

The gospel according to John

- Begins at creation, not at Bethlehem
- Completely skips the birth and early years of Christ
- Only briefly addresses the bulk of His ministry year

Addresses On The Gospel Of John

H. A Ironside



Addresses On The Gospel Of John:

Addresses on the Gospel of John Henry Allan Ironside, 1942 The enriching comments of Dr Ironside on the Gospel of John are now presented complete in a single volume for ready reference These addresses have already been of great blessing when delivered in the Moody Memorial Church of Chicago broadcast over WMBI and published as a two volume set In the Gospel of John we see the Eternal Son descend from the open heavens to take His place in the womb of the Virgin and become God and Man in one the Eternal Word manifest in the flesh By selecting just eight miracles and a number of discourses of the Lord John establishes emphatically the truth of His Divinity and Deity Here we go back beyond human genealogy into past eternity In the beginning in verse one as in Genesis 1:1 antedates the beginning of creation for the Son was in the bosom of the Father long before creation began John's double purpose is to reveal the Father to man and to redeem man to God The Eternal Word having become flesh moves about among men to glorify the Father and reveal the mind of God In the first twelve chapters the divine Son is presented to the world with such characteristics as would appeal to a world of sinners From chapter 13 to the end we have the revelation of our Lord Jesus to His own beloved people as the Son the One who keeps their feet free from defilement Christ's advocacy and care for His people while He was on earth is marvelously unfolded in John's gospel Following this He lays down His life that men may share His glory for all eternity In conclusion He promises to send the Comforter who will guide into all truth until He comes again in glory at the end of the dispensation

Addresses on the Gospel of St. John, 1906 *Addresses on the Gospel of John* H. A. Ironside, 2017-10-24 Beginning with chapter 13 and going on to the end we have the revelation of our Lord Jesus as the Son to His own beloved people as He who keeps their feet free from defilement This is a marvelous unfolding of His advocacy and the glorious truth of His care for His people during this age Then we have the promise of His coming again in glory at the end of the dispensation and the coming of the Comforter who will guide into all truth John's Gospel then is emphatically that of the Deity of our blessed Lord It presents Him as the Eternal Word who in grace became flesh for our redemption There is no human genealogy as in Matthew and in Luke but we are carried back immediately into the past eternity In the beginning here antedates the same expression in Genesis 1:1 There it is the beginning of creation but here long before creation began we see the Son in the bosom of the Father When everything that ever had beginning began to be the Word was Addresses On The Epistles Of John And Jude H.A. Ironside, 1901-01-01 These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life and that ye may believe on the name of the Son of God The Epistle was written to people who already believe that Jesus is the Christ but have never been sure of their present position or their possession of eternal life That ye might know If you have any doubt as to the person life and atoning death of Jesus as to His messiahship or His divinity read the Gospel But if after having believed the message of the Gospel you are still perplexed about the assurance of your salvation whether you really possess eternal life or not read the Epistle It was written to you that

believe on the name of the Son of God that ye may know that ye have eternal life The Epistle of John is the Epistle of fellowship God wants His people to be in communion with Him and John shows us the way to fellowship with God

Addresses on the Gospel of John Henry Allan Ironside,1982 **Addresses on the Gospel of John. By H.A. Ironside. (Seventh Printing.) [With the Text.].** Henry Allan IRONSIDE,1959 *Addresses on the Gospel of St. John* ,1906 John 1 19 37 p 30 42 John 1 29 51 p 42 50 John 1 12 p 50 59 John 2 1 11 p 63 71 John 3 1 15 p 71 76 John 3 14 21 76 87 John 4 1 42 p 87 93 John 4 34 p 93 99 John 5 17 30 p 118 130 John 5 30 p 130 136 John 6 29 p 136 145 John 6 30 59 p 145 153 John 6 68 69 p 153 161 John 7 17 p 177 187 John 7 37 39 p 187 189 John 8 29 46 p 189 197 John 8 31 36 p 205 218 John 11 1 46 12 1 11 p 218 224 John 12 20 32 p 224 236 John 12 32 p 236 249 John 12 49 50 p 249 257 John 13 1 17 257 268 John 13 31 32 p 268 275 John 13 34 35 p 275 280 John 14 6 11 p 287 295 John 14 21 26 p 295 301 John 15 14 15 p 301 306 John 17 p 306 317 John 17 17 19 p 317 326 John 18 11 p 326 332 John 19 30 p 332 344 John 20 p 344 356 John 21 p 356 366 John 21 15 17 p 366 380 John 3 1 16 4 5 26 p 382 390 *Thru the Bible Vol. 38: The Gospels (John 1-10)* J. Vernon McGee,1995-05-03

Radio messages from J Vernon McGee delighted and enthralled listeners for years with simple straightforward language and clear understanding of the Scripture Now enjoy his personable yet scholarly style in a 60 volume set of commentaries that takes you from Genesis to Revelation with new understanding and insight Each volume includes introductory sections detailed outlines and a thorough paragraph by paragraph discussion of the text A great choice for pastors and even better choice for the average Bible reader and student Very affordable in a size that can go anywhere it s available as a complete 60 volume series in Old Testament or New Testament sets or individually **John and Thomas--Gospels in Conflict?** Christopher W. Skinner,2009-06-01 The hypothesis that the Fourth Gospel is a theological response to the Gospel of Thomas is a recent development in the study of the New Testament and early Christianity Assuming an early date for the Gospel of Thomas the proponents of this hypothesis argue that the supposed polemical presentation of Thomas in the Fourth Gospel is evidence of a conflict between the early communities associated respectively with John and Thomas However a detailed narrative study reveals that the Fourth Gospel portrays a host of characters disciples and non disciples in an equally unflattering light where an understanding of Jesus s origins message and mission are concerned The present study attempts to demonstrate that the Fourth Gospel s presentation of Thomas is part and parcel of its treatment of uncomprehending characters If this thesis is correct it poses a significant challenge to the assumption that the Fourth Gospel contains a polemic against Thomas or that it was written in response to the Gospel of Thomas or the community associated with Thomas

Raymond Brown, 'The Jews,' and the Gospel of John Sonya Shetty Cronin,2015-02-26 Until the mid 1960s most commentators of the Gospel of John were aware of a polemic against the Jews yet they did not consider it with reference to contemporary ethical discussion A shift in focus in Johannine scholarship is noticeable from the mid 1960s and 1970s to the present where commentators began to connect the Gospel s polemic against the Jews with potential anti Judaism in the text

As yet very little work has been done to answer the question of how this change in sensitivity came about This book is a historiography of one scholar s growing awareness of potential anti Judaism in the Gospel of John with the intention of using this individual history to explain the larger trend in biblical studies Sonya Cronin examines the published work of Raymond Brown a prominent Catholic New Testament scholar between the years 1960 1998 The book contextualizes Brown s work by evaluating the impact of ecclesiastical statements and the influence of earlier and contemporary Johannine scholarship on Brown s biblical interpretation and then posits theories as to why change occurs at specific times

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