

# The gospel of john essay

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The Gospel of JohnThe writer of the book of John is anonymous. Scholarly opinion is divided as to whether these epistles are the work of the evangelist himself or of his followers writing in his name. However, in chapter 21 it is stated that it derives from the testimony of the ‘ Disciple whom Jesus loved’, identified by Early Church tradition with John the Apostle, one of Jesus’ Twelve Apostles.

It is closely related in style and content to the three surviving Epistles of John such that most commentators routinely treat the four books together. These are the three letters of John and the book of Revelation. The fact that the author states that it is written by the disciple whom Jesus loved and that the testimony borne is true, makes this gospel the work of one of the disciples of Christ. This means that there are no grounds for denying authorship to John the son of Zebedee according to Irenaeus who wrote ‘ Against Heresies’ however, debates continue concerning its authorship. The Logos (Word) idea of John 1: 1, 14 seems to reflect a sophisticated understanding of Greek philosophy that we wouldn’t expect from a Jewish fisherman.

Several other sections suggest that the author was highly educated in Greek circles. Yet, other portions of the gospel are very Jewish and almost require an eyewitness account. However, the modern critics argue that the author of this book must be more than one person due to change in the style used in the last chapters where the New American Bible introduction (1991) comments that John 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 (John 1: 1-18) apparently contains an independent hymn, subsequently adapted to serve as a preface to the gospel. Within the <https://assignbuster.com/the-gospel-of-john-essay/>

gospel itself there are also some inconsistencies, e. g., there are two endings of Jesus' discourse in the upper room (John 14: 31) The gospel of Matthew, Luke and Mark are referred to as the synoptic gospels due to inclusion of many similar stories, often in the same sequence and even wording.

Of the four canonical gospels, John presents the highest Christology. It describes Jesus as the incarnation of the divine Logos, through which all things were made, and declares him to be God. Only in the Gospel of John does Jesus talk at length about himself and his divine role, including a substantial amount of material Jesus shared with the disciples only. Here Jesus' public ministry consists largely of miracles not found in the synoptic, including raising Lazarus from the dead. Contrary to the synoptic, Jesus' miracles in John are signs meant to engender faith. In John, Jesus is the object of veneration. The gospel includes Gnostic elements and teaches that salvation can only be achieved through revealed wisdom, specifically belief in (literally belief into) Jesus. The traditional and most common position on the date of John is that it was written between AD 90 and 100.

There are some scholars who argue for a date before AD 70 and many scholars of the past generation believed John came from the second century. This book is believed by the early church to have been written in Ephesus. Clement of Alexandria (c. AD 200) is quoted as saying, " John, conscious that the outward facts had been set forth in the Gospels, was urged on by his disciples, and, divinely moved by the Spirit, composed a spiritual Gospel." We don't know whether Clement was completely correct or not. Scholars are divided on the question of whether John had a copy of the Synoptic or had read them.

Most would say he did not. The goal of this book is believing and not just informing. John 20: 30-31 states that, Therefore, Jesus performed many other signs which are not written in this book. But these are written in order that you might believe that Jesus is the Messiah, the Son of God, and in order that you might have life in his name because you believe.

” The issue of knowing Jesus permeates the fourth gospel. Jesus is introduced in a variety of ways in chapters 1-6. Chapters 7-12 argue that the Jews didn’t (and don’t) really know Jesus although they have met him and interact with him. Chapters 13-17 present Jesus revealing himself more personally, more profoundly to the disciples and trying to convince them of whom he really is and what his mission was to accomplish.

The issue of recognizing who Jesus really is returns in the resurrection scenes in chapters 20-21. Through out the book, John presents Jesus in many figures of speech equating him with God and does not abandon the thematic comparison between the word and God after the opening chapters. He brings Jesus as:

- giving eternal life (John 10: 27-28);
- The bread of life (John 6: 35, 51 – an obvious allusion to the manna given by God out of heaven in 6: 32-35);
- The way the truth and the life (John 14: 6);
- The light of the world (John 8: 12);
- Proceeding from the Father (John 8: 42);
- Being the ‘ I am” (John 8: 58) — see also Exodus 3: 14. John fails to mention the virgin birth account, the baptism of Jesus; hence prominent contemporary scholars regard the Gospel of John as more theological and less historical than the synoptic. The book was supposedly the last New Testament gospel to be written. It has become the most influential book gospel and book in the New Testament, the views of Christ presented in this <https://assignbuster.com/the-gospel-of-john-essay/>

gospel became the basis for the unfolding Christological debates in the second through the fourth centuries.

The author uses simple style in writing this work and the book is easily understood. It is highly literary and symbolic and does not follow the same order or reproduce the same stories as the synoptic gospels. The prologue proclaims Jesus as the preexistent and incarnate Word of God who has revealed the Father to us.

This John does using many infallible proofs to show this and he captures the faith of many as it has been recognized as the most convincing book. The gospel narrative contains a series of “signs”—the gospel’s word for the wondrous deeds of Jesus. The author is primarily interested in the significance of these deeds, and so interprets them for the reader by various reflections, narratives, and discourses. John’s gospel is not simply history; the narrative has been organized and adapted to serve the evangelist’s theological purposes as well. Among them are the opposition to the synagogue of the day and to John the Baptist’s followers, who tried to exalt their master at Jesus’ expense, the desire to show that Jesus was the Messiah, and the desire to convince Christians that their religious belief and practice must be rooted in Jesus. Such theological purposes have impelled the evangelist to emphasize motifs that were not so clear in the synoptic account of Jesus’ ministry, e. g., the explicit emphasis on his divinity.

John does not give the biological history or the birth of Jesus Christ. He begins introducing Him as the light of the world that shines in the darkness. This assumption of how the WORD became flesh and dwelt among us is left

for the readers to find out from synoptic gospels. John also fails to give accounts of the baptism of Jesus Christ. However, John presents the ministry of Jesus as having gone for three years but other accounts like appears to have shown the ministry for only one year.

This is shown as the feasts of festivals were done three times in Luke and once in John. This account, assuming that John son of Zebedee is the author is weak in that John being the disciple whom Jesus loved as he often referred to himself, makes the gospel hold less water because he may have used hyperbole in bringing Jesus as God. WORK CITED New American Bible (1991) introduction to the book of John, retrieved from <http://usccb.org/nab/bible/john/intro.htm> on July, 2010. Matt Slick (2010) who is Jesus according to John the Apostle? retrieved from <http://www.carm.org/christianity/christian-doctrine/who-jesus-according-john-apostle> on July, 2010.