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Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Preliminary Material -- 1. The Scriptures and the Words and Works of Jesus With a Response by M. Labahn -- 2. Debates on Expository Method and Form -- 3. The Gospel of John and Philo of Alexandria -- 4. Gospel Traditions in Paul and John: Methods and Structures. John and the Synoptics -- 5. The Gospel of John and Hellenism -- 6. John and the Synoptics in the Passion Narrative -- 7. John and the Synoptics -- 8. The Independence of the Gospel of John: Some Observations -- 9. God's Agent in the Fourth Gospel -- 10. The Sabbath Controversy in John 5:1–18 and the Analogous Controversy Reflected in Philo's Writings -- 11. Observations on God's Agent and Agency in John's Gospel Chapters 5–10: Agency and the Quest for the Historical Jesus -- 12. 'John the Witness' and the Prologue: John 1:1–34(37) -- 13. Can Philo's In Flaccum and Legatio ad Gaium Be of Help? -- 14. The Appearance to Thomas: Not a Blasphemous Claim, but the Truth -- 15. Summary: John, Archaeology, Philo, Paul, Other Jewish Sources. John's Independence of the Synoptics. Where My Journey of Research Has Led Me -- Bibliography -- Index of Modern Authors -- Index of Ancient Sources.
Sommario/riassunto	To Paul the traditions from and about Jesus had authority similar to that of the Scriptures: a logion or story served as text for paraphrastic expositions. Such expositions are also seen in John's Gospel. - It is insufficient to discuss 'John and the Synoptics'. A better scope is 'John within early gospel traditions'.- Paul and Philo maintain a cosmic

understanding of Jesus and the Jewish people, respectively. Correspondingly, Jesus is seen in cosmological perspective in John's Prologue. Philo illuminates the role of God's logos relative to creation and revelation. - Archaeology testifies to the reliability of John's topographical references. Both John and Philo can combine theological and ideological elaborations with specific geographical references, historical events and religious feasts. The study has brought in material and perspectives which strengthen the view that the Gospel of John was independent of the other three written gospels.
