

In recent decades, most scholars have understood the Gospel of John and three letters of John as a mirror to the so-called „Johannine community“/„Johannine Christianity“, whose existence is usually derived from literary and compositional aspects of Johannine corpus. In the following study I am arguing that in order for the term Johannine Christianity to be relevant and meaningful for the study of early Christianity and New Testament literature, we cannot focus on literary aspects of Johannine corpus but on a comparative work and define the term through the internal structure of religion. To be a historically relevant term, the term Johannine Christianity, therefore has to bear, in the context of the New Testament and early Christianity, distinctive doctrine, ritual practices, and institution. In the first part of this paper, I am dealing with literary and stylistic aspects of the Johannine corpus (authorship of gospel and letters, genre and 21st chapter of John’s gospel, the beloved disciple, etc.) and arguing that these aspects are not a definite proof of the existence of so-called Johannine community. In the second part, I am arguing that theology, ritual practices, and institutions we find in Johannine corpus, are typical for mainstream Christianity of 1. and 2. century and therefore terms „Johannine community“/„Johannine Christianity“ are lacking any analytical potential.