

THO 4103
Johannine Literature

December 6 and 8, 2010

John 20-21 (Dec 6, First Hour)

THO 4103 Johannine Literature

John 20

- 20:1-29
 - Continuation of the events of 12-19
- 20:30-31
 - Conclusion

John 20: Events

- 20:1 First day after Sabbath, just before sunrise, Mary Magdalene (introduced 19:25) finds tomb open
- 20: 2 MM runs and announces this to Peter and BD
- 20:3-10 Witness of Peter and BD
- 20:11-18 Appearance of risen Jesus to MM
- 20:19-23: Just before sundown, appearance of risen Jesus to disciples minus Thomas
- 20:24-25: Thomas expresses doubts (*probably night*)
- 20:26-29: 8 days later, appearance of risen Jesus to disciples plus Thomas

Sequence of Events John 12-20

- 10 Nisan
 - 6 days before Passover : Day when the Passover lamb is chosen & day on which the death of Miriam (= Mary), the sister of Moses, is commemorated
 - Anointing (John 12:1-11)
- 11 Nisan
 - Triumphal entry/Meeting with Greeks? (John 12:12-50)
- 14 Nisan
 - Day of Preparation for Passover
 - Washing/Betrayal/ Discourse/Arrest /Trials/ “Ecce Homo” at noon/ Flogging/ Crucifixion/ Burial (John 13-19)
- 15 Nisan: *Passover: Passover meal/Fasting*
- 16 Nisan
 - Day after Sabbath = First Day of Week=*Sefirat ha’Omer*
 - Resurrection Appearances (John 20:1-25)
- 22 Nisan: *Passover concludes*
- 23 Nisan
 - 8 Days after *Sefirat ha’Omer*
 - Appearance to Thomas (John 20:26-29)

Questions

- Why does the resurrection happen on the day AFTER Passover?
- Why is Mary of Magdala the first at the tomb?
- What is the significance of the episode of Peter and the Beloved Disciple?
- What is the significance of the dialogue between Jesus and Mary of Magdala?
- What is the significance of Jesus' appearance to the disciples gathered in a locked room, including Jesus giving the Holy Spirit to the disciples by breathing on them?
- What is the role of Thomas?

Why the day after Passover?

- To fulfill Jesus' word about 3 days (2:19)?
 - But why did Jesus say: "in 3 days"?
- Special significance associated with that day?

Day after Passover = 2nd Day of Passover

Counting of the Omer (or *Sefirat Ha'omer*) is a verbal counting of each of the forty-nine days between the Jewish holidays of Passover and Shavuot (the Feast of Weeks = Pentecost). The “Counting of the Omer” derives from the Torah commandment to count forty-nine days beginning from the day on which the Omer, a sacrifice containing an omer-measure of barley, was offered in the Temple in Jerusalem, up until the day before an offering of wheat was brought to the Temple on Shavuot. The Counting of the Omer begins on the second day of Passover (the 16th of Nisan) ... and ends the day before Shavuot.

The idea of counting each day represents spiritual preparation and anticipation for the giving of the Torah, which was given by God on Mount Sinai at the beginning of the month of Sivan, around the same time as the holiday of Shavuot. According to later custom, Shavuot also marks the occasion on which the Jewish people, who were freed from Egypt (at Passover), received the Torah at Sinai some weeks later, and committed to fulfilling the Torah. The “Counting of the Omer” is a corporate expression of a desire to follow Torah. (*edited from Wikipedia*)

Torah vs. the Resurrected Jesus

- From John 6: Bread of Heaven
 - formerly signifying Torah (so Peder Borgen)
 - now signifying the Word who has come down to give eternal life
- The one who gives eternal life is now seen *somatically*
=> no need to look forward to something/someone since he is now visible in their midst

What is the role of Mary of Magdala?

- Different Easter morning account in the Synoptics, but Mary of Magdala is mentioned in Mk and Mt (and implied in Lk)
 - Synoptics also have more information about MM earlier
 - In John she first appears at the foot of the cross
- No further indication of why she is significant.

What is the significance of the episode of Peter and the Beloved Disciple?

- Builds on the contrast between Peter and the BD that has been developed to this point

- Peter is slower
- Peter arrives last, goes into the tomb, and sees clothes
- *No mention of Peter believing*

- BD is faster
- BD arrives first, does not enter (stoops down), and sees clothes
- BD enters, sees, and believes

What is the significance of the dialogue between Jesus and Mary of Magdala?

- Narrative implies that MM returned to the tomb
- NB MM's "weeping" repeated 4x (cf. Jesus in 11:35)
- Similarity between actions of MM and BD (stays outside, stoops down, sees)
- Vision of angels/men found in all Synoptic accounts
- Encounter between Jesus and MM is unique
 - NB inability of MM to recognize Jesus by use of the eyes, only by voice (cf. John 10)
 - "Do not touch"?
 - "Ascension"?

What is the significance of Jesus' appearance to the disciples gathered in a locked room?

- Date: Before sundown on Nisan 16 (“late the same day”)
- How does Jesus enter the room? NB Bultmann's comment
- Close parallel to appearance in Lk 24:36-40 minus some important elements in Luke!
- Giving of Holy Spirit is unique but note context: cf Luke 24:49 and Mt 18:18

What is the role of Thomas?

- Thomas, also called Didymus = Twin
 - Legend of Jesus' twin
- NB Sequence: Removal of conditions
 - Thomas's conditions for belief: seeing and touching
 - Jesus' appearance: Thomas's exclamation "My Lord and my God" based on seeing alone
 - Jesus' final words: Blessed are those who believe without seeing. (How? Presumably by word alone.)
- NB Jesus' final words:
 - Blessed are those who, even not seeing, come to believe (not "continue to believe")

John 20:30-31

- Conclusion to what material?
 - To the Gospel?
 - To the Book of Signs?
 - To the resurrection account?

John 20:31 Text critical issue

“These things are written so that ...

... you might believe (i.e., start believing, come to believe)

or

...you may continue to believe (i.e., go on believing what you have come to believe)

... that Jesus is the Messiah, the Son of God, and so that going on believing you may continue to have life in his name.”

Implications:

“that you might believe” => evangelistic or apologetic aim
(non-Christian audience)

“that you may continue to believe” => catechetical (Christian audience)

Evidence

- That “you might believe” (i.e., start believing, come to believe)”
 - A second, scribal correction of Sinaiticus, as well as A= Alexandrinus (400-500), C = Ephraemite (400-500), D = Bezae (400-500)
- That “you may continue to believe” (i.e., go on believing what you have come to believe)
 - Possibly the oldest MS (p⁶⁶ = Bodmer II, c 200), the original scribe of Sinaiticus (300-400), B = Vaticanus (300-400)
- For text critical signs, see [HERE](#)

John 21

- 21:1-14: Incident beside Sea of Galilee
- 21:15-23: Discourse with Peter (also concerning the Beloved Disciple)
- 21:24-25: Second conclusion (authority of the Beloved Disciple)
- NB: Absence of calendrical marks

John 21:1-14

- Incident that parallels Luke 5?
 - First indication in John that disciples are fishermen (cf. use of word for “fishing” used only here in Jn) but cf. Mt 4:18-19; Mk 1:16-17; Lk 5:2)
 - Parallel “miracle”
- Independent incident
 - Name of “Sea of Tiberias” used only in John (cf. 6:1, 23)
 - Different events following “miracle”
 - Place of BD
 - Specificity of number of fish caught
 - NB: Contrast with Lukan resurrection story (Jesus does not eat)

The disciples of Jesus

- Disciples introduced in John 1-20
 - **Andrew** (disciple of John; brother of Simon Peter, from Bethsaida): 1:40, 44; 6:8; 12:22 (2x)
 - **Simon Peter** (disciple of John; brother of Andrew, from Bethsaida): 1:40, 42, 44; 6:8, 68; 13:6, 8, 9, 24, 36, 37; 18:10, 11, 15, 16 (2x), 17, 18, 25, 26, 27; 20: 2, 3, 4, 6; 21: 2, 3, 7 (2x), 11, 15, 17, 20, 21
 - **Philip** (Jesus calls him; also from Bethsaida): 1:43, 44, 45, 46, 48; 6:5, 7; 12:21, 22 (2x); 14:8, 9
 - **Nathanael** (Philip finds him; from Cana): 1:45, 46, 47, 48, 49; 21:2
 - **Thomas** (called “the Twin”): 11:16; 14:5 (?); 20:24, 26, 27, 28; 21:2
 - **Judas**, son of Simon Iscariot: 6:71; 12:4; 13:2, 26, 29; 18:2, 3, 5
 - **Judas** (not Iscariot): 14:22
- Disciples mentioned in John 21:
 - Simon Peter (see above)
 - Thomas the Twin (see above)
 - Nathanael (see above)
 - The sons of Zebedee (first and only mention; so, too, Lk 5:10)
 - Two other disciples (Andrew? Philip? Judas? Others?)

21:15-23: Discourse with Peter

- To what does Jesus compare Peter's love?
 - ...more than these other disciples?
 - ...more than fishing boats and tackle?
 - ...more than fish?
- What is the significance of the change of verb and object?
 - Agapas?... fileo... boske ta arnia (15)
 - Agapas?... fileo... poimaine ta probata (16)
 - Files?... *Peter saddened*: fileo... boske ta probata (17)
- What is the significance of the story?
 - Peter's restoration (after denials)?
 - Establishment of Peter as the pastor of the flock?
 - Prediction of Peter's death ("glorification")
 - Continued contrast of Peter and BD?
- Who is this one whom Jesus loves??? Could it be... [HERE](#)

1, 2, 3 John (Dec 6 and 8)

An overview

1-3 John

- 1 John:
 - Earliest use: Polycarp, Papias => written at least by early 2nd century (origins in Roman province of Asia)
- 2 John:
 - Earliest use: 175-200 AD (disputed as to its canonicity)
- 3 John:
 - First mentioned in early 3rd century (disputed as to its canonicity)

Comparison of John and 1 John:

- Themes, words (according to Dionysius of Alexandria, c 250)
 - Life
 - Light (vs. darkness)
 - Truth
 - Grace
 - Joy
 - Jesus as flesh and blood
 - Judgment
 - Forgiveness of sins
 - God's love for us
 - Commandment of love
 - Need to keep the commandments of Jesus
 - Condemnation of the world, devil, Antichrist
 - Promise of Holy Spirit
 - Father and Son

Comparison of John and 1 John: Structure

John	1 John
1:1-18 Prologue	1:1-4 Prologue
1:19-51 The witness of disciples 2:1 – 11: 57 Book of Signs	1:5-10: Epistolary engagement with opponents 2:1- 17:Extended series of “writing” rationales
12: Final “hour” 13:1 – 17: 26 Community life	2:18- 28: Final “hour” 2:29 – 4:12: Community life
18-19: The “hour” of death 20:1-29: Resurrection	4:13 – 5:13: Certainty of Faith
20:30-31 Conclusion	5:14-21 Conclusion
21: Postscript	

Likely relation between John and 1 John

- “The simplest hypothesis... seems to be that the author of the Epistles was a disciple of the Evangelist and a student of his work. He is not a mere imitator, but he has become possessed by certain of his master’s ideas, though not going the whole way with him; and he has caught something of his style and manner, though with a difference.” (C. H. Dodd)

1 John (from C. H. Dodd)

- Context = attempt to deal with “a group of Christian teachers who had gone wrong” = “false prophets” who speak by evil inspiration
- The false prophets commanded respect in the Church but they failed to convince many in the church
- So, they turned their attention to mission to pagans and were successful

Teaching of the false prophets

- “Docetism”
 - The Son of God would not contaminate himself by direct contact with matter /decay
- Probably thought of themselves as having been freed of matter, too:
 - “we are born of God”
 - “we are in the light”
 - “we have no sin”
 - “we dwell in God”
 - “we know God”
- In other words, they applied the Gospel!

Response of 1 John to the False Prophets

- Prologue: Affirmation of the physicality of Jesus
- Light has to do with how a person lives = free from sin through obedience to the commandment of Jesus to love = serve (vs. To live in the Light means that we will not sin)
- This is only possible through the forgiveness of sins that is made possible through Christ's death
- We have confidence on the last day because of Christ's death for us, not because of our status

2 John

- Private letter, but more a pastoral epistle by the “Presbyter” = Elder
- Strong echoes of 1 John (1-9)
 - General exhortation to hold to orthodoxy and Christian love
 - Avoid those who propose a “progressive” Christian theology which denies Christ’s incarnation
- Unique contribution (10-11): Do not welcome them!
- Epistolary postscript (12-13)

3 John

- Seems to be an actual letter:
 - 1: The Elder writing to Gaius
 - 2: Health wish
 - 3-8: First reason for writing: to commend Gaius' faith
 - 9: Second reason for writing: to condemn Diotrephes
 - 10, 13-14: Apostolic parousia
 - 11: Final exhortation
 - 12: Final greetings (concerning Demetrius)
 - 15: Final peace