

Chapter 1 : The Gospel According to John - D. A. Carson - Google Books

Gospel According to John, fourth of the four New Testament narratives recounting the life and death of Jesus Christ; John's is the only one of the four not considered among the Synoptic Gospels (i.e., those presenting a common view).

The Pharisees are frustrated to realize that Jesus really has cured the man, who now professes faith in him. Months pass, and at the Feast of Dedication, the Jewish holiday Hanukkah, Jesus is again confronted by the Jews in the temple, who ask whether or not he is the Christ. He responds by announcing that he is the Son of God, united with God. The crowd tries to stone him, but Jesus escapes Jerusalem. Jesus is called to Bethany, the village where two of his devout followers, Mary and Martha, live with their brother Lazarus, who has fallen sick. Arriving in Bethany too late, Jesus finds Lazarus dead. He works a miracle to inspire belief in the observers, resurrecting Lazarus. Hearing of this spectacle, the Jewish leadership in Jerusalem, including the chief priests, decides to kill both Jesus and Lazarus. Nevertheless, Jesus travels to Jerusalem for Passover. He has foreseen his own death, as well as the salvation that he will bring through his sacrifice. At the Passover meal, or Seder, Jesus preaches extensively to the apostles. Jesus stresses his unity with God: Jesus foresees his own death and his betrayal by Judas. He warns them that even after his death, they will continue to be persecuted, but that their ultimate salvation is imminent. In a long, private prayer, Jesus addresses God directly, asking him to consecrate, glorify, and protect the faithful. The narrative moves quickly toward its conclusion. Jesus is arrested by the soldiers whom Judas leads to him. He is brought first before the Jewish high priest, and then before Pontius Pilate, the Roman prefect. Pilate repeatedly interrogates Jesus, who refuses to confirm the allegation against him that he has acted treasonably against Caesar by declaring himself King of the Jews. Jesus is crucified, and the soldiers cast lots to determine who will get his clothing. Jesus dies, and to ensure his death, a soldier pierces his side with a lance. Joseph of Arimathea and Nicodemus bury Jesus on a Friday. Jesus appears to her, and she brings the news of his resurrection to the disciples. Later that day, he appears to the disciples, whom he charges with the propagation of his message: Thomas is absent from the room, and he expresses doubt as to the resurrection until, a week later, Jesus reappears to him as well. For I have set you an example that you also should do as I have done to you. In the early stages of his ministry, John tells of an encounter between Jesus and a Samaritan woman at the well. At this time, the Samaritans were a group of people despised by the Jews, and casual conversation between men and women was taboo. Jesus asks the woman to fetch him water, but she misunderstands his words to mean literal water.

Chapter 2 : Gospel of John - Wikipedia

The Gospel of John (Greek: Ἰωάννης, ἰωάννης ὁ ἀγαπῶν τὸν Χριστὸν ὃν ἀγαπᾷ, to kata Ioánnin euangelion), is the fourth of the canonical gospels. The work is anonymous, although it identifies an unnamed "disciple whom Jesus loved" as the source of its traditions.

Carson is perhaps one of the best treatments of John that have been published from an Evangelical Protestant perspective. It is more comprehensive than introductory commentaries on the Gospel, and provides interaction with various views both conservative and liberal regarding the social and historical background of the book, as well as form and source criticism. As Carson states in the preface to this commentary, anybody who embarks upon writing a new commentary on John has to give good reasons for doing so. Thus, he outlines four objectives that he attempts to accomplish in his commentary: All of these four objectives are fulfilled reasonably well in this commentary, which is why it is worthwhile to read it in order to provide a better perspective on the narrative and theology of John. The information and details provided in the commentary are geared towards those who bear the responsibility of ministering the Word of God to others in the context of preaching and leading Bible studies. However, it is also accessible to the well-informed layperson. Some of the details provided therein may not be as familiar to the average churchgoer who is not interested in in-depth studies, but that is the reason why other commentaries exist to fill that niche. In his analysis of the Gospel of John, Carson divides the Gospel into five parts, which forms the basis for the five divisions in the commentary. The first part is the prologue 1: The third part is the transitional phase Then the final part of the Gospel is the epilogue The Gospel ends with a note on how many signs and wonders Jesus performed throughout His ministry: The introductory portion of the commentary lays out the various issues behind the study of the Gospel of John. This is where most of the interaction takes place with secondary literature on the Gospel by other scholars. Carson interacts with literature from a wide variety of positions across the spectrum of biblical scholarship, some of whom uphold the inerrancy and inspiration of scripture, whereas others hold to more neo-orthodox or liberal views of scripture. Carson begins with the distinctive features of the Gospel of John, where he summarizes the similarities and differences between John and the Synoptic Gospels, and the interpretive challenges that the differences such as in chronology pose. The writing style of the Gospel writer is also tackled, as well as alleged historical anachronisms or other discrepancies. How the Gospel of John has been understood over time is also looked at, with historical understandings of the text compared and contrasted with more recent developments in how the Gospel is understood. Of particular interest is how the Gospel was pressed into service by both Gnostic heretics including Gnostic sources such as the Gospel of Truth which allude to John and orthodox church fathers in their theological disputes. These also provide us with some of the earliest unambiguous quotations of the Gospel, most of which are in the mid to late second century, as well as the near-universal agreement that John is its author. Carson also spends considerable amount of space on the authenticity of the Gospel, where he tackles the arguments of liberal source critics and argues for the historical reliability of John, as well as its harmony with the Synoptic Gospels. He then goes through the authorship of the Gospel, the date and provenance where he states that the Gospel could have been written at almost any date between AD 55 and AD 95 , the purpose of its writing, its theological emphasis, some tips on preaching from the Gospel and its literary structure. After the introduction and analysis is the commentary proper. As Carson already noted, the main aim of the commentary is to present the narrative flow of the Gospel. Although the commentary does provide plenty of significant information on the various pericopes, as well as individual verses of the Gospel, irrelevant side issues are avoided. That way the commentary makes for a smooth read without the clutter of unnecessary tangents. This is a good commentary to keep around for reference, especially those who are interested in more in-depth studies and exegesis that goes beyond more surface-level readings of the text. One of my favorites of any book. Carson is the premiere scholar on the gospels and the life of Jesus. He gives wonderful pastoral insight while crafting his study with love and diligence. He provides great overviews and exalts Christ in every chapter. He still gets rather deep with his handling of Greek and pointing out and critiquing other views on various theological stances, which

DOWNLOAD PDF THE GOSPEL ACCORDING TO JOHN

may overwhelm the average reader looking for devotional material. But he brings it Excellent commentary on John. But he brings it back the heart of the gospel and accurately reflects "the one whom Jesus loved" in his treatment of the text. This is a go to every time I study John.

Chapter 3 : The Gospel According to John by D.A. Carson

*The Gospel according to John [Leon Morris] on www.nxgvision.com *FREE* shipping on qualifying offers. This book is a stand-alone paperback edition of Leon Morris's John volume in the New International Commentary on the New Testament series.*

He was in the beginning with God. It is likely that John heard the details about these events from a very early oral source common to all the Gospels, but the freedom he uses to interpret these events helps us see clearly that all accounts of Jesus have come to us through the filter of interpretation. John may have been written a bit later than the synoptic Gospels, likely around 90 a. John can be divided thematically into halves, preceded by a prologue and followed by an epilogue. Andrew brings his brother Simon to Jesus, who now accumulates several other followers as well. Jesus leaves Jerusalem and begins to baptize people in Judea. John the Baptist has continued his baptizing, and someone informs him that Jesus too has begun to baptize, assuming that John would be angry at the competition. Jesus travels to Samaria, where he speaks in metaphors and figures of speech with a Samaritan woman and with his disciples. Eventually, the woman understands Jesus. Impressed by his knowledge of her past and by his message, she tells the other Samaritans that he is the Christ, meaning that he is the Messiah prophesied in Jewish scriptures. The Samaritans profess belief in him. In Jerusalem once again for a festival, Jesus cures a sick man at the pool of Bethzatha and orders him to pick up his sleeping mat and walk around. As it is the Sabbath, when observant Jews do not carry objects outdoors, the Jews become angry with Jesus, and their anger only increases when Jesus explains that God is his father. Jesus delivers a long discourse, in which he announces that his words bring eternal life, and that rejection of Jesus in favor of the traditional laws is foolish, since Jesus represents the fulfillment of the Old Testament prophecies. Returning to Galilee, Jesus is approached by a crowd of people looking for inspiration. To feed them, he works a miracle, providing food for 5,000 people with only five loaves of bread and two fish. The next day, crowds of people come in search of Jesus, and he explains the significance of the miracle of the loaves: Using the symbol of bread, Jesus explains that belief in him and in God, his father, will give eternal life. Many of his listeners disbelieve him, and Jesus teaches that belief in him is a foreordained gift from God: Peter, however, remains with Jesus and professes his faith. At the Feast of Booths, the Jewish holiday Sukkoth, Jesus returns to Jerusalem with the pilgrims and begins preaching in the temple. Many people wonder whether Jesus is the Christ, or Son of God, and the authorities want to arrest him but do not dare. The authorities bring him an adulterous woman and, in an attempt to entrap him, ask him whether or not she is guilty. A long discourse ensues, in which Jesus responds to questions and accusations from the assembled people. Jesus predicts his own death and ascension, and explains that his authority comes from his origin in God and his fulfillment of the word of God. He accuses his listeners of being slaves to sin and, as sinners, of being illegitimate sons of God. Claiming to precede Abraham and to derive his glory from God, Jesus finally infuriates the crowd and barely escapes being stoned.

Chapter 4 : The Gospel According to John by Anonymous

THE GOSPEL ACCORDING TO. ST. JOHN. CHAPTER 1. IN the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God.

John, from the very beginning, presents Jesus in terms of glory: John the Evangelist, manuscript illumination from the Lindisfarne Gospels, late 7th century. Irenaeus calls John the beloved disciple who wrote the Gospel in Ephesus. Papias mentions John the son of Zebedee, the disciple, as well as another John, the presbyter, who might have been at Ephesus. From internal evidence the Gospel was written by a beloved disciple whose name is unknown. The addressees were Gentile Christians, but there is accurate knowledge and much reference to Palestine, which might be a reflection of early Gospel tradition. The Jews are equated with the opponents of Jesus, and the separation of church and synagogue is complete, also pointing to a late-1st-century dating. The author of John knows part of the tradition behind the Synoptic Gospels, but it is unlikely that he knew them as literary sources. His use of common tradition is molded to his own style and theology, differing markedly with the Synoptics in many ways. Various backgrounds for John have been suggested: Of these backgrounds, perhaps, all have played a part, but the last appears to fit John best. In the thought world of Jewish Gnosticism, there is a mythological descending and ascending envoy of God. In the prologue of John, there is embedded what is proclaimed as a historical fact: The Logos Word took on new meaning in Christ. The Creator of the world entered anew with creative power. But history and interpretation are always so inextricably bound together that one cannot be separated from the other. In chapter 20, verse 30, the purpose of the signs is stated: Some would assign these to a distinct source, but they may rather be the work of the author. The Paraclete is promised to come to the disciples, and it is necessary that Jesus go away in order that the Paraclete may come to the church. In John, Christ is depicted as belonging to a higher world, and his kingship is not of this world. The Christology in John is heightened: This type of discourse is a concentration in terms and titles of the way in which the Messiah openly reveals his identity by a striking phenomenon: These sayings are self-revelatory pronouncements: Such theophanic expressions are heightened in other sayings: In testament form, it is the bidding of farewell by one who is dying and giving comfort to those he loves. In John, however, the eons ages overlap. The coming of the Spirit, the Paraclete, however, is still to come, so, even in this most eschatological Gospel, there is a building up, a crescendo, of glorification. After the finding of the empty tomb, there is a Resurrection appearance to the disciples. In an appended chapter, 21, there is a touching story of the Apostle Peter, who, having denied his Lord thrice, is three times asked by Jesus if he loves him. Peter affirms his knowledge that Jesus knows what love is in his heart and is given the care of the church and a prediction that he himself will be persecuted and crucified. The numerous differences between the Synoptics and John can be summed up thus: This Johannine theology and piety has great similarities to the views that Paul criticizes in I Cor. The contrast between Paul and John is even more striking if one accepts the most plausible theory that John as we have it includes passages added later by which the realized eschatology has been corrected so as to fit better into the more futuristic eschatology that was stressed in defense against the Gnostics. The Johannine chronology also differs from the Synoptic. John starts the public ministry with the casting out of the money changers: The public ministry in John occupies two or three years, but the Synoptics telescope it into one. The difference in the chronologies of the Passion between John and the Synoptics may be because of the use of a solar calendar in John and a lunar calendar in the Synoptics. Nevertheless, the actual dating is of less importance than the fact that John places the Crucifixion at the time of the Passover sacrifice to emphasize Jesus as the Paschal lamb. There is no celebration of the Last Supper in John, but the feeding of the multitude in chapter 6 gives the opportunity for a eucharistic discourse. Because Jesus is regarded as the Christ from the very beginning of John, there is no baptism story—John the Baptist bears witness to Jesus as the Lamb of God—no temptation, and no demon exorcisms. Satan is vanquished in the presence of Christ. Each of the four Gospels presents a different facet of the picture, a different theology. Although in all the Gospels there is warning about persecution and the danger of discipleship, each has the retrospective comfort of having knowledge of the risen Lord who will send the Spirit. In John, however, there is a triumphant, glorious

confidence: Both volumes are dedicated to Theophilus presumably an imperial official, and its contents are divided into periods. In the Gospel, Luke describes first the end of the old dispensation and then the earthly life of Jesus. Near the end of the Gospel, the stage is set for the next period: This Jewish festival of the revelation of the Law on Mt. Sinai becomes the day when the Spirit is poured out. For Acts this event marks the beginning of a new era Acts 2: The purpose and style of Acts Although the title, Acts of the Apostles, suggests that the aim of Acts is to give an account of the deeds of the Apostles, the title actually was a later addition to the work about the end of the 2nd century. Acts depicts the shift from Jewish Christianity to Gentile Christianity as relatively smooth and portrays the Roman government as regarding the Christian doctrine as harmless. Probably written shortly after Luke c. Luke edited his history as a series of accounts, and thus Acts is not history in the sense of accurate chronology or of continuity of events but in the ancient sense of rhetoric with an apologetic aim. The author weaves strands of varying traditions and sources into patterns loosely clustered around a nucleus of past events viewed from the vantage point of later development. The structuring of the material by time and geography may account for the unique way in which both the Ascension of Christ to heaven 40 days after the Resurrection and the outpouring of the Spirit at Pentecost 50 days after the Resurrection became fixed and dated events. The redactor editor of Acts composed speeches with primary primitive material within them; about one-fifth of Acts is composed in this way. This manner of using speeches was part of the style and purpose of the work and was not unlike that of other ancient historians such as Josephus, Plutarch, and Tacitus. These do not, however, necessarily point to Luke as a companion of Paul "as has been commonly assumed" but are rather a stylistic device, such as that noted particularly in itinerary accounts in other ancient historical works e. That an actual companion of Paul writing about his mission journeys could be in so much disagreement with Paul whose theology is evidenced in his letters about fundamental issues such as the Law, his apostleship, and his relationship to the Jerusalem church is hardly conceivable. There are some Semitisms, especially when stressing Jewish backgrounds; thus, Paul is called Saul in accounts of his conversion experience on Damascus road. The content of Acts The outline of Acts can be roughly divided into two parts: The earlier sections deal with the Jerusalem church under Peter and the gradual spread of the gospel beyond Jewish limits in chapters 10-11, for example, Peter is led by the Spirit to baptize the Roman centurion, Cornelius. References to Peter are abruptly ended in chapter 12; James, the brother of the Lord, has become the head of the Jerusalem church, and Philip, a Greek-speaking missionary, is commanded by the Spirit to baptize an Ethiopian eunuch. After that, Paul is imprisoned and sent to Rome where Acts leaves him witnessing openly and unhindered in the capital of the Empire. After the Council of Jerusalem c. After Peter healed a lame man, he made a speech, in chapter 3, in which Jesus is proclaimed as the one appointed but who is now in heaven and who will come as the Christ at the Parousia Second Coming. The titles used for Jesus show both a preservation of primitive tradition and theology and a clear differentiation made by the writer between Jesus in his earthly life in Luke and reflection on him in Acts. Christ Messiah is consciously used as the title of Jesus; the title Son of man, used frequently in Luke, is used only once in Acts, at the death of the martyr Stephen, when he is granted a vision of the Lord in glory. The more primitive Christologies and titles show not only a flexibility of traditions but also the functional nature of New Testament Christology. Acts presents a picture of Paul that differs from his own description of himself in many of his letters, both factually and theologically. In Acts, Paul, on his way to Damascus to persecute the church, is dramatically stopped by a visionary experience of Jesus and is later instructed. In his letters, however, Paul stated that he was called by direct revelation of the risen Lord and given a vocation for which he had been born recalling the call of an Old Testament prophet, such as Jeremiah and was instructed by no man. In Acts, Paul is presented as having received from the Jerusalem apostolic council the authority for his mission to the Gentiles as well as their decision "the so-called apostolic decree" According to this decree, Gentile converts to Christianity were to abstain from pollutions of idols pagan cults, unchastity, from what is strangled, and from blood referring to the Jewish cultic food laws as showing continuity with the old Israel. Circumcision, however, was not required, an important concession on the part of the Jewish Christians. When Paul entered a new city, he went first to the synagogue. If his message of the gospel was rejected, he turned to the Gentiles. Roman authorities are depicted as treating Paul and other Christians in a just manner. The author

repeatedly stressed that the Roman authorities did not find fault with the Christians but rather viewed Christian-Jewish antagonisms merely as one problem among Jewish factions. While in Corinth, during a conflict with the Jews, the Roman proconsul of Achaia in Greece, Gallio, refused to hear the charges brought against Paul because, according to Roman law, they were extralegal. On a later occasion in Ephesus, during a conflict with the silversmiths who derived their income from selling statuettes of the goddess Diana, Paul was protected from local antagonisms and a riot by Roman authorities. He thus had to go to Rome to be tried, and that is the last that is heard about him in Acts. Just as Jesus started his public ministry in Luke by reading from the Book of Isaiah: That persons from many nations heard in their own tongues the mighty works of God has been viewed as a reversal of the Tower of Babel narrative, with languages no more confused and people no longer scattered. Although Peter, Stephen, and Paul are central figures in Acts, the piety of the humbler members of the church also permeates the book. Church structure and organization, with apostles, disciples, elders, prophets, and teachers, exhibits great fluidity. The readers, however, probably knew what had happened to them.

Chapter 5 : SparkNotes: Bible: The New Testament: The Gospel According to John (John), page 2

The Gospel of John begins with a poetic hymn that tells the story of Jesus's origin, mission, and function. John says that Jesus is the incarnated Word of God, bringing "grace and truth," replacing the law given by Moses, and making God known in the world ().

This page is being displayed without its intended CSS styles in web. This page is being displayed without the javascript in web. The Gospel According to St. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: And I knew him not: And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, which is to say, being interpreted, Master, where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him,

They have no wine. Jesus saith unto her, Woman, what have I to do with thee? His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

The Gospel according to John is quite different in character from the three synoptic gospels. It is highly literary and symbolic. It does not follow the same order or reproduce the same stories as the synoptic gospels.

In Ancient Greek philosophy, the term *logos* meant the principle of cosmic reason. It does not appear to rely on the kinds of atonement theology indicative of vicarious sacrifice cf. Likewise, the three "passion predictions" of the Synoptic Gospels Mk 8: Sacrament Among the most controversial areas of interpretation of John is its sacramental theology. Scholars disagree both on whether and how frequently John refers to the sacraments at all, and on the degree of importance he places upon them. He believed these passages to be later interpolations, though most scholars now reject this assessment. Some scholars on the weaker-sacramental side of the spectrum deny that there are any sacramental allusions in these passages or in the gospel as a whole, while others see sacramental symbolism applied to other subjects in these and other passages. Oscar Cullmann and Bruce Vawter, a Protestant and a Catholic respectively, and both on the stronger-sacramental end of the spectrum, have found sacramental allusions in most chapters. Cullmann found references to baptism and the Eucharist throughout the gospel, and Vawter found additional references to matrimony in 2: Towards the center of the spectrum, Raymond Brown is more cautious than Cullmann and Vawter but more lenient than Bultmann and his school, identifying several passages as containing sacramental allusions and rating them according to his assessment of their degree of certainty. However, some scholars who find fewer sacramental references, such as Udo Schnelle, view the references that they find as highly important as well. On the other hand, though he agrees that there are anti-Docetic passages, James Dunn views the absence of a Eucharistic institution narrative as evidence for an anti-sacramentalism in John, meant to warn against a conception of eternal life as dependent on physical ritual. Moule, the individualistic tendencies of the Fourth Gospel could potentially give rise to a realized eschatology achieved on the level of the individual believer; this realized eschatology is not, however, to replace "orthodox", futurist eschatological expectations, but is to be "only [their] correlative. In this gospel, John is not called "the Baptist. The Jesus Seminar rated this account as black, containing no historically accurate information. Christian Gnosticism Although not commonly understood as Gnostic, many scholars, including Bultmann, have forcefully argued that the Gospel of John has elements in common with Gnosticism. Brown have argued that the pre-existing *Logos* theme arises from the more ancient Jewish writings in the eighth chapter of the Book of Proverbs, and was fully developed as a theme in Hellenistic Judaism by Philo Judaeus. Brown, have argued that the ancient Jewish Qumran community also used the concept of Light versus Darkness. The arguments of Bultmann and his school were seriously compromised by the mid-century discoveries of the Nag Hammadi library of genuine Gnostic writings which are dissimilar to the Gospel of John as well as the Qumran library of Jewish writings which are often similar to the Gospel of John. Conversely, it includes scenes not found in the Synoptics, including Jesus turning water into wine at the wedding at Cana, the resurrection of Lazarus, Jesus washing the feet of his disciples, and multiple visits to Jerusalem. Major synoptic speeches of Jesus are absent, including the Sermon on the Mount and the Olivet Discourse, [70] and the exorcisms of demons are never mentioned as in the Synoptics. Thomas is given a personality beyond a mere name, described as "Doubting Thomas". Events are not all in the same order: The vocabulary is also different, and filled with theological import: Some scholars, however, find some such parables as the short story of the childbearing woman Some, such as Nicodemus, even go so far as to be at least partially sympathetic to Jesus. This is believed to be a more accurate historical depiction of the Pharisees, who made debate one of the tenets of their system of belief. Historicity of the Bible The teachings of Jesus found in the synoptic gospels are very different from those recorded in John, and since the 19th century scholars have almost unanimously accepted that these Johannine discourses are less likely than the synoptic parables to be historical, and were likely written for theological purposes. The gospel has been depicted in live narrations and dramatized in productions, skits, plays, and Passion Plays, as well as in film. Parts of the gospel have been set to music. Additionally, some composers have made settings of the Passion as portrayed in the gospel, most notably the one composed by Johann Sebastian Bach, although some

verses are borrowed from Matthew.

Chapter 7 : The Gospel According to St. John

Carson's commentary helped make my study through the Gospel of John an absolute joy. It dealt with the theological and academic issues in an accessible way while never losing sight of the messages and themes that John wanted his readers to recognize in his gospel.

About John; the writer of this gospel. The author never mentions his name in the book. The author demonstrates an awareness of intimate details of Jesus ministry; John 2: Through the process of elimination in regard to Jesus inner circle, we can narrow it down to John. Brought John along into His most intimate circle. Approximately percent of the material in the book of John is new and not in the other gospels. Five of these miracles are not recorded elsewhere. Because there is evil there must be more than one God; how could a good God be responsible for allowing evil in the first place? Also there is no resurrection of the flesh. Docetism; to appear the teaching that Jesus only appeared to be real. It denied the physical life, death and resurrection of Christ. It is not possible for God to be united to flesh since matter is evil. Cerinthus; a prominent Gnostic of that day, taught that the Spirit of God came upon the man Jesus at His baptism but then left him just before the crucifixion. The church father Eusebius c. The story says that John heard that Cerinthus had come into an Ephesian bathhouse where he John was. The desire is evident from the very first verse until the last that John wants us to understand that Jesus is God, He came in the flesh, He died, He arose again, and ascended into heaven. Rome was burned in A. Paul and Peter were probably killed around A. John wrote from Ephesus. After being a prominent leader in the Jerusalem church he went to Ephesus and served there for many years. The mother church was no longer there and as the last of the Apostles who had actually spent time with Jesus, John wanted people to know the truth of who Jesus was. Turning water into wine 2: Healing the lame man 5: Walking on water 6: Healing the blind man 9: Catching fish miraculously We can learn about things only by studying them but with persons we can also communicate. The foundational story of the materialist: And the particles somehow became complex living stuff. And the stuff imagined God; but then discovered evolution. The truest essence of what God is is life. Life in the fullest sense. Life that is not only physical but also spiritual. It is in that sense that He is the light, for it is only by His light that we can truly find life. No one come to the Father except through me. Just as the Word and God are synonymous in verse one. It is not so much that the darkness could not figure out the light as that the darkness could not extinguish the light. Satan and his demonic hosts have known all along about the plan of God so in the Old Testament he tried vainly to destroy the nation of Israel through whom the Messiah would come. When Christ was born he moved Herod to try and kill the Christ child. The True Light Manifested. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the Lord will be revealed, and all mankind together will see it. For the mouth of the Lord has spoken. God in the flesh. Pleased as man with man to dwell, Jesus our Emmanuel. God revealed to us. Andrew, verse 40 and another un-named disciple, probably John. He wants them to answer for themselves. He seems to be asking more than just the immediate what, he also seems to be asking about their hearts desire. We can never be sure the impact God may make through someone we bring to Jesus. Jesus spends time with people. The request must have seemed foolish. Christianity is an advance over Judaism. Temple tax annually paid by males 20 years old and older for the upkeep of the temple. Jesus himself paid the temple tax. The tax had to be paid in Tyrian coinage. The purity of the silver was superior. Jesus was zealous for the Glory of God and righteous worship. Herod started the temple construction in 19 or 18 B. Construction went on until A. Jesus did miracles as signs to the people of who he was. People believed he was a great healer and prophet but not necessarily the messiah. Compare John 6, eating His flesh and drinking His blood. Nicodemus illustrates the point made in chapter 2 verse 2. He was a Pharisee and a member of the Sanhedrin. Josephus said there were 71 members at this time from a total of Pharisees. Nicodemus was not average but was a cut above, he was articulate and known. He came at night v. The fact that he came is significant. He addressed Jesus with respect and a measure of belief. Spiritual birth is something one undergoes, not something he produces. As our efforts had nothing to do with our natural conception and birth, so in an analogous way but on a higher plane, regeneration is not a work of

ours. It leads to renewal by the Spirit. His work cannot be seen but the effects can. He broke into pieces the bronze snake Moses had made, for up to that time the Israelites had been burning incense to it. While we were yet sinners, Christ died for us. Jesus speaks to a Samaritan woman. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes will inherit all this, and I will be his God and he will be my son. The healing of the lame man. Since the book was written perhaps A. The pools themselves are reported to have been seen as late as the fourth century. Here standing in front of him was his cure but he only saw his weakness and it never occurred to him that Jesus was the answer for his problem. How often have we had the answer to our dilemma right in front of us in the person of Jesus Christ but instead spent our time looking elsewhere? Persecuted for healing on the Sabbath v. Ultimately his sin would result in hell itself a fate far worse than any ailment the man may have had. Without the moment by moment activity of the Almighty God we would cease to exist. Other examples of Jesus persecuted: Knowledge of one implies knowledge of the other, hatred of one implies hatred of the other, and denial of one implies denial of the other. The corpse cannot raise itself from the tomb and come back to the scenes and society of the living worldâ€inability characterizes fallen man. We are united with Christ in His resurrection. Jesus is God v. Jesus and His disciples go for rest. Perhaps 6 months or even up to a full year pass between the events of chapter 5 and chapter 6. The following is some of what Matthew Mark and Luke record during the interlude: By the time John wrote it would have been known as the Sea of Tiberius. Israel and Syria fought an intense battle there in Jesus feeds 5, men plus women and children v.

Chapter 8 : Das Johannes Evangelium - Der Film () - IMDb

In this solid evangelical commentary on John's Gospel, a respected Scripture expositor makes clear the flow of the text, engages a small but representative part of the massive secondary literature on John, shows how the Fourth Gospel contributes to biblical and systematic theology, and offers a consistent exposition of John as an evangelistic Gospel.

And he saith, I am not. Art thou that prophet? And he answered, No. What sayest thou of thyself? They said unto him, Rabbi, which is to say, being interpreted, Master, where dwellest thou? They came and saw where he dwelt, and abode with him that day: And when Jesus beheld him, he said, Thou art Simon the son of Jona: Philip saith unto him, Come and see. Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. And they filled them up to the brim. And they bare it. Jesus therefore, being wearied with his journey, sat thus on the well: Jesus saith unto her, Give me to drink. Jesus said unto her, Thou hast well said, I have no husband: And there was a certain nobleman, whose son was sick at Capernaum. And the man believed the word that Jesus had spoken unto him, and he went his way. And they said unto him, Yesterday at the seventh hour the fever left him. He that honoureth not the Son honoureth not the Father which hath sent him. Ye have neither heard his voice at any time, nor seen his shape. Now there was much grass in the place. So the men sat down, in number about five thousand. And it was now dark, and Jesus was not come to them. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. For Jesus knew from the beginning who they were that believed not, and who should betray him.

Chapter 9 : SparkNotes: Bible: The New Testament: The Gospel According to John (John)

The Gospel of John was shown in a special presentation at the Toronto Film Festival. The Gospel of John was written two generations after the crucifixion of Jesus Christ. It is set in a time.

It is highly literary and symbolic. It does not follow the same order or reproduce the same stories as the synoptic gospels. To a much greater degree, it is the product of a developed theological reflection and grows out of a different circle and tradition. It was probably written in the 90s of the first century. The Gospel of John begins with a magnificent prologue, which states many of the major themes and motifs of the gospel, much as an overture does for a musical work. The prologue proclaims Jesus as the preexistent and incarnate Word of God who has revealed the Father to us. The author is primarily interested in the significance of these deeds, and so interprets them for the reader by various reflections, narratives, and discourses. The first sign is the transformation of water into wine at Cana Jn 2: The same theme is further developed by other signs, probably for a total of seven. The third sign, the cure of the paralytic at the pool with five porticoes in chap. Jn 6 contains two signs, the multiplication of loaves and the walking on the waters of the Sea of Galilee. These signs are connected much as the manna and the crossing of the Red Sea are in the Passover narrative and symbolize a new exodus. The multiplication of the loaves is interpreted for the reader by the discourse that follows, where the bread of life is used first as a figure for the revelation of God in Jesus and then for the Eucharist. This is a narrative illustration of the theme of conflict in the preceding two chapters; it proclaims the triumph of light over darkness, as Jesus is presented as the Light of the world. This is interpreted by a narrative of controversy between the Pharisees and the young man who had been given his sight by Jesus, ending with a discussion of spiritual blindness and spelling out the symbolic meaning of the cure. And finally, the seventh sign, the raising of Lazarus in chap. Lazarus is presented as a token of the real life that Jesus, the Resurrection and the Life, who will now ironically be put to death because of his gift of life to Lazarus, will give to all who believe in him once he has been raised from the dead. But these are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name. Jn 21 seems to have been added after the gospel was completed; it exhibits a Greek style somewhat different from that of the rest of the work. The prologue Jn 1: Within the gospel itself there are also some inconsistencies, e. To solve these problems, scholars have proposed various rearrangements that would produce a smoother order. However, most have come to the conclusion that the inconsistencies were probably produced by subsequent editing in which homogeneous materials were added to a shorter original. Other difficulties for any theory of eyewitness authorship of the gospel in its present form are presented by its highly developed theology and by certain elements of its literary style. For instance, some of the wondrous deeds of Jesus have been worked into highly effective dramatic scenes Jn 9 ; there has been a careful attempt to have these followed by discourses that explain them Jn 5 ; 6 ; and the sayings of Jesus have been woven into long discourses of a quasi-poetic form resembling the speeches of personified Wisdom in the Old Testament. The gospel contains many details about Jesus not found in the synoptic gospels, e. These events are not always in chronological order because of the development and editing that took place. However, the accuracy of much of the detail of the fourth gospel constitutes a strong argument that the Johannine tradition rests upon the testimony of an eyewitness. Although tradition identified this person as John, the son of Zebedee, most modern scholars find that the evidence does not support this. These opponents are even described in Jn 8: On the other hand, the author of this gospel seems to take pains to show that women are not inferior to men in the Christian community: The final editing of the gospel and arrangement in its present form probably dates from between A. Traditionally, Ephesus has been favored as the place of composition, though many support a location in Syria, perhaps the city of Antioch, while some have suggested other places, including Alexandria. The principal divisions of the Gospel according to John are the following: