



## II. The Enigma of John's Gospel

### A. Shrouded in mystery

### B. Material found *only* in the Fourth Gospel, not in the Synoptics

1. \_\_\_\_\_ (1:1-18)
2. Wedding/Miracles at Cana (2:1-12)
3. Dialogue with \_\_\_\_\_ (2:23—3:21)
4. \_\_\_\_\_ at the Well (4:1-42)
5. Healing of a Sick Man at Pool of Bethesda (5:1-18)
6. New Details at Feeding of 5000 (6:1b, 3-6, 8-9, 12b, 14-15)
7. \_\_\_\_\_ Discourse (6:22-65)
8. [Woman caught in Adultery (7:53—8:11)]
9. Giving Sight to a Man Born Blind (9:1-41)
10. Raising of \_\_\_\_\_ (11:1-44)
11. \_\_\_\_\_ (13:1-20)
12. Last Supper Discourses, including \_\_\_\_\_ & "Vine and Branches" (13:31—16:33)
13. The "Disciple Whom Jesus Loved" (13:23-25; 19:26-27; 20:2-10; 21:7, 20-24; cf. 18:15-16?)
14. \_\_\_\_\_ of Jesus (17:1-26)
15. New Details at the Crucifixion (19:20-24, 26-28, 30-37, 39)
16. Resurrection Appearance to Mary Magdalene alone (20:11-18; cf. Matt 28:9)
17. Resurrection Appearance to \_\_\_\_\_ (20:24-29)
18. Resurrection Appearance at the Sea of Galilee (21:1-25; cf. Luke 5:1-11)

### C. Material from the Synoptics, but *not* in the Fourth Gospel

1. No \_\_\_\_\_ of Jesus—but see 1:19-34 (John testifies about Jesus)
2. No Infancy Narrative—but see John 1:14 ("the Word became flesh")
3. No Childhood Episodes—but see 1:12; 13:33; 21:5 (believers called "children")
4. No \_\_\_\_\_ —but see 8:44; 13:2, 27 (the role of Satan & the Devil)
5. No Call for Repentance—but see 1:29; 5:14; 9:41; 15:22; 20:23 (on sin & forgiveness)
6. No list of "Twelve Apostles"—but see 1:35-51; 21:2 (sm groups & lists of disciples)
7. No \_\_\_\_\_ —but see 10:6; 15:1-8; 16:25, 29 (use of "figures of speech" and metaphor)
8. No \_\_\_\_\_ —but see 7:20; 8:48-52; 10:19-21 (Jesus accused of having a "demon")
9. No \_\_\_\_\_ —but see 1:45; 3:14; 5:45-47; 9:28-29 (Jesus associated with Moses)
10. No Passion Predictions—but see 5:18; 11:50-53 & 18:14; 12:24-25 (talk of Jesus' death)
11. No \_\_\_\_\_ —but see 6:22-59; 13:1-20 (Bread of Life Discourse)
12. Almost No Predictions of Jesus' Return—but see 14:3; 21:22-23 (Jesus will "come")

### D. Material Significantly Different in John and the Synoptics

Synoptics	Fourth Gospel
1 Jesus' ministry lasts about _____	Jesus' ministry spans _____ (2:13; 6:4; 11:55)
2 _____ journey to Jerusalem (e.g., Lk 9:51)	_____ Journeys to Jerusalem (2:13; 5:1; 7:10)
3 Simon & Andrew, James & John (Mk 1:16, 19)	Andrew, anonymous, Simon Peter, Philipp, Nathanael (1:35-51)
4 Temple cleansing _____ Jesus' death (Mk 11:12-17)	Temple cleansing at the _____ of Jesus' ministry (2:13ff)
5 Jesus' ministry _____ John the Baptist's arrest	Jesus' ministry _____ with John (3:22-24)
6 Anointing at Bethany by anonymous woman, and objection by anonymous people.	Anointing at Bethany by Lazarus' sister Mary, and objection by Judas Iscariot (12:1-8)
7 Last Supper _____ the Passover Meal	Last Supper _____ Passover (13:1; 18:28)
8 Jesus dies on _____ (Matt 26:17; Mk 14:12; Luke 22:7)	Jesus dies on _____, the day before Passover (18:28; see 13:1; 19:14, 31, 42)
9 Many miracles, but _____ long speeches	A few "signs," but _____ long monologues and dialogues
10 Opponents of Jesus include Sadducees, Herodians, Pharisees, scribes.	Jesus' opponents are usually called _____ or "the world"
11 _____ (Mk 12:29-31; Mt 5:43)	_____ (Jn 13:34-35; 1 Jn 4:7-8)
12 Peter is the first, most prominent "apostles"	Martha of Bethany, Mary Magdalene, and the "Beloved Disciple" are the prominent disciples
13 _____ Eschatology (Imminent)	_____ Eschatology (Present)
14 Main focus: _____	Main focus: _____ and _____

### E. Develops and Expands Earlier Traditions

#### 1. The "Son of God" tradition

Number of times Jesus is referred to as the divine son in the Gospels					
Terms	Mark	Q	Luke	Matthew	John
Father		4	4	31	
The Father		1	2	1	
Son		3	5	8	
Son of God		2	5	8	
Total		10	16	48	

## 2. The central focus changes

Central focus shifts from proclaiming Kingdom of God to Jesus				
Terms	Mark	Luke	Matthew	John
Kingdom of God		37	47	
"I am" sayings		10	17	

## F. Other unique characteristics of the Fourth Gospel

### 1. Jesus as God

#### a. Explicit Statements

**Jn. 1:1.** In the beginning was the Word, and the Word was with God, and the Word was God. (NRSV)  
 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

**Jn 1:18.** No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known. (NRSV)

Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

**Jn 20:28.** Thomas answered him, "My Lord and my God!" (NRSV)

ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου.

#### b. Allusions

**Jn 8:58** Jesus said to them, "Very truly, I tell you, before Abraham was, I am." (NRSV)

εἶπεν αὐτοῖς Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.

**Deut. 32:39** See now that I, even I, am he; there is no god besides me. (NRSV)

ἴδετε ἴδετε ὅτι ἐγὼ εἰμι καὶ οὐκ ἔστιν θεὸς πλὴν ἐμοῦ

**Isa. 46:4.** Even to your old age I am he, even when you turn gray I will carry you. I have made, and I will bear; I will carry and will save. (NRSV)

ἕως γήρους ἐγὼ εἰμι καὶ ἕως ἂν καταγηράσῃτε ἐγὼ εἰμι ἐγὼ ἀνέχομαι ὑμῶν ἐγὼ ἐποίησα καὶ ἐγὼ ἀνήσω ἐγὼ ἀναλήμψομαι καὶ σώσω ὑμᾶς

### c. Incarnational language

**Jn 1:14.** And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.(NRSV)

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

## 2. The Disciple who Jesus loved

**Jn 13:23.** One of his disciples-- the one whom Jesus loved-- was reclining next to him:  
(NRSV)

## 3. Symbolism

### a. Lamb of God

**Jn 1:29.** The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! (NRSV)

**Jn 1:36.** and as he [John] watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!" (NRSV)

### b. "I am" sayings (see appendix)

- 1) I am the bread of life (6:35, 48, 51)
- 2) I am the light of the world (8:12, 9:5)
- 3) I am the gate/door (10:7, 9)
- 4) I am the good shepherd (10:11, 14)
- 5) I am the resurrection and the life (11:25)
- 6) I am the way, the truth, and the life (14:6)
- 7) I am the true vine (15:1, 5)

### c. Dualistic imagery of light and darkness

**Jn 1:5** The light shines in the darkness, and the darkness did not overcome it.(NRSV)

**Jn 3:19.** And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.(NRSV)

**Jn 8:12.** Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." (NRSV)

**Jn. 9:1-41** - narrative of man born blind!

**Jn 12:35** <sup>35</sup> Jesus said to them, "The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. <sup>36</sup> While you have the light, believe in the light, so that you may become children of light." After Jesus had said this, he departed and hid from them. (NRSV)

**Jn 12:46** I have come as light into the world, so that everyone who believes in me should not remain in the darkness. (NRSV)

#### d. Sacramental symbols" (controversial)

1) References to \_\_\_\_\_ (3:5; 4:10-15; 5:2-7; 7:37-39; 9:7)

**Jn. 3:5** Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit." (NRSV)

**Jn 7:37-39.** <sup>37</sup> On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me, <sup>38</sup> and let the one who believes in me drink. As the scripture has said, 'Out of the believer's heart shall flow rivers of living water.'" <sup>39</sup> Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified. (NRSV)

2) References to \_\_\_\_\_ (6:5-13, 28-58; 21:9-13)

**Jn 6:35.** <sup>35</sup> Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. (NRSV)

**Jn 6:51.** <sup>51</sup> I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh." (NRSV)

3) References to \_\_\_\_\_ (2:1-10)

**Jn 2:9.** <sup>9</sup> When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom. (NRSV)

4) References to \_\_\_\_\_ (6:53-56; 19:34)

**Jn 6:53-54.** <sup>53</sup> So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. <sup>54</sup> Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; (NRSV)

**Jn 19:34.** <sup>34</sup> Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (NRSV)

Question: Why do you think FG does not contain an account of Jesus being baptized or of Jesus giving the words of institution for the Lord's Supper?

#### 4. Misunderstanding motif

##### a. The Jews misunderstand: Will you raise the temple in three days?

**Jn 2:19-20.** Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" 2:21 But he was speaking of the temple of his body. (NRSV)

##### b. Nicodemus misunderstands: How can one be born again/above?

**Jn 3:3-4.** <sup>3</sup> Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." <sup>4</sup> Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" (NRSV)

##### c. The crowd misunderstands: Are you advocating cannibalism?

**Jn 6:51-53.** <sup>51</sup> I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh." <sup>52</sup> The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" <sup>53</sup> So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. (NRSV)

##### d. The disciples misunderstand: What food?

**Jn 4:31-34.** <sup>31</sup> Meanwhile the disciples were urging him, "Rabbi, eat something."

<sup>32</sup> But he said to them, "I have food to eat that you do not know about." <sup>33</sup> So the disciples said to one another, "Surely no one has brought him something to eat?" <sup>34</sup> Jesus said to them, "My food is to do the will of him who sent me and to complete his work.

#### e. Purpose of the motif

### 5. Jesus' teaching style

Long, spiral monologues

- Jesus' authority (5:19-30)
- Jesus' witnesses (5:31-47)
- Bread from heaven (6:25-70)
- Light of the world (8:12-59)
- Jesus' "hour" (12:23-36)
- Jesus' farewell address (14:1-16:33)
- Jesus' prayer (17:1-26)

### 6. Emphasis on the Spirit (Paraclete—14:26; 15:26; 16:7)

### 7. Jesus' miracles are called "signs" (*semeion* = σημειον)

In the Synoptics, Jesus refuses to work signs (Matt 12:38-39; Lk 11:29-32) and links signs with false prophets (Mk 13:22).

In John, signs lead people to faith (Jn 20:30-31), yet also betrays some reservation about the value of signs (Jn 4:48).

### 8. Jesus' crucifixion is his exaltation

**John 3:13-14.** <sup>13</sup> No one has ascended into heaven except the one who descended from heaven, the Son of Man. <sup>14</sup> And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up (ὑψόω; *hupsoō*). (NRSV)

**Jn 8:28**

**Jn 12:32-34.**

What does ὑψόω (*hupsoō*) mean?

## 9. Jesus' opponents are "the Jews" (*hoi Ioudaioi*)

### a. Most caustic polemic in NT

The invective against *the Jews* in the Fourth Gospel (hereafter FG) is widely recognized as some of the most caustic polemic in the NT.

### b. Anti-Semitic overtones

Sandmel states "John is widely regarded as either the most anti-Semitic or at least the most overtly anti-Semitic of the gospels."<sup>1</sup> We need only look at the use of John throughout history, from Chrysostom to Luther to Nazi Germany.<sup>2</sup>

During the reformation, Martin Luther quoted Jn 8:44 as a presupposition for castigating Jews in his 1543 treatise, "On the Jews and Their Lies."<sup>3</sup>

Within the last century, the first page of a children's picture-book published in Nazi Germany has the slogan, *Der Vater der Juden ist der Teufel*, an obvious allusion to Jn 8:44 where Jesus says to *the Jews*, "You are from your father the devil, and you choose to do your father's desires."<sup>4</sup> It is not surprising, therefore, that some scholars identify Johannine passages like Jn 8:44-47 as "the road to Auschwitz."<sup>5</sup>

### c. Judeans or Jews?

Even with efforts to dampen or explain why FG uses such a harsh tone, FG lends itself to anti-Semitic and anti-Jewish interpretations. A major reason for this involves FG's distinct use of the term *hoi Ioudaioi* (οἱ Ἰουδαῖοι), which can be translated as either *the Judeans* (stressing the geographic connotation) or *the Jews* (stressing the religious and ethnic connotations).<sup>6</sup>

### d. Tensions and ambiguities

As we will see, what FG says about the *Ioudaioi* can sound harsh and anti-Semitic. The harsh tone is amplified by the fact that FG uses the term *Ioudaioi* more frequently than all the other Gospels combined.<sup>7</sup> A surface reading of FG reveals several tensions and ambiguities:<sup>8</sup>

First, at least some Ἰουδαῖοι are inhabitants of Ἰουδαία (*Judea*) and, therefore, can be called Judeans (e.g., Jn 7:1).<sup>9</sup> In fact, when the term Ἰουδαῖοι is used to describe non-authority figures in

---

<sup>1</sup> Sandmel (1978) 101.

<sup>2</sup> Motyer (1997) 2-3.

<sup>3</sup> Luther's Works, Vol 47, 121-306, esp. 172, 268-272. Hillerbrand (1990) 127-50 argues that prior to 1530, Luther spoke more positively about the Jews, but after that Luther took a more polemic stance against those who, in his mind, were opposed to the gospel. This included Anabaptists and Catholics and not just Jews.

<sup>4</sup> Motyer (1997) 1.

<sup>5</sup> Freudmann (1994) 267. Ruether (1974) 28, 116 argues that "there is no way to rid Christianity of its anti-Judaism," because the roots of Christianity go back to the "dispute between Christianity and Judaism over the messiahship of Jesus."

<sup>6</sup> On the difficulty of translating Ἰουδαῖοι, see Lowe (1976) and Meeks (1975) 182.

<sup>7</sup> The adjective, Ἰουδαῖος, occurs 71 times in the FG, 68 in the plural form. In contrast, Matthew uses it five times; Mark, six times; Luke, five times. Only Acts uses it more frequently (79 times).

<sup>8</sup> Kysar (1993) 114-7.

FG, it is found thirty-six times in a Judean context, but only twice in a Galilean context (Jn 6:41, 52).<sup>10</sup>

Second, the narrator does not identify with the Ἰουδαῖοι and distances readers from them. This is accomplished with phrases like “the feast of the Jews” (not “our feast”)<sup>11</sup> and “your law” (not “our law”),<sup>12</sup> by explaining Aramaic and Hebrew words and customs as if the reader was an outsider,<sup>13</sup> and by presenting the Ἰουδαῖοι as if they were an alien group from Jesus and the disciples.<sup>14</sup> Most importantly, distancing the reader from the Ἰουδαῖοι is accomplished by depicting them as opponents of Jesus, who is the hero of FG. The Ἰουδαῖοι not only misunderstand Jesus,<sup>15</sup> they oppose him<sup>16</sup> and seek to kill him.<sup>17</sup>

Third, the Ἰουδαῖοι are characterized as unfaithful to the Torah (Jn 7:19), children of the devil (Jn 8:44), lacking knowledge of scripture (Jn 5:39), not listening to Moses (5:45-47), ignorant of God (8:19), and idolatrous (Jn 5:44; 19:15).

Fourth, the φαρισαῖοι (*pharisees*) and the ἀρχιερεῖς (*high priests*) are distinct sub-groups within the Ἰουδαῖοι<sup>18</sup> and, together, they function as leaders and authority figures,<sup>19</sup> though at one point the Pharisees are distinguished from certain unnamed ἀρχόντοι (*rulers*) who believe.<sup>20</sup> As a sub-group within the Ἰουδαῖοι, the φαρισαῖοι (*Pharisees*) are often interchangeable with Ἰουδαῖοι.<sup>21</sup>

Fifth, the φαρισαῖοι (*pharisees*) and the ἀρχιερεῖς (*high priests*) sharply oppose,<sup>22</sup> seek to apprehend,<sup>23</sup> and try to kill Jesus.<sup>24</sup> In return, Jesus describes them as blind guides and false leaders.<sup>25</sup> FG also gives the impression that the φαρισαῖοι (*pharisees*) and the ἀρχιερεῖς (*high priests*) are solely responsible for Jesus' arrest, trial, and death.<sup>26</sup> It appears as if Pilate hands Jesus over to the ἀρχιερεῖς (*high priests*) for execution,<sup>27</sup> though στρατιῶται (*Roman soldiers*) exact the penalty.<sup>28</sup>

Sixth, and ironically, one gets the impression that the Ἰουδαῖοι should be differentiated from John the Baptist,<sup>29</sup> the Galileans,<sup>30</sup> the crowds in Jerusalem,<sup>31</sup> the parents of the blind man,<sup>32</sup> the

---

<sup>9</sup> Jn 7:1; 11:7-8; 11:54 (cf. 11:17). Two texts may be exceptions (Jn 6:41, 52). See Ashton (1994) 49-51 and Lowe (1976) 101-30.

<sup>10</sup> So Lowe (1976) 122.

<sup>11</sup> Jn 2:13; 5:1; 6:4; 7:2; 11:55.

<sup>12</sup> Jn 8:17; 10:34.

<sup>13</sup> Jn 2:6; 4:9; 19:40, 42; cf. Also Jn 1:38, 41-42.

<sup>14</sup> Jn 11:8; 13:13; 18:20, 36.

<sup>15</sup> Jn 2:20-21; 3:4-10; 6:41; 8:57.

<sup>16</sup> Jn 2:18; 6:41; 7:13, 35; 8:48, 57, 59; 9:22; 19:7, 12, 38; 20:19.

<sup>17</sup> 5:16-18; 7:1; 8:59; 10:31, 33, 39; 11:8; 18:12

<sup>18</sup> Jn 7:32, 35; 19:21.

<sup>19</sup> Jn 7:32, 45; 11:47, 57; 18:3.

<sup>20</sup> Jn 12:42.

<sup>21</sup> Compare Jn 1:19 & 1:24; 7:32 & 7:35; 8:13 & 8:22; 9:13-16 & 9:19; 9:22 & 12:42; 9:40 & 10:19.

<sup>22</sup> Jn 4:1; 8:13; 12:42.

<sup>23</sup> Jn 7:32.

<sup>24</sup> Jn 5:18; 7:1; 8:59; 10:31, 9; 11:46-53.

<sup>25</sup> Jn 9:40-41 and the discourse of 10:1-18.

<sup>26</sup> Jn 18:3, 12, 19ff, 31, 38-40; 19:4-8, 12-16. Cf. Kysar (1993) 116 and Granskou (1986) 214.

<sup>27</sup> Jn 19:15-16.

<sup>28</sup> Jn 19:23.

<sup>29</sup> Jn 1:19.

<sup>30</sup> Jn 4:43-45.

<sup>31</sup> Jn 7:13; 12:17.

Ephraimites,<sup>33</sup> Martha,<sup>34</sup> the disciples,<sup>35</sup> and Joseph of Arimathea.<sup>36</sup> It is puzzling why the narrator never tells the reader that these groups or individuals are Ἰουδαῖοι also.

Seventh, further ambiguity is added when we read that Jesus himself is a Ἰουδαῖος<sup>37</sup> (Jn 4:9; 18:35) and that salvation is from the Ἰουδαῖοι (Jn 4:22). Jesus is even called οἰ βασιλευν" τῶν Ἰουδαίων (*the king of the Jews*) seven times.<sup>38</sup> Furthermore, certain Ἰουδαῖοι are neutral inquirers or admirers of Jesus,<sup>39</sup> while others even believe in him.<sup>40</sup> Even Nicodemus, a leader of the Ἰουδαῖοι, defends Jesus' rights and eventually helps bury him.<sup>41</sup> The Ἰουδαῖοι are deeply divided on the issue of Jesus.<sup>42</sup>

Lastly, the religious commitments of the Ἰουδαῖοι are also severely criticized. From the perspective of the implied author of FG, the Judaism of the Ἰουδαῖοι falls desperately short of the ideal Judaism of true *Israel* (Ἰσραήλ).<sup>43</sup> Somehow—and scholars are divided on this issue—Jesus is presented as *correcting, reinterpreting, or abrogating* the Judaism of the Ἰουδαῖοι.<sup>44</sup>

In sum, although the irregular use of Ἰουδαῖοι undermines any one-dimensional explanation, it is hard to deny that, on the whole, the Ἰουδαῖοι, and the Judaic system they represent, have a negative role to play in FG. To whom did the term refer?

- All ethnic Jews: No. FG uses the term in more limited ways.
- Judeans: People from the land of Judea? Historical evidence suggests that the term Ἰουδαῖοι primarily had regional-geographical connotations during the first-century.<sup>45</sup>
- Jewish authorities: Von Wahlde argues that when the term is used in the “characteristically Johannine way”—*when it refers to people hostile to Jesus*—it does not refer to common Jews, but to certain *Jewish authorities*.<sup>46</sup>

---

<sup>32</sup> Jn 9:18.

<sup>33</sup> Jn 11:54.

<sup>34</sup> Jn 11:19, 31.

<sup>35</sup> Jn 13:33.

<sup>36</sup> Jn 19:38.

<sup>37</sup> Jn 4:9; 18:35.

<sup>38</sup> Jn 18:3, 39; 19:3, 14, 19, and 21 (twice). Jesus is also called ὁ βασιλεὺς τοῦ Ἰσραήλ twice (1:47; 12:13).

<sup>39</sup> Jn 7:15; 10:24; 11:36.

<sup>40</sup> Jn 8:31; 11:45; 12:11.

<sup>41</sup> Jn 7:50-51; 19:39.

<sup>42</sup> Jn 10:19; (cf. 1:11-12; 7:43; 9:9, 16).

<sup>43</sup> On a historical level, FG represents one form of Judaism criticizing another. The first century exhibits multiple Judaic systems (beliefs and practices) that nevertheless share a “common and unifying core” [so Dunn (1991) 18, 143] or reveal a social order linked to the Torah and identified as *Israel* [so Chilton and Neusner (1995) xvi, 8, 22-23, 42-44]. Pancaro (1974-75) 398-403 argues that FG presents a sharp contrast between the Johannine community as the true *Israel* (Ἰσραήλ), of whom Nathanael is a symbolic figure (Jn 1:47), and a false Israel, whom the Ἰουδαῖοι represent. A true *Israelite* (Ἰσραηλίτης) (1:47) recognizes Jesus as the one to whom Moses points (1:45) and then believes in him (1:50). In contrast, the Ἰουδαῖοι do not listen to Moses (5:45-47) and therefore do not believe in Jesus (5:39-40). The contrast between people from *Judea* (Ἰουδαία) and true *Israel* (Ἰσραήλ) is also made by the authorship of the Damascus Document, who prefers the self-designation of *Israel* (CD 3.19) and who will “no more consort with the house of Judah” (4.11). Simply put, FG exemplifies the type of intra-Jewish polemic characteristic of other early Jewish literature. Also see Dunn (1991) 143-6 on the distinction between Ἰουδαῖοι and Ἰσραήλ.

<sup>44</sup> Smiga (1992) 11-23 presents three basic ways in which scholars have interpreted Jesus' relationship to historical forms of Judaism: *prophetic polemic, subordinating polemic, or abrogating anti-Judaism*.

<sup>45</sup> Lowe (1976) 104-5 provides several strands of evidence and rationale.

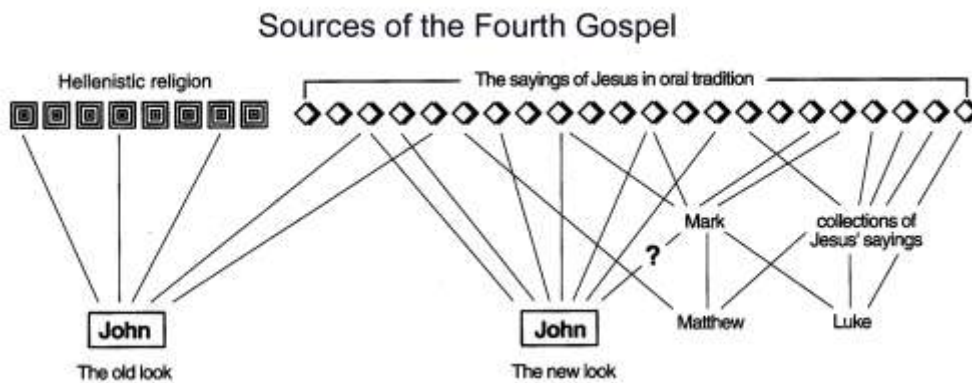
<sup>46</sup> Von Wahlde (1982) 33-60; see also Brown (1966) lxxi and (1979) 41; Barrett (1978) 172; Beasley-Murray (1987) lxxxix; Smith (1990) 82; Ashton (1991) 136, 151-2; Dunn (1991) 157; Kysar (1993) 118; Ridderbos (1997) 231.

### 10. Distinctive ethic: Love one another (13:34-35; 15:12)

- Not love God and neighbor (Mk 12:29-31)
- Not "love your enemies and pray for those who persecute you" (Matt 5:43-44)
- Rather, "love one another as I have loved you" (Jn 15:12).
- Especially, keep this New Commandment "that you love one another" (13:34-25)

### G. Let John Be John

## III. The Origin of the Fourth Gospel



## IV. Literary and Oral Sources for the Fourth Gospel

### A. Sign Source Document

The word "sign" (*semeion* = σημειον) is used 17 times to refer to miracles performed by Jesus. John 2-12 recounts seven miracles/signs of Jesus.

- Water to Wine (2:1-12)
- Healing Royal Official's son (4:46-54)
- Healing the Paralytic (5:1-9)
- Feeding 5000 (6:1-13)
- Walking on Water (6:15-25)
- Healing the Man Born Blind (9:1-7)
- Raising Lazarus (11:1-44)

\* Miraculous Catch of Fish (21:1-8)

### B. Revelation-Discourse Document

### C. Passion Document

### D. Preaching Material

## **E. Different Redactors**

### **V. How was the Gospel was built?**

#### **A. Editorial Layers**

#### **B. Parenthetical remarks ("reader helps")**

1. First example: Jn 1:41-42
2. Second example: Jn 2:21-22
3. Third example: Jn 4:9
4. The point is:

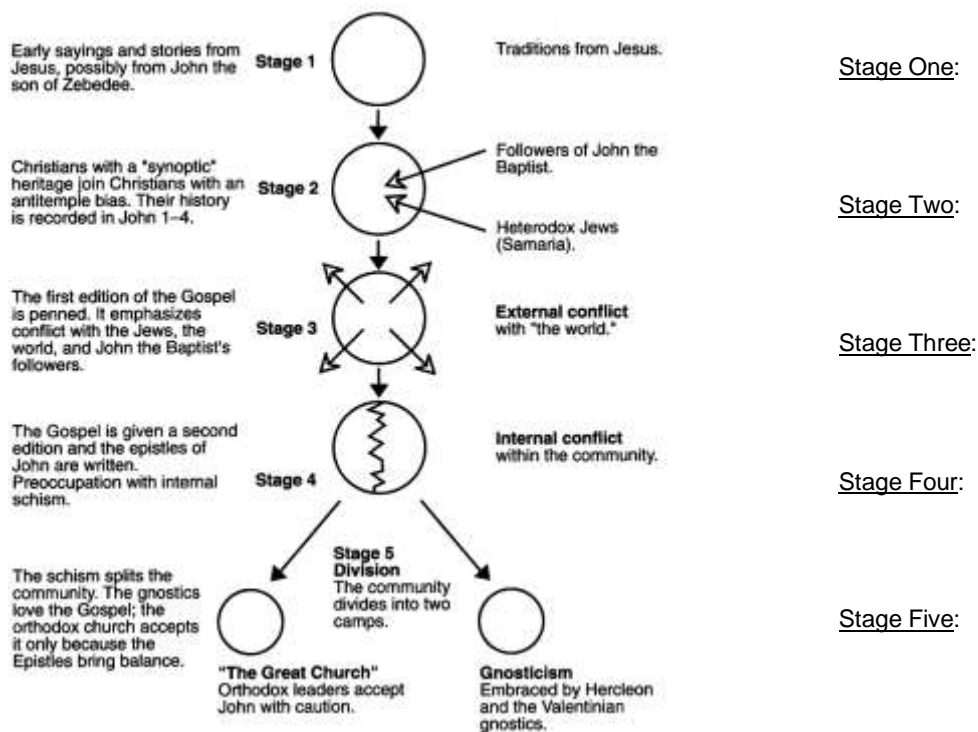
#### **C. Narrative difficulties (*aporia*) (*aporeo* = "to be at a loss")**

1. First example: Shift in genre (Jn 1:1-18 to Jn 1:19)
2. Second example: How many signs (Jn 2:11, 23; 4:54)?
3. Third example: Geographical mystery (Jn 5:1 and Jn 6:1)
4. Fourth example: Free floating tradition (Women caught in adultery; 7:53-8:11)
5. Fifth example: Chronological irregularity (Jn 14:31 and 18:1)
6. Sixth example: Ending of the Gospel (Jn 20:30-31 and Jn 21:24)

#### **D. How do scholars deal with the *aporia*?**

## E. Literary Stages <sup>47</sup>

### R. E. Brown's Five Literary Stages



## VI. Authorship

### A. Anonymous

### B. The "disciple whom Jesus' loved" (the beloved disciple)

1. An ideal figure
2. John, the Apostle, the son of Zebedee
3. Lazarus
4. Thomas

<sup>47</sup> Brown, *The Gospel According to John I-XII*, Anchor Bible, vol. 1, 1966, xxxiv-xxxix.

## VII. Authorship and Authority

When the Spirit comes, the Spirit will:
<ul style="list-style-type: none"><li>• Teach you all things (14:26)</li><li>• Remind you of everything I have said to you (14:26)</li><li>• Testify about Jesus (15:26)</li><li>• Convict the world in regard to sin, righteousness, and judgment (16:8)</li><li>• Guide you into all truth 16:26</li><li>• Not speak on his own, but only what he hears (16:13)</li><li>• Tell you what is to come (16:13)</li><li>• Bring glory to Jesus by taking what is his and making it known (16:14)</li></ul>

## IX. The Socio-Historical Setting of the Fourth Gospel

### A. Historical Context: Late first-century

1. Destruction of the Temple in 70 A.D.
2. Emerging Rabbinic Judaism

### C. Social Context: Conflict

#### 1. Two-level Reading

Most scholars agree that the Fourth Gospel can be read at two levels simultaneously. That is, the Gospel not only presents the life of Jesus, but it also provides clues for what was happening to the Johannine Community that produced it. In this way, the *story of Jesus* is the *story of the Johannine Community*.

Look at Jn 3:10-12. Jesus is speaking to Nicodemus, but as the conversation continues, the “I” become “we” and the “you” singular become “you” plural. The voice of Jesus becomes the voice of the Johannine Community and Nicodemus becomes a representative of Jewish leaders (Rabbis) who do not understand the messianic commitments of Johannine Community.

#### 2. Conflict with the *Ioudaioi* (Ἰουδαῖοι) = “Jews” or “Judeans”

---

## APPENDIX: I AM SAYINGS IN JOHN

The use of I AM (*ego eimi*) in John has two basic patterns.<sup>48</sup>

**Predicative form:** Seven times John uses an "I AM + predicate":

- I am the bread of life (6:35, 48, 51)
- I am the light of the world (8:12, 9:5)
- I am the gate/door (10:7, 9)
- I am the good shepherd (10:11, 14)
- I am the resurrection and the life (11:25)
- I am the way, the truth, and the life (14:6)
- I am the true vine (15:1, 5)

Predicative use of I AM reflects Jesus' dealings with humans; He is the bread, light, gate, shepherd, way, vine for humans. Thus, the predicative I AM sayings do not reflect his identity with God; rather they metaphorically reveal what Christ does for humanity.

**Absolute form:** Eight times John uses the I AM without a predicate:

- I am; do not be afraid (6:20).
- You will die in your sins unless you believe that I am [he] (8:24).
- When you have lifted up the Son of Man, then you will know I am [he] (8:28)
- Truly, truly, I tell you, before Abraham was, I am (8:58).
- I tell you this ... so that ... you may believe that I am [he] (13:19).
- They answered, "Jesus of Nazareth." Jesus replied, "I am [he]" (18:5).
- When Jesus said to them, "I am," they ... fell to the ground (18:6).
- I told you that I am [he] (18:8).

The absolute form alludes to God's name in the Old Testament. In Exodus, Moses asked God what His name was (Ex 3:13). In response, God said, *'ehyeh 'asher 'ehyeh*, which is Hebrew for "I AM WHO I AM" (Ex 3:14), forever God's name (3:15). So, Jesus' use of the phrase I AM is probably an identification with God.

---

<sup>48</sup>Bultmann describes four patterns: (1) *Presentation formula*, which is a reply to "Who are You?" (2) *Qualificatory formula*, which responds to "What are you?" with a "I am that." (3) *Identification formula*, which is a reply identifying the speaker with another person or object. (4) *Recognition formula*, which is a reply of "I am he." The last, unlike the first three, the *ego* is the predicate, not the subject. Bultmann views John 6:35, 41, 48, 51; 8:12; 10:7, 9, 11, 14; 15:1, 5 as employing the recognition formula. George Beasley-Murray, *John, Word Biblical Commentary, vol. 36* (Waco: Word, 1987) 89.