Abstract
This book presents an exhaustive and systematic investigation of six representatives of three important periods of New Testament interpretation: Martin Luther, John Calvin, Brooke Foss Westcott, Heinrich Julius Holtzmann, Rudolf Bultmann and Raymond E. Brown. They serve as dialogue partners in an investigation of the notion of God in the Fourth Gospel, a topic that has been called “the neglected factor in New Testament theology”. The six interpreters’ commentaries on the Fourth Gospel are read attentively and then used in a comparative dialogue with modern exegesis. Their results, methods, and presuppositions are investigated, and the outcome shows a great diversity even between interpreters who lived and worked in the same period. The...

Abstract (Swedish)
Popular Abstract in Swedish
Bibeln, och framför allt Nya Testamentet, har präglat det västerländska tänkandet i en utsträckning som inte alltid noteras i nyare historieskrivning. En ledande roll har spelats av de uppfattningar av Gud som förmedlas av de fyra evangelierna. Inte minst har läsningar av Johannesevangeliet genomsyrat de kristna tänkarnas försök att formulera synen på Guds väsen, egenskaper och handlande. Denna avhandling fäster uppmärksamheten vid denna grundläggande text för den kristna uppfattningen om Gud. Inom den nytestamentliga forskningen har de olika nytestamentliga böckernas gudsuppfattning länge varit ett eftersatt område och Johannesevangeliets gudsuppfattning har sedan 1970-talets början vid...
We seem now to have fixed, provisionally, pending the investigation of related concepts, the sense in which the Fourth Evangelist uses the term \( \omega \). He means by it life perfect and...
absolute, timeless in quality and therefore exempt from death. He conceives it as possible for men here and now, but to be realized in its fullness beyond the grave. Such life for men consists in the knowledge of God: αὐτή ἐστιν ημῶν, ὡς ἔναν γνώσιμον σε τὸν ὅν πληθύνει θεόν (xiv. 3). After our study of Philo, the Hermetica, and Gnosticism, we need only recall that the evangelist, in enunciating this maxim, is putting The author of the Fourth Gospel introduces Jesus’ life as a display of glory (δόξα), communally witnessed (θεάομαι) by its audience (1:14). Moreover, the same author testifies of an experience of the divine (which was heard, seen with the more. The Fourth Gospel was probably composed in a milieu where a glorious and divine display would have been marked by honour, power, strength, masculinity, health, resilience, control, and prosperity. This new reading of the Wissenschaftslehre is at odds with a widespread interpretation in the current scholarly literature that the first principles of Fichte’s philosophy underwent a radical mystical change around 1800.

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