

## The Fourth Gospel

- Introduction
- Johannine dualism
- Johannine Christology
- Eternal life in John
- The Holy Spirit in John

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## Introduction

- Differences between John and Synoptics?

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## Introduction

- Seven signs:
  - Water into wine (2)
  - Healing nobleman's son at a distance (4:46-54)
  - Healing at the pool of Bethesda (5:1-19)
  - Feeding of the 5,000 (6:1-15)
  - Walking on the water (6:16-21)
  - Healing of the man born blind (9:1-41)
  - Raising of Lazarus (11)

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## Introduction

- Seven "I am" sayings (*ego eimi* is emphatic)
  - I am the bread of life (6:35)
  - I am the light of the world (8:18, 23)
  - I am the door of the sheep (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)
  - Cf. Before Abraham was, I am (8:58)

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## Introduction

- Seven discourses (not including upper room):
  - New birth (3:1-36)
  - Water of life (4:1-42)
  - Divine son (5:19-47)
  - Bread of life (6:22-66)
  - Jesus as life-giving spirit (7:1-52)
  - Jesus as the light of the world (8:12-59)
  - Jesus as the Good Shepherd (10:1-42)

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## Introduction

- Some of the signs, "I am" sayings, and discourses are closely connected:
  - Feeding of the 5,000 - "I am the bread of life" - bread of life discourse.
  - Healing of the man born blind - "I am the light of the world" - light of the world discourse.
  - Raising of Lazarus - "I am the resurrection and the life."

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## Introduction

- Various explanations for differences between John and Synoptics.
- Bultmann et al. explained it as 2nd century Hellenistic work influenced by Gnosticism.
  - Discredited view.
  - Early MS of John fragment from AD 125.
  - Dead Sea Scrolls have dualistic imagery.
  - See John in context of Jewish apocalyptic.
- Probably used an independent tradition.

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## Introduction

- John was thought to be more “theological” than Synoptics - false dichotomy.
- John makes explicit what is implicit in Synoptics.
  - More interpretation by narrator (5:18; 7:38-39; 12:33).
  - More direct claims by Jesus and recognition by disciples (8:58; 20:28; 17:3).
  - Private teaching? Post-Pentecost perspective?

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## Johannine Dualism

- What kinds of dualism are in this Gospel?
  - Vertical dualism (heaven and earth, spirit and flesh)
  - Ethical dualism (good/evil, light/dark)
  - Eschatological dualism (this age/age to come)
  - *Not* metaphysical dualism (two equal and opposite eternal principles) as in Gnosticism

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## Johannine Dualism

- Heaven and earth
  - “You are from below, I am from above” (8:23).
  - Conflicting origins, perspectives, values.
  - Jesus is the one who came from heaven and is returning to heaven (1:14; 6:38, 62; 13:1, 3).
  - Jesus has come from the Father.
  - If you don’t know where Jesus has come from, you don’t know who he is (9:29-33).
  - He returns by way of the cross (“lifted up”).

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## Johannine Dualism

- Flesh and spirit
  - Not like Paul (sinful human nature vs. Holy Spirit in human beings).
  - Related to earthly vs. heavenly - purely human vs. supernatural.
  - Born of the flesh vs. born of the Spirit (3:6).
  - You must be born from above to enter kingdom (3:3).
  - Spirit gives life; flesh is useless (6:63).

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## Johannine Dualism

- Light and darkness (ethical dualism)
  - Good/evil; revelation/lack of understanding
  - Jesus is the light of the world.
  - He comes to bring light to humans (1:9; 8:12) so they can become children of light (12:35-36). Cf. Matt. 5:14; Luke 16:8.
  - Darkness of world (evil, rejection of God’s revelation) is in opposition to the light (1:5).
  - Theme climaxes in chapter 9 (man born blind).

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## Johannine Dualism

- Eschatological dualism
  - Jesus' "hour" = salvation history idea (4:23; 5:25)
  - Eternal life is already/not yet (3:36).
  - Theme of replacement of old covenant.
  - Conflict between God and Satan.
  - Combination of vertical and eschatological.
  - King exists in heaven, enters history in Jesus; his presence partially realized now in Holy Spirit, fully realized when he returns (1 John 3:1-3).

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## Johannine Christology

- Uses Christ or Messiah, generally as title.
  - At feeding of 5,000, crowd wants to make him king by force (6:15).
  - His kingdom is not of this world (18:36).
- Calls Jesus Son of Man, but drawing on distinctive tradition.
  - Doesn't fit threefold classification of Synoptics.
  - One who came from heaven and returns to heaven (3:13; 6:38, 62).

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## Johannine Christology

- Logos Christology - distinctive to John.
  - Not used by Jesus of himself.
  - Used by narrator to explain who Jesus was.
  - Found in prologue, 1 John 1:1; Rev. 19:13.
- Term well known to Jews and Greeks.
  - Stoics - rational principle in creation & people.
  - Powerful, creative word of God (Gen. 1:3).
  - Wisdom (Pr. 8:22-31, Wisdom of Solomon).
  - Incarnation would be a scandal (1:14).

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## Johannine Christology

- What is said about the Logos in John 1?

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## Johannine Christology

- Term "*logos*" not in rest of Gospel.
  - But themes are fully integrated.
  - Whole Gospel makes "V" pattern like Christological hymns.
- Incarnation is emphasized (1:14; 1 John 1:1; 4:1-3).
  - Counters any view of John as Greek dualism.
  - May have been written to combat docetism.

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## Johannine Christology

- Ladd, Matera: "Son of God" is central title.
- What do we know about this Sonship?
  - Not Davidic king (Synoptics), but divine Son.
  - Jesus is *monogenes* - at least a unique Sonship.
  - Jesus seems to distinguish his sonship from the disciples' (20:17).

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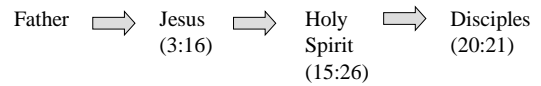
## Johannine Christology

- Jesus is the Son sent by the Father (3:16, 17, 34).
  - Jesus is God’s agent or representative.
  - Jewish concept of *shaliach*: “A man’s agent is as himself” (Babylonian Talmud).
  - “Whoever has seen me has seen the Father” (14:9).
  - “He who receives me receives the One who sent me” (13:20).

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## Johannine Christology

- Chain of agency in the Fourth Gospel:



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## Johannine Christology

- As God’s agent, Jesus has a mission to give **life** to humanity.
  - Father has granted him to have life in himself, and he grants this life to whomever he chooses (5:21, 26).
  - Gives eternal life to those who believe (5:24).
  - He is the resurrection and the life (11:25).
  - No one can come to the Father except through him (14:6).

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## Johannine Christology

- He gives eternal life through his **death**.
  - Theme of his “hour” emphasizes his death.
  - His glorification = his death.
  - Dies for salvation of everyone, but not everyone will benefit.
  - His death is intentional and voluntary.
  - He is the Lamb of God.

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## Johannine Christology

- His Sonship mediates relationship with God.
  - Mediates knowledge of Father (6:47; 10:15).
  - Mediates love of Father (5:20; 10:17; 15:9).
  - Mediates union with Father (10:38; 14:10-11; 17:21, 23).

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## Johannine Christology

- His Sonship shows his divinity.
  - John 1:18 seems to call him God.
  - He says his words and deeds are those of God himself.
  - Says people should honor him as they honor God.
  - Claims oneness with God.
  - “I am” sayings, esp. 8:58 (Abraham).

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## Johannine Christology

- Yet Jesus always distinguishes himself from the Father.
- He is functionally subordinate to the Father.
  - Absolute dependence on the Father, submission to the Father's will.
  - Does nothing on his own (5:19; 8:28-29).
  - Obeys the Father (15:10).
  - "The Father is greater than I" (14:28).
  - Sent by the Father.

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## Johannine Christology

- Jesus is also fully human.
  - Emphasis on the incarnation.
  - Experiences human joys, griefs, needs, sufferings.
  - In 8:40, calls himself a man.
- Other titles in John:
  - Lamb of God; Savior of the world
  - *Monogenes*; God

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## Eternal Life in John

- What is eternal life (*zoe aionios*) in John?
  - In rabbinic Judaism and Synoptics, eternal life is future inheritance in the age to come.
  - In John, sometimes future (5:39).
  - Emphasis is on present (3:36a, 1 John 5:11-13).
  - This led C. H. Dodd to realized eschatology.
  - Present and future (3:36); cf. 12:25.

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## Eternal Life in John

- Eternal life = an eschatological blessing partly experienced by believers in present.
  - Associated with kingdom of God.
  - Jesus has resurrection authority from God.
  - Jesus distinguishes between present spiritual life and future resurrection life (5:25, 28-29).
  - Those who receive spiritual life now will receive resurrection life later (6:40).
  - Eschatological judgment taking place in present, in people's response to Jesus (3:18).

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## Eternal Life in John

- Eternal life is ...
  - Knowledge of God (personal relationship and fellowship).
  - Fulfillment of the knowledge of God promised by the new covenant (Jer. 31).
  - Knowledge of the truth of what God has done in Christ.

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## Eternal Life in John

- How do you receive eternal life?
  - Believe in Jesus; receive him (1:12).
  - Believing is central theme in John.
  - Faith is both believing *that* and believing *in(to)* Jesus (suggestion of personal trust).
  - Be born from above, born of the Spirit (3:3, 5).

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## Eternal Life in John

- Belief is related to Jesus' signs.
  - Signs are evidence that Jesus is sent by God.
  - But they are ambiguous.
  - They force people to choose for or against him.
  - They are insufficient for a complete faith.
  - “Blessed are those who have not seen and yet have come to believe” (20:29).
- Jesus' glory (starts with cross): post-exaltation perspective; God as self-giving love.

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## Eternal Life in John

- Obedience is integral part of belief (3:19-20; 36).
- Belief includes abiding in Christ and in his word (personal fellowship that includes love and obedience).
- Christian life summed up as love.
- What elements of John's soteriology do you think would be helpful for the church today?

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## Holy Spirit in John

- Spirit is active in Jesus' ministry (1:32-33).
- Spirit's work critical in salvation (3:5-8).
- Spirit cannot be given until Jesus is glorified (7:39).
- Jesus will send Spirit to disciples (16:7).
- Jesus breathes on disciples and says, “Receive the Holy Spirit” (20:22).

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## Holy Spirit in John

- Holy Spirit is a *parakletos* (Paraclete).
  - Means advocate or counselor.
  - Used of Jesus in 1 John 2:1 (our advocate in heaven).
  - Another Paraclete of the same kind as Jesus (14:16).
  - Neuter *pneuma* (Spirit) used with masculine pronouns in 14:26; 15:26; 16:13, suggesting personhood.

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## Holy Spirit in John

- What does Jesus teach about the Holy Spirit in the upper room discourse?
  - John 14:16-18

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## Holy Spirit in John

- What does Jesus teach about the Holy Spirit in the upper room discourse?
  - John 14:16-18
    - Will be with them forever.
    - Spirit of truth, agent of revelation.
    - Special ministry is in believers only.
    - Will abide with believers and be in them.
    - They will do greater works than Jesus.

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## Holy Spirit in John

- What does Jesus teach about the Holy Spirit in the upper room discourse?
  - John 14:16-18
  - John 14:25-26

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## Holy Spirit in John

- What does Jesus teach about the Holy Spirit in the upper room discourse?
  - John 14:16-18
  - John 14:25-26
    - Father will send Paraclete in Jesus' name.
    - Paraclete will have instructional role.

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  - John 14:25-26
  - John 15:26-27

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- What does Jesus teach about the Holy Spirit in the upper room discourse?
  - John 14:16-18
  - John 14:25-26
  - John 15:26-27
    - Jesus will send Paraclete from Father.
    - Paraclete is Spirit of truth; comes from Father.
    - Paraclete will witness to Jesus.
    - Paraclete will empower disciples' witness (implied).

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## Holy Spirit in John

- What does Jesus teach about the Holy Spirit in the upper room discourse?
  - John 14:16-18
  - John 14:25-26
  - John 15:26-27
  - John 16:7-15

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## Holy Spirit in John

- What does Jesus teach about the Holy Spirit in the upper room discourse?
  - John 14:16-18
  - John 14:25-26
  - John 15:26-27
  - John 16:7-15
    - Jesus must go away for Paraclete to come.
    - Paraclete will convict world.
    - Paraclete will guide them into all truth.
    - Paraclete will glorify Jesus through revelatory role.

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