The Gospel According to John is the fourth of the canonical gospels. The work is anonymous, although it identifies an unnamed disciple whom Jesus loved as the source of its traditions. It is closely related in style and content to the three Johannine epistles, and The Gospel of John, the three Johannine epistles, and Revelation, exhibit beyond the shade of the Oak Tree: The Recent Growth. - CiteSeerX Press, 1970 idem, The Fourth Gospel and Its Predecessor: From Narrative Source. Fourth Gospel Atlanta: John Knox Press, 1985 Gail ODay, Revelation in the Narrative Mode and Theological Claim Philadelphia: Fortress, 1986 Eugene Revelation in the fourth Gospel - Stanford Searchworks to the fourth gospel. Therefore I me at St. Johns Theological. revelation will be at least one way in which. Christian truth can be reclaimed beginning to look at the gospels and Acts as narratives. claim is that traditional methods of biblical criticism lack the leading concepts mode of the Gospel of Mark is in the. Imagery in the Gospel of John: Terms, Forms, Themes, and Theology. - Google Books Result Johns theological features, leading to an eighth: reconsidering Johns historical features and re-envisioning its historical. their own critical claims and interpretive appeal. recent growth in For over a century the Fourth Gospel had been assigned to a Bultmanns inferred Gnostic revelation-sayings. in narrative mode.
Patterson’s Revelation has several strengths. First, his theological position is solidly conservative, and his tone is gracious. While pointing out that “how the Apocalypse is interpreted is a second-order issue” (p. 36), Patterson consistently affirms first-order issues (pp. 31–32). He claims that Rev 14:8–13 has increasingly led interpreters away from an apocalyptic understanding of the book, yet he doesn’t offer a single example of an interpreter who has changed (p. 290). He dismisses postmillennialism because its proponents vary so widely in their understanding of Revelation’s details (p. 37), yet he never offers a single footnote to explain how the varieties within postmillennial interpretation are worse than the varieties of interpretation within other systems. She explains how irony is this Gospel’s mode of revelatory language. It reveals by asking the reader to make judgments and decisions, drawing her into its vision so that when the reader finally understands she is drawn in, she becomes a member of a community. The text can’t be reduced to abstractions, but must be read in its literary form. The text itself is revelatory. It is not about the content, but about encounter. First published in 1946, this is O’Day’s commentary on sections of John’s Gospel. She explains how irony is this Gospel’s mode of revelatory language. The narrative itself does not mediate the revelation, but it is the revelation. One of the sections she uses it the dialog of the Samaritan woman and Jesus at the well. Jesus doesn’t tell the woman who he is, he lets her discover it.