

Associated Canadian Theological Schools BIE 718: John's Gospel

Raymond O. Bystrom, D. Min.
Spring Semester, 2008
3 Credit Hours
Prerequisite: BIE 505

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<https://ecourses.twu.ca/>
Jan. 18-19; Feb. 15-16; Mar. 14-15
5:30 to 9:00 p.m. (Fri); 8:30 a.m. to 4:30 p.m. (Sat.)

Course Description

From the time it was called “the spiritual Gospel” in the early third century until today, John’s Gospel has exercised enormous appeal in the church. This Gospel is like a stream of various depths. The recent convert to the Christian faith will clearly and unmistakably encounter the person and identity of Jesus Christ in the text. At the same time, the mature disciple of Christ will find depths in John that will enrich and inspire – and probably challenge – faith.

BEI 718 seeks to interpret John’s Gospel in its historical & literary contexts, explore its many theological themes, and ponder its significance for faithful living today. In addition, special attention will be given to the practical challenge of preaching and teaching John’s Gospel in the setting of the local church.

Course Objectives

This course seeks to enhance your understanding and appreciation of the thought and symbolism of John’s Gospel as well as the literary and historical issues surrounding its study. It’s my hope that ...

1. You will hear the living Word of God as you read and study this most fascinating of Gospels;
2. You will discover the unique theological emphases of the Fourth Gospel, especially its interpretation of Jesus;
3. You will wrestle with some of the more important literary and historical problems involved in any serious study of John’s Gospel;
4. You will develop an appreciation & awareness of the more important scholarly writings based on the Gospel of John; and
5. You will learn how to interpret this “maverick Gospel” for today, including teaching and preaching John’s Gospel in the local church.

Course Schedule & Structure

This course will be taught in a modular format over the three weekends of Jan. 18-19, Feb. 15-16, and Mar. 14-15 with participants meeting with the instructor on Fridays from

5:30 to 9:00 and Saturdays from 8:30 a.m. to 4:30 p.m. Here's a brief sketch of the three weekend schedule.

Weekend Schedule

1. On the first weekend of the course, selected portions of the text of John's Gospel 1:1 to 6:71 will be explored in class together with the following Johannine issues and themes: the present state of Johannine research, the structure and plot of John's Gospel, John and the Synoptic tradition, women in John's Gospel and the symbolism of John's Gospel.
2. On the second weekend, selected portions of the text of John's Gospel 7:1 to 12:50 will be explored together with the following Johannine issues and themes: the term "the Jews" in John, the "I AM" sayings of John, the signs of the Fourth Gospel, and Johannine eschatology.
3. On the third weekend, selected portions of the text of John's Gospel 13:1 to 21:25 will be explored in class together with the following Johannine issues and themes: the love command in John, the form & message of the passion & resurrection narratives of John, spirituality in John's Gospel, the purpose of John's Gospel, and the authorship of John.

In addition, there will be a 'cyber' classroom built into this course so that the instructor and course participants may have an opportunity to explore the issues and themes of John's Gospel in community. Here's a brief sketch of the cyber classroom requirements:

Cyber Classroom Schedule

1. After the first weekend of the course (John 1:1 to 6:71), each participant is expected to respond to ONE issue and/or theme raised by the required readings and/or the weekend lectures. In this way, participants will begin a conversation with the text of John's Gospel, interacting with one another and the course instructor on the Internet in community fashion. For example, you may wish to discuss Bystrom's suggestion that the cleansing of the temple episode of John 2:14-17 happened toward the end of Jesus' ministry but is placed at the beginning of his ministry by "John" for theological reasons (see Bystrom's commentary page 50).
2. After the second weekend of the course (John 7:1 to 12:5), each participant is expected to respond to ONE more issue and/or theme raised by the required readings and/or the weekend lectures. Again, it is hoped that participants will continue their conversation with the text of John's Gospel, interpreting the text in a communal way. For example, you may wish to discuss Williamson's suggestion that the evangelist is not interested in the Lazarus' afterlife or subsequent death but in showing that Jesus' gift of life to him was the occasion for Jesus' own death to give life to all who receive it (see Williamson's commentary page 145).
3. After the third weekend of the course (John 13:1 to 21:25), each participant is expected to respond to ONE other issue and/or theme raised by the required readings and/or weekend lectures. It is my hope that participants will engage the text of John's Gospel, attempting to understand it's meaning and message for God's people today. For example, you may want to discuss Bystrom's suggestion

that in John's Gospel Jesus dies on the Day of Preparation when the Passover lambs were being slaughtered rather than on the day of Passover as in the Synoptic Gospels (see Bystrom's commentary page 287-288).

Required Texts

- Raymond Bystrom. *God Among Us: Studies in John's Gospel*. Luminaire Study Series. Kindred Press, 2003. ISBN# 0-921788-81-9
- Tom Thatcher, *Why John WROTE a Gospel: Jesus-Memory-History*. Westminster John Knox Press, 2006. ISBN#0-664-22905-0
- Lamar Williamson Jr. *Preaching the Gospel of John: Proclaiming the Living Word*. Westminster John Knox Press. 2004. ISBN #0-664-22533-0

Course Assignments

1. **Research Essay.** Participants are expected to prepare **ONE** exegetical paper (2000 words/double spaced) on a selected pericope (literary unit) of John's Gospel. The essay must be of a critical & exegetical nature (analysis) but it must also address the theological message of the passage (synthesis). Additional research beyond the assigned readings will be required in the preparation of the essay and proper form in its composition should be followed (Turabian), including footnotes or endnotes and bibliography. Also, the instructor will provide a document entitled, "Criteria for Evaluation of Papers" on the first weekend of the class. **Due: April 2, 2008. Email Only Please: robelb@aol.com**
2. **Biblical Sermon.** Participants are expected to prepare **ONE** sermon manuscript (minimum of 5 pages single-spaced) on a selected pericope (literary unit) of John's Gospel. Students may choose a traditional or a contemporary sermon pattern (for sample sermon forms see Ronald J. Allen, *Patterns of Preaching*. Chalice Press, 1998). In addition, students are expected to submit a record (2-3 pages) of their exegetical research notes used in preparation for the sermon, including a bibliography of the commentaries and other resources consulted. Finally, students are expected to complete an "analysis" of their sermon, explaining its intended audience, sermon aim, and pattern or shape. **Due Date: March 2, 2008. Email Only Please: robelb@aol.com**
3. **Bible Study.** Participants are expected to prepare **ONE** adult Bible study lesson (5 pages single spaced) on a selected pericope of John's Gospel (a different passage than the sermon text). Also, students are expected to submit a record (2-3 pages) of their exegetical research notes used in preparation for the adult Bible study lesson together with a bibliography of the commentaries and other resources consulted. Finally, students are expected to submit an analysis of their Bible study lesson, explaining its intended audience, aim, and the teaching method employed. **Due Date: March 17, 2008. Email Only Please: robelb@aol.com**
4. **Class Participation:** You are expected to attend class sessions and participate in class discussion. Required readings are intended to provide the basic content material for the course. You should therefore plan to do the assigned readings as scheduled and

prior to the weekend class sessions (see Required Readings Schedule). Class sessions are intended to be an opportunity for lectures, clarification, questions, the reinforcement of major observations, and the consideration of some of the implications of the text for the life of God's people today. Attention will be given to leading questions and key passages so as to foster greater understanding and appreciation of John's Gospel

5. **Book Review:** You are expected to complete **ONE** book review (5 pages/double-spaced). All students will read and review Thatcher's book, *Why John WROTE a Gospel*. You are expected to follow the steps outlined in the document, "Guidance in Writing Book Reviews" (see attached document). **Due: February 22, 2008. Email Only Please: robelb@aol.com**

Required Reading Schedule

- Prior to Weekend #1: Read Bystrom, 1-131 and Lamar 1-90.
- Prior to Weekend #2. Read Bystrom 133-208 and Lamar 91-160
- Prior to Weekend #3. Read Bystrom 209-334 and Lamar 163-340.

In addition to the above readings, you are required to read Thatcher (199 pp.) plus an additional 300 pages as you prepare your essay, sermon and adult education papers. The "Select Bibliography" is designed to provide participants with a "starting point" for their research paper, sermon, and adult education papers.

Course Time Investments*

Class Sessions	30 hours
Essay, Sermon, Lesson	50 hours
Required Readings (1200 pp.)	50 hours
Book Review (5 pp.)	<u>10 hours</u>
Total	140 hours

*To earn one unit of graduate credit you are expected to do 45 hours of work. Reading time is based on the rate of 30 pages per hour. Time allotment for writing research papers and reviews is based on the rate of 2 hours per page.

Course Evaluation and Policies*

The grade for this course is a letter grade. The relative weight will be as follows:

Book Review (1)	20%
Class & 'Cyber' Participation	10%
Sermon and Lesson (2)	40%
Essay (2000 words)	<u>30%</u>
	100%

*There is a possible class participation deduction of 10% of one's grade, if you fail to adequately engage the material & assignments for this course or fail to participate in all the weekend sessions.

Letter Grade	Percentage	Grade Point
A+	Superior	4.30
A	Excellent	4.00
A-	Very Good	3.70
B+	Proficient	3.30
B	Good	3.00
B-	Average	2.70
C+	Adequate	2.30
C	Acceptable	2.00
C-	Needs Work	1.70
F	Below Standard	0.00

Select Bibliography

The number of books on John's Gospel is as numerous as the stars of the heavens and as the dust particles of the earth; if anyone is able to count them, let alone read them, so shall there number be. Here are a few resources for research on John's Gospel.

- Bibliographies of John's Gospel -

Edward Malatesta, St. John's Gospel 1920-1965. Rome, Pontifical Biblical Institute, 1967. This is a cumulative and classified bibliography of books and periodical literature on John's Gospel.

Gerard S. Sloyan, What Are They Saying About John? Paulist Press, 1991. A comprehensive review of contemporary scholarly writing on the Fourth Gospel from 1970 to 1990.

Gilbert van Belle, Johannine Bibliography 1966-1989: Cumulative Bibliography on the Fourth Gospel. Leuven: Leuven University Press, 1988. It lists 6300 titles published in a twenty-year period.

R. Alan Culpepper, "An Update of Johannine Studies, or What's New in Current Literature on the Gospel of John?" Pulpit Digest (January/February, 1992), 73-82. Culpepper provides a "selective survey of some of the recent literature on the Gospel of John with an eye towards the needs of those who preach...."

Robert Kysar, The Fourth Evangelist and His Gospel: An Examination of Contemporary Scholarship. Augsburg Publishing House, 1975. Here's a valuable reference for the study of individual topics, words, and problems in the Gospel of John. Kysar covers the period 1965 to 1985.

- Selected Articles on Johannine Themes-

Udo Schnelle. "Johannine **Anthropology**" The Human Condition: Anthropology in the Teachings of Jesus, Paul, and John. Fortress, 1996, pp. 114-144.

Stephen C. Barton. "The **Spirituality** of the Fourth Gospel" The Spirituality of the Gospels. Hendrickson, 1992, pp.113-143.

David L. Bartlett. "**Ministry** in the Johannine Literature" Ministry in the New Testament. Fortress, 1993, pp. 89-114.

Richard N. Longenecker (Editor). "They Believed in Him: **Discipleship** in the Johannine Tradition" in Patterns of Discipleship in the New Testament. Eerdmans, 1996, pp. 77-97.

Richard N. Longenecker (Editor). "God's Name, Jesus' Name, and **Prayer** in the Fourth Gospel" in Into God's Presence: Prayer in the New Testament. Eerdmans, 2001, pp. 155-180.

Craig S. Keener, "The **Spirit** and **Purification** in the Fourth Gospel" in The Spirit in the Gospels and Acts. Hendrickson, 1997, 135-189.

Raymond E. Brown. "Roles of **Women** in the Fourth Gospel" The Community of the Beloved Disciple. Paulist Press, 1979, pp. 183-198.

Robert Kysar, "A Brief Theology of **Mission**" in Called to Care: Biblical Images of Social Ministry. Fortress, 1991, 143-147.

Robert Kysar. "**Women** in the Gospel of John" John, The Maverick Gospel. Revised Edition, 1993, pp. 147-154.

Mortimer Arias and Alan Johnson, "The Johannine Incarnational Model for **Mission**" in The Great Commission: Biblical Models of Evangelism. Abingdon, 1992, pp. 78-97.

Gary M. Burge. "The **Spirit** and the **Sacraments**" The Anointed Community: The Holy Spirit in the Johannine Tradition. Eerdmans, 1987, pp.150-197.

Frank J. Matera. "**Ethics** Becomes Christology: The Gospel According to John" New Testament Ethics. Westminster John Knox Press, 1996, pp. 92-217.

E. Schweizer. "The Concept of the **Church** in the Gospel and Epistles of John"

- Research Topics -

The Structure of John's Gospel

- Gary M. Burge, Interpreting the Gospel of John, 57-83; R. Allen Culpepper, The Gospel and Letters of John, 62-86; Claus Westermann, The Gospel of John, 7-23; Leland Ryken, Words of Life/A Literary Introduction to the New Testament, 40-59; D. Moody Smith, John/Proclamation Commentaries, 11-18; Robert Kysar, John's Story of Jesus, 11-96.

The Present State of John's Gospel

- Gary M. Burge, Interpreting the Gospel of John, 15-34; R. Alan Culpepper, The Gospel and Letters of John, 287-305; John A.T. Robinson, Can We Trust the New Testament?, 80-94; John Drane, Introducing the New Testament, 192-197; A. M. Hunter, "St. John's Gospel Today" in According to John, 9-17; J. A.T. Robinson, "The New Look on the Fourth Gospel" in Twelve NT Studies, 94-106; F. F. Bruce, "Johannine Studies Since Wescott's Day" in The Epistle's of John by B. F. Westcott, lvii-lxxiv; Raymond Brown, "Present State of Johannine Studies" in Gospel According to John I-XII, 11-17; J. M. Robinson, "The Johannine Trajectory" in Trajectories Through Early Christianity, 232-268.

The Prologue of John's Gospel

- Claus Westermann, The Gospel of John, 1-6; R. Alan Culpepper, The Gospel and Letters of John, 109-120; J. Jeremias, "The Revealing Word" in The Central Message of the New Testament, 71-90; Paul LaMarche, "The Prologue of John" in The Interpretation of John ed. John Ashton, 36-52; T. W. Manson, "The Johannine Logos Doctrine" in On Paul and Jesus, 136-159; Eldon Jay Epp, "Wisdom, Torah, Word: The Johannine Prologue and the Purpose of the Fourth Gospel" in Current Issues in Biblical and Patristic Interpretation edited by G. F. Hawthorne, 128-146; C. H. Dodd, "The Prologue to the Fourth Gospel and Christian Worship" in Studies in the Fourth Gospel edited by F. L. Cross, 9-22; H. Ridderbos, "The Structure and Scope of the Prologue to the Gospel of John" in Novum Testamentum 8 (2-4, '66), 180-201; Raymond Brown, "The Prologue of the Gospel of John - John 1:1-18" in Review and Expositor 62 (4 '65), 429-439.

John and the Synoptic Tradition

- R. Alan Culpepper, The Gospel and Letters of John, 13-26; G. R. Beasley-Murray, Gospel of Life, 1-14; Robert Kysar, "The Relationship Between the Fourth Gospel and the Synoptics" in John: The Maverick Gospel, 1-14; D. G. Dunn, "The Problem of John's Gospel" in The Evidence for Jesus, 30-45; Leon Morris, "The Problem of

the Fourth Gospel” in Studies in the Fourth Gospel, 15-63; John Marsh, “John a Very Different Gospel” in Companion to John, 3-31; Herman Ridderbos, Studies in Scripture and Authority 56-71; Jacob Jervel, Jesus in the Gospel of John, 36-43; D. Moody Smith, John Among The Gospels: The Relationship in Twentieth-Century Research. Fortress, 1992.

John the Baptist in John’s Gospel

- R. Alan Culpepper, The Gospel and Letters of John, 120-128; H. E. Fagal, “John and the Synoptic Tradition” in Scripture, Tradition, and Interpretation edited by W. W. Gasque and W. S. LaSor, 127-145; Raymond Brown, “John the Baptist in the Gospel of John” in New Testament Essays, 174-184; Leon L. Morris, “The Lamb of God” in The Apostolic Preaching of the Cross. Eerdmans, 1955.

The Signs in the Fourth Gospel

- W. D. Davies, “The Signs: Jesus and the World” in Invitation to the New Testament, 440-465; Raymond Brown, “The Gospel Miracles” in New Testament Essays, 218-245; M. DeJonge, “The Signs and Works in the Fourth Gospel” in Jesus: Stranger From Heaven and Son of God, 117-140; Leon Morris, “The Relation between the Signs and the Discourses” in Jesus is the Christ, 20-42; George R. Beasley-Murray, Preaching the Gospel from the Gospels, 102-105.

The First Sign: Water to Wine

- R. Alan Culpepper, The Gospel and Letters of John, 128-131; Leon L. Morris, “A Wedding in Cana” in Reflections on the Gospel of John (Volume One), 69-77; H. J. Richards, The Miracles of Jesus, 4-30; Thomas H. Troeger, Ten Strategies for Preaching in a Multi Media Culture, 22-29.

The Cleansing of the Temple

- R. Alan Culpepper, The Gospel and Letters of John, 132-134; Earl F. Palmer, “The Hidden Parables” in Laughter in Heaven, 133-137; Oscar Cullmann, “The Evangelist’s Purpose” in Early Christian Worship, 38-50; Ben Witherington, John’s Wisdom, 85-91.

Nicodemus and Jesus

- M. DeJonge, “Nicodemus and Jesus” in Jesus: Stranger from Heaven and Son of God, 29-47; D. George Vanderlip, “Life through Believing” in John: The Gospel of Life, 43-53; R. Alan Culpepper, The Gospel and Letters of John, 134-138; Mike Graves, The Sermon as Symphony, 132-144; David Rensberger, Johannine Faith and Liberating Community, 52-63; James L. Bailey & Lyle D. Vander Broek, Literary

Forms in the New Testament, 172-177; Eugene L. Lowry, “Strangers in the Night” in Journey’s Toward Narrative Preaching, ed. James Bradley Robinson, 78-84.

Women and the Fourth Gospel

- Alan Culpepper, The Gospel and Letters of John, 138-143; Raymond Brown, “Roles of Women in the Fourth Gospel” in The Community of the Beloved Disciple, 183-198; R. Kysar, “The Women of the Gospel of John” in John: The Maverick Gospel, 147-154; G. Sloyan, “John 4:1-54” in John: Interpretation, 50-60; Gail R. O’Day, Revelation in the Fourth Gospel, 49-92; Ben Witherington, John’s Wisdom, 115-125; Gary M. Burge, The Anointed Community, 190-197; Gail R. O’Day, Revelation in the Fourth Gospel, 49-92; Eugene L. Lowry, “The Drink” in Best Sermons 2, ed. James W. Cox, 237-246.

The Second and Third Signs

- R. Alan Culpepper, The Gospel and Letters of John, 144-151; Leon L. Morris, “The Healing of the Official’s Son” & “A Lame Man Healed” in Reflections on the Gospel of John (Volume One), 155-170; H. J. Richards, “Life to the Dying” in The Miracles of Jesus, 31-37.

Discourse on the Son’s Authority

- R. Alan Culpepper, The Gospel and Letters of John, 151-153; James Montgomery Boice, “The Divine Testimony to Jesus Christ” in Witness & Revelation in the Gospel of John, 75-113; Jacob Jervell, “God’s Only Son” in Jesus in The Gospel of John, 18-28; Leon L. Morris, “The Son of the Father” & “Witnesses to the Son” in Reflections on the Gospel of John, 179-186, 194-201.

The “I-Am” of the Fourth Gospel

- John Painter, “Jesus’ Self-Revelation” in John: Witness and Theologian, 37-49; Leon L. Morris, “The ‘I Am’ Sayings” in Jesus is the Christ, 107-125; D. G. Vanderlip, “The ‘I Am’ Sayings” in Christianity According to John, 65-71; Raymond Brown, “Appendix IV - EGO EIMI - ‘I Am’” in The Gospel According to John. Volume 1, 533-538; Philip B. Harner, The ‘I AM’ of the Fourth Gospel, 1-65; Barbara Brown Taylor, “I Am Who I Am” in The Preaching Life, 100-106.

The Fourth & Fifth Signs

- R. Alan Culpepper, The Gospel and Letters of John, 153-157; Leon L. Morris, “The Miracle of the Loaves and Fishes” & “The Miracle on the Sea” in Reflections on the

Gospel of John, 203-219; H. J. Richards, “Food in the Desert” and “Walking on the Water” in The Miracles of Jesus, 38-59.

The Bread of Life Discourse

- R. Alan Culpepper, The Gospel and Letters of John, 158-164; G. G. Vanderlip, “Jesus, the Source of Life” in John: The Gospel of Life, 65-73; L. William Countryman, “Eucharist” in The Mystical Way in the Fourth Gospel, 45-53; Robert Kysar, “Food: Earthly and Heavenly” in John’s Story of Jesus, 39-44; Oscar Cullmann, “The Miracle of the Feeding of the Multitude” in Early Christian Worship, 93-102.

“The Jews” in the Fourth Gospel

- Alan Culpepper, “The Jews” in Anatomy of the Fourth Gospel, 125-132; Stephen G. Wilson, Related Strangers, 71-81; Raymond Brown, The Gospel According to John. Volume One, lxxi; Robert Kysar, John: The Maverick Gospel, 55-58; J. A. T. Robinson, The Priority of John, 81-93.

The Temple Discourse/Festival of Tabernacles/Booths

- R. Alan Culpepper, The Gospel and Letters of John, 164-174; Leslie Newbigin, The Light Has Come, 92-116; J. Ramsay Michaels, “The Temple Discourse in John” in New Dimensions in NT Study, 200-123.

Textual Criticism and the Fourth Gospel

- Bruce Metzger’s comments on “Pericope of the Adulteress” in A Textual Commentary on the Greek New Testament, 219-222; Victor Salmon, The Fourth Gospel: A History of the Text, 11-47.

The Sixth Sign

- R. Alan Culpepper, The Gospel and Letters of John, 174-179; J. L. Martyn, “A Blind Beggar Receives his Sight” in History and Theology in the Fourth Gospel, 24-36; John A. T. Robinson, The Priority of John, 72-81; David Rensberger, Johannine Faith and Liberating Community, 37-51; H. J. Richards, “Sight for the Blind” in Miracles of Jesus, 60-75; Leon L. Morris, Reflections on the Fourth Gospel, 345-351; Thomas H. Troeger, Ten Strategies for Preaching in a Multi Media Culture, 106-116.

The Good Shepherd Discourse

- R. Alan Culpepper, The Gospel and Letters of John, 179-183; Earl Palmer, "The Good Shepherd" in Laughter in Heaven, 69-77; Leslie Newbigin, The Light Has Come, 125-137.

The Seventh Sign

- R. Alan Culpepper, The Gospel and Letters of John, 183-190; James Montgomery Boice, "I AM the Life" in The Christ of the Empty Tomb, 19-23; H. J. Richards, "New Life in the Dead" in Miracles of Jesus, 76-88; William H. Willimon, "The Lord of Life" in The Intrusive Word, 9-14.

The Exaltation and Glorification of Jesus

- R. Alan Culpepper, The Gospel and Letters of John, 190-196; R. Schnackenburg, "The Exaltation and Glorification of the Jesus" in The Gospel According to John (Volume 2) 398-410; J. T. Forestell, The Word of the Cross, 58-74; Leon L. Morris, "Why Don't People Believe?" in Reflections on the Gospel of John, 457-464; C. H. Dodd, "The Prophecy of Caiaphas" in More New Testament Studies, 58-68; James Denny, The Death of Christ, 143f.

The Foot-Washing Scene

- R. Alan Culpepper, The Gospel and Letters of John, 197-207; D. A. Carson, The Farewell Discourse and Final Prayer of Jesus, 11-16; J. D. G. Dunn, "The Washing of the Disciples' Feet in John 13:1-20" in ZNW 61 (3-4, '70), 247-252; J. A. T. Robinson, "The Significance of the Foot-Washing" in Neotestamentica et Patristica (1962), 144-147.

The Love Command in the Fourth Gospel

- R. Alan Culpepper, The Gospel and Letters of John, 207-209; Jack T. Sanders, Ethics in the New Testament, 91-100; Victor Paul Furnish, The Love Command in the New Testament, 132-148; Frank J. Matera, New Testament Ethics, 92-117.

The Spirit-Paraclete in John

- R. Alan Culpepper, The Gospel and Letters of John, 209-213, 216-219; G. Eldon Ladd, "The Holy Spirit" in A Theology of the New Testament, 286-297; James D. G. Dunn, Jesus and the Spirit, 350-357; Leon L. Morris, New Testament Theology, 256-265; Gary M. Burge, The Anointed Community, 198-222; Fernando F. Segovia, The Farewell of the Word, 59-122, 213-282.

Johannine Eschatology

- G. Eldon Ladd, A Theology of the New Testament, 298-308; R. Kysar, “Johannine Eschatology” in John: The Maverick Gospel, 86-93; G. R. Beasley-Murray, “The Eschatology of the Fourth Gospel” Evangelical Quarterly 18 (‘46), 97-108.

The Image of the True Vine

- R. Alan Culpepper, The Gospel and Letters of John, 213-216; Fernando F. Segovia, The Farewell of the Word, 123-168; I. Howard Marshall, Kept By the Power of God: A Study in Perseverance and Falling Away, 172-190; R. N. Flew, Jesus and His Church, 172-180; R. Schnackenburg, The Church in the NT, 105-113; Raymond Brown, “Johannine Ecclesiology: The Community’s Origins” in Interpreting the Gospels, 291-306.

The Final Prayer of Jesus

- R. Alan Culpepper, The Gospel and Letters of John, 219-221; D. Carson, The Farewell Discourse and Final Prayer of Jesus, 173-207; W. D. Davies, Invitation to the New Testament, 467-480; Ernst Kasemann, The Testament of Jesus, 1-87; Rudolf Schnackenburg, Jesus in the Gospels, 219-294; D. Martyn Lloyd-Jones, The Basis of Christian Unity, 1-64.

The Passion Narrative of John’s Gospel

- R. Alan Culpepper, The Gospel and the Letters of John, 221-238; W. D. Davies, “The Passion” in Invitation to the New Testament, 481-494; Marianne Meye Thompson, The Humanity of Jesus in the Fourth Gospel, 87-115; David Rensberger, “The Trial of Jesus and the Politics of John” in Johannine Faith and Liberating Community, 87-106; A. E. Harvey, Jesus on Trial, 1-140; David Buttrick, The Mystery and the Passion, 176-210; Hans Ruedi Weber, “The Crucifixion According to John” in The Cross: Tradition and Interpretation, 124-134; Don A. Carson, “The Soteriology of John” in Divine Sovereignty and Human Responsibility, 162-198; George Allen Turner, “Soteriology in the Gospel of John” in JETS 19 (4 ‘76), 271-277.

The Resurrection Narrative

- R. Alan Culpepper, The Gospel and Letters of John, 239-244; W. D. Davies, Invitation to the New Testament, 495-501; Robert Stein, “Jesus and Mary Magdalen After the Resurrection” in Difficult Passages in the Gospels, 110-112; J. A. T. Robinson, “The Resurrection” in The Priority of John, 288-295; David Buttrick, The Mystery and the Passion, 81-91; Thorwald Lorenzen, Resurrection and Discipleship, 115-190; James D. G. Dunn, “The Johannine Pentecost?” Baptism in the Holy Spirit, 173-182.

The Purpose of John's Gospel

- R. Alan Culpepper, The Gospel and Letters of John, 244; J. A. T. Robinson, "The Destination and Purpose of St. John's Gospel" in New Testament Issues, 191-209; L. William Countryman, "John's Purpose in Writing" in The Mystical Way in the Fourth Gospel, 127-132; Oscar Cullmann, "The Purpose of the Evangelist" in The Johannine Circle, 12-19; E. Earle Ellis, The World of St. John, 33-45; M. de Jonge, "The Purpose of the Fourth Gospel" in Jesus: Stranger From Heaven and Son of God, 1-27; Jacob Jervell, Jesus in the Gospel of John, 77-85; Paul S. Minear, "The Audience of the Fourth Gospel" in Interpreting the Gospels 248-264; W. C. van Unnik, "The Purpose of St. John's Gospel" Studia Evangelica Volume 1 (TU '73), 382-411; J. W. Bowker, "The Origin and Purpose of St. John's Gospel" in New Testament Studies II, 398-408.

The Miraculous Catch of Fish

- R. Alan Culpepper, The Gospel and Letters of John, 244-249; Ben Witherington, "Breakfast By the Sea" in John's Wisdom, 352-361; H. J. Richards, "Saved from Drowning" in The Miracles of Jesus, 89-94;

The Author of John's Gospel

- R. Alan Culpepper, The Gospel and Letters of John, 29-37; J. A. T. Robinson, The Priority of John, 93-122; Leon L. Morris, "Was the Author of the Fourth Gospel an 'Eyewitness'?" Studies in the Fourth Gospel, 139-292; F. V. Filson, "Who Was the Beloved Disciple?" JBL 68 (1949), 83-88; Oscar Cullmann, "The Author of the Gospel of John and the Johannine Circle" in The Johannine Circle, 63-85; Vernard Eller, The Beloved Disciple, 1-124; Joseph A. Grassi, The Secret Identity of the Beloved Disciple, 1-135; H. P. V. Nunn, The Authorship of the Fourth Gospel (1952), William Barclay, "John and His Gospel" The Gospels and Acts, 1-107.

Supplement: Important Academic Notes from ACTS

Web Support – Student Portal <https://students.twu.ca>

All students at TWU have a TWUPass username and password. This is determined at the time of an online application or can be managed through the computing services help desk or the link on the student portal. Your student email account is also available through this student portal and is vital for communication about grades, account statements, lost passwords, sign-up instructions, etc. If you do not know your account or password, there is a link at the login area called “I forgot my password.” When you click on that link, you will be walked through the process of retrieving your account information.

Campus Closure

In the event of deteriorating weather conditions overnight or other emergency situations, every effort will be made to communicate information regarding the cancellation of classes to the radio stations CKNW (980 AM), CKWX (1130 AM), MAX (850 AM), PRAISE (106.5 FM) and KARI (550 AM) by 6:30 a.m., and an announcement will be placed on the University's switchboard as well as on the website <http://www.twu.ca/conditions/>. The first announcement regarding a closure will cover the period up to 1:00 p.m. only. If classes are to be cancelled beyond 1:00 p.m., this decision will be announced by the same means before 11:00 a.m. that day. Students and faculty should assume that all night classes will continue to operate. If the emergency continues into the evening, students and faculty may check for a closure notice on the University's switchboard and website after 3:00 p.m. that day.

Paper Formatting

Students need to adhere to Turabian format except in counselling courses, for which APA format is used.

Students are encouraged strongly to use RefWorks (available through the library home page www.twu.ca/library) as their bibliographical manager and as a tool for formatting bibliographies. They will need to be aware of the need to “clean up” most bibliographies generated by this program. Students are encouraged to view the documents on the following websites for format samples: <http://faculty.ucc.edu/egh-damerow/turabian.htm> or www.dianahacker.com/resdoc/. Note that in RefWorks the available formatting styles are those of Turabian (Notes), 6th edition, and APA – American Psychological Association, 5th edition.

Counselling students are expected to purchase the APA Publications Manual. More information found at the following website. <http://www.apastyle.org/pubmanual.html>. CANIL students can locate this on the CANIL intranet, under the “student” side. A hard copy is given to incoming students in the fall.

Please check with your professor to see which one he/she recommends you use!!

Research Ethics

Please note that all research projects involving human participants undertaken by members of the TWU university community (including projects done by ACTS students to satisfy course or degree requirements) **MUST** be approved by the Trinity Western University Research Ethics Board. Information and forms may be found at

<http://www.twu.ca/research/ethics/Main.asp>. Those needing additional clarification may contact Dr. Bruce Guenther. Please allow at least three (3) weeks from the date of submission for a review of the application.

Academic Honesty

A fundamental expectation, grounded in biblical ethics, for anyone involved in academic work at ACTS is that he/she practice academic honesty. Students must become familiar with, and adhere to, the principles and requirements associated with academic honesty. Further details on this subject are contained in the ACTS Student Handbook in section 4.12. The handbook is available online on the ACTS webpage (www.acts.twu.ca) at the following link: www.acts.twu.ca/Handbook.html.

Equity of Access

It is the responsibility of a student with a learning disability to inform the ACTS Director of Student Life of that fact before the beginning of a course so that necessary arrangements may be made to facilitate the student's learning experience. We are unable to accommodate any student who informs the Director of Student Life of a disability after the beginning of class.