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The Shepherd Discourse of John 10 and its Context

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Shepherd Discourse Of John 10 And Its Context

Dorothy Lee



Shepherd Discourse Of John 10 And Its Context:

The Shepherd Discourse of John 10 and Its Context Johannes Beutler, Robert T. Fortna, 2005-12-15 Previous studies of the Shepherd Discourse have concentrated either on its historical setting in the life of Jesus or on the prehistory of its text This text consisting of essays written by an international team of specialists adopts a more contextual approach **John 18:28-19:22 and the Paradox of Judgement** Blake Wassell, 2021-02-15 In this study Blake Wassell applies new Roman and Jewish contexts to a Johannine ambiguity which is Pilate declaring Jesus both innocent and guilty of making himself King of the Jews Pilate repeats that he finds in Jesus no basis for the accusation and yet he also writes the content of the accusation in the inscription on the cross The paradox leads readers into another paradox the make themselves the accused as they make the accusation and Jesus conquers as he is conquered The author analyses how they destroy the temple of his body so that he can raise it and how they exalt him so that he can reveal himself *Theodicy and Spirituality in the Fourth Gospel* Daniel DeForest London, 2020-06-15 Daniel DeForest London argues that the Fourth Gospel offers a potentially transformative response to the question of suffering and the human compulsion to blame Based on his reading of John 9 the man born blind London argues that the Gospel does not offer a theodicy but rather a theodical spirituality an experience of praying the question of suffering and remaining open to a divine response London shows how the Johannine Jesus's response poses three sets of symbols in dichotomy day night vision blindness sheep wolf each subverted by another core symbol light judge shepherd By interpreting these symbols in light of mimetic theory he argues that Jesus's response reveals the scapegoat mechanism in which an innocent victim is blamed by violent victimizers However rather than blaming the victimizers Jesus continues to engage with the characters who appear to be villains the light of the world transforms night and day into one continuous day the Good Shepherd welcomes sheep and wolf into his beloved flock In this way readers are invited to bring to the Johannine Jesus their own violence resentment and wolfish rage regarding the question of suffering and to experience the theodical spirituality of the Fourth Gospel **Ecclesiology and Theosis in the Gospel of John** Andrew J. Byers, 2017-06-16 For the author of the fourth Gospel there is neither a Christless church nor a churchless Christ Though John's Gospel has been widely understood as ambivalent toward the idea of church Andrew Byers argues that ecclesiology is as central a Johannine concern as Christology Rather than focusing on the community behind the text John's Gospel directs attention to the vision of community prescribed within the text which is presented as a narrative ecclesiology by which the concept of church gradually unfolds throughout the Gospel's sequence The theme of oneness functions within this script and draws on the theological language of the Shema a centerpiece of early Jewish theology and social identity To be one with this one God and his one Shepherd involves the believers corporate participation within the divine family Such participation requires an ontological transformation that warrants an ecclesial identity expressed by the bold assertion found in Jesus citation of Psalm 82 you are gods **Johannine Sabbath Conflicts as Juridical Controversy** Martin Asiedu-Pepurah, 2001

There is unanimity among Johannine scholars that one distinctive characteristic of the Fourth Gospel is the fact that the evangelist presents Jesus as caught in long drawn out juridical confrontations between himself and the Jews Martin Asiedu Peprah examines the two Sabbath conflict narratives in the Fourth Gospel from a narrative critical perspective and thus takes a fresh look at the Johannine juridical metaphor In doing so he attempts to pursue a three fold objective First he determines the precise nature of the juridical metaphor used in the two narratives and on the strength of it he undertakes a critical reading of the texts under study with the view to shedding new light on their meaning Then he examines the role of this specific juridical metaphor in the two narratives The question here is for what purpose and how is this specific juridical metaphor used within the narrative framework of the two narratives Finally he explores the historical setting of the two narratives and infers from it the social function the juridical metaphor would have played within the Johannine Sitz im Leben In the light of his results Martin Asiedu Peprah makes an attempt to examine very briefly the entire section of John 5 1 10 42 to see if the presence of the juridical controversy pattern in this section can throw light on one crucial issue in Johannine research namely the purpose of the Gospel in its present form Family of the King Jan G. van der Watt, 2021-11-15 Nearly all metaphors in the Gospel according to John relate to ancient family imagery Thus the disciples are born of the Father the Father provides them with bread and drink water He educates them and protects them and a dwelling is prepared for them and so on This family imagery which is interwoven throughout the Gospel in a complex network provides a key to the understanding of the message of the Fourth Gospel In this volume after exploring numerous state of the art theories on metaphor a customised metaphor theory is developed from the Fourth Gospel itself which can be applied to the analysis of the Gospel as a whole The theory is based on two of the best known metaphors in the Fourth Gospel I am the Good Shepherd and I am the True Vine Subsequently all other metaphors are analysed according to this theory **Courting Betrayal** Helen Orchard, 1998-05-01 This study explores the dynamics of violence within John's Gospel focusing on the portrayal of the character of Jesus It offers an understanding of the Johannine Jesus that counters the traditional model of a serene figure who maintains sovereign control over his environment Establishing the prevalence of material indicating opposition to Jesus it argues that his experience and perception of victimization are key to his identity Furthermore it is suggested that Jesus colludes with his victimizers raising the issue of who is responsible for his betrayal and death Drawing on the disciplines of victimology literary criticism and liberation theology the work comprises targeted exegesis of substantial portions of the Gospel revealing the prominence of the theme of violence and raising a number of christological questions *The Symbolic Narratives of the Fourth Gospel* Dorothy Lee, 1994-03-01 The book examines six long narratives of the Fourth Gospel arguing that they are best understood as symbolic narrative They display a unique cohesion of symbol and narrative the narrative unfolds the symbol and the symbol draws out the narrative This process occurs as the character struggles to understand the symbolic meaning The structure develops in five Stages the establishing of a sign image or feast Stage 1 misunderstood in

materialistic terms Stage 2 the struggle to understand the symbolic meaning Stage 3 the acceptance or rejection of that meaning Stage 4 a confession of faith or statement of rejection Stage 5 The symbolic narratives reveal how material reality becomes symbolic of the divine Just as the flesh of Jesus is the symbol of divine glory so material reality now has the potential for symbolizing God Flesh has no independent existence its value lies in its symbolic role This parallels the cohesion between form and meaning Just as the flesh is given value in symbolizing the divine so narrative form is of value in disclosing theological meaning The implied reader is drawn into the drama of the symbolic narratives to make the authentic response of faith

David in the Fourth Gospel Margaret Daly-Denton, 2018-12-10 This volume deals with the reception of the psalms in the New Testament taking as an example the Fourth Gospel a work profoundly shaped by early Christian liturgy It explores the contemporary Jewish attribution of the Psalms to David an idealized figure envisaged as Temple founder and man of prayer It then shows how this image of David has affected the way the Fourth Evangelist draws on the psalms through quotation allusion and echo It frequently demonstrates that the Fourth Gospel attests to Jewish psalm interpretations found in rabbinic sources Challenging the prevailing view that the Fourth Evangelist intentionally dissociates Jesus from David this book argues that David as psalmist plays a highly significant role in the Johannine portrayal of Jesus

Paroimia and Parrêsia in the Gospel of John Thomas Tops, 2022-02-07 The language of the Gospel of John is known for its complexity On the basis of the modern standards of transparency and logic previous scholars have depicted this language as obscure confusing and mysterious Thomas Tops goes beyond these oversimplifications by providing an in depth historical study of John's characterisation of Jesus language with the terms paroimia and parrêsia By providing original insights in these terms the author offers a new perspective on the functioning of Johannine language As the Johannine Jesus teaches both through paroimia and parrêsia his language conceals and reveals at the same time His criticism is veiled and calls on its addressees to search for the hidden meanings of his words Veiled speech allows the Johannine Jesus to criticise his opponents and openly reveal his messianic identity to those who cannot accept the truth in any other way

Psalm 118 in the Gospel of John Andrew C. Brunson, 2003 Andrew Brunson examines the presence and function of Ps 118 in the Gospel of John placing particular emphasis on its interpretation in a New Exodus context which has previously not been developed in the Fourth Gospel Following a comprehensive survey of Ps 118's Jewish setting its role in the festivals and its use in the Synoptic Gospels special attention is given to the quotations in the Entrance Narrative The author argues that John portrays Jesus as bringing an end to Israel's state of continuing exile by fulfilling the role reserved to Yahweh in the New Exodus This culminates in the Entrance to Jerusalem where Jesus embodies the return of Yahweh to reign among his people A literary study of the coming son theme in John underscores the extent to which Jesus is identified ontologically and functionally with the Father A previously unnoticed allusion to Ps 118 and Jubilees in John 8:56 is explored and attention is paid to establishing the presence and developing the function of several neglected allusions to the psalm in 10:7 10:24 25 and 11:41 42

John Stephen S. Smalley, 2012-06-26 The Gospel of John has long been a favorite of the church But the distinctive voice of John in the quartet of evangelists has beckoned modern scholars to a closer investigation Although a better profile of the Fourth Gospel's setting structure and theology has been gained a dossier of suspicions and allegations regarding the Gospel's historical lineage and the veracity of its Jesus traditions has attached its reputation In this fully revised edition of his well established study of John Stephen Smalley reviews and evaluates all the significant issues and critical problems of recent Johannine interpretation He argues for the unique integrity of this Gospel a work firmly rooted in the historical Jesus and yet drawing out the deeper significance of Jesus words and deeds **Echoes of a Prophet** Gary T. Manning Jr., 2004-12-01 Echoes of a Prophet examines intertextual connections to Ezekiel found in John and in Second Temple literature The Dead Sea Scrolls contain many allusions to a number of Ezekiel's oracles while other Second Temple works refer to only a few of Ezekiel's oracles and those only rarely In each case Manning examines the evidence for the presence of the allusions studies the implied interpretational methods and comments on the function of the allusion in advancing the author's ideas He also analyzes John's allusions to Ezekiel the good shepherd the vine the opened heavens imagery from the dry bones vision and water symbolism He observes that John has a few unique tendencies he alludes to all five of Ezekiel's oracles of hope and primarily uses that imagery to describe the giving of the Holy Spirit and new life through Jesus Jesus' Death and the Gathering of True Israel John A. Dennis, 2006 Taking seriously the Gospel as a unified narrative and the Gospel's late first century Jewish setting John Dennis investigates the Fourth Gospel's appropriation of Jewish restoration theology Employing John 11:47-52 as the starting point the author argues that one of the primary functions of restoration theology in John is to interpret Jesus death in the light of Jewish restoration expectations A new angle on Jesus death in the Fourth Gospel emerges from this study Jesus death effects the restoration of Israel the restoration that was engendered by the Prophets and expected by many Jews of the Second Temple period In the course of the study it is also argued that John was primarily concerned with Israel's restoration and not with a mission to the Gentiles In this light a fresh interpretation of the children of God 11:52 is offered The Gospel of John and the Future of Israel Christopher M. Blumhofer, 2019-12-19 This is a study that combines the insights of historical literary and theological approaches to the Gospel of John John, His Gospel, and Jesus Stanley E. Porter, 2015-10-14 Captures John's unique perspective and voice in the wider field of Jesus studies In this volume Stanley Porter tackles a variety of important and often highly contentious topics within the Gospel of John as a means of defining and capturing the distinctive Johannine voice Subjects discussed include John in relation to competing Gospels the public proclamation of Jesus in John the sources of John's Gospel John's prologue the I Am sayings the notion of truth the Passover theme and the ending of the book Each chapter besides surveying representative research puts forward new and insightful proposals regarding the topics concerned Porter does not shy away from matters that have often perplexed Johannine scholars and he confronts some of the viewpoints that have led to confusion in the field In exploring John's unique

perspective and voice Porter makes a significant contribution to the wider fields of Jesus studies and New Testament investigation

The crowds in the Gospel of Matthew [electronic resource] J. R. C. Cousland, 2002 Annotation Arguing that crowds in the Gospel of Matthew serve as a theological entity that represent the people of Israel as opposed to their leaders Cousland classical Near Eastern and religious studies U of British Columbia Canada explores how this representation sheds light on Matthew's relationship to Judaism Although Matthew had broken with Jewish leadership he still had hopes of converting the Jewish people to Christianity and this tension was displayed in the ambivalent manner in which crowds were portrayed in the gospel Annotation copyrighted by Book News Inc Portland OR

John, Volume 36 George R. Beasley-Murray, 2018-04-24 The Word Biblical Commentary delivers the best in biblical scholarship from the leading scholars of our day who share a commitment to Scripture as divine revelation This series emphasizes a thorough analysis of textual linguistic structural and theological evidence The result is judicious and balanced insight into the meanings of the text in the framework of biblical theology These widely acclaimed commentaries serve as exceptional resources for the professional theologian and instructor the seminary or university student the working minister and everyone concerned with building theological understanding from a solid base of biblical scholarship Overview of Commentary Organization Introduction covers issues pertaining to the whole book including context date authorship composition interpretive issues purpose and theology Each section of the commentary includes Pericope Bibliography a helpful resource containing the most important works that pertain to each particular pericope Translation the author's own translation of the biblical text reflecting the end result of exegesis and attending to Hebrew and Greek idiomatic usage of words phrases and tenses yet in reasonably good English Notes the author's notes to the translation that address any textual variants grammatical forms syntactical constructions basic meanings of words and problems of translation Form Structure Setting a discussion of redaction genre sources and tradition as they concern the origin of the pericope its canonical form and its relation to the biblical and extra biblical contexts in order to illuminate the structure and character of the pericope Rhetorical or compositional features important to understanding the passage are also introduced here Comment verse by verse interpretation of the text and dialogue with other interpreters engaging with current opinion and scholarly research Explanation brings together all the results of the discussion in previous sections to expose the meaning and intention of the text at several levels 1 within the context of the book itself 2 its meaning in the OT or NT 3 its place in the entire canon 4 theological relevance to broader OT or NT issues General Bibliography occurring at the end of each volume this extensive bibliography contains all sources used anywhere in the commentary

John Marianne Meye Thompson, 2015-11-06 Almost from the earliest days of the church John's distinctive presentation of Jesus has provoked discussion about its place among the other Gospels One cannot help but see the differences from the Synoptics and wonder about the origins and character of John In this new volume in the New Testament Library series Marianne Meye Thompson explores the ministry and significance of Jesus of Nazareth as presented

in the Gospel of John paying special attention to the social cultural and historical contexts that produced it John's Gospel Thompson posits is the product of a social cultural world whose language commitments and contours must be investigated in order to read John's narrative well In doing so Thompson studies the narrative structure central themes and theological and rhetorical arguments found in the Fourth Gospel Thompson's expert commentary unpacks and illuminates John's unique witness to Jesus who he was what he did and what that means The New Testament Library series offers authoritative commentary on every book and major aspect of the New Testament providing fresh translations based on the best available ancient manuscripts critical portrayals of the historical world in which the books were created careful attention to their literary design and a theologically perceptive exposition of the biblical text The contributors are scholars of international standing The editorial board consists of C Clifton Black Princeton Theological Seminary M Eugene Boring Brite Divinity School and John T Carroll Union Presbyterian Seminary

The Gospel of the Beloved Disciple Herman C.

Waetjen, 2014-05-22 There is a general consensus that the Fourth Gospel underwent two editions But in contrast to all previous efforts to reconstruct these two editions on the basis of source and redaction criticism Waetjen maintains that these two editions essentially overlap without far reaching changes Chapter 1-20 originated within the Jewish community of Alexandria and were addressed to Jews in order to persuade them to believe into Jesus as the Messiah the Son of God The second edition originated when chapter 21 was added and certain revisions were made in chapters 1-20 by an editor in the Christian community of Ephesus in order to present the Gospel to Gentile Christians and perhaps attendantly to legitimate it for canonization Waetjen examines John's gospel by engaging in a close reading of various units of the Gospel from the perspective of a two level drama that presents two narrative worlds within the literary structure of the Gospel Out of his readings of the texts one of the major and provocative conclusions Waetjen draws is that Lazarus is the Beloved Disciple of Jesus in chapters 1-20 John the son of Zebedee is intimated to play the role of the Beloved Disciple not only in chapter 21 but throughout the Gospel In other words the editor of chapter 21 has concluded that John based on the title that the gospel already bears is the Beloved Disciple and project that backwards from chapter 21 throughout the previous 20 chapters Waetjen's thorough scholarship and his attention to detail in his original readings challenge traditional readings of John's Gospel providing fresh insights into the Gospel

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