

四福音評釋系列

若望福音評釋 (上)

洗嘉儀著

香港天主教聖經學院出版

The John's Gospel amongst the Four Gospels:

Some Comparative Overview Charts (1989) by Felix Just, S.J., Ph.D.

(伍國寶神父附加了 14 點指引來幫助香港天主教會教友正直地研究福音，以方便大家更容易閱讀最近(2016.9)香港天主教聖經學院出版的若望福音評釋 H.N. 2019.4.30)

GOSPEL acc. to...	MARK 馬爾谷	MATTHEW 瑪竇	LUKE 路加	JOHN 父懷中子的啟示
WHO? traditionally attributed author?	"John Mark of Jerusalem" (Acts 12:12; 15:37; Col 4:10; Phlm 1:24; 1Pet 5:13)	tax collector & apostle (Mark 3:18; Matt 9:9; 10:3; Luke 6:15; Acts 1:13)	physician & companion of Paul (Col 4:14; 2Tim 4:11; Phlm 1:24 only)	John, son of Zebedee; one of 12 apostles (Mark 1:19; 3:17; cf. John 21:2) 最直接的見證
WHO? implied author?	bilingual (Aramaic & Greek) Christian of the 2nd generation; "young man" of 14:51-52?	multi-lingual (Aramaic & Greek) early Jewish Christian; trained "scribe" of 13:52?	Gentile Christian convert; well educated Greek "historian"; client of Theophilus (1:1-4)?	the "beloved disciple" and his Jewish Christian followers (19:35; 21:20-24) 為耶穌所愛的門徒寫的!!!
TO WHOM? implied audience?	mostly Gentiles, fairly new in their faith, and facing persecutions	better educated Jews who believe in Jesus, but argue over the Law	wealthier Gentile Christians in an urban setting, becoming complacent	very mixed: mostly Jews, some Gentiles, Samaritans, etc. 為有興趣探源尋根者
WHERE? written from and/or to?	probably Rome; possibly Decapolis, Syria or Alexandria?	possibly Galilee; probably in or near Antioch in Syria	probably Greece; possibly Syria/Antioch (Pauline missions)	originally Galilee or Syria; traditionally Ephesus (Asia Minor)當時厄弗所社區是 最動盪的社區
WHEN? approximate date?	first written "Gospel"; very late 60's or early 70's (Jewish War 66-70)	late 70's or 80's (w/ older sources, incl. one written by Matthew?)	mid to late 80's (incl. "many" earlier written sources)	main edition 90's (early edition 50's? epilogue after 100?) 最需要整全的武裝時期→基督徒的武裝
WHAT? subtype of "Gospel" genre?	narrated "good news" (1:1) about Jesus, esp. his actions & his death	book of "heritage" of Jesus (1:1) & much of his "teaching" (28:20)	an "orderly account" for attaining "secure knowledge" (1:1-4)	much "testimony" and "signs" for believers (20:30-31; 21:24-25) 讓密碼執教信心
WHY? community circumstances & author's purpose?	to encourage a group undergoing difficult trials and persecutions	to teach a community with internal divisions and external enemies	to challenge believers to put their faith into practice more fully	to strengthen a group ostracized by other Jews for their faith 給被禁制者足夠反彈力的不死信念

See also my related webpage: [Who Really Wrote the Gospels?](#)

Literary, Stylistic and Thematic Comparisons:

#	GOSPEL acc. to...	MARK	MATTHEW	LUKE	JOHN
1	Number of chapters (verses and words)	16 (678 / 11304)	28 (1071 / 18345)	24 (1151 / 19482)	21 (879 / 15635)
2	Style of Greek	grammatically poor Greek	Semitic influenced Greek	good, elegant, literary Greek	simple, but highly symbolic Greek
3	Geographical Focus	Galilean towns & villages; some Gentile territory	Galilee, esp. mountains; mostly Jewish areas	one long journey to the goal: Jerusalem	multiple visits back & forth to Jerusalem
4	Literary Features	quick action ("and then"; "immediately"); episodes connected loosely, but grouped	five major discourses ; well-organized sections of collected pericopes	any story pairs (with male/female characters); focus on prayer ; many extra parables	"Amen, Amen, I say to you." ; irony; paradox; double-meanings
5	Literary Introduction	"Beginning of Good News" (1:1)	"Book of Genealogy" (1:1)	"Orderly Account" (1:1-4)	Cosmic Hymn (1:1-18)
6	Gospel Beginning	John the Baptist's preaching;	Jesus' heritage: David (royal), Abraham	parallel birth stories : John the Baptist & Jesus (1:5–	J. B. points to "Lamb of God"; first disciples come (1:19-51)

		Jesus' ministry begins (1:2-15)	(Jewish), Emmanuel (God with us) (1:2-2:23)	2:52)	最後、最強又最多迫害之後寫下
7	<i>First Words of Jesus</i>	[to unspecified crowds]: "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news" (1:15)	[to John the Baptist, before his baptism]: "Let it be so now; for it is proper for us in this way to fulfill all righteousness" (3:15)	[12-year-old, to his parents in Jerusalem]: "Why were you searching for me? Did you not know that I must be in my Father's house?" (2:49)	[to two disciples of John the Baptist]: "What are you looking for?" (1:38) and "Come and See" (1:39)
8	<i>Birth of Jesus</i> (narrative emphasis)	Jesus' birth is not narrated; but he's called "Son of Mary" (6:3) and "the Nazarene" (14:67)	focus on men: David, Joseph, Herod, Magi; power: King of Jews? murder of infants!	focus on women: Elizabeth, Mary, Anna; angels; shepherds; Holy Spirit	theology of incarnation: "Word became flesh and dwelt among us" (1:14)
9	<i>Inaugural Event</i>	Exorcism in the Synagogue of Capernaum (1:21-28)	Sermon on the Mount: Fulfillment of Torah/Law (ch. 5-7)	Jubilee reading from Isaiah 61: Rejection at Nazareth (4:14-30)	Wedding Feast at Cana: first of Jesus' "signs" (2:1-11)
10	<i>Jesus' Major Opponents</i>	1- Pharisees & Herodians; 2- chief priests, scribes & elders	"scribes & Pharisees"; "hypocrites & blind guides"	unjust authorities (civil & religious); rich & corrupt people	"the Jews" (esp. leaders in Jerusalem); Pharisees; High Priest Caiaphas 法利塞人及大司祭，當時最主要殺師父的敵人
11	<i>Jesus' [Seven] Last Words on the Cross</i>	"My God, my God, why have you forsaken me?" (15:34)	[same as in Mark] (Mt 27:46)	"Father, forgive them..." (23:34); "You will be with me in Paradise" (23:43); "Father, into your hands I commend my Spirit" (23:46)	"Woman, behold, your son"; "Behold, your mother" (19:26-27); "I am thirsty" (19:28); "It is finished" (19:30) (架上三言) → 直指這啟示屬給耶穌所愛的門徒!!! → 不是報復而是讓惡人悔改馴化
12	<i>Focus of Passion</i>	horrible suffering; tragic death (ch. 14-15)	authorities' plots & treachery (ch. 26-27)	Jesus' innocence; forgiveness (ch. 22-23)	Jesus' exaltation/glorification (ch. 18-19)
13	<i>Last Major Event</i>	Empty Tomb, outside of Jerusalem (16:1-8)	Great Commission, on Mountain in Galilee (28:16-20)	Ascension, from Bethany just East of Jerusalem (24:50-53)	1: disciples & Thomas (20:19-29) 2: [Peter & Beloved Disciple (21:1-23)]
14	<i>Final Literary Ending</i>	women leave tomb in fear & silence (16:8) [16:9-20 added only later]	Jesus tells the disciples, "I am with you always" (28:20)	disciples return to Jerusalem temple with joy praising God (24:53)	1: many more signs (20:30-31) 2: [many other books, 21:24-25]
.	GOSPEL acc. to...	MARK	MATTHEW	LUKE	JOHN
15	<i>Christology I: Main Titles for Jesus</i>	Christ/Messiah & Son of God; Suffering Son of Man; Eschatological Judge	Son of David; Son of Abraham; King of the Jews; New Lawgiver & Great Teacher (like Moses); Emmanuel ("God with us")	great Prophet (in word & deed); Lord (of Israel, and of all nations); Savior (of all, but esp. of the poor)	Eternal Logos; Divine Word made Flesh; Only/Unique Son; sent from the Father; Passover Lamb; "I Am"; "Equal to God"
16	<i>Christology II: Jesus' Major Actions</i>	miracles; overcoming evil powers; arguing with religious authorities	teaching his disciples; decrying religious hypocrisy	healing sick & impaired people; forgiving sinners & debtors	speaking God's words; doing God's works; revealing his intimate relationship with God
17	<i>Discipleship I: Teachings about Disc.</i>	persevere in faith despite suffering; follow Jesus "on the way" to the cross; be ready for his return	be righteous; forgive always; live ethically (Golden Rule); fulfill God's commands, esp. in charitable deeds	leave everything to follow Jesus; share with poor; accept everyone, esp. outcasts, women, enemies	see, believe, know, remain in Jesus & God, despite hostility; love one another; be in unity; serve humbly
18	<i>Discipleship II: Role Models for Disc.</i>	anon. women (5:25; 7:24; 12:41; 14:3); Jairus (5:21); Bartimaeus (10:46)	Peter (16:13-20); children (18:1-5); faithful servants (24:45-25:46)	Mary of Nazareth (1:26-2:51); Good Samaritan (10:25-37); Zacchaeus (19:1-10)	John [the Baptizer] (ch. 1); man born blind (ch. 9); Martha (11:27); the B.D. (13:23ff); Mary Magdalene (20:1-18)
19	<i>Pneumatology</i>	Spirit descends at Jesus' Baptism; conflict with	Mary with child from the H.S.; God's Spirit in Jesus'	H.S. esp. active in Infancy Narrative; Jesus receives prophetic	H.S. as Spirit of Truth; Paraclete/Advocate/Comforter/Counselor

		unclean/demonic spirits	actions & speech	anointing	
20	Eschatological Expectations	imminent and suddenly, but no one knows when; so "Keep awake!" (13:1-37)	false prophets will arise; many will fall away; Gospel must first be preached to all (24:10-14)	after Jerusalem is destroyed & Gentiles' time is fulfilled; not so soon; pray! (21:20-24, 28, 36)	realized eschatology; all who hear & believe have eternal life already now, are not judged (5:21-25)
21	<i>Basis for Final Judgment</i>	whether you persevere in faith despite persecutions (13:13)	what you do for "the least" people; Sheep & Goats parable (25:31-46)	how you use wealth / possessions; parables of Rich & Poor (16:1-31)	whether or not you <u>believe</u> in Jesus (3:16-18; 5:19-24; 12:44-50)
22	<i>Other Major Themes</i>	Messianic secret; main disciples don't understand, but minor characters do believe	fulfillment of Scripture; divisions within the community; final separation of good vs. bad	fulfillment of God's plan; eschatological reversal; tax collectors & sinners favored	"eternal life" = "life in his name"; <u>Paraclete</u> = Holy Spirit; Christian unity; mutual indwelling of God/Jesus/us
23	Evang. Symbols (cf. Rev 4:7)	Lion	Human [or Angel]	Ox	Eagle
24	Liturgical Feast Day	April 25	September 21	October 18	December 27 最接近耶穌的聖誕日
25	Use in Sunday Lectionary	<u>Year B</u>	<u>Year A</u>	<u>Year C</u>	mixed, esp. <u>Lent & Easter</u> 禮儀年曆最核心的慶節才頌讀
26	Typical Portrait	<u>Jesus on the Cross</u>	<u>Sermon on the Mount</u>	<u>Jesus Heals the Sick</u>	Christ the Revealer 耶穌基督親自啟示
27	<i>Emphasized by Whom?</i>	Modern Historians (oldest historical account)	Catholics (esp. ecclesial structures)	Protestants (esp. social justice focus)	Orthodox Xns (esp. <i>logos</i> Christology) 祇有正直的、虔敬的、堅持核心信仰的人士才珍惜研讀→東正教

Structural and Geographical Comparisons:

GOSPEL acc. to...	MARK	MATT	LUKE	JOHN
Approximate Date	very late 60's	late 70's (or 80's)	(late 70's) or 80's	late 80's or 90's 公元九十年
Introduction: <i>Literary Preface</i> <i>Genealogy</i> <i>Infancy Narrative</i>	1:1 1:1 ("good news") xxx xxx	1:1—2:23 xxx 1:1-17 1:18—2:23	1:1—2:52 1:1-4 ("orderly account") [3:23-38] 1:5—2:52	1:1-18 (prologue) 1:1-18 ("Word of God") xxx [1:14]
Preparatory Episodes: <i>John Baptist's Preaching</i> <i>Baptism of Jesus</i> <i>Temptation of Jesus</i>	1:2-13 1:2-8 1:9-11 1:12-13	3:1—4:11 3:1-12 3:13-17 4:1-11	3:1—4:13 3:1-20 3:21-22 4:1-13	1:1-51 1:19-36 [1:31-33] xxx
Jesus' Early Ministry, mostly to Jews in Galilee: <i>Initial Preaching</i> <i>Call of First Disciples</i> <i>Outside of Galilee</i>	1:14—8:21 1:14-15 1:16-20 5:1-20; 7:24—8:13	4:12—16:12 4:12-17 4:18-22 8:28-34; 15:21-28	4:14—9:17 4:14-30 5:1-11 8:26-39; xxx	[Ch. 2A, 4, 6] xxx 1:35-51 xxx
On the Way to Jerusalem <i>Initial Stages</i> <i>1st Passion Prediction</i> <i>2nd Passion Prediction</i> <i>To Jerusalem Itself</i> <i>3rd Passion Prediction</i>	8:22—10:52 8:22—9:50 8:31-33 9:30-32 10:1-52 10:32-34	16:13—20:34 16:13-18:35 16:21-23 17:22-23 19:1—20:34 20:17-19	9:18—19:27 9:18-50 9:22 9:43b-45 9:51—19:27 18:31-34	[xxx] [7:1-9] xxx xxx [2:13; 5:1; 7:10] xxx
Ministry in Jerusalem <i>Teachings & Disputes</i> <i>Eschatological Discourse</i>	11:1—13:37 11:1—12:44 13:1-37	21:1—25:46 21:1—23:39 24:1-36	19:28—21:38 19:1—21:4 21:5-36	[Ch. 2B, 3, 5, 7-12] most of this xxx
Passion Week <i>Last Supper</i> <i>Crucifixion</i>	14:1—15:47 14:17-31 15:22-41	26:1—27:66 26:20-35 27:33-56	22:1—23:56 22:14 -38 23:33-49	13:1—19:42 13:1—17:26 19:17-37
Resurrection Narrative <i>Empty Tomb Story</i> <i>Appearance Stories</i>	16:1-8 16:1-8 xxx [16:9-20 added later]	28:1-20 28:1-8 28:9-10, 16-20	24:1-53 24:1-12 24:13-53	20:1-31 [21:1-25 added later] 20:1-13 20:14-31; 21:1-25

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