and sin. By identifying Himself as light, Jesus asserts His role in guiding humanity out of spiritual blindness. The promise that followers "will not walk in darkness" highlights the transformative effect of discipleship. This saying reinforces the dualistic theme in John and emphasizes the necessity of responding to Christ's revelation. According to Brown (1970), "The light imagery in John serves to reveal Jesus as the definitive revelation of God to humanity" (p. 344). Thus, Jesus is both revealer and redeemer.

"I Am the Door of the Sheep" (John 10:7)

In John 10:7, Jesus describes Himself as the "door of the sheep," using pastoral imagery familiar to His audience. This metaphor emphasizes access, protection, and salvation. As the door, Jesus is the exclusive entry point into the fold, symbolizing the community of believers. The imagery suggests security, as the shepherd guards the sheep by controlling access through the door. This saying also contrasts Jesus with false shepherds, who exploit rather than protect the flock.

Theologically, it underscores the exclusivity of salvation through Christ and the assurance of safety for those who enter through Him. The metaphor communicates both invitation and warning, calling for discernment and faith. As Morris (1995) observes, "To enter through Jesus is to find salvation and security, for he alone is the legitimate way into the fold of God's people" (p. 508). This reinforces the centrality of Christ in salvation.

"I Am the Good Shepherd" (John 10:11)

The image of Jesus as the "Good Shepherd" in John 10:11 conveys care, sacrifice, and intimate relationship. Unlike hired hands, the good shepherd lays down his life for the sheep, highlighting Jesus' sacrificial death. This metaphor draws from Old Testament imagery where God is depicted as Israel's shepherd. Jesus fulfills and

embodies this role, demonstrating divine compassion and leadership. The relationship between shepherd and sheep is characterized by mutual knowledge and trust, reflecting the personal nature of salvation. The passage also emphasizes the unity of believers under one shepherd. Theologically, it presents Jesus as both protector and redeemer. According to Tenney (1981), "The Good Shepherd discourse reveals the depth of Jesus' commitment to his followers, culminating in his sacrificial death" (p. 171). This saying underscores the cost and depth of divine love.

"I Am the Resurrection and the Life" (John 11:25)

In John 11:25, Jesus declares Himself the "Resurrection and the Life" in the context of raising Lazarus. This statement affirms His authority over death and His power to grant eternal life. It shifts the focus from a future event to a present reality embodied in Christ. Belief in Jesus becomes the means of experiencing both spiritual and physical resurrection. The miracle of Lazarus serves as a sign validating this claim, demonstrating Jesus' divine authority. This saying offers hope in the face of death and affirms the continuity of life beyond the grave. It also deepens Johannine Christology by presenting Jesus as the source of life itself. As Carson (1991) notes, "Jesus does not merely give life; he is the resurrection and the life" (p. 413). This underscores the centrality of Christ in overcoming death.

"I Am the Way, the Truth, and the Life" (John 14:6)

John 14:6 presents one of the most comprehensive "I Am" sayings, where Jesus declares Himself as "the way, the truth, and the life." This triadic expression encapsulates His role as mediator, revealer, and life-giver. As the way, Jesus provides access to the Father; as the truth, He embodies divine revelation; and as the life, He grants eternal existence. This statement emphasizes the exclusivity of salvation through Christ, rejecting alternative paths to God. It also highlights the relational aspect of salvation, as knowing Jesus equates to knowing the Father. The saying addresses the disciples' uncertainty and provides assurance of continued relationship with God. According to Kostenberger (2004), "John 14:6 is a concise summary of Jesus' unique role in salvation history" (p. 424). This passage remains central to Christian theology and mission.

"I Am the True Vine" (John 15:1)

In John 15:1, Jesus identifies Himself as the "True Vine," emphasizing the necessity of abiding in Him for spiritual fruitfulness. This metaphor draws from Old Testament imagery where Israel is depicted as a vine, often unfruitful. Jesus, as the true vine, represents the fulfillment of God's purpose for His people. Believers, as branches, must remain connected to Him to bear fruit. The passage highlights dependence, obedience, and perseverance as essential aspects of the Christian life. It also introduces the role of the Father as the gardener who prunes for greater productivity. Theologically, it underscores the union between Christ and believers. As Moloney (1998) states,

"The vine metaphor expresses the intimate and life-giving relationship between Jesus and his followers" (p. 401). This relationship is vital for spiritual growth and mission.

Theological Implications of the "I Am" Sayings

The "I Am" sayings collectively present a comprehensive portrait of Jesus' identity and mission in John's Gospel. They reveal Him as the source of life, truth, guidance, and salvation. Each metaphor addresses a fundamental human need, pointing to Christ as the ultimate solution. Together, they form a coherent theological framework that emphasizes both the divinity and accessibility of Jesus. These sayings also call for a response of faith, highlighting belief as central to salvation. Furthermore, they demonstrate the

unity between Jesus' words and works, as each declaration is often accompanied by a corresponding sign. Theologically, they affirm the incarnation and the presence of God among humanity. According to Brown (1970), "The 'I Am' sayings serve as a window into the mystery of Jesus' divine identity and salvific mission" (p. 533). Thus, they are indispensable for understanding Johannine theology.

Exegetical Analysis of the Seven Miracles (Θαύματα)

Introduction to Johannine Signs

In the Gospel of John, miracles are consistently referred to as "signs" (σημεῖα), emphasizing their theological rather than merely supernatural significance. These signs function as revelatory acts that point beyond themselves to disclose the identity and glory of Jesus Christ. Unlike the Synoptic Gospels, John selectively presents seven signs to structure his narrative and theological argument. Each sign invites faith and serves as a catalyst for belief or rejection. The signs are not ends in themselves but are symbolic acts that reveal deeper spiritual-truths about salvation and divine authority. They are closely linked to Jesus' teachings and often precede or accompany His discourses. As Kostenberger (2004) explains, "John's signs are carefully chosen manifestations of Jesus' glory designed to evoke faith in him as the Son of God" (p. 92). Thus, Johannine signs are central to the Gospel's purpose and message.

Turning Water into Wine (John 2:1-11)

The first sign in John's Gospel occurs at the wedding in Cana, where Jesus turns water into wine. This miracle marks the beginning of His public ministry and reveals His glory to His disciples. The transformation of water used for Jewish purification into wine symbolizes the inauguration of a new covenant, surpassing the old religious order. The abundance and quality of the wine signify the fullness of divine grace available through Christ. This sign also demonstrates Jesus' authority over nature and His concern for human needs. The narrative highlights the role of faith, as the servants obey Jesus' instructions without fully understanding the outcome. Theologically, the miracle points to the joy and transformation brought by the Messiah. According to Carson (1991), "The Cana miracle is a symbolic act that reveals the replacement of Jewish ceremonialism with the new reality brought by Jesus" (p. 175). It sets the tone for subsequent signs.

Healing of the Nobleman's Son (John 4:46-54)

The healing of the nobleman's son demonstrates Jesus' power over distance and illness, emphasizing the necessity of faith. The nobleman approaches Jesus with a desperate plea, and Jesus responds by simply speaking a word of healing. This miracle highlights the effectiveness of Jesus' word and the importance of trusting in His authority without requiring physical presence. The narrative contrasts initial belief based on signs with a deeper faith grounded in Jesus' word. The nobleman's faith grows as he verifies the healing of his son, leading his entire household to believe. This sign underscores the universal scope of Jesus' ministry, extending beyond Jewish boundaries. It also illustrates the progression of faith from need-based to mature belief. As Brown (1970) notes, "The healing at a distance emphasizes the power of Jesus' word and the necessity of faith without sight" (p. 193). This reinforces the theme of belief in John's Gospel.

Healing of the Lame Man at Bethesda (John 5:1-15)

In John 5:1-15, Jesus heals a man who had been lame for thirty-eight years, demonstrating His authority over long-standing human suffering. The miracle takes place on the Sabbath, provoking controversy with Jewish leaders and highlighting the tension

between Jesus and religious authorities. By commanding the man to rise, take up his mat, and walk, Jesus challenges legalistic interpretations of the law and asserts His divine prerogative. The healing symbolizes spiritual restoration and the possibility of new life through Christ. However, the man's subsequent actions reveal a lack of deep faith, illustrating that physical healing does not automatically lead to spiritual transformation. This sign introduces themes of judgment and responsibility. According to Morris (1995), "The Bethesda miracle reveals both the compassion of Jesus and the inadequacy of mere physical healing without spiritual renewal" (p. 246). It deepens the conflict narrative in John.

Feeding of the Five Thousand (John 6:1-14)

The feeding of the five thousand is the only miracle recorded in all four Gospels, underscoring its significance. In John's account, the miracle serves as a prelude to the Bread of Life discourse. Jesus multiplies five loaves and two fish to feed a large crowd, demonstrating His provision and divine power. The abundance of leftovers signifies the sufficiency and generosity of God's provision. This sign echoes the provision of manna in the wilderness, positioning Jesus as the greater Moses. The crowd's reaction reveals a misunderstanding of Jesus' mission, as they seek to make Him a political king. Theologically, the miracle points to Jesus as the true source of spiritual nourishment. As Kostenberger (2004) states, "The feeding miracle is a sign that directs attention to Jesus as the ultimate provider of life" (p. 205). It calls for a deeper understanding of His identity.

Walking on Water (John 6:16-21)

The miracle of Jesus walking on water demonstrates His authority over nature and reveals His divine identity. Occurring immediately after the feeding of the five thousand, this sign reassures the disciples in a moment of fear and uncertainty. Jesus approaches them on the sea and declares, "It is I; do not be afraid," echoing the divine "I Am" formula. The calming of the disciples' fear highlights Jesus' role as a source of peace and security. Unlike the Synoptic accounts, John's narrative emphasizes the immediate arrival of the boat at its destination, suggesting divine intervention. This miracle reinforces the theme of Jesus' sovereignty over creation. It also serves to strengthen the faith of the disciples. According to Carson (1991), "The walking on water is a theophany, revealing Jesus in terms reserved for God alone" (p. 273). This sign deepens the revelation of His divine nature.

Healing of the Man Born Blind (John 9:1-41)

The healing of the man born blind is a profound sign that illustrates both physical and spiritual sight. Jesus restores the man's vision, demonstrating His power as the light of the world. The narrative contrasts the increasing faith of the healed man with the growing blindness of the Pharisees. This sign highlights the theme of spiritual perception and the consequences of rejecting divine revelation. The man's testimony becomes a witness to Jesus' identity, despite opposition from religious authorities. The miracle also emphasizes the role of suffering in revealing God's works. Theologically, it presents Jesus as the one who brings enlightenment and truth. As Moloney (1998) observes, "The story of the blind man is a narrative of progressive revelation and deepening faith" (p. 287). It challenges readers to examine their own response to Jesus.

Raising of Lazarus (John 11:1-44)

The raising of Lazarus is the climactic sign in John's Gospel, demonstrating Jesus' authority over death. This miracle not only reveals His power but also foreshadows His own resurrection. Jesus' delay in coming to Lazarus emphasizes the purpose of the sign: to reveal God's glory and strengthen faith. The event elicits both belief

and opposition, leading directly to the plot against Jesus. The narrative highlights Jesus' compassion, as seen in His weeping, alongside His divine authority. Theologically, the miracle affirms Jesus as the source of life and the conqueror of death. It also reinforces the connection between signs and faith. According to Brown (1970), "The raising of Lazarus is the supreme sign that reveals Jesus' power over death and anticipates his own resurrection" (p. 424). This sign stands at the center of Johannine Christology.

Theological Significance of the Signs

The seven signs in John's Gospel collectively reveal the identity and mission of Jesus as the Son of God. They demonstrate His authority over nature, illness, and death, while also addressing human needs and spiritual realities. Each sign functions as a call to faith, inviting readers to recognize Jesus' divine nature. The signs also reveal the progressive unfolding of God's redemptive plan, culminating in the resurrection. They are closely linked to Jesus' teachings, forming a unified theological message. Furthermore, the varied responses to the signs—belief, misunderstanding, and rejection—highlight the importance of personal response. Theologically, the signs affirm the incarnation and the presence of God in human history. As Kostenberger (2004) concludes, "The signs serve as narrative vehicles that reveal Jesus' glory and call forth a response of faith" (p. 91). Thus, they are central to Johannine theology.

Comparative and Theological Synthesis

This work presents a comparative and theological synthesis of the "I Am" sayings and the signs in the Gospel of John, drawing together the insights from the preceding exegetical analyses. It examines the relationship between Jesus' words and works, highlighting their unified role in revealing His identity and mission. The chapter also explores key Christological themes, the nature of faith and response, and the broader theological implications of Johannine teaching. By integrating these elements, this chapter provides a holistic understanding of John's Gospel and establishes its enduring relevance for contemporary Christian theology and biblical scholarship.

Relationship between the "I Am" Sayings and the Signs

The relationship between the "I Am" sayings and the signs in John's Gospel is deeply interconnected and theologically intentional. Each sign serves as a practical demonstration that validates a corresponding "I Am" declaration, forming a unified narrative of revelation. For instance, the feeding of the five thousand precedes the declaration of Jesus Christ as the Bread of Life, while the raising of Lazarus reinforces His claim as the Resurrection and the Life. This structural relationship indicates that John presents both words and works as complementary modes of divine disclosure. The signs provide visible evidence, while the sayings interpret their meaning. Together, they invite belief and deepen understanding of Jesus' identity. As Kostenberger (2004) observes, "John's signs and discourses are integrally related, each illuminating the other in the revelation of Jesus" (p. 97). This synergy is essential to Johannine theology.

Christological Themes in John's Gospel

John's Gospel presents a high Christology, emphasizing the divine nature and pre-existence of Jesus. Central themes include incarnation, revelation, life, and glory. Jesus is portrayed as the eternal Word who became flesh, fully revealing God to humanity. The "I Am" sayings highlight His divine identity, while the signs demonstrate His authority over creation and life. These elements collectively affirm His role as the Son of God and Savior. John also emphasizes the unity between the Father and the Son, portraying Jesus as the perfect agent of divine will. The Gospel's Christology is

both theological and experiential, calling for belief and relationship. According to Carson (1991), "John's presentation of Jesus is unmistakably that of one who shares in the very identity of God" (p. 95). This high Christology distinguishes John from the Synoptic Gospels.

Revelation of Jesus' Identity and Mission

The Gospel of John systematically reveals the identity and mission of Jesus through both narrative and discourse. Jesus is presented as the one sent by the Father to bring salvation to the world. His mission is rooted in divine love and culminates in His death and resurrection. The "I Am" sayings articulate His identity, while the signs confirm His authority and purpose. This dual revelation underscores the unity between who Jesus is and what He does. The Gospel also emphasizes that Jesus' mission is not self-initiated but divinely ordained. His obedience to the Father reflects the harmony within the Godhead. Theologically, this revelation calls for faith and response from the audience. As Brown (1970) notes, "The mission of Jesus in John is inseparable from his identity as the one sent from the Father" (p. 147). This integration is central to Johannine theology.

Faith and Response in Johannine Theology

Faith is a central theme in John's Gospel, functioning as the primary response to Jesus' revelation. The signs and "I Am" sayings are designed to elicit belief, yet responses vary among individuals. Some believe and receive life, while others reject Jesus despite witnessing His works. This contrast highlights the personal and decisive nature of faith. In John, belief is not merely intellectual assent but relational trust and commitment. It involves recognizing Jesus' identity and responding in obedience. The Gospel also emphasizes the role of testimony in fostering faith, as seen in the witness of disciples and others. Theologically, faith is both a gift and a responsibility. According to Moloney (1998), "Faith in John is a dynamic and ongoing relationship with Jesus, grounded in recognition of his identity" (p. 266). This underscores the transformative nature of belief.

Implications for Contemporary Christian Theology

The theological insights of John's Gospel have significant implications for contemporary Christian theology. The integrated presentation of Jesus' identity through the "I Am" sayings and signs provides a model for understanding Christ as both divine and accessible. This has relevance for doctrinal teaching, preaching, and spiritual formation. The emphasis on faith, relationship, and revelation challenges modern believers to move beyond superficial understanding to a deeper engagement with Christ. Additionally, the Gospel's exclusivist claims, such as Jesus being the only way to the Father, continue to shape discussions on religious pluralism. The Johannine portrayal of Jesus also informs Christological debates and reinforces the centrality of Christ in salvation. As Lincoln (2005) states, "John's Gospel continues to speak powerfully to contemporary contexts, calling for faith in Jesus as the definitive revelation of God" (p. 312). Its message remains both timeless and transformative.

This study has undertaken an exegetical examination of the seven "I Am" sayings and the seven signs of Jesus Christ in the Gospel of John. Beginning with the historical and literary context of the Gospel, the research established a foundation for understanding its theological depth and distinctiveness. Through detailed analysis, the study explored how the "I Am" sayings reveal the identity of Jesus, while the signs function as demonstrative acts that confirm His divine authority. The study further demonstrated the intrinsic relationship between these sayings and signs, showing how they work together to present a coherent Christological message. Finally,

a theological synthesis highlighted themes such as faith, revelation, and salvation, emphasizing the enduring significance of Johannine theology for contemporary Christian thought and practice.

The study reveals several important insights regarding the structure and theology of John's Gospel. The integration of Jesus' words and works forms a unified framework for understanding His identity and mission.

The major findings include:

- a. The "I Am" sayings function as explicit theological declarations that reveal Jesus' divine identity and salvific role.
- b. The seven signs serve as symbolic acts that validate and illuminate the meaning of the "I Am" sayings.
- c. There is a deliberate literary and theological relationship between each sign and its corresponding discourse.
- d. Faith is presented as the central response to both the signs and the sayings, determining one's relationship with God.
- e. John's Gospel presents a high Christology, emphasizing the pre-existence, divinity, and mission of Jesus.
- f. The signs and sayings together reveal a progressive unfolding of Jesus' identity throughout the narrative.

In light of the findings, this study offers several recommendations for biblical scholars, theologians, and Christian educators. These suggestions aim to enhance both academic engagement and practical application of Johannine theology.

The recommendations are as follows:

- i. Scholars should adopt an integrated exegetical approach that considers both the "I Am" sayings and the signs as interconnected theological units.
- ii. Theological institutions should emphasize Johannine Christology in their curriculum to deepen students' understanding of Jesus' identity.
- iii. Preachers and teachers should highlight the relationship between Jesus' words and works to enrich biblical teaching and sermons.
- iv. Further research should explore the relevance of Johannine theology in contemporary interfaith and pluralistic contexts.
- v. Christian educators should use the symbolic language of John's Gospel to foster deeper spiritual reflection among believers.
- vi. Future studies should examine the role of the Johannine community in shaping the theological themes of the Gospel.
- vii. Researchers should engage interdisciplinary methods to explore the literary, historical, and theological dimensions of John's Gospel.

This study contributes to biblical scholarship by offering a comprehensive and integrated analysis of the "I Am" sayings and the seven signs in the Gospel of John. It advances understanding by demonstrating the inseparable relationship between Jesus' declarations and His miraculous works, thereby providing a more cohesive interpretation of Johannine Christology. The research also bridges gaps in existing scholarship that often treat these elements independently. Furthermore, it enriches theological discourse by

emphasizing the role of faith, symbolism, and narrative structure in the Gospel. By combining historical-critical, narrative, and theological approaches, the study provides a balanced and holistic framework for interpreting John's Gospel, making it a valuable resource for scholars, students, and theologians alike.

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