

## Smalley's Outline<sup>1</sup>

### Seven signs, seven discourses, seven "I AM" sayings

<b>Sign</b>	<b>Discourse</b>	<b>Saying 'I am'</b>
1. Water into wine (2)	New life (3)	the true vine (15: 1)
2. The official's son (4)	Water of life (4)	the way, the truth, and the life (14:6)
3. The sick man (5)	Son, life-giver (5)	the door of the sheep (10:7)
4. The five thousand fed (6)	Bread of life (6) and Spirit of life (7)	the bread of life (6:35)
5. The blind man (9)	Light of life (8)	the light of the world (8:12)
6. Lazarus (11)	Shepherd, life-giver (10)	the resurrection and the life (11 :25)
7. The catch of fish (21)	Disciple life (14-16)	the good shepherd (10:11)

#### Smalley's description of John's presentation:

John's Gospel is presented not simply as a story with dramatic elements, but as a highly-wrought and sustained drama, by means of which the evangelist helps his audience to perceive the real significance of his message, and to respond to it. As I have argued elsewhere,<sup>61</sup> two great acts are basic to the construction of the Fourth Gospel. The first (John 2-12) unfolds the revelation of the Word to the world, and the second (chapters 13-20, basically the passion narrative) concerns the glorification of the Word for the world. At one end of the drama is the prologue (chapter 1 in its totality, introducing us briefly to all the main characters and ideas which are developed in the body of the play); at the other end is the epilogue (John 21, setting out an agenda for the church in the future, on the basis of the exaltation of Jesus).

With consummate dramatic skill John thus expounds the theme of eternal life in and through Jesus, whom he shows his readers to be the Christ. He does so dramatically, within the overall structure just outlined, by selecting seven miracles of Jesus, treated as 'signs', and associating these with seven discourses, punctuated by seven 'I am' sayings.<sup>62</sup>

There is, as we shall see,<sup>63a</sup> difference of scholarly opinion about the precise structure of Revelation; and in any case, as with John's Gospel, we must resist the temptation to impose analytical schemes upon the material which do not arise naturally from it. But, to my mind, the careful and dramatic structuring of Revelation is no less apparent than that which may be perceived in the Fourth Gospel.<sup>2</sup>

<sup>1</sup> Stephen S. Smalley, *John, Evangelist and Interpreter*, New Testament Profiles Series (Downers Grove, Illinois: InterVarsity Press, 1998), 135.

<sup>2</sup> Stephen S. Smalley, *Thunder and Love, John's Revelation and John's Community* (Eugene, Oregon: Wipf and Stock Publishers, 2012), 66; (Smalley's footnotes are not included here).