

THE PILLAR NEW TESTAMENT COMMENTARY

THE GOSPEL ACCORDING TO JOHN



D. A. CARSON

John An Introduction And Commentary

Philip L. Mayo



John An Introduction And Commentary:

The Gospel According to John Colin G. Kruse, 2004 The Tyndale New Testament Commentaries have long been a trusted resource for Bible study Written by some of the world's most distinguished evangelical scholars these twenty volumes offer clear reliable and relevant explanations of every book in the New Testament These Tyndale volumes are designed to help readers understand what the Bible actually says and what it means The introduction to each volume gives a concise but thorough description of the authorship date and historical background of the biblical book under consideration The commentary itself examines the text section by section drawing out its main themes It also comments on individual verses and deals with problems of interpretation The aim throughout is to get at the true meaning of the Bible and to make its message plain to readers today Book jacket *John* Colin G. Kruse, 2017-08-01 Among the Gospels John's is unique in both structure and content Ultimately faith in Jesus is at the center with signs highlighted to provoke faith and stories of those who responded to Jesus as examples of faith In this replacement Tyndale commentary Colin Kruse ably reveals how the Fourth Gospel weaves its themes of belief and unbelief into its rich Christology The Epistles of John John R. W. Stott, 1975

The Letters of John John Stott, 2014-06-10 In this Tyndale commentary John Stott provides insight into the books of 1, 2 and 3 John Exploring John's hope for his past and present readers to be firmly established in faith love and holiness Stott shows how John challenges us to remember what we already know and stay loyal to the teachings we've heard The Revelation of St. John Leon Morris, 1980 **The Gospel of John** F. F. Bruce, 1994-10-18 This popular verse by verse exposition of John based on Bruce's own translation of the Gospel reflects Bruce's customary ability to make the benefits of his scholarship accessible to the general reader Footnotes and bibliography are included pointing the reader to resources for further study *The Epistles of John* John Robert Walmsley Stott, 1971 An Introduction to the Gospel of John Raymond Edward Brown, 2003 When Raymond E Brown died in 1998 less than a year after the publication of his masterpiece *An Introduction to the New Testament* he left behind a nearly completed revision of his acclaimed two volume commentary on the Gospel of John The manuscript skillfully edited by Francis J Moloney displays the rare combination of meticulous scholarship and clear engaging writing that made Father Brown's books consistently outsell other works of biblical scholarship *An Introduction to the Gospel of John* represents the culmination of Brown's long and intense examination of part of the New Testament One of the most important aspects of this new book particularly to the scholarly community is how it differs from the original commentary in several important ways It presents for example a new perspective on the historical development of the Gospels and shows how Brown decided to open his work to literary readings of the text rather than relying primarily on the historical which informed the original volumes In addition there is an entire section devoted to Christology absent in the original as well as a magisterial new section on the representation of Jews in the Gospel of John Commentary on the Gospel of John Frédéric Louis Godet, 1893 The Gospel According to St. John Randolph Vincent

Greenwood Tasker,1968 The Epistles of John Neil Alexander,1962 **Commentary on the Gospel of John** Frédéric Louis Godet,1887 *Commentary on the Gospel of John* Frédéric Louis Godet,1890 The Gospel According to Saint John: Introduction and Commentary Alan Richardson,1959 **"Those Who Call Themselves Jews"** Philip L. Mayo,2006-08-01

The nature of Jewish Christian relations at the end of the first century has been a subject of serious study and considerable debate The time between 70 and 150 CE is held to be a volatile time in that Jewish Christian relations were quickly although not uniformly deteriorating This is a time referred to as the partings of the ways when the church was emerging as a religion apart from Judaism Although it has often been neglected in this study of particular interest is the Apocalypse of John since it was written in this dark and turbulent time in Jewish Christian relations John who is a Jewish Christian is writing to what are likely predominantly Gentile churches At first he appears to deny the very name Jew to his ethnic kin while accusing them of belonging to Satan 2 9 3 9 Nevertheless he does not abandon his own Jewish background and theology He makes broad use of the Hebrew Scriptures and Jewish cultic imagery while maintaining a Christian understanding that Jesus is the fulfillment of God's redemptive plan What is of particular interest is how he adopts and adapts this imagery and language and applies it to the church It is John's mix of Jewish imagery with a Christian message that may provide some insight into his perspective on the relationship between these two increasingly polarized sects What exactly this perspective constitutes the subject of the present discussion **Commentary On the Gospel of John** Godet F.,1901 **The Gospel According to Saint John: Introduction and Commentary** Alan Richardson,1959 **The Gospel According to St. John: Introduction and commentary on chapters 1-4** Rudolf Schnackenburg,1968 **A Biblical Approach to Mission in Context** Michael Ufok Udoekpo,2022-12-19 A Biblical Approach to Mission in Context is an erudite collection of twenty essays with forewords and epilogue produced to honor Professor Teresa Okure's contribution to the study of biblical theology in context It also stands in its own right as a vade mecum of current trends in biblical scholarship gender and contextual hermeneutics Written by an international array of respected scholars Okure's colleagues former students siblings and fellow commentators this volume includes detailed exegetical studies discussion on theological methods and contextual approaches from a variety of standpoints and an effort to relate biblical exegesis theology and inculturation faith hermeneutics to the current interest in social contextual interpretation that reflects values beyond the African context In sum the breadth of interests and enthusiasm found in this volume is a testimony to the intellectual and pastoral vitalities and passion that Teresa Okure herself brought to the discipline of biblical studies The brief narrative of personal encounter written by Bernadette Okure SHCJ forewords by John Cardinal Onaiyekan and Bishop Camillus Raymond Umoh as well as an insightful epilogue by Fr Aniedi Okure OP provide additional insight into the historical and socio cultural contexts within which Okure's formation and contributions unfolded **Commentary on the Gospel of John; with an Historical and Critical Introduction** Frédéric Louis Godet,2013-09 This historic book may have numerous typos and missing text Purchasers can usually download a free

scanned copy of the original book without typos from the publisher Not indexed Not illustrated 1886 edition Excerpt The character of complete revelator ascribed here to Jesus is explained by His intimate and personal relation with God Himself such as is described in the following words who is in the bosom of the Father The participle 6 uv who is is connected in a very close logical relation with the following verb He has revealed As Baumlein says it is equivalent to on iv inasmuch as He is thereupon rests His competency to reveal The figure which John employs might be derived from the position of two nearest guests at a banquet xiii 23 but it seems rather to be borrowed from the position of a son seated on his father's knees and resting on his bosom It is the emblem of a complete opening of the heart he who occupies this place in relation to God must know the most secret thoughts of the Father and His inmost will The word Koy os bosom would by itself prove that the mystery of the Son's existence is a matter not of metaphysics but of love comp xvii 24 Thou didst love me before the foundation of the world The omission of the words 6 uv in K is a negligence condemned by all the other MSS Must we with Hofmann Luthardt and Weiss refer the words who is in the bosom of the Father to the present glorified condition of Jesus But the heavenly state which Jesus now enjoys cannot explain how He was able to reveal the Father perfectly while He was on the earth We must then in that case refer the revealing act of Jesus to the sending of the Holy Spirit on the day of Pentecost which is implied by nothing in the text Or is John thinking especially of the divine condition of the Logos before His coming to the earth But that would be to say that the knowledge of God which Jesus communicated to men was drawn from the

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