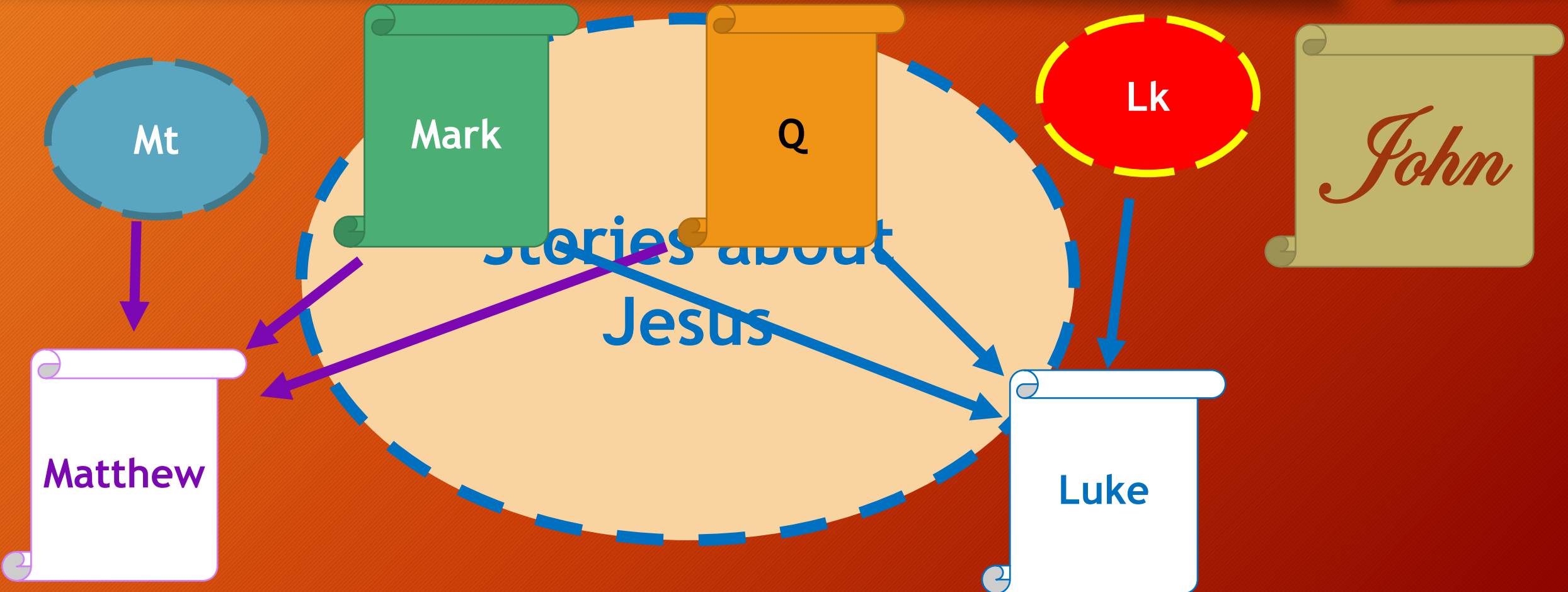


That You Might Believe

Exploring the Gospel of John

The Multiple Source Hypothesis



Mark?

Matthew?

Luke?

John's
Theo-
logical
Lens

John

***Different
Stories
about Jesus***

Who?

- Purports to be an eyewitness (21:20-24)
- Clearly familiar with geography of Judea and Jerusalem
- The “beloved disciple”
- Identified with John, son of Zebedee
- Never explicitly named within the Gospel
- First-generation Christian, possibly one of the apostles
- (Plus an editor/amender!)

Where and when?

- Two key debates
 - Within Christianity: What about the Gentiles?
 - Does becoming a Christian require becoming Jewish first?
 - Are Gentile Christians required to keep Torah?
 - Within Judaism: What about the Christians?
 - Are they another sect within Judaism?
 - Or are they something different entirely?



“Siege and Destruction of Jerusalem by the Romans”, by David Roberts, 1850
http://www.preteristarchive.com/ARTchive/1850_roberts_destruction-jerusalem.html, Public Domain,
<https://commons.wikimedia.org/w/index.php?curid=3267412>

Where and when?

- Two key debates
 - Within Christianity: What about the Gentiles?
 - Within Judaism: What about the Christians?
- Two key events
 - Destruction of Jerusalem and the Second Temple in 70 A.D.
 - Primary focus of Jewish religious life shifts to local synagogues



Bust of Emperor Gaius Julius Caesar Augustus Germanicus, better known as Caligula, in the Palazzo Massimo in Rome. By Tomk2ski - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=46094041>

Where and when?

- Two key debates
 - Within Christianity: What about the Gentiles?
 - Within Judaism: What about the Christians?
- Two key events
 - Destruction of Jerusalem and the Second Temple in 70 A.D.
 - Primary focus of Jewish religious life shifts to local synagogues
 - Separation of Christianity from the synagogues
 - Loss of protection for monotheism
 - Unclear which side drove separation

Where and when?

- John is believed to be written after the separation from the synagogues
- Christianity is becoming predominantly Gentile, but still with strong Jewish roots
- Stylistic similarity to other early Christian documents from Asia (Turkey) and Antioch (Syria)
- Typically dated in the early 90s

What and Why? A Unique Account

- Distinctly different point of view and approach
- Includes a lot not found in the Synoptics
- Excludes a lot that *is* in the Synoptics
- Shared material extensively reworked
- Long sections of teaching not found elsewhere
- Less emphasis on (or different?) sacraments
- Passion narrative even more dominant
- Strikingly different theology in some important ways

What and Why? A “Spiritual Gospel”

- Reflective rather than descriptive
- Less concerned with what happened than with what it means
- Much higher Christology
- Revelation of the divine character
- Explaining why some believe and others don't
- Encouraging belief as first generation witnesses pass away
- Encouraging resilience in the face of persecution

How: John's Narrative Structure

- Prologue and Preparation (1:1-51)
- Ministry of Revelation (2:1-12:50)
- Passion (13:1-19:42)
- Vindication (20:1-31)

- Epilogue (21:1-25)

How: John's Narrative Structure

- Prologue and Preparation (1:1-51)
- Ministry of Revelation (2:1-12:50)
 - Public signs, teaching, conflict
- Passion (13:1-19:42)
 - Private revelation to disciples
 - Arrest, judgment, and glorification
- Vindication (20:1-31)
 - Empty tomb
 - Resurrection appearances
- Epilogue (21:1-25)

- Revelation to Disciples (13:1-17:26)
- Arrest, Judgment, Glorification (18:1-19:42)

For next time...

- Read John as a story
- Note any AHA! or HUH? moments
- Send your comments or questions

Next Session...

Examining John's Theology (Part 1)