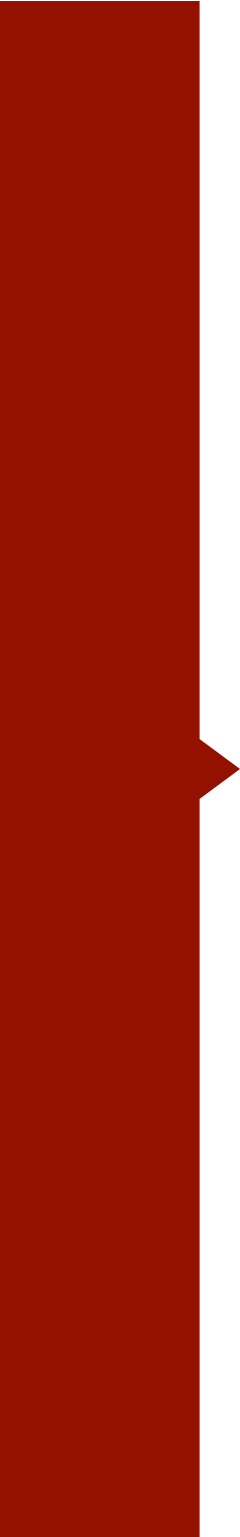


2018



READING JOHN

2018

The Gospel According to John

CHAPTER 1

1 ^RIn the beginning was the Word,
and the Word was with God, and
the Word was God.

2 ^RThe same was in the beginning
with God. [v. 14; 17:5, 24]

3 ^RAll things were made by him;
and without him was not any thing
made. Gen. 1:1

^RIn him was life; and the life
of men. [Eph. 3:9]

only begotten of
the Father, full of
grace and truth.

15 John bare
witness, saying, This
man spake, He that
preferred before me.

16 And of his
grace we have all
received, and
of his truth we have
all partaken.

WELCOME

- 1. John's Gospel: Introduction**
2. The Wedding Feast at Cana
3. The Temple Action
4. The Woman at the Well
5. The Sequence of Feasts
6. The Man Born Blind
7. Salvation in John's Gospel
8. The Washing of the Feet
9. Jesus before Annas
10. The Death of Jesus
11. The Resurrection of Jesus

SEQUENCE

1. Your experience of the Fourth Gospel
2. Curiosities
3. Relationship to the Synoptic traditions
4. How to read the Fourth Gospel
5. Production
6. Final edition
7. Prayer
8. Conversation

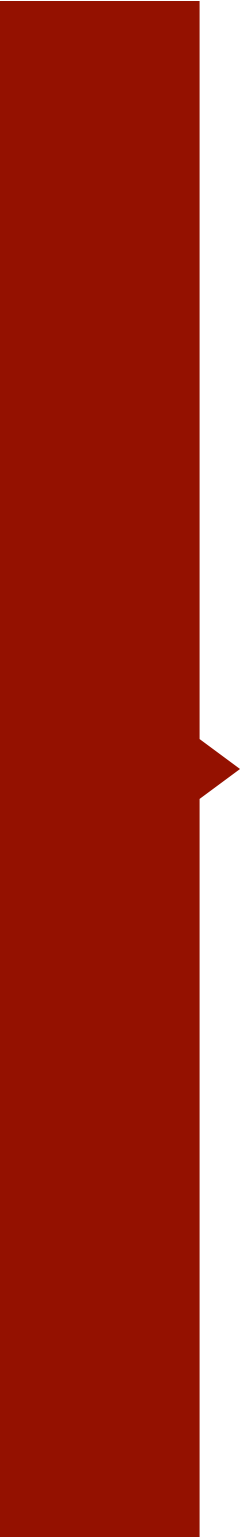
EXPERIENCE

1. The Gospel tells the story of Jesus of Nazareth, whose parents are known, who lived in Galilee, was crucified in Jerusalem and was buried.
2. The Gospel adds the perspective of the pre-existent Word, who was made flesh. His death was his return to the Father.
3. The Gospel adds into the story the later experience of the community; in particular the separation from the synagogue.

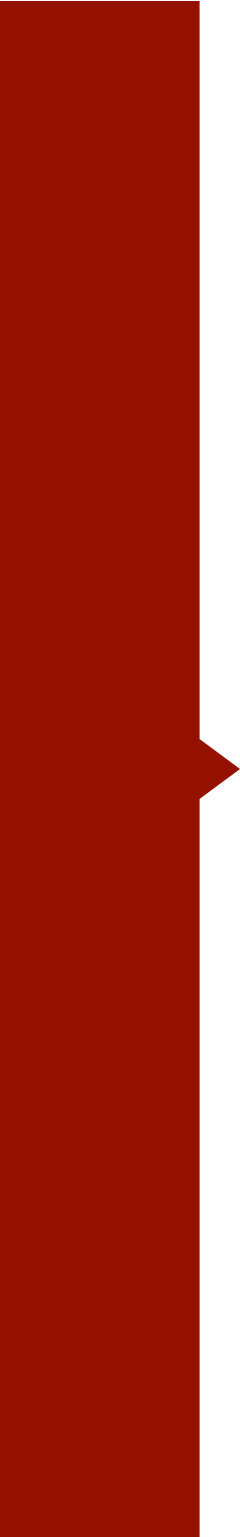
CURIOSITIES

1. Who baptised? 4:2 and 3:22
2. When is an ending not an ending? 20:30-31 + 21:24-25
3. How long is the last speech? 14:31 signals an end but it resumes!
4. Wrong sequence: 11:2 - a story not told until ch.12
5. Misplaced story: 7:53-8:11; added text: 5:3b-4
6. Location: ch.4 (Galilee), ch.5 (Jerusalem), ch.6 (Galilee)
7. Added “bits”: 3:31-36; 12:44-50; 13:6-11 / 12:12-20.
8. Glosses: e.g., 4:2, 4:44; 7:39b; 12:16 and so forth.

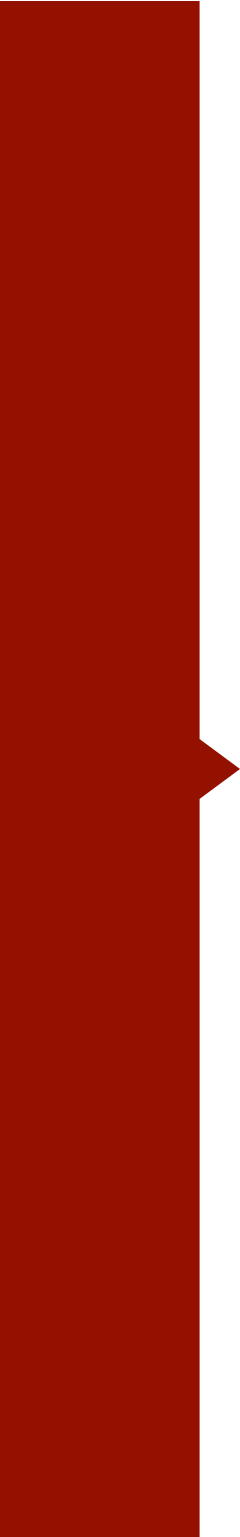
CURIOSITIES

- 
- 9. Big addition: ch.21
 - 10. No birth stories
 - 11. No parables
 - 12. Long symbolic tableaux
 - 13. Long, involved speeches
 - 14. One-to-one encounters
 - 15. Unique characters / characters with special emphasis

SYNOPTIC TRADITION

- 
1. Three-year ministry
 2. Five visits to Jerusalem
 3. Three Passovers
 4. The Twelve are not important
 5. The Beloved Disciple is more important than Peter
 6. The miracles are more dramatic

SYNOPTIC TRADITION

- 
7. No parables...but
 - I am the good shepherd
 - I am the true vine
 - I am the light of the world
 8. Plus: always in dialogue with the Hebrew Bible

HOW TO READ THIS GOSPEL

- Earliest manuscript: P52 (c. 90-150 or 125-175 or later). See also P66 (c. 200).
- Written perhaps during the reign of Domitian (81-96)
- Written in Greek, but probably not in the author's first language.
- The profound knowledge of biblical traditions suggests the author was Jewish.
- The writer is familiar with Synoptic traditions, perhaps even Mark's Gospel.

HOW TO READ THIS GOSPEL

- The Gospel was started in a context where Jewish traditions were understood.
- It was completed in a context or for an audience where this was no longer the case.
- Traditionally: Syria and Asia Minor (Western Turkey).
- In reality: unknown — could just as well be Alexandria in Egypt.
- The text underwent a series of revisions/redactions. E.g. chapter 21.

HOW TO READ THIS GOSPEL

- Two large units (1-12 and 13-20), with a prologue (1:1-18) and an epilogue (21).
- Reading requires constant reference to the Hebrew Bible.
- Reading requires comparison with Synoptic traditions.
- Reading requires reference across the whole text of the Gospel.
- For each reading, it is important to interpret within the particular Gospel context.

PRODUCTION

- Key: John 21
 - Origin of the Tradition: the Beloved Disciple (= BD)
 - Origin of the Gospel: evangelist / redactors
 - Origin of the present text: reception history
-
- Raymond E. Brown had a detailed hypothesis about the stages of production. This is really no longer accepted but it does profile “features” of the text.

STAGE ONE

- The tradition of words and works of Jesus originating with the Beloved Disciple (BD) whom Brown originally identified with John the son of Zebedee in an attempt to combine the tradition of authorship with the evidence of the gospel.
- Later Brown move from this position, concluding that the internal and external evidence should not be harmonised and that the BD was an outsider from the group of best known disciples.
- Brown suggests that the BD might have been one of the unnamed disciples of John 21:2 originally mentioned as the unnamed disciples of John the Baptist who follows Jesus in John 1:35ff.

STAGE TWO

- This stage saw the development of the oral tradition into its distinctive Johannine form
- through its use in the teaching and preaching of the Johannine school
- under the influence of a leading figure whom we may call the evangelist.

STAGE THREE

- This stage involved the production of a written Gospel by the evangelist.
- This process involved a limited selection from available oral tradition
- The tradition seems to have contained multiple versions of various traditions as well as traditions not included by the evangelist

STAGE FOUR

- This stage was a second edition, also by the evangelist.
- Indeed, there might have been successive editions to meet specific needs such as difficulties posed by the continuance of the disciples of the Baptist and the secret believers within the synagogue.

STAGE FIVE

- This saw the edition of the gospel by another hand, as is indicated by John 21:24.
- The intention was, consistent with the Johannine school, not to lose tradition developed in stage two and to meet new problems that had emerged.
- Such problems relate, e.g., to the death of the BD and the relation of the Johannine Christians to the Petrine group (“catholic” Christians).

THE COMMUNITY

- The **first phase** began when a group of disciples of the Baptist became believers and conclude when the believers were excluded from the synagogue. It includes stages one and two in the development of the tradition.
- The **second phase** saw the writing of the Gospel by the evangelist about 90 CE and stages three and four in the development of the tradition.

THE COMMUNITY

- The **third phase** included the redaction of the Gospel and the writing of the Epistles in about 100 CE. It involved a schism within the community. This corresponds to stage five in the development of the tradition.
- The **final phase** concluded some time in the second century when the Johannine community and the schismatics both disappeared, absorbed into into the emerging great church or Docetism, Gnosticism and Montanism.

THE SYNAGOGUE

- Writing ca. 200 C.E. Tertullian noted, “the Jews call us **Nazarenos**” (Against Marcion 4. 8).
- A century later Eusebius switched to past tense: “We who are now called Christians received in the past the name **Nazarenoi**”.
- Writing about 375 C.E. Epiphanius condemns the **Nazoraioi**, who are not a newly founded group, as a heresy (Panarion 29). Jerome followed Epiphanius: “... since they want to be both Jews and Christians, they are neither Jews nor Christians” (Epistle 112.13 to Augustine).

THE SYNAGOGUE

- Epiphanius and Jerome also provide the first clear accounts of the practice in some ancient synagogues of condemning the Nosrim in the blessing or curse on heretics (birkat ha-minim): “... may the **Nosrim** and Minim speedily perish ...” (according to Cairo Genizah manuscripts).



MANUSCRIPTS

- Most ancient: Papyrus 52 (125 AD)
- Earliest most complete: Papyrus 66 (2nd century)
- Also: the great codices (Sinaiticus, Vaticanus, Beza etc.)

MANUSCRIPTS



MANUSCRIPTS



MANUSCRIPTS



MANUSCRIPTS



MANUSCRIPTS



MANUSCRIPTS



MANUSCRIPTS



FINAL EDITION

- A very considered text
- Two Parts
- 1-12: The Book of Signs
- 13-21: The Book of Glory

FINAL EDITION



PRAYER

Lord, inspire me to read your Scriptures and to meditate upon them day and night. I beg you to give me real understanding of what I read, that I in turn may put its precepts into practice. Yet, I know that understanding and good intentions are worthless, unless rooted in your graceful love. So I ask that the words of Scripture may also be not just signs on a page, but channels of grace into my heart. Amen.

Origen, 184-253 AD

PRAYER



CONVERSATION



CONVERSATION

