1.3 John’s Gospel was written to a universal audience. It is generally believed that John wrote his Gospel while in Ephesus, though not to any specific church in the city. It was not targeting one specific group of people as his epistles were. The Gospel was for all mankind. It was written to relay the life and teachings of Christ to believers and unbelievers alike; both to Jews and proselytes. Due to the destruction of the temple, Judaism no longer had a central nexus of power and thought. Judaism moved to a rabbinic structure of leading and teaching. Through the Diaspora, Jews now occupied lands from one end of the known world to the other. So that they might learn of the Messiah’s teachings, John recorded his knowledge of Christ so that others may learn from.

3.1 John and the Synoptic Gospels have likenesses and differences. Some of the subjects written about in the Synoptic Gospels but not featured in John are Jesus’ narrative parables, teachings on the kingdom of God, the Sermon on the Mount, Jesus’ baptism, the Lord’s Supper, His Transfiguration, Satan’s temptation, the garden of Gethsemane and Jesus’ miraculous exorcisms. Instead, John offers the following in place of the material that is “left out”. Jesus’ teachings on eternal life instead of describing the kingdom of God, lots of symbolic dialog instead of narrative parables, Jesus’ direct eschatology rather than the theoretical or discussions thereof, Jesus’ benediction to his followers rather than the Sermon, dialog between John the Baptist and Jesus instead of his upbringing or his baptism.

4.1 Right off the bat, John refers to Jesus as The Word. *Logos* is the term used. It is the embodiment of the Word of God. The same source of power that created all things just as when God said “Let there be Light”. The power in God’s speech alone conveys his grandeur. Here, we have Christ as the Word incarnate. In Hellenistic society we see the idea of wisdom and knowledge embodied by *logos*. Onto the scene comes a man referred to as The Word. This implies that *he* embodies knowledge and wisdom. He is also the fulfillment of the words spoken by prophets long before Jesus’ birth. “The Word” is a very powerful metaphor for all the Messiah means to the world.

6.2 When Jesus speaks to the woman at the well while in Samaria, he is crossing more than just one boundary. In that time, Jews did not associate with Samaritans, male or female. In fact, Jews would sometimes go out of their way to avoid Samaritans. Also in the historical context, men did not address woman strangers, especially as “lowly” Samaritan. Furthermore, Jesus was speaking to this woman not in a synagogue or house, rather he was speaking to her at the well. The well is a place where it is said that members of the opposite sex would mingle, talk, and flirt. The woman he speaks to is also an adulteress, perhaps infamous for her various relationships in the town. She has had 5 “husbands” and is currently living with a man whom she is not married to. So now here is a Jew, speaking to a Samaritan woman of ill repute at a place where romantic stirrings occur. It was definitely a situation in which many conclusions could be drawn. In spite of all of this, Jesus knew that through a single conversation with her, many would hear the Good News and believe.