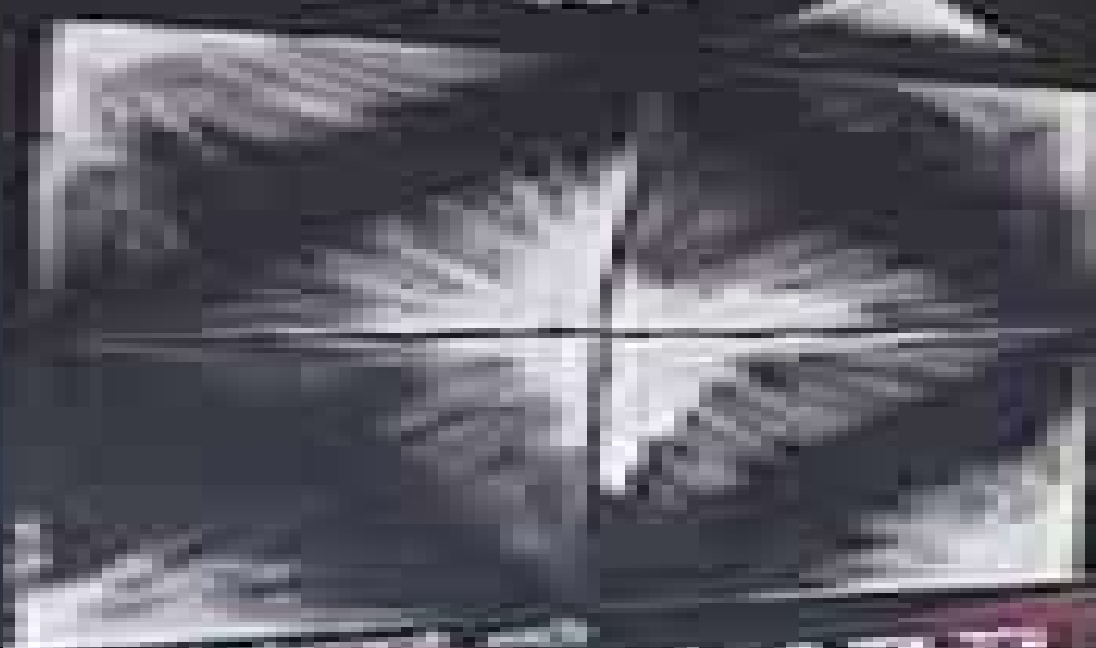


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# Beloved Disciple Daughter Of Logos

**DJ Losen**



## **Beloved Disciple Daughter Of Logos:**

*Beloved Disciple, Daughter of Logos* Tosca Lenci, 1997      *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 in 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 projects 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.

**The Magazine of Christian Literature**, 1892      *Entering God's Kingdom (Not) Like A Little Child* Eunyoung Lim, 2021-09-07

What does it mean to be like a child in antiquity? How did early Christ followers use a childlike condition to articulate concrete qualifications for God's kingdom? Many people today romanticize Jesus's welcoming of little children against the backdrop of the ancient world or project modern Christian conceptions of children onto biblical texts. Eschewing such a Christian exceptionalist approach to history, this book explores how the Gospel of Matthew, 1 Corinthians, and the Gospel of Thomas each associate childlikeness with God's kingdom within their socio-cultural milieus. The book investigates these three texts vis-à-vis philosophical, historical, and archaeological materials concerning ancient children and childhood, revealing that early Christ followers deployed various aspects of children to envision ideal human qualities or bodily forms. Calling the modern reader's attention to children's intellectual incapability, asexuality, and socio-political utility in ancient intellectual thought and everyday practices, the book sheds new light on the rich and diverse theological visions that early Christ followers pursued by means of images of children.

*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 Jewish Encyclopedia** ,1912 **John's Wisdom** Ben Witherington,1995-01-01 Jesus as depicted in the Fourth Gospel is remarkably dissimilar to the Jesus found in the synoptic gospels In this book Witherington places the Gospel of John within its proper literary historical social and theological contexts What emerges is a compelling argument that the Gospel of John has an agenda for mission in addition to concerns for discipleship and community life *The Encyclopædia Britannica: Italy-Kyshtym* ,1911 *The Encyclopaedia Britannica* ,1911 **The Encyclopædia Britannica** Hugh Chisholm,James Louis Garvin,1926 **Mature Christianity in the 21st Century** Norman A. Beck,1994 Mature Christianity is the most careful study of anti Jewish polemic of the New Testament that I have read Krister Stendahl *Word Pictures in the New Testament* A. T. Robertson,2000-08-01 For over seventy five years Word Pictures in the New Testament has been a cornerstone of Bible scholarship Now the classic six volume set has been condensed into a one volume edition to make in depth New Testament study accessible and enjoyable to a wider audience than ever Each New Testament book is carefully examined chapter by chapter and accompanied by the unique and unmistakable commentary of A T Robertson a leading authority on the Greek New Testament *Cumulated Index to the Books* ,1999 *The Encyclopædia Britannica* ,1911 **The Encyclopedia Britannica** ,1911 *The Divine Trinity* Joseph Pohle,Arthur Preuss,1911 **The Encyclopaedia Britannica: Ita to Lor** ,1911 *The Encyclopaedia Britannica* Hugh Chisholm,1911 **The Encyclopaedia Britannica** Hugh Chisholm,1911 **The Teacher** ,1908

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