

**A Retrospective and a Prospective Reading of Jn 1:1-18
Using the Method of Biblical Rhetorical Analysis**

by

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DECLARATION

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Abstract

This study is an attempt to read the Prologue of the Gospel of John using the type of Rhetorical Analysis based on Semitic logic. This Semitic approach shows the chiasmic construction of the Prologue demonstrating its centre to be anthropocentric rather than theocentric. Furthermore this Semitic logic makes it possible to identify the central term (πιστεῦουσιν) in the Prologue and also demonstrates the strategic placing of that term.

Modern and post-modern literary approaches are employed to discover what the implied reader knows about the Prologue. The *rationale* in all this is that the more one engages with the implied reader, the more one gets to know about the text. The construction of the implied reader takes into account the worldview prominent in the first century CE biblical world. The aspects which deal with a retrospective reading of the text make it possible to enter into the Jewish biblical and socio-cultural matrix which has generated themes touched on by the Prologue. The aspects dealing with the prospective reading of the text demonstrate how the Prologue prepares the real reader to engage with the remainder of the Gospel of John.

The research in Intertextuality has made it abundantly clear that in reading the Prologue the real reader actually engages with a multiplicity of texts and circumstances to such an extent that s/he is not merely reading Jn 1:1-18 but a vast network of information and codes known to the implied reader. The interpretations produced by such an engagement are both creative and original. For example, the association of the centre piece of the Prologue with the promise God made to Abraham is no mere inferential leap – it derives from literal and thematic intertextual engagements with the two testaments which comprise the Christian Bible.

Some epistemological problems have surfaced with respect to the interactionism and relational dynamics associated with the reading process and these are pointed out in the thesis. It must be noted that far from hampering the work, these epistemological issues have actually pointed out new directions for further research. In this regard the General Conclusion to the thesis is relevant.

Key terms: Johannine Prologue; the Gospel of John; Exegesis/Exegetical Method; Rhetorical Analysis; Semitic thinking; Intertextuality; Reader Response Criticism; Implied reader; Real reader; Jesus Christ; Moses; Jewish culture; John the Baptist; Qumran community; ὁ λόγος; Incarnation; Wisdom traditions; Exodus; Glory of God.

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Finally and most importantly I acknowledge with heartfelt thanks the contribution of my family members and in particular that of my late parents. My mother Elizabeth David passed

on the faith to me and taught me to love the Scriptures and to love Christ. It is to her memory and Christian endeavours that I dedicate this work.

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GENERAL INTRODUCTION

0. Preamble

The title of this dissertation is: *A Retrospective and a Prospective Reading of Jn 1:1-18 Using the Method of Biblical Rhetorical Analysis*. At the outset it would be useful to explain some of the terms used in this title. The word *Biblical* is underlined in the title above so as to stress that the rhetoric used in this work is different to other types of rhetoric¹. What is referred to in this work is a distinctive type of *Semitic* literary logic, the details of which will be made clear in the section on methodology under point 3 below. *In nuce*, this project intends to investigate the rhetorical features of the Prologue of the Gospel of John (Jn 1:1-18), the implications for the reader (in other words, what the implied reader² knows about the Jewish biblical, religious and cultural background to fully comprehend the text, and also the dispositions of the implied reader which are necessary for the text to be effective – hence the term *retrospective*), and its (the Prologue's) function as an indicator for the subsequent text of the Gospel of John – (hence the term *prospective*).

1 *Rationale for the research*

Several studies have been undertaken to understand the structure of the text of Jn 1:1-18. To date only Meynet (1989; 2010) appears to have followed the method of *Biblical Rhetorical Analysis* as distinct from other forms of Rhetorical Analysis for the study of the Prologue. I completed my licentiate at the Pontifical Gregorian University in Rome under the supervision of Professor Roland Meynet S.J. in which I studied Mk 7:31 – 8:26. In that study I was struck by the rigorous demands of the method to pay extremely close attention to the inner workings of the Greek language, and consequently, to the compositional features of the

¹ Cf. the rhetorical approaches used by Robbins (2002), and van den Heever (2002). The unnumbered introductory pages of Meynet's (2010a) latest publication bring the distinctions between *Biblical Rhetorical Analysis* and other types of Rhetoric sharply into focus.

² Basically the implied reader is a creation of the text and is distinct from the (flesh and blood) empirical reader (cf. Fitzmyer 1995:60-61). This and related constructs will be discussed in greater detail under Section Two below when the method relevant to that section is discussed. From the variety of notions of implied reader, a definite description of what this thesis means by the construct will be posited at that stage. For now, suffice it to note that implied reader refers to reader/hearer/audience as envisaged by the text.

text. These demands yielded an understanding of the work that otherwise would not have been possible.

I also gleaned from Professor Meynet the general tendency among students to avoid this method – often to the detriment of the research. On the other hand, there also exists the possibility of doing rhetorical analysis for purely linguistic reasons. It is my conviction that any biblical exegesis should lead to a deeper understanding of the text. For this it is necessary to interact with the text as much as possible and then to use complementary methods to explore more fully how the text was received by the original audience. For this purpose, insights from Reader-Response Theory will be used, as will insights from studies in Intertextuality.

Briefly stated this project deals with the following questions:

- What does the implied reader/hearer/audience³ know about the OT and the corresponding Jewish background and culture to comprehend the text of Jn 1:1-18?
- How does the text of Jn 1:1-18 shed light on the subsequent text of the Gospel of John?

In this dissertation I wish to show that the aim of the Prologue of John is twofold, viz.

- To engage the real reader⁴ in a Jewish religious and cultural milieu – the proper context⁵ in which to understand the work; and
- To introduce the real reader to the rest of the Fourth Gospel. In other words the assumption at this stage is that the Prologue is a route map that guides the reader through the gospel text.

Hopefully the project will produce a new way of reading Jn 1:1-18.

2 Preliminary literature study

The Prologue of John has been the subject of much varied and detailed analytical study, which has brought to light, frequently in very fine detail, the grammatical and syntactical

³ Henceforth to be referred to simply as *implied reader* in this thesis.

⁴ This refers to the *flesh and blood*, empirical reader.

⁵ Barrett (1958:22-28, 125-141) makes these Jewish connections abundantly clear – this even in spite of the assertion that John ‘marks a decisive point in the Hellenization of the Christian faith’ (:3). Evans (1993:77-145), and Stibbe (1994:54-72) also clearly demonstrate a Jewish connection with the Prologue of the Gospel of John.

elements of the text⁶. Far too often statements are made regarding the descending Christology⁷ intimated in the Prologue and the discussion stops there⁸. It is my contention that the Prologue serves a deeper function than merely to give an indication of the direction of the Christological thinking of the Johannine School. Some recent authors⁹ have made headway in this regard, but the conclusions have been somewhat tentative. Brodie (1993:133) for example, notes that '[s]cholarly discussion of the prologue has centred on three factors—its origin, structure, and meaning', but he omits to probe the function of the Prologue. He does refer to Jn 1:1-18 as a 'striking overture' (:129) to the gospel, but does not show the specific intention of the text. It is my contention that the Prologue, apart from being a general introduction, actually contains the equivalent of a *propositio*¹⁰, or thesis statement, in which the specific aim of the text is communicated and that this is achieved by a careful use of rhetoric. This project is an endeavour to demonstrate from the actual compositional features of the text, that the work goes well beyond an indication of the type of Christology to an actual engaging of the real reader¹¹ on a faith journey¹² and a pilgrimage of progressive enlightenment.

Haenchen (1984:2-39) has provided a historical sweep spanning Clement 1 to Ernst Käsemann but nowhere in this survey is mention made of any attention paid to the literary¹³ and rhetorical features of the work. It would appear that the thrust of scholarly efforts was a purely theological grasp of the work. In terms of the structure of the work, investigations were undertaken to show aspects such as Hirsch's 'free poetic perspective' (:31),

⁶ Barrett (1958), Brown (1966), Haenchen (1984) are but three examples of this type of study.

⁷ That John does present a descending Christology is not in any doubt. The weight of scholarly opinion is overwhelming in this regard. What is of importance in this research is to look beyond the descending Christology so as to expose the wider aims and purposes of the text. According to the method used to analyse the text, the centre of the passage is not so much the advent of the divinity, but the effect that this advent has on humanity. In other words, the heart of the Prologue is anthropocentric, not theocentric.

⁸ Brodie's (1993:3-10) survey of 'Johannine Studies: The Three Ages of Interpretation' is illuminating in this regard.

⁹ Culpepper (1983), Brodie (1993) and Stibbe (1993) are examples of scholars who do not look at 'what lies behind or outside' (Stibbe 1993:9), but rather at the actual text as a literary unit.

¹⁰ This refers to an aspect of ancient Greek Rhetoric in which the specific aim of the work is outlined. It is a feature of some of the New Testament letters. See, for example Jewett (1991:265-277) and Aletti (1988).

¹¹ The actual *engaging of the reader* is a key concept in modern literary approaches for meaning does not fly at the real reader from out the page. It is derived from 'a complex strategy of interactions which also involve the readers' (Radford 2000:4).

¹² This is where *Biblical Rhetorical Analysis* is very useful. For example, at this preliminary stage it would appear the positioning of the participle πιστεύουσιν in the central aspect (Jn 1:12) of the Prologue is of importance. In other words this central term has a rhetorical function within the overall scheme of the Gospel of John. This is what a preliminary survey of the gospel text seems to show. A study of this and other terms will be done and hopefully it will be demonstrated that the Fourth Gospel, through a careful use of *key words*, conveys a specific message. Comblin (1979) has documented fifteen such key words.

¹³ Wellhausen did call for 'a comprehensive literary criticism' (Haenchen 1984:28), but the reference here is to criticism *vis-à-vis* 'literary layers' (:28) so as to expose the different sources. It does not entail the 'New Methods of Literary Analysis' (Fitzmyer 1995:50) and Rhetorical Analysis (cf.:50-67).

Strathmann's 'kerygmatic stylization' (:32) and 'haggadic instruction book' (:33), Bultmann's idea of the *sui generis* nature of the Prologue and the view that John's Gospel is an existential rendition of 'the gnostic redeemer myth' (:36), Brown's notion of the five-staged composition of the work (:37), Schnackenburg's view that the work was composed in small literary units by various secretaries each of whom had his or her own style, and Käsemann's notion that 'the voices of various "evangelists" confront us out of the Gospel of John' (:38).

Staley's (1986) study shows the importance of paying attention to the structure¹⁴ of the text and also to the appeal to 'ancient Hebrew narrative art' (Staley 1986:242) in the interpretation of Biblical texts. His exposition of the 'thematic, symmetrical structure' (:249) is most impressive. and readily finds a home within the scope of this thesis¹⁵. Staley groups the Prologue into lines and strophes and then puts the latter together in a larger unit to demonstrate the chiasmic structure of the composition (:245). More recently, Stibbe (1993)¹⁶, motivated by Culpepper's (1983) *Anatomy of the Fourth Gospel*, produced a commentary in which he employs the method of narrative criticism. His close examination of the text shows such rhetorical devices as deliberate or 'intentional parallelism', 'inclusio', and 'the device of "circularity"' (Stibbe 1993:199). Elizabeth Harris (1994) offers some useful insights into the function of the Prologue and notes that every noun, verb, clause and phrase plays a part in the fulfilling of the function of the Prologue which according to her is to place 'the entire work within the literary sphere of Greek religious drama' (Harris 1994:195). She does not however show in which ways the linguistic components actually fulfill that function. This is where *Biblical Rhetorical Analysis* can be of benefit and add to the already voluminous body of knowledge of the Gospel of John.

Michael Theobald (1988) offers a detailed study of the Prologue. He starts off with a presentation of nineteenth century interpretations of rationalism, metaphysics and the thoughts of scholars such as F C Baur and E Schwartz. He then looks at the variety of interpretations of the twentieth century ranging from Bultmann's *history of religions*

¹⁴ Staley (1986:242) points out that what is meant by *structure* is 'simply literary design'.

¹⁵ Staley's (A) and (A') are particularly insightful showing as it does the relationship of the Logos to God, creation and humankind in (A) and to humankind, re-creation and God in (A'). Note the reverse order showing the concentric construction (cf. Staley 1986:244-249). This is the fruit of paying attention to the shape of the text. Cf. The observation by Paul Beauchamp on the *form* (the shape or the structure) of the text under footnote 34 below.

¹⁶ Another work by Stibbe (1994:1-4) gives a succinct summary of efforts to highlight the literary devices of the Gospel of John and goes on to describe the more recent "hermeneutical pluralism" in which attention is given to "Structuralism, deconstructive criticism, feminist literary criticism, narrative criticism, reader response criticism, rhetorical criticism, speech art theory and discourse analysis" (:3).

perspective to the study of the structure of the text as a hymn. Theobald's work is comprehensive but his historical setting of the scholarship spanning two centuries is hardly helpful to the methodological approach of this thesis. What will be of benefit though, is his examination of the term 'Arché' (Theobald 1988:164-271), and also his fourth chapter on the relationship of the Prologue with the rest of Gospel of John (296-399).

As regards an interpretative framework for the understanding of the Prologue, the 1993 study of *Word and Glory* by Evans is most illuminating with its assertions that the OT and subsequent Jewish sources play a key role in the interpretation of the Prologue of John¹⁷. What then does the implied reader know about these interpretative sources to understand Jn 1:1-18? Furthermore what does present-day scholarship need to know about how the text was composed so as to reach its target audience? In other words, what were the literary devices¹⁸ employed by the text so as to meaningfully engage the implied reader? In this regard references will be made to the compositional features of biblical texts¹⁹.

Based *inter alia* on:

1. The Rhetorical Analysis of the text – with recourse to Meynet's (1989; 2010) analysis and my own suggested variations;
2. Stibbe's (1993) commentary;
3. The studies by, *inter alia*, Evans (1993), Stibbe (1994), and Harris (1994);
4. Westermann's (1998) study of the Gospel of John *vis-à-vis* the OT; and
5. More recent work in this regard by Menken (2005), and du Rand (2005) I wish to:
 - highlight the rhetorical features and purposes of the Greek text (with English text boxes provided as well) of Jn 1:1-18,
 - show what the implied reader/hearer/audience knows about the OT and the cultural world of Judaism so as to comprehend the text, and
 - show how the Prologue functions as an indicator for the rest of the text of the Gospel of John.

In this way it is hoped that the state of the research will be taken further, highlighting the definite purposes of the Prologue so that a more holistic reading of the text might be possible.

¹⁷ Brown (1988:13-15) also reaches the conclusion that the Gospel of John has Jewish sources. A recent work by McBride (2006:142) appeals to the thought of Philo whom he sees as 'a unifier between the Greek and Jewish world'. The implication is that the implied reader therefore has a Jewish interpretative framework. This is where the work by Ska (1990), and Alonso Schökel (1988) can make an impact.

¹⁸ The work by Stibbe (1994) is most helpful in this regard.

¹⁹ Apart from Meynet (1998), Ska (1990), Alonso Schökel (1988) and Fitzgerald (1997) give useful insights into the compositional features of biblical texts.

3 Theoretical Framework and Methodological Considerations

Any scholarly study demands a rigorous application as far as methodology is concerned. With respect to the study of biblical texts, two basic approaches are possible – the *diachronic* and the *synchronic*. Whereas the former pays attention to the historical details in the development of the text, the latter attends to the actual text *per se* without focusing on the traditional and historical details. The synchronic approach studies the text ‘in its final form’ (Williamson 2008:399) with the emphasis placed on linguistic aspects, the structure of the narrative and the capacity for persuasion. Apart from the Philological-Grammatical applications, and the Textual Criticism procedures in the initial part of this project, the methodology is largely synchronic²⁰. In other words the focus will be on the text and on its communication strategies.

In their introduction to the compilation *Discourse Analysis and the New Testament*, Porter and Reed (1999:15) state that: ‘We are increasingly living and working in a multi-disciplinary academic world’. They go on to describe the necessary eclectic dimensions of Biblical Studies. This project is not exempted from such eclecticism. The principal theories to be employed are modern and post-modern literary theories. These include Biblical Rhetoric, Reader-Response Theories, Intertextuality, and Intratextuality²¹. Whereas Reader-Response Criticism²², and Intertextuality²³ are fairly commonplace in recent biblical scholarship, *Biblical Rhetorical Analysis* is something of an enigma. In view of the fact that its application is foundational to this work, the main principles of the approach will be outlined hereunder. The methodological features of the complementary methodologies will be addressed under the relevant sections.

²⁰ The diachronic and synchronic approaches are not as mutually exclusive as made out to be by van Iersel (1998:17). This point will be explored further in the introductory chapter to Section Two below.

²¹ The reference here is to the deliberate positioning of words in the crafting of the text. The fruit of the *Biblical Rhetorical Analysis* will be used to generate suppositions with respect to Intratextuality. Key words will be studied to see how they are employed in the rest of the text of the Gospel of John. This is one of the areas in which *Biblical Rhetorical Analysis* is very useful. As indicated in footnote 12 above, ‘at this preliminary stage it would appear the positioning of the participle πιστεύουσιν in the central aspect (Jn 1:12) of the Prologue is of importance. In other words this central term has a rhetorical function within the overall scheme of the Gospel of John. A study of this and other terms will be done and hopefully it will be demonstrated that the Fourth Gospel, through a careful use of *key words*, conveys a specific message. Comblin (1979) has documented fifteen such key words’.

²² Thiselton (1992:515-555) offers a useful synthesis of the theoretical positions of *inter alia* Wolfgang Iser, Umberto Eco, and Stanley Fish. Another theorist in this regard is McKnight (1999:370-373). A useful exposition of the theoretical framework dealt with here is also found in van Iersel (1998:14-29).

²³ Vorster (1989), Voelz (1989) and van Wolde (1989) are most useful with respect to the theoretical perspectives on Intertextuality.

3.1 A note on *Biblical Rhetorical Analysis*

3.1.1 Its place within the broader field of *Literary Analysis*

3.1.1.1 *Literary Analysis*²⁴

While historical criticism concerns itself ‘with the historical circumstances in which the text was written, literary criticism is concerned with the text as a finished piece of writing’ (Holladay & Walker 1996:141). The issue with the latter is not ‘how the text came to be written or what we can know from outside the text to account for what is in it, but what we can learn from what is said in the text itself’ (:141). The text constitutes a “world” in its own right’ (:141) and engaging with the text enables one to participate in the ‘world created by the text’ (Lategan 1992:627).

Fitzmyer (1995:50-67) notes that recent developments in literary studies²⁵ have facilitated progress in biblical exegesis. Among the methods of literary analysis that can profitably be used for biblical study are Rhetorical Analysis, Narrative Analysis and Semiotic Analysis (:41). But what exactly is the scope of each of these systems of analysis? Beal, Keefer and Linafelt (1999:79) clearly articulate the dilemma facing the modern biblical scholar by noting the difficulty in accurately defining the various strands of Literary Analysis as these ‘often spill over into each other, overlapping and diffusing, and frustrate any strictly genealogical tracing of movements’. It is nonetheless possible to say what each approach emphasizes bearing in mind that the differences are frequently only in the degree of emphasis of one aspect or another. The idea in using these approaches is to be open to eclecticism as any form of absolutism can blind one to a more holistic understanding of the text.

3.1.1.1.1 *Rhetorical Analysis*

Aristotle (1941:1318) defines *rhetoric* as ‘the faculty of observing in any given case the available means of persuasion’. Our *given case* is Biblical literature and in this regard

²⁴ The terms *Analysis* and *Criticism* are used interchangeably when referring to Literary Analysis and Narrative Analysis. Rhetorical Analysis will be used specifically for the Semitic rhetoric employed by Meynet (1988, 1989, 1992, 1996, 1998, 1998a, 2001, 2009, 2010, 2010a) and used in this thesis. This is to distinguish it from the Rhetorical Criticism of the Graeco-Roman world.

²⁵ Chatman (1978:15) notes that among the needs of literary theory ‘is a reasoned account of the structure of narrative, the elements of storytelling, their combination and articulation’.

Fitzmyer (1995:53) documents *rhetoric* as ‘the art of composing discourse aimed at persuasion’. He goes on to describe ‘three kinds of rhetoric’ (:54) viz. Classical Graeco-Roman Rhetoric, Semitic Rhetoric²⁶ and New Rhetoric. With respect to Classical Rhetoric three modes of public speaking are distinguished (:54). These are:

- the judicial mode used in law courts,
- the deliberative mode used in political assemblies, and
- the demonstrative mode used for celebratory occasions

Owing to the great influence of rhetoric on Hellenistic culture classical rhetoric is a valuable tool in the interpretation of biblical texts. (:54).

Semitic Rhetoric shows preference for symmetrical compositions and parallelisms, ‘through which one can detect relationships between different elements in the text’ (:56). Studying multiple forms of parallelisms ‘and other procedures characteristic of the Semitic mode of composition’ (:56) can only lead to a more adequate understanding of texts. Since this type of rhetoric will be employed in this study, its distinguishing features will be treated more fully under 3.1.2 below.

With respect to New Rhetoric, Fitzmyer (1995:56) notes that this approach moves beyond stylistics and ‘oratorical devices’ (:43) to embrace the actual context of the debate or

²⁶ Some might find the term Semitic Rhetoric objectionable. Lenowitz (2000:127-149), for example, brings the hermeneutic of suspicion to his reading of a grammar designed to assist in the teaching of Jewish Studies and shows that when suspicion becomes the predominant mode of reading, one can in fact end up with a concocted version of the truth and wrongfully assign incorrect motives to the writer. While himself assigning a particular trait (that of being laconic) to ‘rabbinic Hebrew’ (:129), Lenowitz seriously questions the notion of “‘Semitic rhetoric’” (:139). The term Semitic Rhetoric is simply an emic portrayal of the way Semitic people use language to convince. In this regard Enos (2006:357) notes that the study of rhetoric is simply to understand ‘discourse within its situational and cultural contexts’. The existence of discourse which is particular to the Semitic peoples has been properly attested to. Stamps (2000:956) describes Jewish discourse as having ‘its own literary genres and forms of argumentation’ and Wilcox (2000:1093-1098) discusses the nature of Semitic influences on the NT. Legrand (2001:77) refers to the ‘peculiarities of the Semitic way of speaking and thinking’ and describes Semitic languages as ‘concrete, favoring verbs rather than adjectives’ (:77). Furthermore, ‘[s]entences are short and follow each other in quick succession, rather than in an orderly architecture of subordinate clauses’ (:77). Meynet (1998:175) makes the same observation. In examining the Cultural Challenges to Rhetorical Criticism, Campbell (2006:360) proposes the following principles when considering rhetoric:

(1) Rhetoric is ubiquitous. Never ask if there is rhetoric; where there is culture and language, there is rhetoric. The challenge is to discover its cultural forms and functions. (2) Rhetoric is indigenous, linked to cultural history, traditions, and values. We recognize that Aristotle describes a rhetoric of the ancient Greek polis; all rhetoric and the theory that underlies it are as closely linked to time and place and culture as was Aristotle’s. In other words, we should be searching for the assumptions that inform the use of discourse in a particular cultural time and place, not attempting to fit what occurred into theory designed for other rhetors under other conditions. (3) The study of rhetoric is the study of language, how language shapes perception, recognition, interpretation, and response. At the moment, the languages and discourses of Asia and the Middle East are becoming increasingly important. We need to foster rhetorical training among those whose cultural experience enables them to be critics of bodies of discourse that are closed to most US critics.

discourse²⁷. To this end it is unavoidably interdisciplinary appealing to insights from such areas as linguistics, anthropology and sociology (:56).

3.1.1.1.2 Narrative Analysis²⁸

Powell (1999:201) notes that Narrative Analysis is eclectic drawing from Literary Theory, Structuralism and from Rhetorical Criticism and to distinguish it from the historical-critical approach, he uses the window/mirror metaphor. Whereas the Historical Critical approach is a window enabling readers to discover something about another time and place, Narrative Criticism is a mirror to ‘invite audience participation in the creation of meaning’ (:210)

Briefly stated, this form of analysis ‘studies how the text tells a story in such a way as to engage the reader in its “narrative world” and the system of values contained therein’ (Fitzmyer 1995:60). *Inter alia* the strategies of real author, implied author, real reader and implied reader²⁹ are used and Fitzmyer (:61) points out that the aim of narrative analysis ‘is to facilitate the process whereby real readers of today can identify themselves with the implied reader, which the text seeks to create’³⁰. The task of exegesis is therefore to facilitate this process’. This insight is key to the second section of this dissertation. Powell (1999:202) too, notes that Narrative Criticism is compatible with Reader-Response Criticism but is distinct from it. Whereas Reader-Response Criticism focuses on ways in which the interpretation of texts may be shaped to fit the circumstances of readers, Narrative Criticism pays attention to signals within the text which guide the reader in determining meaning. So while Historical Criticism is *author* oriented and Reader-Response Criticism is *audience* oriented, Narrative Criticism is *text* oriented with its key constructs of implied author i.e. the author as known from the text, and implied reader i.e. the audience presupposed from the text, (:202) facilitating audience participation.

²⁷ The compilation edited by Porter & Reed (1999) offers useful insights into the variety of models of Discourse Analysis and also into the interdisciplinary nature of New Rhetoric.

²⁸ Powell (1999:201-204) is a useful reference for those wanting a synthesis of the details of this approach.

²⁹ These concepts will be described and discussed more fully in Section Two below when the strategy of Implied Reader is employed.

³⁰ While it is possible to identify with the implied reader (as I do with the implied reader I have constructed for this work) it is also possible for a reader to choose not to identify with implied reader. This is explained further in the Introductory chapter to Section Two below (cf. footnote 128).

3.1.1.1.3 Semiotic Analysis³¹

Fitzmyer (1995:63) notes that “[s]emiotics” is derived from the Greek word *sēmeiōtikos*, “observant of signs”, or one who is an “observer of signs”. Cook (1999:456) notes that ‘[a]pproaches that concentrate on the reader are semiotic in character’ and that Semiotic Analysis overlaps with Intertextuality and Structuralism. This method is based on the structuralism of Ferdinand de Saussure. However in biblical studies the work of Greimas has had the greatest influence (Fitzmyer 1995:64). Basically the salient principles (:65-66) are:

- the principle of *immanence* which holds that each text carries within itself a unit of meaning which is complete
- the principle of *structure of meaning* which holds that meaning is given only through relationship and analysis consists in establishing the matrix of relationships
- the principle of *grammar of the text* which holds that each text contains a certain number of rules. A discourse comprises various levels each of which has its own grammar.

3.1.2 The distinctiveness of *Biblical Rhetorical Analysis*

Far too often, as soon as one reads the word *Rhetorical*, one immediately thinks of James Muilenburg who first proposed the phrase ‘rhetorical criticism’ (Meynet 1998:37); or even of scholars in the mould of Radermakers, and Girard (:19). Meynet (:19-36) shows the distinctive features of *Biblical Rhetoric*. He also gives a comprehensive sweep of the historical development of Rhetorical Analysis (:44-166) and clearly spells out the difference between his *analyse rhétorique* (:37) and ‘[t]he American rhetorical criticism which flows from Muilenburg’ (:37):

The American rhetorical criticism which flows from Muilenburg is in fact quite different from the one we have called ‘rhetorical analysis’. The different stems of ‘rhetorical criticism’ are characterized by the use of the categories of classical rhetoric of the Graeco-Roman world. What we mean by rhetorical analysis, and what we practice, looks at establishing specific organizational laws of biblical texts. Its purpose is to identify the rhetoric which presided over the composition of these texts, a rhetoric which we are entitled to think is distinct from the classical rhetoric of the Graeco-Roman world. (:37-38).

³¹ Cook (1999:454-456) illustrates the philosophical and historical backgrounds to Semiotic Analysis and gives a good synthesis of the approach. Technical details (and philosophical explanations) are to be found in Thiselton (1992:80-141).

Fitzmyer (1995) also highlights the differences between *Biblical Rhetorical Analysis* as expounded by Meynet (1992, 1998, 2009, 2010a), and other Rhetorical approaches³². According to Fitzmyer (1995:54) '[r]hetorical analysis in itself is not, in fact, a new method. What is new is the use of it in a systematic way for the interpretation of the Bible'. *Rhetorical Analysis* as presented by Meynet (1998), and employed in this project is *Semitic Rhetoric*, which is described as follows:

Rooted in Semitic culture, this displays a distinct preference for symmetrical compositions, through which one can detect relationships between different elements in the text. The study of the multiple forms of parallelism and other procedures characteristic of the Semitic mode of composition allows for a better discernment of the literary structure of texts, which can only lead to a more adequate understanding of their message (Fitzmyer 1995:56).

Rhetorical analysis is a new method to understand the Bible³³. So wrote the late Paul Beauchamp (Meynet 1992:8) in his introduction to Meynet's *L'Analisi Retorica*. According to Beauchamp, the form³⁴ of the text is the door to its meaning (:8). *Biblical Rhetorical Analysis* aims at uncovering the compositional features of the text so as to detect how the text is composed in order to convince³⁵.

*Biblical Rhetorical Analysis*³⁶ presupposes that biblical writers are the *de facto* authors³⁷ and composers of the texts – not merely collators and compilers. They did not haphazardly join individual units together but composed their texts in an orderly and systematic way following the rules of *Biblical Rhetoric*. The task of exegesis is to rediscover the logic of composition followed by these composers. The rhetoric employed is not classical rhetoric but *Biblical* and *Semitic* rhetoric which does not obey the rules and logic of classical Greco-Latin rhetoric or the logic of modern western readers but the logic and rules of *Biblical* and *Semitic* traditions³⁸. As will be argued later while rhetoric is ubiquitous, it is also indigenous (cf. Enos

³² Soulen & Soulen (2001:163-164) offers a concise explanation of *Rhetorical Analysis* as expounded by Meynet. Cf. Robbins (2002), and van den Heever (2002) for further references.

³³ The actual wording in Meynet (1992:8) is: '*L'analisi retorica, un nuovo metodo per capire la Bibbia*'

³⁴ It is clear from the context of Beauchamp's statement (*la forma é la porta del significato*) that *forma* here refers to the compositional features and to the shape of the text.

³⁵ *Biblical Rhetorical Analysis* pays close attention to literary features such as chiasms, parallelisms, paronomasia, repetitions, balance, syntax, poetry, rhyme, metre, semantic fields and the morphological features of biblical compositions. The basic premise is that rhetoric is the means by which language is used to convince.

³⁶ Henceforth to be referred to in this work simply as *Rhetorical Analysis*. It must be noted however that this is different to *Rhetorical Criticism* – cf. Meynet (1996:10).

³⁷ In the language of Reader-Response Criticism, the reference would be to *real authors*.

³⁸ Staley (1986:242) also shows reliance on Hebrew compositional techniques in his study of Jn 1:1-18.

2006:357). What the exegete has to do is to apply the rules of biblical rhetoric so as to discover the compositional features and meaning³⁹ of the text⁴⁰.

3.1.3 Historical perspective on Rhetorical Analysis⁴¹

Beauchamp notes that with Meynet's *Rhetorical Analysis*, the forerunners of the method 'are rescued from oblivion' (Meynet 1998:9). He observes further that there have been 'two centuries of building on their discoveries', and adds that for several decades the method was employed 'on a large number of texts by many researchers' (:9). These observations affirm the notion that *Rhetorical Analysis* 'is not, in fact, a new method.' (Fitzmyer 1995:53). Meynet (1998:38) notes that while 'the term "rhetorical analysis" is recent; the methodology on the other hand is not new'. He then cites works by Albert Vanhoye on the Book of Hebrews, Paul Lamarche on the Book of Zechariah, Enrico Galbiati on the Book of Exodus, and Marc Girard on the book of Psalms to back up his claim (:38). In his presentation of the history of the method, he cites:

- the eighteenth century as the period of the forerunners with scholars such as Robert Lowth, Christian Schöttgen, and Johann-Albrecht Bengel (:44-64);
- the nineteenth century and the period of the founders with scholars such as John Jebb, Thomas Boys, Friedrich Köster and John Forbes⁴² (:65-130); and
- the twentieth century as the period of rediscovery and expansion. Prominent scholars listed for this period are George Buchanan Gray, Charles Souvay, Albert Condamin and Nils Wilhelm Lund (:131-163). Meynet (:163-166) concludes his historical survey by citing examples of more contemporary works by Paul Lamarche, Enrico Galbiati and Albert Vanhoye.

³⁹ This takes into account Paul Beauchamp's statement that the form/shape of the text is the door to its meaning. Cf. footnote 34 above.

⁴⁰ Recent work by Oniszczyk (2010:1-28) amply demonstrates the fruit of Rhetorical Analysis. Another source for information on this rapidly growing means of reading the Bible is the internet site of *Studia Rhetorica*: http://www.retoricabiblicaesemitica.org/Studia_Rhetorica_it.html

⁴¹ For a detailed history of Rhetorical Analysis cf. Meynet (1998:44-166).

⁴² The work of Lowth, Jebb, Boys and Forbes are available on the website of *RBS*: – http://www.retoricabiblicaesemitica.org/Forbes_it.html (accessed on 26th September 2010).

The fact that many of the names mentioned above are unfamiliar is hardly surprising. While Beauchamp speaks of the forerunners being ‘rescued from oblivion’ (:9), Meynet himself notes that:

the majority of contemporary scholars are only familiar with the famous *Chiasmus in the New Testament* of Nils W. Lund ... the works of most of his most important predecessors, John Jebb, Thomas Boys and John Forbes, are practically inaccessible (:41)

He notes further in a footnote:

I have found them neither in France, Italy, nor in Israel, not even in the best specialized libraries of the ‘Institut Biblique Pontifical de Rome’ and the ‘Ecole Biblique et Archéologique Française de Jérusalem’, but only in the Bodleian Library at Oxford (:41 cf. footnote 23).

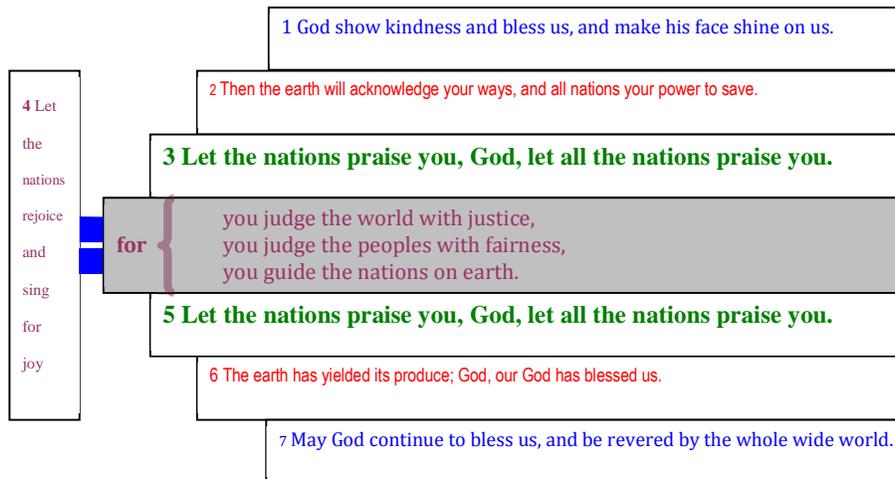
From the foregoing it would appear that the research done by Meynet in this regard is crucial in taking biblical scholarship forward as it makes viable methodological discourse in biblical studies more accessible to interested researchers.

One interesting textual representation referred to by Meynet is the *Kabbala*⁴³ interpretation of Psalm 67 – known as the ‘psalm-menorah’ (:63). Meynet (1998a:3-17) has done his own analysis of this psalm⁴⁴. What follows is my adaptation of his work. The main difference is that my analysis demonstrates the true causal nature of the conjunction וְ in the central aspect of the psalm (v 4 – or v 5 if one takes into account the title of the psalm in the Hebrew text) showing *why* the ‘nations rejoice and sing for joy’ (Ps 67:4a). In terms of the structure the difference is relatively minor. In terms of meaning however, the change is quite significant.

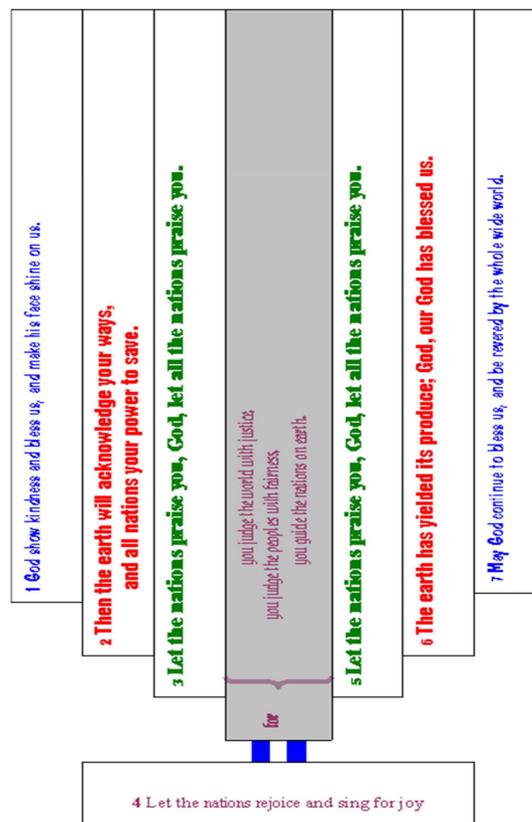
⁴³ According to Meynet (1998:63), the text is available as *Vatican Manuscript no. 214*.

⁴⁴ His actual representation of the Psalm according to the pattern of the *menorah* is available on the Gregorian University website <http://www.unigre.it/rhetorica%20biblica/> (accessed on 9th May 2007).

Psalm 67 in the pattern of the *menorah*



When the diagram is tilted 90 degrees to the left, the pattern becomes even more obvious⁴⁵.



Meynet does not merely lament the lack of relevant material to take the method forward; he has actually made the 18th and 19th century work of Lowth, Jebb, Boys and Forbes

⁴⁵ The significance of the *seven* branches of the *menorah* ought not to be lost. Seven indicates totality (cf. Vanni 2001:52-54).

available on the website of *RBS*⁴⁶. The work of Boys (1824) is appropriately subtitled: ‘A general rule of composition prevailing in the Holy Scriptures’ and will be used to highlight some of the more salient features of Rhetorical Analysis.

3.1.3.1 The insights of Thomas Boys (1824)

The following quotation from the ‘Advertisement’ of the work produced by Boys (1824) is relevant to this discussion as it demonstrates *inter alia* the Semitic tendencies (cf. Meynet 1998:22) in the composition of NT texts:

THE existence and frequent occurrence of a mutual correspondence in the members of sentences have long been recognized, as far as the Old Testament is concerned, by biblical scholars; and have been set forth to many useful purposes of sacred criticism. Hence, it was not unreasonable to seek similar instances of parallelism in the New Testament: and various such instances have been produced, in a work often referred to in the ensuing pages, entitled “Sacred Literature.” In that work, the Right Reverend and Learned Author, having first fixed and extended the doctrine of parallelism with an especial reference to the Old Testament, proceeds to apply its principles to the New: but not without a previous argument which justifies this farther application by every consideration of probability and analogy. He observes that the parallelisms of the Old Testament are retained in the Septuagint Version; and that similar forms of composition are found in the Apocrypha, and in the writings of the Rabbins. Thus prepared, we are carried on, proceeding from analogy to proof, to quotations in the New Testament from poetical parts of the Old; in which quotations, the original parallelisms are carefully-preserved. We are next presented with complex quotations, and subsequently with quotations blended with original matter, all equally pervaded by parallelism. Finally, the work leads us on to original parallelisms of the New Testament: and thus it is satisfactorily proved, that the rule of composition, recognized as prevailing in the Old Testament, prevails also in the New. I believe I may be allowed to say, satisfactorily proved, because whatever differences of opinion may exist as to terms, and whatever questions may have been raised respecting particular instances adduced, few persons will be found to deny that the instances from the Old and the New Testament have a common structure and character, and therefore if the title of parallelism is admissible in one case, it is equally so in the other.

From the introduction by Boys (1824:1) it becomes clear that ‘Sacred Literature’ in the quotation above refers to a work by the forerunner Robert Lowth. What is striking in this work, in which Boys quotes both Lowth and Jebb, is that all three scholars made use, to some extent at least, of terminology subsequently employed by Meynet and which will be used in this dissertation. A full list of the terminology will be provided under Appendix I at the end of this thesis⁴⁷.

Prior to demonstrating the actual compositional features of several New Testament books Boys (1824:13-71) describes his methodology. He speaks of the various types of parallelisms (:2-12). For example he describes a *continuous* parallelism using the text of 1 Cor 3:6-7

⁴⁶ A very good example of where Semitic logic presides over the reading of biblical texts is the work *Tactica Sacra* by Boys (1824). This is available on: http://www.retoricabiblicaesemitica.org/Testi_Fondatori/TacticaSacra.pdf . (last accessed on 30th August 2010). Copyright for this work is vested in ‘*Rhetorica Biblica e Semitica*’ (2003).

⁴⁷ Cf. 3.1.4.4 below.

a	I did the planting,
b	Apollos did the watering,
c	but God gave growth.
a	In this, neither the planter
b	nor the waterer counts for anything;
c	only God, who gives growth.

In this arrangement **a** answers to **a**, **b** to **b**, and **c** to **c**. Boys (:3) also notes the possibility of such a parallelism embracing not just a few verses but the ‘bulk of an epistle’. Of greater interest to Rhetorical Analysis however, is the *introverted* parallelism where:

stanzas are so constructed, that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre (:3).

Of the various examples cited (:2-8), I have chosen those of Ps 135:5-18, Mt 13:54-58, and Jn 5:8-11.

3.1.3.1.1 Ps 135:15-18

<p>The idols of the nations are silver and gold, made by human hands. These have mouths but say nothing, have eyes but see nothing, have ears but hear nothing, and they have no breath in their mouths. Their makers will end up like them, everyone who relies on them.</p>

In these eight lines:

- the first line refers to idolatrous nations
- the eighth line to those trusting in idols
- the second line refers to the fabrication of idols
- the seventh line to the fabricators of idols
- the third line refers to mouths without articulation
- the sixth line to mouths without breath
- the fourth line refers to eyes without vision
- the fifth line to ears which do not hear

Boys (1824:3) also notes that the correspondence is ‘much stronger in the original’ text of the OT than in the translations.

3.1.3.1.2 Mt 13:54-58

(a) and, coming to his home town,
A (b) he taught the people in their synagogue
B in such a way that they were astonished and said,
C 'Where did the man get this wisdom and these miraculous powers?
(c) This is the carpenter's son, surely?
D (d) Is not his mother the woman called Mary,
(c) and his brothers James and Joseph and Simon and Jude?
D (d) His sisters, too, are they not all here with us?
C So where did the man get it all?'
B And they would not accept him.
(a) But Jesus said to them, 'A prophet is despised only in his own country and in his own house,'
A (b) and he did not work many miracles there because of their lack of faith.

- **D** refers to the father and mother of Jesus
- **D** to the brothers and sisters
 - *c* and *c* referring the males; and
 - *d* and *d* to the females
- **C** and **C** contain the enquiry *where*
- **B** refers to the astonishment of the people
- **B** refers to the opposite, i.e. their non-acceptance of him
- The extreme members **A** and **A** show a twofold correspondence (and for that reason is similar to the central component **D** and **D**).
 - *a* relates to Jesus, going into his own country and *a* refers to the treatment meted out to him there.
 - *b* and *b* refer to the work of Jesus in his own country viz. teaching (b) and did not work miracles there (*b*).

3.1.3.1.3 Jn 5:8-11

a Jesus said, 'Get up, pick up your sleeping-mat and walk around.'
b The man was cured at once,
c and he picked up his mat and started to walk around.
d Now that day happened to be the Sabbath,
d so the Jews said to the man who had been cured, 'It is the Sabbath;
c you are not allowed to carry your sleeping-mat.'
b He replied, 'But the man who cured me
a told me, "Pick up your sleeping-mat and walk around." '

- d and *d* refer to the Sabbath,
- c and *c* to the sleeping mat being carried,
- b and *b* to the man cured, and
- a and *a* to the words of Jesus.

Thus Boys (1824) shows that OT compositional techniques also feature in the NT. Whereas in some cases the parallelism is restricted to a few verses and can be easily ascertained, in other cases this is not so and the real reader has to search. Boys (1824:9) nonetheless insists that the *integrity of passages* be maintained. It would appear then that the presuppositions defined by Meynet (1998:169-181) and described hereunder, could be augmented by another viz. that one should not separate what the biblical authors have joined together.

3.1.4 Presuppositions of Rhetorical Analysis

The importance of Rhetorical Analysis is succinctly spelt out as follows: Rhetorical Analysis is not one method among others that one may adopt or ignore; it is an indispensable step in exegetical research (Meynet 1996:10)⁴⁸. This being the case certain defining presuppositions are necessary to show the distinguishing characteristics of the approach and also its viability as a scientific tool in the understanding of biblical texts. After some philosophical discourse on the meaning of 'presupposition', Meynet (1998:169) concludes with the following comment:

What I would call my presuppositions are not general, cultural, ideological, theological *a priori*, which impermeate, along with many others, my thought, and that I received from my formation, my teachers, or simply because I live in the second half of the twentieth century. I leave the analysis of these presuppositions

⁴⁸ The actual wording in Meynet (1996:10) is: 'L'analisi retorica non è un metodo tra gli altri, che si potrebbe adottare o ignorare ; esso è una tappa indispensabile della ricerca esegetica'.

to the men (sic!) of the arts, philosophers or historians of thought. My purpose is much more modest. What I would call my presuppositions are what I believe to be the firm points of the analysis I practice and that I have tried to formulate, particularly thanks to the linguistic training that I received.

What then are these ‘firm points of analysis’? A full description is found in Meynet (:169-181). It can be summarized as follows:

3.1.4.1 First Presupposition: ‘Biblical Texts are Composed and Well Composed’ (:169-172)

This description sounds like a tautology⁴⁹ at first – but on further reflection a meaningful point is made. The assertion that texts are *composed* simply means that they have been put together in orderly fashion, along a plan or a design of some sort. That they are *well* composed means that the design is sound and that the end result achieves the purpose of the composer. Boys (1824:1) distinguishes between making ‘plans for parts of the Scriptures’, and identifying ‘the plan which actually prevails in them.’ He speaks of a ‘mode of arrangement’ (:1) which prevails in Scriptural passages. Lowth saw the different aspects as being ‘fitted to each other by a kind of rule or measure’ (:2).

If rhetoric is ‘the art of composing discourse aimed at persuasion’ (Fitzmyer 1995:53) then it stands to reason, that simply by the nature of its compositional features a biblical text has the power to convince. What often seems to be loosely structured and inorganic are in fact composed according ‘to a logic which is yet to be discovered’ (Meynet 1998:170). Boys (1824:1) considers it ‘no easy task to point out wherein their regularity consists.’ In its aim to understand texts, Rhetorical Analysis considers it absolutely necessary to ‘bring the composition of the text to light’ (Meynet 1998:21). When confronted with a text, Rhetorical Analysis presupposes this logic ‘at various levels of organisation of the text’ (:170). The pattern or, ‘regularity’ to use Meynet’s (:170) term⁵⁰ can be ‘obscure at one level but reveal itself clearly at the next’ (:170). The implication here is that *context* is often necessary to discern the inner logic and pattern of a given text⁵¹.

To make his point Meynet cites the example of Is. 43:2. In the following distich the parallelism is not all that obvious:

⁴⁹ In any event Boys (1824:71) notes that ‘Tautology is a figure of rhetoric’.

⁵⁰ The term *regularity* is also used by Boys (1824:2).

⁵¹ The logic here is *circular* rather than *linear*; hence interrelationships have to be considered. For the relevant epistemological discussion cf. sections II – IV in Capra (1982).

Should you pass through the waters, I shall be with you; or through rivers, they will not swallow you up.
--

But when examined at a superior level of textual organisation, the parallelism between the two segments of the verse become apparent (:170):

Should	you pass through or through	<i>the waters,</i> <i>rivers,</i>	I shall be with you; they will not swallow you up.
Should	you walk through and	<i>fire,</i> <i>the flame</i>	you will not suffer, will not burn you.

This phenomenon of textual organisation, applicable in this instance to a relatively small unit of textual composition, is also true for larger units. Rhetorical Analysis is not as concerned in the history of forms as it is ‘in the particular realization, in the specificity of each as individual texts’ (:170). Further:

Each pericope possesses its own organisation, independently from the texts it resembles in content. The internal link between each of its units and all the others (within that particular pericope)⁵² form a specific system or figure that resembles no other (:171).

This principle is important as, where it is ignored, false conclusions can be reached. For example, when delimiting the central section⁵³ of the Gospel of Mark, many scholars⁵³ identify the unit as running from Mk 8:22 to 10:52. The logic for this is based on the idea that Mk 8:22-26 and 10:46-52 both describe the healing of blindness. Van Iersel (1989:124) takes the matter even further and justifies the supposed inclusion by noting that these two cures of blind persons are the only accounts of the opening of the eyes in the Gospel of Mark. At first glance, and on a superficial level, a comfortable inclusion is detected and a supposedly natural textual unit is described. But the similarity is only on the level of *content*. In terms of the linguistic features and inner logic of Mk 8:22-26 and Mk 10:46-52, van Iersel’s hypothesis is untenable. My licentiate thesis⁵⁴ clearly demonstrates that Mk 8:22-26 belongs to another sequence. It is in fact the lower end of a sequence which opens with Mk 7:31-37. There are very convincing linguistic similarities between Mk 7:31-37 and Mk 8:22-26, and equally convincing differences between Mk 8:22-26 and Mk 10:46-52 which justify the delimitation of Mk 7:31 – 8:26 as a textual unit⁵⁵.

⁵² The explanation in parenthesis is my own.

⁵³ Examples of such scholars are: Marcus (1999:62-64), Gundry (1993:1045-9), and van Iersel (1989:122-141).

⁵⁴ This is an unpublished thesis submitted in partial fulfilment of the Licentiate in Biblical Theology at the Pontifical Gregorian University in Rome in 2002. The full title of the work is: *A Call to Deeper Awareness – An Exposition of Mk 7:31 – 8:26 Using Rhetorical Analysis*. I was fortunate enough to have had Meynet himself as the supervisor and promoter of this work. Pages 8-14 of the work have relevance for the point in question.

⁵⁵ In the language of Rhetorical Analysis, this textual unit would be called a *sub-sequence* (cf. Meynet 2010a:30).

The foregoing is not merely to demonstrate linguistic inaccuracies in one commentary or another. It is rather to expose the fact that based on a false reading of the text, wrong conclusions are posited. In terms of this type of reading the supposed *dénouement* of Mark's gospel viz. Peter's confession of faith (8:29) is highlighted. For example, Anderson (1976:35) describes the Gospel of Mark as being 'on the one side the passion story and on the other a cycle of miracle stories.....Between the two there stands as a watershed the episode of Caesarea Philippi'.

In terms of the compositional features of the text however, the actual centre of the Gospel of Mark is not so much Peter's confession of faith as it is the implications for discipleship *vis-à-vis* the cross⁵⁶. This does not in any way detract from the importance of Peter's statement on the identity of Jesus. Rather it shows the implications of that statement for authentic discipleship.

Meynet gives necessary conditions 'to discover the organization of the texts' (1998:171). These are⁵⁷:

- Patience: often one has to look for the compositional features of biblical texts as these texts often stay 'long hidden from one's gaze, even from the keen observer's, despite the fact that they are self-evident' (:171). The failure in finding the convincing construction of the text is due not to the 'faulty composition of the text, but to the incompetence of the researcher' (:171-2). In a wonderful tribute⁵⁸ to Reader-Response theory, Meynet concludes with the assurance that much perseverance is needed as whereas some texts are relatively easy to decipher 'other texts which resist explanation will eventually yield the secret of their composition' (:172).
- Learn to recognize the laws of Biblical Rhetoric (:172)⁵⁹.

3.1.4.2 Second Presupposition: 'There is a Specifically Biblical Rhetoric' (:172-177)

After repeating what he notes earlier in his book (cf. Meynet 1998:65f) that for westerners there is only one type of rhetoric, namely the 'classical' or Graeco-Roman rhetoric (:172-3),

⁵⁶ Once again, the above mentioned unpublished work is relevant. Cf. page 12 to see at a glance the structure of the relevant passages and also chapter VI to see the shape of the passages together.

⁵⁷ Meynet (1998:171-2) gives three conditions. These are summarized here into two as Meynet's first and second conditions are implied in each other.

⁵⁸ The tribute may, or may not have been intentional.

⁵⁹ In this regard the very practical publication by Meynet (1996) is most useful as it contains many exercises through which the art of Rhetorical Analysis can be acquired.

Meynet with recourse to the pioneering efforts of Jebb and Boys, expounds his second presupposition that ‘the rules of the New Testament obey the same rules as those of the Old’ (:173). There is a specifically biblical rhetoric applicable to both the Hebrew text of the OT and also the Greek texts of the OT and of the NT and this is ‘distinct from the Graeco-Roman rhetoric’ (:173). In other words the Greek texts, whether of the Old or of the New Testament ‘obey the same organisational laws as those of the Hebrew Bible’ (:173).

There are three distinguishing characteristics of Hebrew rhetoric:

- It is more concrete than it is abstract: whereas Greek rhetoric seeks to prove abstract ideas⁶⁰, Hebrew rhetoric ‘describes reality, leaving the reader to conclude’ (:173)⁶¹.
- It is paratactic. In other words it ‘juxtaposes or coordinates more than it subordinates’ (:175). Whereas Greek rhetoric uses the terminology of syllogism⁶² to convey logical relations, Hebrew rhetoric appeals to lexical repetitions between symmetrical units to convey its logical relations.
- Rather than make use of the linear logic of Greek rhetoric, Hebrew rhetoric uses ‘concentrical (*sic*) arrangements’ (:175). Whereas the linear method arranges argumentation in such a way that the conclusion becomes the point of resolution or the endpoint in the discourse, the non-linear method organises its arguments in ‘an involutive manner around a centre which is the focal point, the keystone, through which the rest finds cohesion’ (:175).

3.1.4.3 Third Presupposition: ‘The Review of a Certain Method of Historical Criticism’ (:177-181)

Simply stated this presupposition posits that whereas historical criticism brings an attitude of mistrust in the text, Rhetorical Analysis trusts in the text and in its own internal logic.

Meynet (1998:177) proposes an apologetic for this principle:

One can tax rhetorical analysis of being naïve and uncritical. I have, for my own part, the weakness of thinking that if the analysis called today ‘rhetorical’ was born before historical criticism, it has become, through the ages, post-critical, or to put things more clearly and more frankly, a criticism of the criticism, especially literary criticism.

⁶⁰ Even such terms as *propositio* and *probatio* lend themselves to this type of exercise.

⁶¹ This appears to be another tribute to Reader-Response Theory.

⁶² For example ‘given that ... it follows’, ‘whereas’, ‘therefore’ and ‘consequently’.

Meynet goes on to mention the possibility of ‘irenics’⁶³ (:177), but then notes that this would leave the enquirer where s/he started. He finally settles on an agrarian metaphor stating that one should ‘cultivate one’s own garden with one’s own tools and rigorously limit oneself to one’s own field of inquiry’ (:177). One senses a certain antagonism in his writing (:177-179) as he goes on to accuse historical criticism of actually imposing corrections of texts ‘which for most part were totally uncalled for’ (:178)⁶⁴. Rhetorical criticism, rather than doubt the manuscript tradition, actually becomes suspicious of the criticism (:178). Apparently Rhetorical Analysis has:

so often verified that the *delenda metri causa* revealed a profound ignorance of the laws of Hebraic poetry, that the displacements resulted from a notable misunderstanding of semitic logic, that it has chosen to ignore them when following the path of research and to combat them vigorously when teaching (:178).

3.1.4.4 The terminology of Rhetorical Analysis

In order to facilitate easy reference when reading the actual Rhetorical Analysis and the relevant descriptive terms in this study, a glossary of terms and references is provided in Appendix I at the end of the work.

3.1.4.5 Text boxes and the ‘rewriting of texts’

A study of the composition of the text is at the heart of any Rhetorical Analysis. The idea is to discover the internal organisation and pattern of the textual unit under study. In order to highlight the compositional features of the text, rewriting becomes necessary. *Rewriting*⁶⁵ aims at ‘visualising the rhetorical disposition of the text at different levels’ (:310). One example of rewriting is the visual presentation of Ps 67 under 3.1.1 above.

The procedure of rewriting is done on the original as even literal translations ‘deform the text, in that they mask or destroy the rhetorical figure’ (:310). *What is to be rewritten?* asks Meynet (1998:311). The answer provided by him is ‘[t]he text, all of the text, nothing but the

⁶³ This opposite of *irenics* would be *polemics*.

⁶⁴ Even the critical apparatus of the Stuttgartensia is not spared this attack (Meynet 1998:178). Meynet does recognise the need for correction, but these have to be made with respect to the internal logic of the text by those who are familiar with the organisational features of biblical texts. By way of footnotes he indicates where corrections, following Semitic logic, are indeed necessary. He also indicates cases where such logic has been ignored resulting in excessive changes (:178).

⁶⁵ The manual for this operation is detailed in Meynet (1998:309-316).

text' (:311). This means that any form of sub-text is to be avoided. Therefore to demonstrate similarities and opposites in textual elements, the use of letters e.g. a/b/c/a'/b'/c' is avoided⁶⁶. One uses instead special characters such as [/+/-/=/:/*/#/:/]. If these are used carefully then one can easily demonstrate opposites by the use of the [+] and [-] signs, and similarities by the [=] sign.

The rewriting for this dissertation will be done in text boxes or tables – initially using the Greek text, and then translating the work into English. This translation will sometimes go ‘beyond the limits of grammatical correctness’ (Meynet 1998:311) in order to preserve the compositional features. Experience has shown that even if the grammatical conventions of the host language are overridden comprehension is still possible. This can be clearly seen in the following example taken from this dissertation in which Jn 1:1-5 has been *rewritten* and then translated into English:

+ ¹ Ἐν ἀρχῇ ἦν ὁ λόγος,	καὶ ὁ λόγος ἦν	<i>πρὸς τὸν θεόν.</i>
+ ² οὗτος ἦν ἐν ἀρχῇ	= καὶ <i>θεός</i> ἦν ὁ λόγος.	<i>πρὸς τὸν θεόν.</i>

: ³ πάντα δι' αὐτοῦ	ἐγένετο οὐδὲ ἓν	<i>ἐγένετο,</i>
: καὶ χωρὶς αὐτοῦ		<i>ὃ γέγονεν</i>

+ ⁴ ἐν αὐτῷ <u>ζωὴ</u> ἦν ,	καὶ ἡ <u>ζωὴ</u>	ἦν τὸ <i>φῶς</i>
+ ⁵ καὶ τὸ <i>φῶς</i>	ἐν τῇ σκοτία φαίνει,	καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

+ ¹ In the beginning <u>was</u> the Word,	and the Word <u>was</u>	with God,
+ ² This one <u>was in the beginning</u>	= and God <u>was</u> the Word.	with God.

: ³ All things through him	<i>became</i> not one thing	<i>became,</i>
: and without him		which has <i>become</i> .

+ ⁴ In him life <u>was</u> ,	and the life	<u>was</u> the <i>light</i>
+ ⁵ and the <i>light</i>	in the darkness <i>shines</i> ,	and the darkness it not overtook.

Apart from special characters, *italics*, **bold script**, underlining, double underlining, and different fonts and colours are used to show words from similar semantic fields, and other aspects of textual correspondence.

⁶⁶ One immediately notes the development on the efforts of Boys listed under 3.1.1.1 above, where sub-texts are freely used.

3.1.5 A critique of *Biblical Rhetorical Analysis*

As refined as this method is and as useful as it is in revealing the patterns and rhetorical strategies of biblical texts, and even though others use its features such as parallelisms and concentric constructions, Biblical Rhetorical Analysis as a systematic approach has not as yet found its way into the mainstream of exegetical approaches. Focusing as it does on parallelism and concentric constructions the method does appear to be more conducive to the analysis of poetic texts but Meynet has shown its usefulness with a variety of genres and forms. He has produced a commentary on the Gospel of Luke (Meynet 1988) and together with Bovati has produced a commentary on the book of the prophet Amos⁶⁷. Meynet (2001, 2009 and 2010a) has also produced books on sections of the synoptic Gospels but apart from the somewhat closed circle of *Studia Rhetorica*⁶⁸, not much is available in the way of scholarly research. This is where this study seeks to make its impact and to take the approach forward.

Rhetorical Analysis clearly has many positive qualities but is also not without its limitations. Fitzmyer (1995:57-58) points out that when the analysis remains on the level of style only it runs the risk of being superficial. This is also my concern. In fact it has been since the start of this project. The following is a quotation from point 1 above:

I also gleaned from Professor Meynet the general tendency among students to avoid this method – often to the detriment of the research. On the other hand, there also exists the possibility of doing rhetorical analysis for purely linguistic reasons. It is my conviction that any biblical exegesis should lead to a deeper understanding of the text. For this it is necessary to interact with the text as much as possible and then to use complementary methods to see exactly how the text was received by the original audience. For this purpose, insights from Reader-Response Theory will be used, as will insights from studies in Intertextuality.

To be fair to Meynet (2010a:62), he does concede that Rhetorical Analysis is not an independent method. It is rather a step among many other steps and procedures in Biblical exegesis. But this is only a recent insight and Meynet (:62) himself notes that '[t]he Biblical Commission's document⁶⁹ presents rhetorical analysis as "a method" and I did the same for a

⁶⁷ Bovati, Pietro & Meynet, Roland 1994. *Le livre du prophète Amos*. Paris: Cerf.

⁶⁸ Information on this *school* is available on http://www.retoricabiblicaesemitica.org/Studia_Rhetorica_it.html

⁶⁹ The 'Biblical Commission' refers to the Pontifical Biblical Commission which offers guidelines and promotes the interpretation of Sacred Scripture. At present it comprises such distinguished scholars as *inter alia* Klemens Stock, Jean-Noël Aletti, Pietro Bovati, Donald Senior and Ugo Vanni. Its past members comprise *inter alia* Raymond Brown, Albert Vanhoye and Joseph Fitzmyer. Information of this commission is available on the website:

http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_pro_14071997_pcbible_it.html.

The document referred to by Meynet was issued in 1993 by the Commission on *The Interpretation of the Bible in the Church*. It proposes various methods for the fruitful study of Biblical texts and includes *Biblical Rhetorical Analysis* as one of these. The usefulness of this document is that it puts Rhetorical Analysis into perspective as

long time. Now, I would rather say that it represents one of the many “tasks” of exegetical work’.

Fitzmyer (1995:58) discerns two further limitations in the approach viz. firstly, being essentially synchronic it cannot ‘claim an independence or autonomy as a substitute for the basic (diachronic) method’; and secondly, there is a danger of *eisegesis* as one could attribute a level of sophistication to a text ‘that it really may not have’ (:58). Fitzmyer concludes by advising that analysis be carried out ‘with discernment’ (:58). While there does not appear to be any scholarly critique of Meynet’s Rhetorical Analysis one does get a glimpse of scholarly opinion from book reviews. Writing for the Evangelical Theological Society and reviewing Meynet’s (1998) work on Biblical Rhetoric, Koptak (2000:529-530) is highly positive about the method and notes categorically that ‘one can hardly find fault with Meynet’s proposals’ (:530). On the issue of whether the method is applicable to a wide range of texts Koptak’s solution is ‘to look for the kinds of relationships and structures that Meynet has found across a wide range of Scriptural texts and be glad for those he helps us find’ (:530). Clearly Meynet has found a disciple in Koptak but one would be well advised to follow Fitzmyer (1995:58) and carry out ones analysis ‘with discernment’.

Walsh (1999:344-345) in writing a review for the Catholic Biblical Quarterly is highly critical of Meynet (1998) even showing irritation at the editing maladies. On the method *per se* he does recognise that Meynet is ‘frequently insightful and worth pondering’ even if his analyses at times ‘are theologically so ambitious that some readers will not find them entirely convincing’ (Walsh 1999:345). Walsh finds that Meynet’s applications are ‘procrustean’ (:344). I too have found some degree of *forcing the issue* as it were in Meynet’s (1989 and 2010) analysis of the Prologue and have made the appropriate adjustments in my own analysis⁷⁰. Walsh (1999:345) contends further that the interpretations offered by Meynet (1998) are at times ‘relatively autonomous from his structural analyses ... he does not strive for an organic integration of rhetorical patterning and interpretive dynamic’. It would appear that Walsh has made his inferences from merely studying the technical details of the analytical tools as presented in Meynet (1998) and has ignored the study of the actual exegesis of passages (cf. Meynet 1988; 1989). It will of course be anachronistic to make references to Meynet (2001; 2009; 2009a; 2010 and 2010a) where the ‘integration of

one operation among others in the proper engagement with Biblical texts. Fitzmyer (1995) produced a useful commentary on the PBC’s 1993 document referred to in this footnote.

⁷⁰ For example, my analysis of the third part (Jn 1:14-18) in Chapter three of Section One below shows three pieces while Meynet’s (1989:498; 2010:18) analysis shows three sub-parts, each with one piece. To my mind the imposing of sub-parts is redundant and appears to be done simply to mirror the construction of the first part (Jn 1:1-11) where the part is divided into three sub-parts.

rhetorical patterning and interpretive dynamic' (Walsh 1999:345) is in evidence. What Meynet does is to expose the compositional features (or rhetorical dimensions) of the text, situate the passage in its context⁷¹, examine the synoptic comparisons where applicable, read *intertextually* whatever passage he studies⁷², and then offer interpretations (:267-386). The results are refreshing insights which leave one with the impression that Scripture has to be read, and re-read repeatedly as what is pointed out connects intertextually and readily synergises with one in the reading process.

4. Why rhetorical analysis in this study? In fact, why rhetorical analysis at all?

To address the first question it must be conceded that there is a personal preference for this way of reading Scripture. Apart from this it is apparent that there is a low frequency when it comes to the application of Rhetorical Analysis and that there is no significant development outside of the closed circle of *Studia Rhetorica*. This being the case I wish to make a contribution *from outside of that circle* by taking the approach further, using it in conjunction with other relevant theory. This is in fact one of the main contributions of this thesis.

As regards the second question in the heading above, it must be stated that others have arrived at more or less the same (though **not exactly similar**) conclusions as this thesis when examining the structure of Jn 1:1-18. Boismard (1957:80) and Culpepper (1980:3) for example centre the text on vv 12-13. This thesis does not contest that vv 12-13 as a unit forms the centre piece of the passage. The difference comes when examining the deliberate placing of terms – in other words the crafting of the rhetoric. Prior to presenting her proposal on the structure of the Prologue, Coloe (1997:41-44) offers a useful synthesis of approaches using parallelisms. Referring to the work of both Boismard (1957) and Culpepper (1980) she shows that 'to become Children of God' (Coloe 1997:41) in v 12 is the central proposition. Staley (1986:249) discerns a 'thematic, symmetrical structure of the prologue' and also shows vv 12-13 to be the centre. None of these scholars however uses the term Rhetorical

⁷¹ He distinguishes between *immediate* context and *wider* context (Meynet 2010a:157ff). While the former refers to the pericopes which precede and follow the unit under study, the latter refers to a broader biblical context. When necessary the extra biblical context is discussed as in the case of the '[p]rayer of a blind man to Amon, god of Thebes' (:89-91).

⁷² Cf. for example the descriptions of '[t]he blind and the lame in the Old Testament' (Meynet 2010a:70), 'the mantle' (:75) and '[t]he Lord's rest' (:105).

Analysis to describe their efforts⁷³, reverting instead to the word *structure*. In fact the very title of Staley’s (1986) article is ‘The Structure of John’s Prologue: Its Implications for the Gospel’s Narrative Structure’. Now it would appear that these scholars arrive at more or less the same conclusions as mine but *via* different routes. I have deliberately used the word *moreorless* in the foregoing as it is clear to me that **there is a difference** in the conclusions as regards the centre of the Prologue, and an important one at that⁷⁴. While it might appear that Culpepper’s (1980:16)⁷⁵ structure is similar to mine, it is decidedly not the case for while Culpepper (:16) refers to ‘language’, ‘concepts’ and ‘content’ to arrive at his conclusion, I find the centre (an entirely different one) by examining the compositional strategies and the deliberate placing of terms. In other words I examine the rhetoric inherent in the work. If rhetoric is ‘the faculty of observing in any given case the available means of persuasion’ (Aristotle 1941:1318), and if, as Ong (1967:210-222) claims, that writing and rhetoric⁷⁶ are inseparable in the communication of ideas, then it makes perfect sense to explore the

⁷³ Outside of the Prologue other studies examining structure also show certain features which give an insight into the composition of biblical literature. Brueggemann (1984:95-98), for example, shows the pattern of Psalm 32. There are didactic sections which open and close the psalm (vv 1-2 and 8-11) and the ‘transformational act of verses 3-7’ (:98) occur in the centre of the composition. Brueggemann does not use the term *Rhetorical Analysis* simply stating that ‘[t]his psalm is easily divided into three parts, with the middle portion holding the most substance for us’ (:95). My Rhetorical Analysis of the psalm illustrates the same results with the same introduction and conclusion and I divide the central portion in the same way that Brueggemann (:96-97) does viz. physical immobility in vv 3-4, articulation of guilt in v 5 (note the pattern *sin-iniquity-transgression-iniquity-sin*) and well-being in vv 6-7. How Brueggemann arrived at his results I do not know. What I do know is that I arrived at mine through Rhetorical Analysis. This does not simply take thematic considerations into account nor is it focussed solely on determining the central element. It looks at the patterning of the text from several perspectives starting with linguistic relationships. It makes divisions and associations by looking at linguistic patterns. With respect to Psalm 32 what Rhetorical Analysis does is that it identifies the admission of guilt as being at the core of the psalm and as *the* condition which leads to liberation. Admittedly there is little difference in the results but does that mean that I should slavishly follow Brueggemann and not inspect the psalm from my own perspective? That there is great coincidence in the results does not in any way detract from the fact that a meaningful and transformational experience resulted in engaging with the psalm. Another scholar who identifies a meaningful central unit is Loader (2010). He locates a psalm of David i.e. Psalm 86 flanked on either side by two Korah psalms i.e. Pss 84 – 85; and Pss 87 – 88. He arrives at his conclusions by inspecting context and form-critical symmetry. The latter ‘generates a further contextual dimension, notably that of genre-related intertextuality’ (:666). His work shows a few levels of synergy in the psalm cluster (Pss 84-88). Admittedly there are some similarities with Rhetorical Analysis but the fact that Loader (2010) does not use the approach (of Rhetorical Analysis) does not in any way detract from the benefit of either Rhetorical Analysis or of his own eclectic approach. Rhetorical Analysis is but one approach among many others (Meynet 1996:10) and that is the approach favoured by this thesis.

⁷⁴ Whereas Boismard (1957), Culpepper (1980) and Staley (1986) show that ‘to become Children of God’ (cf. Coloe 1997:42) is at the centre of the Prologue, my analysis shows τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ (v 12b) to be the centre with the term πιστεύουσιν being the very core of this centre. This will be discussed and justified when my actual analysis is presented.

⁷⁵ Culpepper (1980:16) offers a diagram in which he demonstrates the ‘evidence for the chiasmic structure of the prologue’.

⁷⁶ For Ballif (2009:429) rhetoric also embraces ‘extraliterary’ features. In short it referred to ‘what the ancients *experienced* and *practiced*, rather than what they composed as treatises’ (:429).

rhetorical features and devices used in the composition of the Prologue⁷⁷ in order to see what it is that the real author wants to convince the implied reader/hearer/audience of. *In nuce*, while a general perusal of the structure of the work reveals an anthropocentric centre in the Prologue, Rhetorical Analysis shows a further refinement viz. that the term πιστεύουσιν enjoys a strategic place in the composition of the passage. The strategy will be revealed as the work progresses as by the end of this work the use of the πιστεύω group of words in the Gospel of John will be made clearer.

5. Conclusion

To sum up, this study investigates the Prologue by attempting a retrospective and a prospective reading of the text. Analysis of Jn 1:1-18 will be done employing the procedure of Rhetorical Analysis. It is a technically demanding procedure and does not find itself in the forefront of the preferred ways of reading texts at present. This project sees an opportunity to test the procedure and if possible to take it forward. Deeper engagement with the text will be done using the strategies of Reader-Response Criticism and of Intertextuality.

The envisaged shape of the project is as follows:

General Introduction	Section One: the Text of Jn 1:1-18	Section two: a retrospective reading.	Section three: a prospective reading.	General Conclusion
The project is explained and the methodology is outlined and justified.	An introductory chapter dealing with textual technicalities, three chapters of textual analysis, and a fourth chapter showing the pattern of Jn 1:1-18 are presented.	A presentation of the theoretical assumptions used to profile the implied reader of the prologue, and an investigation into the OT and cultural influences on the Prologue are discussed.	This section investigates the relationship of the prologue with the rest of the Gospel of John. The profile of the implied reader is developed along these lines.	A conclusion to the work and also indications of avenues to be pursued in the future are presented.

We can now turn our attention to the foundational part of this dissertation viz. the actual text of Jn 1:1-18, its textual features, its technical details and, of course, its Rhetorical Analysis and meaning⁷⁸. Meanings will be arrived at gradually as the various dimensions of

⁷⁷ Ong (1967:210) specifically points out that ‘writing itself was taught through the teaching of rhetoric’ (:210) and states further that ‘*rhētorikē*’ is ‘the Greek term for the art of oratory’.

⁷⁸ One has to be cautious with the use of the word *meaning*. It is not to be understood in a static way. Here it simply means what is given in the text – including the gaps (cf. Iser 1974:34, 38, 40, 208, 214, 280) and other textual strategies (cf. Iser 1974:30 ff) designed to lure the real reader into the world of the text. Meaning or, more correctly, meanings will be arrived at through interaction with the text. These notions will be explained in subsequent Sections as this work progresses.

this thesis are explored. Hopefully at the end of the project a more informed reading of the Prologue will be possible.

SECTION ONE – THE TEXT OF JN 1:1-18

Introductory chapter

0. The Text: Jn 1:1-18

The Greek rendition of the passage is included under this heading. An English translation will be proposed at the end of this discussion on the text after technical issues have been resolved (cf. 0.4 below).

¹Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. ²οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. ³πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν ⁴ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. ⁵καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. ⁶Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. ⁷οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. ⁸οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ⁹Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ¹⁰ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω ¹¹εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ¹²Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ¹³οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. ¹⁴Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. ¹⁵Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ¹⁶ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος. ¹⁷ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ¹⁸θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

0.1 Delimitation of the text

0.1.1 External limits

As this passage commences with the beginning of the Gospel of John, the upper limit of the passage defines itself. As regards the lower limit, verse 19 introduces a confrontational dialogue and the action starts. The narrative in vv 1-18 has set the scene and the real reader has been informed. John has been introduced as a witness and that witness is about to unfold in v 19 and the subsequent verses. In terms of the morphological pattern of the text, it is apparent that vv 1-18 are held together by references to γίνομαι in its various forms. There is a change from v 19 onwards and further occurrences to the word are not as concentrated as in vv 1-18.

0.1.2 The divisions of the passage for the purposes of this thesis

Based on an examination of the linguistic similarities and also the internal organization and inner logic of the passage, three parts have been delineated. These parts will make up the material studied under chapters 1 to 3 hereunder. An overall depiction of the passage is presented in chapter 4 at the end of the first Section and it is at that point that the justification of these divisions will be made clearer. At this stage the pattern is as follows:

The pre-incarnate WORD	Jn 1:1-11
<i>The implications of the Incarnation</i>	Jn 1:12-13
The incarnate WORD	Jn 1:14-18

0.1.3 Structure

The structure of the Prologue will be attended to in a later section. At this point some of the more salient questions regarding the matter need to be briefly addressed. Schnackenburg (1968:227) discerns that the Prologue has been structured into three distinct sections viz. vv 1-5 illustrating ‘the pre-existent being of the Logos’, vv 6-13 illustrating the advent of the Logos into the world and ‘his rejection’ (:227), and vv 14-18 illustrating the incarnation ‘and its meaning for the salvation of believers’ (:227). Barrett (1958:125-126) divides the text into vv 1-5 which he calls ‘*Cosmological*’ (:125), vv 6-8 ‘*The witness of John*’, (:125) vv 9-13 ‘*The Coming of the Light*’ (:125), and vv 14-18 ‘*The Economy of Salvation*’ (125-126).

Brodie (1993:133) cites research – notably by R. E. Brown, questioning the unity of the prologue with the rest of the work. Doubt about the unity arose as a result of ‘the Hapax Legomenon Fallacy’ (:133) and gave rise to the view that certain aspects of the Prologue of John had an independent existence. He describes the structure of the text under discussion and notes of the *hapax legomena* such as ‘Word’, ‘grace and truth’ and ‘fullness’ (Jn 1:1,14,17) that these do not necessarily imply an ‘earlier independent existence’ (:134). Wisely, rather than make such an inferential leap, Brodie advocates that scholarship should establish whether these terms ‘function well in their present position’ (:134). The position of this dissertation is that whether the terms function well or not is not the issue. The assumption

is that the terms *do function well* within the text. If they show any unusual features, these are deliberate and serve a purpose. These terms constitute the final text and this is what the real reader has to cope with. With this in mind the key questions become: *what functions do the terms serve?* How does the use of these terms bring out aspects of the text? In other words, what *rhetorical* functions do these terms serve?

0.2 Textual criticism

From the trust in the text⁷⁹ described in the third presupposition of the method under 3.1.2.3 of the General Introduction above, it would appear that Rhetorical Analysis is oblivious to textual errors. Nothing could be further from the truth. The point made under 3.1.2.3 of the preceding chapter that Rhetorical Analysis does not mistrust the text simply means that it starts from a position of trust. The aim after all is to discover exactly what the biblical composition is. In this regard Meynet (1998:341-350) eloquently describes textual criticism as a fruit of Rhetorical Analysis even if it is only ‘secondary’ (:350). What follows then is an evaluation of some of the recognized textual problems using the guidelines offered by Aland & Aland (1995:280-282). Scholarly opinion will be examined and used but should doubt persist options will be guided by the presuppositions of Rhetorical Analysis.

0.2.1 Verse 3: (οὐδὲ ἔν) or (ὃ γέγονεν)?

Scholars such as Beasley-Murray (1987:2) and Metzger (2000:167-168) regard this as a textual problem but strictly speaking this is more a syntactical issue than it is a textual problem. There is uncertainty whether v 3 should be read so as to end with οὐδὲ ἔν or with ὃ γέγονεν. In other words should ὃ γέγονεν be a continuation of what went before or with what follows? Should it end v 3 or initiate v 4? According to Beasley-Murray (1987:2) most ‘early writers, both orthodox and Gnostic’, opted for the οὐδὲ ἔν ending; ‘but the use of the statement by the Arians and Macedonians to prove on that basis that the Holy Spirit was a created being led the orthodox to favor’ the ὃ γέγονεν ending. Most modern scholars however consider the οὐδὲ ἔν ending to be intended, ‘on the grounds of rhythmical balance of the

⁷⁹ The reference here is to the *textus receptus* (cf. Aland & Aland 1995:5-9; 306).

clauses’ because ‘the “staircase parallelism,” characteristic of vv 1–5, is then preserved’ (:2). Metzger’s (2000:167-168) notes on vv 3-4 offer no more clarity. This dissertation considers not so much the end of a particular verse or sentence as it does the end of a rhetorical unit. In other words, whether the sentence concludes with οὐδὲ ἔν or with ὃ γέγονεν is not the issue in question. When considering the composition of the text the feature of *abbreviation*⁸⁰ is preserved by ending v 3 with ὃ γέγονεν:

: ³ πάντα δι’ αὐτοῦ	-----	ἐγένετο,
: καὶ χωρὶς αὐτοῦ	ἐγένετο οὐδὲ ἔν	ὃ γέγονεν.

It is therefore how this verse will be considered. In other words, in this dissertation v 3 ends with ὃ γέγονεν⁸¹.

0.2.2 Verse 4 - ἔστιν or ἦν⁸²?

Beasley-Murray (1987:2) cites the textual problem in this verse quite concisely:

Since the perfect tense of γέγονεν is naturally followed by a present, some authorities (notably κ D OL MSS), read ἔστιν in v 4 instead of ἦν. The external attestation for ἦν is slightly better than for ἔστιν; the latter is probably due to accommodating ἦν to γέγονεν; moreover the occurrence of ἦν in the next line indicates that such was read also in the first.

Metzger (2000:168) agrees with this. So too does this study, but the reason here is the rhetorical feature of repetition. According to Meynet (1998:22) ‘repetition is the first figure of rhetoric’.

0.2.3 Verse 13 - οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρῶς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν.

Both Metzger (2000:168-169) and Brown (1966:11-12) indicate a variance between the Latin and the Greek manuscripts. Whereas the former opts for the singular with respect to the subject, the latter reads it in the plural. Both Metzger (2000:169) and Brown (1966:12) regard

⁸⁰ Cf. Appendix I for the meaning of this term.

⁸¹ This ushers in a difference between my rhetorical analysis and those done by Meynet (1989:492; 2010:9). It is obvious from his French rendition of the text that he does not take the *abbreviation* (also called *economy*) into account. He ends the bimember piece of v 3 with ‘*n’advint rien*’ and commences the next piece comprising vv 4 and 5 with ‘*Ce qui est advenu*’.

⁸² The reference here is to the first ἦν in the verse.

the singular usage as being used to support the virgin birth. Ultimately Brown (:12) cites overwhelming evidence to opt for the plural and that is how this thesis reads the verse.

0.2.4 Verse 18 - μονογενής θεός or μονογενής υἱός?

Relying on papyri 66 and 75, both Beasley-Murray (1987:2) and Metzger (2000:169-170) opt for the former. Seemingly both appeal to the principle '*lectio difficilior lectio potior*' (Aland & Aland 1995:281). This study also accepts the reading of μονογενής θεός. Apart from the reasons cited above, the rhetorical feature of *inclusio* certainly makes μονογενής θεός the more probable reading linking v 18 with the opening verse of the prologue. It is also worth noting that the rhetorical feature of repetition (with the word θεόν earlier in the verse) sustains the idea of divinity when μονογενής θεός is retained.

0.2.5 A concluding remark on textual criticism.

Textual criticism is not an exact science. At best one has to be content with *reasonable assumptions* or *approximations* of the text. Points 0.2.1 – 0.2.4 above are the assumptions that will be used in the translation of the text under 0.4 below and also in the actual Rhetorical Analysis in the subsequent chapters of this section.

0.3 Philological-Grammatical issues and problems

0.3.1 Ἐν ἀρχῇ ἦν ὁ λόγος in v 1

Both Schnackenburg (1968:232) and Bultmann (1971:20) propose that Ἐν ἀρχῇ harks back to Gen 1:1. For Brown (1966:4) *beginning* is not the beginning of creation as in the Genesis text – it is rather 'the period before creation'. Regarding ἦν ὁ λόγος, '[t]here can be no speculation about how the Word came to be, for the Word simply was' (:4). For Schnackenburg (1968:232), this is a 'real, personal pre-existence' with a timeless quality as

the Word ‘already existed, absolutely, timeless and eternal’. Ἦν indicates the Word simply ‘was in existence’ (Zerwick 1996:285). What we have then in the opening verse of the Gospel of John is a description of the timelessness of the ὁ λόγος.

0.3.2 πρὸς τὸν θεόν in vv 1 and 2

Brown (1966:4) cites the two possibilities of understanding this term. The first is read as ‘with God’ and implies accompaniment. The second is read as ‘towards God’ and implies relationship. The choice of how to read the verse hinges on how one reads the preposition πρὸς. If it is read as a preposition of motion then one would have to opt for the reading which implies relationship. This would be the position of Moloney (1998:35) and of de la Potterie (1962:366-387) who argues that πρὸς used with the accusative always implies motion.

Over and above this BDF (§239 no.1) notes that the preposition πρὸς when used with the accusative, ‘extensively’ implies motion, but that it also ‘very often’ implies accompaniment. One of the texts cited as examples of the latter case is the text under discussion. Brodie (1993:238-239), in describing the simultaneously intimate and distinct aspects of the Word, notes that πρὸς τὸν θεόν ‘is sufficiently ambiguous to suggest both presence and relationship’. Whatever the case, the rhetorical features are constant. My position is that it is perfectly in order for poetry to have a degree of non-resolution. The phrase would make sense in whatever way it is read. Would it not, in that case, be wise appeal to the interaction between the real reader and written word to determine how the phrase is read? My own reading of the text – notwithstanding Moloney’s (1998:35) and de la Potterie’s (1962:379-382) arguments, favours accompaniment⁸³. But one must not look at these concepts as being mutually exclusive. That the Word accompanied the Father does not in any way exclude the possibility of relationship. In fact the opposite is true. This is borne out by the use of εἰς τὸν κόλπον τοῦ πατρὸς⁸⁴ in Jn 1:18.

⁸³ Morris (1995:66-70) offers useful insights into the shades of meaning of πρὸς τὸν θεόν. So too does Beasley-Murray (1987:10-11).

⁸⁴ De la Potterie (1962:366-379) argues very convincingly in favour of relationship based on the syntax of εἰς with the accusative. There is undoubted motion here. This would be the equivalent of the Hebrew *ל*. See for example *ל* in Is 43:1. The idea of motion (into the bosom of the Father) has also been taken up by Devillers (2005:63-79) who resurrected an idea proposed by Boismard almost six decades ago and nuanced it with theological insights of the Fourth Gospel (:73-76) and also with insights from the work of Irenaeus (:76-79). What is novel about these insights is that it is not just the Only Begotten who is ‘*dans le sein du Père*’ (:63) – those believing (Jn 1:12) have also been led into the bosom of the Father by the Only Begotten.

0.3.3 καὶ θεὸς ἦν ὁ λόγος in v 1

Unlike πρὸς τὸν θεόν in 1b here there is no article before θεός. BDF (§ 273) explains that predicate nouns are generally anarthrous but Brown (1966:5) points out that this does not necessarily apply in the case of identity. He appeals more to the idea in the NEB translation that “‘what God was, the Word was’” (:5). For Schnackenburg (1968:234) the statement emphasizes the ‘nature proper to God and the Logos in common’. What we have then is the statement that ὁ λόγος was divine.

0.3.4 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν in v 2

Schnackenburg (1968:236) regards this statement as being the ‘starting point of the way of Jesus the Redeemer’. He was ‘with the Father (cf. 1 Jn 1:2), and came forth from the Father (8:42; 13:3; 16:27f., 30; 17:8), to return there after his work on earth (17:24)’ (:236). It is this union with the Father that determined Jesus’ dignity and authority.

0.3.5 πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν in v 3

Notwithstanding the claim that ‘the Prologue had a history independent of the Gospel and does not necessarily have the same theology as the Gospel’, Brown (1966:6)⁸⁵ does link the use of ἐγένετο to Genesis 1. The reference therefore is to creation. Zerwick (1996:285) notes that διὰ, when used with the genitive (as in δι’ αὐτοῦ) indicates an instrumental cause but can also point to a principal cause. BAGD (1979:180) describes διὰ in Jn 1:3 as referring to ‘Christ as intermediary in the creation of the world’. Beasley-Murray (1987:11) notes that there is a difference between mediator and ‘an *intermediary* between God and creation, as though the Logos were a species of demiurge’. He notes further that ‘the creative activity of the Logos is the activity of *God* through him’ (:11). The question then is whether Christ is the principal cause or is he the intermediary? Commenting on καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν Louw-Nida (1989:89.120) conveys the notion of an instrumental cause stating that the Word was ‘involved’ or ‘took part’ in everything that was created. Furthermore this lexicon (90.4)

⁸⁵ This matter of the relationship between the Prologue and the rest of the Gospel of John will be explored more fully in Section Three of this dissertation where a position different to that of Brown (1966) will be advanced.

notes that *διὰ* with the genitive is ‘a marker of intermediate agent, with implicit or explicit causative agent’. Zerwick (2001:§113) on the other hand advises that too much stress ‘must not be laid on the use of the preposition *διὰ* with the genitive as expressing the role of mediator, where it is used of Christ’s (the Word’s) action as creator’. Zerwick has no doubt that Christ is creator. I wholly subscribe to this view and that is how I read Jn1:3.

0.3.6 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων in v 4

Here the relationship of ὁ λόγος to the world and to humans is described. Creation is dependent on ὁ λόγος for its very life. In this regard Bultmann (1971:40) points out that ‘life was not inherent in creatures as creatures. This was the case from the very first – it was not as though it was once otherwise!’ Brown (1966:7) is insistent that ζωὴ ‘never means natural life in John’. The reference is to eternal life – more so because this life is identified with light (:7). Ὁ λόγος is not only the giver of life – he is also the light which illuminates humans. Schnackenburg (1968:241) states the case quite clearly when he points out that ‘the life which was in the Logos means light for men (sic)’.

0.3.7 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν in v 5

Zerwick (1996:285) gives two possible meanings of καταλαμβάνω – either to seize, grasp and understand; or to overcome. Louw-Nida (1989:32.18) also gives two possibilities viz. to comprehend and to overcome, and posits that ‘a word play involving both meanings may be intended, something which is typical of Johannine style’. Bultmann (1971:48) and Schnackenburg (1968:246) decisively opt for the former i.e. to comprehend. Brown (1966:8) intensifies the problem in adding that the word could also mean to accept or to welcome. This is the sense in which Beasley-Murray (1987:11) views καταλαμβάνω. My tendency is to go with the possibility of an intentional wordplay – *overcome* as it addresses the struggle in the Gospel e.g. in chapter 9 and *comprehend* as it addresses the misunderstandings evident *inter alia* in chapters 4 and 6. Brown’s (1966:8) idea of welcome is also feasible as Jesus is often rejected in the Gospel. What we have then is a rich variety of possibilities when reading the text. However when translating one has to choose and my translation at the end of this

chapter opts for *overcome* simply because it demonstrates the power of divine presence in the world.

0.3.8 ἀπεσταλμένος παρὰ θεοῦ in v 6

The full verse reads: Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. When used with the genitive the preposition παρὰ indicates *from* and not *by* as indicated in the NJB. John has been sent from God in the sense that God originated the action. Of ἀπεσταλμένος παρὰ θεοῦ BAGD (1979:106) indicates that ‘John the Baptist was not, like Jesus, sent out fr. (*sic*) the very presence of God, but one whose coming was brought about by God’. The nuance of παρὰ θεοῦ is that God directed the action. The use of ἀπεσταλμένος indicates that John was ‘invested with an official mission. When he speaks, it will not be in his own name, but in the name of God who has sent him’ (Boismard 1957:25).

0.3.9 Ἐγένετο in v 6

Louw-Nida (1989:91.5) regards Ἐγένετο as a discourse marker indicating new information and Schnackenburg (1968:250) points out that its use indicates the appearance of John at a given moment in history as opposed to the timeless existence of ὁ λόγος as indicated by ἦν in verse 2.

0.3.10 οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ in v 7

The word πάντες in this verse appears to be in contrast to Jn 1:31 where it is indicated that the purpose of John’s coming was that Jesus might be revealed to Israel (Brown 1966:8). Brown adds that ‘the idea is that ultimately John the Baptist’s message would touch all men (*sic*)’ but does not give any explanation. My view is that the Prologue gives a global picture while Jn 1:31 indicates an actual historical occurrence. The Prologue tells us how the global vision will be realized. There is thus no contradiction between the use of ἵνα πάντες

πιστεύωσιν in verse 7 and ἵνα φανερωθῆ τῷ Ἰσραὴλ in Jn 1:31. On the use of μαρτυρίαν ἵνα μαρτυρήσῃ Louw-Nida (1989:33.262) notes that the reference is to imparting information about which the speaker has direct knowledge. Finally δι' αὐτοῦ in this verse means through John the Baptist and not through ὁ λόγος as belief is in Jesus the light (cf. Schnackenburg 1968:252).

0.3.11 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός in v 8

Louw-Nida (1989:89.59) points out that ἵνα in this context is a 'marker of purpose for events'. John is not the light but the purpose of his coming is to witness about the light. Boismard (1957:26-27) points out that there was a polemic between some of John's disciples and the early Christians. Some of John's disciples argued that baptism alone was sufficient for salvation. Over and against this the Evangelist points to the necessity of faith in Jesus. Therefore this verse declares that John is not the light but a witness to the light. It is after all on the witness of John that the first disciples follow Jesus (cf. Jn 1:37).

0.3.12 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον in v 9

The issue here is how one understands ἐρχόμενον εἰς τὸν κόσμον. Does this clause refer to πάντα ἄνθρωπον or to τὸ φῶς? Boismard (1957:27-28), Schnackenburg (1968:254-255) and Beasley-Murray (1987:12) point out the grammatical possibilities of ἐρχόμενον. All three references see two possibilities and in the words of Beasley-Murray (:12) '[e]ither reference makes sense, and is harmonious with the context'. Basically one could correctly parse ἐρχόμενον as:

- Participle, accusative masculine qualifying πάντα ἄνθρωπον or
- Participle, nominative neuter qualifying τὸ φῶς.

Han (1971:178) opts for the former but, producing merely a parsing guide, does not provide any reason for his choice. Brown (1966:9-10) on the other hand appears to be more convincing that the participle qualifies τὸ φῶς. If one looks at the context verse 8 refers to the

light to which John witnesses. Verse 10 informs us that the ‘Word (= the light) was in the world’ (:10). Furthermore Brown (:10) informs us that in Gospel of John ἐρχόμενον εἰς τὸν κόσμον is not used of humans but of the light. This is true in Jn 3:19 and 12:46. Finally Brown (:10) refers to the contrast between vv 8 and 9 – ‘John the Baptist was not the light, the real light was coming into the world’. This thesis is convinced by Brown’s argument and understands the participle ἐρχόμενον as qualifying τὸ φῶς. This is reflected in my translation under point 0.4 below.

0.3.13 The reading of the second καὶ in v 10

ἐν τῷ κόσμῳ ἦν,
καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο,
καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω

Meynet (1989:494; 2010:13) makes a case for translating the second καὶ of the verse (cf. 10c) as a contrasting conjunction – ‘*mais*’. His argument, however, is not convincing in that he does not indicate what rhetorical function the proposed change would make. My position is that one has to read the segment in context and that should the switch to a contrasting conjunction be made in v 10c, the δὲ in v 12 will lose its force. It is in that verse (12) where the contrast needs to be highlighted so as to serve the rhetorical purpose of the work. As regards the segment in question, it would be best to retain the neutral use of καὶ and following Zerwick (2001:153), to read the verse as: ‘In the world he was, and the world through him became, *and yet* him did not know’. In this way the text retains the sense of *in spite of* the world having become through him, the world did not know him. Brown (1966:3) also prefers *yet*. To affect Meynet’s proposal would be to introduce an aspect of adversity not intended by the text.

0.3.14 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον in v 11

The first thing one notices about this verse is that in τὰ ἴδια 11a is neuter while οἱ ἴδιοι in 11b is masculine. Why the difference? Brown (1966:10) notes the difficulty and Bultmann

(1971:56) merely states that the ‘alternation between τὰ ἴδια and οἱ ἴδιοι should probably be traced back to the translator’. Both authors cite the possibility of the original being in Aramaic which does not distinguish between the genders. As regards τὰ ἴδια Brown (1966:10) notes that the reference is to ‘what was peculiarly his own in “the world”, i.e., the heritage of Israel’. With respect to οἱ ἴδιοι Louw-Nida (1989:10) describes the term under the heading ‘Groups and Members of Groups Regarded as Related by Blood but without special reference to Successive Generations’. The reference is to ‘persons who in some sense belong to a so-called “reference person” – his own people’ (:10.12). Bultmann (1971:56) points out that v 10 is parallel to v 11 with ἐν τῷ κόσμῳ ἦν of v 10 corresponding to εἰς τὰ ἴδια ἦλθεν of v 11. The second correspondence is between καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω of v 10 and καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον of v 11. Bultmann (:56) also points out that καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο in v 10 is contained in the notion of ἴδιον in v 11. So in spite of the gender difference there appears to be no other significant difference between the terms. As regards οὐ παρέλαβον in v 11b Louw-Nida (1989:34.53) notes that παραλαμβάνω means ‘to welcome, to receive, to accept, to have as a guest’. My translation of v 11 under 0.4 below would therefore read: *He came (in)to his own and his own did not receive him.*

0.3.15 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ in v 12

Louw-Nida (1989:59.7) notes that ὅσοι pertains to ‘a comparative quantity of objects or events’ and translates ὅσοι δὲ ἔλαβον αὐτόν in v 12a as ‘as many as received him’. There is an apparent contradiction between ὅσοι δὲ ἔλαβον αὐτόν and the preceding verse where we are informed that οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Boismard (1957:40) attributes this to ‘a Semitic turn of phrase, which speaks in absolutes, without qualifications’ and resolves the issue by saying that whereas verse 11 refers to the Jews who ‘on the whole ... refused to receive Christ’. But for Boismard (:40) there were exceptions and these received ‘power to become children of God’. Here he makes reference to ‘the “little remnant” of Israel’ (:40-41)⁸⁶.

⁸⁶ The idea of remnant is found, for example, *inter alia* in Jdg 21:17; Is 10:20-22; Is 11:11, 16; Is 28:53; Is 37:31-32; Jer 23:3; Jer 31:7.

Brown (1966:10) provides a useful lesson in syntax by pointing out that ὅσοι δὲ ἔλαβον αὐτόν is not in its normal place in the sentence. This, he explains, is a *casus pendens* construction⁸⁷ which is ‘an expansion of the indirect object of “empower” in vs. 12b’ (10). Regrettably Brown (:10) omits to give a reason for this grammatical feature. It is my contention that the construction serves to highlight the anthropocentric focus⁸⁸ of the passage. Furthermore, the section uses contrasts to highlight certain salient features e.g. there is a contrast between those who do not accept the light and those who do. Verse 11 ends with reference to those who do not. The contrast is sustained and highlighted by beginning verse 12 with reference to those who do accept the light.

With respect to the use of the word γινέσθαι Schnackenburg (1968:261-262) points out that these persons are not yet children of God but will become children of God only by the capacity they ‘receive from the Logos’ (:262). Here Schnackenburg (:262) indicates the emphasis on the fact that God confers this grace. His argument is that the word ἐξουσίαν could have been omitted and the verse would still conveyed the notion of ‘God’s bestowal of grace’ (:262). He points out that ‘in John διδόναι alone (with infinitive) can indicate God’s bestowal of grace (cf. 3:27; 5:26; 6:31,65; 19:11)’ but ἐξουσίαν can be added ‘as a mark of emphasis’. The emphasis here appears to be on God’s initiative. Schnackenburg (:262-263) also provides insight into the use of the clause πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. This ‘is typically and exclusively Johannine (cf. 2:23; 3:18; 1 Jn 3:23; 5:13) and implies the acceptance of Jesus to the full extent of his self-revelation’. This faith⁸⁹ is only possible with the ‘historical bringer of salvation’ (:263) and is itself a grace given by God.

With respect to the use of ἐξουσίαν, Boismard (1957:42) demonstrates that outside of the Prologue this word ‘always means for st. John an absolute authority ... it is the power to dispose of life as one pleases’. Pointing out that in the OT life always ‘pertains primarily to God’ (:42), Boismard (:43) concludes that ‘St. John could hardly have imagined that man (sic) could receive any “power” in respect of this life’. Brown (1966:11) and Bultmann (1971:57-58) also question the use of ἐξουσίαν as *power* and hark back to the fact that ‘in Semitic קָן (διδόναι) can be used by itself in the sense of “give permission”’ (Bultmann 1971:57, cf. Brown 1966:11). All things considered and bearing in mind the limitations faced

⁸⁷ The *casus pendens* construction refers to a word or a phrase in a sentence which is taken out of its normal place and placed first. Brown (1966:10) notes that this Semitic construction occurs 27 times in John and only 21 times in the Synoptics. It therefore appears to be a Johannine way of emphasizing important aspects of the message.

⁸⁸ This anthropocentric focus will be taken up later in the work when the summary of the pattern of the text is presented under 4.1 of Section One below.

⁸⁹ Schnackenburg (1968:558-575) provides a useful synthesis of faith as conveyed in the Johannine literature.

when translating such nuances, my translation under 0.4 below renders Jn 1:12 as follows: ‘But to those who did receive him, he gave power to become children of God – those believing in his name’.

0.3.16 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν in v 13

Louw-Nida (1989:23.52) indicates that all ‘languages have expressions for human birth, though these are frequently in idiomatic forms’. It also points out that γεννάω when used with ἐξ αἱμάτων (as in Jn 1:13) makes reference to physical birth. The children of God then, are not of this order. Furthermore Louw-Nida (:25.29) indicates that θελήματος σαρκὸς is an expression for sexual or physical desire. Once again the children of God are not generated through this condition. They are literally generated from God. Louw-Nida (:41.53) indicates that ἐκ θεοῦ ἐγεννήθησαν is a literal parallel to γεννηθῆ ἄνωθεν in Jn 3:3 which means not only born again, but also born from above or born from God. The reference to Jn 3:3 immediately causes one to think of baptism. Bultmann (1971:61) refers to those born thus as ‘God’s offspring’. The three negatives in the verse and the contrasting conjunction ἀλλά make it absolutely clearly that human agency does not dispose one to becoming a child of God – it is divine initiative. In the words of Schnackenburg (1968:263) ‘[i]t is a strictly supernatural event, wrought by God alone’.

The use of αἷμα in the plural (αἱμάτων) is problematic. Both Boismard (1957:44) and Brown (1966:12) note that to the Hebrew mind blood, when used in the plural, always refers to bloodshed. Both also cite the possibility of the plural referring to both male and female roles in generating life. But this possibility appears to be anachronistic as gender sensitive language was not a preoccupation in Biblical times. One has to contend with a lack of resolution here. My translation under 0.4 below reads ‘blood(s)’.

0.3.17 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας in v 14

Louw-Nida (1989:9.11) notes that σὰρξ describes humans as physical beings and translates ὁ λόγος σὰρξ ἐγένετο as ‘the Word became a human being’. Boismard (1957:46-47) points out that the reference is to the whole person – not merely a body independent of the soul. In the discussion on ‘Change of State’ Louw-Nida (1989:13.48) makes it clear and issues a cautionary remark that in the case of Jn 1:14 the change does not entail ceasing to be one thing and becoming another. In other words the Word did not lose his divine state.

With respect to ἐσκήνωσεν ἐν ἡμῖν Zerwick (1996:286) indicates two possibilities – the aorist ἐσκήνωσεν could be either an inceptive aorist indicating that ὁ λόγος ‘took up his abode’, or it could be a global aorist indicating that ὁ λόγος ‘dwelt among us’. The word ἐσκήνωσεν according to the Friberg Analytical Lexicon⁹⁰ literally means to ‘live or camp in a tent’. Liddell-Scott (1940:1608) also describes σκηνώω as ‘to dwell in a tent’. Boismard (1957:47-48) agrees with this and notes that ‘as in the Bible, it had become almost a technical term for describing the dwelling of God with his people, there are good reasons for thinking that St. John adopted the word in all its rich biblical significance’. The reference here is to God’s presence⁹¹ with his chosen people in the Exodus experience. Louw-Nida (1989:85.75) defines σκηνώω as ‘to take up residence, to come to reside, to come to dwell’ and translates Jn 1:14 as ‘the Word became a human being and dwelt among us’. This insight influences how the verse will be rendered in my translation under 0.4 below.

With respect to the use of ὡς, Boismard (1957:52) and Brown (1966:13) argue that this is not ‘as if’ he were an only son. The reference is to ‘in the quality of’ (:13). With respect to παρὰ πατρός, does this term qualify δόξαν⁹² or μονογενοῦς? Does *the glory* come from the Father or does *the Son* come from the Father? Both Boismard (1957:52-53) and Brown (1966:14) indicate that both readings are possible. Jn 17:22 refers to the glory which the Father has given to the Son and as Boismard (1957:52) points out μονογενής ‘is closely bound up with the idea of *being sent by the Father*’. He shows quite convincingly that παρὰ πατρός refers to the sending of the Son (:53). With μονογενοῦς following παρὰ πατρός I have no difficulty in accepting such a reading. Brown (1966:14) though not as decisive as Boismard, appears to be in agreement.

⁹⁰ This lexicon is a resource on BibleWorks 6.

⁹¹ This matter will be discussed further in Section Two below when the referent ἐσκήνωσεν is examined.

⁹² This term will be discussed more fully under point 3.2.2 of chapter three in Section Three below.

0.3.18 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων in v 15

Whereas μαρτυρεῖ and λέγων are in the present tense, κέκραγεν is in the perfect tense. BDF (§ 101) notes that κράζειν is rare in the present tense and cites Jn 1:15 as an example where the perfect form is used as a present tense. This is employed in ‘a vivid narrative at the events of which the narrator imagines himself (sic) to be present’. Once again BDF (§ 321) cites this case in Jn 1:15 as an example. Furthermore BDF (§ 341) makes reference to ‘[t]he present perfect’ – once again citing the case κέκραγεν of in Jn 1:15 as an example. Here the possibility of this being a case of ‘literary idiom’ is posited. Whatever the case, my translation under 0.4 below renders Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων as: *John witnesses about him and cries out saying ...*

0.3.19 Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν in v 15

This aspect of the verse is teased out more fully in Chapter three of Section three of this thesis. For now it is important to note the grammatical and syntactical nuances of John’s witness. Save for Boismard (1957:58-59) who makes some insubstantial comments about one walker overtaking another, the classical commentaries say very little (cf. Schnackenburg 1968:274) or are strangely silent (Brown 1966; Bultmann 1971) about Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. However if one examines the construction of the verse one does see an interesting feature:

Ἰωάννης **μαρτυρεῖ** περὶ αὐτοῦ
καὶ **κέκραγεν** **λέγων**,
Οὗτος ἦν ὃν **εἶπον**,

Ὁ	ὀπίσω μου	ἐρχόμενος
	ἔμπροσθέν μου	γέγονεν,
ὅτι	πρῶτός μου	ἦν.

The description of the piece is under point 3.1.2 of Section one, Chapter three below. Sufficient to note here that v 15 a, b, and c are imbued with words from the semantic field of speech – all in bold. The role of John is indicated by the word μαρτυρεῖ in v 15a and is consistent with the semantic field of speech. This action of John is described using the continuous present tense. The unit comprising v 15 d, e, and f which is the actual witness of John shows gradation from *after* to *before* to *first*. At first glance this would appear to be a gradation in rank. The actual comparative element however resides in the genitive form of the

first person pronoun μου. In all three cases μου constitutes a genitive of comparison (cf. BDF §185). In order to see clearly what John's declaration means his testimony needs to be teased out. Whereas in the case of ὀπίσω μου the indication is 'of time' (BAGD 1979:575), with respect to ἔμπροσθέν μου the indication is of rank (:257). BAGD (:725) equates πρῶτός μου to *before me* in the sense of being earlier. This indicates that John is the constant and that Jesus is the variable firstly *coming* later John, secondly *ranked* prior to John, and thirdly being ahead of (i.e. before) John with respect to time.

0.3.20 καὶ χάρις ἀντὶ χάριτος in v 16

For Beasley-Murray (1987:14), the reference is to 'fresh grace' and 'inexhaustible grace'. Morris (1995:98) sees grace in comparative terms, comparing grace with the law. Boismard (1957:60-61) too, relying on such sources as Origen, Cyril of Alexandria, and John Chrysostom, argues along similar lines. Such a view runs the risk of supersessionism⁹³ and is to be avoided as it tends to diminish the importance of the OT for Christian living. Boismard (:60) dismisses interpretations that opt for an accumulation of grace. The syntax of ἀντὶ is rather difficult and different scholars translate καὶ χάρις ἀντὶ χάριτος in different ways. Morris (1995:95) opts for 'one blessing after another' and goes on to describe the continuous and inexhaustible nature of divine blessings (:98). Moloney (1998:33) opts for the substitutionist interpretation and translates the phrase 'a gift in place of a gift.' Zerwick (2001:95) lists a few views including the substitution of 'a new grace in place of the old grace which is abolished'⁹⁴, and the divine presence in Christ instead of 'in the shekinah'.

The Hebrew equivalent of grace is חֶסֶד which denotes God's superabundance. It is a covenant word and is used liberally in the OT (e.g. Gn 24:12, Gn 40:14, Ex 20:6, and some 19 times in the Book of Psalms)⁹⁵. Considering the fact that חֶסֶד never ends, could not the reference in Jn 1:16 be to the *inexhaustible* font of divine grace and to its continued benefits for the believer? It is after all a covenant word and must be read with the new covenant in mind. Our attention is thus drawn to Jer 31:31-34.

⁹³ This term refers to the claim that the OT is superseded by the NT. Brueggemann (1997:9-15, especially his footnote #36 on p 15) offers a concise definition of the term *supersessionism*.

⁹⁴ But there is a problem here. חֶסֶד lasts forever according to Ps 117:2. It cannot be abolished.

(כִּי נֶבֶר עָלֵינוּ חֶסֶדוֹ וְאַמְתִּיחַתָּהּ לְעוֹלָם הַלְלִי-יָהּ).

⁹⁵ BibleWorks 6 provided the opportunity for a word search and also for the looking up of the Hebrew equivalent of χάρις.

³¹ 'Look, the days are coming, Yahweh declares, when I shall make a new covenant with the House of Israel (and the House of Judah), ³² but not like the covenant I made with their ancestors the day I took them by the hand to bring them out of Egypt, a covenant which they broke, even though I was their Master, Yahweh declares. ³³ No, this is the covenant I shall make with the House of Israel when those days have come, Yahweh declares. Within them I shall plant my Law, writing it on their hearts. Then I shall be their God and they will be my people. ³⁴ There will be no further need for everyone to teach neighbour or brother, saying, "Learn to know Yahweh!" No, they will all know me, from the least to the greatest, Yahweh declares, since I shall forgive their guilt and never more call their sin to mind.'

Noteworthy in the text is the fact that the *new covenant* is exactly like the old:

וְהָיִיתִי לָהֶם לֵאלֹהִים וְהָמָּה יְהוָה לִּי לְעָם (Then I will be their God and they will be my people). This is none other than the first covenant (cf. Gn 17:7-8, Ex 6:7, Ex 29:45, Lev 26:12, Lev 26:45). What then is new about the so-called *new covenant*? The newness lies precisely in the way in which it is dispensed. It will be more a matter of the heart. There will be intimacy with God⁹⁶.

The notions of interiority and of a deepening awareness of God are not unusual in the Gospel of John. One needs merely to look at double significance of being born again in Jn 3:3-7, and of water in Jn 4:9-15. The ἐγὼ εἶμι sayings throughout the Gospel of John (cf. 4:26, 6:20,35,41,48,51, 8:12,18,24,28,58, 9:9, 10:7,9,11,14, 11:25, 13:19, 14:6, 15:1,5 18:5,6,8) also testify to this deepening reality. In terms of an accurate translation of the text, there is still much uncertainty. But is this really troublesome? I do not think so as it causes the real reader to participate more in the reality generated by the text. In other words this uncertainty could be construed to be similar to a gap in the text (cf. Iser 1974:34, 38, 40, 208, 214, 280) which could be filled with progressively richer meanings in accordance with the capacity of the reader. The great variety of possibilities flowing from the use of the phrase καὶ χάριτι ἀντὶ χάριτος (Jn 1:16), far from detracting from an accurate reading of the verse, actually stimulates further interest and interaction with the text. The days of wanting to *domesticate* the text, or even manipulate it are over. The real reader needs to learn to respect the text and to treat it in an open ended way as a partner in communication. And if some issues are unresolved, then perhaps that is the intention of the implied author or even the real author.

⁹⁶ Bozak (1991) has done a meaningful exegesis of Jer 30-31 and notes that the new covenant is aimed at 'interiority and spirituality'. This enables us to know God.

0.3.21 ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο in v 17

Zerwick (1996:287) sees in this sentence ‘two parallel statements, reflecting Sem. co-ord’. but such Semitic co-ordination ‘does not exclude subord.’ (:287). The sentence is to be understood as: *for while the law was given through Moses, grace and truth came through Jesus Christ*. In examining the particle καὶ in the middle of the sentence Zerwick (2001:§ 452) also makes a case for subordination and claims that it is possible to read the verse as: *whereas the law was given through Moses, grace and truth came through Jesus Christ*. There appears to be an element of adversity in the use of ‘whereas’. Schnackenburg (1968:276) also brings in an element of adversity by translating the verse as: *For the law was given through Moses, but grace and truth came through Jesus Christ*. My translation of the verse under 0.4 below is influenced by Zerwick (1996:287) and reads: *For while the law was given through Moses grace and truth came through Jesus Christ*.

0.3.22 θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο in v18

The term τὸν κόλπον indicates the region of the body from the breast to the legs when the person is seated and occurs in ‘idiomatic phrases’ in the NT as in Jn 1:18 (Louw-Nida 1989:8.39). The indication is one of intimacy and closeness (:34:18). Brown (1966:17) uses the word bosom which for him connotes affection. Schnackenburg (1968:280) appeals to the use of the word in the OT which shows not just affection, but a deep intimacy. With respect to ἐξηγήσατο Louw-Nida (1989:28.41) indicates that the meaning is to ‘make fully and clearly known’ and also to ‘provide detailed information in a systematic manner (:33.201). The basic idea is of full and total disclosure. Jesus becomes the absolute revealer of God (cf. Bultmann 1971:81-83). This is the fruit of the intimacy between the Father and ὁ λόγος.

Brown (1966:17) asserts that μονογενὴς θεὸς is a ‘*casus pendens*’ which is resumed by ἐκεῖνος in the last clause so as to give the idea that God the only Son ‘has revealed him’. Once again the emphasis is that Jesus is the revealer *par excellence*.

0.4 Translation of Jn 1:1-18 (this is my translation of the passage) based on the above insights.

¹In the beginning was the Word and the Word was with God and the Word was God. ²He was, in the beginning, with God. ³Everything became through him, and nothing that was became without him. ⁴In him was life and the life was the light of human beings. ⁵And the light shines in the darkness and the darkness does not overcome it. ⁶There was a man named John, having been sent from God. ⁷He came as witness in order to witness about the light so that all might believe through him. ⁸He was not the light, but came in order to witness about the light. ⁹The true light which enlightens all people was coming into the world. ¹⁰He was in the world, and the world became through him, yet the world did not know him. ¹¹He came (in)to his own and his own did not receive him.

¹²But to those who did receive him, he gave power to become children of God – those believing in his name, ¹³who, not out of blood(s), nor of the desire of flesh, nor of human will – but of God were begotten.

¹⁴And the Word became flesh and tented among us, and we saw his glory, glory as the only-begotten of the Father, full of grace and truth. ¹⁵John witnesses about him and cries out saying: ‘This was the one of whom I said “the one coming after me became before me”, because he was before me.’ ¹⁶Because out of his fullness we have all received grace upon grace. ¹⁷For while the law was given through Moses grace and truth came through Jesus Christ. ¹⁸God, no one has ever seen; it is the only-begotten of God – the one being in the bosom of the Father; who has made him known.

Chapter one – the pre-incarnate word

In the language of Rhetorical Analysis the Prologue of the Gospel of John can be studied as a single *passage* comprising three *parts* viz. Jn 1:1-11, 12-13, and 14-18.

1 First part: The pre-incarnate Word: Jn 1:1-11

1.1 Composition.

The first part consists of three sub-parts viz. vv 1-5; 6-8; and 9-11 (Meynet 1989:481-501; 2010:1-28)⁹⁷. These divisions are based on a close examination of the rhetorical features of the text. Some of the logic has already been made clear in the preceding chapter when the divisions of the text were proposed. Other explanations will be offered as the work progresses.

1.1.1 The first sub-part – Jn 1:1-5: Table and description⁹⁸.

+ ¹ Ἐν ἀρχῇ ἦν ὁ λόγος.	καὶ ὁ λόγος ἦν	πρὸς τὸν θεόν.
+ ² οὗτος ἦν ἐν ἀρχῇ	= καὶ θεὸς ἦν ὁ λόγος.	πρὸς τὸν θεόν.
: ³ πάντα δι' αὐτοῦ		
: καὶ χωρὶς αὐτοῦ	ἐγένετο οὐδὲ ἔν	ἐγένετο, ὃ γέγονεν
+ ⁴ ἐν αὐτῷ ζῶν ἦν,	καὶ ἡ ζῶν	ἦν τὸ φῶς
+ ⁵ καὶ τὸ φῶς	ἐν τῇ σκοτίᾳ φαίνει,	καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

⁹⁷ Meynet (1998:229-247; 375) provides the justification of the textual unit of sub-part. Ordinarily the number of segments comprising this part does qualify the division into pieces rather than sub-parts. However preliminary work with the text demonstrated that a crucial feature discussed under 1.1.2 below would have been unexposed had the complexity of sub-part not been used. Meynet's (1989:481-510; 2010:1-28) analysis makes use of sub-parts rather than pieces but he does not give the *rationale* for this.

⁹⁸ In these text boxes, the English translations might not read smoothly as the compositional features have been preserved. A smooth translation of the entire text under study has been presented under 0.4 of the preceding chapter.

+ ¹ In the beginning <u>was</u> the Word,	and the Word <u>was</u>	with God,
+ ² This one <u>was</u> in the beginning	= and God <u>was</u> the Word.	with God.
<hr/>		
: ³ All things through him	<i>became</i> not one thing	<i>became,</i>
: and without him		which has <i>become</i> .
<hr/>		
+ ⁴ In him life <u>was</u> ,	and the life	<u>was</u> the <i>light</i>
+ ⁵ and the <i>light</i>	= of men;	in the <i>darkness shines</i> , and the <i>darkness</i> it not overtook.

This first sub-part comprises three pieces. The first piece (vv 1-2) is a trimember segment with the first member (v 1a) consisting of three terms, the second (v 1b) one, and the third (v 2) two. The first terms in the extreme members (vv 1a and 2) are balanced with similar referents (ἦν, ὁ λόγος, the corresponding pronoun οὗτος, and ἐν ἀρχῇ), as are the last terms of these members (πρὸς τὸν θεόν). The central aspect of the piece is a member (v 1b) comprising a single term and identifying the Word with God. This member fittingly stands alone, and forms as it were, the thesis statement of the piece. The use of the conjoining conjunction καὶ links the Word with the beginning and also with God. A striking aspect of the composition is the use of the rhetorical feature of *economy* or *abbreviation* (cf. Meynet 1998:376) in the third member (v 2) of the piece. It is my contention that this feature serves to highlight the ‘existence’ of the Word. The cognates of εἶμι, used repeatedly in this piece, also serve the same function.

The second piece (v 3) is made up of a single bimember segment. The first member has two terms and the second has three. The members show relationship through two pairs of opposites:

- πάντα in v 3a and οὐδὲ ἔν in v 3b
- δι’ αὐτοῦ in v 3a and χωρὶς αὐτοῦ in v 3b.

The pronoun αὐτοῦ relates to the main subject of the sub-part viz. ὁ λόγος. The last terms are cognates of γίνομαι. The piece is held together by the threefold use of cognates of the verb γίνομαι in this single verse. Meynet (1989:492; 2010:9) breaks up the cohesiveness of the unit by carrying the third occurrence of γίνομαι into the next piece. This, in my opinion, breaks the pattern and overlooks the feature of abbreviation in v 3a. This feature is meaningful in that the *missing* central term in the first member is literally mirrored by the meaning of the central term of the second member (3b) viz. ἐγένετο οὐδὲ ἔν. This highlights the necessity of the Word for things to become.

The third piece (vv 4-5) comprises a trimember segment with each of the extreme members (vv 4a and 5) consisting of three terms and the central member (v 4b) consisting of a single term. This single term (τῶν ἀνθρώπων) might cause consternation among those readers who make use of conventional means of engaging with texts as the single term (τῶν ἀνθρώπων) – a mere syntagm (Meynet 1998:201), comprises an entire member. As indicated under point 3.1.2.1 of the General Introduction (cf. page 18 above), the issue when examining the composition of texts is not so much content as it is shape and structure. Structurally the central member (v 4b) of this third piece corresponds with the central member of the first piece (v 1b). Meynet (1989:492) presents a similar structure and points to the subtle change in focus from God in v 1b to ‘*les hommes*’ in v 4b. Bearing in mind Beauchamp’s (cf. Meynet 1992:8) observation that the shape of the text is the door to its meaning (cf. point 3.1 of the General Introduction to this thesis), there is already a hint of what will become more clearly evident in the central part of the entire passage viz. that the Prologue has an anthropocentric rather than a theocentric focus. The first (v 4a) and the third (v 5) members are linked by the use of words from the semantic field of light (φῶς, σκοτία, and φαίνει). This third piece (vv 4-5) also shows a feature that would undoubtedly have favoured memorization and there appears to be a gradual leading up in a spiral-like fashion to a definitive victory for the light:

<p>⁴ἐν αὐτῷ ζῶν ἦν, καὶ ἡ ζῶν ἦν τὸ φῶς τῶν ἀνθρώπων. ⁵καὶ τὸ φῶς ἐν τῇ σκοτία φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.</p>

<p>⁴In Him life was And the life was the light of men ⁵And the light in the darkness shines And the darkness it not overtook.</p>
--

1.1.1.1 Synopsis of the sub-part

It would appear that the unit is constructed so as to highlight verse 3 and that two concentric units (vv 1-2 and 4-5) frame this central segment. The table would be as follows:

+ ¹ Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, = καὶ θεὸς ἦν ὁ λόγος.
+ ² οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
: ³ πάντα δι' αὐτοῦ ἐγένετο, : καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν
+ ⁴ ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς = τῶν ἀνθρώπων·
+ ⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

+ ¹ In the beginning was the Word, and the Word was with God, = and God was the Word.
+ ² This one was in the beginning with God.
: ³ All things through him became, : and without him became not one thing which has become.
+ ⁴ In him life was, and the life was the light = of men;
+ ⁵ and the light in the darkness shines, and the darkness it not overtook.

1.1.2 The second sub-part – Jn 1:6-8: Table and description.

+ ⁶ Ἐγένετο = ἀπεσταλμένος	ἄνθρωπος, παρὰ θεοῦ,
+ ὄνομα αὐτοῦ	Ἰωάννης·
<hr/>	
+ ⁷ οὗτος ἦλθεν : ἵνα μαρτυρήσῃ = ἵνα πάντες	εἰς μαρτυρίαν περὶ τοῦ φωτός, πιστεύσωσιν δι' αὐτοῦ.
<hr style="border-top: 1px dashed black;"/>	
: ⁸ οὐκ ἦν ἐκεῖνος + ἀλλ' ἵνα μαρτυρήσῃ περὶ	τὸ φῶς, τοῦ φωτός.

+ ⁶ came = having been sent	a man from God .
+ His name	was John.
<hr/>	
+ ⁷ He came : that he might witness = that everyone	for witness , about the light , might believe through him.
<hr style="border-top: 1px dashed black;"/>	
: ⁸ He was not + but that he might witness about	the light , the light .

This sub-part comprises two pieces. The first (v 6) is a trimember segment constructed in a concentric pattern with the centre (v 6b) highlighting the action of God and the extreme members (vv 6a and 6c) referring to John. Each member consists of two terms. The first term (i.e. Ἐγένετο) of the first member connects the piece with all other pieces in the sub-part, the part, and indeed in the whole passage.

The second piece (vv 7-8) describes the mission of John. It consists of two segments (vv 7abc and 8ab). The first (v 7) is a trimember with each member consisting of two terms. The word *witness* is repeated and this repetition is sustained into the next segment. The word *light* in the central member of the segment (v 7b) connects this segment with the next one (v 8) and together with the reference to *witness* connects the two segments of the piece.

The second segment is a bimember consisting of two terms per member. Each of the first terms refers to John and the last term in each case refers to *the light*. The reference to light is what connects this sub-part to the previous one (vv 1-5). Examining both segments (vv 7 and 8) of the piece together one finds a neat concentric construction highlighting the purpose of the sending of John. This feature would not have been uncovered had Jn 1:1-11 been examined as a part with three pieces rather than as a part comprising sub-parts.

<ul style="list-style-type: none"> + ὁὗτος ἦλθεν εἰς μαρτυρίαν : ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, = ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. : οὐκ ἦν ἐκεῖνος τὸ φῶς, + ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

<ul style="list-style-type: none"> + ⁷He came for witness, : that he might witness about the light, = that everyone might believe through him. : ⁸He was not the light, + but that he might witness about the light.
--

A grammatical feature of this piece is the overwhelming use of the subjunctive in verse 7b (ἵνα μαρτυρήσῃ), verse 7c (ἵνα πάντες πιστεύσωσιν), and in verse 8b (ἵνα μαρτυρήσῃ). These are the only subjunctives in the Prologue of John, and being ἵνα clauses, indicate purpose (BAGD:376-377). The emphasis on purpose is reinforced by the use of the preposition εἰς in v 7a. According to Zerwick (1996:235) this preposition ought to be read as ‘for the purpose of’. The centrality of John’s having being sent from God in the first segment (v 6) of the previous piece cannot be over-emphasized. Also noteworthy is the fact that ἀπεσταλμένος in that segment is in the perfect tense i.e. the action is valid for all time. This will arouse the interest of the implied reader.

1.1.2.1 Synopsis of the sub-part: Jn 1:6-8

⁶Ἐγένετο ἄνθρωπος,
ἀπεσταλμένος παρὰ θεοῦ,
ὄνομα αὐτῷ Ἰωάννης·

+ ⁶οὗτος ἦλθεν εἰς μαρτυρίαν
: ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
= ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
: ⁸οὐκ ἦν ἐκεῖνος τὸ φῶς,
+ ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

⁶came a man
having been sent from God.
His name was John.

+ ⁶He came for witness,
: that he might witness about the light,
= that everyone might believe through him.
: ⁸He was not the light,
+ but that he might witness about the light.

This sub-part introduces John the Baptist and indicates his purpose in being sent viz. to bear witness to the light so as to bring all to faith. The first piece (v 6) serves as an introduction which highlights the importance of John as someone sent from God. The purpose of that sending is indicated in the central aspect of the next piece (vv 7-8). These verses are beautifully constructed to bring out precisely that point. As mentioned earlier under the previous heading this feature was hidden and had to be uncovered through a close reading of the text. Meynet's (1998:170-172) observations that features being hidden at one level can be discovered at another level and the need for patience are relevant here. Perhaps it will be useful to quote verbatim from point 3.1.2.1 of the General Introduction to this work:

often one has to look for the compositional features of biblical texts as these texts often stay 'long hidden from one's gaze, even from the keen observer's, despite the fact that they are self-evident' (Meynet 1998:171). The failure in finding the convincing construction of the text is due not to the 'faulty composition of the text, but to the incompetence of the researcher' (:171-2).

1.1.3 The third sub-part – Jn 1:9-11: Table and description.

⁹ Ἦν ὃ φωτίζει ἐρχόμενον	τὸ φῶς τὸ ἀληθινόν, πάντα ἄνθρωπον, εἰς τὸν <i>κόσμον</i> .	⁹ He was which enlightens coming	the light true every man into <i>the world</i>
¹⁰ ἐν τῷ <i>κόσμῳ</i> καὶ ὁ <i>κόσμος</i>	ἦν, δι' αὐτοῦ ἐγένετο,	¹⁰ In <i>the world</i> and <i>the world</i>	he was through him became,
καὶ ὁ <i>κόσμος</i> ¹¹ εἰς τὰ <u>ἴδια</u> καὶ οἱ <u>ἴδιοι</u>	αὐτὸν οὐκ ἔγνω ἦλθεν, αὐτὸν οὐ παρέλαβον.	and <i>the world</i> ¹¹ To <u>his own</u> and <u>his own</u>	<u>him knew not</u> . he came, <u>him received not</u> .

This sub-part consists of three pieces (i.e. vv 9, 10ab, and 10c-11) each of which comprises a single segment. The first piece (v 9) is a trimember segment, which is connected

with the previous sub-part through the use of the word *light*. Each member has two terms. The first terms contain the verbs. The first member (v 9a) refers to the Word while the next two members (9bc) refer to destination of the Word giving an ABB' pattern. These last two members are consistent in that πάντα ἄνθρωπον and εἰς τὸν κόσμον show correspondence. This reference is found throughout the piece with κόσμος in v 10ab and τὰ ἴδια and οἱ ἴδιοι in v 11a and 11b respectively. The use of the word κόσμον in 9c connects this piece to the following two pieces of the sub-part.

The second piece (v 10ab) is a bimember segment constructed in parallel fashion with each member comprising two terms. The use of κόσμος relates this piece (v 10ab) to the extreme pieces (vv 9 and 10c-11). This piece describes the positive relationship of the Word with the world.

The third piece (vv 10c-11) is a trimember segment constructed in a concentric pattern with each member comprising two terms. Each of the first terms refers to the destination of the Word and can be grouped with the κόσμος in the previous pieces. The extreme members (i.e. 10c and 11b) show the negative attitude of the world to the Word and the central member (v 11a) shows the positive attitude of the Word to this same world. A feature of the central segment (v 10ab) is the way in which it concludes, viz. by way of repeating *verbatim*, what has already been said in v 3a – δι' αὐτοῦ ἐγένετο, thereby highlighting the instrumentality of ὁ λόγος in creation⁹⁹.

1.1.3.1 Synopsis of the sub-part: Jn 1:9-11

⁹ Ἦν ὃ φωτίζει ἐρχόμενον	τὸ φῶς τὸ ἀληθινόν, πάντα ἄνθρωπον, εἰς τὸν κόσμον.	⁹ It was which enlightens coming	the light true every man into the world.
¹⁰ ἐν τῷ κόσμῳ καὶ ὁ κόσμος	ἦν, δι' αὐτοῦ ἐγένετο	¹⁰ In the world and the world	he was through him became
καὶ ὁ κόσμος	αὐτὸν οὐκ ἔγνω.	and the world	him knew not.
¹¹ εἰς τὰ ἴδια καὶ οἱ ἴδιοι	ἦλθεν, αὐτὸν οὐ παρέλαβον.	¹¹ To his own and his own	he came, him received not.

⁹⁹ The use of the preposition *διά* is explained in BDF (1961:119). In particular #223 notes that when used with the genitive (as is the case in Jn 1:3a, 10b); the 'originator is probably also denoted'. The status of ὁ λόγος and his close identity with God is clearly attested to by the syntax of these verses. Corsani (1994:371) refers directly to 'la causa strumentale' (the instrumental cause) when discussing the use of *διά* with the genitive case. He appeals to Rm 11:36 – ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν to illustrate the point.

The central aspect of the sub-part clearly demonstrates the Word to be the agent of creation and also shows the relationship between him and the world. His relationship is expressed in a positive way cf. ἐρχόμενον εἰς τὸν κόσμον (v 9b) and εἰς τὰ ἴδια ἦλθεν (v 11a), while the attitude of the world to him is expressed negatively cf. καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω (v 10c) and αὐτὸν οὐ παρέλαβον (v 11b) in the last piece.

1.2 Synopsis of the part: Jn 1:1-11

¹Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
καὶ θεὸς ἦν ὁ λόγος.
²οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
: ³πάντα δι' αὐτοῦ ἐγένετο,
: καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν
⁴ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς
τῶν ἀνθρώπων.
⁵καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

⁶Ἐγένετο ἄνθρωπος,
ἀπεσταλμένος παρὰ θεοῦ,
ὄνομα αὐτῷ Ἰωάννης·

+ ⁷οὗτος ἦλθεν εἰς μαρτυρίαν
: ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
= ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
: ⁸οὐκ ἦν ἐκεῖνος τὸ φῶς,
+ ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

⁹Ἦν τὸ φῶς τὸ ἀληθινόν,
ὃ φωτίζει πάντα ἄνθρωπον,
ἐρχόμενον εἰς τὸν κόσμον.
: ¹⁰ἐν τῷ κόσμῳ ἦν,
: καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο
καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
¹¹εἰς τὰ ἴδια ἦλθεν,
καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

¹In the beginning was the Word, and the Word was with God,
and God was the Word.
²This one was in the beginning with God.
: ³All things through him **became**,
: and without him **became** not one thing which has **become**.
⁴In him life was, and the life was the light
of men;
⁵and the light in the darkness shines, and the darkness it not overtook.

⁶came a man
having been sent from God.
His name was John.

+ ⁷He came for witness,
: that he might witness about the light,
= **that everyone might believe through him.**
: ⁸He was not the light,
+ but that he might witness about the light.

⁹It was the light true
which enlightens every man
coming into the world.
: ¹⁰In the world he was
: and the world through him **became**
and the world him knew not.
¹¹To his own he came,
and his own him received not.

The construction of the extreme sub-parts (i.e. vv 1-5 and 9-11) is structurally parallel in that in each case two trimember segments frame a bimember segment. Another point of correspondence in the extreme sub-parts lies in the use of cognates of the word γίνομαι. This is significant in the central pieces (i.e. vv 3 and 10ab) of these extreme sub-parts. Yet another aspect showing correspondence between these extreme units is the use of compounds of the word λαμβάνω. This is evident in the last term of the last member of the last segment of each sub-part cf. the Greek text in which the term ἀπὸ οὐ κατέλαβεν ends v 5 and the term ἀπὸν οὐ παρέλαβον ends v 11.

The central sub-part is connected with the extreme ones through the use of the imperfect form of εἶμι, the use of the word ἄνθρωπον, and also by the use of words from the semantic field of light (τὸ φῶς). The highlighted features of the central sub-part are the sending of John by God and also the purpose of that sending. In this regard the use of the subjunctive with ἵνα is particularly meaningful¹⁰⁰.

¹⁰⁰ Cf. Bibleworks 6: Resources (Wallace, *Greek Grammar Beyond the Basics*).

1.3 Observations of the emerging pattern: the findings thus far

Based on Beauchamp's observation that the shape of the text is the door to its meaning¹⁰¹, this aspect of the work deals solely with what the textual features indicate¹⁰². An interesting pattern emerges in that:

- The extreme pieces of the sub-part (i.e. vv 1-2; and 10c-11)) show the relationship of the Word:
 - to God (1-2) and
 - to the world (10c-11).
- The central pieces (i.e. v 3 and vv 10ab) of the extreme sub-parts (i.e. vv 1-5; and 9-11) show the Word (also described as *true light*) to be the agent of creation.
- The pieces above and below the central sub-part (i.e. vv 4-5; and 9) focus on light in an intense way. The term *light* is in fact what connects all three sub-parts.
- The first sub-part closes with the indication that the darkness (which also falls into the semantic field of *light*) cannot overcome the light. In fact τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει (Jn1:5) shows that the darkness actually becomes the context in which the light shines. The third sub-part opens with an affirmation that the light enlightens all.
- The central sub-part has been constructed in such a way as to introduce a new figure viz. John, who is sent in order to witness. To get to the central piece (i.e. vv 7-8), one has to first pass through an introduction (i.e. v 6). This introduction is important in that it immediately indicates on whose authority the witness came¹⁰³.
- As mentioned under 1.1.2 above, the second piece (i.e. vv 7-8) of the central sub-part is a neat concentric construction in which the central member (v 7c) of the entire part (Jn 1:1-11) contains the word πιστεύωσιν. The significance of this feature will become apparent when the passage as a whole is interpreted. It is interesting that this central aspect is sandwiched by the term *light* in vv 4-7b and 8-9b.

¹⁰¹ Cf. 3.1 of the General Introduction to this work.

¹⁰² Interpretation at this stage is of necessity restricted as it deals only with one part. The pattern (and the meaning) will become clearer when entire Prologue is examined as a whole textual unit.

¹⁰³ Of importance here is the meaning of the term *sent* (cf. Comblin 1979:1-6).

Chapter two – the consequences of the incarnation

2.0 Second part: Jn 1:12-13

This is a rather brief part dealing with the central aspect of the passage.

2.1 Composition: Table and description

+ ^{12v} ὅσοι δὲ	ἔλαβον	αὐτόν,			
- ἔδωκεν αὐτοῖς ἐξουσίαν	τέκνα θεοῦ	<u>γενέσθαι.</u>			
<table border="1"> <tr> <td>τοῖς</td> <td>πιστεύουσιν</td> <td>εἰς τὸ ὄνομα αὐτοῦ,</td> </tr> </table>			τοῖς	πιστεύουσιν	εἰς τὸ ὄνομα αὐτοῦ,
τοῖς	πιστεύουσιν	εἰς τὸ ὄνομα αὐτοῦ,			
+ ¹³ οὐκ ἐξ αἱμάτων	οὐδὲ ἐκ θελήματος σαρκὸς	οὐδὲ ἐκ θελήματος ἀνδρὸς			
- <u>ἀλλ'</u>	ἐκ θεοῦ	<u>ἐγεννήθησαν.</u>			

+ ¹² But <u>as many as</u>	received	him,			
- he gave to <u>them</u> authority	children of God	to become.			
<table border="1"> <tr> <td>to the ones</td> <td>believing</td> <td>in the name of him,</td> </tr> </table>			to the ones	believing	in the name of him,
to the ones	believing	in the name of him,			
+ ¹³ <u>who not of bloods</u>	<i>nor of the will of the flesh</i>	<i>nor of the will of a man,</i>			
- but	of God	<u>were born</u>			

This part comprises a single piece with three segments viz. vv 12ab, 12c, and 13. Each member of each segment has three terms. The extreme segments (i.e. vv 12ab and 13) are bimember units and the central segment (v 12c) is a unimember highlighting those ‘believing in the name of him’. The first segment (v 12ab) and the last one (v 13), show the use of synonymous lexemes (cf. Meynet 1998:184). These lexemes (ὅσοι, αὐτοῖς and οὐ), bring into prominence those who accept the Word. The pattern of the first segment is *ab*. The use of the adversative δὲ in the first term of the segment links the segment to the previous one by showing the difference between those who have not received the Word and those who have¹⁰⁴.

The last segment, like the first one depicts an *ab* pattern. The first term of the last member is a simple ἀλλά, which, coming as it does after a series of negatives, highlights the contrast between being born of flesh and being born of God (cf. Zerwick 2001:150). The three negatives in v 13a reinforce the message that is proclaimed in the last member (v 13b). The

¹⁰⁴ The syntax of the adversative δὲ needs to be noted (cf. BDF #447). The reference is not so much to a preceding negative – as would have been the case had ἀλλά been used, as it is to demonstrate a new blessing on those who did receive the Word. Although the translation needs to read ‘but’ to retain the impact of the adversative, the verse carries the notion of ‘however’.

gradual build up to this contradistinction – from the rather general adversative δὲ, in the first member of the part to the more insistent ἀλλά in the closing member is noteworthy.

The central segment (v 12c) contains three terms with the central term comprising a word already noted in 1.1.2 of the preceding chapter to be the central aspect. That term is πιστεύουσιν.

2.2 Synopsis of the part: Jn 1:12-13

<p>¹²οἱ δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, <i>τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,</i></p> <p>¹³οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.</p>

<p>¹²But as many as received him, he gave to them authority children of God to become, <i>to the ones believing in the name of him,</i></p> <p>¹³who not of bloods nor of the will of the flesh nor of the will of a man, but of God were born.</p>

The pattern is a/b/c/a'/b' with the central aspect, surprisingly, not being the Word, but those who have received the Word. These are the ones who have faith¹⁰⁵. The rhetorical feature of paronomasia (γενέσθαι in 12b and ἐγεννήθησαν in 13b) favours memorization of the text and highlights the consequences of accepting the Word.

2.3 Observations of the emerging pattern

Much of the observation has already been noted in the description of the composition of the text under 2.1 above. This part is smaller than the previous one and from inspection, is also smaller than the following one. The initial terms of the extreme members (vv 12a and 13b) feature contrasting conjunctions. Whereas the first of these conjunctions connects this part with the preceding one and highlights the difference between those who receive the

¹⁰⁵ This aspect will be re-visited when the impact of the prologue on the rest of the Gospel is examined in Section Three below.

Word and those who do not, the second contrasting conjunction highlights the difference between those born of God and those who are not. The strategic placing of πιστεύουσιν is noteworthy. This term strongly connects this part with the first one.

Chapter three - the incarnate Word

3. Third part: The incarnate Word – Jn 1:14-18

3.1 Composition.

This part comprises three pieces – v 14, v 15, and vv 16-18. Meynet (1989:498; 2010:18) views this construction as having three sub-parts each of which comprises one piece. My contention is that it is unnecessary to introduce the unit of sub-part here as that is an arbitrary definition to indicate an ‘intermediary’ level (Meynet 1998:375) and there is no need for that distinction in Jn 1:14-18. It is quite possible that Meynet (1989:498; 2010:18) opted for this description in order to balance off the first and third parts viz. vv 1-11 and vv 14-18. The balance is achieved simply because sub-parts constitute a part. Whatever the case, each textual unit under scrutiny is the same viz. a piece.

3.1.1 The first piece: Jn 1:14 – Table and description

+ ¹⁴ Καὶ ὁ λόγος	σὰρξ	ἐγένετο
+ καὶ - -	ἐσκήνωσεν	ἐν ἡμῖν,

= καὶ ἑθεασάμεθα	τὴν δόξαν	αὐτοῦ,

+ δόξαν	ὡς μονογενοῦς	παρὰ πατρός,
+ πλήρης	χάριτος	καὶ ἀληθείας.

+ ¹⁴ And the WORD	flesh	became
+ and - -	pitched HIS tent	among us ,

= and we saw	the <i>glory</i>	of HIM,

+ <i>glory</i>	as of an ONLY BEGOTTEN	from the Father,
+ full	of grace	and truth.

This piece consists of three segments, a central unimember (v 14c) framed by two bimembers (vv 14ab and vv 14de). Each member in the piece comprises three terms giving an overall balanced composition. With the use of the word λόγος in v 14a this member, segment, piece and part is connected with the first member, segment, piece and part of the passage but

more will be said about that aspect when the passage as a whole is considered in the next chapter.

Each of the extreme segments (i.e. vv 14ab and 14de) is composed of parallel members. This might not be readily apparent and needs to be teased out. In the first segment, ὁ λόγος is the subject of both σὰρξ ἐγένετο and ἐσκήνωσεν ἐν ἡμῖν. Meynet's (1989:498)¹⁰⁶ 'rewriting'¹⁰⁷ of the segment demonstrates this as follows (his analysis is of the French text):

Καὶ ὁ λόγος	σὰρξ	ἐγένετο
	ἐν ἡμῖν	καὶ ἐσκήνωσεν

The important point to note is that the segment represented by v 14ab should be understood as:

¹⁴ Καὶ ὁ λόγος	σὰρξ	ἐγένετο
καὶ (ὁ λόγος)	ἐσκήνωσεν	ἐν ἡμῖν,

The actual omission of ὁ λόγος in v 14b is the result of the feature of economy or abbreviation (cf. Meynet 1998:376).

3.1.2 The second piece: Jn 1:15 – Table and description

¹⁵ Ἰωάννης	μαρτυρεῖ	περὶ αὐτοῦ
καὶ	κέκραγεν	λέγων,
Οὗτος	ἦν ὃν	εἶπον,

Ὁ	ὀπίσω μου	ἐρχόμενος
ὅτι	ἔμπροσθέν μου	γέγονεν,
	πρώτός μου	ἦν.

¹⁵ John	witnesses	concerning him
and	has cried out	saying:
This man	was he (of) whom	I said:

the one	after me	coming
	before me	has become,
because	first of me	he was.

¹⁰⁶ This feature is not shown in Meynet's (2010:1-28) *revisiting* of his original analysis (Meynet 1989).

¹⁰⁷ As pointed out under point 3.1.2.5 of the General Introduction to this thesis *rewriting* refers to the presentation of the text so as to expose the rhetorical features. Meynet (1989:498) uses the French term *réécrire* for this process.

This piece comprises two trimember segments viz. vv 15abc and 15def. In the first segment each member has three terms. The central term of the first member (v 15a) is a verb in the continuous tense showing the ongoing action of John and there are three verbs from the semantic field of speech in the next two members (v 15b and v 15c) which highlight the action of witnessing. These verbs are in bold text in the table above.

The second segment has extreme members (i.e. v 15d and v 15f) with three terms and the central member (v 15e) has two terms. The central terms of the segment are balanced in that the construction is the same (preposition followed by pronoun). This highlights a gradation in rank and favours the one John witnesses about¹⁰⁸. The last terms of each member of the segment are verbs indicating being or appearance. The feature of abbreviation in the central member draws attention to the definite article (‘Ο) – a nominative indicating the one witnessed about at the start of the previous member. This nominative is continued in the present participle ἐρχόμενος.

3.1.3 The third piece: Jn 1:16-18 – Table and description

¹⁶ ὅτι ἐκ τοῦ πληρώματος ἡμεῖς πάντες καὶ χάριν	αὐτοῦ ἐλάβομεν ἀντὶ χάριτος·	
¹⁷ ὅτι ὁ νόμος ἢ χάρις καὶ ἡ ἀλήθεια	διὰ Μωϋσέως διὰ Ἰησοῦ Χριστοῦ	ἐδόθη, ἐγένετο.
¹⁸ θεὸν μονογενῆς θεοῦ τοῦ πατρὸς	οὐδεὶς ὁ ὢν ἐκεῖνος	ἑώρακεν πώποτε· εἰς τὸν κόλπον ἐξηγήσατο.

¹⁶ Because of the fullness we all and grace	of him received, instead of grace (upon grace);	
¹⁷ because the law the grace and the truth	through Moses through Jesus Christ	was given, became.
¹⁸ God The only-begotten God of the Father,	no one the one being that one	has seen ever. in the bosom declared (him).

¹⁰⁸ The actual gradation, i.e. rank framed above and below by temporal indications, will be discussed under point 3.3.2 of Section three, Chapter three below. The rank is not simply from *after* to *before* to *first* as would appear from the verbal indications of *ὀπίσω μου*, *ἔμπροσθέν μου* and *πρώτός μου*. The syntax is important and the construction of the verse very deliberately highlights the rank of Jesus – but more will be said when we get to Chapter three of Section Three.

This piece comprises three segments (i.e. vv 16, 17 and 18) with two trimember segments (vv 16 and 18) framing a central bimember segment (v 17). The first trimember is a concentric construction with each member comprising two terms. The verb and its subject comprise the central member (v 16b) with the complements (vv 16a and 16c) framing this central aspect, thus highlighting ἡμεῖς πάντες ἐλάβομεν. Meynet (2010:21) sees πληρώματος in v 16a and χάριν ἀντὶ χάριτος in v 16c as equivalentes – both express plenitude. The segment thus follows a concentric pattern A/B/A' and can be illustrated as follows:

+	^{16a} ὅτι ἐκ τοῦ πληρώματος αὐτοῦ
	:: ἡμεῖς πάντες ἐλάβομεν
+	καὶ χάριν ἀντὶ χάριτος

The central segment (v 17ab) is a bimember with each member comprising three terms showing a balanced composition. These members could be seen in comparative terms showing the fullness of the covenant¹⁰⁹ to be with Jesus.

The third segment (v 18), a trimember, is balanced in that each member contains three terms. The balance is further extended in that each of the first terms refers to God and the middle terms referring either to *no one* or *the/that one*. The last terms contain the verbs. The extreme members (i.e. 18a and 18c) of the last segment frame the heart of the segment (v 18b) which highlights the privileged position of the only begotten. This unique position is also reinforced by the negative first member.

¹⁰⁹ Cf. 0.4.4 in the Introductory chapter to this Section where the covenantal implications of χάρις is discussed.

3.2 Synopsis of the part Jn 1:14-18

<p>¹⁴Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.</p>	
<p>¹⁵Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον,</p>	<p>Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρώτός μου ἦν.</p>
<p>¹⁶ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ¹⁷ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ¹⁸θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.</p>	

<p>¹⁴And the WORD flesh BECAME and pitched HIS tent among us, and we saw the <i>glory</i> of HIM, <i>glory</i> as of an ONLY BEGOTTEN from the Father, full of GRACE AND TRUTH.</p>	
<p>¹⁵John witnesses concerning him and has cried out saying: This man was he (of) whom I said:</p>	<p>the one after me coming before me HAS BECOME, because first of me he was.</p>
<p>¹⁶Because of the fullness of him we all received, (and) grace upon grace; ¹⁷because the law through Moses was given, the GRACE AND THE TRUTH through JESUS CHRIST BECAME. ¹⁸God no one has seen ever. The ONLY-BEGOTTEN God the one being in the bosom of the Father, that one declared.</p>	

The extreme pieces (i.e. vv 14 and 16-18) show correspondence by comprising three segments each and by the use of the terms χάριτος, ἀληθείας, πατρός and μονογενοῦς. Πλήρης in the last member of the first piece (i.e. v 14e) and πληρώματος in the first member of the last piece (i.e. v 16) also show correspondence. There is also similarity with respect to references to the Word - ὁ λόγος (v 14a), and αὐτοῦ (v 14c), in the first piece, and αὐτοῦ (v 16), Ἰησοῦ Χριστοῦ (v 17b), ὁ ὢν (v 18b), μονογενὴς θεὸς (v 18b), and ἐκεῖνος (v 18b) in the third piece. It is noteworthy that the only time the Word is identified with Jesus Christ in the entire passage occurs in the last piece of this part. There is opposition between ἐθεασάμεθα τὴν δόξαν αὐτοῦ in v 14c and θεὸν οὐδεὶς ἑώρακεν πώποτε in v 18a. This highlights the fact

that the glory of God is revealed through the Word-made-flesh. Bultmann (1971:63) makes the point quite clearly. Also in v 17 the *law* was *given* (ἐδόθη) but *grace and truth*, like ὁ λόγος, *became* (ἐγένετο). Grace and truth therefore become identified with the incarnation of ὁ λόγος.

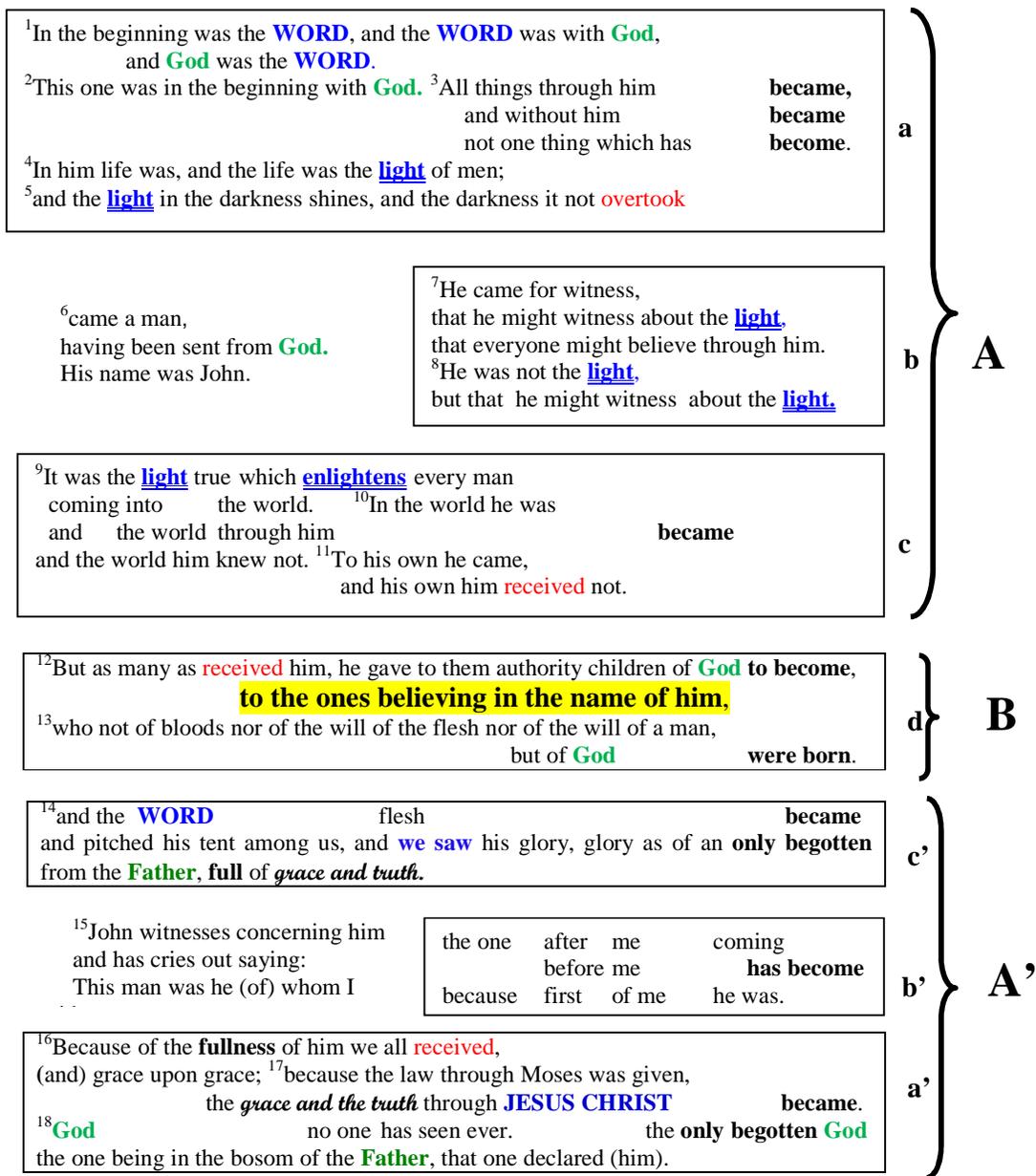
The central piece comprises two segments (vv 15abc and v 15def) and correspondence between the extreme pieces and this central piece occurs through the use of cognates of the verb γίνομαι and through referents indicating the Word (i.e. αὐτοῦ, Οὗτος in v 15a and v 15c, and Ὁ ἦν in v 15def) in the central piece. The relevant lexemes in the extreme pieces are shown in the paragraph above.

Chapter four – a summary of the passage

4. The passage Jn 1:1-18: Table and description

The pattern of the Prologue can be illustrated as follows:

¹ Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. ² οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. ³ πάντα δι' αὐτοῦ καὶ χωρὶς αὐτοῦ οὐδὲ ἓν ὃ ἐγένετο, ἐγένετο γέγονεν	} A
⁴ ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. ⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	
⁶ Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. ⁷ οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. ⁸ οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.	} B
⁹ Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ¹⁰ ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. ¹¹ εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.	
¹² οἱ δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἕξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ¹³ οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.	} A'
¹⁴ Καὶ ὁ λόγος σὰρξ καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. ἐγένετο μονογενοῦς	
¹⁵ Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, ὅτι ὀπίσω μου ἐμπροσθέν μου ἐρχόμενος γέγονεν, ἦν.	} a'
¹⁶ ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος. ¹⁷ ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ¹⁸ θεὸν οὐδέ τις ἑώρακεν πώποτε· ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.	



The table shows the passage broken into two levels of textual unit viz. three parts **A/B/A'**; and seven pieces (**a, b, c, d, c', b', a'**) making up these parts. In the actual text analysis part **A** was broken up into sub-parts.

4.1 A summary of the pattern

This section merely includes a description of the passage and not a full blown interpretation as any interpretation at this stage will of necessity be incomplete. Meynet (1989:507; 2010:27-28) does offer meaningful interpretations when he considers the superior unit of passage¹¹⁰ but his conclusions do not flow out of his rhetorical analysis *per se*. Other operations such as intertextuality and semiotics play a role in the interpretation. The point in all this is that rhetorical analysis is one operation among many in the establishing of a meaningful and holistic interpretation of a textual unit. For this reason my *interpretation* at this stage will be no more than to make observations of what the Rhetorical Analysis demonstrates. A fuller interpretation will be offered after other relevant aspects such as Intertextuality, Reader Response Criticism, and Word Studies have been considered. These will be looked at in Sections two and three of the thesis and the interpretation will be provided in chapter four of Section three.

From the Rhetorical Analysis the pattern of the passage as a whole may be described as follows:

- There is correspondence between **A** and **A'** in that:
 - \acute{o} λόγος and \acute{o} θεός are common to both parts.
 - cognates of the word γίνομαι predominate both parts.
 - **a** and **a'** show correspondence by means of the reference to \acute{o} θεός and also to cognates of the word γίνομαι.
 - These complementary pieces also show thematic correspondence in that the λόγος is shown in **a** to be in relation to *God, creation and humankind*; and in **a'** to be in relation to *humankind, re-creation and God*¹¹¹. The inverse order in the latter provides for a neat concentric pattern.
 - **b** and **b'** (the central aspects) of both parts make reference to John.
 - **c** and **c'** show correspondence through the use of cognates of the word γίνομαι. There is also correlation between εἰς τὰ ἴδια ἦλθεν in **c** and ἐσκήνωσεν ἐν ἡμῖν in **c'**.

¹¹⁰ The reference is to the superior unit of *passage* as opposed to lesser units of *part, piece* and *segment* (cf. Meynet 2009:21). A description of superior and inferior levels of textual units will be found in Appendix I at the end of this work.

¹¹¹ This has been demonstrated by Staley (1986:249) and confirmed by my Rhetorical Analysis.

- **c and a'** demonstrate another link between the parts **A** and **A'** by way of opposites through οἱ ἴδιοι αὐτὸν οὐ παρέλαβον in **c** and ἡμεῖς πάντες ἐλάβομεν in **a'**.
 - Whereas **A** makes reference to *light*, **A'** makes reference to *seeing*. It would appear that the *light* in **a** and **c** corresponds with the *seeing* in **a'** and **c'** respectively.
- Correspondence between parts **A** and **B** is through references to πιστεύουσιν, by the use of declensions of the word θεός, and through the use of cognates of the word γίνομαι and compounds of the word λαμβάνω.
 - Correspondence between parts **B** and **A'** is evident by the use of declensions of the word θεός, cognates of the word γίνομαι and compounds of the word λαμβάνω.
 - Correspondence among all three parts **A**, **B** and **A'** is shown by the use of declensions of the word θεός, cognates of the word γίνομαι and compounds of the word λαμβάνω. These words serve to unify the passage.

There are thus strong verbal, terminological and thematic correspondences among the various levels of textual units comprising this passage. The overall pattern is that of a concentric construction **A/B/A'**. The central part makes reference to believers. It is striking that when considering the passage as a whole the central aspect of *believing* occurs in the context of *light* and of *seeing*¹¹². The Rhetorical Analysis shows the term πιστεύουσιν to be the literal centre of the entire passage. The focus here is thus not on the Word made flesh, but on those who believe in his name (Jn 1:12). The fact of this *anthropological* rather than *theological* centre has not escaped scholarship over the years as is demonstrated *inter alia* by Staley (1986:241-264) and Culpepper (1981:1-31). What is different in this thesis as well as in Meynet's (1989:489-510; 2010:1-28) work, is the method used to arrive at the conclusion. Culpepper (1981:1) literally identifies v 12b as the centre but focuses on the term τέκνα θεοῦ and not on πιστεύουσιν as does this thesis. So while the structure discerned is the same, the identification of the central term is not. What is different about this thesis in particular is that it names the actual central term (πιστεύουσιν) and will in a subsequent section show the

¹¹² It has already been shown on page 59 above that *believe* in the central piece of **A** is surrounded by *light*. Bultmann (1971:69) refers to *seeing* in the context of the Prologue as being the action of believers. All the same he cautions against 'false' alternatives such as the difference between spiritual sight and being eye-witnesses. He notes that '[t]his "seeing" is neither sensory nor spiritual, but it is the sight of faith' (:69).

rhetorical strategy in the use of this term. In other words it will explore the strategic use of this central term at key moments in the Gospel of John.

4.2 The Anthropocentric centre of the Prologue

The preceding heading (i.e. point 4.1 above) as well as earlier sections of this work indicated that the central focus of Prologue is anthropocentric rather than theocentric¹¹³. This differs from some of the more recognized works on Gospel of John. For example, Dodd (1958:295) considers ‘the fundamental proposition’ of what he calls the ‘Proem’ to be ὁ λόγος σὰρξ ἐγένετο. Brown (1966:30) does not even treat vv 12c-13 (τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν) in his detailed comment on the Prologue (:23-36). He refers the reader instead to his ‘editorial comment ... advanced in the Notes’ (:30) to deal with these verses. Brodie (1993:140) does point out that the main idea of vv 12-13 is that ‘belief generates birth, a supernatural birth’. This he rightly contends ‘is not alien to the OT’ (:140). His conclusion is that:

The basic point is clear: the central section of the prologue, set as it is in an intermediate position between ‘the beginning’ and the incarnation (v. 14), may reasonably be read as referring first of all to the intermediate section of history – the OT.

But for all this Brodie (:141) still points emphatically to vv 14-18 as being ‘a climatic conclusion’ to the Prologue. It must be made clear here that the fact of the incarnation and its importance are not in any doubt. What is in dispute however is the central focus of the Prologue. My contention is that the focus is anthropocentric and not christocentric or theocentric. My reason for this comes from my Rhetorical Analysis of the passage. Further it is my contention that the placing of πιστεύουσιν at the very core of the passage is no mere accident. There is a deliberate strategy at play here. Πιστεύουσιν is a present active participle of the verb πιστεύω – to believe. It describes the action of human beings and not of Christ or of God. I have already expressed my contention that the Prologue contains the equivalent of a *propositio*¹¹⁴. This *propositio* or thesis statement is that those who believe in the name of Jesus¹¹⁵ have been given authority to become τέκνα θεοῦ. These are the ones who receive

¹¹³ Cf. point 4 of the General Introduction; point 0.3.15 of the Introductory Chapter to Section One, and point 1.1.1 of Chapter one Section One of this thesis.

¹¹⁴ Cf. point 2 of the General Introduction to this work.

¹¹⁵ Brown (1996:11) points out that ‘[b]elief in the name of Jesus is not different from belief in Jesus’.

eternal life. The numerous instances of the usage of the πιστεύω group of words will be documented in chapter two of Section three hereunder. For now let us merely point to the end of the Gospel of John. The last verses of the Gospel (i.e. Jn 20:30-31) prior to the epilogue read as follows:

Πολλά μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

These verses will be treated more fully in chapter two of Section three below. For now it is sufficient merely to note that the Gospel ends with an indication that it has been written so that those who believe in the name of Jesus may have eternal life. Beasley-Murray's (1987:16) explanation of the Prologue does tie the prologue up with the end of the Gospel: 'We are reminded at the beginning of the Gospel never to forget its issue: Christ with God and life through his name (20:31)' but the specific importance of what I call the anthropocentric centre has been overlooked. Looking as I do at the transformation of the reader (real or implied) through engagement with the text then the writing of the Gospel could not have had any other aim. In other words if gaining eternal life through believing in the name of Jesus is the purpose¹¹⁶ of the work then it stands to reason that the anthropocentric centre of the Prologue cannot be substituted or ignored if the *raison d'être* of the entire work is to be comprehended.

4.3 A concluding remark about the pattern

From the foregoing it would appear that the initial suppositions about the text¹¹⁷ made at the start of this work have been justified. It would also appear that the early detection of πιστεύουσιν as the central term has been vindicated¹¹⁸.

This also concludes the first Section of this study. Subsequent Sections will examine the strategic placing of πιστεύουσιν and will also employ aspects of literary theory so as to facilitate a deeper engagement with the text. Thus far we have used Rhetorical Analysis as a means of entry into the world of the text but our dialogue with the text will be enhanced through word studies, the construction of an implied reader of the Gospel of John particular

¹¹⁶ Note the ἵνα clauses in 20:31. This will be explained more fully in Chapter two of Section Three below.

¹¹⁷ Cf. point 0.1.2 of the Introductory chapter to Section One of this thesis.

¹¹⁸ Cf. Footnote 12 (in the General Introduction) above.

to this study and through intertextual explorations. This is what subsequent Sections are all about.

SECTION TWO - THE PROLOGUE AND THE IMPLIED READER

Introductory chapter – an epistemological problem

Fitzmyer (1995:50-53) concisely shows the need to be eclectic in methodological approach. Porter and Reed (1999:15) make the same observation and state that: ‘We are increasingly living and working in a multi-disciplinary academic world’. They go on to describe the necessary eclectic dimensions of Biblical Studies¹¹⁹. This project is not exempted from such eclecticism and having worked through some of the more important linguistic elements (i.e. the text critical, philological and rhetorical aspects) of the text we will now focus on other modern and post-modern literary approaches.

The way in which one understands the reading process is important. This section will critically examine some of the theoretical positions and by way of conclusion will present a model for engaging the real reader on a journey of progressive enlightenment. The first of the positions that require critical comment is that of van Iersel (1998:16) who distinguishes between two approaches to texts viz. the *Inquiry model* and the *Reading model*. Whereas the former approaches the text as an object, the latter ‘experiences it as a communication addressed to him or her and responds to it accordingly’ (:16). Van Iersel sees these approaches as ‘incompatible’ (:16) as they ‘presume two different attitudes’ (:16).

But are these approaches really incompatible? In this thesis I combine both approaches, and what is more; sometimes I do this simultaneously. For example, when I look at the text under study, I make enquiry about the origin of the term ὁ λόγος. Informed by the Rhetorical Analysis which has become a natural (and even a cultural) way of reading the text I am aware even at a very early stage in the reading that ὁ λόγος is a key term in the text and I respond to it accordingly. It would appear that van Iersel describes a relational dynamic using strict linear logic. In other words, he can see the pitfalls of the linear approach to the text but uses the same linear categories to describe it. What is required is an approach that takes reciprocity into account. In sum then, both *approaches* are facets of the same intrinsic interactional process with the text.

The same can be said of the *Diachronic-Synchronic* distinction. According to van Iersel, whereas the diachronic is interested in the genesis of the text and its historical development

¹¹⁹ This has also been indicated under point 3 in the General Introduction to this thesis when the theoretical framework and methodology was discussed.

before it assumed its final form, the synchronic ‘concentrates on the text as it now presents itself in written form and as a complex whole of text signal’ (van Iersel 1998:17). But is it really possible to freeze any moment in the reading process and identify it as a synchronic or a diachronic moment? Are not both processes of a complex composite? What cannot be denied is that at any one time, one or the other of these two facets predominates as does the *synchronic* facet in this work¹²⁰. To be more explicit, the two aspects exist together in my awareness but when doing an analytical operation I focus on one aspect at a time while the other shifts to the background. The point is that the other aspect *is still there*. Perhaps it would be more accurate to view one aspect in the *foreground* while acknowledging the other in the *background*.

This thesis is not the only work to raise questions about the exclusivity surrounding the synchronic and the diachronic reading of texts. Nielsen (1999:12-13), and Groenewald (2007:128-123)¹²¹ make similar observations. Nielsen (:13) even notes that Stibbe ‘attempts to coordinate a diachronic and synchronic perspective with the latter clearly playing the dominant role’¹²². It must be mentioned though that none of these authors justifies the observation paradigmatically as does this work, calling as it does for a paradigm shift from linear thinking to one that accounts for reciprocity and interaction.

The mistake in van Iersel’s proposal is more philosophical than it is literary. What is called for is, in fact, a change in epistemology. Just as one can easily get locked into too narrow a focus when using the term *Rhetorical*¹²³ and be lead to inadequate conclusions, one can very easily be drawn into a wrong conclusion by ignoring the interactional dynamics of the reading process. The idea of *interacting with the text* is imparted by the authors of Reader-Response theories¹²⁴, but much of the description comes from the outside as it were – using the paradigm of linear thinking rather than the reciprocity implied by the interactional dynamics being described¹²⁵. When one is influenced by a paradigm that ignores interaction,

¹²⁰ Cf. point 3 in the General Introduction to this thesis.

¹²¹ In fact the entire compilation in which Groenewald’s work is included is dedicated to the *diachrony-synchrony* debate. The full reference is listed in the bibliography under Le Roux & Otto (ed) 2007. This compilation comprises thirteen articles which force biblical scholarship to consider whether the diachronic and synchronic readings of texts are in fact mutually exclusive as purported to be by van Iersel (1998), or if a more interactional perspective as posited by this thesis is more congruent and true to the phenomena of texts.

¹²² In his footnote number 11 Nielsen (1999:13) informs us that the reference is to Stibbe 1993 as listed in my bibliography.

¹²³ Cf. 3.1 of the General Introduction to this work.

¹²⁴ Iser (1974, 1978), Fish (1972, 1980), van Iersel (1998:14-29), Lategan (1992:625-628), and McKnight (1999: 370-373) are a few examples of these authors.

¹²⁵ The authors of the *Change* paradigm speak of first order change and second order change (Watzlawick, *et al* 1974:10-11, 77-91). Whereas the former indicates a superficial change, the latter implies a deep seated change.

what in fact happens is that one constructs a window through which one views the world. One then bends the world to fit into the window resulting in distortions. What is needed in order to get a truer perspective is to construct several windows so as to account for the multidimensional richness and plurality of the world (in this case the world of the text) in which interactionism is a key component. In other words this project will resist the temptation to simplify what essentially is a complexity. What is needed is clarification rather than simplification. That one may only be able to focus on one aspect or even a few aspects of the interactional reality at any one time does not in any way imply that the reality is one dimensional. This does not in any way contradict the need for a viewpoint or a perspective on reality. What it does is to highlight the need for greater fluidity so as to account for the interactional dynamics of the reading process. This is where Iser's (1978:108-134) 'wandering viewpoint' is more useful than the static categories employed by van Iersel. The position of Iser¹²⁶ can lead to a truer perspective on the 'world created by the text' (Lategan 1992:627). One can therefore approach the text or interact with the text without the paralyzing restrictions of an inadequate epistemology.

This calls for a shift from a mechanistic paradigm to one that takes into account interaction and relational dynamics. Simply stated, what is required is for one to think about one's thinking in biblical exegesis – the scope of which goes well beyond the horizons of this work. Perhaps some future project could concentrate on developing a more *interactional* framework¹²⁷ for engaging with texts. Restricting ourselves to the laws of Newtonian principles could result in inadequate conclusions being generated. In this regard Nolan's (2006:42-48) discussion of Science after Einstein is relevant. Regrettably until such time a fresh approach has been developed one is forced to work within already established categories. All one can do at this point is to raise the awareness that the last word in this regard has not yet been spoken.

The latter is preferable because it can enable scholarship to speak about a paradigm from within that paradigm itself. Additional reading in this regard is Capra (1982:265-304).

¹²⁶ The 'wandering viewpoint' as described by Iser (1978:108ff) expresses the necessary complexity of interacting with the text. Iser (:118) notes that '[t]his gives rise to a network of possible connections ... they do not join isolated data from different perspectives, but actually establish a relationship of reciprocal observation'.

¹²⁷ What is needed is an approach which takes into account General Systems Theory, Communications Theory, Pragmatics, Semiotics, etc. and examines how these aspects function as a synergistic whole. This can only serve to deepen the relationship with the text. The more profound the relationship is, the clearer the communication will be. Meaning does not fly at us from the page. Rather it comes into existence and flows from our interaction with the text. It must be said that some work has been done with respect to Communications, Semiotics and even Pragmatics but without the overarching understanding of General Systems Theory, especially with the dynamic properties of open systems, the understanding will be far from complete. Interesting works in this regard include *inter alia* Watzlawick, *et al* (1967); Bateson (1979); and Capra (1982). The last named calls for a paradigm shift away from the static and linear thought patterns to ones which take account of reciprocity and interactionism.

Chapter one – The implied reader, intertextuality and interactionism

0. Introduction

The purpose of this chapter is to highlight some of the salient features of the more important theoretical perspectives employed in this work.

1. Reader-response criticism and the concept of implied reader.

Anderson (1989:71) describes reader-response criticism (henceforth RRT) in these words:

Plunging into the realm of reader-response criticism is like plunging into a thicket of terminology and critical categories. One is apt to stumble around in the underbrush, emerging tired and scratched, but with the reward of a bucket full of huckleberries. Unfortunately when you try to describe the location of this huckleberry patch to friends, they find your directions incomprehensible.

This excerpt aptly describes my experience in clearly defining the concept/construct of implied reader used in this thesis. I have the basic idea in my mind but trying to articulate what I mean by the concept as opposed to how others see it, has in fact left me baffled as to how to describe the location of what Anderson (:71) calls ‘this huckleberry patch’.

2. Relevant theory

Whereas the historical-critical methods focused mainly on the text, RRT pays attention to the interaction between reader and text. Hence focus has shifted from the text to the reading process and the reader’s involvement with the text. RRT ‘is concerned not with what the text *says* or *shows*, but with what the text *does* to the reader’ (Resseguie 1984:307; cf. Culpepper 1983:209). What Resseguie misses in this statement is what the reader does to the text. Does not the reader complete the text by filling in the gaps in the text (cf. Iser 1974:34, 38, 40, 208, 214, 280)? For Thiselton (1992:517) this filling in of the gaps by the reader becomes ‘a central theme in Iser’s theory’. Indeed it is this activity which primarily engages the reader. It would appear that although Resseguie (1984:107-324) discusses the concept of interaction between text and reader, he sometimes actually slips into a *text dominant* framework. He

(:307) nonetheless shows the different approaches to the examination of the reading process by a variety of RRT practitioners. While some approaches focus on the reader in the text and others ascribe to ‘the reader complete dominance *over* the text’ (:307), still others ‘see the act of reading as a dialectical process’¹²⁸ (:307) in which meaning is yielded through the interaction of the reader and the text¹²⁹. It is this third category of RRT that will be used to engage in a retrospective and a prospective reading of Jn 1:1-18. The work of literary theorist Wolfgang Iser (1974, 1978) will provide the main theoretical assumptions for this effort.

Iser (1974, 1978) gives insight into what happens in the reading process. While his work was written to enhance the analytical tools and acumen necessary for the critical discussion of fiction as expressed in novels, the recent literary approaches to the reading of Scripture have drawn widely from this source. Iser (1974:xi) explains that he has chosen the novel as the genre to explore ‘since this is the genre in which reader involvement coincides with meaning production’. One wonders what Iser thought of drama as a means of audience or reader involvement in the production of meaning. Whatever the case, one ought not to lose sight of Iser’s contribution to literary theory. This chapter seeks to define the concepts borrowed from literary theory that are relevant to this thesis.

In his observation of the novel *Tristram Shandy* (Sterne 1956), Iser (1974:275) notes that a literary text

is something like an arena in which reader and author participate in a game of the imagination. If the reader were given the whole story, and there were nothing left for him (sic) to do, then his (sic) imagination would never enter the field, the result would be the boredom which inevitably arises when everything is laid out cut and dried before us. A literary text must therefore be conceived in such a way that it will engage the reader’s

¹²⁸ In describing the relationship between reader and text in the process of reading one must be open to both a *synthetical* and an *antithetical* position. Someone reading the Gospel of John from a Christian faith perspective will be apt to follow the implied reader while someone not sympathetic to faith may well read the text *against the grain*. Fish’s (1980:44) observation about the differences in ‘responding mechanisms’ are appropriate here. But even within the faith community there can be antithetic positions. Phillips (2006:35) points out that ‘we actualize texts within different hermeneutic horizons ... as such, real readers will understand texts differently’. A feminist who reads Eph 5:23 (ὅτι ἄνθρωπος ἐστὶν κεφαλὴ τῆς γυναίκος) will in all probability experience conflict and will not be apt to follow the lead of the implied reader. In such a case there is clearly no identification with the implied reader. There can be a dialogue between real and implied readers with the implied reader representing the text and the real reader another interest. Such a dialogue could produce a fusion of views or even a clash of views. With respect to this study my engagement with the text thus far has not necessitated any conflictual position and I would opt for a *synthetical* rather than a *dialectal* relationship with the text. *Synthetical* would also imply both text and reader (within the same communication system) operating in synergistic fashion. It must also be pointed out that my construction of the implied reader of the Prologue is particular to this study. A further argument with respect to the possibility of there being more than a single implied reader will be made when the identity of the reader is discussed (cf. footnote 133 below).

¹²⁹ The insight of Gadamer (1975:273f) is relevant here. According to him two horizons are at play in the task of interpretation. There are the historical horizon and the present horizon, and the encounter between the two ‘involves the experience of tension between the text and the present. The hermeneutic task consists in not covering up this tension by attempting a naïve assimilation but consciously bringing it out’ (:273). The result of this engagement is a ‘fusing of horizons’ (:273). In other words out of two worldviews, which could either coincide or clash, something new emerges.

imagination in the task of working things out for himself (sic), for reading is only a pleasure when it is active and creative.

Meaning then is construed in the act of reading. The text is given not only with what is written but also with what is not written and according to Iser, it is this *unwritten* part of the text which stimulates the imagination and brings in ‘the reader’s creative participation’ (:275). Commenting on the phenomenological analysis of sentence construction (:276-282), Iser refers to a ‘particular world’ (:277) arising through the deliberate correlation of sentences. But this world

does not pass before the reader’s eyes like a film. The sentences are “component parts” insofar as they make statements, claims, or observations, or convey information, and so establish various perspectives in the text. But they remain only “component parts – they are not the sum total of the text itself (:277).

The way in which one conceives the connections between the various correlatives is the way ‘in which the reader is able to “climb aboard” the text’ (:277).

In (an intentional or unintentional) reference to intertextuality, Iser (:278) notes that whatever is read sinks into the memory and may be evoked and set against different backgrounds thus enabling the reader

to develop hitherto unforeseeable connections. The memory evoked, however, can never reassume its original shape, for this would mean that memory and perception were identical, which is manifestly not so. The new background brings to light new aspects of what we had committed to memory; conversely these, in turn, shed their light on the new background, thus arousing more complex anticipations. Thus, the reader, in establishing these interconnections between past, present and future, actually causes the text to reveal its potential multiplicity of connections. These connections are the product of the reader’s mind working on the raw material of the text, though they are not the text itself – for this consists just of sentences, statements, information, etc.

This is what engenders the reader’s involvement with the text and this is what causes transformation in the reader. That different readers are differently affected by the reality of a text is considered by Iser (:279) to be ‘ample evidence of the degree to which literary texts transform reading into a creative process that is far above mere perception of what is written’. In a testimony to the interactional dynamic involved in deriving meaning from the engagement with a text Iser (:279) states that ‘[t]he literary text activates our own faculties, enabling us to recreate the world it presents’. He refers to this creative activity as ‘the virtual dimension of the text, which endows it with its reality. This virtual dimension is not the text itself, nor is it the imagination of the reader: it is *the coming together of text and imagination*’ (my italics) (:279). Keegan (1995:5) eloquently expresses this dynamic claiming that ‘[r]eader and text are interdependent’.

More than merely pointing out the interdependence of reader and text, Keegan (1995:1-14) discusses the difference in approaches between modernist approaches to reading and postmodernist ones. Whereas the former considers 'texts as objects with determinate meanings and readers as those who, if they follow the directives of the text, will arrive at its objective determinate meaning', the latter posits indeterminacy. *In nuce* postmodernism sees the possibility of texts being actualized in 'an indefinite variety of ways' (:4). This insight is appealing as it frees the activity of reading from outmoded shackles which serve to stifle creativity, individuality and diversity. The result is the overcoming of tendencies which condition readers to become passive recipients of some presumed authorial intent. The bottom line in all this is simply that there can be no such notion of a text generating only one meaning. Fish (1980:3) for example, started off by considering the text to be endowed with a permanent meaning, but later moved on to see that what came out of the text as it were, was no more than the result of the interpretative strategies of the reader in the text-reader interaction (:164). Eventually Fish (:167) was to acknowledge that any analysis of the text results in 'just one more interpretation' brought to the activity of engaging with a particular text. This being the case, one could validly ask if there is any justification for the searching for the meaning *per se* of a text. My own response to this would be to adopt the language of change and to see what change the activity of reading brings to both text¹³⁰ and reader. The presumption here is that even when the same reader engages repeatedly with the same text each engagement will be different and will produce different results. The text will be different not only because of the ever expanding intertextual possibilities, but also because the reader is not the same from one reading session to another.

¹³⁰ One might wonder how a text could change since it has been written, printed and fixed (mainly) on paper. It must be borne in mind that texts exist 'in correlation with other texts' (Zumstein 2008:122). The validity of the change paradigm argued for over and above the static position of van Iersel (1998) in the previous chapter is relevant here. Also relevant is my contention (as argued under point 2 of this chapter) that Resseguie (1984:307) does not complete the system dynamic when he asserts that the text changes the reader. His understanding of text appears to be a static one. The more I engage with this problem, the more convinced I become of the necessity of the change paradigm called for in the previous chapter. This call for a new paradigm will also be sounded in the concluding chapter of this thesis.

2.1 Some of the basic assumptions of RRT

2.1.1 Participation and transformation

It is clear from his description of the reader's involvement with the text, that Iser sees the possibility of change in the reader. In fact he notes that '[i]n the act of reading, we are to undergo a kind of transformation' (Iser 1974:30). The logic is that in the reading process, innovations in the literary work are set against what is familiar in the landscape of the reader's mind. When the new is distinguished from the old the result is a change in the reader's mind (:29). But this requires the cooperation of the reader and it is at this point that the purpose of rhetoric and the construction of rhetorical devices and strategies become clear. In this regard Booth (1961:138) notes that '[t]he author creates, in short, an image of himself and another image of his reader; he makes his reader, as he makes his second self, and the most successful reading is the one in which the created selves, author and reader, can find complete agreement'¹³¹. The reader (real or implied) has to be lured¹³² into a participatory mode in the production of meaning otherwise no transformation is possible. For Iser (1974:30) 'this participation is an essential precondition for the communication between the author and the reader'. The luring of the reader cannot be achieved if everything is set out in the text. The text must of necessity contain certain 'allusions and suggestions' (:31) which stimulate the reader's mind enabling it 'to conjure up what the text does not reveal' (:31). One might well argue that this introduces arbitrariness into the production of meaning. That this is true cannot be denied, but what also cannot be denied is the fact that the 'reader is maneuvered into position' (:32) and that the reader's reactions are 'prestructured by the written text' (:32) or what is given by the text. In Iser's scheme 'the written text imposes certain limits on its unwritten implications in order to prevent these from becoming too blurred or hazy' (:276).

¹³¹ One would imagine that this *complete agreement* referred to by Booth (1961:138) includes all the predispositions necessary for the text to exercise its effect (cf. Iser 1978:34).

¹³² I deliberately use the term *lure* to indicate that the real reader is in some way seduced by the text. I prefer this way of describing the reader rather than the subservient reader described by Booth (1961:137-138). Had the reader to adopt a position of subservience then there would be no need for rhetorical strategies such as 'gaps' in the text to be filled by the reader (cf. Iser 1974:34, 38, 40, 208, 214, 280). Iser (1978:191) is quite clear that blanks 'stimulate the reader's imaginative activity'.

2.1.2 The identity of the Reader¹³³

A second assumption concerns the descriptive terms assigned to the reader. Fish (1972:384) describes the reader as ‘an actively mediating presence’ and is adamant ‘that reading is an activity, and that meaning ... is coextensive with that activity, and not, as some would hold, its product’ (:xi). Iser (1978:27-38) describes ‘[t]he reader and the concept of the implied reader’ (:27) noting that whereas those concerned with ‘history of responses’ (:27) make reference to the *real* reader, while those concerned with ‘the potential effect of the literary text’ will have recourse to what Iser (:27) calls a *hypothetical* reader ‘upon whom all possible actualizations of the text may be projected’ (:27). He further reduces the second category into *ideal* reader and *contemporary* reader. The *ideal* reader cannot exist objectively and is purely fictional with absolutely ‘no basis in reality’ (:29). For Iser (:29) this is what makes this category of reader so useful –

as a fictional being, he (sic) can close the gaps that constantly appear in any analysis of literary effects and responses. He (sic) can be endowed with a variety of qualities in accordance with whatever problem he (sic) is called upon to help solve.

In sum the ideal reader is ‘a property of the text, and is so manipulated by the text that the ideal reader can perfectly interpret the meaning of a text’ (Resseguie 1984:308). It would appear that this ideal reader is none other than Iser’s (1978:27-38) implied reader. Iser (1978:34) succinctly describes the implied reader as a concept which ‘embodies all those predispositions necessary for a literary work to exercise its effect’. With respect to the Gospel of John, this would include the predisposition to come to faith. The assumption here is that coming to faith is the purpose for the gospel having been composed¹³⁴. The strategic placing of the term πιστεῦσαι has already been pointed out and this term will be treated more fully in a subsequent section of this thesis¹³⁵. For now it is sufficient to point out that ‘all those predispositions necessary’ (:34) includes the ability and indeed the willingness to grow in faith. To the extent that the real reader allows him/herself to be guided by the implied reader

¹³³ It must be borne in mind that it is also possible for a single text to employ more than a single implied reader. In this regard Richardson (2007:260) in an appropriately entitled article called ‘Singular Text, Multiple Implied Readers’ very creatively shows how a poem written during the Boer war in South Africa will have one connotation for the romantically inclined of one side in the war and a completely different one for the opposite side. Apart from opposing sides in a war scenario, Richardson (:266) also discusses texts which are ‘written for two different implied readers that inhabit the same body’. The allusion here is to the first time reader who becomes a re-reader. Whereas the first reading gradually discloses ‘hidden meanings of the text, the second allows us to enjoy the ingenuity with which they are cached’ (:266).

¹³⁴ Cf. the conclusion of the work in Jn 20:31. With respect to Jn 20:30-31 Reinhartz (1994:562) points out that ‘the purpose of the Gospel is rhetorical. It aims not simply to persuade the reader that its claims regarding Jesus are “true” but also, primarily, to inculcate in the reader the worldview expressed in this text’.

¹³⁵ Cf. Chapter two of Section Three.

then s/he will most certainly show an openness to faith so that the text could ‘exercise its effect’ (:34).

In proposing my reading model at the end of this Section I make use of the concept of implied reader. What is meant by the concept is precisely that this reader is indeed as Iser (1978:29) notes, purely ‘fictional’ and endowed with all the predispositions and qualities necessary for the text to ‘exercise its effect’ (:34). The concept is useful in this thesis because it holds up before the real reader the ideal in terms of becoming informed about the codes employed in Jn 1:1-18 and being open to the transformation that is brought about when the text exercises ‘its effect’ (:34). It points out the direction in which the real reader should be moving with respect to acquiring the information necessary to engage with the text in the most meaningful way possible. The implied reader is the reader who knows what went before and what comes after¹³⁶. No real reader ever merges completely with this concept but the idea is that the real reader should seek to engage as much as possible with the implied reader. This the real reader does through becoming progressively more and more informed about the codes, symbols, language, and in short, the world of the text. This also means having to embody a radical openness to the transformation in faith called for by the text. For example the move to faith in Jn 1:35-39 sees the disciples leaving John the Baptist and following Jesus whose command to them is ἔρχεσθε καὶ ὄψεσθε¹³⁷. They *come and see* and remain with him. There is a movement in discipleship from following John to following Jesus¹³⁸.

Other categories of reader include the superreader which refers to a ‘group of readers’ (Iser 1978:31) and the informed reader. The former category i.e. the superreader ‘is a means of ascertaining the stylistic fact, but owing to its nonreferentiality this concept shows how indispensable the reader is to the formulation of the stylistic fact’ (:31). Basically this means that stylistics are not accessible solely through the instrumentality of linguistics – the reader as ‘a perceiving subject’ (:31) adds to the discourse. Since this concept of superreader (or *archilecteur*) is of no further consequence to this thesis and since Ladenson (2002:81-90) has argued that the concept has been eliminated from the thinking of its founder, no further

¹³⁶ Staley (1988:35) and Tolmie (1998:59) disagree with this and opt instead for a concept of linearity with respect to what the implied reader knows. Staley in fact (1988:29) applies this kind of knowing ‘the story backward and forward’ to the implied author. If this is the case then the real reader ought to strive to identify with the implied author rather than with the implied reader in order to appreciate what Eco (1979:10-11) calls textual strategies. The importance of this latter concept in the production of meaning has been overlooked and needs to be resurrected and attributed to the implied reader who is imbued with knowledge of the design and deliberate crafting of the text. I shall further argue the point below after presenting Chatman’s (178:151) depiction of the real and implied author and reader.

¹³⁷ Both verbs ἔρχεσθε and ὄψεσθε are in the imperative.

¹³⁸ This point will be picked up again later in this chapter (cf. point 3 below).

reference will be made to it. It is merely mentioned here to acknowledge the variety of categories of reader that have emerged. Besides it might be necessary to resurrect the concept in the light of community reading mentioned elsewhere in this thesis¹³⁹ – but that can be the subject matter for a separate project as here I am confined to the parameters set out in my thesis proposal. The latter concept i.e. the informed reader is concerned with ‘the processing of the text by the reader’ (:31). The architect of the concept is Stanley Fish (1972:383-427, 1980:21-67) who advances the argument that readers who share the same literary competence ought to be able to experience literature in the same way as far as meaningfulness of the work is concerned. His argument is made ‘on behalf of the reader and against the self-sufficiency of the text’ (Fish 1980:7). While I agree with the argument ‘against self-sufficiency of the text’ (:7), it can be construed that Fish is oblivious of individual differences with respect to dealing with texts and in fact expects some kind of uniformity. The same degree of literary competence does not in any way imply sameness with respect to aesthetic appreciation and responses to a created work¹⁴⁰. Iser’s (1974:274-294, 1978:27-38) notion of interaction being a key component in the way meaning is derived is in this sense more appealing. In any event it is how this thesis looks at the generation of meaning with respect to literary work.

With respect to the informed reader, Fish (1980:48-49) describes the construct as

- ‘someone who (1) is a competent speaker’ of the language in which the text is composed (or translated),
- Someone who ‘(2) is in full possession of “the semantic knowledge” including the knowledge (that is, the experience, both as producer and comprehender) of lexical sets, collocation probabilities, idioms ...’
- Someone ‘who (3) has *literary* competence’. In other words, this reader has ‘internalized the properties of literary discourses, including everything from the most local of devices (figures of speech, and so on) to whole genres’.

This reader for Fish (:49) is ‘neither an abstraction nor an actual living reader, but a hybrid – a real reader (me) who does everything within his power to make himself informed’. But

¹³⁹ Cf. Lategan (1989:105-116) and also 4.3 of the General Conclusion to this thesis.

¹⁴⁰ It must be noted that Fish (1980:44) does explicitly admit that ‘in no two of us are the responding mechanisms exactly alike’. It could be that he is referring to ability rather than quality of the responses. Nonetheless his argument that ‘[m]ost literary quarrels are not disagreements about response, but about a response to a response’ is not convincing. In fact his very next sentence seems to imply uniformity: ‘What happens to one informed reader of a work will happen, within a range of nonessential variation, to another’ (:52). But who is to label a variation ‘nonessential’ or otherwise? A ‘range of nonessential variation’ seems vague and can be dismissive of *essential* variations which can in fact have meaningful consequences for the production, assimilation and exchange of meaning not to mention the enrichment thereof.

why is this ‘a hybrid’? It would appear that this is merely a real reader who becomes informed. To suggest that such a reader cannot exist without being married to a hypothetical construct is in fact to suggest that the real reader lacks ability and cannot be transformed. The agency of the hypothetical construct cannot be denied, but this agency ought not to change the basic identity of the real reader as real reader *per se*. This is the *reader who becomes informed* referred to in my proposed reading model at the end of this section – a real reader informing him/herself with respect to the language, culture and in general, the milieu of the ‘world created by the text’ (Lategan 1992:627). From what has been said about the openness to faith the real reader will have to emulate the implied reader in this regard as well.

Of particular relevance to this thesis is the construct of implied reader¹⁴¹ – a construct which according to Iser (1978:34)

embodies all those predispositions necessary for a literary work to exercise its effect – predispositions laid down, not by an empirical outside reality, but by the text itself. Consequently, the implied reader as a concept has its roots firmly planted in the structure of the text; he is a construct and in no way to be identified with any real reader.

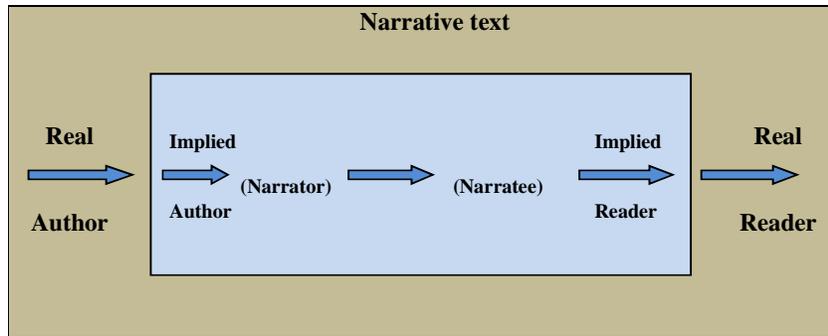
This construct is useful in that it ‘designates a network of response-inviting structures, which impel the reader to grasp the text’ (:34). Lategan (1992:626) is concise and it is worthwhile quoting him *verbatim* for the following:

Iser intended this “reader” to serve as a theoretical construct, to account for the presence of the reader in the text without having to deal with the additional complications posed by a real reader. The “implied reader” was devised as a counterpart to the concept of the “implied author.” The reason for these distinctions was the recognition that whoever the real author of a literary text might be, the text itself is written from a specific point of view and addressed to a specific reader who shares a certain minimum amount of knowledge with the author, if any communication is to take place via the text.

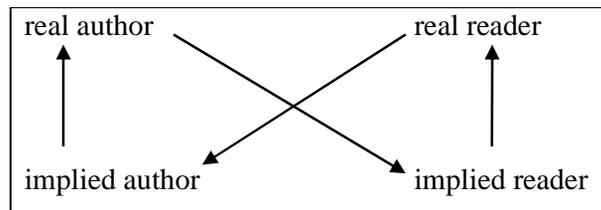
However, the implied author and the implied reader are not the only participants. Within the text itself, a further set may be introduced in the form of a narrator and an addressee. For example, in the gospel of Mark, the author presupposes that his readers will have a reading knowledge of Greek and will understand references to tax collectors, the book of Isaiah, the Pharisees, and so forth. But within his story he introduces Jesus as a narrator of parables, with Jesus’ disciples as audience. On still a further level of embedding, the owner of the vineyard communicates with his servants, who form yet another audience.

The following representation adapted from Chatman (1978:151) is illuminating in this regard:

¹⁴¹ It must be understood that *implied reader* refers to a construct and not to a real person. While Iser (1974, 1978) refers to this construct as ‘he’, Vorster (1989a:21-39) makes use of ‘his/her/its’. When profiling the implied reader of Jn 1:1-18 this thesis will personalise the construct and will use the masculine personal pronoun ‘he/his/him’. This is not in any way being oblivious to gender sensitivity, it merely recognises that when dealing with the social constructs of 1st century Palestine this was how reality was perceived (cf. Jeremias 1969:359-376; Keener 2000:680-693; Malina 1981:94ff).



Chatman (:151) explains that while the implied author and implied reader are inside the ‘narrative transaction’, the real author and real reader are not. Furthermore while the implied author and implied reader are ‘immanent to a narrative, the narrator and narratee are optional’ (:151). Because the concepts of implied author and reader are ‘immanent to the narrative’ (:151) it is quite possible to confuse the relationships of the implied author and reader, and the real author and reader and situate the implied reader in a relationship with the implied author. Lategan (1992:626) and Tolmie (1998:59) describe the implied reader ‘as the counterpart of the implied author’¹⁴² but if this is not read clearly confusion can be created and the implied reader can be seen as an extension of the implied author instead of the real author. Lategan (1989a:10) clarifies the issue and maps out the relationship as follows:



He (:10) describes

a dual movement starting from opposite poles. The real author, when writing, is reaching out for the implied reader (as no other reader is present at this moment). The real reader, when reading, is reaching out for the implied author (as no other author is present) ... Real authors can address only what they imagine or intend their readers to be; real readers can reach the real authors only via the implied authors, that is, they have to figure out what the real authors are getting at by concentrating on the clues and signals given by the encoded authors.

¹⁴² Tolmie (1998:59) depends on Staley’s (1998:35) notion that ‘[w]hile the implied author knows the text forward and backward, the implied reader only has knowledge of what has been read up to a given moment. It is thus encoded in the unidirectional, forward movement of the text, and as such, does not know what word comes next in the text, nor does it “stop reading” until the narrative is ended’.

The notion of '[r]eal authors can address only what they imagine or intend their readers to be' (:10) needs to be completed as it does not take into account what the reader has to do in order for the text to 'exercise its effect' (Iser 1978:34). This is important as the implied reader surely will embody those predispositions necessary for the effect of the text to be realized. The real reader in emulating the implied reader of the Gospel of John will need to emulate the openness to come to faith. Nonetheless the point of relationships between real author and implied reader, and between real reader and implied author, made by Lategan is useful as it correctly shows the implied reader to be an extension of the real author and the implied author to be an extension of the real reader. That being the case, one could well ask if it is legitimate to confine the implied reader solely to the narrative *per se* (cf. Chatman 1978:151). What about the deliberate shaping of the text? Does not the real author shape or craft the text with the intended audience/reader in mind? Perhaps what needs to be done is to extend what Chatman (:151) calls 'narrative transaction' to embrace the planning or design of the text as surely the intended recipient¹⁴³ will be in the real author's mind when the text is crafted. In this regard it is necessary to question Staley's (1988:35) notion of the implied reader being *au fait* simply with the text up to whatever point the real reader is at in his/her engagement with the text¹⁴⁴. What is confusing is the contention that although the implied reader does not know what comes next 'it does not stop reading until the narrative is ended' (:35). The fact that the implied reader is endowed with 'perfect knowledge and memory of what has been read' (:35) and the fact that this reader never stops reading until the narrative is ended (:35) make it clear that this entity knows what is to come in the text. Staley's contention that the implied reader has knowledge only of 'what has been read up to the given moment' (:35) inhibits the implied reader by constraints brought about by the incompetence of the real reader. It is only the first time real reader (and possibly even the real reader who has repeatedly engaged with the text) who is limited by temporality (cf. Tolmie 1998:59, Staley 1988:35). The implied reader of the Gospel of John for example knows John's story of Jesus prior to its being told as he corresponds to the real author as claimed earlier in this chapter¹⁴⁵. In the case of Jn 2:22 the implied reader 'is assumed to know about Jesus' resurrection already' (Culpepper1983:222) and in the case of Jn 11:2, the reader is assumed to know of an anointing which is only described in Jn 12:3-8 (:215).

¹⁴³ Rather than intended reader/hearer/audience Eco (1990:128-129) speaks of the 'planned addressee' of the literary work. Eco of course ascribes to his Model Reader what this thesis ascribes to the implied reader.

¹⁴⁴ Tolmie (1988:59) takes up this idea and defines the implied reader 'in terms of the temporal quality of the text'.

¹⁴⁵ Cf. Footnote 136 above where reference is made to the implied reader being a part of the compositional strategy and design of the text.

So limiting the implied reader to a ‘unidirectional, forward movement of the text’ (Staley 1988:35) with no knowledge of what is to come is untenable. On the other hand to adopt the stance that the implied reader is *au fait* with both the narrative and the real author’s communication strategies will make it clear that for the real reader more engagement with the text is essential as neither a single reading, nor even repeated readings could ever exhaust the possibilities of generating new meanings.

Van Iersel (1998:14-29) succinctly explains that the implied reader is not a flesh and blood person but a formal function of the text. The implied reader is the construct that understands all the codes embedded in the text¹⁴⁶. It is a hypothetical position necessitated by the fact that those who communicate do not create or read texts in a vacuum. The text will contain references common to both sender and receiver. A simple illustration is that should I write to a colleague I will not employ language, codes or symbols that s/he will not understand. That will defeat the purpose of the letter. Someone else reading the same text will need to know all the codes embodied in the letter and in pursuit of a proper understanding of the material will, in all probability, have to approach the colleague (or me should I still be alive and available) for explanations. One need only call to mind wartime efforts to crack codes to see the necessity of engaging with the reader who understands all the codes. The more the outsider gets to know what the intended recipient¹⁴⁷ of the message knows, the more s/he becomes equipped to know about the message. In fact the more s/he knows about the text, the more s/he will become a part of the ‘world created by the text’ (Lategan 1992:627). The implied reader in this thesis then is the reader in the text who understands all the codes embedded in the text.

The purpose of this section is to identify as many of the codes as possible to comprehend as much as one could possibly comprehend about the text of Jn 1:1-18. This section will profile¹⁴⁸ the implied reader of Jn 1:1-18 to the extent that this is possible given the state of the research thus far. In so doing we will attempt to gradually arrive at what this reader knows about the text by studying the codes embodied in the text. Primary here will be the OT and the Jewish interpretations surrounding the OT texts.

¹⁴⁶ As indicated above this thesis goes beyond knowledge of codes and includes as part of the makeup of the reader those predispositions necessary for the text to ‘exercise its effect’ (Iser 1978:34).

¹⁴⁷ Mailloux (1979:95) refers to the *intended reader* as a concept to cover all theoretical concepts describing the identity of the reader.

¹⁴⁸ It must be acknowledged that the focus on the implied reader at this particular point in this thesis does not in any way imply that this reader is ignorant of the Semitic construction of Biblical texts presented in Section One above and of the awareness of the text in other Sections of this work.

What then is this knowledge of the implied reader so that given his predisposition of openness to faith the text of the Prologue can ‘exercise its effect’ (Iser 1978:34)? Bearing in mind the limitations faced by me as real reader of Jn 1:1-18, the following chapters attempt to show to some extent at least, what knowledge was shared by the real author and the implied reader.

Rhetorical Analysis was my means of entry into the text world of the Prologue. It has thus far revealed an implied reader *au fait* with its ways of communicating. Focus on the implied reader in this study is a way of investigating what is necessary for the text to ‘exercise its effect’ (Iser 1978:34). For example, it becomes a useful way of assessing how the real reader ought to respond to the strong emphasis on faith both in the Prologue and in its intratextual counterparts especially Jn 20:31 where it is revealed that the very purpose of the work is to arouse faith in the readers (real and implied). By way of conclusion to this brief discussion on the implied reader it must be noted that the concept of the implied reader is congruent with Rhetorical Analysis because both anticipate the completion of the communication system e.g. with respect to the rhetorical feature of *abbreviation*, the active participation of the real reader is encouraged and even coaxed. The same can be said of Iser’s notion of filling in the gaps (cf. Iser 1974:34, 38, 40, 208, 214, 280). The rhetorical feature of *paronomasia* would make no sense without the engagement of the real reader. As Lategan would have it, the reader influences the way in which the text is ‘structured and framed’ (1992:626). This must be read together with Meynet’s (1998:169) assertion that ‘Biblical Texts are Composed and Well Composed’. The reader is important in the methodology of the interpretation of texts for surely if the reader has not been kept in mind the text could never be ‘well composed’¹⁴⁹.

Culpepper (1983:7) notes that ‘the implied reader is defined by the text as one who performs all the mental moves required to enter into the narrative world and responds to it as the implied author intends’ (7). The implication here is that whereas the real author discloses, the implied reader receives. With respect to the Prologue, the implied reader will be able to assimilate the importance of the central term πιστεύουσιν and will be able to see its importance in the Gospel of John as a whole. This is the reader who through this assimilation will be counted among those ἐκ θεοῦ ἐγεννήθησαν. In other words, the text will be actualized in the real reader through interaction with the implied reader constructed by the author’s technique. In the words of Mailloux (1979:95) ‘the author becomes a *manipulator* of readers, his techniques guiding the reader to the intended response’.

¹⁴⁹ In this regard van Wolde (1989:47) notes that without the reader the text ‘is only a lifeless collection of words’.

By way of conclusion to this brief discussion on the implied reader it must be pointed out that in this study Rhetorical Analysis facilitates an entry into understanding the implied reader so that real reader can enter into the reading process as a dialogue partner. Focusing on the implied reader is one way of constructing a framework for dialogue with the text. What then are the features of the implied reader referred to in this study? This will be attended to from here on.

3. The implied reader of the Gospel of John

Culpepper (1983:205-227), Tolmie (1998:57-75) and Kieffer (1999:47-65) describe the implied reader of the Gospel of John. Culpepper's (1983:212-223) description is most impressive with its detailed description of the implied reader's knowledge of persons, events, Judaism, places and languages. cursory observations of the text indicate certain facts about what the implied reader does and does not know – in other words what the real author has to explain so that what Culpepper (1983:207) calls the 'authorial audience' can comprehend the work¹⁵⁰. For example, the implied reader does not know Aramaic as words like 'Rabbi' (Jn 1:38), 'Messiah' (Jn 1:41), 'Cephas' (Jn 1:42), Siloam (Jn 9:7), and Rabbuni (Jn 20:16) have to be explained in the text. Because the implied reader has perfect memory after an explanation is offered once there is no need for it to be offered again e.g. after the meaning of Rabbi is explained in Jn 1:38 it is not necessary for further explanations in the seven other occurrences of this word (cf. Jn 1:49; 3:2, 26; 4:31; 6:25; 9:2 and 11:8). But these are merely cursory observations and do not give a substantial picture of the implied reader's awareness of the intertextual matrix referred to in the conclusion to this chapter¹⁵¹. Subsequent chapters of this thesis will deal with the profile of the implied reader of the Prologue with respect to OT threads comprising the passage and the interpretative traditions. This treatment of the issue will be different to what has been alluded to in this paragraph and will situate the profile of the implied reader of the Prologue within a *text matrix* that goes well beyond the 18 verses comprising the Prologue and even well beyond the Gospel of John. In other words I wish to show that the concept 'text' is not static but interactive as the real

¹⁵⁰ The reference here is to localities, persons and theological considerations. The author's comment in Jn 2:21-22 that Jesus was speaking of the temple of his body is an example of this (cf. Kieffer 1999:56).

¹⁵¹ Cf. point 6 below.

reader engages with it and profiles the implied reader so as to see what knowledge and characteristics are necessary for the ‘literary work to exercise its effect’ (Iser 1978:34).

What is important at this point is to tease out the implications of Iser’s (:34) assertion that the implied reader ‘embodies all those predispositions necessary for a literary work to exercise its effect – predispositions laid down, not by an empirical outside reality, but by the text itself’¹⁵². Much has been said in the foregoing about transformation in the real reader through engagement with the text. What guidelines can the implied reader offer the real reader in this regard? Here we are not concerned so much with the meaning and deliberate placing of the central term πιστεύουσιν or with any of the other textual features. Our concern here is to examine the ‘predispositions necessary’ (:34) in other words the openness to faith for the Gospel of John to ‘exercise its effect’¹⁵³ (:34).

As intimated in point 2.1.2 above it would appear from the way in which the gospel is framed that faith in Jesus required a response to a call to ‘ἔρχεσθε καὶ ὄψεσθε’ i.e. ‘come and see’ (Jn 1:39). Perhaps the context of this verse needs to be examined as it shows the type of openness to the following of Jesus that is required for the text to ‘exercise its effect’ (Iser 1978:34). The context is Jn 1:35-39:-

John 1:35-39

Τῆ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο ³⁶ καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, **Ἴδε** ὁ ἀμνὸς τοῦ θεοῦ. ³⁷ καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ. ³⁸ στραφείς δὲ ὁ Ἰησοῦς καὶ **θεασάμενος** αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ, Ῥαββί, ὃ λέγεται μεθερμηνεύμενον Διδάσκαλε, ποῦ μένεις; ³⁹ λέγει αὐτοῖς, Ἔρχεσθε καὶ **ὄψεσθε**. ἦλθαν οὖν καὶ **εἶδαν** ποῦ μένει καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

This is the call of the first disciples in the Gospel of John. They start off standing with John and end up remaining with Jesus. They move from following John to following Jesus. The implied reader will know from the Prologue that John is not the light but only a witness to the light (Jn 1:8). Interesting in the passage above is the preponderance of words from the semantic field of sight. These have been highlighted in the text above. Later on in Jn 1:41

¹⁵² In this regard Culpepper (1983:7) states that the implied reader enters ‘into the narrative world’ and responds to it ‘as the implied author intends’. The idea here is that in order to respond to the call to faith in the Gospel of John, the implied reader will need to be open to faith so as to be counted among the τέκνα θεοῦ.

¹⁵³ Culpepper (1983:225-226) explains that ‘the gospel’s statement of its purpose, its plot, characterization, comments, misunderstandings, irony and symbolism all work together in leading the reader to accept the evangelist’s understanding of Jesus as the divine revealer and to share the evangelist’s concept of authentic faith, faith which certifies the believer as one of the “children of God.” Such faith must, in the eyes of the evangelist, be distinguished from the inauthentic faith of those who marvel at signs but do not grasp their significance or follow the one to whom they point’. Tolmie (1998:59) is also aware of the call to faith stating that ‘the implied author aims at guiding the implied reader deeper into discipleship’.

these new disciples report that they have discovered the messiah (Εὐρήκαμεν τὸν Μεσσίαν). They have discovered well as in this passage we have a movement from:

LOOK → SEE → MARVEL → CONTEMPLATE

In sum what we have in this brief passage are:

1. Testimony of John the Baptist about Jesus
2. Two disciples hearing this and following Jesus
3. Faith of the two in Jesus as they do what he asks them to do
4. They remain with Jesus

There is a movement of discipleship from John the Baptist to Jesus

This is the type of predisposition that allows the text to ‘exercise its effect’ (Iser 1978:34). The openness of the implied reader can also be seen with respect to the πιστεύω group of words in the Gospel of John. As attention will be paid to these words later in the work¹⁵⁴ only a few examples will be treated here.

- Seeing the sign Jesus performed in Cana the disciples believed in him (Jn 2:11).
- What Jesus says has lasting effect for the implied reader as Jn 2:22 points out that what he said and did when he cleansed the temple had the desired effect after the resurrection. This means that the implied reader does not forget the words and deeds of Jesus and the indication is that he reflects on these realities in openness to faith. It also means that for the implied reader the resurrection shed light on a prior experience.
- Jn 2:23 again shows openness to the signs worked by Jesus.
- The present active participle πιστεύων in Jn 3:15, 3:16, 3:36, 5:24, 6:40, 6:47, and 11:26 indicates that the implied reader continues to believe and that this believing leads to eternal life.
- This participle occurs again in Jn 3:18 where the indication is that the implied reader in whom the text has exercised ‘its effect’ (Iser 1978:34) will not be judged. On the other hand those who do not believe in the name of Jesus are judged because *they do not believe* (cf. Jn 3:18 - ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ). The reference here is to

¹⁵⁴ Cf. Chapter two of Section Three below.

those in whom the text has not exercised its effect. They in fact constitute the antithesis of the implied reader.

- Ultimately the implied reader shows what it is to be τέκνα θεοῦ. In Jn 20:31 through believing in Jesus he has life ἐν τῷ ὀνόματι αὐτοῦ. What I called the *propositio* earlier in the work¹⁵⁵ has been fulfilled and the text has indeed exercised its effect. Zumstein (2008:123) relates the Prologue to the conclusion of the Gospel, viz. Jn 20:30-31 stating that both indicate the purpose of the work. In particular the ‘conclusion allows readers to verify the appropriateness of their reading’ (:124). Zumstein (2007:296-297) explains the end of the Gospel (Jn 20:30-31) and points out the importance of the notion of faith. He gives the opinion that in Jn 20 :30-31 we see for the first time in the literature classified as gospels the notion of *book of faith*. Further he points out that the story of Jesus Christ is told so as to make a call to faith (:297)¹⁵⁶. Zumstein’s position adequately explains the purpose of the Fourth Gospel viz. to call its readers (real and implied) to faith. It also highlights the condition necessary for the text to ‘exercise its effect’ (Iser 1978 :34). In all this the strategic placing of πιστεύουσιν in the Prologue is justified and a convincing link between the Prologue and the rest of the Gospel is established. In this regard O’Brien (2005:284) notes that Jn 20:31 ‘is a direct address to the reader, explicitly expressing an intent *to change the reader*’. We have already examined the qualities necessary for the text to ‘exercise its effect’ (Iser 1978:34). For O’Brien included among these qualities is belief ‘through one’s own encounter with the Word’ (285). Thomas (Jn 20:24-28) and the Samaritans (Jn 4:42) are cited as examples. But what about the statement about those who have not seen (λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι ἐώρακάς με πεπίστευκας; **μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες**) in Jn 20:29? Here O’Brien argues that the reports of the experiences of key characters viz. the Beloved Disciple, Mary Magdalene and Thomas provide ‘the possibility of substitute experience for the reader’. The burden of proof of this argument is that both misunderstanding and believing are ‘essential to the narrative of the Fourth Gospel’ (:287). Believing is a process. One arrives at it through wrestling with inconsistencies. O’Brien (:302) is aware of this and eloquently expresses it as follows:

¹⁵⁵ Cf. Point 2 under the General Introduction to this thesis.

¹⁵⁶ The exact quotation in Zumstein (2007:297) is ‘pour la première fois dans la littérature groupant les évangiles, apparaît la notion de “livre de foi”. L’histoire de Jésus Christ est racontée pour appeler à la foi’.

But the author also helps to recreate the experience of encountering Jesus and the journey of faith for readers by subjecting them to the initial confusion experienced by the first disciples and continually bringing them to new ways of seeing, new methods of interpretation so that they might gain a clearer understanding of what is not of this world. The author does so by creating interpretative difficulties, deliberately setting up misunderstandings, so that readers might learn how to correct them in light of the truth presented by Jesus, and by creating characters whose interpretative errors and corrections not only show the way but bring readers along with them. Through their own errors and weaknesses along with their persistence and subsequent correction, Mary Magdalene, Thomas, and the Beloved Disciple all contribute to this scheme and further the author's purpose that readers may believe that Jesus is the Christ and that by believing they may have life in his name.

The works surveyed thus far¹⁵⁷ paint a picture of the implied reader of the Gospel of John in broad strokes. The picture, although useful, is hardly helpful for the real reader to engage in a sufficiently meaningful way with the Prologue so that the text could 'exercise its effect' (Iser 1978:34). What is required is some detailed information with respect to the text matrix generated by the Prologue so as to examine the worldview of the implied reader. The next two chapters will therefore attend to some of the intertextual implications¹⁵⁸ with respect to the Prologue and Section three will explore some of the relationships between the Prologue and the rest of the Gospel of John. It is only after those steps have been completed will a more complete construction of the implied reader be achieved – but prior to all that, before moving from this chapter in which theoretical issues are examined, we need to examine the concept of Intertextuality.

¹⁵⁷ The works referred to are Culpepper (1983:205-227), Tolmie (1998:57-75) and Kieffer (1999:47-65).

¹⁵⁸ These intertextual explorations will assist in the construction of a text matrix and will give finer detail with respect to OT influences on the Gospel of John. The profile of the implied reader will be expanded through these explorations.

4. **Intertextuality**¹⁵⁹ – ‘To interpret means to react to the text of the world or the world of a text by producing other texts’ (Eco 1990:23).

Although, as Vorster (1989) and Still & Worton (1990)¹⁶⁰ note, the phenomenon of intertextuality is not new, the term has been coined by Julia Kristeva in the 1960s (cf. Still & Worton 1990:1; Allen 2000:i, 3, 11-15)¹⁶¹. Still & Worton (1990:16f) give the impression that Kristeva’s development of the notion of intertextuality was based solely on the works of the linguist de Saussure and of the literary theorist Bakhtin. That there have been influences of these earlier theorists on Kristeva cannot be denied as she herself makes reference to these authors¹⁶². It must be remembered however that Kristeva came from a psychoanalytic background and it would appear that her awareness of intertextuality germinated in that field¹⁶³. In any event there was an intersection of Kristeva’s literary explorations and her psychoanalytic ones (cf. Kristeva 1987). The point in all this is that if Kristeva’s notions of intertextuality derived from her work in psychoanalysis then it is quite possible that intertextuality is more basic and more intrinsic to the human experience that it appears to be. Perhaps this could be the focus of some future research as here I am confined to the limits placed on this project by my thesis proposal.

Allen (2000:3) also affirms that the first articulation of intertextual theory is attributed to Kristeva and goes further to give an indication of the epistemological context of this articulation. There was a shift ‘from structuralism to poststructuralism’ (:3). The move was,

¹⁵⁹ The compilation edited by Worton & Still (1990) and the work by Allen (2000) are useful for information on the subject of intertextuality. These works show the historical development of the concept and highlight the various nuances and rich complexity associated with intertextual theory. Another interesting work with respect to intertextuality is Kiebuszinska (2001). This study shows modern drama in conversations with texts from the past. Allen (2000:5) also describes the coming together of various art forms and speaks of the ‘mixing of already established styles and practices’. In his penultimate chapter (:174-208) he explores more fully this across-the-boundary exchange and in fact describes an open system with its active exchange of information across system boundaries. D’Angelo (2010:33-34) shows that through the process of adaption by which literary works may be cast into new forms, many diverse disciplines become intertextually connected. D’Angelo (:35-44) discusses five more modes of intertextuality viz. retro, appropriation, parody, pastiche and simulation by which a cross pollination occurs and signs are absorbed into newer realities until eventually one ends up with ‘a copy that does not possess an original’ (Allen 2000:182). The universe of the text appears to be expanding. What is clear then is that intertextuality applies not only to the written word but also engages with non-literary arts and practices. The question then arises: do not these arts also have an impact on literary works? This provides yet another opportunity for a future project.

¹⁶⁰ There might be some confusion with the reference ‘Still & Worton (1990)’. The reference in this case is to a work by Still and Worton (1990) in a compilation edited by Worton & Still (1990).

¹⁶¹ Although the term is said to have been coined by Kristeva, Allen (2000:2) traces its origins to 20th century BCE work in the field of Linguistics. Still others go all the way back to Plato (cf. Still & Worton 1990:2f).

¹⁶² Kristeva (1968, 1971) refers to de Saussure and also to Bakhtin amongst many other theorists

¹⁶³ Cf. Kristeva (1987) – a work on psychoanalysis in which she describes ‘the object of psychoanalysis as simply *linguistic exchange*’ (:3). Her explorations into the use of analytic language led her to discoveries about semiotics which she calls *infralinguistic* and or *translinguistic* representations (:5).

in essence, a move from certitude and stability to uncertainty and instability. Postmodernism had announced itself in a serious way in France in the 1960s. Allen points out that '[t]he term intertextuality was employed by poststructuralist theorists and critics in their attempt to disrupt notions of stable meaning and objective interpretation' (:3). Poststructuralism views certitude and stability associated with text interpretation with suspicion and legitimizes subjectivity and pluralism. On the other hand structuralists employ the term intertextuality to argue for certainty and stability with respect to interpretation. So whereas poststructuralists make use of intertextual theory to 'disrupt notions of meaning' (:4), structuralists employ the same theory to 'locate and fix meaning' (:4). With this kind of coincidence of opposites the concept of intertextuality certainly seems to be flexible¹⁶⁴.

Allen (2000) presents the theory of intertextuality in a concise way noting that the act of reading 'plunges us into a network of textual relations' (:1). Basically the assumption here is that a text cannot exist as a self sufficient entity¹⁶⁵ – as it exists in relationships with other texts. Composers of texts are first of all readers and users of other texts¹⁶⁶. But what is produced at the moment of reading is not influenced simply and solely by what appears on a page. The reader brings to the process a myriad of other texts and traits to produce what I would call an intertextual matrix¹⁶⁷. There is a necessary complexity with respect to intertextuality¹⁶⁸.

Kristeva (1968:103) defines text¹⁶⁹ as a device that redistributes the order of the language *translinguistically*, by connecting a communicative word to direct information, with different types of statements earlier or synchronic. The text is productivity, which means: (1) its relation to the language in which it is located is redistributive (destructive-constructive), so it is accessible through logical categories rather than purely linguistic ones; (2) there is a permutation of texts, an intertextuality: in the space of a text several statements taken from other texts, intersect and neutralize each other.

¹⁶⁴ Perhaps this in itself is merely a demonstration of postmodernism where there is no room for absolutes.

¹⁶⁵ Cf. Still & Worton (1990:1). This notion will become clearer when interaction is discussed under point 5 of this chapter.

¹⁶⁶ A clear example of this can be seen in speech writing and the composing of homilies where anecdotes, stories, news events and parables are used to inform and influence the final product.

¹⁶⁷ More will be said about this in the conclusion to this chapter where a definition of text is attempted.

¹⁶⁸ Allen (2000:2) laments that *intertextuality* is an often misused term and points out that far from providing 'a stable set of critical procedures' so as to facilitate interpretation, the term 'cannot be evoked in an uncomplicated manner' (:2).

¹⁶⁹ The actual definition from Kristeva (1968:103) is in French as follows:

nous définissons le texte comme un appareil translinguistique qui redistribue l'ordre de la langue, en mettant en relation une parole communicative visant l'information directe, avec différents types d'énoncés antérieurs ou synchroniques. Le texte est donc une productivité, ce qui veut dire: 1. son rapport à la langue dans laquelle il se situe est redistributif (destructivo-constructif), par conséquent il est abordable à travers des catégories logiques plutôt que purement linguistiques; 2. il est une permutation de textes, une intertextualité : dans l'espace d'un texte plusieurs énoncés, pris à d'autres textes, se croisent et se neutralisent.

It is clear then that the notion of text is not complete if one does not take into account the rapport with prior and current texts¹⁷⁰. Frow (1990:45) conveys the notion of texts being ‘*shaped* by the repetition and the transformation of other textual structures’ (my italics) and contends that ‘texts are shaped not by an immanent time but by the play of divergent temporalities’ (:45). The assumption here is that the *shaping* of text goes well beyond the composing of texts to include the encounter and dialogue with other texts. What’s more, Frow (:46) points out that ‘[t]he intertext is not a real and causative source but a theoretical construct formed by and serving the purpose of a reading’. Now one can understand that a real reader familiar with Ex 33 – 34 for example will see intertextual connections with that passage when reading Jn 1:14-18¹⁷¹ but that the reader who is not familiar with the Exodus account will not. But that does not account for the fact that the producer of a text is simultaneously a reader of other texts. This is at play when deliberate citations are brought into the composition of the work e.g. when a keynote speaker refers to a statement made by some famous orator. So while the identification of an intertext is ‘an act of interpretation’ (:46) it is more than that – it can also be a deliberate strategy used in the composition of a text. Simply stated, whether one engages with texts in the act of reading, or in the act of composing, one enters into a textual universe.

Another question that arises from Frow’s (:46) assertion is about the nature of the phenomenon of intertextuality. Is it merely a *theoretical* construct? To the extent that a text is part of a tapestry comprising other texts, intertextuality is a fact – not a theory. But because the tapestry is not a finite structure but is always expanding, the phenomenon of intertextuality appropriates for itself a status which eludes definition. It would appear that we are back in Anderson’s (1989:71) ‘huckleberry patch’. The very instability which intertextuality brings to the act of interpretation allows for fluidity and even uncertainty with respect to this construct. From the foregoing one should not get the impression that Frow’s (1990) view of texts and intertextuality is narrow. He does speak *inter alia* of implicit and explicit intertextuality, particular and general intertextuality, message intertextuality and code intertextuality and intertextuality generated by style, idiom, and connotations (:45).

Intertextuality refers to ‘the relationship between texts’ (Vorster 1989:18). In this regard Zumstein (2008:128) notes that intertextuality is simply literary works interacting and points

¹⁷⁰ Stewart (1979:48) describes intertextuality as ‘a relationship between universes of discourse’ in which *inter* implies interaction. ‘They do not “stand outside” or “between” their subjects so much as they are emergent in their subjects’ (:48).

¹⁷¹ The exact connections will be explored in the next chapter.

out that the Gospel of John ‘is no exception to this rule. It too is a networked text’ (:121)¹⁷². He (:128-134) describes various associations which the Gospel of John enjoys with other biblical works viz. the Synoptic Gospels, the Johannine Corpus and the Hebrew Bible. As van Tilborg, *et al* (1989:7) state:

Texts refer to each other, chronologically backwards and forwards, semantically inwards and outwards. Reading intertextually is an act of resistance against the reading of texts in a concluding and restricting way. Texts do not exist without other texts. During the reading of a text the ‘déjà-lu’ of other texts interferes constantly.

Whereas for some authors the ‘text-text relation is central’, for others the ‘text-reader relation is central’ (Draisma 1989:11). Whereas the former relationship is consistent with diachronic enquiries, the latter features in synchronic approaches. The position of this thesis is that whatever enquiry is in the foreground at any one time will enjoy the benefit of our attention¹⁷³.

Vorster (1989:20) states that ‘[a]ll texts can be regarded as the rewriting of previous texts, and also as reactions to texts’. Texts are thus seen as a mosaic of citations. As pointed out by Kristeva (1986:37) ‘any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another’. This being the case, one needs to ask whether anything new can really be said. Is there any originality? The answer to this is *yes*. Originality lies in the context in which the text or interpretation is generated. Context in this regard includes personal context and individual differences. In this regard Brimer (1992:29f) shows how cultural and contextual differences lead to newness with respect to interpretation. The examples provided by Brimer of a poem about a vulture being interpreted as an airplane – and a Boeing 747 at that! (:27), and of the poem *October Dawn* being interpreted by a group of Hindu students as a poem about a wedding (:31)¹⁷⁴ attest to the fact that originality is brought in through culture and context. In this regard Degenaar (1992:190) states that ‘whatever structure or system of relationships one arrives at, the play of differences which is characteristic of language makes it impossible to claim finality of meaning and of interpretation ... all interpretations are merely provisional’. The contention of this thesis is

¹⁷² Intertextuality ought not to be understood in a simplistic way. It is not merely about using texts verbatim as, for example, the use of Jer 31:31-34 in Heb 8:8-12. It is also used in a nuanced way. Beentjes (1996:32) speaks of phrases being ‘remodelled’. He even shows how texts are used in ‘inverted’ (:32) fashion. To demonstrate this point, he uses the intertextual relationship between 1 Sam 12:3 and Sir 46:19c (:32)¹⁷². Beentjes (:31-50) cites numerous examples from both the OT and the NT of this ‘inverted’ intertextual phenomenon. The possibilities of creative engagements with texts are therefore manifold.

¹⁷³ Cf. The Introductory chapter to Section Two above.

¹⁷⁴ In announcing the coming of winter the poem declares that ‘October is Marigold’ (Brimer 1992:31). Marigolds are used extensively in Hindu weddings and it is no surprise that this cultural practice influenced the interpretation of the poem (:31).

that the ‘play of differences’ (:190) is not only a feature of language, it is a feature of culture and of context as well. Indeed it also features in those who share the same culture and/or context because of individual differences.

Reverting to the usage of texts and citations, in some cases marginal notes and other indications of allusions to antecedent texts and even fragments of such texts make the reader aware of intertexts, while in other cases anonymity is preserved and this becomes ‘part of the code system of the given text for the reader’ (Vorster 1989:21). This code system will undoubtedly be known to the implied reader. Vorster draws three conclusions from this. Firstly, the phenomenon of *text* has been redefined to become a network of intertexts. Secondly, attention is now focused more on the process of the production of text rather than on ‘the sources and their influences’ (:21). Thirdly he stresses the role of the reader ‘in this approach to the phenomenon of text’ (:21).

What all this implies is that the more familiar the real reader is with texts, the more s/he will be able to engage with any presenting text and the more s/he will be capable of drawing meaning out of this engagement. As Draisma (1989:11) expresses it:

Intertextuality has no effect unless there is a reader who knows a sufficient number of texts... a text with a strong intertextuality can be read in more ways than one, even in a way in which the reader is unaware of the text’s intertextuality.

Reading a text is indeed ‘an act of creativity’ (van Tilborg *et al* 1989:7).

This thesis looks both backwards and forwards to see what antecedent texts relate to the Prologue and also to see how the Prologue relates to the rest of the Gospel of John. An exploration of the intertextual implications of the Prologue will assist in the construction of the implied reader of the Prologue as it will show what awareness is needed for the text to accomplish its goal or ‘exercise its effect’ (Iser 1978:34). The Rhetorical Analysis examined in the first Section of this work was one step in our understanding of the Prologue. For a fuller picture of the textual universe alluded to in Jn 1:1-18 other operations are necessary. Intertextuality has been chosen as a means to enhance our engagement with Jn 1:1-18 as it helps to complete the textual matrix into which the passage is situated. The next two chapters of this thesis will pay attention to the intertextuality applicable to the Prologue. These chapters will examine OT texts, personages and events evoked by Jn 1:1-18. In the course of the work our understanding of the concept of intertextuality will be enhanced as several nuanced forms of intertextuality (direct, indirect, thematic, conceptual, etc.) will be encountered. These will be pointed out as and when they occur and in relationship with the Prologue.

5. The implied reader and interactionism¹⁷⁵

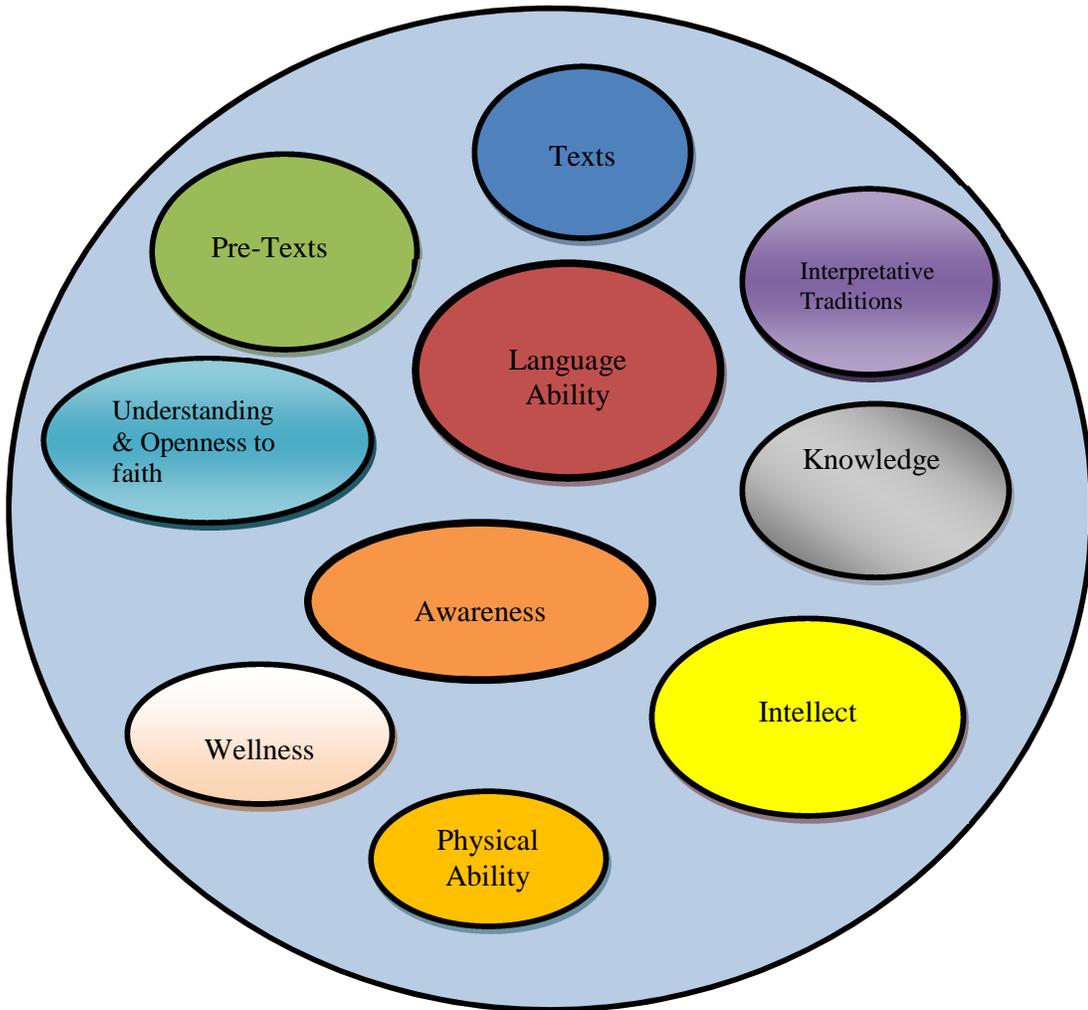
From the foregoing it is clear that the reader is the locus where a vast matrix of interconnections coincides. The reader of a given text is paramount in the act of interpretation. Meaning is

produced by a reader, who produces such meaning ‘intertextually’ on the basis of a multiplicity of signs, both written and non-written which impinge upon him and his (*sic*) world. Again, in the words of Barthes, ‘... there is one space where this multiplicity is focused and that place is the reader, not, as was hitherto said, the author. The reader is the space on which all the quotations that make up a writing are inscribed’ (Voelz 1989:27).

Ellen van Wolde (1989:43-49) recognizes the true interactional nature of the reading process and describes intertextual relationships as part ‘of the reader’s general semiotic actualization process’ (:48). Intertextuality for her ‘focuses on the reader because the reader achieves intertextual *semiosis* through logical and analogical reasoning in interaction with the text’ (:48). That being the case, I would like to propose a model of the reader to show some of the complexity embodied by this entity. The following diagram illustrates some of the various components held together in what has become known as *reader*:

¹⁷⁵ Hansson (1992:164) in discussing the phenomenon of ‘[i]nteractionism’ laments ‘the paucity of research into *dynamic, interactional processes*’ (:164). She sees this as a result of ‘adhering to a Positivist epistemology’ (:164). Hansson writes from the perspective of reception theory within the legal framework but what she states about interactionism is equally true of the field of literary studies. The call for a more interactional framework in the field of biblical studies has already been made in the Introductory chapter to this Section and will be brought up again as a possibility for future research when the concluding remarks to this thesis are made.

Diagram #1



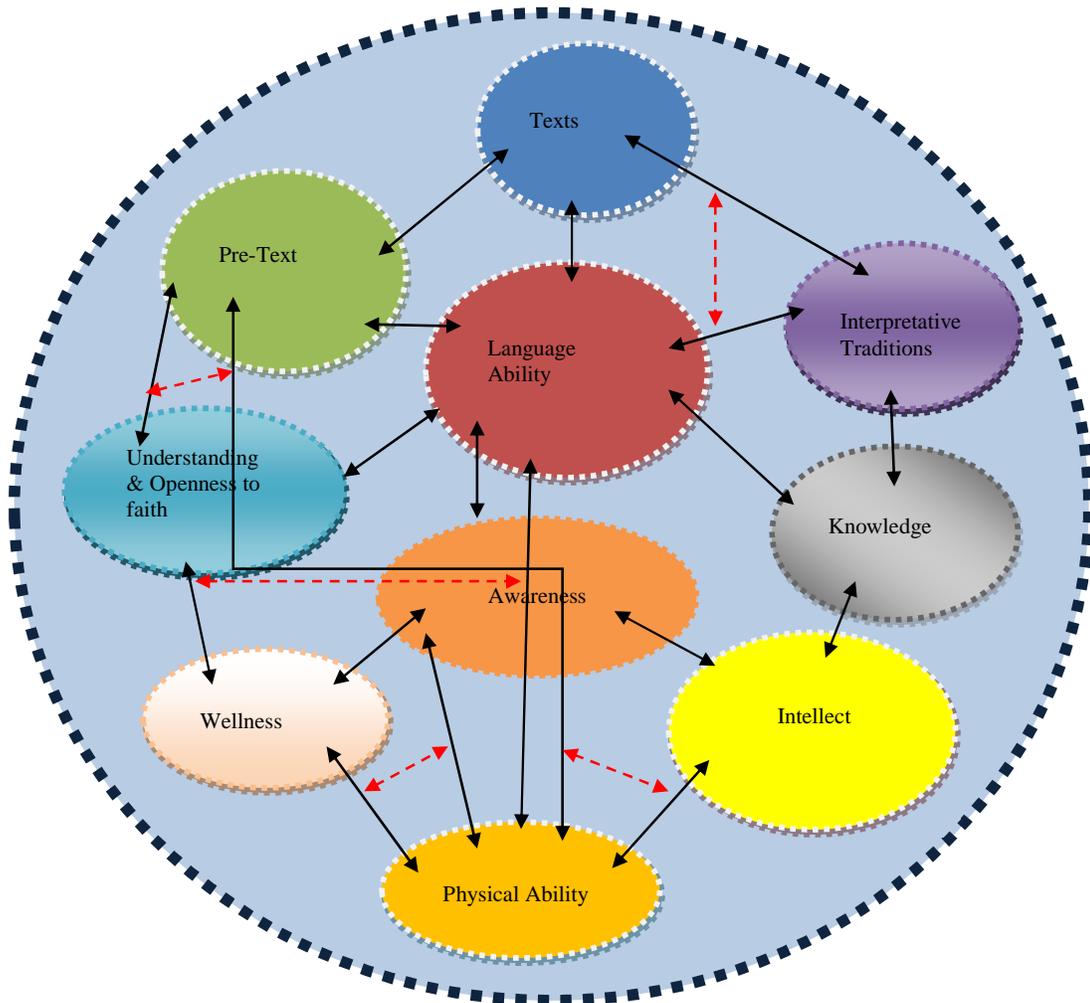
It is important to note that none of these components exist in a vacuum. They interact with each other and each component both influences and is itself influenced by all other components giving rise to richness, plurality and a variety of possibilities. For example, if the awareness of the reader is impaired it will adversely affect all other dimensions. If the awareness is enhanced it will positively affect the other dimensions. While the boundary lines serve to identify the individual components and are clear, they are not impermeable. Diagram # 2 below illustrates these semi-permeable boundaries. Note the dotted lines in diagram #2 as opposed to the solid lines in diagram #1:

Diagram #2



But here too there is a limitation. The active exchange of energy and information across component boundaries is not shown. In order to get some idea of the complexity involved in the act of reading, these relationships must be demonstrated. Diagram #3 below attempts to show the vast matrix of interconnections making up the reader of texts.

Diagram #3



This diagram illustrates the complexity of the implied reader in which a vast matrix of interconnections coincides. Note the red arrows showing the interaction even among interactions. The possibilities for interactions are enormous. It must also be noted that the outer boundary is also permeable thus allowing for an exchange of information with other readers. Reading can also be a community activity¹⁷⁶ as the real reader both affects, and is also affected by, other real readers. Van Tilborg *et al* are correct when they claim that ‘Reading a text is an act of creativity’ (van Tilborg *et al* 1989:7).

¹⁷⁶ In his presentation of *Intertextuality and Social Transformation* Lategan (1989:105-116) focusing on the ‘mediatory power of language’ (:106) argues convincingly about the ability of language to construct ‘an alternate symbolic universe’ (:108) which brings about transformation. The context of his argumentation is ‘the community of faith as a family’ (:107). Reading as a community activity is therefore not an entirely new concept.

6. A concluding remark on *text*

From the foregoing it is abundantly clear that one needs to be clear on the meaning of the concept *text*. Ellen van Wolde (1996:134) has described the concept most eloquently as follows:

A text is like a guide who directs a reader on a journey. The reader starts travelling, but the text maps out the road along which the reader can walk and points out the direction. The text achieves this by providing specific information presented from different angles or points of view. One could even go so far as to say that the perspectives of narrator and characters are the reader's eyes and ears. The text also employs literary means and stylistic features to guide the reader and to focus the attention on one aspect rather than on another. But most of all, the text determines the main route on which the reader sets out through theme and content. All these factors contribute to the rhetorical equipment which a text uses to help a reader find its bearings. The exegete or text analyst studies the linguistic aspects through which this rhetorical guiding works.

This definition readily finds a home in this thesis as it moves one away from a static idea of text to a dynamic understanding in which interaction with the text is vital to the reading process – but as indicated above¹⁷⁷ it must be borne in mind that because of the reality of intertextuality, the concept of text is more than simply words and lines on a page. Text as defined in thesis refers to the entire matrix of intertexts generated by what the real author has consciously or unconsciously presented. For example as will be seen in the next chapter a reading of the Prologue goes well beyond the eighteen verses presented by the real author to embrace several OT passages and even socio-cultural factors.

This chapter has examined some of the theoretical issues associated with the concepts of implied reader and intertextuality, and has attempted to define the concept of text used in this study. The following chapters will attempt to establish the profile of the implied reader of the Prologue by examining its intertextual associations with antecedent texts (mainly of the OT) and also the cultural issues which would have made an impact on early Christianity. From the foregoing it is clear that the intertextual matrix would have been enriched by the real author's engagement with his culturally diverse milieu.

¹⁷⁷ Cf. the allusion to *text matrix* under point 3 of this chapter.

Chapter two – What the implied reader knows about OT traditions evoked by the Prologue

(The Prologue woven with biblical threads)

'The Johannine Prologue, like the rest of the Fourth Gospel, is immersed in Old Testament theology ... from the rich reservoir of the Hebrew Scriptures' (Kim 2009:428)

2.0 Introduction

The basic assumption here is that the Prologue is woven with Biblical threads. This chapter attempts to ascertain to some extent at least what the implied reader knows about the scriptural traditions in the Prologue in order to meaningfully engage with the text. The idea here is that the more the real reader engages with the implied reader the more meaningfully s/he will be able to interact with the text.

The first and most obvious point to be made is that the implied reader will be totally *au fait* with the Semitic logic of the work as expounded in Section one of this work. Of interest to this thesis is du Rand's assertion that 'John's literary and theological legacy is very much to be read against the background of the Semitic world of thought' (du Rand 2005:21). The compositional features and in particular the strategic placing of the term πιστεύουσιν will not escape the attention of the implied reader. The importance of this feature will be explained when we deal with the relevance of the Prologue for the rest of the Gospel of John¹⁷⁸. The implied reader will also be able to disclose to the real reader how the structure of the Prologue mirrors the structure of the rest of the Gospel of John (cf. Staley 1986:241-264; 1988:50-73). Another, probably not so obvious, feature about the makeup of the implied reader are the epistemological features of Semitic logic. Rather than employ a strict linear method, Semitic people of the biblical world made use of a paradigm that embraces reciprocity. This point is made as a consequence of the introductory chapter to this section on the implied reader.

If, as Culpepper (1983:206-207) asserts, the aim in writing is to 'minimize the distance between the actual and authorial audience' then the chapters of this section on what the implied reader knows are crucial to a proper engagement with the passage under study. As Culpepper (:207) notes: 'The greater the distance between them the more difficult it is for the actual reader to appreciate the book'. In his sketching of the portrait of the implied reader,

¹⁷⁸ Cf. Section Three of this thesis.

Culpepper appeals to persons (:213-216), places (:216-218), languages (:218-219), Judaism (:219-222) and events (:222-223) that this reader is familiar with. While he deals with the Gospel of John as a whole, this project focuses on the Prologue. This chapter deals with the biblical references in the Prologue and the subsequent chapter will deal with the cultural aspects. It must be pointed out that as impressive as Culpepper's (1983:211-227) sketch of the implied reader of the Gospel of John is, certain crucial aspects with respect to key OT¹⁷⁹ references have been omitted¹⁸⁰. It will be a serious omission if these key aspects are not considered as then the profile of the implied reader will be a lot less complete. These references will be discussed under points 2.1 – 2.5.2.3 below.

2.1 Biblical Threads – an exercise in intertextuality

Kieffer (1999:49) believes 'that by textual observations it is possible to reconstruct the implied reader of John'. In my attempt to offer a profile of the implied reader of the Prologue I will, by examining the intertextual implications, try to show what this reader knows about the OT references in Jn 1:1-18.

While Coloe (1997:40-55; 2011:1-12) compares the structure of Jn 1:1-18 with the creation text in Gn 1 – (an aspect which will be taken up when Genesis 1:1 – 2:4a is treated under 2.4.1 below), and Menken's (2005:155-175) discussion of the '[s]ignificance of the OT in John' deals with the ambivalence between OT as revelation on the one hand and Jesus being the exclusive locus of revelation on the other, du Rand (2005:21-46) examines the issue thematically by looking at the creation motif in John and provides a most illuminating comparison between Jn 1:1-18 and Gn 1:1 – 2:4a. His position on the unfolding of the gospel plot (:24) can be summarized as follows:

¹⁷⁹ Smith's (1972) examination of the use of the OT in the NT offers some valuable basic information. Firstly for Smith (:3) 'The phrase "The Old Testament in the New" is, of course, an anachronism' for the concept of OT depends on the existence of the NT. One can, for that reason, not expect references to the Hebrew Scriptures as OT until the formation of the NT canon. Smith (:4) observes that 'the earliest reference to the Hebrew Scriptures as "Old Testament" is to be found in Melito of Sardis (ca A.D. (*sic*) 180), who sets forth a list of books as τῆς παλαιᾶς διαθήκης'. In 2 Cor 3:14 Paul refers to τῆς παλαιᾶς διαθήκης thereby preparing 'the way for the adoption of the term *Old Testament*' (:4). With respect to the problems associated with the exact delimitation of the OT, Smith (:5) notes that '[b]ecause of the predominance of septuagintal quotations, as opposed to quotations which reflect the Hebrew in distinction from the Septuagint, it has been widely assumed that the Septuagint was the Bible of the primitive church. This is by no means an erroneous assumption'. Shires (1974:81-85) in a work showing how the OT has been interpreted and used by NT authors, also shows the predominance of the LXX over the Hebrew texts in the NT references to the OT. He shows *inter alia* differences between Hebrew citations and their corresponding NT usages, but agreements between the LXX and the NT usages of various texts (:82-84).

¹⁸⁰ This is also true of Staley (1988) and Tolmie (1998).

Stage	Description	Text
I	SETTING: The <i>new creation</i> incarnated: λόγος became flesh as agent of creation	1:1-51
II	DEVELOPMENT: The <i>new creation</i> unfolds in the words & deeds of the Son of God, preparing Jesus' disciples for the mission	2:1 – 17:26
III	CONCLUSION: Ultimate proof of the <i>new creation</i> – the death and resurrection of Jesus and the breathing of the Holy Spirit on the disciples	18:1 – 21:25

For du Rand (:24) the *new creation* builds on the first in which λόγος was present as the agent of creation. The λόγος mediated the first creation and Jesus mediated the recreation in his becoming human. This recreation continues in the breathing of the Spirit on the disciples. He sees two focal points in what he calls a 'creation ellipse' (:36). The first is the Prologue and the second is the breathing of the Holy Spirit (Jn 20:21-23). Of interest to this work is the former which will be discussed later in this chapter. The latter might have some intertextual allusions on a thematic level but at this point seems remote from the topic under discussion. What needs to be contested though is the notion of *new creation*. This will receive attention when the creation narrative of Genesis is treated under 2.4.1 below.

Beutler (1996:147-162) surprisingly omits the Prologue in his examination of OT references in the Gospel of John. Nielsen (1999:66-82) too, examines the images of vine in Jn 15, and of shepherd in Jn 10; but makes no allusion to any OT references in the Prologue. Westermann (1998) discusses the impact of the OT on various aspects of the Gospel of John. Regarding the Prologue (:4-6) his observations are fairly brief. He divides the discussion into observations about vv 1-13 and 14-18. Of the former he notes the connection between the creative word and the word become flesh – 'It is the creative Word that has become flesh (human) in Jesus' (:5). Of the latter he compares the 'momentary vision of God (as, e.g., in Gen 28)' (:5)¹⁸¹ with the remaining of Jesus 'among people from the beginning to the end of his ministry, as a human being among humans, within the boundaries of human existence' (:5). The rest of Westermann's treatment of the OT relationship to the Prologue unfolds rather surprisingly like a homiletic tract and is not too helpful as regards the aim of this thesis. What is helpful is the extensive treatment of Jn 1:1-18 by Phillips (2006) in his sequential reading of the Prologue. He examines the use of the term λόγος in the OT. This term corresponds to the term דבר יהוה in the Hebrew Bible – a term which is creative, redemptive and prophetic among a list of other traits (Phillips 2006:114). Since the term does

¹⁸¹ Various scholars dispute whether there was any actual vision of God described in the OT. Carter (1990:40-48) argues convincingly that 'Jesus, not God, is the object of Abraham's vision' (:45). The same can be said of the vision of Moses who 'has a brief glimpse not of God, but of the heavenly *logos* who has become flesh in Jesus the Christ' (:46). Bultmann (1971:79), Schnackenburg (1968:278-281) and Barrett (1958:141) also doubt whether the OT describes any vision of God *per se*.

not occur in Gn 1 – 2, Phillips moves our attention to the wider context of the Hebrew Scriptures. The remainder of this chapter will examine this key lexeme (λόγος) in the Prologue and will also look at some of the other important OT references.

2.2 The lexeme λόγος

This word opens up for us the Wisdom tradition. In this regard Evans (1993:77) notes that: the Fourth Gospel presupposes several biblical materials, all of them reflecting Wisdom traditions. Even the opening verses which clearly allude to the creation story of Genesis, should be interpreted in the light of Wisdom traditions.

The idea is that Wisdom was present at creation. Brueggemann (1997:344-345) also notes that although the Prologue begins with an allusion to Gen 1:1, the overriding influence is that of the Wisdom tradition of Proverbs 8.

Phillips raises the difficulty of simply substituting λόγος for דבר יהוה when comparing the LXX with the Hebrew Bible. The former occurs ‘over twelve hundred times in the Septuagint’ (Phillips 2006:115) but ‘does not always translate the Hebrew phrase דבר יהוה’ (:115). The latter is variously translated λόγος, φωνή, and ῥῆμα (κυρίου). Furthermore λόγος is sometimes represented by דבר in the Hebrew text as in Gn 4:23. These points are important as they show that distinctions need to be made when translating λόγος (:115-116), and also the subtleties that the implied reader is aware of e.g. Pr 8:22-23, Wis 9:9 and Sir 1:4. Phillips notes further that throughout the LXX the word of God ‘represents God’s communication with his creation or the means by which God interacts with his creation’ (:116).

After demonstrating the use of λόγος as God’s word coming to specific prophets at specific times, Phillips notes that ‘the overriding use of the lexeme as the communicative act of God’ (:116) carries ‘little sense of a personal Word’ (:116). It is here that Phillips becomes contentious. He refers to studies to demonstrate that rather than being an entity separate from God and substantive on its own, λόγος is actually ‘an extension of God’s personality’ (:117). An earlier work by Dodd observes that ‘for the Hebrew the word once spoken has a kind of substantive existence of its own’ (Dodd 1958:264)¹⁸². Seeing λόγος as a separate entity is, for Phillips, more Platonic and Heraclitean than it is a feature of the Hebrew Bible. The Bible

¹⁸² In support of his claim, Dodd (1958:264) cites Is 55:1-11 and Wis 18:15-16.

portrays God as being active but in order to maintain God's transcendence 'Yahweh is portrayed as acting through his word, wisdom and spirit' (Phillips 2006:117). Phillips questions whether the Hebrew Bible conceives of 'God's word as a "being" separate from God himself' (:117). The λόγος¹⁸³ for him is God's 'act of communicating ... God is the agent, the word is simply the instrument' (:117) Whilst conceding that the Prologue 'stands apart from its intertextual counterparts' (:118), Phillips does speak of the λόγος in a way that borders on modalism¹⁸⁴. Against the insights of such established scholars as *inter alia* Brown (1966:519-524), and Dodd (1958:263-285), Phillips (2006:116-117) ignores the fact that '[t]here are three in God to whom we can say "you"' (McBrien 1981: 360). Whereas Phillips seems to base his assertions on the fact that God's word is not considered as a 'being' (Phillips 2006:117) in the Hebrew Bible, McBrien (1981:362) notes that while 'the doctrine of the Trinity is not foreshadowed in the *Old Testament* ... neither is the doctrine of the Trinity clearly in the *New Testament*'. But he points out that there are 'elements for such a doctrine' (:362) in both testaments and proceeds to demonstrate the historical development of the doctrine (:346-365)¹⁸⁵.

What really is the problem in Phillips' assertion? Does he contradict these elements for such a doctrine? I would say *no* – *he does not* as he readily speaks of Jesus as being God and also of being alongside the Father (Phillips 2006:219-220). No; that is not the issue here. To my mind the real issue is that of an inadequate epistemology that has been raised in the Introductory Chapter to this Section on the implied reader. Phillips tries to describe reciprocity using a linear paradigm. A more useful way to describe the relational dynamic between the Father and λόγος would be to use the term *perichoresis*¹⁸⁶ (Dobbin: 1987:1057; cf. McBrien 1981:107, 354). But this perceived weakness in Phillips' work does not, and should not imply that his insights are not relevant to this thesis. He still has more to offer, drawing as he does on the 'Sapiential Tradition' (Phillips 2006:118-127) and the 'Torah Speculation' (:127-136).

Regarding resonances between λόγος and the Wisdom traditions, Phillips rightly notes that 'the intertextuality focuses on the ideas surrounding σοφία rather than on the lexeme itself'

¹⁸³ Λόγος for Phillips (2006:116-117) is more a metaphor than a being.

¹⁸⁴ For a concise definition of this term cf. Dobbin (1987:1053).

¹⁸⁵ In his discussion on the Trinity Dobbin (1987:1046-1061) refers to '[t]he Biblical Experience of God' (:1047-1052).

¹⁸⁶ This term is used interchangeably with *Circumincession* and is concisely defined in Dobbin (1987:1057). Another reference is McBrien (1981:1239).

(:119). In the OT wisdom is designated *inter alia* by חכמה¹⁸⁷ and σοφία – not by λόγος. The intertextuality will not be direct but will be thematic¹⁸⁸. Resonances will ‘be picked up by later reflection rather than ongoing reading. The intertextuality will not be direct and instantaneous, but rather indirect and conceptual’ (:119). This idea of ‘implicit intertextuality’ (:119) resonates well with this thesis as it facilitates greater interaction with the text and coaxes or causes the real reader to live longer in the ‘world created by the text’ (Lategan 1992:627). But one must not get the idea of a simplistic application as *text* here does not refer solely to the Prologue, but to a network of interactions between the Prologue and other intertextual counterparts. The potential for this interaction is the implied reader and should the real reader choose to understand more and more of the knowledge and attitudes represented by the implied reader then the real reader him/herself can become a locus of these interactions. It is worth repeating what is said in the preceding chapter that ‘[r]eading a text is an act of creativity’ (van Tilborg *et al* 1989:7).

Scott (1992:88-94) offers a useful synthesis demonstrating parallels between σοφία and λόγος in the LXX and shows that the words are used interchangeably in Philo (:91). He notes that ‘by the time of the writing of the Fourth Gospel the concepts Logos and Sophia had become more or less synonymous in at least some areas of Jewish thought’ (:94). What then is the relationship of the Prologue to the Jewish wisdom tradition? Scott (:94-95) documents some of the views over recent decades all of which see a positive correlation between σοφία and λόγος¹⁸⁹. An intertextual survey – both direct and conceptual (cf. Phillips 2006:119) will undoubtedly be of benefit here.

The Prologue opens with Ἐν ἀρχῇ ἦν ὁ λόγος. Many scholars¹⁹⁰ are of the opinion that these words evoke the first words of Gn 1:1 Ἐν ἀρχῇ ἐποίησεν ὁ θεός. In fact Morris (1995:64) calls the use of Ἐν ἀρχῇ ἦν ὁ λόγος ‘probably a conscious reminiscence of the first words of the Bible’. Scott (1992:95) is of the same opinion and discerns in this intertextual application ‘the presence of the Logos before and at the act of creation’. He notes that the author (of the Prologue) must have also been aware of the OT wisdom tradition. In this regard Prov 8:22-23 is meaningful:

¹⁸⁷ Fox (2000:29-38) lists and describes eleven different Hebrew words used for wisdom in the OT.

¹⁸⁸ Phillips (2006:119) uses the terms *propositional intertextuality* and *paragrammatic intertextuality*.

¹⁸⁹ Evans (1993:93-94) also offers a useful synthesis of the correlations between σοφία and λόγος.

¹⁹⁰ Cf. Brown (1966:4, 520), Bultmann (1971:20), and Beasley-Murray (1987:10).

Jn 1:1	Prov 8:22-23
Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.	κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ πρὸ τοῦ αἰῶνος ἔθεμελίωσέν με ἐν ἀρχῇ

Scott argues the difference between ἦν in the Prologue and ἔκτισέν in the LXX rendition of Prov 8:22. Λόγος is not said to be created but σοφία is. Scott wisely obviates this difficulty by reading Jn 1:1 in context¹⁹¹. Whereas σοφία was created and then partnered God in creating,

the Prologue goes on to exegete the ἦν with reference to the creative partnership of the Logos (1:3), not to mention the reference in 1.18 to the Logos/Son of God as the μονογενῆς of God, a term which could certainly parallel the Hebrew נִרְבַּ of Prov. 8:22 (:95).

Scott appeals to Sir 1:4 and Wis 9:9 to enhance his claim that σοφία existed before the world was formed and ‘shares responsibility for the orderly nature of creation. This is precisely the role given by the opening words of John’s Prologue to the Logos’ (:96). The reference to Sir 1:4 (προτέρα πάντων ἔκτισται **σοφία** καὶ **σύνεσις φρονήσεως** ἐξ αἰῶνος) seems most appropriate to what Scott (:96) calls ‘the orderly nature of creation’. In the text the words in bold come from the same semantic field viz. that of wisdom and understanding, and all are consistent with the orderly pattern of creation. The reference to Wis 9:9 (καὶ μετὰ σοῦ ἡ **σοφία** ἢ **εἰδύια** τὰ ἔργα σου καὶ παροῦσα ὅτε ἐποίεις τὸν κόσμον καὶ **ἐπισταμένη** τί ἀρεστὸν ἐν ὀφθαλμοῖς σου καὶ τί εὐθὲς ἐν ἐντολαῖς σου) also shows the same indications. The link between ὁ λόγος and the creation motif is thus very clear.

With respect to Jn 1:1b (καὶ ὁ λόγος ἦν πρὸς τὸν θεόν), Scott finds three references in the LXX viz. Prov 8:30, Wis 9:4 and Sir 1:1 but notes that the πρὸς of the Prologue and the μετὰ of Sir 1:1 could cause difficulties. With masterful recourse to the grammatical apparatus¹⁹² and once again to a reading in context he obviates the difficulties. When it comes to v 1c of the Prologue (καὶ θεὸς ἦν ὁ λόγος), there is no parallel in the LXX ‘to this astonishing claim’ (:97), Scott once again has recourse to grammar. Noting what he calls ‘a deliberate play’ (:97) he points out the anarthrous use of θεός. Thus the text can predicate θεός to λόγος without the former’s loss of monotheism (cf. Dunn 1980:241). Scott (1992:97-98) goes on to demonstrate that σοφία enjoys the same status. With the creative dimensions of λόγος thus established the text reminisces further with the creation narrative of Genesis for in Jn 1:4,

¹⁹¹ Phillips’ (2006:119) notion of *conceptual* rather than *direct* intertextuality is applicable here.

¹⁹² The grammatical implications of πρὸς in Jn 1:1 has been dealt with under 0.4.1 (cf. p 27 above) making use of BDF. Scott does the same here with respect to both words (Scott: 1992:97-98). Once again a conceptual intertextuality is called for.

λόγος gives light and life. Appealing to Prov 8:35 and to Sir 4:12 Scott (:98) shows that these creative aspects are also consistent in the traditions about σοφία. In a further tribute to σοφία she is placed on par with the Torah in Bar 4:1 and she even has power to ‘grant *eternal* life’ (:99) in Wis 8:13.

Jn 1:4 and 9 show λόγος to be the giver of light. Wis 7:26 attributes the same quality to σοφία. According to Scott (:99) here the text (presumably of the Prologue) appeals to an older tradition viz. the Book of Psalms. In Pss 4:6, 89:15 and 104:2, God’s presence brings light and in Ps 119:105 God’s λόγος is a lamp to the psalmist’s feet and a light to his path: λύχνος τοῖς ποσίν μου ὁ λόγος σου καὶ φῶς ταῖς τρίβοις μου. The Hebrew rendition is just as clear: נֵר-לְרַגְלֵי דְבָרְךָ וְאוֹר לְנַחֲתַיָּךְ. Evans (1993:88) is aware of the same intertextuality.

Conceptually the theme of light and darkness harks back to the creation narrative in Genesis¹⁹³. Prior to the creation of light (Gn 1:3) there was the primeval darkness: καὶ σκότος ἐπάνω τῆς ἀβύσσου / עַל-פְּנֵי תְהוֹם (Gn 1:2). And then God spoke: καὶ εἶπεν ὁ θεός γενηθήτω φῶς καὶ ἐγένετο φῶς / וַיִּבְרָא אֱלֹהִים יְהוָה אֹר וְהָיָה אֹר. Conceptually εἶπεν is evocative of λόγος and is strengthened by the imperative γενηθήτω (in the Hebrew rendition we have the jussive וַיִּבְרָא) which shows the authority of God whose word brings about the design of God. But there is another intertextual clue waiting to be applied viz. the terms γενηθήτω and ἐγένετο. Strangely this has been missed by the detailed study of Scott. These terms are cognates of γίνομαι and are used nine times in the Prologue (e.g. in relation to all things, nothing, and the coming of John). Similar or associated terms (ἐγεννήθησαν, and μονογενῆς – used twice) are used another three times.

Notwithstanding this *lacuna* in his presentation, the important point in Scott’s work is the linking of σοφία and λόγος as both are described as agents of creation. This is true for we note that in Gn 1:3 God *spoke* and light *became* (ἐγένετο). Creation by divine word, and becoming, thus appear to be important connections between σοφία and λόγος.

Ashton (1986:164) recognizes that ‘Pr 8:22-31 is the earliest passage in the Bible to show a real affinity with the Johannine Prologue. But apart from the shared reference to “the beginning” of Genesis, the affinity is easier to spot than to define’. The position of this dissertation is simply that the more one engages with the text, the more one begins to see – intertextually, and otherwise. The assertion that Wisdom reveals no more than she is the revealer (:164) is certainly misplaced. An exegesis of the passage referred to reveals

¹⁹³ An intertextual application with the creation narrative will be made later in this chapter. Cf. point 3.4.1 below.

something different¹⁹⁴. There is undoubtedly something mysterious about Lady Wisdom e.g. her origins, but she reveals with childlike freedom her closeness to the Creator. In this regard Pr 8:30 is of consequence:

וְאֵתְּהָא אֶצְלוֹ אִמּוֹן וְאֵתְּהָא שְׁשַׁעְשַׁעִים יוֹם יוֹם מִשְׁחַקָּה לְפָנָיו בְּכָל-עַתָּה

ἡμῆν παρ' αὐτῶ ἀρμόζουσα ἐγὼ ἡμῆν ἦ προσέχαιρει καθ' ἡμέραν δὲ εὐφραυνόμην ἐν προσώπῳ αὐτοῦ ἐν παντὶ καιρῶ.

שְׁשַׁעְשַׁעִים in the Hebrew rendition of the verse indicates delight and rapture while משחקת indicates to laugh, to amuse, to have reckless abandon, and to dance, to be happy or to play¹⁹⁵. The LXX rendition of אֶצְלוֹ (to be beside), actually indicates more than just location. The word used is the present (hence continuous without beginning or end in view), active participle ἀρμόζουσα. This word comes from the word ἀρμόζω which indicates the intimacy that comes with marriage. The meaning of all this is that σοφία is utterly at home with the Creator. The image from the *playful* terminology used is that of a child in the presence of a totally loving parent. Is there any wonder that Jesus' favourite title for God in the Gospel of John is Father (cf. Fuellenbach 1999:281)? Comblin (1979:vii) informs us that this keyword is the most popular word in the Gospel of John, occurring 119 times.

In Pr 8:27-29 σοφία is present if not actually engaged with the work of creating. There are numerous indications to indicate her antiquity: κύριος ἔκτισέν με ἀρχὴν ὄδων αὐτοῦ εἰς ἔργα αὐτοῦ / יהוה קנני ראשית דרכו קדם מפעליו מאז and to ἀρχὴν in the LXX. Apart from the links with the creation narrative in Gn 1, just as the LXX usage is consistent with the GNT, so is the Hebrew usage consistent with the Hebrew version of the NT. Certainly the word ἀβύσσους in Pr 8:24 is consistent with the primeval waters (ἀβύσσου) of Gn 1:2¹⁹⁶.

In his study Murphy (1985:5-6) examines creation on two levels:

1. The level of **beginnings** – in this regard he notes that 'Lady Wisdom has received great press by reason of her association with creation' (Murphy 1985:5).

¹⁹⁴ Useful references for this exercise are Fox (2000:279-284); and Murphy (1998:52-55).

¹⁹⁵ The lexica of BibleWorks 6 have been useful for this exercise.

¹⁹⁶ The antithetic parallel to ἀβύσσους in Pr 8:24 is τὰς πηγὰς τῶν ὑδάτων. Interestingly in Jn 4 the word Jesus uses of the water that he will give is πηγῆ. This indicates water that is not stagnant but living water – (ὑδωρ ζῶν). The Samaritan woman always uses the term φρέαρ. She notes that φρέαρ ἔστιν βαθύ (Jn 4:11). The well is deep. Could this be reminiscent of the ἀβύσσου in Gn 1 before the creative word of God came into action?

2. The level of **human experience** – here Murphy’s contention is that creation is ‘continuous and ongoing’ (:6). This is in the present and responds to the variety of created reality – ‘it involves an attitude to God that can be described as faith’ (:6).

As regards level 1, some of the ‘great press’ (:5) has been discussed in the foregoing. What is needed here is a comment on Murphy’s second level. This level calls to mind the use of the present active participle ἀρμόζουσα in Pr 8:30. Further, σοφία being inserted into the human reality readily calls to mind Jn 1:14 (Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας). Wisdom interacts in the human domain as can ‘be gleaned from her preaching to them (Proverbs 1, 8, 9). She threatens, cajoles, and issues a promise of life that is identified with the divine favour (Prov 8:35). She is a divine gift (Prov 1:20-22; 8:4-5, 32; 9:4)’ (:8). This is highly consistent with the central part of the Prologue viz. Jn 1:12-13 (ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν). What’s more, Murphy sees all this as being ‘in harmony’ (:10) with Sirach 24 to which we now turn our attention.

It will be appropriate to conclude this discussion on the σοφία / λόγος relationship with a quotation from Scott (1992:243) who purports that:

... at its most radical point in Jn 1.14a, the Prologue was only really drawing out the logical final step of the process of Sophia’s development as an active force involved in the affairs of the world. At every turn of this opening hymn of the Gospel we were able to see Sophia’s influence as a fundamental factor. In addition, it was suggested that within the Prologue (1.17) the Fourth Evangelist began a subtle critique against the late wisdom tradition which saw Sophia as embodied in the Torah, seeing her instead as incarnate in the man Jesus, the Christ who demonstrated her qualities of ‘grace and truth’.

The evidence does indeed overwhelmingly suggest that of all the sources, the Wisdom tradition has had the strongest influence on the composition of the Prologue.

2.3 Sirach 24 and John’s Prologue

Evans (1993:83) cites research from a number of scholars to demonstrate that ‘the closest parallels to Johannine thought, particularly with respect to its Christology, are to be found in the Old Testament Wisdom tradition’ and that *word*, *wisdom* and *torah* ‘are the usual designations’. He goes on to show eleven parallels between Sirach 24 and the Prologue. The

following table has been drawn up from this information (:84-85) and demonstrates thematic and linguistic correspondence:

Sir 24 LXX/NRS (or NJB in the case of v.11)	Jn 1:1-18
ἐγὼ ἀπὸ στόματος ὑψίστου (v.3) I came forth from the mouth of the Most High ἐν ὑψηλοῖς κατεσκήνωσα καὶ ὁ θρόνος μου ἐν στύλῳ νεφέλης (v.4) I dwelt in the highest heavens, and my throne was in a pillar of cloud.	ὁ λόγος The Word (v.1) εἰς τὸν κόλπον τοῦ πατρὸς (v.18) In the bosom of the Father
ὁ κτίστης ἀπάντων (v.8) the Creator of all things	πάντα δι' αὐτοῦ ἐγένετο (v.3) All things came into existence through him
τότε ἐνετείλατό μοι ὁ κτίστης ἀπάντων καὶ ὁ κτίσας με κατέπαυσεν τὴν σκηνὴν μου καὶ εἶπεν ἐν Ιακωβ κατασκήνωσον καὶ ἐν Ἰσραὴλ κατακληρονομήθητι (v.8) Then the Creator of all things gave me a command, and my Creator chose the place for my tent. He said, 'Make your dwelling in Jacob, and in Israel receive your inheritance ἐν σκηνῇ ἁγίᾳ ἐνώπιον αὐτοῦ ἐλειτούργησα καὶ οὕτως ἐν Σιων ἐστηρίχθην (v.10) In the holy tent I ministered before him, and so I was established in Zion	Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν (v.14) And the Word became flesh and lived among us
πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἔκτισέν με καὶ ἕως αἰῶνος οὐ μὴ ἐκλίπω Before the ages, in the beginning, he created me, and for all the ages I shall not cease to be	Ἐν ἀρχῇ (v.1) In the beginning
ἐν πόλει ἡγαπημένη ὁμοίως με κατέπαυσεν καὶ ἐν Ἱερουσαλὴμ ἡ ἐξουσία μου (v.11) In the beloved city he has given me rest, and in Jerusalem I wield my authority	ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι (v.12) he gave authority to become children of God
καὶ ἐρρίζωσα ἐν λαῷ δεδοξαμένῳ ἐν μερίδι κυρίου κληρονομίας αὐτοῦ (v.12) I took root in an honored people, in the portion of the Lord, his heritage.	εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον (v.11) He came to what was his own, and his own people did not accept him
οἱ κλάδοι μου κλάδοι δόξης καὶ χάριτος (v.16) my branches are glorious and graceful.	καὶ ἑθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. (v.14) and we have seen his glory, the glory as of a father's only son, full of grace and truth.
νόμον ὃν ἐνετείλατο ἡμῖν Μωϋσῆς (v.23) the law that Moses commanded us	ὁ νόμος διὰ Μωϋσέως ἐδόθη (v.17) The law indeed was given through Moses
ὁ ἀναπληρῶν ὡς Εὐφράτης σύνεσιν It runs over, like the Euphrates, with understanding ἀπὸ γὰρ θαλάσσης ἐπληθύνθη διανόημα αὐτῆς (v.29) For her thoughts are more abundant than the sea	πλήρης χάριτος καὶ ἀληθείας (v.14) full of grace and truth ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν (v.16) From his fullness we have all received
οὐ συνετέλεσεν ὁ πρῶτος γινῶναι αὐτὴν (v.28) The first man did not know wisdom fully	ὁ κόσμος αὐτὸν οὐκ ἔγνω (v. 10) the world did not know him
ὁ ἐκφαίνων ὡς φῶς παιδείαν ὡς Γηων ἐν ἡμέραις τρυγῆτου (v.27) It pours forth instruction like light, like the Gihon at the time of vintage ἔτι παιδεῖαν ὡς ὄρθρον φωτιῶ (v.32a) I will again make instruction shine forth like the dawn καὶ ἐκφανῶ αὐτὰ ἕως εἰς μακρὰν (v.32b) and I will make it clear from far away	ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων (v.4) the life was the light of all people Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον (v.9) The true light, which enlightens everyone καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει (v.5) The light shines in the darkness

There are strong linguistic consistencies between Sirach 24 and the Prologue. We have already noted Murphy's (1985:10) comment regarding the consistency between Lady Wisdom and Sirach 24. It also appears to be clear from the verbal similarities (or intertextual

connectedness) in the passages above and the research of Evans (1993:83-86) that there is a definite link between the text of Sirach 24 and the Prologue of the Gospel of John. Whereas in many cases the intertextuality is direct, there are also occasions when it is conceptual e.g. the comparison of Sir 24:3, 4 with Jn 1:1, 18.

2.4 Genesis 1 – 2 and Exodus 33 – 34

Evans (1993:77-83) examines linguistic and thematic parallels¹⁹⁷ between the Prologue and select OT texts. The first of these is between Jn 1:1-18 and Gn 1 – 2.

2.4.1 Genesis 1 – 2

The following table is based on the comparison made by Evans' (1993:78):

LXX (Gn 1 – 2)	Jn 1:1-18
In the beginning (ἐν ἀρχῇ) (1:1a)	In the beginning (ἐν ἀρχῇ) (1:1a; cf. v.2)
God (θεός) created the heavens and the earth (1:1b)	And the Word was with God (θεός) and all things came into being (ἐγένετο) through him (1:1c; 3) And the world came into being (ἐγένετο) through him (1:10)
And darkness () was upon the abyss ...and God said, 'Let there be light (φῶς)', and light (φῶς) came into being (ἐγένετο) (1:2-3) And let [the stars] be lights (φῶς) ... to shine (φαίνει) upon the earth (1:15)	And the light (φῶς) shines (φαίνει) in the darkness (σκοτία) and the darkness (σκοτία) did not overcome it (1:5; 7-8)
And God said, 'Let the earth bring forth living (ζάν) life' (1:24)	In him was the life (ζωή) (1:4a)
And God said, 'Let us make a human (ἄνθρωπος) according to our own image and likeness' (1:26)	And the light (φῶς) was the life (ζωή) of humans () (1:4b)
And God made the human (ἄνθρωπος), according to the image of God (κατ' εἰκόνα θεοῦ) he made them (1:27) And God formed the human (ἄνθρωπος) from the dust of the earth and breathed into his face the breath of life (ζωῆς), and the human (ἄνθρωπος) became (ἐγένετο) a living (ζάν) soul (2:7)	He was the true light (φῶς) which enlightens every human (ἄνθρωπος) coming into the world (1:9)

The linguistic correlations are strong. For Evans (:79), creation 'is certainly alluded to, but it is creation as seen through the lens of wisdom'. Based on our study of the lexeme λόγος in 2.2 above, this thesis finds no grounds to disagree with this assertion. It would appear that the first link was with Wisdom and, in an act of conceptual intertextuality, the creative

¹⁹⁷ In other words, he employs both direct and conceptual intertextuality.

dimensions of σοφία were evoked by the use of direct intertextuality – hence the strong linguistic agreements between the LXX creation account and the Prologue. That the Prologue is woven with biblical threads implies that intertextuality is not only a means of reading the Bible; it is also a means of composing and configuring Biblical texts. It is also clear that direct and conceptual intertextuality are not mutually exclusive. Furthermore what van Tilborg *et al* (1989:7) said of reading viz. that ‘[r]eading a text is an act of creativity’, applies equally to the composing of texts. This may have been common knowledge but here the intricacies of the process of *making text* are brought out.

Coloe (1997)¹⁹⁸ compares Jn 1:1-18 with Gn 1:1 – 2:4a along the lines of structure and notes certain similarities. Initially examining the Prologue she notes the following arrangement (:44-51):

- There is an introduction (Jn 1:1-2) and a conclusion (Jn 1:18) with the latter recapitulating and developing the opening lines (:44). The development process is apparently ‘shown in the intervening verses (3-17)’ (:44).
- There are two major sections revealing ‘the story of the Word’s coming into the world’ (:44):
 - Each section ‘has three strophes that trace the historical development of the Word’s presence in the world (3-5; 14), the prior witness of John the Baptist (6-8; 15), then the arrival and responses to the Word (9-13; 16-17)’ (:44).
- Interestingly, Coloe (:44) notes that the first part of her bipartite schema reports the story in the third person, while the second part does so ‘as personal testimony, using first person verb forms and pronouns – us, (14b), we (14c; 16b). I (15c), me (15c, d, e)’ (:44).

She summarizes her findings (:44) as follows:

Introduction (vv. 1-2) λόγος / θεός in eternity		
Strophe		
A (vv. 3-5)	Have seen	A’ (v. 14)
B (vv. 6-8)	Have Heard	B’ (v. 15)
C (vv. 9-13)	Have experienced	C’ vv. 16-17)
Conclusion (v. 18) Son / Father in history		

¹⁹⁸ The findings are repeated in part in Coloe (2011:1-4) in which she adopts a ‘cosmic consciousness’ to understand ‘an ever-expanding and evolving universe’ (:1).

Coloe (1997:46) concludes her schema by highlighting the intertextual relationship between A, B and C; and 1 Jn 1:1-3¹⁹⁹:

Both the Prologue and the introduction to the Epistle, emphasize the sensory nature of the community's experience. The pre-existent Word of God has become flesh and so is accessible to ordinary human experience; it has been seen, it has been heard; it has been touched (:46).

Her bipartite division of the Prologue classifies:

- vv. 3-5, and 14 as what was seen, viz. everything that came into being, and the light in 3-5; and the Word made flesh and his glory in v. 14;
- vv. 6-8, and 15 as what was heard, viz. the witness of John the Baptist
- vv. 9-13 and 16-17 as what was experienced, viz. the two responses to the Word (not receiving him in vv 9-11 and receiving him in 12-13; receiving from his fullness in v. 16, and grace and truth coming through him in v. 17)

Applying this to creation, Coloe (:52-54) shows a link between her bipartite structure of the Prologue and the Genesis account of creation as follows:

Johannine Prologue			Genesis		
Introduction (vv. 1-2)			Introduction (vv. 1-2)		
Strophe			Strophe		
A (3-5)	Have seen	A' (14)	A (1:3-5)	Light ↔ Darkness	A' (1:14-19)
B (6-8)	Have heard	B' (15)	B (1:6-8)	Heaven ↔ Earth	B' (1:20-23)
C (9-13)	Have experienced	C' (16-17)	C (1:9-13)	Land ↔ Waters	C' (1:24-31)
			Climax: the Sabbath (2:1-3)		
Conclusion (18)			Conclusion (2:4a)		

For Coloe (1997:53) whereas the Prologue comprises six strophes arranged in parallel fashion, 'the first creation account in Genesis has six strophes leading into a seventh day climax'. The Prologue does not have such a climax in its structure. Whereas in the Genesis narrative, the Priestly tradition 'saw in the institution of the Sabbath the fulfilment of God's creative activity, for creation had been finished' (:54), the Gospel of John sees such fulfilment as an illusion since

the creative work of God had not been completed "*in the beginning*". Jesus was sent to finish the Father's work (John 4:34). In the conflict on the Sabbath Jesus states, "My Father is working still and I am working" (5:17). Real fulfilment only comes about through the life and death of Jesus. Jesus' dying word "It is finished" (Τετέλεσται) announces the true completion of God's work (19:30) and echoes the use of the same verb (τελέω) used in the LXX version of Genesis to announce the finish of God's work in creation (Gen 2:1).

¹⁹⁹ Du Rand (2005:38) makes the same observation.

In the death of Jesus, the Scriptures which opened with the words 'Ἐν ἀρχῇ (Gen 1:1; John 1:1) have been brought to fulfilment (:54).

But is this *illusion* merely an omission, or is it a rhetorical strategy? In the language of Rhetorical Analysis, the omission of the *Sabbath climax* in the Prologue is no oversight. It constitutes the rhetorical feature of abbreviation. In this regard du Rand's (2005:38) assertion that Coloe presents a 'forced model' is not convincing. In terms of structure (Coloe's parameter for comparing the texts), something is missing in the composition and this will force an attentive bible reader (real reader) to engage longer in the world of the text as Coloe had done. The result is a rather meaningful insight based on the actual wording of the text. For Coloe (:53) just as the Jewish liturgy provided a likely basis for 'the Johannine concept of *Logos*', the first creation account in Genesis 'provided the Johannine author with the structure for his introduction to the Gospel of the *Logos* in creation'. In a subsequent work Coloe (2001:15-29), repeats the study quoted above and takes the issue further with some creative conceptual intertextual reading of the Prologue. This will be discussed under 3.4 below when the lexeme ἐσκήνωσεν is discussed.

Taking up the idea of *new creation*, du Rand (2005:38) proposes the following breakdown of the Prologue:

vv. 1-5	Genesis of the <i>new creation</i>
vv. 6-8	Witnessing the <i>new creation</i>
vv. 9-13	Reacting to the <i>new creation</i>
vv. 14-18	Relationships within the <i>new creation</i>

Over and against the schema presented by du Rand, I would be inclined to include vv 12-13 within the sphere of relationship as according to my analysis of the passage Jn 1:1-18²⁰⁰ the relationships described in those verses are the most important ones. Du Rand (:38-43) goes on to demonstrate verbal references to the Genesis creation narrative in the Prologue. A key question about du Rand's presentation is the use of the term *new creation*. Is this consistent with Johannine thought, or is this *eisegesis*? The string *καὶνὴ κτίσις* occurs only twice in the entire bible and both occurrences are in Paul – in 2 Cor 5:17 and in Gal 6:15.

The creative work of God continues in Jesus. This is exemplified in Mk 7:31-37. The following are excerpts from my unpublished licentiate thesis (David 2002: 27, 36-37):

²⁰⁰ Cf. 4.1 and 4.2 of Chapter 4, in Section One above.

^{7:31}Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως. ³²καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῆ αὐτῷ τὴν χεῖρα.

³³καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, ³⁴καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει αὐτῷ, Εφφαθα, ὃ ἐστίν, Διανοίχθητι. ³⁵καὶ [εὐθέως] ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς.

³⁶καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν. ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. ³⁷καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ [τοῦς] ἀλάλους λαλεῖν.

^{7:31}And again going out of the district of Tyre he came through Sidon to the sea of Galilee in the middle of the district of Decapolis. ³²And they brought to him a **DEAF** man with a *stammer* on whom they asked him to lay his hand.

³³And taking him away from the crowd privately he put the fingers of him into **THE EARS** of him and spitting, he touched the *tongue* of him, ³⁴And looking up to heaven he sighed and *said* to him: "Ephphatha", which is "be opened". ³⁵and immediately were opened his **EARS** and was loosened the ligament of the *tongue* of him and he *spoke* clearly.

³⁶He *ordered* them that no one they should *tell*; but the more he *ordered* them, the more they *proclaimed*. ³⁷They were greatly astonished *saying*: "all things well, he has done the **DEAF** he makes **TO HEAR** and the *dumb to speak*".

The reference to the θάλασσαν in Mk 7:31 calls to mind the primeval chaos awaiting the creative word while the use of πεποίηκεν in Mk 7:37 calls to mind the creative work of God. Πεποίηκεν is used repeatedly in the first chapter of the LXX (Gen 1:1, 7, 16, 21, 25, 27, 31) and in that context appears to be the connecting thread which holds the creation unit in Gn 1 together. This word is used of Jesus after he restores the deaf-mute to full health (Mk 7:37). Important in this regard is the striking use of the NT *hapax legomenon* μογιλάλον in Mk 7:32. This term indicates confusion and a lack of clarity. It is associated with chaos. That Jesus brings order out of chaos is demonstrated very clearly by καὶ ἐλάλει ὀρθῶς (Mk 7:35). After the treatment by Jesus the confusing condition is done away with and the man spoke in a way which is described as ὀρθῶς. In other words he spoke in the way he was meant to by the Creator.

The creation theme is reinforced by the use of the adjective καλῶς (Mk 7:37) which once again calls to mind Gn 1 where the word καλὰ is used three times (Gn 1:21, 25, 31) to describe the work of the Creator. The redemptive, healing work of Jesus has a definite creative aspect to it. What is even more telling is the use of ποιεῖ in the second segment of Mk 7:37. The use of the present tense indicates that this creative work of God continues in Jesus.

This passage shows linguistically how the redemption brought about by Jesus is linked to creation. Is not redemption the goal of creation? In this regard the notion of Coloe (1997:54) that creation is brought to its completion at the moment of redemption is meaningful. The last word uttered from the cross (Τετέλεσται) in Jn 19:30 becomes particularly poignant. This word is the perfect passive form of the word τελέω which means to finish, to complete or to arrive at the goal. Being in the perfect tense, it implies that this action is valid for all time. The idea of *new creation* does not seem to be consistent with Johannine thought. It is the same creation described in Gn 1 that is brought to its fulfilment in the work of Jesus. I agree with Coloe (:54) in her assertion that:

The six strophe structure of the Prologue, like the six days of creation in Genesis 1, requires one final act to bring it to completion. This act begins in 1:19 as the Gospel narrative of God's final work, to be accomplished in the life and death of Jesus, now begins. Until the story of this final work has been told, there can be no "seventh day". By utilizing the structure of Genesis, but breaking from its pattern, the very structure of the Prologue asserts that something more is still to come. God's creative activity is still unfolding, and the final creative word has not yet been spoken. Israel's past history and traditions are part of this unfolding activity which is now being brought to fulfilment when the Word is spoken in a new way within human history (:54).

2.4.2 Exodus 33 – 34

The second OT text examined by Evans (1993:79-83) is that of Exodus 33 – 34. Noting that here the parallels are less obvious, he goes on to examine 'imagery and context' (:79) and draws an interesting parallel between the giving of the law at Sinai and what he calls 'the second half of the Prologue (Jn 1.14-18)' (:79). From our Rhetorical Analysis what Evans calls the second half of the Prologue is in fact the third part of the passage Jn 1:1-18. But this should not detract from the point made by Evans. In fact he cites research in abundance to demonstrate that the incident of the golden calf in Ex 32 'clearly lies behind' (:79) Jn 1:14-18²⁰¹. In her treatment of Jn 1:14-18 Hooker (1975:53) agrees that the background to these verses is found in Ex 33. Her study (:40-58) demonstrates strong links between Ex 33 – 34 and Jn 1:14-18. In particular she examines the use of **וַיִּרְבֵּהוּסֵר וַאֲנִי** in Ex 34:6 and links this to

²⁰¹ Pilgaard (1999:133-134) also makes the link between the Prologue and Ex 33 – 34. Brown (1966:30-36) is in agreement that '[a]gainst this OT background ... John holds up the example of the only Son who has not only seen the Father but is ever at His side' (:36). Beasley-Murray (1987:13-17) too, links the third part of the Prologue with the Sinai episode. He notes of Jn 1:14 that 'the language is evocative of the revelation of God's glory in the Exodus' (:14). Furthermore he is of the opinion that '[t]he Exodus associations are intentional' (:14). In showing a favourable comparison between Jn 1:14-18 and the OT, Kim (2009:433-435) states that it is 'clear that the Evangelist's thought in these verses is immersed in the background of the Old Testament, particularly in Exodus 33-34' (:433).

χάριτος καὶ ἀληθείας in Jn 1:14. Hanson (1977:90) also makes this link and sees πλήρης χάριτος καὶ ἀληθείας (Jn 1:14) as ‘a deliberate citation of חַסְדֵּי וְאֱמֻנָה in Ex xxxiv.6’.

Bultmann (1971:74) on the other hand, rejects any connection between χάριτος καὶ ἀληθείας and חַסְדֵּי וְאֱמֻנָה on the grounds that John’s use of ἀλήθεια is not the same as is the use of חַסְדֵּי in Ex 34:6 and that the LXX does not use χάρις but ἔλεος²⁰² to translate אֱמֻנָה (:74). Interestingly the Hebrew version²⁰³ of the NT translates χάριτος καὶ ἀληθείας with the hendiadys חַסְדֵּי וְאֱמֻנָה. חַסְדֵּי וְאֱמֻנָה is a covenant term and its importance will be referred to in my assessment of Evans’ first and fifth points in the following paragraphs.

Evans (1993:80-81) shows five points of convergence between Ex 33 – 34 and Jn 1:14-18. These could be tabled as follows:

Contrast/comparison	Exodus text (NRS)	Prologue text (NRS)
1. Contrast between Moses and Jesus presupposes the giving of the law at Sinai		Jn 1:17. The law indeed was given through Moses; grace and truth came through Jesus Christ.
2. The aspect of glory	He then said, 'Please show me your glory.' (Ex 33:18)	and we have seen his glory, the glory as of a father's only son, full of grace and truth. (Jn 1:14)
3. No one has seen God	'you cannot see my face; for no one shall see me and live.' (Ex 33:20)	No one has ever seen God. (Jn 1:18)
4. Contrast between Moses seeing the back of God and Jesus in the bosom of the Father	'then I will take away my hand, and you shall see my back; but my face shall not be seen.' (Ex 33:23)	It is God the only Son, who is close to the Father's heart, who has made him known. (Jn 1:18)
5. Grace and truth in Jn 1:14, 17 is an allusion Ex 34:6, where covenant language is used.	The LORD passed before him, and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in <u>steadfast love and faithfulness</u> (חַסְדֵּי וְאֱמֻנָה) (Ex 34:6)	and we have seen his glory, the glory as of a father's only son, full of grace and truth. (Jn 1:14) The law indeed was given through Moses; grace and truth came through Jesus Christ (Jn 1:17).

With respect to the first point, for Evans (1993:80) this resolves the issue of χάριν ἀντὶ χάριτος in v 16 as ‘the grace of the new covenant established through Jesus supersedes the grace of the covenant established through Moses’. While I can see the reference to the giving of the law in Jn 1:16-17 (ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο), I disagree with the supersessionist view of Evans and appeal to my own explanation of χάριν ἀντὶ χάριτος made earlier on in this work²⁰⁴. Besides, through Moses the law was

²⁰² Actually the LXX uses πολυέλεος (very merciful).

²⁰³ Cf. Bibleworks 6.

²⁰⁴ Cf. point 0.4.4 in the Introductory Chapter to Section A above.

given (ἐδόθη) but through Jesus Christ grace and truth *became* (ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο). An intertextual application will undoubtedly cause the implied reader to identify ἡ χάρις καὶ ἡ ἀλήθεια with the person of Jesus as ὁ λόγος σὰρξ ἐγένετο (Jn 1:14).

With respect to the fifth point the intertextual application points to the new covenant. The essence of this covenant is already explained in my treatment of χάριν ἀντὶ χάριτος in an earlier section of this thesis²⁰⁵. Conceptually the idea sustained here is that of intimacy with God. Boismard (1957:135-45) also sees the link between Jn 1:14-18 and the New Covenant (cf. Jer 31:31-34) which is ‘characterised by a much greater intimacy’ (:141).

Having illustrated the five points Evans (1993:81) goes on to assert that ‘[t]he incarnation of the *logos* cannot be correctly understood, unless it is seen against this comparison and contrast with Moses and the Sinai covenant’²⁰⁶. He notes specific events prior to the second giving of the covenant and appeals to:

- Giving of instructions on the building of the tabernacle in Ex 26 – 31
- After the calf incident in Ex 32, the renewal of the covenant in Ex 33 – 34
- The building of the tabernacle in Ex 35 – 40

When the tabernacle is built and consecrated: ‘Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle’ (Ex 40:34). With respect to direct intertextuality the LXX rendition of the verse is illuminating: καὶ ἐκάλυψεν ἡ νεφέλη τὴν **σκηνὴν** τοῦ μαρτυρίου καὶ **δόξης** κυρίου ἐπλήσθη ἡ **σκηνή**²⁰⁷. The key terms are in bold type and show correspondence with Jn 1:14: Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν **δόξαν** αὐτοῦ, **δόξαν** ὡς μονογενοῦς παρὰ πατρός, **πλήρης** χάριτος καὶ ἀληθείας. The conclusion of Evans (:81) is that Jn 1:14-18 ‘presupposes the second half of the book of Exodus (Chs. 20 – 40), which tells of Israel’s meeting God at Sinai’.

Evans’ work is impressive and it would indeed appear that the themes of creation and the Sinai covenant are not only presupposed by the Prologue but that they converge in it.

²⁰⁵ Cf. point 0.4.4 of the Introductory Chapter of Section A above

²⁰⁶ Cf. Boismard (1957:136). In fact Evans’ (1993:79-83) treatment of Jn 1:14-18 *vis-à-vis* Ex 33 – 34 appears to be largely dependent on Boismard (1957:135-149). How Evans misses the new covenant implication is therefore mysterious.

²⁰⁷ Comparing the Hebrew text and the LXX, Beasley-Murray (1987:14) notes that קָנָה and σκηνή have the same consonants.

2.5 The lexeme ἐσκήνωσεν

This is an important word; linking the Prologue with the Exodus tradition. The insights offered by Coloe (2001) are important to this discussion.

The word ἐσκήνωσεν is a verb (indicative, aorist, active, 3rd person, singular) from the word σκηνώω meaning *inter alia* literally to live or camp in a tent²⁰⁸. This word opens up for us the temporal aspects of the incarnation and also invites reflection on the term σὰρξ.

In order to explain properly the position of Coloe, it is necessary to briefly sketch the *rationale* for her study. She notes that as ‘Members of a Christian community found themselves in conflict with post-70 Judaism’ (2001:2), they sought to explain their situation. Even while some joined in the synagogue and Temple liturgies, they proclaimed Jesus as the Messiah. There came a time when they were excluded from Jewish practices ‘and faced a painful question – how could they maintain their Jewish traditions, especially their rich cultic traditions, and maintain their new faith in Jesus?’ (:2). They wanted to tell the Jesus story in a way that gave full credit to ‘Israel’s historical and cultic traditions’ (:2). Coloe (:2-3) goes on to explain that when the Temple was destroyed, the rabbis simply substituted the Torah for the Temple as the means of sanctifying the people. The Christians, being unorthodox *vis-à-vis* Jewish beliefs had no way of celebrating their great festivals as they were excluded from Jewish liturgical practices. With ‘creative theological insight’ (:3), they presented ‘Jesus as the Temple’ (:3)²⁰⁹. This answers many questions regarding the festivals and feasts mentioned in the Gospel of John, but here we have to restrict ourselves to the Prologue.

Commenting on v 14 of the Prologue, Coloe (2001:23) notes the significance of the term ἐσκήνωσεν – that it ‘draws attention to many older traditions of God’s presence dwelling in Israel’. What was hitherto (vv 1-13) told in the third person in the Prologue is now communicated ‘from the stance of first person testimony’ (:24). Jn 1:14 for Coloe (:24)

²⁰⁸ Cf. The Friberg Lexicon in the resources of BibleWorks 6.

²⁰⁹ Here one must be careful not to conjure up a polarised, exclusively post-Easter understanding of Temple. Coloe herself points out that when the Johannine community was excluded from Jewish practices they ‘faced a painful question – how could they maintain their Jewish traditions, especially their rich cultic traditions, and maintain their new faith in Jesus?’ (Coloe 2001:2). In his quest for a symbolic reading of the Fourth Gospel, Léon-Dufour (1981:439-456) indicates the ‘possibility of double symbolism’ (:440) in which the Jewish cultural understanding is not cancelled or made redundant by the Christian faith. There are for him two milieux, viz. the Jewish cultural milieu in which Jesus Himself lived’ (440) and also ‘the Christian cultural milieu which inspires John’s interpretation of the past’ (:440). Reading either scenario in a way that is independent from the other ‘would be delusory and misleading. Since John united the two milieux in one written text, we must not look for two different readings, but for a unified one which would, in fact, be the only viable one’ (:441). Against this background Léon-Dufour (:446-449) presents a rich, pluralistic understanding of the cleansing of the Temple in Jn 2:13-22.

‘expresses the Johannine insight into the identity of Jesus’. From Coloe’s comparing of Jn 1:1 with Jn 1:14 (:24), the following table has been drawn up:

Jn 1:1	Jn 1:14
Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.	Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν

Coloe (:24) notes that 14a and b are opposites of 1a and b

- In time: **a** from infinity to finitude
- In place: **b** from πρὸς τὸν θεόν to ἐν ἡμῖν

2.5.1 Incarnation of λόγος in Time

Whereas in v 1 of the Prologue λόγος is described by the indefinite ἦν, thus placing it ‘at an indistinct time “in the beginning”’ (Coloe 2001:25), in v 14a ‘λόγος is placed in a definite historical past using the aorist ἐγένετο and the word σὰρξ. While v 1a is the language of mythology, v 14a is the language of history’ (:25). Σὰρξ expresses temporality – not so much in contrast to spirit, but denoting ‘moral finitude’ (:25) as σὰρξ is bound by time. Ἐσκήνωσεν in Jn 1:14 denotes mortality. For Coloe (:25), ‘[t]he proximity of the word ἐσκήνωσεν to the word σὰρξ in 14b supports this interpretation that the emphasis is on the mortality of flesh’. I think the 14b referred to by Coloe should actually read 14a, otherwise her probing of the syntax of the verse opens up a new insight. She sees in the further use of σὰρξ and its cognates in the Gospel a continuing ‘emphasis on mortality’ (:25). She claims that all further reference to σὰρξ occurs in the Bread of Life discourse in Jn 6 where reference is made to Jesus’ flesh. Coloe is wrong in this claim as the word (or its cognate) occurs twice in Jn 3:6, and also in Jn 8:15 and Jn 17:2. There are however no less than seven references in the Bread of Life discourse (Jn 6:51; 52; 53; 54; 55; 56; 63). Coloe (2001:25) rightly points out that the allusion here is to the death of Jesus and notes that:

an example of Johannine irony in that the flesh-leading-to-death for Jesus, is the bread-leading-to-life for the world. By using the word σὰρξ in the Prologue’s statement – “the Word became flesh,” the death of Jesus is already intimated.

What Coloe alludes to here is the consequence of the incarnation. All this is made accessible to the implied reader through the use of the words ἐσκήνωσεν and σὰρξ.

But ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν is not mere external appearance. In this regard it must be noted that ἐγένετο implies a true state of change. Coloe (:26) notes ‘that there is a transformation that makes the incarnation more than a divine epiphany’. But does this not detract from the divinity? In Coloe’s schema presented above she shows an antithetical relationship between vv 1a and b; and vv 14a and b. Verse 1c has no antithesis to it. Καὶ θεὸς ἦν ὁ λόγος stands on its own as it were and ‘remains operative’ (:26). Examining the grammar of this verse as Scott (1992:97) has done, one can note the anarthrous use of θεὸς and reach the same conclusion as did Dunn (1980:241) that the text can equate λόγος to God without the latter’s loss of monotheism²¹⁰. And so Coloe (2001:26) can claim that ‘[i]n becoming flesh the *logos* does not lose his divinity, which means that the Johannine incarnation is not an experience of humiliation or *kenosis*’.

Bultmann (1971:63) states the position most eloquently. Speaking of the Word made flesh he notes that:

It is in his sheer humanity that he is the Revealer. True, his own also see his δόξα (v. 14b); indeed if it were not to be seen, there would be no grounds for speaking of revelation. But this is the paradox which runs through the whole gospel: the δόξα is not to be seen *alongside* the σὰρξ, nor *through* the σὰρξ as through a window; it is to be seen in the σὰρξ and nowhere else. If a man (sic) wishes to see the δόξα, then it is on the σὰρξ that he must concentrate his attention ...

This immediately calls to mind the statement of Jesus in Jn 14:9 ‘Anyone who has seen me has seen the Father’. The word made flesh is God’s presence translated into human terms. Because of outmoded ways of conceiving of reality we tend to create false opposites and not see that the human and the divine are intended to co-exist. This in fact is salvation history – God’s involvement in human experience. Coloe (2001:26) provides linguistic justification for this:

Because verse 14a and b hold the divine and human polarities in paradoxical tension, 14c is possible. The glory of the *logos* is accessible to human sensory experience. If either polarity was denied, there could be no true revelation.

2.5.2 Incarnation of λόγος in Place

Whereas Jn 1:14a shows a change in temporal mode for λόγος i.e. from infinity to finitude; Jn 1:14b indicates a change in location i.e. from πρὸς τὸν θεόν to ἐν ἡμῖν. We have

²¹⁰ This has already been noted in 3.1 above when the lexeme λόγος was investigated.

already noted above²¹¹ that the verb σκηνώ means *inter alia* to live or camp in a tent. Coloe (2001:26-27) cites ‘several possible sources for the background of this verb’:

- the Sinai covenant and the wilderness traditions of Ark and Tent
- the priestly cult associated with Tabernacle and Temple
- the wisdom traditions and ‘the rabbinic term *Shekinah*’ (:27)

Coloe (2001:31) makes the commonsense observation that the Israelites had different perceptions of God’s presence among them depending on their varying historical circumstances. For example, the community ‘under the monarchy and worshipping in the Solomonic Temple had a different perception of God’s presence than earlier in the tribal confederacy or later in the experience of Exile’ (:31). Each new circumstance demanded a new interpretation of their faith traditions. Coloe (:31-63) examines the three main objects associated with the divine presence and in so doing demonstrates how Israel received and also reshaped her traditions during the significant moments in her history. These three objects are the Ark of the Covenant, the Tent and the Tabernacle (:31).

2.5.2.1 The Ark of the Covenant

This term has various connotations depending on the tradition using it. Within the Yahwist tradition the first mention of the ark is in Num 10:35-36

<p>Numbers 10:35 - 36 ³⁵ וַיְהִי בִּנְסֻעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וְנִפְצַל אֹיְבֹיךָ וְיָנֹסוּ מִשְׁנֵאוֹיךָ מִפְּנֵיךָ: ³⁶ וּבִנְחֻלָּה יֹאמֶר שׁוּבָה יְהוָה רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל יְיָ:</p>
<p>Numbers 10:35 – 36 ³⁵ Whenever the ark set out, Moses would say: Rise, Yahweh, may your enemies be scattered and those who hate you flee at your approach! ³⁶ And when it halted, he would say: Come back, Yahweh, to the countless thousands of Israel!</p>

The word used for ark is אָרֶן and denotes among other things ‘ark in tabernacle & Temple, containing tablets of law, with cherubim above’ (BDB:75). It also indicates the seat of God among his people. What is interesting here is that Moses addresses the ark as יְהוָה in the imperatives קוּמָה יְהוָה and שׁוּבָה יְהוָה in Num 10:35 and 36 respectively. In Num 14:44-45, the ark is referred to in a military context. When the ark is present Israel is victorious and when it

²¹¹ Cf. the start of point 2.5 on this chapter.

is absent, Israel is defeated. The ark signifies the Lord's presence. Indeed, 'for without the Ark, Moses warns the people, "the Lord is not among you" (Num 14:42)' (Coloe 2001:32). Porter (1985:70) points out that the Ark was called 'the Ark of Yahweh or the Ark of God in early sources' and was 'a direct manifestation of God's presence and was virtually identified with him'.

In the Elohist and Deuteronomist traditions, the Tent is associated with the Ark. It is uncertain whether the Ark was a container in these traditions. Coloe (2001:33) proposes that it was a 'simple, unadorned wooden chest' and cites the text of Dt 10:3-5 as proof. I prefer to cite vv 1-5 as the instruction regarding the Ark of the Covenant fits into a context which is wider than vv 3-5. The important point in all this is the simplicity of Ark of the Covenant:

Deuteronomy 10:1-5

At that time the LORD said to me, "Carve out two tablets of stone like the former ones, and come up to me on the mountain, and make an **ark of wood**." ² I will write on the tablets the words that were on the former tablets, which you smashed, and you shall put them in the **ark**." ³ So I made an **ark of acacia wood**, cut two tablets of stone like the former ones, and went up the mountain with the two tablets in my hand. ⁴ Then he wrote on the tablets the same words as before, the ten commandments that the LORD had spoken to you on the mountain out of the fire on the day of the assembly; and the LORD gave them to me. ⁵ So I turned and came down from the mountain, and put the tablets in the **ark that I had made**; and there they are, as the LORD commanded me.

1 Kgs 8 shows the installation of the Ark in the newly constructed Temple of Jerusalem. Its days of pilgrimage were over. During the sojourn in the wilderness the Ark was the focal point of unity among the tribes. Now this was the function of the Temple. The housing of the Ark in the Temple shows the continuity of God's presence. The God who delivered them from Egypt was still among his people and was still their point of unity. The Temple did not exist in a vacuum – it was rooted in history and this history is none other than God's involvement with his chosen people.

A *lacuna* in Coloe's (2001) presentation is the lack of reference to the mercy seat which was on the top of the Ark. We come across this in Ex 25:21 as follows:

ונחת אֶת־הַכִּפֹּרֶת עַל־הָאָרֶן מִלְּמַעְלָה וְאֶת־הָאָרֶן תָּתִן
 אֶת־הַעֲרֹם אֲשֶׁר אֶתֵּן אֵלֶיךָ:

You shall put the **mercy seat** on the top of the ark; and in the ark you shall put the covenant that I shall give you.

Other references are Ex 25:17ff; 31:7; 35:12; 38:5, 7f; Lev 16:2, 13ff; Num 7:89; Amos 9:1; and Ezek 43:14, 17, 20. The importance of the mercy seat is that it opens up intertextual combinations with the use of blood for expiation (cf. Lev 16). In Jn 1:29 Jesus is introduced

as the ‘lamb of God who takes away the sin of the world’. In Jn 19:34 the blood of Jesus is shed. In Mat 26:28 this blood is shed for the forgiveness of sins. An intertextual application of this reality is made in Heb 8 – 9 when the priestly and atoning work of Jesus is described. Heb 8:2 makes reference to the *true tent* – according to the marginal note in NA²⁷, an allusion to the LXX rendition of Num 24:6 (ὡσεὶ νάπαι σκιάζουσαι καὶ ὡσεὶ παράδεισοι ἐπὶ ποταμῶν καὶ ὡσεὶ **σκηναί** ἃς ἔπηξεν κύριος ὡσεὶ κέδροι παρ’ ὕδατα). Further relevant NT references to *tent* are in: Heb 8:2, 5; 9:2, 6ff, 11; 13:10; Rev 7:15; 13:6; and 15:5. The use of blood for the remission of sins is described in Heb 9:6-22.

2.5.2.2 The Tent

According to Ex 33:7-10, the Tent of Meeting was a simple structure that Moses could erect unaided. This tent was outside of the camp – afar off (Ex 33:7-10):

Exodus 33:7-10

Now Moses used to take the tent and pitch it outside the camp, far off from the camp; he called it the tent of meeting. And everyone who sought the LORD would go out to the tent of meeting, which was outside the camp. ⁸ Whenever Moses went out to the tent, all the people would rise and stand, each of them, at the entrance of their tents and watch Moses until he had gone into the tent. ⁹ When Moses entered the tent, **the pillar of cloud would descend and stand at the entrance of the tent, and the LORD would speak with Moses.** ¹⁰ When all the people saw the **pillar of cloud** standing at the entrance of the tent, all the people would rise and bow down, all of them, at the entrance of their tent.

The reference to the pillar of cloud in the text indicates God’s saving presence similar to the one guiding Israel out of Egypt (Ex 13:21f; 14:19, 24; 33:9f; Num 12:5; 14:14; Dt 31:15; Neh 9:12, 19; Ps 99:7; Sir 24:4). This was a key moment of deliverance and as such a very important aspect of Israel’s faith tradition. Noticeable is that God did not enter the tent but remained at the entrance. Referring to the Deuteronomistic and Elohist traditions, Coloe (2001:34) notes that the tent ‘was a place of revelation. Not a dwelling of YHWH’. The inside of the tent was empty and Moses went in to prepare himself for a moment of revelation. The importance of this tent is that it ‘carried the Sinai experience with the people throughout their desert wanderings’ (:34).

Coloe (:35) considers the possibility of there having been two tents; one a tent of meeting outside the camp and the other covering the Ark of the Covenant in the midst of the people when they were at rest. This is a distinct possibility as they were at that stage a nomadic

people. It was only after David captured Jerusalem and made that his capital that the Ark of the Covenant acquired a sheltered abode (2 Sam 6) though still *in a tent*. David planned to build a Temple but this was only accomplished by his successor. Whatever the case both Ark and Tent symbolized the divine presence. That the Tent and the Ark were both portable indicates that God could ‘come and go as God desired, for a moveable Tent shrine and Ark maintained God’s sovereign transcendence’ (Coloe 2001:39). However with the construction of the Temple, the situation was altered as Coloe (:39) notes: ‘the very structure and position of the Temple invited a redefining of Israel, a retheologizing of YHWH’s relationship with Israel and a reinterpretation of Israel’s history’. The ‘conditional nature’ (:40) of God’s dwelling with his people in a non-permanent Tent changed as the royal ideology developed under Solomon (:40). The relationship now became permanent as described in Ps 89:20-29:

Psalm 89:20-29

²⁰ I have found David my servant, and anointed him with my holy oil. ²¹ **My hand will always be with him, my arm will make him strong.** ²² No enemy will be able to outwit him, no wicked man overcome him; ²³ I shall crush his enemies before him, strike his opponents dead. ²⁴ **My constancy and faithful love will be with him,** in my name his strength will be triumphant. ²⁵ I shall establish his power over the sea, his dominion over the rivers. ²⁶ He will cry to me, "You are my father, my God, the rock of my salvation!" ²⁷ So I shall make him my first-born, the highest of earthly kings. ²⁸ I shall **maintain my faithful love for him always, my covenant with him will stay firm.** ²⁹ I have **established his dynasty for ever, his throne to be as lasting as the heavens.**

Coloe (2001:41) describes this change as follows:

The shift from Tent-shrine to Temple reflects an enormous theological shift from YHWH’s transcendent Lordship to his immanence and permanence. In the Jerusalem cult, YHWH is present to hear the people’s supplications, and to receive their homage. Because of God’s presence, the Temple is the source of blessing and fertility (Pss 84; 128:5; 134:3); from Jerusalem, YHWH’s dwelling place, YHWH’s word and judgments are sent out to the earth (Ps 147:15, 18).

This new royal ideology was celebrated in the Temple and its cult, particularly in the royal psalms where kingship and Temple are celebrated as divinely ordained. Whereas in the era of tribal existence, the renewal of the covenant was the major religious festival, in the new dispensation ‘the cultic highpoint shifted to the fall New Year Festival, celebrating the founding of the Temple and the Davidic House’ (:40).

A critical question at this point is that of sanctification. With the ideological emphasis on the Temple it (the Temple) could easily be seen as the locus of God’s presence and of holiness. But is this really the case? From the description of the Tent and Ark of the Covenant in Heb 9, it is clear that the Ark relativizes the Temple²¹².

²¹² It must also be remembered that in Jn 2:19-21 there is a shift from the Temple of Jerusalem to the body of Jesus. Also in Jn 4:20-23 Jesus indicates that the place of worship is not as important as the way in which God is

Hebrews 9:1-14

The first covenant also had its laws governing worship and its sanctuary, a sanctuary on this earth.² There was a **tent** which comprised two compartments: the first, in which the lamp-stand, the table and the loaves of permanent offering were kept, was called the Holy Place;³ then beyond the second veil, a second compartment which was called the **HOLY OF HOLIES**⁴ to which belonged the gold altar of incense, and the ark of the covenant, plated all over with gold. In this were kept the gold jar containing the manna, Aaron's branch that grew the buds, and the tables of the covenant.⁵ On top of it were the glorious winged creatures, overshadowing the throne of mercy. This is not the time to go into detail about this.⁶ Under these provisions, priests go regularly into the outer **tent** to carry out their acts of worship,⁷ but the second **tent** is entered only once a year, and then only by the high priest who takes in the blood to make an offering for his own and the people's faults of inadvertence.⁸ By this, the Holy Spirit means us to see that as long as the old **tent** stands, the way into the holy place is not opened up;⁹ it is a symbol for this present time. None of the gifts and sacrifices offered under these regulations can possibly bring any worshipper to perfection in his conscience;¹⁰ they are rules about outward life, connected with food and drink and washing at various times, which are in force only until the time comes to set things right.¹¹ But now Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect **tent**, not made by human hands, that is, not of this created order;¹² and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption.¹³ The blood of goats and bulls and the ashes of a heifer, sprinkled on those who have incurred defilement, may restore their bodily purity.¹⁴ How much more will the blood of Christ, who offered himself, blameless as he was, to God through the eternal Spirit, purify our conscience from dead actions so that we can worship the living God.

Verses 3-5 are important in that they show the importance of the Ark. Gold is a prominent feature in this description of the Ark of the Covenant. Coughenour (1985:353) notes that gold played a part 'in the worship of God in both the tabernacle and later in the Solomonic Temple in Jerusalem'. There is also an altar of incense and the mercy seat (ἱλαστήριον). Interestingly the word used to indicate the cherubim *overshadowing* the mercy seat (Heb 9:5) is related to the word that occurs in Num 24:6 – a text alluded to by Heb 8:2 (σκιιάζουσαι in Num 24 and κατασκιιάζοντα in Heb 9:5).

2.5.2.3 The Tabernacle

This term is designated by the Hebrew word מִשְׁכָּן which means a dwelling place (BDB:1015). Of the 102 times this term is used in the OT only twelve occurrences occur outside of the Torah thus associating this word with the journey through the wilderness. In 2 Sam 7:6 the Lord protests against the idea of living in a house recalling how he moved about in 'a tent and a tabernacle' (בְּאֶהָל וּבְמִשְׁכָּן). Coloe (2001:49-51) documents the probable origins of the Priestly tradition noting that during the Exile a theology emerged with a fresh understanding of Israel's cult and of the divine presence. There was a distinction between the

worshipped. Jn 4:23 (ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ: καὶ γὰρ ὁ πατήρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν) is particularly meaningful in this regard.

sacred and the secular with respect to time and space. Whereas the festivals gave Israel sacred times, the Tabernacle created ‘a sacred space’ (:49).

Leviticus 26:11-12

¹¹ וְנָחֵתִי מִשְׁכְּנִי בְּתוֹכְכֶם וְלֹא־תִנְעַל נַפְשִׁי אֹתְכֶם:

¹² וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תְּהִיְיֹוּ לִי לְעָם:

¹¹ I will place my dwelling in your midst, and I shall not abhor you. ¹² And I will walk among you, and will be your God, and you shall be my people.

2.6 Towards a conclusion of what the implied reader knows with respect to the biblical threads comprising the Prologue

This chapter has touched upon some of the important biblical references and traditions in the Prologue. At several points key aspects have opened up other avenues for investigation and in many cases possibilities have had to be weighed up with respect to the scope of this work. Needless to say, several possibilities have had to be omitted. It is nonetheless hoped that the dynamic nature of the implied reader and the interactional nature of the reading process have been truly represented. It is also hoped that the varieties of intertextual applications have shown the rich pluralistic impact of OT references and traditions on the Prologue.

Chapter three – What the implied reader knows²¹³ about the interpretative traditions which influence the reading of the Prologue

3.0 Introduction

As regards an interpretative framework for the understanding of the Prologue, the 1993 study by Evans is illuminating with its assertions that the OT and subsequent Jewish sources play a key role in the interpretation of the Prologue of John (Evans 1993:77-145)²¹⁴. In particular Evans (:100-145) offers numerous parallels between the Prologue and Jewish interpretative sources. Doohan (1988:9-32), in his discussion on the ‘world of John’ discusses the Jewish roots of the gospel and also its Hellenistic setting. What then does the implied reader know about these interpretative sources to understand Jn 1:1-18? Constructions of the implied reader of the Gospel of John²¹⁵ have largely ignored this question. This chapter therefore examines the Hellenistic setting referred to *inter alia* by Doohan (:19-23), the issues of Jewish cultural sources, the Hellenistic Jewish influences referred to by Tobin (1990; 1992) and finally deals with Gnosticism.

3.1 The Fourth Gospel’s Hellenistic setting

Apart from the *Jewish*-Hellenistic influence some authors point to another particular type of Hellenistic influence on the Gospel of John. Doohan (1988:19-23) for example, briefly sketches the ‘Hellenistic setting of early Christianity’ in general terms but shows in particular, how John’s Gospel was generated in a climate which was ‘predominantly Hellenistic’ (:22). He is also keen to show that although the Johannine community was ‘located outside of Palestine’ (:22), the Fourth Gospel still had ‘a very strong Jewish flavor to

²¹³ In profiling the implied reader of the Prologue I accord to him anthropomorphisms as I see him as a dialogue partner representing the text to the real reader in the text-reader encounter. The implied reader can therefore know, be reminded by text signals, respond, etc.

²¹⁴ Brown (1988:13-15) also reaches the conclusion that the Gospel of John has Jewish sources. The implication is that the implied reader therefore has a Jewish interpretative framework empowering him/her to make sense of the Prologue.

²¹⁵ Here the reference is to studies already mentioned in this thesis. These are Culpepper (1983:205-227), Tolmie (1998:57-75), Kieffer (1999:47-65) and Staley (1988).

it and cannot be understood without a knowledge of Judaism' (Doohan 1988:23)²¹⁶. This for me is the essence of what this section is all about – to demonstrate the strong Jewish slant of the passage under study, but with due regard to the influences from Oriental and Hellenistic milieux (:27). The Johannine community 'is rooted in Judaism but located in the Hellenistic world' (:26). What precisely are the non-Jewish influences on the Gospel of John?

Here one must avoid the pitfall of searching out purist strains of either culture. What has been said about interactionism in the introductory and first chapters of this section applies here as well. Jeremias (1969:275-302) does describe the tendencies toward a purist strain among the Jews. Rights and privileges were granted to 'full Israelites'²¹⁷ (:297). These included *inter alia* the rights of families to marry their daughters to priests, the right for sons to serve at the altar in Jerusalem, and the rights to leading civil positions. The Sanhedrin was chosen from among these so called full Israelites (cf. Jeremias 1969:297f) and rabbinic teaching claimed that '[o]nly families of pure Israelite descent could be assured of a share in the messianic salvation' (:301). But what constitutes being full Israelites? Does the influence of Hellenism adulterate the Israelite? It would appear that Jeremias thought that it did because he does refer to the contending view of Philo that 'true nobility lies not in ancestry but in a virtuous life' (:302).

Undoubtedly there were those who reacted against Hellenism (cf. Hengel 1981:175; 250) but Jewish and Hellenistic cultures were living systems and as such would have been mutually influenced by an exchange of energy and information across system boundaries. The semi-permeable boundaries of living systems must be taken into consideration here²¹⁸. The research by Zamfir (2008:79-89) is particularly meaningful in this regard. Examining the Deuterocanonical Wisdom literature, she posits four positions when encountering otherness. These are:

- *assimilation* with the corresponding loss of identity,
- *increased emphasis on tradition* thereby reducing the possibility of dialogue,
- *defending the uniqueness of the disputed value/s*, and
- *dialogue* which allows for the reshaping of the tradition.

²¹⁶ Culpepper (1983:222) has concluded that the intended reader of the Gospel of John 'is not Jewish but has extensive knowledge of the Old Testament and a general understanding of Jewish groups and beliefs'.

²¹⁷ Full Israelites were 'those families who had preserved the divinely ordained purity of the race' (Jeremias 1969:297). Where the divine ordination came in Jeremias does not say.

²¹⁸ Cf. footnote 127 above and also the discussion under point 1.3 of Chapter one of this Section.

She shows the Book of Wisdom (:88-89) to be particularly open in this regard and that rather than surrender Jewish identity, such identity is actually enhanced in the negotiation with otherness:

Identity and tradition is also an issue for the Book of Wisdom. The writing is nevertheless more susceptible to Greek values and more open to dialogue. The responses are innovative and more accessible to the Greek society. Elements of Greek anthropology, ontology and ethics are integrated, yet, not as a sign of assimilation or loss of identity. On the contrary, identity is strengthened, and in (*sic*) the same time the Jewish values become available to non-Jews. Tradition is reassessed and rethought. ... The integration of the Greek philosophy and ethics will open a radically new path within Judaism, a path that has Philo for its prominent representative. Later on, this choice will contribute in a decisive manner to the development of Christian theology.

Hengel (1981) examines the relationship between Hellenism and Judaism and shows that the two were not exactly differentiated as Hellenism on the one hand and Judaism on the other. He notes that ‘by the time of Jesus, Palestine had already been under “Hellenistic” rule and its resultant cultural influence for some 360 years’ (:1). He goes on to describe the historical assumption of Hellenism into Palestinian life – not so much as a result of the arts, philosophy, literature, or any other intellectual conviction; but through the phenomenon of conquest through the Graeco-Hellenistic war (:12-18). Gradually Hellenism permeated all spheres of Palestinian life (:6-57). Hengel (:57) summarizes the position quite succinctly:

Now Hellenistic civilization was by no means an exclusively or even predominantly military, civic and socio-economic phenomenon – these were simply the areas in which its effects first became visible; rather, it was the expression of a force which embraced almost every sphere of life. It was a force of confusing fullness, an expression of the power of the Greek spirit which penetrated and shaped everything, expressive and receptive.

Hengel goes on to show the influence of Hellenism on areas such as ‘literature, philosophy and religion’ and concludes as follows: ‘To penetrate into these regions, however, the foreigner needed a bridge, and this was provided for him by the common language of the Hellenistic world, which bound it all together, the *koinē*’ (:57).

The binding force of language influenced such aspects of life as name-giving, education, religious practice and customs, legal practice, and even the recording of history. The Judaism of Palestine in NT times was undoubtedly Hellenistic Judaism (:58-106). But all this was not without the tensions that normally creep into situations of multiculturalism. Hengel (:107-254) devotes more than one third of his study to this aspect in a chapter appropriately entitled ‘The Encounter and Conflict between Palestinian Judaism and the Spirit of the Hellenistic Age’. We can do no more than summarize the details here:

- When Hellenism became dominant in Palestine there was already a ‘rich spiritual life within the small community of Jewish people’ (:248). The wisdom schools provided for literary activity. There was a fusion between international strains of wisdom and

traditional piety. This is seen in Pr 1-9. The confluence of wisdom and law is evidenced by Ps 119 and Ben Sira. Job and Qoheleth provided a universalist but critical strain.

- *Hasidic* and apocalyptic tendencies came to birth and early Hellenistic influence did not produce any substantial ‘break that we can see in the Jewish spiritual life’ (Hengel 1981:248). If anything, there was ‘continuous development down to the Maccabean period’ (:248). According to Hengel (:248) this is when the decline set in. The middle of the third century BCE saw the influence of Greek language and culture even in Judea (:59-61; 248) – but this also brought about a separation between traditionalists and those friendly to Hellenism. However, Hengel (:248) does point out that
even those circles which observed the law strictly seem to have been open to foreign influences ...The positive verdict of the Greeks on the Jews in this early period corresponds to the still open attitude of the latter.
- Qoheleth ushered in a critical scrutiny of traditional wisdom and favoured Hellenistic ideas. A confluence of Jewish wisdom and Greek Philosophy found expression in ‘the Jewish wisdom schools of Alexandria’ (:249). But while the Alexandrian school ‘remained fundamentally open the Hellenistic environment ... Rabbinical Judaism separated itself more and more from the outside world’ (:250).
- The dawn of the Maccabean revolt (ca 167/166 BCE) saw the rise of the *Hasidim* (literally, the assembly of the pious). This ‘clearly defined Jewish party’ (:175) arose as a result of ‘Hellenistic reform’ (:250) and struggled to preserve Jewish belief. The *Hasidic* movement is seen by Hengel (:250) as the seedbed of Jewish apocalyptic thinking as the *Hasidim* strove to preserve the legacy of the prophets. Apocalyptic thinking differed markedly from ‘Hellenistic oracle literature’ (:250) and Greek rationalism. For the *Hasidim*, the wise person was the prophet and the prophet the wise person. But whilst *Hasidic* thinking reacted strongly against Hellenism, Hengel (:251) points out that ‘no Jewish trend of thought borrowed so strongly from its oriental Hellenistic environment as apocalyptic’. This in itself is not something extraordinary as it is not unusual for opposing parties to embrace the same mechanisms of argument. After all, Hellenism had, by this time, been the dominant culture for almost two centuries. What was different was that the *Hasidim* saw their knowledge as a higher form of knowledge than Greek rationalism as Jewish Apocalyptic was considered to be revealed knowledge (:250-251).

- At about 150 BCE there was division in the *Hasidim* and the ‘Teacher of Righteousness’ (Hengel 1981:251) left Jerusalem with his followers and opted for a strict monastic type of existence with ‘lofty spiritual claims’ (:251). The splinter group became known as the Essene community. It saw itself as the eschatological community and the remnant of Israel. This movement was to give a systematic basis to Apocalypticism and to introduce a ‘deterministic dualistic doctrine’ (:251). One is immediately forced to consider whether this rather than Gnosticism gave rise the dualistic concepts in the Gospel of John.

In sum then, the main thesis of Hengel is that the simple distinction between Palestinian (Aramaic) Judaism and Diaspora (Hellenistic) Judaism cannot be maintained. Palestine had been under Hellenistic influence since 333 BCE. The first years of the relationship with Hellenistic culture was a time of openness, but since the ruthless cultural imperialism of Antiochus IV Epiphanes and the consequent imposition and escalation of an extreme form of Hellenism (:255-314), the relationship became strained and more complex *but the influence was still very real*. Over and against this Feldman (1977:376)²¹⁹ argues for the existence of a purist strain claiming that ‘the attitude of the Jews toward the non-Jews in Palestine was one of conflict and even disdain’. That the Jews were favourable to foreign states and were therefore susceptible to foreign influences was simply a matter of expediency as it was in Jewish interest not to go to war against mightier powers. Feldman notes that this tendency was present well before the Hellenistic period (:376). Feldman (:376-377) also disputes the claim that the Greek language was the binding force for Hellenistic influence on Palestine (cf. Hengel 1981:57). That ‘many Jews in the land of Israel had a smattering of Greek’ (Feldman 1977:376) is no reason to surmise that Greek was the language of choice in Israel. Josephus (*Antiquities*, Book XX, Chapter 11)²²⁰ in fact claims that so accustomed was he to ‘speak our own tongue, that I cannot pronounce Greek with sufficient exactness; for our nation does not encourage those that learn the languages of other nations ...’²²¹. What is not in doubt for Feldman (1977:377) is that there were commercial contacts between the Jews and others. The question then revolves around the possibility of maintaining Jewishness in isolation for some aspects of life and not for others. The position of this thesis is that this is not possible within

²¹⁹ One might wonder about the anachronism here. Feldman comments in 1977 about a work written in 1981. The explanation is that Feldman critiques the earlier (1974) edition of Hengel’s work. The translator and publisher are the same.

²²⁰ This work is undated.

²²¹ Feldman (1977:377) makes reference to this quotation but gives the incorrect reference i.e. he lists the citation as coming from chapter 12 when in fact it comes from chapter 11.

an open system²²². Fairweather (1977:43)²²³ is in agreement with this and notes that when ‘different nationalities trade with each other there is necessarily an interchange not only of goods and money, but also to some extent of ideas, opinions, and habits’. From the arguments of Feldman (1977) and also the observation of Josephus about the reluctance of the Jews to negotiate other languages, it would appear that Hengel (1981) might have overstated the position with respect to some aspects of the exchange between the Jewish and Hellenistic cultures – but he nonetheless provides an impressive picture of the circumstances of the thought world affecting the Prologue. Even Feldman (1977:371) concedes that what Hengel (1981) provides is an ‘accumulation and evaluation of evidence that is impressive’.

3.2 Jewish sources

From the foregoing it is clear that Hellenism exerted considerable influence on the Gospel of John. But it is also clear that this was not to the exclusion of Jewish influences. Boyarin (2001:243-284) argues convincingly against those ‘asserting the radical difference and total separation of Christianity from Judaism’ (:243). Instead he (:246) demonstrates an intertwining of Judaism and Hellenist thought. Boyarin (2007:10) notes that the development of two mutually exclusive religious systems known as Jew and Christian²²⁴ only began in the fifth century CE. Davies (1996:43-64) very creatively examines ‘the inherited furniture of John’s mind’ (:43) and describes the assumptions which influenced the Johannine community. He looks at three categories which he calls *common Judaism*, *Jamnian Judaism*, and *John’s intimate foreground* – in other words the circumstances facing the Johannine community at the time of writing. Coloe (2001:2) expresses the view that the Fourth Gospel was written to answer the question of how the members of the post 70 CE community ‘could

²²² It has already been stated earlier sections in this work (cf. the Introductory and first chapters of Section Two) that where living systems are concerned there is always an active exchange of energy and information across system boundaries. Boundaries are not solid but are semi-permeable. The implication of this is that while each entity is able to retain its uniqueness and self identity, it is not unaffected by other entities.

²²³ Fairweather’s (1977:43-54) observations of religious syncretism are most informative as indeed are his other comments on Judaism in the period between the two testaments.

²²⁴ From available literature it would appear that the issue is not as clear cut as Boyarin makes it out to be. Wilson (1995), for example, points out numerous social and political difficulties experienced between Jews and Christians in the first and second centuries. Apart from socio-political difficulties (:1-35) there were also specifically religious disputes in which Christian literature was considered to be *sifre minim* i.e. heretical works (:176). So while there might have been syncretism there was also a clear religious identity which made each group distinct. Added to this was the fact of an oppressive Roman presence and Wilson (:33) does show a more lenient attitude by Romans towards the Jews. Nonetheless there were definite Jewish biblical and cultural influences on the Prologue as is shown in the previous and current chapters of this work i.e. Chapters two and three of Section Two. The point is that it was not a smooth transition. Many difficulties had to be negotiated.

maintain their Jewish traditions, especially their rich cultic traditions, and maintain their new faith in Jesus'. In the introduction to his work, Bowman (1975:vii-viii) notes a great amount of activity in Jewish circles and also the presence of Jewish Christians at the time the Fourth Gospel was written. As such Bowman (:ix) points at a 'Jewish background to the Fourth Gospel'. Point 3.2 of this chapter attempts to synthesize this 'Jewish background'. We will explore some of the extra biblical Jewish sources for the Prologue. Among these will be Hellenistic Jewish influences, rabbinical thought, and liturgical sources viz. the Targumim, and the Qumran documents.

3.2.1 Hellenistic Jewish Influences

Tobin (1990:253) suggests 'a plausible world of thought, in this case the world of Hellenistic Jewish interpretation and speculation, of which the hymn in the Prologue was a part'. His method is to consider the Prologue against the backdrop 'of Hellenistic Jewish texts which share certain basic perspectives, conceptual frameworks, and vocabulary' (:253). Noting several verbal and conceptual parallels with the OT wisdom traditions Tobin (:254) confirms the findings listed in the previous chapter viz. that the 'various attributes and activities ascribed to wisdom in Jewish wisdom literature are ascribed to *logos* in the hymn in the Prologue'. The Wisdom tradition is in fact the prism through which we can look at the relationship between the Prologue and the creation texts in Genesis²²⁵.

Bowker (1969:36) cites research to show that 'many Jews lived completely outside the orbit of Pharisaic/Rabbinical Judaism, not only in the Diaspora but also in Palestine itself'. One should therefore not confine Hellenistic Judaism to the Alexandrian region (:37). Furthermore, rabbinic teachings and literature cannot 'be regarded as the total content of Jewish thought' (:37). In fact 'Hellenistic ideas and images' (:37) were legitimate methods of interpretation.

Dodd (1958:54) speaks of a reciprocal relationship between Judaism and the OT on the one hand and Hellenism on the other. A key representative of Hellenistic Judaism is Philo of Alexandria whose works have been described by Dodd (:54) as

a fairly comprehensive estimate of the kind of religious philosophy which emerged within Judaism from the cross-fertilization of Hebrew and Greek thought in the cosmopolitan atmosphere of the great centre of Hellenistic culture in Egypt.

²²⁵ This is referred to under point 2.2 in the preceding chapter on Biblical Threads. Cf. Brueggemann (1997:344-345)

Philo was a loyal Jew whose allegorical interpretation of Scripture appealed to the rational bent of Hellenism. Dodd (:54-73)²²⁶ makes a connection between the Prologue's use of *λόγος* and the use of the concept by Philo and eventually shows a parallel which he describes as 'remarkable' (:71). Evans (1993:101) also demonstrates how 'Philo's speculative interpretations coincide with the attributes and function of the *logos* of the Johannine Prologue'. Evans' (:102-103) findings can be summarized as follows:

The <i>λόγος</i> of the Johannine Prologue	Philo's <i>λόγος</i>
In the beginning	The beginning (implying that the <i>λόγος</i> antedated the created universe).
The Word was with God (Jn 1:1b) and in the bosom of the Father (Jn 1:18)	The <i>λόγος</i> exists very close to God with no intervening gap
The <i>λόγος</i> is called God (Jn 1:1c)	Philo calls the <i>λόγος</i> God.
Creation came through the agency of the <i>λόγος</i> (Jn 1: 3,10)	For Philo too, creation came through the agency of the <i>λόγος</i>
The <i>λόγος</i> brings light and life. The light defeats the darkness (Jn 1:4-5).	Philo also holds that the <i>λόγος</i> brings light and life and that darkness withdraws when the light comes.
No one has seen God (Jn 1:18a).	No one, not even Moses has seen God.

With respect to the use of *λόγος*, Tobin (1992:350-351) situates the term in its Hellenistic Jewish milieu and shows the use of the term by the Jewish exegete Aristobulus who 'sought to interpret the LXX in a way consistent with Greek philosophy' (:350). Whereas Aristobulus appealed to metaphorical interpretations, Tobin (:350) shows that *λόγος* played a central role in the LXX interpretations of Philo of Alexandria. He (:350) contends that

Philo's use of *logos* must be seen within the tradition of Hellenistic Jewish wisdom speculation since Philo, in continuity with his predecessors, identified wisdom (*sophia*) with *logos* and gave both some of the same attributes.

Within the Stoic *Weltanschauung* to which Philo subscribed, *λόγος* was the 'principle of rationality' (:350) which pervaded the universe. Within this system *λόγος* had a number of functions. Three of those functions are summarized below:

- The first function was cosmological. The *λόγος* was the image of God and the 'highest of all beings who were intellectually perceived, the one closest to God, the only truly existent' (:350). This image served for the ordering of the rest of creation. But *λόγος* was not merely the paradigm for the ordering of the universe, 'it was also the instrument (*organon*) through which the universe was ordered' (:350). This calls to

²²⁶ Dodd's account is rather dense and requires a rather close reading – but it is a worthwhile exercise as he presents a faithful and influential Jew steeped in the philosophical system of the Hellenized world.

mind the causal inference of δι' (διὰ) in Jn 1:3. This is also amply demonstrated by the rhetorical analysis of the sub-part Jn 1:1-5²²⁷.

- The second function of the λόγος in the thinking of Philo was anthropological as λόγος 'was the paradigm according to which human beings were made' (Tobin 1992:351). The restriction here was that only the human mind was conformed to the λόγος. Philo's interpretation of Gn 1:27 was 'that man was not created *as* the image of God but *according to* the image of God' (:351). For Philo the human person was 'created according to the *paradigm* which was the image of God' (:351). And so we have a procession:

God ⇒ λόγος ⇒ humankind.

- The third function of λόγος according to Philo was anagogical. This means that the λόγος guides the soul to the realm of the divine (:351). In Philo's thought world the goal 'of the human soul was the knowledge and vision of God, to become like God or to be assimilated to God' (:351).

Such was the complexity of the *Weltanschauung* of Philo. It is no wonder then that the Prologue continues to generate vast amounts of speculation as to its meaning. But this is not stated as a complaint. It is in fact a cause for celebration as it invites the real reader to spend more time in, and become more a part of, the world of the text.

3.2.2 The Targumim and Rabbinical Sources

The Targumim are Aramaic translations of the Hebrew Scriptures used in the liturgical celebrations of the Jews. These documents were read in the synagogues (Alexander 1992:320-331). Bowker (1969:x) notes that Targumim 'are interpretative translations of the Hebrew text of the Bible'. These are 'not simple or literal translations of the text: they work into their translation an interpretation of what the text means' (:x). Simply stated, the word Targum literally means translation or interpretation. Bowker points out that in the Targumim text and interpretation 'were woven together' (:8).

Evans (1993:151-164) shows consistency between rabbinic²²⁸ methods and those of the Fourth Evangelist and indicates 'several areas where Johannine elements and targumic and

²²⁷ Cf. point 1.1.1 of chapter one of Section One above.

rabbinic features converge' (:157). The following table has been drawn up from information gleaned from Evans (:157-158). English translations have been provided in the table for the citations from the Gospel of John. The texts of the targumim will be provided at the end of the table when Evans' insights are evaluated.

	The Gospel of John	Targumim
1	εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ If you do these things manifest yourself to the world (Jn 7:4).	The King Messiah is destined to reveal himself at the end of days in PJT: Gn 35:21.
2	οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα shall not taste death into the age (Jn 8:52).	The phrase taste death (γεύσῃται θανάτου) is not found in either the Greek or the Hebrew versions of the OT but exists in PJT: Dt 32:1
3	πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ ἄλλιν δοξάσω Father, glorify your name. Then a voice came from heaven, 'I have glorified it, and I will glorify it again'. (Jn 12:28).	Reference to Moses to whom 'the glory of the Shekinah of the Lord was revealed' (Evans 1993:158) is found in PJT: Dt 34:5.
4	ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν in the house of my Father are many mansions (Jn 14:2).	The glory of the Shekinah accompanies the people and prepares a resting place for them in NFT ²²⁹ : Ex 33:14
5	τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πίω αὐτό Am I not to drink the cup that the Father has given me? (Jn 18:11).	Reference to the cup (of death) is found in NFT: Gn 40:23.
6	καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ and immediately there came forth blood and water (Jn 19:34).	Reference to blood and water from the rock occurs in PJT: Nm 20:11. It would appear from the work of Evans (:158) that while the text of Nm 20:11 refers solely to water gushing from the rock, PJT interprets this as <i>blood</i> and water.

It must be remembered that the column on the extreme right does not represent actual OT texts, but targumic interpretations of texts. All six cases will now be tested:

Case 1: The targumic (PJT) rendition of Gn 35:21 reads:

ונשל יעקב ופרס למשכניה מן להלא למוגדלא־דעדר אחרא דהתמן עתיד דאיתגלי מלכא משיחא בסוף יומיא

The actual text of Gn 35:21 reads:

ויסע ישראל ויט אהלה מהלא למגדל־עדר:

²²⁸ Neusner (1988:171-197) discusses rabbinic influence on biblical interpretation but does not give a date when the rabbinic movement started. He separates the movement from the Essenes, linking rabbinical thinking to 'the messianic hope' (:172). He refers to 'a process of rabbinization: the rereading of everything in terms of the system of the rabbis' (:172). An earlier work by Neusner (1983:xiii) indicates that the rabbinic movement 'flourished for nearly half a millenium' prior to the formation of the canon 'of Rabbinic Judaism'. This canon emerged in the 5th and 6th centuries CE (:xiii).

²²⁹ This refers to the Targum Neofiti I.

This is translated by the NRS as: *Israel journeyed on, and pitched his tent beyond the tower of Eder*. The word used for tent here is אָהֶל whereas the word used in the targum is משכן. Coloe (2001:27) has shown a correspondence between in the Prologue and ‘the rabbinic term Shekinah’. Here one can clearly see the difference between the original and the interpreted i.e. the targumic text. Another more telling point of convergence between the targum and Jn 7:4 (εἰ ταῦτα ποιεῖς, **φανέρωσον** σεαυτὸν τῷ κόσμῳ) is the reference to revealing. The relevant words appear in red print. It is clear that there is intertextual correspondence between PJT: Gn 35:21 and Jn 7:4.

Case 2: PJT: Dt 32:1 reads:

די משה קיציה דמשה נביא למתכנשא מיוגו עלמא אמר בליביה ליתנא מסהיד בעמא הדין סהדין דטעמין מיתוחא והוה
הדין האנא מסהיד בהון סהדין **דלא טעמין מיתוחא** בעלמא הדין ברם סופיהון לאתחדתא לעלמא ישעיה דהוה בעלמא
נביא כד הוה מתנבי בכנישתהון דישראל יהב שמיעא לשמייא וצייתא לארעא מן-בגלל דהוה קריב לארעא ורחיק
שמייא ברם משה נביא כד הוה מתנבי בכנישתהון דישראל יהב שמיעא לארעא וצייתא לשמייא קריב לשמייא מן-בגלל
דאתי מן
ורחיק מן ארעא דהכין כתיב אציתו שמייא ואימליל ותישמע ארעא ממלל פמי :

Here one can clearly see that this is an interpretation (if not a commentary) as the original text simply reads:

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבְּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

The NRS translates this as: *Give ear, O heavens, and I will speak; let the earth hear the words of my mouth*. From the foregoing it is clear that **οὐ μὴ γέυσηται θανάτου** εἰς τὸν αἰῶνα in Jn 8:52 is resonant with PJT: Dt 32:1. In fact linguistically there appears to be no connection between Dt 32:1 and Jn 8:52. The intertextuality occurs with the rabbinic interpretation. The relevant terms have been highlighted.

Case 3: PJT: Dt 34:5 reads:

בשבעא יומין לירחא דאדר איתליד משה רבהון דישראל ובשבעא יומין לירחא דאדר אתכניש מנו עלמא
בראקלא ברתיקלא נפלת מן שמייא וכן אמרת אתון כל עללי עלמא וחמון בצעריה דמשה
רבהון דישראל דטרח ולא אתהני ואתרבי בארבעת כלילין שבן כלילא דאורייתא דידיה דשבא יתה משמיה
מרומא ואתגלי עלוי איקר שכינתא דיי בתרין אלפין רבוון דמלאכין ובארבעין ותרתי אלפין ארתכין דנור
כלילא דכהונתא דידיה הוות שבעתי יומי אשלמוותא כלילא דמלכותא אחסינו יתה מן שמייא לא חרבא שלף
ולא סוסא אסר ולא משיריין ארניש כלילא **דשמא** טבא קנא בעובדין טבין ובענוותנותיה בכך אתכנש תמן משה
עבר דיי בארעא דמואב על נשיקת מימרא דיי :

Here once again one can clearly see that this is an interpretation as the original text simply reads:

נִזְמַח שָׁם מֹשֶׁה עַבְד־יְהוָה בְּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה:

The NRS translates this as: *Then Moses, the servant of the LORD, died there in the land of Moab, at the LORD's command.* It would appear that Jn 12:28 does have intertextual affinity with PJT: Dt 34:5 (πάτερ, **δόξασόν** σου τὸ ὄνομα. **ἦλθεν οὖν φωνή ἐκ τοῦ οὐρανοῦ** καὶ **ἐδόξασα** καὶ πάλιν **δοξάσα**). The correspondences have been shown by yellow and green highlights.

Case 4: NFT: Ex 33:14 reads:

ואמר הא איקר שכניתי מדברה ביניכון ואתקון ואתקין לכון בית-משרוי אפי רעותי ידבר יתך ואנייך ואנייה יתכ:

The original text of Ex 33:14 reads:

וַיֹּאמֶר פָּנַי יִלְכוּ וְהַנְחֵתִי לָךְ:

The NRS translates this as: *He said: 'my presence will go with you, and I will give you rest'.*

From the foregoing there appears to be intertextuality between the Targum and Jn 14:2 (ἐν **τῇ οἰκίᾳ** τοῦ πατρός μου μοναὶ πολλαί εἰσιν). The Targum speaks of a dwelling (with the word שכניתי) and also of an encampment (with the term בית-משרוי). There is also reference to preparing the place with the intensive form of ואתקון ואתקין. Evans (1993:158) ought to have extended his reference of Jn 14:2 to include the entire verse. In that way the intertextual correspondence with NFT: Ex 33:14 could have been shown to a fuller extent (ἐν **τῇ οἰκίᾳ** τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι **ἐτοιμάσαι τόπον ὑμῖν**).

Case 5: NFT Gn 40:23 reads:

שבק יוסף חסדא דלעל וחסדא דלרע וחסדא דלוי יתיה מן ביתה דאבוי ואתרחיץ ברב מזונייה בבשר עביר בבשר דמטעים כסא עבר ובשר טעם כסה דמוחא ולא אדכר כתבא דכתיב בספר אוריתא דיי דמתילא בספר קרביא לייט יהוי ברינשא דיתרחין בבשרא די ישוי בשרא רוחצנא בגין כן לא אדכר רב רב מזונייה ית יוסף ואנשי יתיה ער-זמן דמטא קיצא קציה למחפרקא:

The original text of Gn 40:23 reads:

וְלֹא־זָכַר שְׂרֵת־מִשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכַּחֵהוּ:

The NRS translates this as: *Yet the chief cupbearer did not remember Joseph, but forgot him.*

There is intertextual correspondence with the text of Gn 40:23, its Targumic interpretation and also with Jn 18:11 (τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό) with the stronger correspondence being between the Targumic interpretation and Jn 18:11.

Case 6:

PJT: Nm 20:11 reads:

וזקף משה ית ידיו ומחא ית כיפא בחטריה תרתין זמנין בזימנא קמאה אטיפת **אדמא** ובזימנא תניינא נפקן **מיון** סניאין ואשתיאת כנישתא ובעיריהון:

Nm 20:11 reads:

וַיָּרֶם מֹשֶׁה אֶת־יָדָיו וַיַּךְ אֶת־הַסֵּלַע בְּמַטְהוֹ פַּעַמַּיִם וַיֵּצְאוּ מַיִם מִיָּם רַבִּים וַתִּשְׁתְּ הָעֵדָה וּבְעִירָם:

The NRS translation of Nm 20:11 reads: *Then Moses lifted up his hand and struck the rock twice with his staff; water came out abundantly, and the congregation and their livestock drank.* Jn 19:34 (καὶ ἐξῆλθεν εὐθὺς **αἷμα** καὶ **ὕδωρ**). The reference to water is common to the OT text, to its rabbinic interpretation and also to Jn 19:34. The intertextuality is stronger between the targumic interpretation of Nm 20:11 and Jn 19:34 with the common reference to blood and water.

The *lacuna* in case 4 notwithstanding, Evans' position with respect to the convergence between the Gospel of John and Targumic sources appears to be correct. In many cases the Scripture texts (interpreted by the relevant Targum) seem somewhat remote from the citations in the Gospel of John. In all cases the LXX is in agreement with Hebrew text.

Tobin (1992:352) notes that some scholars understand the concept of *λόγος* against the backdrop of the *Targumim* and *Midrashim* and that renewed interest in this approach to the understanding of the concept of *λόγος* has been occasioned by the discovery of the Targum Neofiti 1. The *rationale* here is that the (real) author of the Prologue would have been exposed to the reading of the *Targumim* in the synagogue and would have been influenced by this source. McNamara (1968:115-117) is one of the scholars who propose that the composition of the Prologue has been influenced by Jewish liturgical sources. To back this claim he cites *midrash* expounding Ex 12:42 in NFT 1. In this interpretation salvation history is represented in four nights (:116). The first night is that of creation:

The first night: when the Lord was revealed over the world to create it. The world was without form and void and darkness was spread over the face of the abyss and the Word (*Memra*) of the Lord was the light, and it shone; and he called it the First Night.

Thus the *Memra* is described as the primordial light at the dawn of creation. The link between *Memra* and *λόγος* seems to be obvious. But Tobin (1992:352) lists some 'significant problems' with respect to this approach. These are summarized as follows:

- Firstly, *memra* as used in the *Targumim* is simply 'a buffer term to preserve the transcendence of God' (1992:352). It does in fact have no reality of its own and is

‘only a verbal parallel with the *logos* of the Prologue and not a conceptual parallel’ (:352).

- Secondly, ‘neither the targums nor the Midrashic literature offer a *consistent* set of verbal or conceptual parallels which could plausibly serve as the background for the use of the term *logos* in the Prologue’ (:352).
- Thirdly, the dating of NFT 1 and other Targumim is uncertain. Speculations range from late first century CE to the third century CE (:352).

These issues force Tobin (:353) to advocate looking elsewhere for background material to the Prologue but one has to bear in mind that the *Targumim* were compiled over the years as an oral tradition before to being finally committed to writing. This issue of the oral transmission of teachings through the rhetorical device of repetition will be dealt with when the *Mishnah* is discussed later in this chapter²³⁰. What also needs further treatment is Tobin’s view that *Memra* is merely ‘a buffer term to preserve the transcendence of God’ (1992:352). This will be attended to below when Boyarin’s (2001:243-284) views are discussed.

Borgen (1970) has compared the Jerusalem Targum of Genesis with the Prologue and found a favourable comparison. What is common to both the Targum and the Prologue is that in both, words from ‘the Old Testament’ (:290) are replaced ‘with interpretative words’ (:290). In fact Borgen (:294) claims that his ‘analysis has shown that the structure and outline of John i.1-18 are determined by the fact that the passage is meant to be an exposition of Gen. i.1 ff’.

Bearing in mind that the *Targumim* are liturgical texts, Coloe’s study (1997:53) shows Jewish liturgical influence on ‘the Johannine concept of the *Logos*’. She appeals to the ‘Targum Neofiti’ (:53) for evidence

linking the Prologue with the Genesis creation story. In Targum Neofiti, God creates through His *Memra* – a term, usually translated as “word”. *Memra* is used in the Targums to represent God’s self-manifestation in the world. “From the beginning with wisdom, *the Memra of the Lord created and perfected* the heavens and the earth” (Gen 1:1 Neofiti).

Coloe’s (:53) conclusion is that the

Jewish liturgical texts provided a likely basis for the Johannine concept of the *Logos*, and the first creation account provided the Johannine author with the structure for his introduction to the Gospel of the *Logos* in creation.

An inspection of the targumic reference cited by Coloe shows that there is something wrong here. NFT Gn 1:1 makes no mention of *בְּיַמֵּר*. It would appear that Coloe has made an

²³⁰ Cf. point 3.2.2.1.2 of this chapter.

inferential intertextual leap with respect to NFT's interpretation of Gn 1:1. The term מימר occurs 24 times in NFT's rendition of Gn 1 but not in its interpretation of Gn 1:1 which reads:

מולקדמין בחכמה ברא דיי בחוכמתא ברא יי שכלל ושכלל ית שמיא וית ארעא:

It would have been useful at this point had Coloe been right. What in fact is indicated in NFT's interpretation of Gn 1 is that מימר is used from v 3 to v 11 continuously thereby demonstrating that מימר is the agent of creation. Brueggemann (1997:344-345) has shown that the Wisdom tradition is the prism through which the relationship between the Prologue and the creation texts in Genesis can be seen. There is therefore a conceptual intertextuality between ὁ λόγος of the prologue and חכמה in NFT's interpretation of Gn 1:1. The more direct intertextuality in the interpretations in which מימר actually occurs shows the direct result of God's spoken word – but this excludes NFT Gn 1:1. What Coloe (1997:53) was probably alluding to was the reference to Wisdom occurring twice in NFT Gn 1:1 and highlighted here for easy reference:

מולקדמין בחכמה ברא דיי בחוכמתא ברא יי שכלל ושכלל ית שמיא וית ארעא:

It is interesting that both Borgen and Coloe have shown the influences of the Genesis text on the *structure* of the Prologue. It would appear that the importance of Semitic logic in the composition of texts cannot be overstated and that structure is indeed the door to the meaning of the text (cf. Meynet 1992:8)²³¹.

Bowman (1975:vii) refers to R. Akiba as 'The most significant contemporary teacher in Judaism'²³². Furthermore, Bowman (:1) shows evidence that Akiba was influential in the formation and the acceptance of the Hebrew canon and that his interest went beyond the Hebrew text to the Greek and Aramaic versions. His point of interest was a belief that the Torah was the 'very word of God' (:1). As such what were needed were trustworthy translations. He therefore sought to standardize the *Targumim* and even wanted to establish 'an official Targum' (:2). *Targumim* to which Bowman (:6-7) associates Akiba e.g. Targum Onkelos, 'like the Targums Jerushalmi and Pseudo-Jonathan use the word *Memra* extensively' (:7). Over and against his contemporary Rabbi Ishmael who claimed that only where God specifically gave a word to Moses e.g. in Ex 16:32 (מִשֶׁה זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה) was the Torah the word of God – otherwise 'it is Moses' word' (:8); Akiba felt that 'all

²³¹ Cf. point 3.1 in the General Introduction to this dissertation.

²³² That is contemporary with the Johannine community.

the Torah was the Word of Yahweh' (:9). This is the creative Word (*Memra*) which made the world (:8). One can see here a relationship to the concept of λόγος. Furthermore 'The *Memra* is Yahweh himself in communication with men (*sic*)' (:11). Bowman indicates that 'The Targumist could not separate the revelation from Yahweh. The revelation of Yahweh was and is Yahweh' (:15).

Boyarin (2001:247-261) offers a 'comparative study of Philo's Logos, the *Memra* of the Targum, and the Prologue to the Fourth Gospel' (:248). In examining the 'Logos of the Jews' (:247) he demonstrates that in dualistic thought the tendency was to free the Deity from all matter and to preserve the Divine Absolute. In such a context λόγος became the mediating principle between God and the world. This allowed for the relationship between the transcendent Absolute and the material world. For Boyarin (2001:248) this was not only confined to Middle-Platonism but to first century Judaism as well:

The idea that the Logos/Sophia (and other variants as well) was the site of God's presence in the world – indeed of God's Word or Wisdom as a mediator figure – was a very widespread one in the thought-world of first-century and even second-century Judaism.

Λόγος theology then was not a specific product of Christianity 'with Philo a sort of Christian *avant la lettre*' (:248). It was as much a part of Jewish religious imagination as it was embedded in first century Christian thought.

In his consideration of 'Philo's Logos' (:249-252), Boyarin notes that the concept of λόγος was familiar to Philo's readers – 'an audience of Jews devoted to the Bible' (:249). He concludes that this way of thinking of God was commonplace in Alexandrian Jewish thought and that therefore 'for one branch of pre-Christian Judaism, at least, there was nothing strange about a doctrine of a *deuteros theos*' (:249)²³³. Philo accepts the notion that the λόγος was the agent of both creation and revelation and appeals to 'crucial OT intertexts for his Logos doctrine' (:250). Philo sees the connection between λόγος, Word, and Light and arouses 'associations with the Prologue of the Fourth Gospel' (:250). The grand conclusion of Boyarin's treatment of the 'Logos of the Jews' (:247-252) is that 'Philo's Logos seems, therefore, a close congener of the Logos theology that we find among almost all ante-Nicene Christian writers, and which would appear, therefore, to have a "Jewish" Beginning' (:252).

For Philo, λόγος was simultaneously 'a part of God and also a separate being' (:250). Now is all this a consequence of an adherence to Middle-Platonism? For Boyarin (:251), this is

²³³ This might sound like Boyarin is abandoning his monotheistic faith but in another work (2007:7-8) he makes absolutely no apology for being Jewish. He categorically states that he is 'not, after all, a heretic from either the orthodox Christian or orthodox Jewish point of view, neither a Judaizing Christian nor a Christian Jew ... I do not choose, in any way, to be a Messianic Jew, a Jew for Jesus, or anything of that sort, but actually, to be just a Jew ... I do not believe that Jesus the son of Joseph of Nazareth was (or is) the Messiah' (:8).

‘less and less plausible’. He proposes instead that this may simply be the Judaism of Philo and his contemporaries. In this regard he defines Hellenism as ‘the creative synthesis of Greek and “Eastern” culture and thought’ (Boyarin 2001:251). Philo’s *λόγος* was seen to be the product of a reading of Greek philosophy in conjunction with the Torah (:251). Basing himself on the insights of Dodd (1958:269-279), Boyarin sees Philo’s *λόγος* as a synthesis of the Wisdom (חָכְמָה) and the Divine Word (דְּבָר) concepts of the Bible, and the Stoic/Platonic notion of *λόγος* (Boyarin 2001:251)²³⁴.

In his treatment of the Memra, Boyarin (:252-261), with his creative, if somewhat cynical style, initially dismisses the false dichotomies between ‘Hellenistic and Rabbinic (by which is usually meant “authentic” “really real”) Judaisms’ (:252). He points out that ‘Notions of the second god as personified word or wisdom of God were present among Semitic-speaking Jews’ (:252) as well as in Philo’s work. He considers the Targumic Memra to be the ‘leading candidate for the Semitic Logos’ (:252). Earlier we noted Tobin’s (1992:352) view that memra is simply ‘a buffer term to preserve the transcendence of God’. Brown (1966:524) also holds the same view. Boyarin (2001:255) dismisses this notion as self contradictory:

Surely, this position collapses logically upon itself, for if the *Memra* is just a name that simply enables avoiding asserting that God himself has created, appeared, supported, saved, and thus preserves his absolute transcendence, then who, after all, *did* the actual creating, appearing, supporting, saving? Either God himself, in which case, one hardly has “protected” him from contact with the material world, or there is some other divine entity, in which case, the *Memra* is not just a name.

On logical grounds, one has to agree with Boyarin that Memra is not merely a name, ‘but an actual divine entity, or mediator’ (:255). He goes on to note that in

all of the Palestinian Aramaic translations of the Bible, the term *Memra* – as a translation of the various terms which in the Hebrew either simply mean God or are names of God – is legion and theologically highly significant, because these usages parallel nearly exactly the functions of the Logos, the *deuteros theos* in Logos theology (:256).

Boyarin (:256-257) supports his claims by appealing to the Palestinian Targum Neofiti I which assigns to the Memra ‘many, if not all, of the functions of the Logos of Christian Logos theology’ (:257). In the theophany of the burning bush whereas the response of God in the Hebrew text of Ex 3:14 reads:

וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּה שְׁלַחְנִי אֵלֵיכֶם:

²³⁴ In what *appears* to be an inferential leap, Boyarin (2001:251) suggests that ‘not only may Philo’s Judaism be Middle-Platonism, Middle-Platonism itself may be a form of Judaism and Christianity’. While this may sound startling to some readers, given the non-linear cause and effect model advocated by this thesis (cf. Chapter one of Section Two above), a careful investigation of this matter could reveal that Boyarin is in fact pointing scholarship in the right direction. This aspect will need to be investigated in a subsequent study.

The NFT interpretation reads:

ואמר יי למשה ואמר כדן תאמר לבני ישראל מן דאמר והוה עלמא מן שרויא ועתיד למימר ליה הווי ויהווי
הוא שלח יתי לוותכונ:

Boyarin (2001:258) translates this as: ‘I, My Memra will be with you’. The relevant phrases have been highlighted above. Other *Targumim* assign the function of support to the *Memra* (:258-259). Boyarin concludes from all this that ‘one could almost say that “I am” is a name for the *Memra*’ (:259) and that ‘Logos, *Memra*, and Wisdom were all related in the thought world that produced these texts’ (:261). What marks the departure point of Christianity from Judaism is not Logos theology, but the incarnational Christology announced in Jn 1:14 (:261).

Bowker (1969) makes an important contribution to the study of the *Targumim* and rabbinical literature. His work provides a useful introduction to the *Targumim* ‘which preserve some of the most basic and popular elements of Jewish biblical interpretation’ (:ix) and also shows ‘how the Targums form a part of Jewish exegesis in general’ (:ix). As such, the work serves as a ‘brief introduction to rabbinic literature’ (:ix). Particularly meaningful in this work is a listing of the seven rules of interpretation (*middoth*) of Rabbi Hillel and a brief description of the thirteen *middoth* of Rabbi Ishmael (:315-318). These *middoth* appear to be antecedents to modern literary techniques such as intertextuality and the thematic reading of texts. For example, Hillel’s second *middah* (called *Gezerah shawah*)²³⁵ must surely be the precursor of intertextuality.

Bowker’s (1969:40-92) discussion of ‘Classical Rabbinical Literature’ examines important rabbinical concepts such as *Halakah* and *Haggadah*; and *Midrash* and *Mishnah*²³⁶. A brief description of these concepts will be useful as we pursue the rabbinical influences on the composition of the Prologue.

3.2.2.1 *Halakah*

This is a technical term from the root הָלַךְ. This word literally means ‘he walked’ (Bowker 1969:43) and ‘is used to refer to authoritative rabbinic decisions about disputed or uncertain

²³⁵ *Gezerah shawah* is explained as ‘verbal analogy from one verse to another; where the same words are applied to two separate cases it follows that the same considerations apply to both’ (Bowker 1969:315). In similar fashion all seven *middoth* are described and give great insight into Semitic logic.

²³⁶ There are numerous other technical concepts (e.g. *pilpul* [argument], *taqqanah* [modification], etc.) which the interested reader could find in Bowker’s fourth chapter (:40-92).

rules of conduct’ (Bowker 1969:43). BibleWorks 6 resources offer many nuances in the use of the term including the metaphoric meaning of *to conduct oneself with integrity*. Basically it means the rule by which a person walks the path of the *Torah*. It illustrates how the *Torah* should be applied to life. The object of *Halakah* was to ‘draw out and clarify the implications of written *Torah*’ (:43). But *Halakah* was not always dependent on scripture. The compiling of it ‘developed along two lines, those of *midrash* and *mishnah*, the former closely connected with scripture, the latter less so’ (:45).

3.2.2.1.1 *Midrash*

Midrash comes from the term מְדַרְשׁ meaning to search out and points to ‘biblical exposition’ (Bowker 1969:45). ‘*Midrash* becomes a *vehicle* of *halakah* when the exegesis of scripture produces a regulative decision or ruling’ (:46) as is the case with the exegesis of the commandments in the *Torah* where the interpretation will contain the ways in which the commandments are to be applied in real life.

3.2.2.1.2 *Mishnah*

Another way in which *halakah* was ‘collected and preserved was in the *Mishnah*’ (Bowker 1969:46). *Mishnah* derives ‘from *shanah*, “he repeated”’ (:46). The key word here is repetition and the term was applied to a particular oral law, or to the collection of *halakoth*. The *Mishnah* according to Bowker (:47) is a

collection of *halakoth* assembled one after another, which only rarely quotes texts of scripture. Whereas *Midrash* is concerned with the exegesis of scripture in general (and may therefore include *halakoth*), *Mishnah* is almost exclusively concerned with the preservation and transmission of *halakoth* and includes little else.

Neusner (1994:97)²³⁷ sees the *Mishnah* as ‘a philosophical law code’ covering both theory and practice. This document was especially concerned with sanctification and orthodoxy with respect to priestly life and ritual (:99).

²³⁷ Neusner (1994) offers useful insight into rabbinical literature – its shape and form, its logic and worldview, its rhetoric and many of its distinguishing features. Neusner, being an ordained Rabbi, brings the reader close to Jewish life and practice in NT times. Those wishing to pursue the matter will find great detail and even English translations of sections of the *Mishnah*, the *Tosefta*, and the *Talmudim* (of Babylon and Jerusalem) and several other rabbinical documents. Of concern to this thesis is to bring to awareness the factors influencing the

So, as Bowker (1969:47) puts it:

... in contrast to the halakic Midrashim, which quote the texts of scripture on which the *halakoth* depend, Mishnah records *halakah* in its own right, as the body of tradition to be ‘repeated’ and thus learned. The inevitable outcome of this was that oral Torah came to be regarded almost as highly as written Torah ... It was believed that both were revealed to Moses on Mount Sinai.

Of particular interest to this study is the *Mishnah’s* use of the rhetorical function of repetition²³⁸. Indeed, the very meaning of the term *Mishnah* indicates the rhetorical feature of repetition. Neusner (1994:125) and Bowker (1969:53-61) show the importance of memorization in the transmission of rabbinical teachings – a phenomenon which was made possible through the rhetorical device of repetition. In fact Bowker (:53-54) maintains that

even when a written Mishnah was compiled and was accepted as the authoritative basis of further study, it did not eliminate the rule of memorization, nor was it intended to do so. Even when the present Mishnah was officially known and recognised, it continued to be learned by heart.

The climate in which the Prologue was composed was undoubtedly affected by this mindset.

3.2.2.2 *Haggadah*

This term derives from נגד which means to announce, to report, or to tell (cf. BibleWorks 6 resources). The reference here is to *what scripture announces*, ‘in addition to its obvious meaning’ (Bowker 1969:48). Theoretically this could apply to all exegesis including *halakah*, and initially it did (:48), but gradually *haggadah* came to denote ‘non-halakic interpretation’ (:48). Bowker’s (:48) description is concise:

Haggadic interpretation often stays close to the text, searching out every possible meaning of it, but it also includes a great deal of more independent material, parables, proverbs, legends, miracle-stories, historical anecdotes, stories from the lives of rabbis – anything, in fact, which would be likely to instruct or encourage the seeker after God.

It is important to note that these authoritative sources did not always quote scripture *verbatim*. Bowker (:40 ff), Neusner (1994:97-245) and Shires (1974:16-85) all show a freedom with respect to the use and citations of sacred texts. Shires (:16) attributes this to the fact that quotations were often done from memory ‘which was often faulty’. While

interpretation of biblical (now acknowledged as OT) texts and how these texts were used in the composition of new texts. More directly we are concerned to see what the implied reader would have understood by the biblical and cultural allusions found in the Prologue.

²³⁸ Cf. 3.1 and 3.1.2.2 of the General Introduction to this work in which the crucial significance of repetition is spelt out.

acknowledging that classical Greek authors ‘demonstrate a wide degree of freedom in their deliberate quotations’ Shires (:17) repeats his assumption of ‘faulty memory’. More to the point in my estimation is the explanation that the NT (real) author ‘may have been so familiar with the large portions of the O.T. that its influence on his writing may often be unconscious’ (:17). In fact whereas some quotations are exact, ‘others depart considerably from the original’ (:17). At times it is difficult to ascertain whether ‘a passage taken from the O.T. is a quotation or an allusion’ (:17). One might well ask whether the preoccupation with exactness when it comes to quotations and citations is really an issue of importance for biblical authors, or, is it a concern of present day scholarship? From the work of Neusner (1994), Bowker (1969), and Shires (1974), it would appear that at least one writer (Shires 1974:16-17) has tended to anachronistically project the concern back to the Biblical writers. It is strange that the accusing fingers are pointed by this writer when his following pages (:18-26) abundantly illustrate the complex, manifold use (e.g. context, recurring citations, and adaptations) of OT references by NT authors. In the tradition of both forms of *Halakah*, and also of the *Haggadah*, it appears to be perfectly consistent for quotations not to have been *verbatim*.

3.2.3 The Qumran Documents

Tate (1991:52) notes that: ‘There are many similarities between Essene literature and the New Testament, but nowhere in the New Testament is this similarity so promising as in the Gospel of John’. He goes on to cite Jn 1:1-3 and shows a favourable comparison with Qumran’s ‘Manual of Discipline’ (:52). Evans (1993:146-150) concurs with this finding. Pilgaard (1999) offers a sober reflection on comparative studies between the Qumran Scrolls and the Gospel of John. The conclusion is that:

At the present stage of comparative studies it is impossible to give an unambiguous explanation of the similarities between a number of the Qumran writings and John’s Gospel. The possibility of a direct connection continues to exist, but convincing evidence that this is indeed the case is still lacking. This uncertainty stems partly from our inability to know for sure to what degree the world of ideas that we meet in the Qumran writings, and primarily in their dualism, covers a wider circle than the Qumran community itself (127).

Over and against this argument Hengel (1981:190) notes that the dualistic line of thought among the early Essenes ‘brought about a dualistic sharpening of Jewish apocalyptic’. Hengel (:190) does point out that early *Hasidic* apocalypses contained ‘no real dualism’. This Essene influence then would have been felt by later developments in apocalyptic thinking.

The point in all this is that Pilgaard (1999:127) seems to convey the notion that the Essenes lived in a water tight compartment. Hengel (1981:190) shows that this was not the case.

It must be noted though that whereas the Hasidic apocalypses were addressed to a wide audience, the Essene teachings, although not in a water tight compartment, were for the chosen few (:218). The Essene theology developed to address theodicy on the one hand and a 'soteriologically determined anthropology' (:218) on the other. Immediately in the Community Rule (:218) one discerns a tendency toward dualism e.g. spirit of truth and of falsehood; light and darkness.

His skepticism about the possible connection between the Qumran Scrolls and the Gospel of John notwithstanding, Pilgaard (1999:128-129) does present research to justify the dualisms found in both the Qumran and the Johannine communities. The explanation comes from the field of sociology which notes the introverted nature of both communities with sharp distinctions 'between members and non-members, community and world' (:129). Dualism demonstrated the fact that 'the social reality for both groups was a clear separation between themselves and the surrounding world' (:129). Dualism gave meaning to the lived realities of both groups. As Pilgaard (:129) notes, dualism expressed

a sectarian consciousness among those who have either, as in the Qumran community, rejected the dominant forms of Judaism of their own time, or, as in John's Gospel, were themselves rejected by the dominant synagogue Judaism of the time.

It would appear that another connecting thread between the Essene community and the Johannine community is the *Temple* metaphor. By the time the Fourth Gospel was written the Temple was destroyed and there was

confrontation between the Pharisee-dominated synagogue and the Johannine community. The synagogue invokes Moses' authority, while John's Gospel maintains that the true content of the Law, its pre-existent reality, has been revealed in Jesus Christ' (:141).

Coloe (2001) explores this *Temple* symbolism in a systematic way and finds that the Qumran Scrolls do indeed testify to the understanding of 'community-as-Temple' (:168). But there are differences between the Temple symbolism as employed in the Qumran documents and in the Gospel of John (:168-169). These are summarized as follows:

Qumran Documents	Gospel of John
The concept of 'community-as-Temple' is tied up with <i>sacrifice and atonement</i> . When this community broke away from the Jerusalem Temple and its priesthood, they faced the issue of where sacrifice was to be made. 1QS 8:9 and 5:6 testify to the conviction that 'They, as community, perform the functions of the Temple' (:168)	The Temple understood as people develops around the notion of <i>indwelling</i> . This is expressed by the use of the term μένω in Jn 14 – 15.
A characteristic feature of the Qumran community is that the 'community-as-Temple' imagery does not apply to the whole community but only to a select group called the 'council of union' (:169)	The Temple imagery applied to the entire community – in fact to all who were one with the vine (Jn 15:1-7). Coloe (:167) discerns that the 'shift of Temple imagery from a building to a community is not without precedents both within Judaism and pre-Johannine Christianity'. Here the reference is to a holy nation (Ex 19:6) and not only to a select group.

From the foregoing it would appear that Pilgaard's (1999:127) initial skepticism was not entirely misplaced as the discrepancies between the understandings of Temple are quite significant. But the Temple symbolism is only one aspect of the comparison between the Gospel of John and the Qumran documents. The other key aspect is the issue of *dualisms*. Charlesworth (1996:68-75), like Pilgaard (1999:128-129), offers useful information on the dualisms found in the Gospel of John and in the Qumran documents and does in fact demonstrate the influence of the Essene literature on the Prologue. His main thesis is that sections of the *Rule of the Community* were memorized. When the Qumran buildings were destroyed by the Romans some members of the community escaped with cherished memories. They sought to join other faithful Jewish groups and in fact did so. Charlesworth (1996:69) appeals to the Acts of the Apostles to prove this thesis and does so convincingly. Of interest here is the fact that John's dualism is not paralleled in Greek, Roman or Egyptian ideologies; nor is it congruent with the dualisms of Philo and Josephus. But 'terms and phrases, known for centuries as "Johannine" have turned up in the Dead Sea Scrolls, and precisely in the section of their book of rules that was probably memorized, namely, the *Rule of the Community* 3 – 4' (:70). Charlesworth (:70-75) demonstrates similarities in thought pattern, the use of *termini technici*, terminology, and symbolic language between the Qumran Scrolls and the Gospel of John. It would appear then that while it cannot be proved that the (real) author of the Fourth Gospel 'was a former Qumranite' (:75), there is definite Qumran influence on the Gospel of John and Charlesworth (:70-75) shows direct influence on several passages. It must also be borne in mind that the document which has had the most influence on the Gospel viz. the scroll of the *Rule of the Community* does antedate the Gospel 'by about two centuries' (:70).

3.2.4 Apocalypticism

According to Hengel (1981:218) the Essene literature represents a ‘development of apocalyptic historical thinking’. Prior to documenting this ‘development’, it will be good to briefly examine what constituted apocalyptic thought. Collins (1992:283) identifies within apocalypticism the core elements of:

1. Content, especially ‘a lively belief in the supernatural world’ (:283); and
2. Eschatology. This involves the belief that the dead will be judged and that the faithful will ‘rise in glory’ (:283).

These elements for Collins (:283) ‘constitute a *world view*, which was new and distinctive in Judaism when it first emerged in the Hellenistic period’. This world view did not arise in a vacuum. Its antecedents lie in the prophetic ‘day of the Lord’ (:284). In this regard Hanson (1975:12) refers to ‘one unbroken strand extending throughout the history of prophetic and apocalyptic eschatology’. In an informative excursus (:12-16) he locates the shift from prophetic to apocalyptic in the sixth century BCE – specifically in the years following 587 BCE. He describes the oracles of Is 56-66 as representing the views of an oppressed minority (:43-44). In this respect Collins (1992:284) makes reference to ‘a disenfranchised group’. It is not difficult to see how this world view would have been embraced by a group at odds with the traditional custodians of the synagogue (cf. Pilgaard 1999:141).

Hengel’s (1981:175ff) study shows the emergence of significant apocalyptic documents in *Hasidic* circles. He also provides convincing argument to illustrate ‘that the Essenes originated from the Hasidim’ (:175). Citing the first book of book Maccabees, he shows the Hasidim to be ‘a clearly defined Jewish party, which resolved to join Mattathias and his sons in the struggle to preserve Jewish belief’ (:175). Interestingly, Coloe (2001:2) shows the *rationale* for the composition of the Fourth Gospel to be the preservation of the Jewish traditions by those who embraced faith in Jesus (cf. 3.2 above). All told it would appear that the Johannine community readily aligned itself with apocalyptic thinking.

Regarding the Essene use of apocalypses, Hengel (1981:218) notes that whereas the Hasidic applications were intended for a wide audience, the Essene usages ‘are directed towards the smaller circle of the elect members of the Essene community itself and express in part systematic theological statements in extremely concentrated form’. What we find in essence is a didactic form of theological view with a systematic and philosophical slant ‘which had not appeared earlier in Hebrew thought’ (:219). Over time the apocalyptic trend evolved to give prominence to the overcoming of hatred, darkness and evil; and terms such as

knowledge, wisdom, insight, truth, reveal, conceal, mystery and appear gained in prominence (Hengel 1981:221-223). The community becomes the ‘*eschatological community of salvation*’ (:223). Purification was seen as something that would happen at ‘the eschaton after the annihilation of the sphere of evil’ (:223) and the glory of God took on prominence. Of importance for the Gospel of John is that the foundations of dualistic²³⁹ thinking had been entrenched by the religious thinking of the time.

Closely related to the apocalyptic beliefs of the first century CE are the Merkabah practices to be discussed under 3.2.5 below. In this regard, Kanagaraj (1998:116) notes that ‘scholars have increasingly realized the value of apocalyptic to the study of Merkabah mysticism’. Hengel (1981:177) links Hasidic practices to the proclamation of ‘the glory of Yahweh’ – a key element of Merkabah mysticism as will become evident in the lines which follow.

3.2.5 Jewish Mysticism

In his quest for the mystical tradition in Gospel of John, Kanagaraj (1998:30-33) examines the evidence for Hellenistic mystical sources. He finds that ‘John represents the Hellenistic mystical doctrine of redemption through being-in-Christ, that is, through union with the Logos-Christ’ (:30). When commenting on the Hellenistic mystical sources Kanagaraj (:30-33) wisely shows that mysticism is not the exclusive property of Hellenism and that some other ancient sources also bear witness to this kind of quest. For example, in the course of his work he refers to the Merkabah mystical tradition (:87-115). This was a third century form of mysticism in which an ecstatic experience was seen as the vehicle for communion with God (:49). While this description is common to all mystical currents, what is particular to the Merkabah tradition is that it is centered on the mystical experience described in Ezek 1. This is also called ‘throne-chariot mysticism’ (:49) and in time other texts such as Ezek 8 -10, Is 6

²³⁹ In this thesis references to dualistic thinking have been made since Boyarin’s (2001) insights were discussed under point 3.2.2 above (cf. p 110). *Dualism* is a complex concept and is defined succinctly by McBrien (1981:1242) as ‘[t]he general theological view that all reality is composed of, and arises from, two distinct, absolutely independent, antagonistic, and co-equal principles: Good and Evil’. Another concise definition can be found in Willwoll (1972:102-103). A more elaborate excursus on the subject of *Dualism* is found in Bianchi (1987:506-512). Notwithstanding the vast amount of writing on the subject, McInerney (2003:916) indicates that ‘the term remains vague and of widely varying applications’. What is meant by *dualistic thinking* in this thesis is simply reference to asymmetrical word pairs such as light-darkness, life-death, etc.

and Dan 7 contributed to this form of mysticism²⁴⁰. While Kanagaraj (1998:56) defines Merkabah mysticism as ‘seeing God in his kingly glory’, the mystic gazes not only on God who is on the throne, but also on many elements connected with the throne such as the holy creatures, the river of fire, the chariot, and the flames. Kanagaraj (:80) cites research to show that this type of mysticism featured in the first century CE. He goes on to show references to Merkabah spirituality in Sirach (:87-89) and numerous references to it in the Qumran literature (:89-103). The *rationale* for the prominence of Merkabah spirituality in the first century CE is provided by Kanagaraj (:179) who notes that:

At a time when God was thought of being far from apprehension, both before and after the destruction of the Jerusalem temple, it is little wonder that Ezekiel 1 attained prime importance, for it not only reflected the same historical situation as that which existed after 70, but also supplied a relevant source for an experience of “seeing God’s glory” in human terms.

In examining the concept of mysticism in the Gospel of John, Kanagaraj (1998:184-185) describes the ‘mystical currents at the time of John’. He notes three strains:

- **Hellenistic mysticism:** the concern here is with individual experience of God. This is possible when the person is cleansed of the ‘irrational torments of matter and if the Logos (i.e. reason) is built up in him (sic). Knowledge of God is to be attained by “beholding the beauty of the Good and thereby becoming a god”’ (:184). The emphasis here is on cosmic consciousness. At the ‘dissolution of the body’ (:184), the person enters into God and becomes deified.
- **Hellenistic-Jewish mysticism** as typified in Philo: the emphasis here is on seeing God as God really is. This revelation is only possible through God ‘just as light is to be known through light’ (:185). God is revealed ‘in his δυνάμεις but supremely through his λόγος’ (:185). The vision of the divine is more accessible to the mind than it is to the physical eyes. According to Philo’s scheme, one ‘can have union with God and can have a vision of God by union with Sophia (= the Logos), the divine force and life’ (:185). Mystical ascent is possible through a break with mortality. This is possible through the guidance of the Scriptures. Like the Hellenists, Philo thought God to be dwelling ‘within individual souls’ (:185).

²⁴⁰ Rowland (1982:269-348) documents useful information on the ‘chariot-chapter’ (:292f) and other elements of the ‘Esoteric Tradition in Early Rabbinic Judaism’ (:269-348).

- **Palestinian mysticism:** This was the Merkabah mysticism based on Ezek 1. Kanagaraj (1998:185) offers the opinion that the ‘Jewish background provides the best key for understanding John and that ... sufficient attention has not been given to a study of John against the background of Jewish mysticism’.

Of these three strains, ‘the conceptual and phraseological parallels with Hellenistic mysticism and Philo’s “mystical” teachings are very slender. But they show strong influence of the Merkabah mysticism that was familiar in the late first century’ (:311). Kanagaraj’s *modus operandi* is to examine key motifs in the Gospel of John viz. ‘ascent, glory, king, sending, indwelling, light, and the Logos’ (:311) against the backdrop of each of the mystical strains described above. Of particular significance to this thesis are the concepts of λόγος (291-300), φῶς (282-290), and δόξα (:219-233). In all cases, Kanagaraj shows strong Merkabah influence on the Prologue. But was this influence a direct one? Could not the Qumran documents have been the prism through which references to Ezekiel were filtered into the Gospel of John? Kanagaraj (102-103) does indicate the prominent use of Ezek 1, 8 and 10 (Merkabah vision texts) in Qumran worship and practice.

In his exploration of the use of Ezekiel in the Gospel of John, Manning (2004) also shows the use of Ezekiel in the Qumran documents (:22-77) and other ‘Second Temple Literature’ (:78-99). The use of Ezekiel’s Merkabah visions ‘hints at the rising importance of visionary ascent literature, and points toward later merkabah mysticism’ (:99). With respect to the use of Ezekiel in the Gospel of John, Manning shows ‘major allusions’ (:100-149) – in other words, references to the shepherd and vine images, and also ‘minor allusions’ (:150-197) where there are references to ‘*The Opened Heavens (Ezekiel 1:1; Genesis 28:12; John 1:51)*’ (:150-160) and to other features with no overt Merkabah mystical overtures e.g. the dry bones, water and the Spirit, and to many fish (:160-194). Although Manning notes no direct connection with the Shepherd image in the Dead Sea Scrolls, he does note a ‘similarity in methodology’ (:132). We have already noted the tendency not to use *verbatim* quotations and citations in period referred to²⁴¹. In addition Manning (:209) shows John’s tendency to modify the language ‘of his OT material in accord with contemporary Greek, or Johannine style’. Of importance is the claim that John’s use of OT material is consistent with ‘allusions in Second Temple literature’ (:156). Considering that Kanagaraj (1998) and Manning (2004) both in their different explorations of the Gospel of John, show great consistency in

²⁴¹ Cf. Point 3.2.2.2 above when *haggadah* was discussed as well as point 1.2 of chapter one of Section Two when Intertextuality was discussed.

methodology and in OT material interpreted and used between the Fourth Gospel and the Qumran literature, it is certainly possible that the Qumran literature (and similar traditions) with its strong Merkabah slant was the key which gave the (real) author of the Gospel of John access to the relevant re-readings of the specific OT material.

3.3 Gnostic influences: Probable but not certain

Ever since Bultmann systematized the view that the Gospel of John is dependent on Gnostic sources (Bultmann 1971:7-9, 13-36), writers have discussed, and even speculated on, the relationship between the Gospel of John and Gnosticism (cf. *inter alia* Evans 1993, Westermann 1998, Borgen 1996, and Moloney 2005). This work will therefore be incomplete if it did not offer an assessment of the position – even if only a brief one.

The study by Evans (1993) is of particular relevance to this discussion. In his ‘Search of the Johannine Context’ (:13) Evans initially dismisses the once commonly held view generated by Bultmann that the Gospel of John depended for its sources on Gnosticism (cf. Bultmann 1971:26). His grounds for this are chronological ones²⁴². Gnosticism was not the only source to be anachronistic in this regard – certain Jewish sources were also judged to be anachronistic (:18). In the words of Evans ‘The antecedents of the Johannine Prologue will have to be sought elsewhere’ (:76). The locus of his search are ‘biblical materials ... reflecting Wisdom traditions’ (:77). But it will be incorrect to say that Evans demonstrates an outright rejection of Bultmann’s hypothesis. He does allow for the coexistence of Gnostic and Jewish elements in the Gospel of John. This he does by appealing to ‘the *provenance* of the respective documents’ (:19). In other words, he is open to the possibility ‘that the later document contains traditions that were part of the milieu of the New Testament writer’ (:19). Evans does show striking parallels between the Prologue and Gnostic and Hermetic documents (:47-76) but then also convincingly shows why the dependence of the Prologue on these sources is improbable. Tobin (1992:353) is of the same opinion. To my mind the most convincing point in all of this is Evans’ third criterion that the *provenance* argument is based on an assumption as ‘no one has been able to identify the provenance of the *Trimorphic Protennoia*’ (:55).

²⁴² An earlier study by Evans (1980:398) notes that the fact that the Prologue was dependent on OT sources does not ‘preclude a possible Gnosticising proclivity’. Furthermore he opens up the possibility of the Prologue and the *Protennoia* making use of a common sapiential tradition with the former employing an ‘incarnational theology’ and the latter the ‘terms of Gnostic cosmology’ (:399).

Westermann (1998:2) discerns Gnostic motifs, terms and thoughts in the Prologue but notes that these are limited to a 'minor segment' (:2). He considers the Prologue to have been a poem which was revised. He considers vv 6-8, 15 and 17 to be additions (:4). Furthermore, because of dualistic concepts such as light and darkness, he discerns Gnostic additions (:4). Later in the book he speaks of layers in the composition of the work. There is an earlier layer which 'corresponds to the language of the Old Testament' (:26) and a later layer, characterized by contrasts, which 'betrays an unmistakably Gnostic influence' (:27). Westermann's third chapter on the *controversy dialogues* (1998:24-60) in which he examines the motifs of the earlier and later layers is most interesting but space restrictions prevent any elaboration of the issues here. More to the point of this discussion is the uncertainty with respect to the Fourth Gospel's reliance of Gnosticism²⁴³. In this regard Westermann (:4-5) notes:

It is important to add here that the distinction between the Prologue and its additions can at best be assumed, because it offers a more plausible understanding of the text. It is not possible to be absolutely certain about this matter.

That there is a coincidence between Gnostic terminology and some of the dualisms of the Gospel of John is not in doubt. What is clear thus far is that there is no absolute certainty about the direction of the linguistic and ideological influence. What is also clear is that Bultmann is also aware of Jewish and OT influences on the Gospel of John. One example of this is his observation that the shepherd image in the NT is dependent on the OT (Bultmann 1971:366). OT sources are listed side by side with Gnostic sources throughout the commentary – this is done, for example, in the discussion of the same shepherd image (1971:367).

These observations having been made, what can one say about the implied reader's awareness of the presumed Gnostic influences on Jn 1:1-18? To the extent that Evans' *provenance* theory is plausible, the implied reader would undoubtedly have shared in the knowledge common to both gospel and Gnosticism. The role of apocalyptic thinking as discussed in 3.2.4 above must also be taken into account. What is ultimately important to note is that all the codes in the text would have made sense to the implied reader. The more the real reader dialogues with the implied reader, the more meaningful will be the former's interaction with the text.

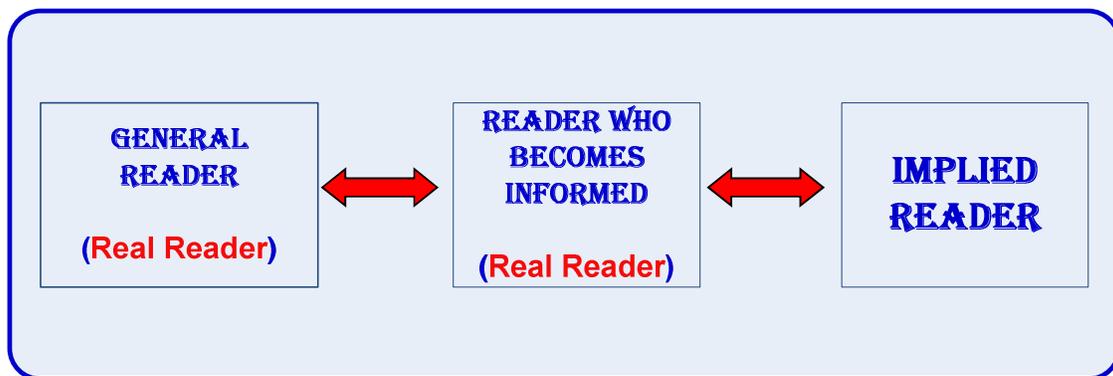
²⁴³ Harris (1994:200) also notes the disputed nature of Bultmann's *Gnostic* claims and even casts doubt on whether there was a pre-Christian Gnosticism.

3.4 Toward a conclusion on the interpretative traditions with respect to the Prologue

The Jewish interpretative influences on the composition of the Fourth Gospel are complex and manifold. Although such large volumes of literature on the Gospel have been presented over the years, there is still uncertainty about with respect to the movements which affected the real author in the composition of the Prologue. My research points to a strong, though not exclusive, correlation between the literature of the esoteric Qumran group with its Merkabah mystical practices and the Johannine community. Charlesworth (1996:68-75) and Boyarin (2001:243-284) also offer convincing information showing a favourable comparison between the Gospel of John and the Qumran community. Gnostic influences might be present but filtered through in an oblique way. In this regard Pilgaard's (1999:128-129) sociological justification of the 'similarity between the dualism in the Qumran writings and that of John's Gospel' is convincing.

**Chapter four – Negotiation with the implied reader:
Toward a conclusion of Section Two**

After having examined the profile of the implied reader to some extent, it is possible to construct a model depicting the possibility of knowledge acquisition and growth in faith for the real reader. There is a progressive grasp by the real reader of the implied reader with his particular understanding of the world and his journey towards faith in Jesus. This understanding and this option will then be the subject matter for the interaction between the real reader and the implied reader. The model I propose moves from general reader to the reader who becomes informed to the implied reader:



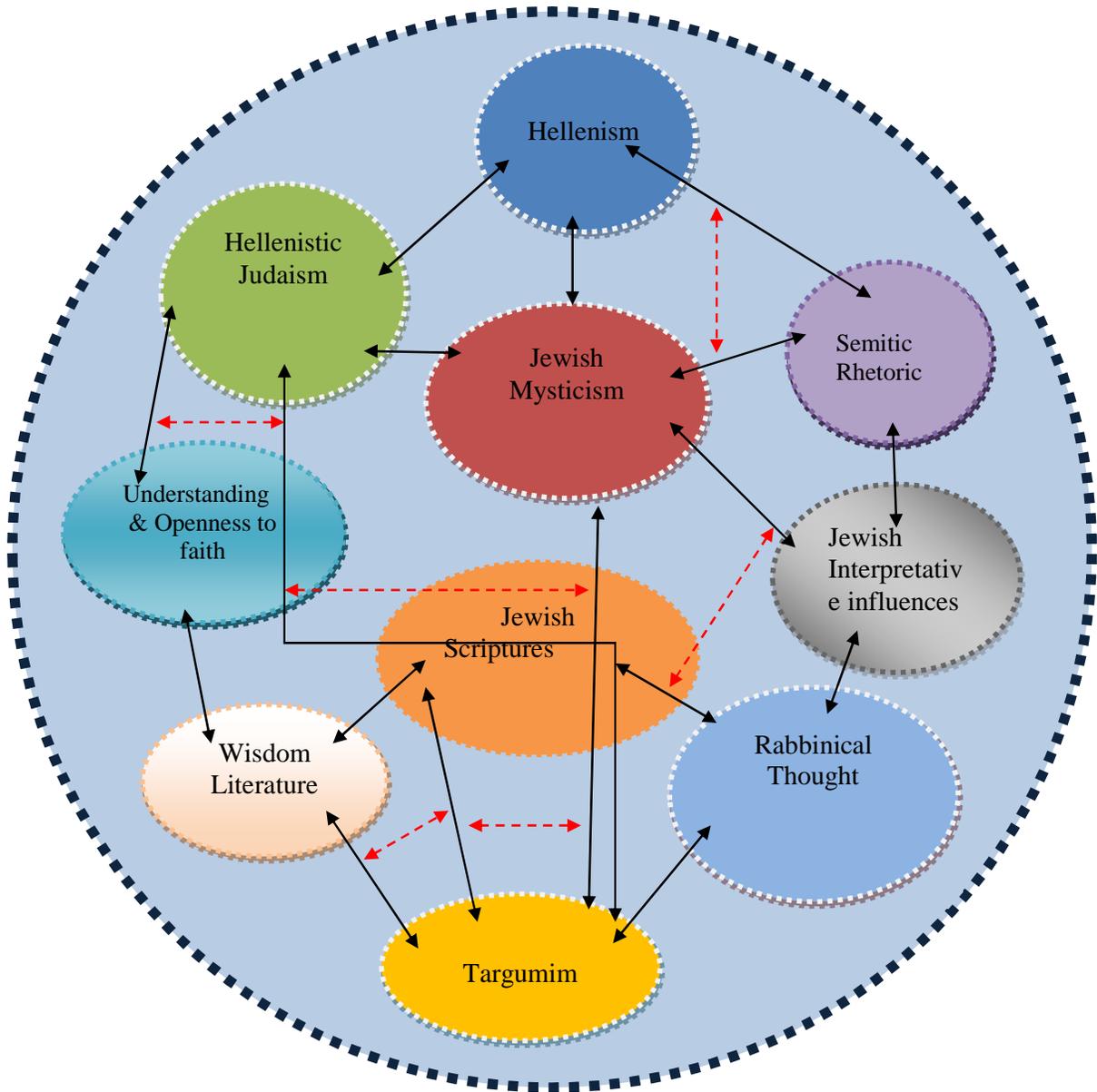
The idea is that the real reader starts off as a general reader, e.g. someone who can basically follow the story line and can even retell it. As this reader acquires more information e.g. knowledge about the meaning of ὁ λόγος, the biblical and extra biblical contexts, the meanings of words and terms, and even gains a familiarity with the original language of the text, s/he becomes reader who becomes informed. The idea is to move progressively in the direction of the implied reader who understands what the text is saying and is moving towards (a deeper) faith in Jesus. In this journey, the real reader will also be invited, coaxed, or even challenged to embrace whatever transformation is necessary to make him or her embrace those qualities which will enable the text to ‘exercise its effect’ (Iser 1978:34). As indicated above²⁴⁴ it is possible for the real reader not to submit to the implied reader but to read against the grain. Has the text, in that case, not exercised its effect (:34)? It will be simplistic to say that it has not as one must be open to the fact that a reading against the grain

²⁴⁴ Cf. Chapter one of this Section, in particular footnotes 128 and 129.

could in fact be the intention of the text²⁴⁵. What in fact happens is that engagement with the text produces what Gadamer (1975:273) would call a ‘fusing of horizons’. The real reader approaches the text not as a *tabula rasa* but as a dialogue partner who interacts with the implied reader inherent in the text. Of course, the real reader and the implied reader will never really coincide as the latter is a hypothetical construct always both constructed by the real reader, and beyond the ultimate grasp of the real reader, but the basic idea is that the more deeply the real reader negotiates with the implied reader, the more s/he gets to know about the subject matter offered by the ‘world created by the text’ (Lategan 1992:627) and the more s/he will be open to the necessary changes for the text to ‘exercise its effect’ (Iser 1978:34).

From what has been said in the introductory chapter to Section Two above it would appear that this proposed model is rather linear. That is true – but within a paradigm that allows for reciprocity, the *either/or* mentality gives way to *both/and* as the linear is never really eliminated. What is obviated is the tendency to absolutize. In any event, the progression is not via a static route from general reader to implied reader; it is via a dynamic route of lively interaction with text, context and other real readers of texts. As indicated above the real reader does not come to the text as a passive recipient. Real readers bring their own contexts and points of view to the dialogue with texts. In this sense the interaction results not so much in a passive receiving of information offered by the implied reader but in a new reality produced by the interaction between text and real reader. Also, the real reader will construct and even revise his/her notion of implied reader with respect to whatever text is encountered. The following diagram illustrates the profile of the implied reader of the Prologue as encountered in this study. Other studies will generate their own profiles of the implied reader.

²⁴⁵ Here one merely has to think of literature which lauds values contrary to that of the real reader. For example, anti-abortionists will read a novel which supports abortion against the grain. It could in fact be a way in which the real author provokes a response. We have already considered the case of a feminist reading the domination text of Eph 5:23 (cf. footnote 128 above).



The more the real reader (either general or the reader who becomes informed) can insert him/herself into this matrix and both influence and allow him/herself to be influenced by the various components, the greater will be the benefit in the encounter with the text.

The attentive real reader of this page will note a *lacuna* in the diagram – the prospective, aspect – in other words the rest of the Gospel of John for which the Prologue is a route map, is not referred to. That aspect will be attended to in the next Section and a more representative diagram will be presented in the General Conclusion to this thesis. The prospective aspect is important in our understanding of the implied reader of the Prologue as it highlights the importance of the openness to believe in Jesus as the Wisdom and Truth from

God, which will allow the text to achieve its goal (cf. Iser 1978:34). As will be seen in the next Section openness and willingness to believe in the revelation that comes from God in the signs worked by Jesus are crucial to the Gospel of John. According to Zumstein (2007:297f) the attainment of faith is the reason for the Gospel of John having being composed²⁴⁶.

²⁴⁶ This aspect will be teased out more fully when the faith group of words is examined in Section Three, Chapter two below.

SECTION THREE

THE PROLOGUE AND THE REST OF THE GOSPEL OF JOHN

'... the prologue, like other literary introductions, is not so much a preface to the gospel as a summary of it'
(Hoskyns 1940:130)

Introductory chapter

0. Introduction

This section deals with the prospective reading of the Prologue. In other words, it deals with how the Prologue functions as a route map for the rest of the Gospel of John. The analogy of route map is helpful in demonstrating the *rationale* behind this section. Reading a text without reading its introduction, overture, or prologue is like visiting a strange city without a route map. On the other hand reading the introduction and not using its indications to light up what follows, is like reading the map and never visiting the city. Either way the exercise is not complete. Similarly in order to assist a meaningful reading of both the text under study and of the entire Gospel we need to attempt this step. Our brief is simply to determine what importance the literary features and rhetorical strategies of the Prologue have for the rest of the Gospel of John. In other words, what does the implied reader of the Prologue understand about how the text relates to the rest of the Gospel? The answer to this question is '*absolutely nothing*' according to the notions of the implied reader adopted by Staley (1988:35) and Tolmie (1998:59) as according to their schemes the implied reader knows only what has been read up to a given moment and the Prologue stops at Jn 1:18. According to this understanding of the implied reader only a retrospective reading would be possible. Such an understanding is unhelpful to this work and this is where my notion of the implied reader being *au fait* with the deliberate crafting of the text makes more sense. This point has already been argued above²⁴⁷ and there is no point in drawing the issue out any further here.

²⁴⁷ I have argued the point in my discussion on **The Identity of the Reader** under point 2.1.2 of Chapter one, Section Two above.

1. What is a Prologue?

Now that we are dealing with the relationship of the Prologue²⁴⁸ to the rest of the Gospel it will be useful to briefly explore what a prologue is. The New Shorter Oxford English Dictionary (1973) associates the word prologue with πρόλογος which means ‘the preface or introduction to a discourse or performance’. The New Encyclopædia Britannica (2005) also regards a prologue as an introductory piece to a literary work noting that the Ancient Greek prologue had ‘wider significance than the modern prologue’ as it often ‘took the place of an explanatory first act’. An actor would appear on an empty stage to explain events ‘prior to the action of the drama’. Repschinski (2006:248-267) notes that ‘[b]eginnings occupy one of the most prominent positions in a narrative’ (:251) as they provide readers with ‘an opening into the world of the text that allows them gradually to orient themselves within it’ (:251). This is achieved through ‘tentative markers of time and space, of themes and topics, and of characters’ (:251). One might well ask: why are these indicators *tentative*? According to Repschinski (:251-252) it is precisely this tentativeness that invites reader participation and awakens ‘the necessary predispositions for understanding the text’. The necessity for an introduction to any narrative work could not be more clearly illustrated.

We have already noted above²⁴⁹ that Harris (1994:195) sees that the function of the Johannine Prologue is to situate ‘the entire work within the literary sphere of Greek religious drama’. Whether this claim that the Gospel of John is a drama or not is not the issue at this point. Also the definition of a prologue can be taken as explained in the reference works consulted. The real issue as far as dissenting voices are concerned is whether the Prologue is indeed, as some would have it, independent of the Gospel (cf. Haenchen 1984:125-130). With the emphasis on a predominantly synchronic application throughout this thesis it has been shown that the Prologue is intrinsic to the Gospel. Just as there are words which occur only in the Prologue²⁵⁰ and not in the body of the Gospel, there are other words which in fact form a unifying thread throughout the Gospel²⁵¹ from Jn 1:1 onwards. These have been examined and the findings show conclusively that both Prologue and Gospel constitute a

²⁴⁸ There might be some confusion with the word *prologue* sometimes spelt with a capital P and at other times with a lower case p. In this work when Prologue is used the reference is exclusively to Jn 1:1-18. When the word is spelt with a lower case p then the reference is to the concept of prologue in a general sense.

²⁴⁹ Cf. point 2 of the General Introduction to this work.

²⁵⁰ The research by Brodie (1993:133) shows that unique vocabulary does not in any way indicate an independence of Prologue and Gospel as it is in the nature of prologues to make use of striking vocabulary which is different to the main body of the work.

²⁵¹ For example cf. Chapters two and three of this Section and also Chapter two of Section Two above where key lexemes common to both Prologue and Gospel are considered.

veritable textual unity with the full nature of prologue embedded in Jn 1:1-18. The applicable research will be cited forthwith.

2. Opinions on the Johannine Prologue

Some scholars (cf. Haenchen 1984:125-130) propose that the Prologue has a certain independence from the rest of the Fourth Gospel. Much of the argumentation for this position revolves around the literary genre of the Prologue. Hawkin (1980:89-98) on the other hand considers the Prologue to be intrinsic to the rest of the Gospel and describes it as ‘an announcement of theological themes’ (:93) present in the Gospel. He concludes that ‘[t]he Prologue thus functions as a hermeneutical key to the sense of the narratives, conversations, and discourses to follow’ (:93). Robinson (1962/3:123) arrives at the false conclusion that v 14 is the ‘central affirmation of the Prologue’ but nonetheless sees the unity of Prologue and Gospel, describing the former as ‘a porch to the house’ (:121). Deeks (1968/9:110) sees the Prologue ‘in the closest possible connexion with the remainder of the gospel’ and Miller (1983:552) describes the Prologue as ‘a *complete* Logos hymn’.

Bultmann (1971:13) notes that as the Prologue ‘forms a whole, and is complete in itself; it is not necessary for anything else to follow’. The indication that the Prologue may stand independently does not in any way indicate that it stands in a vacuum. Bultmann himself (:13) addresses the issue in these words: ‘[a]nd does this introduction give the reader the key for the understanding of the Gospel? It is far more a mystery itself, and is fully comprehensible only to the man (sic) who knows the whole Gospel’. Thus both Gospel and Prologue shed light on each other. There is a reciprocal relationship between the two²⁵². Bultmann (:13) goes on to note that the Prologue introduces the reader to ‘particular motifs’ in the Gospel. In what appears to be an anachronistic reference to *interactionism* discussed in Section two of this thesis, Bultmann (:13) notes of the reader’s relationship to these *motifs* that ‘[h]e (sic) cannot yet fully understand them, but because they are half comprehensible, half mysterious, they arouse the tension, and awaken the *question* which is essential if he (sic) is to understand what is going to be said’.

Brown (1966:18-21) also discusses the issue of the relationship of the Prologue with the rest of the Gospel and highlights the ‘confusing combination of similarities and

²⁵² Meynet (2009b:1) notes the need to establish the rapport among textual units and not to consider them in an atomized way.

dissimilarities' (:19) between the two. While noting the unique attributes of the Prologue and its highly poetic style (:19) he does take up the position that 'the Prologue was composed in Johannine circles' (:20) and also shows similarities in the ideas expressed by the Prologue and other NT hymns such as Phil 2:6-11, Col 1:15-20, 1 Tm 3:16 and Heb 1:2-5 (:20-21) – though Gibling (1985:94) would disagree that the Prologue is a hymn. Beasley-Murray (1987:5) notes a difference between the Prologue in the Gospel of Luke and the Johannine Prologue. Whereas Luke explains at the outset how he came to compose his work, the explanation for the Fourth Gospel comes at the very end in Jn 20:30-31. The conclusion of this is that the Prologue guides the reader as to how the work ought to be read and understood (:5)²⁵³. Brodie (1993:133) makes the point that the unique vocabulary of the Prologue does not in any way indicate disunity between Prologue and Gospel. He goes on to show how both secular and biblical writings make use of 'particularly striking and memorable' (:133) opening lines. Robinson (1962/3:120-129) suggests that the Prologue was composed by the writer of the Gospel, but this was done after the fact. In other words the Prologue is a summary of the Gospel. Hoskyns (1940:130) shares the same view. The important point in the work of these two scholars is that the Prologue is constructed in view of the Gospel. More recently Kim (2009:422) while acknowledging the 'stark contrast in literary form' between the Prologue and the rest of the Gospel concedes that 'there are solid reasons for accepting the Prologue as part of the original text' (:422). Among these 'solid reasons' are the 'close thematic connection' (:422) between Prologue and Gospel and the fact that '[I]terally, the Prologue plays a strategic role in the Gospel by its placement' (:423).

From the above it is clear that there are various opinions about the Prologue's relationship to the rest of the Fourth Gospel. Bearing in mind Brodie's (1993:133) observation that the unique vocabulary of the Prologue is no indication of an existence independent from the Gospel, this thesis readily accepts the position of Hoskyns (1940:130) and Robinson (1962/3:120-129) that the two are not only linked but that the Prologue is a summary of the

²⁵³ This seems to be the case, but it must be borne in mind that every prologue will be different simply because each will introduce a different work and each real author will bear a different agenda. To the extent that a prologue introduces a work and even summarizes it, Lk 1:1-4 can in fact be said to be the same as Jn 1:1-18 in terms of function and textual strategy. The author of the Gospel of Luke gives an early indication of wanting to present ἀκριβῶς καθεξῆς – a carefully accurate and successive account. This is achieved in the design of the Gospel. Consider the pattern of the Gospel of Luke attached as Appendix IV at the end of this work. What emerges is a very ordered account. Furthermore just as the action in the Gospel begins with prayer in the Temple of Jerusalem (Lk 1:5-25), so the Gospel ends with reference to prayer in the Temple of Jerusalem - καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν (Lk 24:53). So Beasley-Murray is right only to the extent that every prologue is necessarily different in that each introduces a different work but insofar as indicating the nature of the work (in other words the function of a prologue) is concerned then the insight is unacceptable.

Gospel. Important here is the impact of the Prologue's central term (πιστεύουσιν)²⁵⁴ on the Gospel itself and the way in which the purpose of the writing of the Gospel has been recapitulated at the end of the Gospel i.e. in Jn 20:30-31.

Stibbe (1993:22-31), in a very insightful way, presents the Prologue as an overture²⁵⁵ to the Gospel with three functions (:22). As these insights are important to the development of this section of the thesis, showing as they do how the relationship between the Prologue and the Gospel is embedded in the text, they will be presented here in summary form. The functions referred to have been referred to during this work²⁵⁶ but have been brought together by Stibbe in a neat scheme – hence the usefulness of the summary at this point in the work. The three functions are:

1. **The interactional function** which establishes a rapport between 'the narrator of the story and the reader (whether the original, first-time or paradigmatic reader)' (Stibbe 1993:22).
2. **The intertextual function** refers to the relationship of the Prologue to other literary texts. The intertextual relationship between the Prologue and the Johannine account of Jesus on the one hand and the OT stories of Moses on the other hand is established in the Prologue' (:22). Similarly a network of relationships with texts such as Pr 8:22-23, Sir 1:1, Wis 9:9 and Sir 24:8, 16 is established. A key intertextual resonance is with Gn 1:1 (:23-24). Much of this has been addressed in Chapter two of Section two above when the biblical threads comprising the Prologue were considered.
3. **The intratextual function** has the most to do with this section. This function is 'to introduce the reader to certain narrative qualities which will be ubiquitous in the Gospel' (:22). Stibbe (:24-31) discusses the protagonist, the plot and the themes

²⁵⁴ The use of the πιστεύω group of words will be dealt with in Chapter two of this Section below where the strategic use of the central term πιστεύουσιν will be made clear.

²⁵⁵ Beasley-Murray (1987:5) also uses the word *overture* to describe the Prologue stating that 'an overture is calculated to whet the appetite of the hearers, preparing them for the work to be presented and bringing together themes developed in it'.

²⁵⁶ Theoretical necessity for the interactional function has been argued for in Section Two above. The intertextual and intratextual functions have been worked on in the previous and current Sections of the thesis - cf. Chapters two and three of this Section and also Chapter two of Section Two above where key lexemes common to both Prologue and Gospel are considered. In all cases similar tendencies have emerged. What is useful about Stibbe's work however is that he shows an embedding of characterization, plot and theme with respect to Prologue and Gospel thus lending greater credibility to the claim that the Prologue is intrinsic to the Gospel.

introduced by the Prologue and taken up by the Gospel. Briefly, the position is as follows:

a. **The protagonist** is introduced right at the beginning. Jesus is depicted as the Word of God. The threefold use of the verb ἦν in the first verse of the Prologue expresses three dimensions viz. Ἐν ἀρχῇ ἦν ὁ λόγος ‘implies existence’ (:24); καὶ ὁ λόγος ἦν πρὸς τὸν θεόν ‘implies relationship’ (:24) and καὶ θεὸς ἦν ὁ λόγος ‘predicates divinity of Jesus’ (:24). The narrator focuses on certain ‘relationships which Jesus-the-Word shares’ (:24). These insights of Stibbe (:24-26) are summarized as follows:

- i. **Jesus-the-Word and God.** Jesus is both the same as, and also separate from God. He is thus unique (μονογενοῦς παρὰ πατρός in v 14), reflects the ‘undiminished’ (Stibbe 1993:24) glory of God, and exists in the bosom of the Father (v 18).
- ii. **Jesus-the-Word and Creation.** ‘Jesus-the-Word is depicted as the Creator of all things’ (:24). He is not removed from humanity and he has ‘pitched camp in the hostile world which humanity inhabits’ (:25).
- iii. **Jesus-the-Word and John the Baptist.** ‘Jesus-the-Word is the one to whom the Baptist points. Both are, in different senses, “from God”. Jesus is the true light who descends *from* God; John is the witness to that light sent *by* God’ (Stibbe 1993:25).
- iv. **Jesus-the-Word and his enemies.** His own do not recognize him (vv 10-11). The irony here is that the locus of this rejection is the world created by ὁ λόγος.
- v. **Jesus-the-Word and the community of faith.** Another group is highlighted in v 12. This comprises those who accept Jesus-the-Word and become τέκνα θεοῦ.

The hero is thus introduced and certain aspects of this introduction are striking:

- i. **He is elusive.** For Stibbe (1993:25) this is a ‘major character trait in John’s Gospel. Jesus is depicted throughout the story as one who

evades people both at the level of presence and at the level of language'. Even in the Prologue the name Jesus is delayed until v 17. Compared to 'the overt naming of the Baptist in v. 6 ... and the importance attached to believing in the "name" of Jesus in v. 12, and the point becomes radiantly clear' (:25).

- ii. **Neither apprehended nor comprehended.** In v 5 the light shines in the darkness and the darkness cannot overcome it. For Stibbe (:26) the verb κατέλαβεν connotes both *understood* and *overcome*.
- iii. **The world did not know who Jesus was.** This is made explicit in v 10 and reinforces the presentation of Jesus as the 'Concealed Revealer' (Stibbe 1993:26).
- iv. **Invisible and transcendent illusiveness.** This is conveyed by v 18 - Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο and for Stibbe (:26)

[t]he background for this lies in Exodus ... where we are told that no one can see God and live. What we have at the end of the Prologue is therefore the implication that the illusiveness of Jesus reflects the illusiveness of God.

b. The plot

For Stibbe (1993:26), vv 10-13 demonstrate the plot of the entire Gospel. Whereas vv 10-11 point to the rejection of Jesus by his own which is depicted in chapters 1 – 12; vv 12-13 point to acceptance of him by the disciples as shown in chapters 13 – 21. This will be seen in diagrammatic form in the next chapter²⁵⁷.

²⁵⁷ Here Stibbe (1993) shows the unity of Prologue and Gospel. Over and against this, Stevick (2011:22) comments on the opening verses of the Book of Glory (Jn 13:1-2a) and says that the Christological focus of these verses 'may remind a reader of the much fuller prologue which had opened the Book of Signs'. The position of this thesis is that Jn 1:1-18 is the introduction for the entire Gospel of John and not merely the first twelve chapters as proposed by Stevick who calls Jn 13:1-2a the prologue to the Book of Glory. This notion dismisses the unity of the Prologue with the rest of the Gospel as indicated *inter alia* by the recapitulation of the πιστεύω theme at the very end of the work i.e. Jn 20:30-31. Stibbe's insights into twelve themes in the present discussion are important here. Jn 13:1-2a does introduce the Book of Glory but is not a Prologue in the same way that Jn 1:1-8 is. At best Jn 13:1-2a could be considered to be a *subpropositio* introducing the Book of Glory.

c. The themes

Stibbe (:26) defines themes as ‘those recurrent ideas in John’s narrative which give unity, coherence and depth to the story’. He identifies twelve themes in the Gospel of John (:26-28). These are:

- i. **Jesus’ origins (vv 1-2).** The opening verses depict Jesus’ heavenly origins. This becomes a crucial question in the Gospel, cf. Jn 7; and also 19:9 where Pilate asks: πόθεν εἶ σὺ;
- ii. **Life (v 4).** In Jesus was life (ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων). The word life occurs 36 time in the Gospel of John compared to the 16 occurrences in the Synoptics (Stibbe 1993:26). According to Stibbe the word ζωη refers to ‘supernatural life’ (:27).
- iii. **Light and darkness (vv 4-9).** In the Prologue Jesus-the-Word is described as the light which enlightens all coming into the world (Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον). But this light is not welcomed by all. As Stibbe (:27) notes:

Over and against this light, stands a hostile entity which John describes as “darkness”. The point made in the Prologue and throughout John’s Gospel is that the darkness never grasps the light.
- iv. **Sending (v 6).** Stibbe (:27) lists numerous references to ἀποστέλλω and πέμπω in the Gospel of John. For Stibbe (:27) these words are interchangeable and both are used to indicate that Jesus is sent from God. In the Prologue John is ἀπεσταλμένος παρὰ θεοῦ (Jn 1:6)²⁵⁸. This anticipates Jesus being sent from the Father.
- v. **Witness (vv 7-8).** There is a careful use of this term in the Gospel and sometimes the use is ‘with a careful ambiguity’ (:27). To quote from Stibbe (:27) –

The terminology of testimony and witness permeates the Gospel story ... they often suggest that the Gospel is a law-suit in which Jesus the Judge is ironically

²⁵⁸ The difference between Jesus’ being sent παρὰ θεοῦ and John’s being sent παρὰ θεοῦ is discussed under point 0.4.2 of the Introductory chapter of Section One above.

on trial for his messiahship. When the context indicates that Jesus is on trial, words like *marturia* will be seen as forensic and not just missiological terms.

- vi. **The World (9-10).** Κόσμος occurs 78 times in the Gospel of John. In v 10 it is personified. ‘It can choose to reject or recognize its creator, the Word’ (:27). God loves this world (Jn 3:16) and yet it ‘is actively hostile to the protagonist’ (:27).
- vii. **Knowledge (v 10).** In Jn 1:10 we read that the world did not know Jesus – καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. There are two words for *to know* in the Fourth Gospel. The word γινώσκω occurs 56 times in the Gospel and οἶδα is used 85 times (Stibbe 1993:27).
- viii. **Believing (vv 7, 12).** We have already seen²⁵⁹ that πιστεύουσιν has been strategically placed as the central term of the Prologue. In v 7 the purpose of John’s having been sent is that all may believe and in v 12 those believing εἰς τὸ ὄνομα αὐτοῦ will become τέκνα θεοῦ. As indicated under point 2.1 of the following chapter πιστεύω is a key term in the Gospel of John and occurs 98 times (:28).
- ix. **Rebirth (v 13).** Verse 13 of the Prologue refers to ἐκ θεοῦ ἐγεννήθησαν. We come across this notion again when Jesus says to Nicodemus ‘ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ’ (Jn 3:3) and ‘ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῆ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ’ (Jn 3:5). The Prologue offers an early indication of what is required for salvation.
- x. **Seeing (vv 14, 18).** In v 14 of the Prologue we have the word ἐθεασάμεθα and in v 18 the word ἐώρακεν occurs. Stibbe (1993:28) notes that references to θεάομαι occur six times, and references to ὁράω occur 31 times in the Gospel of John. In addition there are 17 references to βλέπω, 24 references to θεωρέω, and 36 references to

²⁵⁹ Cf. Point 2.3 of Section One, Chapter two above

εἶδον (:28). The notion of seeing becomes important and is ‘used with particular irony in John 9, the story of the man born blind’ (:28).

- xi. Glory (v 14).** The word δόξα is introduced in v 14. It will occur 18 times²⁶⁰ in the Gospel and will be discussed in depth, together with the related word δοξάζω which occurs 16 times in the Gospel, under point 3.2.2 of Chapter three of this Section.
- xii. Truth (v 14).** The word ἀλήθεια is a key concept in the Gospel of John and occurs 14 times (Stibbe 1993:28) in this Gospel compared to twice in the Synoptics. Stibbe (:28) notes that ἀλήθεια ‘in John seems to denote “heavenly or divine reality”’.

Thus Stibbe’s (1993:22-31) insights conclusively point to a logic that is intrinsic to both Prologue and Gospel and his three functions of the Prologue show how both constitute a unified whole. The suppositions of fragmentation (cf. Haenchen 1984:125-130) can be put firmly to rest. Needless to say, Stibbe’s insights are wholly acceptable to this thesis as it shows an embedding of the literary formulations and the means of engaging the reader (real or implied) in the world of the text in a way which shows interaction among Prologue, Gospel and the entire matrix of intertextual and intratextual²⁶¹ connections. The reader is the focal point of this interaction.

²⁶⁰ Stibbe (1993:28) and Morgenthaler (1973:90) confirm this statistic.

²⁶¹ The reference here is to intertextual applications within the confines of the Gospel of John as distinct from applications within the wider biblical corpus.

Chapter one

The structure of the Prologue and the structure of the Gospel

1.0 Introduction

The wisdom of Paul Beauchamp that the shape of the text 'is the door to its meaning' (Meynet 1992:8) has already been noted in the General Introduction to this work. It is therefore fitting to examine the structure of the Prologue and see what influence it has on the rest of the Gospel of John. Over and above the claims of disunity between the Prologue and the rest of the Gospel²⁶², Staley (1986:241-264) has done sterling work, noting as he does that research often focuses 'on such issues as the views of revelation and salvation found in the prologue and the subsequent narrative, or their respective use of symbolism, rather than on questions of their possible interrelationship at the level of literary structure' (:241). After having pointed out the relationship on a literary level, Staley shows a unity that is written into the very fabric of the work. Another useful scholar in this regard is Hoskyns (1940). Notwithstanding the datedness of his work, he (:130) notes that what the Evangelist 'meant by the architecture of his prologue, he has himself made known in the body of his work'. Moloney (1993:23) too, notes that the very positioning of the Prologue is 'part of the real author's strategy' empowering the reader (implied or real) to come 'to the prose narrative section of the Gospel (1:19-20:31) armed with information provided in the poetic narrative of the Prologue' (:24).

1.1 The Structure of the Prologue

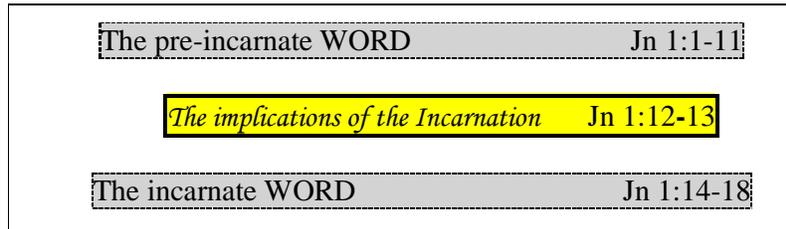
Various attempts at dividing the Prologue into meaningful units have been made. For example, Brown (1966:3-4) divides the text into four strophes while Brodie's (1993:136-145) commentary offers a tripartite division comprising:

- Salvation History: the origin and basic dynamics represented by vv 1-5

²⁶²Cf. Point 2 of the preceding chapter.

- Salvation History: the preparatory stage represented by vv 6-13
- Salvation History: the incarnation represented by vv 14-18

In terms of macro structure Brodie presents a viable pattern though somewhat different to what has been presented in this thesis²⁶³ viz.



However, when considering the impact of the structure of the Prologue on the rest of the Gospel of John, one also needs to consider elements of micro structure. This needs to be done discerningly so as to preserve rhetorical features which can be lost if too minute a distinction is made. Errors have been made in this regard and these will be pointed out below²⁶⁴.

Staley (1986:241-264) provides useful insights into the way in which the Prologue has been designed. What is appealing about Staley's work is that apart from examining the structure of the Prologue, he shows 'with insights gained from investigations into ancient Hebrew narrative art ... how the Fourth Gospel's use of *Leitwörter* and direct speech interact with its narrative symmetry' (:242). This reference to *ancient Hebrew narrative art* and *narrative symmetry* makes Staley's approach highly consistent with Rhetorical Analysis as described earlier in this work²⁶⁵. Regarding the structure Staley (:242) contends 'that just as the first strophe of the prologue sets the tone for the symmetrical, rhythmic shape of the entire prologue, so the symmetrical shape of the prologue sets the tone for the structure of the narrative to follow'. That having been said let us examine what Staley (:242) regards as the tone setter for the 'symmetrical, rhythmic shape of the entire prologue'. It is slightly problematic.

²⁶³ Cf. The Introductory chapter to Section One above.

²⁶⁴ Cf. References to the work of Boismard (1957) and Culpepper (1980) under point 2.2 below.

²⁶⁵ Cf. The General Introduction to this thesis.

1.2 The problem with Staley's view of John 1:1-2

According to Staley (1986:243) the rather 'complex structure' of the first two verses of the Gospel of John can be illustrated in the following two ways (my tables are based on Staley's transliterated presentation of the verses).

- **The first way:**

A	}	(a)	Ἐν ἀρχῇ
		(b)	ἦν
		(c)	ὁ λόγος,
B	}	(c)	καὶ ὁ λόγος
		(b)	ἦν
		(d)	πρὸς τὸν θεόν,
B'	}	(d)	καὶ θεὸς
		(b)	ἦν
		(c)	ὁ λόγος.
A'	}	(c)	οὗτος
		(b)	ἦν
		(a)	ἐν ἀρχῇ πρὸς τὸν θεόν.

Staley (1986:243) describes 'a step pattern (abc, cbd, dbc, cba)'. It looks impressive until one gets to the last line. In A (a) Ἐν ἀρχῇ stands alone and in B, πρὸς τὸν θεόν forms (d), but in A' πρὸς τὸν θεόν is appended to ἐν ἀρχῇ (a). This affects the balance and the symmetry. It would appear that the text has been arbitrarily broken up so as to bring about the pattern proposed by Staley. But patterns²⁶⁶ are not imposed on texts – they are discerned *from*

²⁶⁶Pattern is to be understood as the given of a textual unit. It carries the real author's textual strategy (cf. Eco 1979:10-11).

the texts in the same way that a gap in the text (cf. Iser 1974:34, 38, 40, 208, 214, 280) is discerned.

Now let us see what my Rhetorical Analysis reveals about the pattern of these verses. The first point to note is that these verses fit into a context spanning vv 1-5 which constitute a sub-part. Verses 1-2 comprise the first piece of that sub-part. The illustrations below are from the analysis of the text from Section one of this dissertation:

The sub-part Jn 1:1-5:

+ ¹ Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, = καὶ θεὸς ἦν ὁ λόγος.
+ ² οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
: ³ πάντα δι' αὐτοῦ ἐγένετο, : καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν
+ ⁴ ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς = τῶν ἀνθρώπων·
+ ⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

The piece itself (i.e. vv 1-2) is depicted as follows:

+ ¹ Ἐν ἀρχῇ ἦν ὁ λόγος,	καὶ ὁ λόγος ἦν	πρὸς τὸν θεόν,
	= καὶ θεὸς ἦν ὁ λόγος.	
+ ² οὗτος ἦν ἐν ἀρχῇ		πρὸς τὸν θεόν.

The piece has been described earlier in this thesis²⁶⁷. For the sake of convenience it is paraphrased in this paragraph. It comprises a trimember segment with the first member consisting of three terms, the second one, and the third two. The first terms in the extreme segments are balanced with similar terms (ἦν, ὁ λόγος with the corresponding pronoun οὗτος, and ἐν ἀρχῇ), as are the last terms of these segments (πρὸς τὸν θεόν). The central aspect of the piece is the unimember segment identifying the Word with God. This member fittingly stands alone, and forms as it were, the thesis statement of the piece. The twofold use of the conjoining conjunction καὶ in v 1 links the Word with the beginning and also with God. In the beginning was ὁ λόγος and this same ὁ λόγος was with God and God was ὁ λόγος. A striking aspect of the composition is the use of the rhetorical feature of *economy* or *abbreviation* (cf. Meynet 1998:376) in the third member of the piece. It is my contention that this feature serves to highlight the pre-existence of the Word. The cognates of εἶμι, used repeatedly in this piece, also serve the same function.

²⁶⁷Cf. Point 1.1.1 of Chapter one, Section One above.

One notes immediately the balance of the segment and the consistency of the compositional features – especially with respect to the end term πρὸς τὸν θεόν. It must be noted that the rhetorical feature of abbreviation is a part of the composition²⁶⁸ and contributes to the overall balance of the piece. Going back to Staley’s proposal, one notes an absence of the meaning of the pattern. Like Culpepper (1980/1:9), Staley does detect a step pattern and notes that this ‘alerts one from the very beginning to look for repeated instances of chiasmic and multiple structures in the prologue’ (:10; cf. Staley 1986:243-244) but again one needs to enquire about the purpose of the pattern. Surely the pattern is not presented simply to fit a design of some description without any discernable strategy associated with it. It is worthwhile repeating the wisdom of Paul Beauchamp that the shape of the text ‘is the door to its meaning’ (Meynet 1992:8). It is necessary then to discern the proper shape of the text and, to the extent that it is possible, to avoid the arbitrary assigning of chiasms and other textual features if these do not flow from the composition itself i.e. from what is given in the text.

- **Staley’s (1986:243) second way** is illustrated as follows:

(A)	Ἐν ἀρχῇ ἦν ὁ λόγος,
(B)	καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
(B)	καὶ θεὸς ἦν ὁ λόγος.
(A)	οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

Staley (:243) cites research to show reputable scholars favouring this ‘chiasmic structure’. There is no real problem with this type of illustration but once again, the rhetorical analysis as illustrated above demonstrates more clearly the identification of ὁ λόγος with God.

1.3 The Structure of the Prologue and its implications for the rest of the Gospel

These finer details notwithstanding, Staley (1986:245-246; 249) does arrive at a division of the Prologue almost like my own²⁶⁹. In other words both Staley’s and my analysis arrive at an almost similar²⁷⁰ conclusion *via* different and independent routes. But these are not the

²⁶⁸Iser (1974:34, 38, 40, 208, 214, 280) speaks of the deliberate gaps in the text.

²⁶⁹Cf. Point 4 of Chapter four of Section One above.

²⁷⁰I use the phrase *almost similar* because although the structure looks similar neither Staley, nor any other scholar mentioned in this thesis arrive at *exactly* the same conclusion as my analysis, identifying as it does πιστεύουσιν as the centre of the Prologue.

only works to arrive at this type of conclusion. Boismard (1957:80) shows the same shape though I cannot agree with his minute divisions of vv 1-5 and 16-18. Culpepper (1980:16) demonstrates a parabolic shape similar to that of Boismard (1957:80) and also introduces minute divisions that unnecessarily break up textual units and introduce a degree of arbitrariness²⁷¹ into the analysis.

Staley (:246) points out in a footnote that '[w]ithout explicitly discussing the overall structure of the prologue' Haenchen points in the same direction. Haenchen (1984:108-140) however views the text as having come together from different sources with a basic hymn being supplemented by later additions. One would prefer to see a composite structure being proposed. That appears to be what is missing in Haenchen's presentation and for that reason I would not count his work among those I have recourse to for information on the structure of the Prologue. Deeks (1968:107-129) offers a four part division²⁷² in which he groups vv 12-13 (the central aspect according my analysis) together with vv 9-11 (:109). This too is not acceptable as such an analysis displaces the very centre of the Prologue.

In showing a relationship between the structure of the Prologue and the structure of the rest of the Gospel of John, Staley (1986:264) discerns an interesting pattern in the Gospel. The diagram below is based on his illustration of the relationship with strategic changes so as to better illustrate my own perspective. In the only other studies of the Prologue to have employed the method of Rhetorical Analysis to date, Meynet (1989:481-510; 2010:10-28) offers an interpretation of the text after he has presented the superior²⁷³ unit of passage. As indicated above²⁷⁴ my interpretation has been deferred until more information has been gleaned. The interpretation has in fact been building up as the work developed and it reaches a further stage (viz. its association with the rest of the Gospel of John) with this Section.

Notwithstanding the criticism leveled at Staley's (1986) work by Kierspel (2008:535), the following diagram will serve as a vehicle for that process as the relationship of the Prologue to the rest of the Gospel of John is key to the meaning of the text. Kierspel's (:535) objection is that '[w]hile the analogies to the Baptist are at hand, all other correspondences seem forced'. That to my mind is grossly exaggerated. In any event a pattern merely demonstrates the main connecting thread/s – not the minute detail. It is meant to give a bird's eye view of

²⁷¹For example C and C' with respect to vv 4-5, and 16 (Culpepper 1980:16)

²⁷²Deeks shows a symmetrical pattern rather than a chiasmic one.

²⁷³Superior here is in comparison to lesser units such as segments, pieces and parts. Awareness of the pattern flows out of the way in which these lesser (or smaller) units hang together to compose the passage. *Superior* and *inferior* textual units derive from the vocabulary of Rhetorical Analysis and are defined in Appendix I of this thesis.

²⁷⁴Cf. Point 4.1 of Chapter four of Section One above,

the work rather than illustrate verbal exactitude and semantic finesse. For that kind of information another operation is warranted.

What also needs to be borne in mind is the pattern of the passage as illustrated by my Rhetorical Analysis above²⁷⁵. For the sake of convenience the relevant table has been included here. The first diagram is based on Staley's (1986:264) insights. This I have adapted and colour-coded so as to illustrate the pattern more clearly. Also for the sake of easy reference this colour-coded effort will be called the *relational* diagram as it demonstrates the relationship of the Prologue with the rest of the Gospel of John. The diagram which follows the relational one is my Rhetorical Analysis and will be called the *pattern* diagram as it illustrates the pattern of the Prologue.

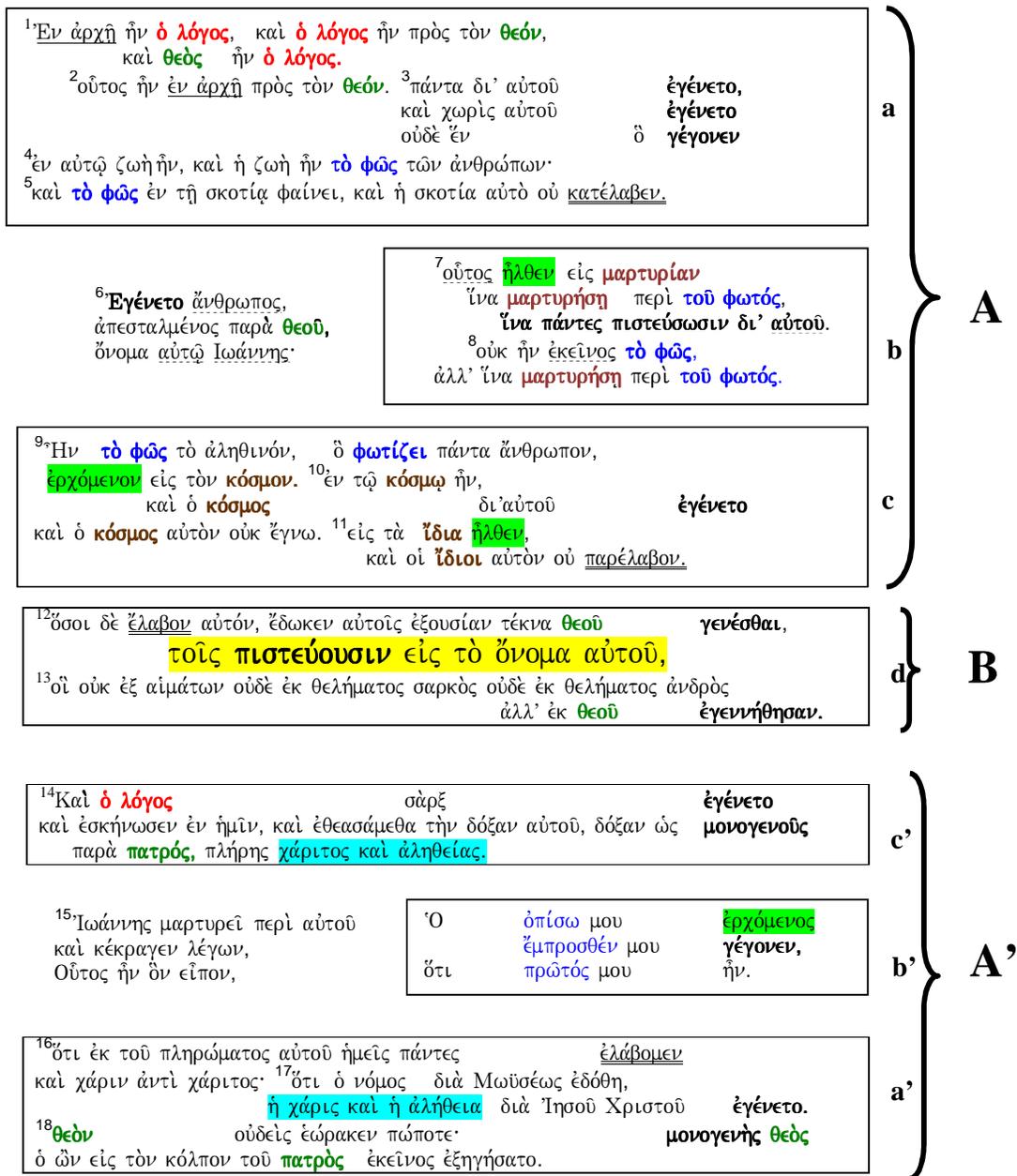
²⁷⁵ Cf. Chapter four of Section One.

The relational diagram (based on Staley 1986:264):

Prologue 1:1-18	1 st Ministry Tour 1:19-3:36	2 nd Ministry Tour 4:1-6:71	3 rd Ministry Tour 7:1-10:42	4 th Ministry Tour 11:1-21:25
Relationship of λόγος with God, creation and humanity. 1:1-5	Witness of John 1:19-42	Journey of Jesus into Galilee 4:1-6	Journey of Jesus into Judea 7:1-13	Journey of Jesus into Judea 11:1-16
Witness of John 1:6-8	Journey of Jesus into Galilee 1:43-51	Jesus' direction about eating & drinking 4:7-42	Jesus enters Temple & teaches 7:14-8:59	Resurrection of Lazarus 11:17-44 8th act of power
Journey of light/ λόγος into the world 1:9-11	1st act of power Water into wine	3rd act of power (healing)	7th act of power (healing)	
	2nd act of power Cleansing of Temple	4th act of power (healing)	Major turning point in plot (Wanting to stone Jesus and also to kill him)	
Empowerment of those who believe 1:12-13	Jesus' 1 st Monologue [Identity/authority of Jesus]	Jesus' 2 nd Monologue [Identity/authority of Jesus]		
		5th act of power Loaves and fishes		
		6th act of power Walks on water		
Journey of λόγος into our midst. 1:14	2:1-3:21	4:43-6:21	9:1-10:21	11:45-19:42
Witness of John 1:15	Journey of Jesus into Judea 3:22-24	Jesus' direction about eating & drinking 6:22-59	Jesus enters Temple & teaches 10:22-39	Resurrection of Jesus 9 th & 10 th acts of power 20:1-21-14
Relationship of λόγος with humanity, re-creation and God. 1:16-18	Witness of John 3:25-36	Journey of Jesus (metaphorical) 6:60-71	Journey of Jesus beyond the Jordan 10:40-42	Journey of Jesus (metaphorical) 21:15-23

The passage Jn 1:1-18: (the pattern diagram): Table and description.

From my rhetorical analysis the pattern of the Prologue can be illustrated as follows:



The extreme pieces: a and a' form the frame of the passage. The upper piece (a) provides the link with the beginning, and shows the relationship of λόγος to God, creation and humankind. Its corresponding unit (a') shows these relationships in inverse order showing God to be both the origin and the destiny of λόγος. Being an introduction and a conclusion

these pieces do not show themselves relationally in any *visible* pattern in the Gospel of John, but recur at several points in the text as Jesus speaks of the Father who sent him cf. Jn 4:34; 5:23,24,30,37; 6:38,39,44; 7:16,28,33; 8:16,18,26,29; 94; 12:44,45,49; 13:20; 14:24; 15:21; 16:5 and 20:21. He enjoys intimacy with the Father in Jn 10:30. These references should come as no surprise to the attentive real reader of the Gospel of John as this has already been intimated in the Prologue (cf. μονογενῆς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς in 1:18).

The reference to χάρις which occurs four times in the Prologue (1:14,16,17) does not appear anywhere else in the body of the Gospel of John. This fact has caused speculation that the Prologue was composed independently of the Gospel (cf. Haenchen 1984:125) but ἡ χάρις καὶ ἡ ἀλήθεια in v 17, like ὁ λόγος in v 1, are identified with Jesus Christ. In v 14 ὁ λόγος *became* flesh and in v 17 ἡ χάρις καὶ ἡ ἀλήθεια *became* through Jesus Christ. In both instances the word ἐγένετο is used. The case of ὁ λόγος is discussed under point 2.3 of the next chapter where it is pointed out that to revert to the concept of ὁ λόγος after the crucial identification of that concept with Jesus Christ in the Prologue will be tantamount to reversing the reality of the incarnation. Ἡ χάρις καὶ ἡ ἀλήθεια are embodied in Jesus Christ and find their fullness in him. The implied reader will know this whenever there is reference to Jesus in the Gospel. There is thus no need for a repetition of terms as intratextuality and consequent engagements with the text are achieved through reference to Jesus Christ. Brodie's (1993:133) view on the unique vocabulary of the Prologue is noteworthy. For him, this in no way detracts from the unity of Prologue and Gospel (:133). This has been discussed in the introductory chapter above and there is no need to prolong the discussion here.

As is clearly evident in the relational diagram the **central aspect** of the Prologue i.e. the second part opens up the gospel and reveals the unique life giving power of Jesus. In an interesting article on the role of the central aspect of a textual unit, Oniszczyk (2009:1-10) using Rhetorical Analyses of Johannine textual units, demonstrates the key role of the centre-piece. Not surprisingly then, the key term πιστεύουσιν occurs in the textual unit comprising the central aspect of the Prologue. In the next chapter the importance of πιστεύουσιν will be argued so as to better discern what impact its strategic placing would have on the rest of the Gospel of John.

Chapter Two: The key term πιστεύουσιν and other meaningful terms in the Prologue

2.0 Introduction

In arriving at a proper understanding and interpretation of the passage Jn 1:1-18 and in order to discover the relationship between the Prologue and the rest of the Gospel of John it is necessary to closely examine the strategic use of the central term πιστεύουσιν so as to see more clearly its importance in the text. This is what this chapter is all about. Other important terms (λόγος and ἐσκήνωσεν) have been discussed above²⁷⁶ and the term δόξα will be discussed in the next chapter. The justification for this strategy will be explained under 2.3 – 2.5 below. The aim here is to examine the central term πιστεύουσιν and also to see how it is used in combination with other key terms such as ζωή, φῶς, γινώσκω, οἶδα and ὁράω. The main resources for this exercise will be the reliable TDNT²⁷⁷, the established lexica used by scholarship over the years and some of the more well-known commentaries on the Gospel of John.

²⁷⁶ Cf. Section Two, Chapter two above.

²⁷⁷ This resource comprises three articles on faith by Bultmann (1968, 1968a, and 1968b) and one by Weiser (1968). Although these articles have been documented as ‘dictionary-type’ syntheses of biblical perspectives and as such fit neatly into a scriptural understanding of faith, it must be acknowledged that there are other perspectives on faith viz. the perspectives of systematic theology and of philosophy. It is precisely from those perspectives that one hears dissenting voices against Bultmann’s views. Barth (1953:86), for example accuses Bultmann of reducing knowledge of God to anthropology. In other words in Barth’s view, Bultmann reduces theology to anthropology. Myers (2008:21-24) documents areas of post-Barthian objections to Bultmann’s views, critically examines these, and finally argues (:33-35) that Bultmann was misunderstood and misread. In all this it must be remembered that Bultmann was an existentialist and it stands to reason that he would bring an existentialist hermeneutic to his work in theology. In any event what is so wrong with using human experience as a starting point? It is better to start with what we do know and work from there rather than to start with we do not know and continue to work in the dark as it were. Bultmann’s celebration of humanness is none other than a celebration of what God has done in Jesus. For him God’s glory is to be seen ‘in the σὰρξ and nowhere else’ Bultmann (1971:63). It strikes me that Bultmann has taken the incarnation seriously. Strangely enough support for Bultmann comes from Jonas (1982:1-23) who, being neither Christian nor a theologian but a Jew and a philosopher, refers to himself as ‘a twofold outsider’ (:4). He acknowledges Bultmann as the ‘last of the great Protestant theologians’ (:1) of the 20th century and defends his demythologizing tendency as a means to free faith from other worldviews (:5f).

2.1 The term πιστεύουσιν

We have already noted the centrality of the term πιστεύουσιν in the Prologue and have also referred to faith²⁷⁸ as being a quality of the reader in whom the text exercises its effect (cf. Iser 1978:34). It is now necessary to explore the term πιστεύουσιν more fully. The term itself is a present active participle of the verb πιστεύω meaning *believe, believe in, be convinced of, give credence to* (cf. BibleWorks 6). It can also mean *to consider true, to obey* and *to trust* (Barth 1993:92). In its various forms this verb occurs 98 times²⁷⁹ in the Gospel of John.

2.1.1 Greek usage

Bultmann (1968:175-179)²⁸⁰ examines the Classical usage of the term. He notes that the adjective πιστός carried the notion of *trusting* and was used of ‘those who stand in a contractual relation’ (:175). The word also connotes *reliability* and ‘is not used of things’ (:176) but only of persons and can be used interchangeably with *fidelity* (:176). The noun πίστις means *confidence, trust, conviction* and *certainty* (:176-177). It also means ‘the “guarantee” which creates the possibility of trust’ (:177). Πίστις also denotes *inter alia* such notions as *certainty, firmness of conviction, assurance* and ‘reliability of persons’ (:177). The verb πιστεύω derives from πιστός and means *to trust* and *to rely on* (:177). In classical usage the πίστις group of words did not constitute religious terminology (:179). The religious implications developed with the Hellenistic usage and in particular ‘in the debate with skepticism and atheism’ (:180). The understanding grew from theoretical convictions to embrace such aspects as conduct and belief in ‘the immortality of the soul’ (:181). For the Stoics πίστις implied ‘solidity of character’ (:182) and first of all referred to one’s relationship to oneself. The logic here is that if a person is true to self then such a person could engage in ‘a right relation to others’ (:182).

²⁷⁸Cf. Point 3 of Chapter one, Section Two above when theoretical issues were discussed and a construction of the implied reader of the Gospel of John was introduced.

²⁷⁹This is based on an actual word count using BibleWorks 6. Comblin (1979:vii) notes that the term ‘to believe’ occurs 43 times in the Fourth Gospel. It is quite possible that he does not give due regard to the various grammatical forms of the verb πιστεύω. Morgenthaler (1973:132) confirms the BibleWorks 6 statistic.

²⁸⁰Barth (1993:91-98) also provides a useful synthesis of the πίστις group of words.

2.1.2 OT usage

Weiser (1968:182-196) gives an overview of the OT usage of the term. He (:182) points out that as ‘the OT understands it, faith is always man’s reaction to God’s primary action’. In other words in the OT faith was more concerned with divine-human relationships than with human relationships. In the words of Weiser (:182) ‘anthropological interest is here secondary to a theocentric view’. Gradually as individuals broke away from community bonds new creative expressions and imagery of faith emerged. Weiser examines various OT word stems relating to the concept of faith e.g. אָנַח which basically means to care for a child (:183), בָּטַח which carries the notions of security and trust (:191), and חָפַח meaning *to seek/find refuge* and *to shelter* (:192). Quantitatively, the stem אָנַח ranks fourth to other terms but qualitatively it is very significant (:196). Weiser (:196) notes that the LXX and the NT relate ‘their term for faith (πιστεύειν) to the OT stem אָנַח, for in this word is expressed the most distinctive and profound thing which the OT has to say about faith’. This stem expressed the unique relationship Israel enjoyed with God and was associated with the ‘covenant tradition’ (:196). Theologically the prophetic experiences gave expression to the ‘depth’ and ‘profundity’ (:196) of the relationship between God and Israel. The meaning of אָנַח is disclosed more fully when under threat ‘certainty in God releases new energies of faith and life’ in Israel (:196).

Commenting on this legacy, Bultmann (1968a:197) notes the correspondence between אָנַח and πιστεύειν in the LXX and observes that to believe in God connotes notions of trust, hope, fear and obedience (:198). ‘Faith is a daring decision for God in man’s (sic) turning aside both from the menacing world and also from his (sic) own strength’ (:198). This is ‘grounded in what God has done in the past’ (:198). The trusting person is also the faithful person who has the assurance that God will fulfill God’s promises. So while anchored in what God has done in the past, faith is in fact future oriented (:198). For Bultmann (:198) the opposite of faith is ‘murmuring and doubt’.

2.1.3 NT and subsequent Christian usage

Commenting on the use of πιστεύω in the NT Bultmann (1968b:203) notices no great difference when compared to earlier Greek usage. The basic meaning is still *to rely on, to*

trust, and *to believe*. Πίστις means *faithfulness* and *trust*, and πιστός indicates the same meaning but without any overt religious significance (:204). Primitive Christianity used the word πίστις to describe human relations to God (:205). Bultmann (:205) notes the dependence here on the fact ‘that already in the OT and Judaism “faith” had become an important term for the religious relationship’. Faith in the Jewish and early Christian traditions simply meant to ‘turn to the God revealed in its proclamation’ (:205). Πιστεύω is used with different nuances in the NT:

- *To believe*. The reference here is to believe in God’s words. Bultmann (:205) describes the situation as follows:

Belief is thus put in Scripture (Jn. 2:22), in what is written in the Law and the prophets (Ac. 24:14), in what the prophets have said (Lk. 24:25), or simply in the prophets (Ac. 26:27), in Moses or his writings (Jn 5:46 f.), also in what God is saying at the moment, e.g., through an angel (Lk. 1:20, 45; Ac. 27:25). In this sense John the Baptist can also be mentioned as one whom people should believe (Mk. 11:31; Mt. 21:32). In this sense too, John’s Gospel (and this alone) says that people believe, or should believe, Jesus or His Word. He is sent by God (5:38) and speaks the words of God (3:34 etc.).
- *To obey*. This is similar to the notion of believe in the OT and is emphasized in Heb 11. Of this chapter (i.e. Heb 11) Bultmann (:205) notes that ‘the πιστεύειν of OT characters has in some instances the more or less explicit sense of obedience’. For Bultmann (1968b:225) obedience is what brings about unity between Paul and John in their understanding of faith.
- *To trust*. In the OT and in Judaism trust is combined with faith. Bultmann (:206) notes that this is also true in the NT and that the sense is particularly ‘prominent where the influence of the OT and Jewish tradition is strong’. Heb 11 is cited as an example where trust and obedience coincide (:206).
- *To hope*. Faith and hope go together and apart from Heb 11 where the heroes of the OT become examples for Christians, Bultmann (:207) cites *inter alia* Rm 4:18 to demonstrate that faith in the divine promise ‘is also hope’.
- *As faithfulness*. Πίστις also carries ‘an echo of the OT sense of “faithfulness”’ (:208). According to Heb 11:17 πίστις shows itself ‘as faithfulness in temptation’ (:208).

2.1.3.1 Acceptance of the Kerygma

In Christian usage πίστις is simply an acceptance of the Kerygma. 'It is thus the saving faith which recognizes and appropriates God's saving work in Christ' (Bultmann 1968b:208). The various nuances mentioned under point 2.1.3 above are incorporated in this notion of accepting the Kerygma about Christ. Bultmann (:208-209) notes that in this understanding we embrace the 'vocabulary of mission ... the primitive missionary community proclaims faith in Christ along with faith in the one God to whom the heathen, turning from idols, must be converted'.

2.1.3.2 Content of Faith

Here Bultmann (1968b:209) appeals to St. Paul and quotes Rm 10:9 (ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ). He notes that the acknowledgement of Jesus as Lord is intrinsic to Christian belief. This includes the acceptance of the miracle of the resurrection 'as true' (:209). Furthermore about Rm 10:9 Bultmann (:209) notes that:

The two statements constitute an inner unity. The resurrection is not just a remarkable event. It is the soteriological fact in virtue of which Jesus became κύριος. This is self evident and other statements confirm it. Naturally, in view of the inner unity, either one of the statements can be made alone, or the event of salvation can be described differently or more explicitly. The totality is always in view.

In speaking of the resurrection Bultmann (1968b:209) appeals to 'οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε' in 1 Cor 15:11. The reference to 'οὕτως κηρύσσομεν' is in fact a reference to the primitive kerygma of the Church. Caba (1988:106-136) does an exegesis of 1 Cor 15:3-8 and clearly demonstrates the certainty of the resurrection for believers.

Bultmann (1968b:209) notes that the humiliation-exaltation hymn in Phil 2:6-11 is also 'the object of πίστις'. Bailey (1996:23-25) does a schematic representation of Phil 2:5-11 and demonstrates a deliberate structure which shows the divinity of Christ²⁸¹. For Bultmann (1968b:209) the 'kerygmatic sections of the sermons in Acts' viz. AA 2:22-24; 3:13-15; 10:37-41 and 13:26-37 describe the content of faith. For Bultmann (:209)

²⁸¹ While not in any way contesting the divinity of Christ, I cannot accept Bailey's structural depiction of Phil 2:5-11. His structure is a symmetrical one while mine is a chiasmic one showing the coordinating conjunction διὸ to be the pivot around which the humiliation-exaltation theme swivels. In fact the centre of that unit is not so much the divinity of Christ as it is the reason for the exaltation. The comparison is illustrated in Appendix III. According to my analysis the reason for the exaltation is clearly the humility of Jesus.

Kerygma and faith always go together ... It makes no difference if instead of *kurios* other titles denoting the dignity of Christ refer to Him as the object of πιστεύειν, cf. Jn 20:31: ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ...

What is important is not so much the title one uses for Christ, but rather the proclamation of the death and resurrection of Christ as the saving event in history. Kerygma and faith are indeed inseparable.

2.1.3.3 Πιστεύω in John

For Bultmann (1968b:222) apart from 1 Jn 5:4 the noun πίστις does not occur in the Johannine writings. The verb πιστεύειν on the other hand is very common and indicates the ‘acceptance of the message about Jesus’ (:222). Going through grammatical nuances Bultmann (:222) shows that the verb indicates a belief in Jesus when he preaches, and also a belief in his utterances. This is the same as believing in Jesus who is proclaimed as the Fourth Evangelist

achieves a unity of Proclaimed and Proclaimer not yet attained in the Synoptic presentation. In this respect Jn. is not correcting the Synoptic depiction. One might rather say that he is correcting the kerygma. He wants to make it plain that it is the One proclaimed who Himself meets and speaks with us in the kerygma. What the kerygma proclaims as an event, God’s act, has itself the character of word. For this reason Jn. can call Jesus Himself the Logos (1:1). In this way he radically develops the thought that God’s word and act are a unity. In the word we meet God’s act, and in God’s act is His word ... (:222).

Faith in the word of Jesus and in the word which proclaims him leads to salvation. For Bultmann (1968b:223) this is expressed variously as the believer having everlasting life (e.g. in Jn 3:15, 6:40 and 20:31), passing from death to life (cf. Jn 5:24) and as not being judged (cf. Jn 3:18). ‘Self-evidently the thought is that only this faith brings salvation’ (:223). This faith demands a radical renunciation of the world as indicated by ‘a series of sayings to the effect that the act of faith itself is not a worldly action but an event which has its roots in the other world, an act or gift of God Himself’ (:224). The believer must be ‘of God’ (:224) to be able to hear God (Jn 8:47) and must be one of God’s in order to believe (Jn 10:26). Bultmann (:224) contends that this faith is not worldly but is ‘a miracle’ and ‘an act of desecularisation’. In the central aspect of the Prologue πιστεύω occurs in the form of a participle (πιστεύουσιν) with the assertion that those believing in the name of ὁ λόγος actually receive authority to become τέκνα θεοῦ. Brown (1966:11) notes that belief ‘in the name of Jesus is no different from belief in Jesus, although the former expression brings out clearly that to believe in Jesus one must believe that he bears the divine name, given to him by God’.

It is clear in the Gospel of John that faith is a response to revelation or to the action of God e.g. John the Baptist is sent from God so that all may believe cf. Jn 1:6-7 (Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ). Ὁ λόγος came into the world as light and those who received this light and those believing (πιστεύουσιν)²⁸² in his name were given power to become τέκνα θεοῦ. All this is clearly God's initiative. Ὁ λόγος is sent from the very presence of God (cf. BAGD 1979:106, Jn 3:17, 34, 6:57, 13:20, 14:24, 17:3, 8, 18) and John the Baptist is sent παρὰ θεοῦ i.e. by God. The word became flesh in Jn 1:14 (ὁ λόγος σὰρξ ἐγένετο) and those who received him saw in him the glory of God and received χάριν ἀντὶ χάριτος (cf. Jn 1:14-16). Believing according to the Gospel of John is clearly a response to divine revelation. Πιστεύω is an important term in the Gospel of John and an examination of some of its strategic use in the Gospel is warranted. This term also affords us the opportunity to examine other terms viz. ζωή, φῶς, γινώσκω, οἶδα and ὁράω.

2.2 The strategic placing of the term πιστεύουσιν in the Prologue

In the Prologue πιστεύω occurs twice²⁸³, linking parts A and B. In its first occurrence it is the central aspect of part A and in its second occurrence it is not only the central aspect of part B, but of the entire passage under study. The first occurrence takes the form of an aorist subjunctive (πιστεύωσιν) and is part of a ἵνα clause indicating purpose – in this case the purpose of the sending of John. There are only three subjunctives in the Prologue and all three occur in the context of this sub-part indicating the purpose of the sending of John – ἵνα πάντες πιστεύωσιν δι' αὐτοῦ. In the sending of John then there appears to be a divine agenda waiting to unfold.

With regard to the use of πιστεύουσιν in the central piece of the Prologue, it must be pointed out that this term shows the quality of those persons who become τέκνα θεοῦ. In other words those not counted among τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ cannot become τέκνα θεοῦ. As pointed out when the implied reader of Gospel of John was constructed²⁸⁴ this

²⁸² This is the central term of the Prologue and it has been argued that this term occupies a strategic place in the Prologue (cf. point 4.1 of Section One, chapter four). It will also be argued under the next heading of this chapter that this term has been employed in a strategic way in the Gospel of John so as to highlight the necessity of faith.

²⁸³ Cf. The table and description of the passage under Chapter four of Section One above.

²⁸⁴ Cf. Point 3 under Chapter one of Section Two.

quality of faith is essential for the text to ‘exercise its effect’ (Iser 1978:34). The importance of the term will be made clear in the points below. Apart from the study of the relevant words using the technical apparatus and lexica, I will broaden the text matrix by applying the theory of Intratextuality.

2.2.1 The link between πιστεύω and ζωή (αἰώνιον)

In the Prologue, those who receive or accept the λόγος and believe in his name are given power to become children of God. The actual wording of Jn 1:12 is: ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. Of importance here is the use of the word γενέσθαι. This is an infinitive of the verb γίνομαι²⁸⁵ which means *inter alia* ‘to experience a change in nature and so indicate entry into a new condition’ (BAGD 1979:159). This ‘new condition’ is described by BAGD (:159) as becoming ‘children of God’. This is the specific application BAGD (:159) assigns to the use of γενέσθαι in Jn 1:12. Γενέσθαι being in the infinitive (cf. Mounce 1993:292-301) indicates an ongoing condition. In Jn 3:15-16 those believing have eternal life. Eternal life would therefore appear to be synonymous with becoming a child of God. Schnackenburg (1968:395-400) examines Jn 3:14-16 closely and explains that the certainty of salvation imparted by these verses is ‘founded on God’s plan’ (:397). He justifies this by appealing to the use of δεῖ in Jn 3:14 (Καὶ καθὼς Μωϋσῆς ὑψώσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι **δεῖ** τὸν υἱὸν τοῦ ἀνθρώπου). He also notes that the goal of this divine plan ‘is the giving of life to believers’ (:397).

In Jn 3:36 ὁ **πιστεύων** εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ **ἀπειθῶν** τῷ υἱῷ οὐκ ὄψεται ζωὴν. The verbs in bold print are present active participles and therefore indicate a continuous tense and also the composure or basic stance of the person. In other words belief or unbelief is a life choice or a fundamental option. Commenting on the use of the present tense Brown (1966:162) notes of Jn 3:36 that ‘John is not thinking of a single act but of a pattern of life’. The adversative (δὲ)²⁸⁶ in the second proposition introduces a polarity as it highlights the contrast between the two positions of belief and unbelief. The link between πιστεύω and ζωὴν αἰώνιον is also present in Jn 5:24 (Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ **πιστεύων** τῷ πέμψαντί με ἔχει **ζωὴν αἰώνιον** καὶ εἰς κρίσιν οὐκ ἔρχεται,

²⁸⁵ Derivatives of this word occur twelve times in the Prologue, making it a key term.

²⁸⁶ The grammatical analysis under point 0.4.2 in the Introductory chapter of Section One explains the force of this adversative in Jn 1:12.

ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν). The verb ἔχει is the present active indicative form of ἔχω meaning *to have*, or *to possess*. The one believing already has eternal life. Such a person passes out of death into life (μεταβέβηκεν ἐκ τοῦ θανάτου). The implication is clearly that a lack of belief keeps the unbeliever in death. The word μεταβέβηκεν is in the perfect form of the verb μεταβαίνω meaning *to pass over* or *to move on from one situation to another* (BAGD:510). The use of the perfect tense indicates that the journey from death to life is a lasting condition. Once again the idea of a fundamental life choice is connoted. Brown (1966:215) notes intertextual²⁸⁷ resonances with Rm 8:1 (Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ) and with 1 Jn 3:14 (ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ). Whereas the intertextuality is more direct between Jn 5:24 and 1 Jn 3:14 through the use of derivatives of the word μεταβαίνω, it is conceptual in the relationship between Jn 5:24 and Rm 1:8. The verse following (i.e. Jn 5:25) parallels Jn 5:24 and indicates that whereas eternal life is a lasting condition, death is not: ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

This notion of the dead being brought to life is sustained in Jn 6:40: τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ. Here it is the will of the Father that the believer will have eternal life and will be raised on the last day²⁸⁸. This idea is sustained in 6:47 – ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. In fact the context of chapter six revolves around eternal life and belief. By association eating the bread is equated to belief. In 6:51 those who eat the bread given by Jesus who declares himself to be the bread of life, will live forever: ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα.

Our terms under study (πιστεύω and ζωὴν αἰώνιον) also occur in Jn 11:25-27. Here we see once again that death is not everlasting for the believer. Brown (1966:425) notes that ὁ ζῶν in Jn 11:26 derives from ζωὴ ‘the term which is John’s standard word for eternal life’:

²⁸⁷ Brown does not use the term *intertextual* – he merely points out the association.

²⁸⁸ The implied reader will not be oblivious to the use of the word θεωρῶν in Jn 6:40. The implications of seeing have been pointed out under point 4.1 of chapter four of Section One above and further comments will be made about the concept in chapter three below.

Jn 11:25-27

²⁵ εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ κἀν ἀποθάνῃ ζήσεται, ²⁶ καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο; ²⁷ λέγει αὐτῷ· ναὶ κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

Jesus declares himself to be the resurrection and the life. He declares further that those believing in him will not die and that those who have died believing in him will not remain dead forever²⁸⁹. He then asks Martha if she believes this. The three references to πιστεύω by Jesus are all in the present tense (πιστεύων twice, and πιστεύεις once). The single reference to πιστεύω made by Martha is in the perfect tense (πεπίστευκα) which indicates that this action will be valid for all time. It is only after this profession of faith that Lazarus is raised to life. What is remarkable about this is that the faith of the living brought benefits for the dead.

In the last verse of the Gospel prior to the Epilogue (i.e. Jn 20:31) we are told that the very purpose of the writing of the Gospel is that we may believe and that in believing we may have life: (ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ). The predominance of the ἵνα clause (employed twice) with the subjunctives πιστεύ[σ]ητε and ἔχητε is quite striking. There is some doubt about the conjugation of πιστεύ[σ]ητε. NA²⁷ gives the possibility of it being either πιστεύσητε i.e. aorist active subjunctive or πιστεύητε i.e. present active subjunctive. My reading of it is in the present active subjunctive form πιστεύητε as this fits in with the tone of continuation of the verse and its intratextual counterparts. The present participle πιστεύοντες also indicates a continuous attitude of belief that becomes a part of the believer. Zumstein (2007:297) notes that the formulation πιστεύειν + ὅτι recalls the confessions of faith in Jn 6:69, 11:27 and 16:30²⁹⁰. The verb γέγραπται occurs in the perfect tense indicating that the recording of these words is permanent and valid for all time. This is strategic as it moves the onus of responsibility from the implied reader to the real reader. In other words the real reader is called to make a change so that the text could bring about its desired effect (Cf. Iser 1978:34). Reading a text is indeed ‘an act of creativity’ (van Tilborg *et al* 1989:7).

²⁸⁹ Brown (1966:425) gives the opinion that in v 25 the believer who dies physically ‘will live spiritually’, and that in v 26 that the ‘believer who is alive spiritually will never die spiritually’.

²⁹⁰ Zumstein (2007:297) also notes that v 31 does more than merely offer a grand title for Christ – ‘*Cette formulation souligne le scandale de l’incarnation*’. What precisely is the scandal of the incarnation? Zumstein (295-295) makes it clear that the man from Nazareth who was resisted by official Judaism is now signified by the messianic title *Christ*.

2.2.2 πιστεύω and the identification of φῶς with λόγος

Jn 1:4 equates the life with light for human beings (καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων) and in Jn 1:5 this light could not be overcome by darkness (καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν). The text shows a polarity with respect to light and darkness²⁹¹. For Schnackenburg (1968:245) darkness in the Gospel of John ‘means primarily the world estranged from God’²⁹². Interestingly, the composition uses the same root λαβ for overcome (v 5 = κατέλαβεν), accept (vv 11-12 = παρέλαβον, ἔλαβον) and receive (v 16 = ἐλάβομεν). It prefixes the root in v 5 with κατα resulting in the compound κατέλαβεν which is the aorist indicative of καταλαμβάνω. According to BAGD (:412-413) this word means *inter alia* ‘to seize’ and ‘to make one’s own’. It also means ‘to seize with hostile intent’ (:413). These are the meanings assigned (:413) to κατέλαβεν in Jn 1:5²⁹³. The negative connotation given by the prefix κατα to the root λαβ in this verse will not escape the attentive reader. It will highlight the contrast and sustain the polarity between those who believe and those who do not. It will simultaneously place unbelievers in the camp of darkness – darkness which is unable to overcome the light. From the foregoing it becomes clear that the terms under study viz. πιστεύω, φῶς and λόγος are revelatory terms and the response of faith corresponds to these terms. The use of compounds of the word λαμβάνω²⁹⁴ is important in showing how faith is understood in the Gospel of John viz. as an openness to the revelation given by God and also to the life-giving approach of God as revealed in the incarnation (Jn 1:14).

In terms of intertextuality (or more correctly *intratextuality*) it should be noted that this compound καταλαμβάνω is used in the subjunctive form in Jn 12:35 where Jesus exhorts his disciples to walk while they have the light so that the darkness may not overtake them (περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ). This usage has a direct verbal link with the Prologue. For Brown (1966:479) Jesus, by introducing the theme of darkness and light in Jn 12:35, redirects the discussion ‘from the intellectual realm to the moral realm’. In Jn 8:12 Jesus is the light of the world (Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου). This is repeated in Jn 9:5 (ὅταν ἐν τῷ κόσμῳ ᾶ, φῶς εἰμι τοῦ κόσμου) and Jn 12:35 makes it clear that while

²⁹¹ Dualist concepts in the passage have been discussed in Section Two, Chapter three.

²⁹² Schnackenburg (1968:246) also notes that John’s ‘concept of “darkness” comes very close indeed to the Qumran texts’.

²⁹³ Brown (1966:7-8) also gives a range of meanings to καταλαμβάνω.

²⁹⁴ As indicated in this discussion depending on the prefix used, openness to faith or its opposite can be shown by the use of the root λαβ. Whereas κατέλαβεν is the antithesis of faith, παρέλαβον, ἔλαβον and ἐλάβομεν show receptivity to revelation. Those who receive the light given by God become τέκνα θεοῦ (Jn 1:12).

this light is there the darkness will not overcome it. This once again is a ἵνα clause with the subjunctive καταλάβη. A direct link with Jn 1:12 is demonstrated by Jn 12:36 – ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Noteworthy here is that πιστεύετε is in the imperative form. The indication is that believing in the light is *the* way of becoming a child of the light. Once again we have a ἵνα clause – this time with the subjunctive (γένησθε) of γίνομαι. Becoming a child of the light is dependent upon believing in the light. The verbal consistency (πιστεύω and γίνομαι) between Jn 1:12 and 12:36 will not escape the attention of the implied reader, nor will the tone setting central aspect of the Prologue.

Examining Jn 12:35-36 one sees a remarkable similarity in the construction of these verses.

³⁵ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν.	> περιπατεῖτε : ἵνα μὴ σκοτία > καὶ ὁ περιπατῶν	ἐν τῇ σκοτίᾳ	ὡς τὸ φῶς ἔχετε, ὕμᾱς καταλάβη· οὐκ οἶδεν ποῦ ὑπάγει.
	> ³⁶ ὡς τὸ φῶς ἔχετε, : ἵνα υἱοὶ φωτὸς > ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν		πιστεύετε εἰς τὸ φῶς, γένησθε. ἐκρύβη ἀπ' αὐτῶν.

Firstly ὡς τὸ φῶς ἔχετε is repeated. Secondly each proposition contains an imperative – περιπατεῖτε in v 35 and πιστεύετε in v 36. Thirdly the purpose in each case is made explicit by ἵνα clauses – ἵνα μὴ σκοτία ὑμᾶς καταλάβη in v 35 and ἵνα υἱοὶ φωτὸς γένησθε in v 36. The subjunctives καταλάβη and γένησθε and their implications²⁹⁵ will not escape the attentive reader. Also forming a part of the implied reader's awareness is Bultmann's (1971:357) note that both Jews and Gnostics regarded light as 'the essence of the divine life' and consequently of salvation.

In Jn 12:46 Jesus is the light who has come into the world (ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη). The verb ἐλήλυθα is the perfect active form of the verb ἔρχομαι showing that the coming of the light into the world has lasting significance. Interestingly we once again find a ἵνα clause this time with the subjunctive μείνη. The negative particle μὴ preceding μείνη could possibly indicate duration (BAGD:517) in which case the meaning could be that the believer will not *continue* to remain in the darkness. This is most likely the intention of μὴ as the verb μείνη by its very meaning connotes the idea of continuation. This notion of continuation is also reinforced by the present (continuous) participle πιστεύων. Those who continue to believe in Jesus will not

²⁹⁵The syntax of the subjunctive is outlined in BDF §§363-383.

continue to remain in the darkness. Bultmann (1971:345) notes that this verse is ‘a variation on the theme of 8.12; the ἵνα ... μὴ μείνη again reminds us that the world without the revelation is darkness, and that to reject the revelation is to persist in sin’. It must be pointed out that revelation is indeed a key aspect in the Fourth Gospel. It is not only linked to the concept of faith but also determines the meaning of faith. This is the last time the term φῶς appears in the Fourth Gospel but its counterpart σκοτία appears once more – in Jn 20:1 where it appears only to be banished forever: Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτὶ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. This believing disciple will not continue to remain in darkness for this darkness and all that it symbolizes gradually disappear in the verses which follow.

2.2.3 πιστεύω with the word ἀρχή

The first term in the Prologue contains the word ἀρχή. This word is repeated in the second verse of the Prologue and occurs in six other instances in the Gospel of John – in 2:11, 6:64, 8:25,44, 15:27 and 16:4. Its usage in Jn 2:11 (Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ) has intertextual significance as it occurs together with the word ἐποίησεν²⁹⁶ indicating that the creation theme continues in the signs of Jesus. This verse marks the beginning of those signs. Intratextual applications linking this verse with the Prologue occur through the use of δόξαν and ἐπίστευσαν. The stage has been set for those wanting ‘to experience a change in nature’(BAGD:159) and ‘entry into a new condition’ (:159) as has been indicated by the use of the cognate of the word γίνομαι in the central aspect of the Prologue (Jn 1:12).

In Jn 6:64 the word ἀρχή occurs together with πιστεύω (ἀλλ’ εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν). Jesus knew (indicated by the pluperfect ἦδει) from the beginning who would not believe (indicated by the plural πιστεύοντες) and who would betray (indicated by the singular παραδώσων) him. Notwithstanding Brown’s (1966:297) indication that the *beginning* in Jn 6:64 does not refer to the pre-existence referred to in Jn 1:1, there is a strong

²⁹⁶This word occurs several times in Genesis 1 – 2 and becomes a main thread holding the creation texts together.

de facto intratextual link with the Prologue in this verse; cf. the words in bold print. This will undoubtedly mean something to the attentive real reader even if only to stop and ponder the reference and to consider its significance thus allowing for a greater interaction with the text.

2.2.4 πιστεύω with the word γινώσκω

Bultmann (1964:689-719) discusses the word γινώσκω and describes it *inter alia* as ‘intelligent comprehension’ (:689). It connotes ‘to come to know, to experience, to perceive’ (:689). It also means ‘obedient acknowledgment of the will of God’ (:706). In the Gospel of John γινώσκω ‘denotes emphatically the relationship to God and to Jesus’ (:711). Furthermore Bultmann (1968b:227) notes that ‘there is no difference between πιστεύειν and γινώσκειν’.

In the Gospel of John we first come across the word γινώσκω in verse 10 of the Prologue where it occurs as an aorist indicative third person singular verb (ἔγνω) describing the action of the world. Here the negative attitude of the world is indicated. Bultmann (1971:54) notes that this marks the ‘first antithetical description of the fate of revelation’. The stage is thus set for the hostile reception that ὁ λόγος will receive (e.g. Jn 3:11,22; 5:16,18; 7:20; 9:16,24,29). The fact that world ‘did not “know” the Revealer’ (:55) indicates a failure ‘to believe in Jesus as the Revealer’ (:55).

In Jn 4:53 (ἔγνω οὖν ὁ πατήρ ὅτι [ἐν] ἐκείνῃ τῇ ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὁ υἱός σου ζῆ, καὶ **ἐπίστευσεν** αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη) both words (πιστεύω and γινώσκω) occur together. Bultmann (:209) points out that here ἐπίστευσεν clearly means more than simply that ‘he became a Christian’; it represents the step which leads from the preliminary stage of faith (v. 50) to faith proper²⁹⁷. Both words occur again in Jn 6:69 when Peter declares: ‘καὶ ἡμεῖς **πεπιστεύκαμεν** καὶ **ἐγνώκαμεν** ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ’. Both terms are in the perfect tense showing the lasting quality of the knowing and the believing. Brown (1966:298) indicates that ‘[t]he two verbs are virtually synonymous’²⁹⁸. In Jn 10:38 both words are again found in the same verse (εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ **πιστεύητε**, τοῖς ἔργοις **πιστεύετε**, ἵνα γινώτε καὶ **γινώσκητε** ὅτι ἐν ἐμοὶ ὁ πατήρ καὶ ἐγὼ ἐν τῷ πατρὶ). In this verse and in v 37 πιστεύω occurs with the dative form of ἐγώ. For Schnackenburg (1980:312) this

²⁹⁷Bultmann (1971:208) had already indicated that ἐπίστευσεν in Jn 4:50 does not indicate ‘faith in its full sense’ as the fullness is only reached in v 53. The indication in v 50 is that he ‘believes without seeing (20:29)’ (:208).

²⁹⁸Brown (1966:298) also indicates that while Jesus ‘is said to *know* God, he is never said to believe in him’.

use of the πιστεύω ‘with the dative does not connote belief directed towards his person’ – rather it indicates the placing of trust. Faced with ‘obdurate unbelief’ (:313), Jesus appeals for recognition of the Father in his works.

Knowing also brings eternal life as in Jn 17:3 (αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν). In point 2.2.1 above it was noted that to believe means to receive eternal life. Brown’s (1966:298) observation that to know and to believe are synonymous is applicable here as well. Bultmann (1971:495) indicates that knowing means acknowledging. Acknowledging God, and Christ as the one sent by him, brings eternal life. Jn 17:8 (ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ **ἔγνωσαν** ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ **ἐπίστευσαν** ὅτι σύ με ἀπέστειλας) also shows a coincidence of knowing and believing. In this regard Brown (1966a:744) once again points out that πιστεύω and γινώσκω are interchangeable in the Gospel of John.

With knowledge being such a key concept in the Gospel of John it might be useful at this point to examine attitudes to knowledge acquisition prevalent in the Johannine context. Munzinger (2007:102) points to three areas viz. knowledge which is revealed, acquired wisdom and a fusion of the two resulting in a ‘renewed heart’. With respect to revealed knowledge there was ‘the belief that all knowledge is set within the boundaries of the Torah’ (:102). True i.e. **revealed knowledge** was seen to be a divine gift and not a product ‘of human achievement’ (:103). Judaism of the intertestamental period saw **acquired wisdom** as the responsibility of the individual. This view emphasized choice (cf. Dt 30:15-20) and was of practical concern. Literature of that period emphasized in practical ways the supremacy of virtue over vice (cf. Sir 7:1-3, 29:11-13 and 40:12-17). Real understanding according to Munzinger (:104) ‘is given to the one who is devoted to study and is actively testing’ the motives of people as ability to judge character ‘was a traditional value of the wise’ (:104). The **renewed heart** occurs when the revealed and acquired dimensions are united. The consequence of this is that true knowledge can only be attained ‘when the whole disposition of a person is changed’ (:105). Munzinger insists that only God can do this (:105). Under the power of God the person can choose good over evil. We have already mentioned the new covenant in intertextual relationship with Jn 1:16²⁹⁹ and will refer to it again when interpretations are offered³⁰⁰ below. Munzinger (:105) sees this promise of God’s law being

²⁹⁹ Cf. Point 0.3.20 in the Introductory chapter to Section One above.

³⁰⁰ Cf. Point 4.2.2 of Section Three, Chapter four below.

written on peoples' hearts as key to the inner transformation and immediate knowledge of God.

This knowledge corresponds to the truth as in Jn 14:17 those believing i.e. those who are not of this world, have knowledge of the Spirit of truth who abides in them (ὁμοίως γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται). In Jn 1:14 Jesus is πλήρης χάριτος καὶ ἀληθείας and in Jn 1:17 he is the one through who grace and truth are given. The point in all this is that God is achieving his purpose through the reality of the incarnation i.e. through the concrete person of Jesus revealed in the encounter with the text, and that is precisely the truth which Pilate does not recognize - λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστὶν ἀλήθεια; (Jn 18:38).

2.2.5 πιστεύω with the word οἶδα

The word is οἶδα another word for *to know* (cf. BAGD 1979:555-557). It occurs together with the word πιστεύω in Jn 4:42 (τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν, αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου). Here 'the believer may not base his faith on the authority of others, but must himself find the object of faith; he must perceive, through the proclaimed word, the word of the Revealer himself' (Bultmann 1971:201). Further, 'ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου states what it is the believer knows' (:201). Οἶδα in this verse indicates firsthand knowledge of the Saviour.

Both πιστεύω and οἶδα occur again in Jn 6:64 (ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν). In regard to ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν, Bultmann (1971:447) points out that those who thought they were believers did not really apprehend. In contrast to this ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν shows the knowledge possessed by Jesus. He knew from the beginning who would not believe and who would betray. Both Brown (1966:297) and Bultmann (1971:447) indicate that the foreknowledge of Jesus indicated by ἐξ ἀρχῆς is not a reference to pre-existence but to the start of discipleship. Brown (1966:300) sees Jn 6:64 in relation to the revelation of the Bread of Life 'which must be believed'.

Jn 7:27-29 shows a dense application of the word οἶδα:

²⁷ ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν. ²⁸ ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Καμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε· ²⁹ ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι κάκεινός με ἀπέστειλεν.

Bultmann (1971:296-298) comments on the uncertain knowledge possessed by the world in contradistinction to the genuine knowledge possessed by Jesus. Verse 28b is a serious indictment on the people of Jerusalem as it indicates a wanting to know nothing about God (cf. BAGD 1979:556). This is all the more serious when one considers that Jesus announces these words *in the Temple*.

2.2.6 πιστεύω with the word ὁράω

The word ὁράω connotes perception (Michaelis 1967:315-382) and is discussed together with other words from the semantic field of sight. Michaelis (:347-350) shows a strong correlation between faith and seeing. Reference to ὁράω occurs for the first time in the Gospel of John in v 18 of the Prologue (Θεὸν οὐδεὶς ἑώρακεν πώποτε) where it is used to indicate that no one has seen God. In this regard BAGD (1979:577) notes that the use of ὁράω (in Jn 1:18) is to illustrate the ‘impossibility for mortal man’ to see God³⁰¹.

Both words (πιστεύω and ὁράω) occur together in Jn 1:50 (ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψη). Bultmann (1971:104-105) notes about this verse that Jesus’ knowledge is miraculous and that ‘faith based on miracle has only a relative value as a stepping stone to true faith, which once awakened will see “something greater” than such miracles’. The implication is clear – the deeper the faith, the deeper (or the greater) the *seeing*. Both words also occur in Jn 3:36 (ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν). Here the believer has eternal life but the one who is disobedient (i.e. not believing)³⁰² will not *see* eternal life. Faith is thus seen as obedience whereas unbelief is a ‘decision against God’s revelation’ (Bultmann 1971:166). Bultmann (:166) also notes that Jn 3:36 confronts the (real) reader with faith or unbelief and their respective consequences.

³⁰¹The insights of Carter (1990) as discussed under points 3.1 – 3.2.2 of the next chapter are relevant here.

³⁰²Brown (1996:158) notes the ‘Latin tradition reads “disbelieves”’ for ἀπειθῶν but opts for *disobeys* as that is ‘the more difficult reading’ (:158).

Jn 4:48 also shows the simultaneous use of πιστεύω and ὁράω (εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἂν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε). Here Jesus denounces ‘faith which clings to miracles’ (Schnackenburg 1968:466). We have already noted Bultmann’s (1971:104-105) observation in this regard in the preceding paragraph. Schnackenburg (1968:466) also points to Jn 2:23; 6:2, and 6:14 to illustrate Jesus’ denouncement of faith based on the external and the spectacular. At the same time Schnackenburg (:466) is also aware of ‘a genuine faith on the basis of “signs”, a faith inspired by the believer’s profounder insight, cf. 2:11; 6:26; 12:37; 20:30’.

Jn 6:30 (Εἶπον οὖν αὐτῷ· τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;) is yet another example of πιστεύω and ὁράω occurring in the same verse. According to Bultmann (1971:227) this is an example of the world wanting ‘to see in order to be able to believe’. Over and against this in Jn 20:29 those who believe without seeing are pronounced as blessed³⁰³. In Jn 11:40 (λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ εἶπόν σοι ὅτι ἂν πιστεύσης ὄψῃ τὴν δόξαν τοῦ θεοῦ;) believing will result in the vision of divine glory.

Jn 14:9 (λέγει αὐτῷ ὁ Ἰησοῦς· τοσοῦτω χρόνῳ μεθ’ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακῶς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα;) is the bold assertion by Jesus that to have seen him is to have seen God. The context of this verse is important:

Jn 14:7-10

⁷ εἰ ἔγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε. καὶ ἀπ’ ἄρτι γινώσκετε αὐτὸν καὶ ἑωράκατε αὐτόν. ⁸ Λέγει αὐτῷ Φίλιππος· κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. ⁹ λέγει αὐτῷ ὁ Ἰησοῦς· τοσοῦτω χρόνῳ μεθ’ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακῶς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα; ¹⁰ οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.

In v 7 Jesus says: εἰ ἔγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε. καὶ ἀπ’ ἄρτι γινώσκετε αὐτόν καὶ ἑωράκατε αὐτόν. Knowledge and sight of Jesus is knowledge and sight of the Father. Bultmann (1971:609-610) notes that:

all fellowship with Jesus loses its significance unless he is recognized as the one whose sole intention is to reveal God, and not to be anything for himself; but it also implies that the possibility of seeing God is inherent in the fellowship with Jesus.

³⁰³Bultmann (1971:695f) offers a useful excursus on Jn 20:29 – one which raises more questions than it answers and the real reader is left with a certain degree of non-resolution. The effect of it all is that at the end of the Gospel the real reader is given the opportunity to engage a little more with the text and to perhaps evaluate his/her own disposition with respect to God’s revelation.

In Jn 19:35 (καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε) the witness is from one who has seen. He testifies and the testimony is so that others may believe (cf. Brown 1966a:936-937). Brown (:937), taking the syntax into account speaks of a ‘continuation and deepening of faith rather than a conversion’.

2.2.7 πιστεύω with the word θεάομαι

In Jn 11:45 πιστεύω is used together with θεάομαι. Although θεάομαι can be used in classical Greek to indicate a seeing which is not sensual (BAGD 1979:353), in the case of Jn 11:45 the idea is that what Jesus had done was seen in the literal sense (Louw-Nida 1989:24.14). This reinforces the incarnation as those who encounter ὁ λόγος can have a sense experience of him. Not surprisingly θεάομαι is also used in Jn 1:14. It is this encounter with the senses that leads to believing. God’s word had been revealed in human form and those who are open to this revelation become τέκνα θεοῦ. To be quite explicit – the event of the incarnation (Jn 1:14) has made ὁ λόγος and God visible.

2.3 The term δόξα

This is also a key term in the Prologue and will be discussed together with the term δοξάζω in the next chapter³⁰⁴ when the thematic unity of the Prologue and the Gospel is discussed. The discussion has been postponed to that point simply because the strategic use of the term fits in naturally with the thematic focus of Jesus as the revealer of God and also with the Merkabah³⁰⁵ notion of glory which would have been part of the Johannine community’s awareness.

³⁰⁴Cf. Point 3.2.2 of the next chapter.

³⁰⁵This concept has been dealt with under point 3.2.5 of Section Two, Chapter three.

2.4 The concept λόγος

This concept and its derivatives occur 41 times in the Gospel of John but only in the Prologue is it personified. This concept has been dealt with in some detail above³⁰⁶. Haenchen (1984:125), basing himself on the fact that λόγος appears only in Jn 1:1 and 14 and never after that in the entire Gospel of John, claims that the Prologue is an independent entity. In the third part of the Prologue (Jn 1:14-18) the incarnate λόγος is identified as Ἰησοῦ Χριστοῦ (Jn 1:17) and from then on it is not necessary to refer to him as the λόγος anymore as this would have implied a reversal of the incarnation. In other words λόγος applies only to the being that has not yet become human. Strangely, it is Haenchen himself (:135) who acknowledges this.

2.5 The word ἐσκήνωσεν

This word has been examined at length above³⁰⁷ when the Biblical threads comprising the Prologue were discussed. Since the concept does not appear *directly* in the rest the Gospel of John³⁰⁸ it is not discussed here. There are of course implications of this term as Jesus becomes the locus of God's glory. The aspect of glory will be discussed in the next chapter when the thematic unity of the Prologue with the rest of the Gospel of John is discussed.

2.6 Conclusion

It is clear that some of the more important terms in the Prologue are embedded in the rest of the Gospel of John thereby proving a relationship of unity between Prologue and Gospel. Also clear is the fact the text matrix has been expanded. The textual relationships are not only retrospective, they are also prospective. Engaging with the body of the Gospel will also cause the reader to conjure up terms already encountered in the Prologue. Bultmann (1971:13) is correct – there is a relationship of reciprocity between the Prologue and Gospel. It is now

³⁰⁶Cf. Point 2.2 of Chapter two of Section Two above. The concept μονογενής is also examined in that context.

³⁰⁷Cf. Point 2.5 of Chapter two, Section Two above.

³⁰⁸Jn 7:2 does make reference to the feast of Shelters but here the noun ἡ σκηνοπηγία is used. The Hebrew rendition of the verse uses the word סוכות.

necessary to focus our attention on other aspects which demonstrate how the Prologue sheds light on the rest of the Gospel of John.

Chapter three: Prologue and Gospel – The search for thematic unity

3.0 Introduction

Harris (1994:11) asserts that the ‘Johannine Jesus speaks and acts in a way that necessitates throughout the divine origin which is declared in the prologue at the outset’. Over and above what was said above about the definition of a prologue³⁰⁹, she goes on to discuss the meaning of the word tracing its origin back to the 6th Century BCE. It means to ‘announce beforehand’ and ‘the statement announced in advance’ (:12). This notion demonstrates a convincing link between the Prologue and the rest of the Gospel of John, for what is announced beforehand if not the Gospel story? Hawkin (1980:90) notes that the ‘author’s intentions and meaning invariably become clearer once we discern the organizational disposition of key thematic concerns. The way the whole is organized often indicates the purpose of a literary work’. The aim of this chapter is to highlight the thematic links between the Prologue and the rest of the Gospel of John. Plainly stated, this chapter highlights intertextual resonances among the Prologue, the Gospel of John and other biblical books. Just as Section one of this thesis focused on doing Rhetorical Analysis, this Section focuses on doing Intertextuality.

3.1 The Prologue and Gospel: A thematic unity – the insights of Carter (1990)

The insights of Carter (1990) provide a useful starting point for an understanding of the thematic unity between the Prologue and the Gospel. Much of the information has already been touched on in the previous Section when the biblical threads comprising the Prologue were considered but need to be mentioned here as they have a bearing on the unity between the Prologue and the rest of the Gospel.

Basically Carter (1990) attempts to elucidate the function of the Prologue and views it as ‘part of the Gospel’s “cluster of sacred symbols”, which legitimates and interprets the experiences and self-understanding of John’s community’ (:35). Both Harris (1994:10-25) and Carter (1990:35-37) examine earlier works studying the relationship between the

³⁰⁹Cf. Point 1 in the Introductory chapter to this Section.

Prologue and the Gospel and, as does this thesis, reject the theories which view the Prologue as an entity separated from the rest of the Gospel of John. Carter (:37-43), in particular, thematically examines the content of the Prologue and also the content of the Gospel. His findings can be summarized as follows:

Content of the Prologue	Content of the Gospel
<p>1. The origin and destiny of the λόγος: This emerges from Jn 1:1-4, 18. Jesus is the eternal being who always was. He is μονογενής θεός ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς.</p>	<p>‘Clearly the three themes of Jesus’ origin and destiny, his role as revealer, and of human response are intertwined’ (:41). The 1st twelve chapters of the Gospel reveal a conflict over the origin and identity of Jesus. For example Nicodemus in chapter 3, and the Jews in Chapters 6 and 9 are confused about the identity of Jesus. In 7:27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν – they know where Jesus comes from but do not where the Christ comes from. There is confusion over his identity and origin. In 7:30 (Ἐξήτουν οὖν αὐτὸν πιάσαι), and 7:44 (τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν) this lack of understanding leads to rejection. In 7:34-36 they do not recognize Jesus’ destiny (ζητήσατέ με καὶ οὐχ εὐρήσατέ [με], καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν. εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας; τίς ἐστίν ὁ λόγος οὗτος ὃν εἶπεν· ζητήσατέ με καὶ οὐχ εὐρήσατέ [με], καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν) and in this lack of understanding their own destiny is revealed in 8:24 - εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμί, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. Regarding the responses to Jesus, for those who accept Jesus there is life cf. 3:15-18; 5:24; 6:35-51; 11:26 and 20:31. For those who do not there is death (3:18), darkness (3:21), and God’s wrath (3:36). They are not from God but from the devil (8:44). ‘Response to Jesus creates a cosmic and social division (7.43; 9.16, 22; 16.2; 10.19-22), constituting the community’s identity’ (:41). Only those accepting and believing in Jesus know that he is the revealer.</p>
<p>4. The relationship of the λόγος to other figures: Two figures which stand out are those of John the Baptist and Moses. The Baptist is referred to in vv. 6-8 and 15. Like Jesus he is ἀπεσταλμένος παρὰ θεοῦ. But he is subordinate to Jesus. He is ἄνθρωπος while Jesus is ‘the <i>logos</i> from the heavenly sphere’ (:40). With respect to Moses, Jesus and Moses are mentioned together in v. 17 but allusions to the Sinai theophany (Ex 33 – 34)³¹⁰ in vv. 14-17 ‘have brought Moses into view’ (:40).</p>	<p>Just as in the Prologue, the Baptist is presented in a subordinate role in the Gospel (1:19-23, 27; 3:30). His witness to the Pharisees notes that Jesus is before him -ὅτι πρῶτός μου ἦν (1:30). John baptizes with water but Jesus will baptize with the Holy Spirit (1:33). He rejoices at the coming of Jesus (3:30) as one from heaven – ἐκ τοῦ οὐρανοῦ (3:27). He announces Jesus as the lamb of God (1:29, 36), the Son of God (1:34), and the Christ (1:34). Before him John must decrease - ἐκείνῳ δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι (3:30). The relationship between Jesus and Moses evident in the Prologue continues in the Gospel. In 1:45 and 5:45-47 Moses witnesses to Jesus. Both Jesus and Moses have in common being rejected by the Jews (5:45-47; 7:19). There are also contrasts: 1:17 and 9:29 show Jesus as being superior.</p>

³¹⁰Cf. point 2.4 of Section Two, Chapter two above.

It is Carter's (1990:43) contention that the four themes of the Prologue are interwoven with 'the central focus and claims of the gospel concerning Jesus the revealer of God'. His conclusion is that the Prologue 'reflects and addresses the same socio-historical situation as the Gospel' (:43). Central to Carter's thesis is the claim of the Prologue that Jesus is the revealer *par excellence* (cf. Carter 1990:38-50, especially p 42). By appealing to the socio-historical 'context of a late first century conflict between John's community and the synagogue' (:43), Carter systematically goes about proving his point. His argument is convincing. In demonstrating the awareness of the implied reader I have already shown the relevance of Hellenistic Judaism and other Jewish cultural sources to the composition of the Prologue³¹¹. Carter uses similar insights to establish the basis for 'knowledge of divine mysteries' (:43) prevalent in the Johannine community. The worldview of this community included visions and journeys³¹². Carter makes reference to Jn 1:17 and notes in this regard 'traditions which reinterpret Moses' ascent to Sinai as an ascent to heaven to acquire knowledge of divine mysteries' (:44). He notes further that such revelation of divine mysteries 'was not associated only with figures of the past. The gaining of such knowledge by merkavah mysticism is well recognized' (:44) in first century CE Jewish circles³¹³. Carter also appeals to the Qumran Community's³¹⁴ propensity to gain 'such knowledge not only from the interpretation of scripture but also from visions and participation in the heavenly world' (:44).

3.2 Jesus as the exclusive revealer of God

What is crucial to the interpretation of the Prologue is that these features comprise the profile of the implied reader. What is also key to the interpretation is the 'Prologue's claim that Jesus is *the* authoritative revelation of God ... John is not content to have Jesus as one revealer amongst others, but presents him as the only revealer' (Carter 1990:44). Jn 1:18 is important in this regard - θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. In the Hellenistic Judaism of the first century CE an angelic

³¹¹Cf. Section Two, Chapter three, in particular the discussion under point 3.2 and its subordinate headings.

³¹²The journeys of Jesus – metaphorical and otherwise, are depicted in the relational diagram under point 2.2 of Chapter one of Section Three above.

³¹³This has already been dealt with under point 3.2.5 of Chapter three of Section Two above.

³¹⁴This has been discussed under point 3.2.3 of Chapter three of Section Two above.

accumulated grace³¹⁶ of Jn 1:16 can become operative. In other words this is the condition for the text to ‘exercise its effect’ (Iser 1978:34). Perhaps it will be good to examine the verse in its entirety: ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος. The word πληρώματος indicates fullness – in other words there is no lack but a completeness. The lack in Ex 33:20 is the lack of the vision of God. The use of the word ἐλάβομεν is strategic. The root λαβ is used in the Prologue to indicate the human attitude to the λόγος in Jn 1:11-12, 16. Those who have accepted (ἐλάβον) the λόγος have received (ἐλάβομεν) this accumulation of grace. What is more is that the lack of the beatific vision in Ex 33:20 is now removed as the revealer introduced by the Prologue makes the vision of God possible. Consider the following verse: λέγει αὐτῷ ὁ Ἰησοῦς· τοσοῦτῳ χρόνῳ μεθ’ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε· ὁ ἑωρακῶς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα; (Jn 14:9). Jn 12:44-45 carries the same notion:

Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν·	ὁ πιστεύων εἰς ἐμὲ	οὐ πιστεύει εἰς ἐμὲ	ἀλλὰ εἰς τὸν πέμψαντά με,
	καὶ ὁ θεωρῶν ἐμὲ	θεωρεῖ	τὸν πέμψαντά με

The most obvious aspect of this structure is the parallel between seeing and believing. Lee (2010:117) notes that:

to see Jesus in this Gospel is to see God, since sight of the Johannine Father is through, and only through, the palpable presence of the Son (12:45; 14:7-9; 17:24). The invisible God is thus made visible in the Johannine Jesus (1:18; 5:37; 6:46), making possible the *visio Dei*

Whereas Lee (:117) sees this reality mainly in what this thesis calls the third part of the passage of the Prologue (in other words Jn 1:14-18), Harner’s (1973:75-87) syntactical study of ‘Anarthrous Predicate Nouns’ concludes that ‘the *logos* has the nature of *theos*’ from Jn 1:1 – or literally *from the beginning*.

Going back to the denial of ‘validity to other claims of revelation in early Judaism’ (Carter 1990:45) based on the Prologue’s declaration of Jesus as the ‘only revealer of God’ (:45), Carter presents the case of ‘three other figures who were believed to have been granted visions of God, the divine world and purposes’ (:45). These three figures are Abraham, Isaiah and Moses. While Carter’s research will serve as the starting point, the various claims will be tested against the more recognized commentaries and the tried and tested grammatical

³¹⁶It is important to note that *grace* is not a quantitative reality that one can accumulate like points in a sporting match. It is rather a qualitative reality that can be accumulated in the sense that it can be deepened and interiorized.

apparatus and lexis. It would appear that Carter's (1990) insights have received no attention in terms of peer review criticism. In the circumstances insights from other scholars will be used as and when these become relevant i.e. when they address the same thematic concerns.

3.2.1 Abraham

Responding to the Jewish claims of Abraham as their father (ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν) in Jn 8:39 and to the question of the status of Jesus *vis-à-vis* the Patriarch in Jn 8:53 (μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ), Jesus claims in Jn 8:56: Ἀβραάμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. Carter (1990:45) notes that this 'allies Abraham with Jesus against 'the Jews', as well as subordinating Abraham to Jesus by making Jesus the object of the visions and emphasizing Jesus' superior position'. Carter (:45-46) goes on to elucidate what this thesis has already called the awareness of the implied reader. Consider the following statement about the superiority of Jesus over Abraham:

But the context and content of the claim gain important explication from several late first-century texts where Abraham is said to have been given a revelation of the 'end of times' (4 *Ezra* 3.14) and of paradise (2 *Bar.* 4.4). Jesus' comment shares this apocalyptic and eschatological context, but recasts the tradition so that Jesus, not God, is the object of Abraham's vision. This change does not deny Abraham a heavenly vision, but it emphasizes Jesus' exalted and exclusive role in relation to that vision as the only revelation or manifestation of God. Any claims concerning Abraham as a revealer of God are thus relativized as John makes Abraham a witness to Jesus, the word become flesh. Further, the synagogue leadership ('the Jews') suggests that the synagogue was well disposed to such traditions and claims about Abraham, and that they were a point of contention between John's community and the synagogue. If this is so, then 8.56 gives us John's reinterpretation of that tradition consistent with his own Christological affirmations, in response to synagogue claims.

3.2.2 Isaiah

Carter (:46) appeals to Sir 48:22-25³¹⁷ to demonstrate that Isaiah experienced a vision:

²² For Hezekiah did what is pleasing to the Lord, and was steadfast in the ways of David his father, enjoined on him by the prophet Isaiah, a great man trustworthy in his vision.²³ In his days the sun moved back; he prolonged the life of the king.²⁴ In the power of the spirit he saw the last things, he comforted the mourners of Zion,²⁵ he revealed the future to the end of time, and hidden things long before they happened.

³¹⁷Carter (:46) incorrectly appeals to Sir 48:24-25. The correct quote is from Sir. 48:22-25.

Direct reference to glory referred to in a vision is attested to in Is 6:1-3

¹In the year of King Uzziah's death I saw the Lord seated on a high and lofty throne; his train filled the sanctuary.² Above him stood seraphs, each one with six wings: two to cover its face, two to cover its feet and two for flying;³ and they were shouting these words to each other: Holy, holy, holy is Yahweh Sabaoth. His **glory** fills the whole earth.

The above translation is from the NJB³¹⁸. The word *train* in v 1 is translated from the Hebrew word **לַיֵּשׁ** which means the skirt of a robe (cf. BibleWorks 6). The LXX rendition of the text of Is 6:1-3 is as follows:

¹ καλιέγενετο τοῦ ἐνιαυτοῦ οὗ ἀπέθανεν Οὐζίας ὁ βασιλεὺς εἶδον τὸν κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου καὶ πλήρης ὁ οἶκος τῆς **δόξης** αὐτοῦ ² καὶ Σεραφίμ εἰστήκεισαν κύκλω αὐτοῦ ἕξ πτέρυγες τῷ ἐνὶ καὶ ἕξ πτέρυγες τῷ ἐνὶ καὶ ταῖς μὲν δυσὶν κατεκάλυπτον τὸ πρόσωπον καὶ ταῖς δυσὶν κατεκάλυπτον τοὺς πόδας καὶ ταῖς δυσὶν ἐπέταστο ³ καὶ ἐκέκραγον ἕτερος πρὸς τὸν ἕτερον καὶ ἔλεγον ἅγιος ἅγιος ἅγιος κύριος σαβαωθ πλήρης πάσα ἡ γῆ τῆς **δόξης** αὐτοῦ

Here the term **δόξης** is used for **לַיֵּשׁ**. In fact the phrases **πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ** in v 1 and **πλήρης πάσα ἡ γῆ τῆς δόξης αὐτοῦ** in v 3 stand in parallel fashion and insist on the plenitude of the glory. Kanagaraj (1998:165-178) discusses the elements of Merkavah mysticism in Is 6 and sees Jn 12:41-42 as a reference to this (:165). In John 12:37-43 we read of Isaiah's vision of glory:

³⁶ὥστὸ φῶς ἔχετε, **πιστεύετε εἰς τὸ φῶς**, ἵνα υἱοὶ φωτὸς γένησθε. ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.³⁷Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,³⁸ ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπεν· κύριε, τίς ἐπίστευσει τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίμη ἀπεκαλύφθη;³⁹ διὰ τοῦτο οὐκ ἠδύναντο πιστεῦναι, ὅτι πάλιν εἶπεν Ἡσαΐας·⁴⁰ τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοὺς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς.⁴¹ **ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.**⁴² ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὠμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται.⁴³ ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ θεοῦ.⁴⁴ Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,⁴⁵ καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.⁴⁶ ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη.

It is clear from the context that the pronoun **αὐτοῦ** in v. 41 refers to Jesus. Also interesting in these verses is the concentration of keywords which have been referred to in the preceding chapter of this Section. These words have been shaded in the table above.

Using the same logic that he used in demonstrating that Abraham saw Jesus' day, Carter (1990:46) claims that the vision of God's glory in Is 6:3 is in fact a vision of Jesus' glory. He refers to Jn 12:41 in intratextual relationship with Jn 1:14 to back up this claim. The effect of

³¹⁸Thanks to BibleWorks 6.

this is that the glory of God is in fact the glory of Jesus. The word δόξα in its various forms appears 19 times in Gospel of John. Closely related to this word is the word δοξάζω meaning *inter alia*, to praise, honor, glorify, and magnify (BAGD 1979:204). Nielsen (2010:346) notes that the Hebrew word כבוד forms the background ‘for the concept of glory’ and provides interesting details on how the ‘semantic value’ (:347) of the term evolved (:345:347)³¹⁹. Wisely he notes that ‘it is one thing to reconstruct the semantic potential of the term δόξα/δοξάζειν but quite another to define their meaning in a concrete context’ (:347).

‘The noun δόξα occurs 19 times in the Gospel’ (Nielsen 2010:354). Considering both δόξα and δοξάζω we have a combined list of Jn 1:14 (*2); Jn 2:11; Jn 5:41; Jn 5:44 (*2); Jn 7:18 (*2); Jn 7:39; Jn 8:50; Jn 8:54; Jn 9:24; Jn 11:4; Jn 11:40; Jn 12:16; Jn 12:23; Jn 12:28; Jn 12:41; Jn 12:43 (*2); Jn 13:31; Jn 13:32; Jn 14:13; Jn 15:8; Jn 16:14; Jn 17:1; Jn 17:4; Jn 17:5; Jn 17:10; Jn 17:22; Jn 17:24; and Jn 21:19. This offers us an opportunity to examine the use of these important terms in the Gospel of John. Of these various instances, I wish to draw attention to the following verses:

- **Jn 1:14** – Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. Here the glory is qualified as the glory of μονογενοῦς παρὰ πατρός. This glory is seen by a physical operation of the eyes but in such a way ‘that a supernatural impression is gained’ (BAGD 1979:353). This meaning is applied directly to Jn 1:14 by BAGD (:353). This glory is seen by believers – by those who become τέκνα θεοῦ (Jn 1:12). Schnackenburg (1968:270) sees the description of δόξα in this verse as the first hand witness of the evangelist as a believer. In this sense he likens this verse to 1 Jn 1:1-3. He also describes δόξα not so much as the ‘precept of all heavenly beings’ (:270) which it often is, but as δόξαν ὡς μονογενοῦς παρὰ πατρός where ὡς ‘defines the glory precisely and indicates its exact nature’. In his description of δόξα in this verse Bultmann (1971:63) detects a ‘paradox which runs through the whole gospel: the δόξα is not to be seen *alongside* the σὰρξ, nor *through* the σὰρξ as through a window; it is to be seen in the σὰρξ and nowhere else’. This is the beauty of the incarnation. Those who have not fully accepted the consequences of the incarnation will fail to see this beauty.

³¹⁹Nielsen (2010:348-364) examines the concept of glory within the narrative scheme of the Gospel by appealing to Classical Greek notions of narrative and plot, and shows that ‘on the basis of this narrative structure it is possible to detect how John incorporates the traditional meaning of δόξα/δοξάζειν into his narrative, thereby constructing a specific Johannine understanding of the terms’ (:354).

Over and against the non-acceptance of the incarnation Schnackenburg (1968:336) notes that ‘John takes the Incarnation so seriously that the veil of the σὰρξ is never removed’.

- In **Jn 2:11**, we note that Jesus revealed his glory and the disciples believed in him (Ταύτην ἐποίησεν **ἀρχὴν** τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφάνερωσεν τὴν **δόξαν** αὐτοῦ, καὶ **ἐπίστευσαν** εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ). The intertextual connections with the Prologue are evident through the words in bold print. Also noteworthy here is that the glory referred to is Jesus’ own glory (τὴν δόξαν αὐτοῦ). Schnackenburg (1968:336) explains the fact that δόξα ‘is manifested in different ways in Christ’s pre-existence, in his incarnation and in his glorification’. It is in this context that he makes the statement about the seriousness with which John takes the incarnation referred to in the preceding paragraph.

- In **Jn 11:4** the glory of God will be manifest and through it the glory of the Son will be shown (ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ’ ὑπὲρ **τῆς δόξης τοῦ θεοῦ**, ἵνα **δοξασθῇ ὁ υἱὸς τοῦ θεοῦ** δι’ αὐτῆς). In Jn 11:40 the glory of God is again referred to (λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ εἶπόν σοι ὅτι ἐὰν **πιστεύσῃς** ὄψῃ τὴν **δόξαν τοῦ θεοῦ**);). Reading these verses in context one becomes aware that the glory of God is at the same time the glory of Jesus. In fact in this instance the glory of God is made manifest so that the glory of Jesus could be seen. This much is clear from the ἵνα clause in Jn 11:4. The reciprocal nature of the relationship between Jesus and the Father now becomes evident. As noted under point 3.2 above, to see Jesus is to see God. Now the glory of God is revealed so that the glory of Jesus may also be seen. In Jn 11:4 θάνατον is contrasted with τῆς δόξης τοῦ θεοῦ through the use of the contrasting conjunction ἀλλά. The glory of God is therefore equated with life. Brown (1966:431) notes that the miracle of raising Lazarus from the dead ‘will *glorify* Jesus, not so much in the sense that people will admire it and praise him, but in the sense that it will lead to his death, which is a stage in his glorification’. Interestingly the key term πιστεύσῃς occurs in the context of the term δόξαν in Jn 11:40. This key term has been discussed in the previous chapter of this Section. Clearly the necessity of faith is indicated and the ubiquitous implied reader will recall the central term of the Prologue and also the very reason for the writing of the Gospel of John recorded in Jn 20:31

(ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ).

- **Jn 13:31-32** can be illustrated as follows:

³¹ Ὅτε οὖν ἐξήλθεν, λέγει Ἰησοῦς·	νῦν ἐδοξάσθη καὶ ὁ θεὸς ἐδοξάσθη	ὁ υἱὸς τοῦ ἀνθρώπου ἐν αὐτῷ·
³² [εἰ ὁ θεὸς ἐδοξάσθη καὶ ὁ θεὸς δοξάσει αὐτόν καὶ εὐθὺς δοξάσει	ἐν αὐτῷ, ἐν αὐτῷ , αὐτόν.	

An interesting feature of the table is that all the verbs are forms of *δοξάζω*. The insistence on glorification is intense. The use of the pronouns could create confusion to those not *au fait* with Greek syntax. In the table above the shaded words refer to the Son while the words in bold print refer to the Father. Whereas in Jn 11:4, God's glory was so that Jesus' glory could be made manifest, here the Son is glorified and in him the Father is also glorified. Caird (1968-9:265) notes of Jn 13:31 that

much has been written on the glory and the glorification of Christ in the Fourth Gospel, but grammars, dictionaries, commentaries and monographs are strangely inadequate, or even silent, on the kindred theme of the glory of God'.

Caird (:268) also notes that *δοξάζω* appears twice in the passive form in the verse and makes the common sense observation that we often regard active verbs as action done by the subject and passive verbs as action done to the subject. This for him 'is a grotesque over-simplification' (:268). Among the range of possibilities he notes 'permissive or causive passives, in which the action is done to the subject by another agent, but permitted or caused by the subject' (:269). With this in mind he reads the verse as '[n]ow the Son of Man has been endowed with glory, and God has revealed his glory in him' (:271). This for him 'allows the preposition *ἐν* its natural local sense' (:271). This syntactical approach sounds good but there is another possibility. Over and above Caird's assertion there is a possibility of *ἐν* having a causal significance (cf. BDF §219) indicating that God is glorified *through* Jesus. This is the reading of the verse given by BAGD (1979:204). To quote directly: 'the whole life of Jesus is depicted as a glorifying of the Son by the Father: J 8:54; 12:28; 13:31; 17:1, 4 ... and, at the same time, of the Father by the Son: 13:31f; 14:13; 17:1'. But it is not necessary to make too fine a distinction in this regard – suffice it to note that 'the glory of Jesus is the glory of God himself. Where Jesus is active, God is also at work, and where Jesus

manifests his glory the glory of God is also seen' (Caird 1968-9:272). In v. 32b God will glorify Jesus in God's self. In other words both the Father and the Son are agents of divine glory. The grammatical apparatus show nothing which leads one to disagree with Caird. BAGD (1979:204) merely offers another possibility of reading the verse. Attentiveness to these kinds of nuances certainly affords a richer engagement with the text. While not necessarily disambiguating³²⁰ the issue, it promotes response from the reader and this is what engagement with the text is all about.

- **Jn 14:13** - καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα **δοξασθῇ** ὁ πατήρ ἐν τῷ υἱῷ. According to BAGD (1979:204) the reference is to the glorifying 'of the Father by the Son'. This is through what the Son does. Here the subjunctive *δοξασθῇ* is employed. The ἵνα clause shows purpose (:377) – in this case the purpose of the work Jesus will do (ποιήσω). Vanni (2002:127-138) provides a useful synthesis of the importance of the works of Jesus in implementing the will of God. In Jn 17:4 it is by the work that Jesus has done that the Father is glorified. This is made explicit in Jn 17:4 – ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω. Interestingly, the Son glorifies the Father by the work given him by the Father. The term ἵνα ποιήσω indicates that the purpose of the giving of the work to the Son was that the Father should be glorified. *Τελειώσας* in Jn 17:4 is an aorist active participle of the verb *τελειώω* meaning 'to complete an activity, complete, bring to an end, finish, accomplish'. This is the meaning BAGD (1979:809) assigns to the word as used in Jn 17:4. By attaining the goal of the work given him by the Father, the Son glorifies the Father. This calls to mind the declaration made by Jesus on the cross cf. Jn 19:31 – ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν· **τετέλεσται**, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. *Τετέλεσται* is the perfect passive of *τελέω*. What Brown (1966:431) noted above about the coincidence of death and glorification (cf. the discussion of Jn 11:4 above) is relevant here.

- **Jn 15:8** – ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέρητε καὶ γένησθε ἐμοὶ μαθηταί. This verse offers an astounding insight and supports the claim made above³²¹ that the Prologue has an *anthropological* rather than a *theo-logical* centre. In

³²⁰ This is a term used by Phillips (2006:22). It will be used again in this chapter under Point 3.3 below.

³²¹ Cf. Point 4.1 of Chapter four of Section One above.

Jn 15:8 the ἐν has causal significance. It is ‘because of’ (Zerwick 2001 §119; cf. Zerwick 1996:332) the fruit borne by the disciples that the Father is glorified. Whilst the real reader may be surprised by this astounding claim, the implied reader will remember the centre of the Prologue that those who believe will become children of God. This reader will not be surprised that these τέκνα θεοῦ (Jn 1:12) will be able to imitate the Son. Of this verse Bultmann (1971:539) notes that Jesus’ glorification ‘which seems to separate him from his own, in fact unites him with them; for through their faith he is glorified’.

- **Jn 17:1** also shows the reciprocal glorifying of the Father and the Son (Ταῦτα ἐλάλησεν Ἰησοῦς καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ). Here the ἵνα clause with the subjunctive δοξάσῃ indicates that the glorifying of the Father by the Son is dependent on the Father’s glorifying the Son. In other words in this verse the action of glorifying is totally dependent on the Father. Bultmann (1971:491) states the position as follows: ‘The final aim is the Father’s δόξα, which that of the Son has to serve; but similarly the Father’s δόξα can only be realized when the Son receives δόξα’.

- **Jn 17:5** harks back to the beginning – καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Jesus prays that he be glorified with the glory he had in the presence of the Father before the world existed. The imperative δόξασόν indicates the urgent longing of the Son for this union with the Father. This urgency is emphasized by the use of the temporal particle νῦν. Reading this with Jn 17:1 it becomes clear that the glory is linked to the hour. Significant here is that the hour has come and as indicated by the perfect ἐλήλυθεν, this is valid for all time. The hour is the hour of the glory of the Son. The very same temporal indication (ἐλήλυθεν ἡ ὥρα) occurs in both Jn 17:1 and 12:23. In Jn 7:30 and 8:20 it is clear that the hour indicates the passion of Jesus. There are numerous other instances where this is indicated e.g. Jn 12:27; 13:1; 16:4; 16:32 and 17:1. Brown (1966a:754) sees in this petition for glory a link with Pr 8:23 where Wisdom existed before the earth was created.

- **Jn 17:20-26**

Οὐ περιτόυτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,²¹ ἵνα πάντες ἔν ὧσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ ἐγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.²² καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἔν καθὼς ἡμεῖς ἔν.²³ ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἔν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.²⁴ Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κάκεῖνοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.²⁵ πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας.²⁶ καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἢ καὶ ἐγὼ ἐν αὐτοῖς.

These verses make it clear that those believing in the Son have also been given the same glory that the Son has received from the Father and the purpose of this glory is that these believers may be one – καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἔν καθὼς ἡμεῖς ἔν (Jn 17:22). The use of the perfect tense (δέδωκάς and δέδωκα) shows the lasting quality of this glory. This glory is the means by which believers can share in eternity. In v 24 it is clear that to be with Jesus is to see the glory. Interestingly the word translated *they may see* indicates more than a mere physical act of seeing. The word θεωρέω indicates *inter alia* ‘the spiritual perception of the one sent by God, which is poss. (*sic*) only to the believer’ (BAGD 1979:360). This is the meaning specifically assigned by BAGD to Jn 17:24. The perception of the Son is also possible for the believer. This is one of the benefits of being τέκνα θεοῦ (Jn 1:12).

This then will be what the implied reader will understand on reading Jn 1:14. Its intratextual counterparts will be borne in mind as will its intertextual counterparts both thematic and linguistic. The more the real reader dialogues with the implied reader, the more fruitful will be his/her engagement with the Prologue. This will consequently shed more light on the rest of Gospel of John for her/him.

3.2.3 Moses

On the relationship between Jesus and Moses, Carter (1990:46) observes that Moses’ experience on Mt. Sinai is ‘brought into view in 1:14-18 by linguistic and thematic similarities to Exodus 33-34’. Based on insights by Pilgaard (1999), Hanson (1977), Evans (1993), Beasley-Murray (1987), Hooker (1975), Brown (1966), and Boismard (1957) I have

made the same observation above³²². Carter (:46) points to the explicit reference to Moses in Jn 1:17 and, reading it in the context of Jn 1:18 that no one except Jesus has ever seen God, concludes that these verses ‘seem to indicate John’s negative response to the traditions and claims that Moses had ascended into heaven on Sinai to see God’. He concludes with a contention that Moses had a ‘a brief glimpse not of God, but of the heavenly *logos* who has become flesh in Jesus the Christ, in a more permanent and widely accessible revelation of God’ (:46).

In his treatment of Jesus and Moses as ‘[a]gents of the Lord’ Evans (1993:135-145) offers useful comparative insights giving a possible ‘paradigm for the evangelist’s Christology’ (:135). Furthermore according to Evans (:135-136):

Moses tradition, particularly that concerned with the signs and wilderness wanderings, has been put to good use throughout the Fourth Gospel. In the final five verses of the Prologue (1.14-18) comparison is made between Jesus and the revered Lawgiver. Whereas the Law, the Sinai Covenant, was given to Israel through Moses, grace and truth (probably meant to recall the ‘grace and truth’ of which God spoke when he passed before Moses in Exod. 34.6; cf. Jn 1.18) have been made available to all through Jesus Christ (cf. Jn 1.16-17). The Prologue’s allusions to Moses, in effect, become introductory to the many other comparisons drawn elsewhere.

At this point it will be useful to examine some of the references to Moses in the Gospel of John so that the tone set by the Prologue could be made clear. References occur in Jn 1:17; Jn 1:45; Jn 3:14; Jn 5:45; Jn 5:46; Jn 6:32; Jn 7:19; Jn 7:22; Jn 7:23; Jn 8:5; Jn 9:28 and Jn 9:29.

- **Jn 1:17**

ὅτι ὁ νόμος	διὰ Μωϋσέως	ἐδόθη,
ἡ χάρις καὶ ἡ ἀλήθεια	διὰ Ἰησοῦ Χριστοῦ	ἐγένετο.

The Hebrew translation³²³ of this verse reads as follows:

כי התורה נתונה ביד-משה והסוד ואמת ממקור ישוע המשיח יצאו:

Of interest here is the Hebrew term representing ἡ χάρις καὶ ἡ ἀλήθεια. This term **הסוד ואמת** has been dealt with to a certain extent above³²⁴ but a further exploration can only serve to deepen our understanding of what the implied reader would have understood by it. The string **הסוד ואמת** occurs in the following texts: Gn 24:49; Gn 47:29; Ex 34:6; Jos 2:14; 2 Sam 2:6; 2 Sam 15:20; Ps 25:10; Ps 61:8 (Ps 60:8 in the LXX); Ps

³²² Cf. Point 2.4.2 of Section Two, Chapter two above.

³²³ BibleWorks 6 provides the Hebrew version of the NT.

³²⁴ Cf. Point 2.4.2 of Section Two, Chapter two above.

85:11; Ps 86:15; Ps 89:15; Pr 3:3; and Pr 20:28. Comparing these verses with the LXX one notes a few variations in the translations. With respect to **חַסְדִּים**, with the exception of Gn 24:49 where *δικαιοσύνην* is used and Pr 3:3 where *πίστεις* is used, in all other cases the word is translated by *ἀλήθεια*. With respect to **רַחֲמִים** three exceptions need to be noted. These are Gn 47:29, Pr 3:3, and Pr 20:28 where *ἐλεημοσύνη* is used. All other cases make use of the word *ἔλεος*. Both words however express the similar notion of attentiveness to those in need. The string **חַסְדִּים וְרַחֲמִים** is translated variably as *mercy and justice, mercy and trust, mercy and kindness to the needy* and most commonly as *mercy and truth*. The qualities associated by the term are interesting. According to BDB (1951:338-339)³²⁵ **רַחֲמִים** denotes goodness, kindness (especially as extended to the lowly, needy and miserable), mercy, and lovely appearance. It also denotes lovingkindness:

a. in redemption from enemies and troubles; men should trust in it; rejoice in it; hope in it. b. in preservation of life from death. c. in quickening of spiritual life. d. in redemption from sin. e. in keeping the covenants (:339).

Used of God, the word denotes ‘*lovingkindness* in condescending to the needs of his creatures. He is **חַסְדִּים** *their goodness, favour*’ (:339). When **רַחֲמִים** is grouped with the attribute **אֱמֶת** the following significance is connoted: *kindness (lovingkindness) and fidelity*. The

Kindness of God is a. abundant. b. great in extent; it is kept for thousands, ... it is great as the heavens; the earth is full of it. c. everlasting. d. good. 4. pl. mercies, deeds of kindness, the historic displays of loving kindness to Israel: shewn to Jacob; but mostly late; promised in the Davidic covenant’ (:339).

This then is ‘covenant language’ (Meynet 2009:269) and demonstrates God’s undying steadfast love and fidelity. Meynet (:195) notes the difficulties associated with the translation of **חַסְדִּים וְאֱמֶת** and cites a variety of different renditions. He also speaks of ‘using different noun pairs within the same translation according to the context’ (:195). Prévost (1997:42) notes that the fundamental meaning of **חַסְדִּים** ‘is loyalty and faithfulness to a covenant’. Among other meanings proposed by Prévost (:42) are love, grace, goodness and loving kindness. Whereas these words connote an

emotional aspect ... we must not lose sight of the concrete meaning of the term as the act of faithfulness to a covenant that derives from a situation of solidarity between the one who is faithful and the recipient of the faithfulness (:42).

The term **חַסְדִּים וְאֱמֶת** thus becomes a relational concept defining the bond in a covenant relationship. More to the point is that this is what became through Jesus Christ (Jn

³²⁵Another useful source of information on these terms is DCH (1996:277-281).

1:17). His characteristics in the rest of the Gospel of John demonstrate the full significance of this ‘covenant language’ (Meynet 2009:269).

Jn 1:17 is interesting in that it marks the first and only mention of Ἰησοῦς Χριστός in the passage under study. As Schnackenburg (1968:276) would have it, Jesus Christ is mentioned ‘without previous introduction’. Harris (1994:89) refers to ‘a new figure, Jesus Christ, who represents the historical identity of the Logos-Son of the prologue’. The text flows as if the implied reader would naturally identify ὁ λόγος, τὸ φῶς, and μονογενῆς θεός with Jesus Christ. While the word Χριστός appears several times in the Gospel (in Jn 1:17, 1:20, 1:25, 1:41, 3:28, 4:25, 4:29, 7:26, 7:27, 7:31, 7:41, 7:42, 9:22, 10:24, 11:27, 12:34, 17:3, and 20:31), apart from Jn 1:17, the string Ἰησοῦς Χριστός appears only in Jn 17:3 – αὕτη δέ ἐστιν ἡ αἰώνιος **ζωὴ** ἵνα γινώσκωσιν σὲ τὸν μόνον **ἀληθινὸν** θεὸν καὶ ὃν ἀπέστειλας **Ἰησοῦν Χριστόν**. There is clearly an intertextual connection between the Prologue and Jn 17:3 as indicated by the words in bold print. Although not used as a string, certain key words in Jn 20:31 also show resonance with Jn 1:17 (Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι **Ἰησοῦς ἐστιν ὁ χριστός ὁ υἱὸς τοῦ θεοῦ**, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ). These words are indicated in bold print in the quotation above³²⁶.

• **Jn 1:45** - εὕρισκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ, **Ὁν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται** εὕρηκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.

Brown (1966:86) proposes that this ‘is probably a general statement that Jesus is the fulfillment of the whole OT’ and makes an intertextual allusion with Lk 24:27 (καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ) to back his claim. Brown (:86) gives intertextual evidence linking Jesus to “‘one described in the Mosaic Law’” with Dt 18:15-18 but notes the difficulty in identifying the “‘one described by the prophets’”. He appeals to references to the Son of Man in Dn 7:13 and Elijah in Mal 3:23. Let us examine these verses referred to by Brown (:86):

³²⁶ The significance of the twofold use of the term πιστεύω ought not to be lost.

Dt 18:15-18 ¹⁵ προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμὲ ἀναστήσει σοι κύριος ὁ θεὸς σου αὐτοῦ ἀκούσεσθε ¹⁶ κατὰ πάντα ὅσα ἠτήσω παρὰ κυρίου τοῦ θεοῦ σου ἐν Χωρηβ τῇ ἡμέρᾳ τῆς ἐκκλησίας λέγοντες οὐ προσθήσομεν ἀκοῦσαι τὴν φωνὴν κυρίου τοῦ θεοῦ ἡμῶν καὶ τὸ πῦρ τὸ μέγα τοῦτο οὐκ ὀψόμεθα ἔτι οὐδὲ μὴ ἀποθάνωμεν ¹⁷ καὶ εἶπεν κύριος πρὸς με ὁρθῶς πάντα ὅσα ἐλάλησαν ¹⁸ προφήτην ἀναστήσω αὐτοῖς ἐκ τῶν ἀδελφῶν αὐτῶν ὡς περ σὲ καὶ δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ καὶ λαλήσει αὐτοῖς καθότι ἂν ἐντείλωμαι αὐτῷ

Apart from the reference to Moses in Lk 24:27 the intertextuality is not direct. It is nonetheless very present and it testifies to the references to Jesus in the OT. The raising of a prophet from among the Israelites resonates with the Prologue's assertion that he came into his own (Jn 1:11). The giving of the speech by God (the Hebrew uses the term *יְהוָה יְדַבֵּר*) is consistent with Jesus' claim in Jn 7:16 ἀπεκρίθη οὖν αὐτοῖς [ὁ] Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με.

Combining the texts from Deuteronomy and Malachi (καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ηλιαν τὸν Θεοβίτην πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ)³²⁷ we have the appealing proposition of 'Jesus as the Prophet-like-Moses and Elijah – the two great representatives of the Law and the prophets' (Brown 1966:86). Schnackenburg (1968:315) also considers "Ὁν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφήται to be 'a formula which embraces the whole scripture of the OT'. There is an interesting intertextual resonance here with AA 3:22-26. The text is as follows:

²² Μωϋσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ²³ ἔσται δὲ πᾶσα ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ. ²⁴ καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. ²⁵ ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς διέθετο ὁ θεὸς πρὸς τοὺς πατέρας ὑμῶν λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου [ἐν]ευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. ²⁶ ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

This is Peter's testimony about Jesus. It is interesting that the phrase *υἶον τοῦ Ἰωσήφ* is used as a description of Jesus in Jn 1:45. This is also the case in Jn 6:42 where the phrase *Ἰησοῦς ὁ υἱὸς Ἰωσήφ* is used. Schnackenburg (:315) passes this off as not having any special significance but the designation *υἶον τοῦ Ἰωσήφ* as indicated in 1:45 could have a special significance. Whereas in 6:42, the designation is a response to Jesus' claim of heavenly origin, in 1:45 there is no antithetical intention and no hint of opposition. Is there a reason then for the use of this term? Seeing that this has to do with a comparison with Moses, is there perhaps an intertextual link with *γενόμενον ὑπὸ*

³²⁷ The LXX lists this verse as Mal 3:22. The Hebrew text lists it as 3:23.

νόμον in Gal 4:4? Considering the context of this verse viz. Gal 4:4-7, I would not discount it:

ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, **ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον** ἐκ γυναικός, **γενόμενον** ὑπὸ νόμου, ⁵ ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν **υἰοθεσίαν ἀπολάβωμεν**. ⁶ Ὅτι δὲ ἐστε υἱοί, **ἐξαπέστειλεν ὁ θεὸς** τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κρᾶζον· **αββα ὁ πατήρ**. ⁷ ὥστε οὐκέτι εἰ δοῦλος ἀλλὰ **υἱός**: εἰ δὲ **υἱός**, καὶ **κληρονόμος** διὰ **θεοῦ**.

Whereas the highlighted words show linguistic intertextual connections with the Prologue, the words in bold print connote the *idea* of τέκνα θεοῦ (Jn 1:12)³²⁸. This is God’s own initiative – cf. διὰ Θεου in Gal 4:7 and οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς **ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν** in Jn 1:13. Also interesting is the appearance of the root λαβ in Gal 4:5³²⁹. Those who did receive ὁ λόγος are likened to those receiving adoption – they become τέκνα θεου.

• **Jn 5:45-47**

⁴⁵ Μὴ δοκεῖτε ἔστιν ὁ κατηγορῶν ὑμῶν	ὅτι ἐγὼ κατηγορῶ ὑμῶν Μωϋσῆς ,	πρὸς τὸν πατέρα· εἰς δὲ ὑμεῖς ἠπίκατε.
⁴⁶ εἰ γὰρ ἐπιστεύετε Μωϋσεί , περὶ γὰρ ἐμοῦ	ἐπιστεύετε ἂν ἐμοί · ἐκεῖνος ἔγραψεν.	
⁴⁷ εἰ δὲ πῶς	τοῖς ἐκείνου γράμμασιν τοῖς ἐμοῖς ῥήμασιν	οὐ πιστεύετε , πιστεύετε ;

Whereas the mention of Moses is made only in vv 45-46, the pronoun ἐκείνου sustains the reference to him in v 47. Schnackenburg (1980:128-129) also treats Jn 5:45-47 as a single unit. In the text box above the references to Moses are in red print and different forms of the key term πιστεύω occur in black, bold print. Another intertextual connection with the Prologue is the term πρὸς τὸν πατέρα in v 45. The intertextual connection with the Prologue is thus strong. Verse 46 – the central bimember segment of the piece is the key to this textual unit. It comprises a chiasmic construction (a/b/b’/a’):

³²⁸ A non literal type of intertextuality has been discussed under point 1.2 of Section Two, Chapter one above.

³²⁹ Cf. point 3.1.1 under Section Three, Chapter two above where the prominence of this root in the Prologue is discussed.

a	εἰ γὰρ ἐπιστεύετε Μωϋσῶει ,
b	ἐπιστεύετε ἂν ἐμοί .
b'	περὶ γὰρ ἐμοῦ
a'	ἐκείνου ἔγραψεν.

This is an utterance of Jesus and the proclamation is about him as indicated by cognates of the first person personal pronoun ἐγώ in b and b'. Of this verse Schnackenburg (:129) notes: 'Moses witnesses to Jesus through his writings; in them he wrote of Jesus'. The implication is quite clear – if they do not believe Jesus, it is an indication that they do not believe Moses. This is a serious indictment. Schnackenburg (:129) notes further that the 'juxtaposition of the "writings" of Moses and the "words" of Jesus strengthens the testimony: what is written, being fixed, is easier to comprehend than the spoken word' – and what is written is written about Jesus. Verse 47 is quite telling: εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε. Curiously Schnackenburg (:129) links Jn 5:45-47 with Jn 1:17 and Jn 1:45 which have been dealt with above. The link is precisely in the fact that 'Moses is a witness for Jesus' (1968:277). In his comment on these verses, Brown (1966:229) notes that these words 'attack "the Jews" on their most sensitive point. They justify their refusal to believe in Jesus in the name of their loyalty to Moses (ix 29), and yet Moses will condemn them for their refusal to believe'.

• Jn 7:15-24

¹⁵ ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες· πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; ¹⁶ ἀπεκρίθη οὖν αὐτοῖς [ὁ] Ἰησοῦς καὶ εἶπεν· ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με· ¹⁷ εἴαν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἔστιν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. ¹⁸ ὁ ἀπ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθὴς ἔστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. ¹⁹ Οὐ **Μωϋσῆς** δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι; ²⁰ ἀπεκρίθη ὁ ὄχλος· δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; ²¹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε. ²² διὰ τοῦτο **Μωϋσῆς** δέδωκεν ὑμῖν τὴν περιτομήν· οὐχ ὅτι ἐκ τοῦ **Μωϋσέως** ἔστιν ἀλλ' ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. ²³ εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος **Μωϋσέως**, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ; ²⁴ μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

Schnackenburg (1980:129-135) treats these verses immediately after his comments on Jn 5:45-47 and supplies literary reasons for the transposition (:130-131)³³⁰.

³³⁰This transposition will be discussed under point 4.2 of the General Conclusion of this thesis when *dislocation theories* are discussed.

Irrespective of the validity of these literary claims there is a thematic unity between Jn 7:15-24 and Jn 5:45-47 and for that reason there will be an intratextual resonance with which the implied reader will be *au fait*. The expression μὴ μεμαθηκώς does not mean that Jesus could not read or write but rather that he was not ‘learned in the Scriptures’ (Schnackenburg 1980:132) in the same way that the Scribes were.

The polemic about the Law of Moses, circumcision and the Sabbath is concentrated in vv 19-24. The construction of vv 19c-20b highlights the accusation that Jesus is demon possessed. This is a concentric construction a/b/a’:

a	τί με ζητεῖτε	ἀποκτείναι;
	b ἀπεκρίθη ὁ ὄχλος·	δαιμόνιον ἔχεις·
a’	τίς σε ζητεῖ	ἀποκτείναι;

Framing this central accusation (b) are references to the killing of Jesus (a, and a’). Interestingly both these outer members (a, and a’) are posed as interrogations. The polemic is very intense indeed and will take the implied reader’s mind to what is to come in Jn 8:48-52 and 10:20 (cf. Schnackenburg 1980:133) where Jesus is again accused of having a demon. There is clearly intratextual connectivity among these verses. With respect to the Prologue, the verses illustrated in the text box above will undoubtedly cause the implied reader to hear echoes of a piece analyzed under point 1.1.3 of Section one, Chapter one above, i.e. Jn 1:10c-11 which is another concentric construction:

a	καὶ ὁ κόσμος	αὐτὸν οὐκ ἔγνω.
	b εἰς τὰ ἴδια	ἦλθεν,
a’	καὶ οἱ ἴδιοι	αὐτὸν οὐ παρέλαβον.

In this case the coming of ὁ λόγος into the world is framed by negativity. The positive attitude of ὁ λόγος is contrasted by the negative attitudes of ὁ κόσμος and οἱ ἴδιοι.

Like Schnackenburg, Bultmann (1971:273-278) also transposes Jn 7:15-24 and deals with it immediately after he deals with Jn 5:45-47. The reason for this is that he sees the argument in 7:15-24 ‘as a consequence of 5.45-47’ (:277). Whereas ὁ ὄχλος accuses Jesus of being demon possessed, he accuses them of violating the Mosaic law. In his assessment of these verses Bultmann (:278) states the position clearly:

It must mean that the Jews break the Mosaic law, because, even though they act in compliance with the law of circumcision, they fail to ask what Moses' real intention was. Thus the very people who believe that they have security in the law, are made aware of their insecurity. And since in their deluded security they make the wrong decision, Moses becomes their accuser.

• **Jn 9:28-29** ²⁸καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί· ²⁹ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.

The context of these two verses is the second dialogue between the Pharisees and the blind man in Jn 9:24-34 (Stibbe 1993:105). Bultmann (1971:335-337) also delimits the text in the same way. Verse 24 starts off with the man being called and v 34 shows him being dismissed. The delimitation appears to be correct. It is a unit which describes the opposition between the Jews and the disciples of Jesus (cf. Schnackenburg 1980:250-252).

²⁴Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστίν. ²⁵ἀπεκρίθη οὖν ἐκεῖνος, Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα ὅτι τυφλὸς ὢν ἄρτι βλέπω. ²⁶εἶπον οὖν αὐτῷ, Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; ²⁷ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ²⁸ἐλοιδόρησαν αὐτὸν καὶ εἶπον, Σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί· ²⁹ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ³⁰ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστίν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἠνοιξέν μου τοὺς ὀφθαλμούς. ³¹οἶδαμεν ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῆ τούτου ἀκούει. ³²ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέωξεν τις ὀφθαλμούς τυφλοῦ γεγεννημένου· ³³εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ³⁴ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὄλος καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

From Nm 12:2 and 8 the Pharisees would know that God had given authority to Moses (cf. Bultmann 1971:336). But they have no proof of Jesus having received such authority. Surely here the implied reader would recall the text of Jn 1:18 and also the allusions to σοφία in the Prologue. The intimacy between God and Jesus will be conjured up by the implied reader and also in the mind of the attentive real reader of the text. Is this the rhetorical purpose of the adversity and polemic in the text of the Gospel of John? In this regard the negative reception received by ὁ λόγος will be recalled (Jn 1:10-11).

Of Jn 9:28-29 Schnackenburg (1980:251) notes that the 'evangelist wants to bring back the idea of discipleship (cf. 8:31), to expose the hostility of the Pharisees to Jesus' disciples (cf. 4:1)'. To call the former blind man a disciple 'is for them blame and shame (cf. 19:38)' (:251). The Pharisees of course are disciples of Moses, cf. Jn 9:28.

There is a polemic here between the disciples of Moses and those of Jesus as shown by the adversative particle δὲ in 9:28 (cf. Zerwick:2001:§467) – ἐλοιδόρησαν αὐτὸν καὶ εἶπον, Σὺ μαθητὴς εἶ ἐκείνου, **ἡμεῖς δὲ** τοῦ Μωϋσέως ἐσμέν μαθηταί. Schnackenburg (:251) speaks of ‘a clear reference to the opposition between Jews and Christians in the evangelist’s period’.

Harris (1994:77-87) argues that references to Moses in Jn 1:17 and in chapters 3, 5 and 6 are ‘odd and awkward’ and ‘could be removed without obvious loss’. Such a removal will be drastic as it will disturb what Davies (1996:43) calls ‘the inherited furniture of John’s mind’. We will revert to Harris’ tendency to obviate ambiguity when the person of John (the Baptist) is examined³³¹.

Reverting to the comparisons between Jesus and Moses, Evans (1993:136) cites numerous examples in the Gospel of John showing Jesus to be the one sent by the Father (cf. 3:17, 34; 5:36,38; 6:29, 57; 7:29; 8:42,10:36; 11:42; 17:3, 8, 18, 21, 23, 25). This is ‘the language of agency’ (:137). Evans (:136) introduces the Hebrew equivalent מַלְאָךְ and deduces that God’s agent is מַלְאָךְ which he transliterates as *shaliach* (:137). Jesus is thus seen as God’s *shaliach*. Evans (:137-141) then presents six characteristics of the *shaliach*. These are presented in the table below. The first column illustrates these characteristics, the second column shows the applications of the characteristics to Moses and the third column shows the applications to Jesus. This table is a mere summary. The descriptions of the similarities given by Evans (:137-141) are more extensive.

³³¹Cf. Point 3.3 below.

Characteristics	Moses (from the NRS version)	Jesus (from the NRS version)
The representative of God who speaks the message of God (:137-138).	Ex 7:2 - You shall speak all that I command you	Jn 12:24 - for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak.
One who demonstrates a knowledge of the message and speaks it in the name of God (:138-139)	Dt 18:18-19 – ¹⁸ I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. ¹⁹ Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable.	Jn 5:43 - ⁴³ I have come in my Father's name, and you do not accept me; if another comes in his own name, you will accept him.
One who summarizes the sender's message, 'instructions or commandments' (:139)	Dt 11:13 - If you will only heed his every commandment that I am commanding you today-- loving the LORD your God, and serving him with all your heart and with all your soul--	Jn 13:34 - I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.
One in such close relationship with the sender such that the one who is sent 'can be identified with the sender' (:139).	Ex 16:8 - Your complaining is not against us but against the LORD."	Jn 10:30 – 'The Father and I are one'
One who gives signs confirming his/her authenticity as the one sent by God (:140)	Ex 4:30-31 - ³⁰ Aaron spoke all the words that the LORD had spoken to Moses, and performed the signs in the sight of the people. ³¹ The people believed; and when they heard that the LORD had given heed to the Israelites and that he had seen their misery, they bowed down and worshiped.	Jn 2:11 - Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.
One who puts up with opposition 'even rebellion' on account of the message (:140).	Ex 15:24 - And the people complained against Moses, saying, "What shall we drink?"	Jn 6:41 - Then the Jews began to complain about him because he said, "I am the bread that came down from heaven."

Evans' (:145) conclusion of the Jesus-Moses comparison is as follows:

The comparison between Jesus and Moses in the final five verses of the Prologue adumbrates a complex Moses/Sinai tradition that is developed throughout the Fourth Gospel. Although the text is never explicitly cited, Jesus is probably to be understood as the promised 'Prophet like Moses' (cf. Deut. 18.15-19). Although like Moses in many ways – a giver of water, bread, and a new commandment – Jesus is superior to Moses. He is superior probably because it is through him that the *logos* speaks and acts. Like Moses, Jesus is presented as God's 'agent', a *shaliach* who speaks and acts with God's authority. But unlike Moses, Jesus is the *shaliach par excellence*, in whom God's Word, Torah, Wisdom and Glory have taken up residence and are revealed.

What has been argued by Evans (:135-145) are two points already made in Section two above. The first is that the Prologue and indeed other NT texts are made up of Biblical threads (cf. Section two, Chapter two above) and the second is that intertextuality in its various forms (cf. Section two, Chapter three above) abounds in the Jesus-Moses comparison. A recent work by Keener (2009:21-45) examines the missiological implications of the Gospel of John and in particular makes a Jesus-Moses comparison (:24-26). Like Evans (1993:136f) Keener (2009:22) also observes that the 'motif of agency, or being *sent* is frequent in John's Gospel' and that 'what was too glorious even for Moses to see' (:26) was made known in Jesus.

3.3 The Person of John (the Baptist): The insights of Elizabeth Harris (1994).

Thus far we have acknowledged two personages mentioned in the Prologue viz. Moses and Jesus, and have also looked at Abraham. This section will be incomplete without any reference to John (the Baptist).

Harris (:26-62) examines the issue of ‘John and his witness’. Her *rationale* for doing this is simply to enquire into the purpose for which John is introduced (:26). She goes through a whole range of scholarly opinion from Hooker’s notion that the Prologue’s references to John are mere ‘turning points’ (:27) in other more substantial aspects viz. vv 1-5 and 9-13, working backwards and forwards including works by Thomas Aquinas and John Calvin, to the Church Fathers like John Chrysostom, Origen and Clement of Alexandria so as to substantiate her claim that John’s witness extends from Jn 1:15 and continues in 1:19ff (:59). In other words for Harris (:59), Jn 1:15-18 constitutes John’s witness. The following quote contains *in nuce* her thesis (:59) on John (the Baptist):

It has been argued above that the witness of John in the prologue extends throughout 1.15-18, and that it consists of three statements each containing a positive and a negative (or a negative and a positive) – that is, 1.15 with 1.16, 1.17a with 1.17b and 1.18a with 1.18b. It has also been argued that these features of John’s witness in the prologue reappear in the opening sections of the Gospel to which the prologue is a prologue, and are to some extent determinative of the narrative. Thus, the negative statement concerning the status of John vis-à-vis Jesus in 1.15 prepares for 1.19-28, 30-31 and 33a in John’s first historical testimony, while 3.27-30, in his second, works out more fully the significance of these negative statements for John’s commission and of his followers, now the one to whom he has pointed and directed all people has become the central figure of the narrative. 1.16, the positive statement over against the negative of 1.15 asserts that human beings have already experienced the fullness of the *plērōma* in the abundance of heavenly givings of grace. This fullness of grace recurs in John’s first historical testimony in terms of the functions of the one to whom he witnesses as taking away the sin of the world (1.29), and in his second in the testimony of Jesus himself to what he has heard and seen with the Father in heaven (3.31-32), and in his making available eternal life (3.36).

What is required now is a test of Harris’ hypothesis that Jn 1:16-18 constitutes John’s (i.e. the Baptist’s) witness. The text of Jn 1:15-18 is as follows:

¹⁵ Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ¹⁶ ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος. ¹⁷ ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ¹⁸ Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

There appears to be absolutely nothing in the text to suggest that Harris is wrong. Jn 1:16-18 could very well be the witness of John. Whilst it is debatable whether the verses (with the exception of 18a) designated by Harris (:59) to be negative are indeed negative, it is not easy to dismiss her contention that vv 16-18 constitute the witness of John. Certainly the syntax of

ὅτι (Zerwick 2001:§416-§422; BDF:§456) in vv 16 and 17 offers no discernable contradiction to Harris' submission. In fact Harris (1994:35-36) argues for the reading of ὅτι in vv 16 and 17 as 'ὅτι recitative, continuing the speech of the one who utters v. 15'. Her reasoning however is more to accommodate some difficulties of choice between καὶ and ὅτι at the start of v 17 (:36). Apparently these 'and similar difficulties would be removed if the statements in v.16 and v. 17 were regarded as made by John, and as introduced by ὅτι recitative' (:36). Among those cited by Harris (:32-39) who hold the view that the Baptist uttered vv 15-18 are Origen, Thomas Aquinas and Calvin. The third homily of Augustine of Hippo (1848:32-47) on the Gospel of John treats Jn 1:15-18 as a single unit but does not specifically assign vv 16-18 to be the witness of the Baptist. Chrysostom does say of v 16 that 'these are words of the Evangelic text' (:37) but that statement does not necessarily mean that the witness is not that of the Baptist.

Schnackenburg (1968:275) notes of Jn 1:16 that '[c]ontrary to the opinion of many Fathers, *this verse is not part of the Baptist's words*' (my italics). No reason is given. All we are left with is the authority of Schnackenburg and this is not sufficient to answer the position of Harris (1994:59). *Rationale* is however provided by Church Father John Chrysostom (1957:131) – in his homily number XIV on the Gospel of John:

... John has said: 'Of His fullness we have all received' and so linked his testimony with that of the Baptist. For, 'of His fullness we have all received' is a statement made, not by the Forerunner, but by the Disciple'.

Curiously, Harris herself (1994:32) acknowledges that it 'has been almost the universal view of commentators' since Chrysostom that vv 16-18 do not constitute the witness of John the Baptist. I also subscribe to the view that vv 16-18 are not the words of the Baptist – the reasoning of John Chrysostom and the weight of opinion as acknowledged by Harris (:32) is quite convincing. It would also appear that there is a flaw in Harris' reasoning. She assigns vv 16-18 to John as a way of obviating grammatical difficulties (:36). This is not the best strategy when dealing with texts as attempts to disambiguate³³² can in fact cause the real reader to deviate from the world created by the text. The interaction with the text will be affected and will be unilateral simply because the real reader manipulates the text and meaning will be artificially constructed by the real reader's inability to accommodate ambiguity.

³³²This term is found in Phillips (2006:22ff) who uses the term to denote the resolution of ambiguity. But being aware of the need to go 'beyond simple linearity' (:22), he also notes that ambiguity 'encourages engagement rather than clarity. Since the reader does not fully understand the text and experiences instead a gap or some sense of ambiguity, the role of the reader is to fill in such gaps with projections, which the text itself corrects and controls as more information is revealed' (:25). Ambiguity, in short, 'is a lack of understanding that encourages a reader to engage with a text' (:25).

Now that this has been addressed, we can move our attention to examining the references to John (the Baptist) in the Prologue and in the rest of the Gospel of John.

3.3.1 Sent from God (Jn 1:6)

Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης: (Jn 1:6). From the grammatical analysis dealt with earlier in this thesis³³³ we know that the action of sending John was initiated by God. John was ‘not, like Jesus, sent out fr. (*sic*) the very presence of God, but one whose coming was brought about by God’ (BAGD 1979:106).

Phillips (2006:175) notes that the ‘Jewish Scriptures do provide a conceptual framework’ to this verse. In the Gospel of John there is no title given to John as is done in the Synoptics (cf. Mt 3:1, 11:11, 11:12, 14:2, 16:14, 17:13; Mk 1:4, 6:14, 6:24, 8:28; Lk 7:20, 7:33, 9:19). He is merely *a man named John sent by God*. This for Phillips (:175) ‘means that, at least in Biblical terms, he is a prophet’. The work of Evans (1993:135-145) has already been discussed above³³⁴. What is interesting about those observations is the possibility that the roles of Moses and of John coincide. Phillips (2006:176) in his comments on Evans’ findings points out that the ‘reference to John as the one “sent” by God could be an allusion to John as a Mosaic figure, certainly to one within the tradition of biblical prophets’. Referring to John, Jesus says: ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου (Mt 11:9). This in the Gospel of Matthew is the *witness of Jesus about John*. Even with this apparent reversal of roles about who does the witnessing, one cannot help thinking that Phillips (:176) takes the status of John too far when he proposes that the presentation of John as a Mosaic figure could actually confer ‘a Messianic status – the one who is anointed to bring the Good News’ on John. Notwithstanding the need to engage with the text, and to embrace ambiguity as a means to do precisely that, the real reader also needs to guard against creating ambiguity as that could be just as manipulative as the attempts to disambiguate. The Prologue is clear on the role of John: οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός (Jn 1:8). Whatever his motivation in creating ambiguity, Phillips (:176) does redeem his position when he describes the difference in the relationship between John and Jesus:

The difference is in the divine relationship with λόγος and with John. Whereas the Logos³³⁵ was described as being in relationship with God and being identical to God, John is described as a man sent by/from God.

³³³ Cf. Point 0.4.2 of the Introductory chapter to Section One above.

³³⁴ Cf. Point 3.2.3 (of this chapter) above.

³³⁵ It is difficult to understand Phillips’ alternate use of Greek script and transliteration.

It is true that God is directly involved in his ministry, but still John is described, quite explicitly, as human and as being sent from God. He is not equal with God and so not equal with the λόγος – θεός – ζωή – φώς matrix. John and Jesus, as those who have read the Gospel before are well aware, are both sent ones of God. However, they are not to be equated in terms of ontology – the Logos is πρὸς τὸν θεόν while John is παρὰ θεοῦ.

3.3.2 Came a man (Jn 1:6) – in order to bear witness

Jn 1:6 fits into a context of Jn 1:6-8. From our analysis in Section one the pattern is as follows:

⁶Ἐγένετο ἄνθρωπος,
ἀπεσταλμένος παρὰ θεοῦ,
ὄνομα αὐτοῦ Ἰωάννης·

⁷οὗτος ἦλθεν εἰς μαρτυρίαν
ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
⁸οὐκ ἦν ἐκεῖνος τὸ φῶς,
ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

Verse 6 is an introduction to the work of witnessing about the light. That work is of primary importance. What has been observed about the syntax of vv 7-8 under point 1.1.2 in Chapter one, Section one above is important and is repeated here for easy reference:

A grammatical feature of this piece is the overwhelming use of the subjunctive in verse 7b (ἵνα μαρτυρήσῃ), verse 7c (ἵνα πάντες πιστεύσωσιν), and in verse 8b (ἵνα μαρτυρήσῃ). These are the only subjunctives in the Prologue of John, and being ἵνα clauses, indicate purpose.

The focus then is not on John but on his work as a witness. In keeping with what has already been described as the central term of the Prologue³³⁶, John's witness about the light is explicitly so that all may *believe* through him. Of this term Bultmann (1971:51) points out that this is the first mention of it in the Gospel and that it is the 'appropriate answer to the revelation'. Whereas Phillips (2006:178) has doubts about whether αὐτοῦ in v 7c refers to John or to the light, Haenchen (1984:116) has no difficulty in assigning the pronoun to John. Schnackenburg (1968:252) is of the same mind: "“Through” John, the witness, faith is only aroused and helped, a faith which in the context is directed to the “light”". With the heavy emphasis on the work of John i.e. to witness, I have no difficulty in reading the verse as *all may believe through John* – in other words *through his witness all may believe*. The question is more about *who* or *what* John witnesses to. This is left to the creative energies of the (real) reader.

³³⁶ Cf. 4.1 of Section One, Chapter four above.

About Jn 1:8, Phillips (2006:178) points out that ‘this verse does not clarify the characterization of John at all. Instead, it acts to reinforce both the identification between the Logos and Light and also the difference between John and the Logos’. John recedes into the ‘shadows’ (:178). Commenting further on the compositional strategy of the text Phillips (:179) notes that λόγος and φῶς are synonymous. He now seems settled on whom αὐτοῦ refers to in v 7c:

Indeed, no one else may be identified with φῶς – not even one sent by God, not even one so involved with the work of witnessing to that light. Not even one whose purpose is that all might believe through his actions. The point, for once is made manifestly clear.

Moreover this resolves the confusion for the experienced reader about the apparent importance of John. He is not the light, even though it appeared that he was. The reader has been taught yet another lesson – to ride the ambiguity, to roll with the punches. In the end the text will disambiguate the issues that it raises.

Phillips (:179) states that ‘the role of the reader is to be compliant, to sit at the feet of the author and learn, to allow the author himself to resolve what the reader cannot understand’. The impression created here is that Phillips is expecting a rather limited participation by the real reader in the act of reading and one may well ask:

- What about engagement with the text?
- What about the processing of information already imparted through the reading process?
- Will the *text* ‘disambiguate the issues’ (Phillips 2006:179), or will the reading process do that?

What is useful in Phillip’s contribution is his notion that ‘[a] Sequential Reading’³³⁷ will create an air of expectancy in the real readers for they come ‘to know more and more about the true identity of λόγος and its role as the light. They now know that John is not the light and may expect more information to come about who really is the light’ (:179).

Reference to John occurs for the second time in the Prologue in Jn 1:15.

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ
καὶ κέκραγεν λέγων,
Οὗτος ἦν ὃν εἶπον,

Ὁ	ὀπίσω μου	ἐρχόμενος
ὅτι	ἔμπροσθέν μου	γέγονεν,
	πρώτος μου	ἦν.

The description of the piece is under point 3.1.2 of Section one, Chapter three above. The immediate context is the part Jn 1:14-18. Sufficient to note here that v 15 a, b, and c are imbued with words from the semantic field of speech – all in bold. The role of John is indicated by the word μαρτυρεῖ in v 15a and is consistent with the semantic field of speech.

³³⁷This is the subtitle of his work.

This action of John is described using the continuous present tense. The unit comprising v 15 d, e, and f which is the actual witness of John shows gradation from *after* to *before* to *first*. At first glance this would appear to be a gradation in terms of time but in reality what is highlighted is the gradation in terms of rank. This is in terms of a pattern evident through a careful verbal construction. The actual comparative element resides in the genitive form of the first person pronoun μου. In all three cases μου constitutes a genitive of comparison (cf. BDF §185). In order to see clearly what John's declaration means his testimony needs to be teased out. Whereas in the case of ὀπίσω μου the indication is 'of time' (BAGD 1979:575), with respect to ἔμπροσθέν μου the indication is of rank (:257). BAGD (:725) equates πρῶτός μου to *before me* in the sense of being earlier. This indicates that John is the constant and that Jesus is the variable firstly *coming* later John, secondly *ranked* prior to John, and thirdly being ahead of (i.e. before) John with respect to time. Therefore, rather than weaken the superiority of Jesus over John through a lack of density, the text actually enhances it through a careful rhetorical construction as the statement of rank is framed and highlighted by statements of temporal indications thereby drawing attention to it. The relevant terms are indicated in blue in the table above, with the all important phrase indicating rank indicated in bold script. Schnackenburg (1968:274) sums up the Jesus-John comparison as follows: 'Jesus, though coming later, ranks higher than him (ἔμπροσθέν μου) because in reality he existed before him (πρῶτός μου)'.

3.3.3 John's witness to the Jews (Jn 1:19-42)

Whereas Harris (1994:53-57) restricts the witness of John to Jn 1:19-34, Stibbe (1993:31-38) considers the witness in Jn 1:19-42. In terms of what the implied reader already knows from the information in the Prologue, I am more inclined to adopt the position of Stibbe. In Jn 1:6-8, we are informed that John is not the light but that he came to witness about the light and that through this witness all might believe. Stibbe (:31) considers this a subtle preparation for Jn 1:19-42 in that:

- In Jn 1:19-28 we are told that John is not the Christ, nor Elijah, nor the Prophet.
- In Jn 1:29-34 he bears witness to the light (ἵδε ὁ ἄμυδς τοῦ θεοῦ), and
- In Jn 1:35-42 people come to faith as a result of John's testimony.

It will be interesting to test out Stibbe's notion with Rhetorical Analysis. It is not necessary to analyse this passage with respect to basic units such as *terms* and *members* as what we are interested in here is to examine how the Prologue prepares the implied reader to read the rest of the Gospel of John. Our analysis will therefore be mainly at the levels of piece, part and passage.

The units referred to by Stibbe together constitute a passage comprising three parts.

- **The first part. Jn 1:19-28 – the voice in the wilderness**

<p>¹⁹ Καὶ αὕτη ἐστὶν ὅτε ἀπέστειλαν [πρὸς αὐτὸν] ἱερεῖς καὶ Λευίτας</p>	<p>ἡ μαρτυρία τοῦ Ἰωάννου, οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἵνα ἐρωτήσωσιν αὐτόν·</p>
<p>σὺ τίς εἶ;</p>	<p>²⁰ καὶ ὠμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὠμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός.</p>
<p>²¹ καὶ ἠρώτησαν αὐτόν·</p>	<p>τί οὖν; σὺ Ἠλίας εἶ; ὁ προφήτης εἶ σύ; καὶ λέγει· οὐκ εἰμὶ. καὶ ἀπεκρίθη· οὐ.</p>
<p>²² εἶπαν οὖν αὐτῷ· τίς εἶ; τοῖς πέμψασιν ἡμᾶς·</p>	<p>ἵνα ἀποκρισιν δώμεν τί λέγεις περὶ σεαυτοῦ;</p>
<p>²³ ἔφη·</p>	<p>ἐγὼ φωνή βοῶντος εὐθύνατε καθὼς εἶπεν ἐν τῇ ἐρήμῳ· τὴν ὁδὸν κυρίου, Ἰσαΐας ὁ προφήτης.</p>
<p>²⁴ Καὶ ἀπεσταλμένοι ²⁵ καὶ ἠρώτησαν αὐτόν</p>	<p>ἦσαν ἐκ τῶν Φαρισαίων. καὶ εἶπαν αὐτῷ·</p>
<p>τί οὖν βαπτίζεις</p>	<p>εἰ σὺ οὐκ εἶ ὁ χριστός οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης;</p>
<p>²⁶ ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων·</p>	<p>ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἕστηκεν ὄν ὑμεῖς οὐκ οἴδατε, ²⁷ ὁ ὀπίσω μου ἐρχόμενος, οὐδὲ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.</p>
<p>²⁸ ταῦτα ἐν Βηθανίᾳ ἐγένετο ὅπου ἦν</p>	<p>πέραν τοῦ Ἰορδάνου, ὁ Ἰωάννης βαπτίζων.</p>

The rhetorical pattern shows an abundance of words from the semantic field of speech thereby highlighting the act of witnessing. These words occur in bold print in the illustration above. This is what John is all about. The pieces above and below the central piece contain negative statements about John's identity³³⁸. These are shown in purple print. The implied reader will have been prepared for this *via negativa* witness by v 8 of the Prologue (οὐκ ἦν

³³⁸Brodie (1993:149) has a linear view of the text and sees John's response in two phases – a negative phase (vv 19-21) and a positive (vv 22-23) phase. He fails to see the pattern of the negatives in vv 19-21 and vv 25-27 framing the central piece with the positive statement in v 23 (not vv 22-23 as asserted by him as v 22 constitutes an interrogation by the Jews). My Rhetorical Analysis shows the pattern quite clearly.

ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός). The positive affirmation about who John is occurs in the central piece. This is in intertextual relationship with Is 40:3 (φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν). References to being sent occur three times in the extreme pieces (vv 19, 22, and 24). These are illustrated in blue in the analysis above. All three instances refer to those who have come to interrogate John. Here the implied reader will recognize that whereas John has been sent by God (Jn 1:6), these interrogators have been sent by the Pharisees (Jn 1:24).

Stibbe (1993:32) sees connections between John's twofold denial that he is the Christ in vv 20-21 and Peter's two uses of οὐκ εἰμι in Jn 18:15-27. He makes a comparison between the Baptist's faithful witness and the 'inadequate' (:32) responses of Peter. With respect to Jn 1:19-28, the summary of the part could be illustrated as follows (cf. Stibbe 1993:31):

Testimony: <i>I am not the Christ</i>	¹⁹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; ²⁰ καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός.
Question: <i>Who are you, Elijah or the Prophet?</i>	²¹ καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σὺ; καὶ ἀπεκρίθη· οὐ. ²² εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀποκρισὶν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;
Is 40:3: <i>The voice in the desert</i>	²³ ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.
Question: <i>Why baptize if you are not the Christ, nor Elijah nor the Prophet?</i>	²⁴ Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. ²⁵ καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστός οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης;
Testimony: <i>the one who comes after me</i>	²⁶ ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε, ²⁷ ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιός ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. ²⁸ ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

- **The second part. Jn 1:29-34 – The one on whom the Spirit remains**

<p>²⁹ Τῆ ἐπαύριον βλέπει τὸν Ἰησοῦν ἶδε ὁ ἄμνος τοῦ θεοῦ</p> <p>³⁰ οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον.</p> <p>³¹ κἀγὼ οὐκ ᾔδειν αὐτόν, διὰ τοῦτο ἦλθον ἐγὼ</p>	<p>ἐρχόμενον πρὸς αὐτὸν καὶ λέγει ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.</p> <p>ὅπισω μου ἔρχεται ὅτι πρῶτός μου ἦν. ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν,</p> <p>ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ ἐν ὕδατι βαπτίζων.</p>
<p>³² Καὶ ἔμαρτύρησεν Ἰωάννης λέγων</p>	<p>ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.</p>
<p>³³ κἀγὼ οὐκ ᾔδειν αὐτόν, βαπτίζειν ἐν ὕδατι</p> <p>ἐφ' ᾧ ἂν ἴδης οὗτός ἐστιν ὁ βαπτίζων</p> <p>³⁴ κἀγὼ ἑώρακα καὶ μεμαρτύρηκα</p>	<p>ἀλλ' ὁ πέμψας με ἐκεῖνός μοι εἶπεν τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, ἐν πνεύματι ἁγίῳ.</p> <p>ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.</p>

This part comprises three pieces and is imbued with vocabulary from the semantic field of speech thereby once again highlighting John's function of witnessing. The second segment (i.e. v 30) of the first piece has intratextual reference to, and recalls Jn 1:15. The implied reader will now be introduced to the work which Jesus will do viz. the taking away the sin of the world. With respect to the work of Jesus, the implied reader will undoubtedly recall what has been noted under 3.2.2 above – how the work of Jesus brings glory to the Father, and that where Jesus is at work, the Father is also at work. He will also recall what has been said in the Prologue about ὁ λόγος and about the world – that the world became through ὁ λόγος and that same world did not accept him (Jn 1:10-11). Now he will take away the sin of the same world. Also prominent in the part are words from the semantic field of sight³³⁹. These are highlighted in yellow in the table above. The extreme pieces of the part contain titles (ὁ ἄμνος τοῦ θεοῦ in v 29 and ὁ υἱὸς τοῦ θεοῦ in v 34) given to Jesus. Strategically these titles appear in the first and last segments of the part. The title ὁ ἄμνος τοῦ θεοῦ³⁴⁰ will recall the Passover lamb in Ex 12:21 and the lamb likened to the suffering servant in Is 53:7 (cf. Stibbe 1993:35). Strangely, Stibbe (:35) does not refer to other intertextual relationships in this regard. Brodie

³³⁹ The use of θεάομαι in the perfect tense should not be overlooked in the central aspect of this part.

³⁴⁰ Miles (1992:132) notes that the lamb became a '[p]owerful stimulus to the religious imagination first of Ancient Israel and later of Early Christianity'. He notes further that John's calling Jesus *the Lamb of God* (Jn 1:29) is a deliberate attempt to link 'the Paschal Lamb and the Lamb like Suffering Servant' (:133) – OT motifs which 'were originally separate' (:133). Miles' (1992:132-134) excursus on *Lamb* is most informative. Other authors offering useful information on this topic are Vanni (2001:165-192), and Aune (1997:367-374).

(1993:152) merely makes passing reference to Rev 7:17, 17:14; I Cor 5:7 and 1 Pt 1:18-19. This is an important title and its intertextual references need to be explored.

There are numerous references to lamb in the OT and in the NT. This calls to mind the paschal rite³⁴¹ in Ex 12:46 and Num 9:12. In these verses we note that the bones of the lamb are to be intact. In both cases forms of the verb συντρίβω are used. This verb also occurs in Jn 19:36 when Jesus died on the cross and the soldier, finding him to be already dead, pierced his side instead of breaking his legs (Jn 19:31-37). There are thus definite intertextual links with the death of Jesus and the sacrifice of the paschal lamb. Interestingly this evidence of Jesus' legs not being broken is given 'ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε' (Jn 19:35). The real reader is thus challenged to believe. Of Jn 19:36 Bultmann (1971:677) notes that 'God's plan of salvation is fulfilled in this event, that the crucified Jesus is the bringer of salvation'.

In Gn 22:7-8 Abraham is prepared to sacrifice his son Isaac. The young Isaac asks his father where the lamb was (Gn 22:7). They had the fire and the wood but there was no lamb for the sacrifice. In the next verse Abraham answers that God will provide the lamb (Gn 22:8). In Gn 22:13-14 we read that God had provided. There is thematic intertextuality in evidence here. Key to this is the indication in Gn 22:6 that Isaac carried the wood for the sacrifice up the mountain (ἔλαβεν δὲ Αβρααμ τὰξύλα τῆς ὀλοκαρπώσεως καὶ ἐπέθηκεν Ἰσαακ τῷ υἱῷ). Surely the implied reader will, upon hearing John's declaration in Jn 1:29 (ἶδε ὁ ἀμνὸς τοῦ θεοῦ), remember the question of Isaac and the answer of Abraham. Is it too much a stretch of the imagination to suggest that God has once again provided? When the lamb pointed out by John also carries the wood for the sacrifice – καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα (Jn 19:17), God will definitely have provided by taking away the sin of the world. Jn 1:36 is a repetition of Jn 1:29 and the reference is once again directly applied to Jesus³⁴². There are

³⁴¹Under point 3.2.2 of chapter three of Section Two (cf. p 148 above) mention was made to the first of *four nights* in which sacred history was 'summed up' (McNamara:1968:116). All four nights are celebrated in the Passover night (:116). In this regard Le Déaut (1963) offers useful insights. As mentioned in point 3.2.2 of chapter three of Section Two above, the first night was that of creation. The second recalled the promise of posterity made to Abraham and his willingness to sacrifice Isaac, the third made reference to the slaying of the first born of Egypt, and the fourth was connected to the coming of the Messiah. In his discussion of 'la seconde nuit', Le Déaut (1963:132-212) illustrates the importance of the Targumic readings of the Passover ritual for Christian theology: 'L'importance du sacrifice d'Isaac dans la littérature juive ancienne et son interprétation profondément religieuse invitent à poser le problème des rapports avec la théologie chrétienne de la Rédemption' (:132). After going through Targumic and extra-Targumic sources, Le Déaut (:202) concludes that '[I]e N.T. présentant Jésus comme la véritable *agneau pascal*, immolé à l'heure où, dans le Temple, on préparait les agneaux pour la fête'.

³⁴²Bultmann (1971:95) notes that the definite form of ὁ ἀμνὸς τοῦ θεοῦ (which occurs only in Jn 1:29 and 36 in the entire NT) indicates that the utterance refers to a 'particular figure, whom the Evangelist assumes to be known to his readers'.

numerous other references to lamb in the Pentateuch and in the Prophets and most of these references are to do with sacrificial offerings.

In the NT, Mk 14:12 locates the last supper at the time when the Passover lamb was sacrificed. The reference to lamb in AA 8:32 offers an interesting intertextual insight. The portion of Scripture the eunuch was reading when Philip started instructing him was Is 53:7 – the suffering servant being likened to a lamb led to be slaughtered. The eunuch asks about it and we are told in AA 8:35 that ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσσατο αὐτῷ τὸν Ἰησοῦν. They see some water and the eunuch asks to be, and is, baptized (AA 8:36-38). In AA 8:32-38 we see references to lamb, baptism and to Jesus coinciding. There is thus a definite intertextual connection with Jn 1:29-34. 1 Pt 1:18-19 notes that:

¹⁸ εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ἡμῶν ἀνατροφῆς πατροπαραδότου ¹⁹ ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ **ἀμώμου καὶ ἀσπίλου** Χριστοῦ;

Christ is the spotless (ἀμώμου καὶ ἀσπίλου) lamb whose blood has ransomed us. The condition for the sin offering in Lev 9:3 is that the lamb is without blemish. There are 28 references to lamb in the book of Revelations (Rev 5:6f, 12f; 6:1, 16; 7:9f, 14, 17; 8:1; 12:11; 13:11; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22f; 22:1, 3). The lamb is depicted as one with authority e.g. in Rev 6:1. In Rev 21:23 the lamb is the light, lighting up the city (καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον). Interestingly here the words *glory* and *God*, and words from the semantic field of *light* viz. shine, lamp, sun and moon coincide making this verse rich in intertextual possibilities with the Prologue. Needless to mention the reference to the lamb which will be the light of the city will recall John's witness about Jesus in Jn 1:29. The final reference to lamb in Rev 22:3 shows the lamb occupying the throne of God and receiving worship. This calls to mind the *throne* and *glory* elements of Merkabah spirituality referred to in the previous section of this work³⁴³. The intertextual matrix thus constructed will keep the reader keenly engaged with the text.

The use of *καὶ γὰρ οὐκ ᾔδειν αὐτόν* in v 31 and its striking repetition in v 33 will not escape the attention of the implied reader. In v 31 John continues with the contrasting conjunction *ἀλλά* and then indicates that the reason he came baptizing with water is that ὁ λόγος may be made manifest to Israel. Once again attention is drawn away from the person of John to his

³⁴³Cf. Point 3.2.5 of Section Two, Chapter three above.

work of witnessing. The use of *καὶ γὰρ οὐκ ἤδειν αὐτόν* in v 33 is followed by what John was told by the one who sent him. The implied reader will immediately remember that this sending was initiated by God (cf. 3.3.1 above). In other words the implied reader will realize that the statement about the Spirit descending on Jesus and remaining with him is in fact God's announcement³⁴⁴. *Ἐν ὕδατι* in v 31 stands in opposition to *ἐν πνεύματι ἁγίῳ* in v 33. Whereas John baptizes with water, the one coming after him will baptize with the Holy Spirit. The superior rank of Jesus is once again reinforced.

The central piece comprises the direct witness of John indicating that he saw the Spirit descend upon Jesus and remain with him. This part clearly corresponds to *ἵνα μαρτυρήσῃ περὶ τοῦ φωτός* in v 8 of the Prologue.

- **The third part. Jn 1:35-42 – ποῦ μένεις;**

35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης	καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο
36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει·	ἶδε ὁ ἀμνὸς τοῦ θεοῦ.
37 καὶ ἤκουσαν οἱ δύο μαθηταὶ καὶ ἠκολούθησαν	αὐτοῦ λαλοῦντος τῷ Ἰησοῦ.
38 στραφεῖς δὲ ὁ Ἰησοῦς λέγει αὐτοῖς·	καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας τί ζητεῖτε;
οἱ δὲ εἶπαν αὐτῷ· ὃ λέγεται μεθερμηνεόμενον διδάσκαλε,	ῥαββί, ποῦ μένεις;
39 λέγει αὐτοῖς· ἦλθαν οὖν καὶ παρ' αὐτῷ ἔμειναι τὴν ἡμέραν ἐκείνην·	ἔρχεσθε καὶ ὄψεσθε. καὶ εἶδαν ποῦ μένει ώρα ἦν ὡς δεκάτη.
40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου τῶν ἀκουσάντων παρὰ Ἰωάννου	εἷς ἐκ τῶν δύο καὶ ἀκολουθησάντων αὐτῷ·
41 εὗρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ·	εὗρήκαμεν τὸν Μεσσίαν, ὃ ἔστιν μεθερμηνεόμενον χριστός.
42 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν·	σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.

This part contains references to seeing – with *ἐμβλέψας* featuring in the first and last segments. Brown (1966:74) observes that this verb indicates to ‘look with penetration and insight’. In v 36 it is used of John who fixes his gaze (:74) on Jesus and in the last verse of

³⁴⁴Cf. the characteristics of the one sent as set out when the text of Jn 9:28-29 is discussed under #5 of point 3.2.3 of this chapter.

the part it refers to Jesus' gaze on Simon. Both Brown (:74) and Bultmann (1971:99-100) do not accord any special significance to θεασάμενος (cf. BAGD 1979:353), ὄψεσθε (:221), and εἶδαν (:221) in vv38-39 other than seeing with the eyes. BAGD (1979:221; 353) is in agreement with this. Another feature of the part is the occurrence of cognates of the word μαθητής, and its correlative words ῥάββι and διδάσκαλε (for in order to have a disciple there must be a teacher). Also associated with this word are the cognates of the word ἀκολουθῶ which occur in each piece of the part. All these words occur in bold print in the illustration above. The preponderance of these words will remind the implied reader of ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ in v 7c of the Prologue. This part validates and amplifies this reference in the Prologue as here the disciples move from being with John to following Jesus. There is a movement from παρὰ Ἰωάννου in v 40 to πρὸς τὸν Ἰησοῦν in v 42. The central piece features the first utterance of Jesus in the Gospel of John and the central segment of that piece features the key question about discipleship in the Gospel. This question will undoubtedly remind the implied reader of Jn 17:24 (Πάτερ, ὃ δέδωκάς μοι, **θέλω ἵνα ὅπου εἰμι ἐγὼ κάκεινοι ὦσιν μετ' ἐμοῦ**, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου) where Jesus expresses the desire for his disciples to remain with him. The cognates of μένω occur three times in the central piece and the first following of Jesus in the Gospel of John also occurs in this central piece. Brodie (1993:161), in his assessment of Jn 1:35-39, notes that discipleship 'is an attentive journey which culminates in abiding with God'. This is undoubtedly a part about those believing in Jesus through the witness of John. This in fact is why John was sent – ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

The synopsis of the passage occurs on the next page³⁴⁵. The extreme parts show correspondence in that the first part features skeptical people who interrogate and the third part features faithful persons who follow. Whereas in the first part John is not the Christ, in the third part the Christ is identified. In the first part there is the wrong identification (Elijah or the Prophet) and in the last part the names of Simon and Andrew are established as is the new name Jesus gives to Simon. The central piece comprises the testimony of John about Jesus. Here we see the titles *Lamb of God* and *Son of God* and the word *baptism* used. The central piece of this central part (in other words the central aspect of the entire passage) is the testimony of John about the Spirit descending upon, and remaining with, Jesus. Up to this point John did not know who Jesus was. It is God who reveals Jesus. This then is the witness

³⁴⁵In order to keep the pattern together, a rather small sized font had to be used.

of John of whom the Prologue says: οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός (Jn 1:7-8). It is after hearing John's witness that the disciples follow Jesus.

From the Rhetorical Analysis it would appear that the inclination to adopt the position of Stibbe (1993:31-38) over and above that of Harris (1994:53-57) was the correct one.

19 Καὶ αὕτη ἐστὶν ὅτε ἀπεστείλαν [πρὸς αὐτὸν] ἱερεῖς καὶ Λευίτας οὐ τίς εἶ;	ἡ μαρτυρία τοῦ Ἰωάννου, οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἵνα ἐρωτήσωσιν αὐτὸν καὶ ὁμολόγησεν ὅτι καὶ οὐκ εἰμὶ ὁ χριστός.
21 καὶ ἠρώτησαν αὐτόν·	τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σὺ; καὶ ἀπεκρίθη· οὐ.
22 εἶπαν οὖν αὐτῷ· τίς εἶ; τοῖς πέμψασιν ἡμᾶς·	ἵνα ἀποκρισὶν δόξαι· τί λέγεις περὶ σεαυτοῦ;
23 εἶφη·	ἐγὼ φωνὴ βοῶντος εὐθύνατε καθὼς εἶπεν ἐν τῇ ἐρήμῳ· τὴν ὁδὸν κυρίου, Ἰσαΐας ὁ προφήτης.
24 Καὶ ἀπεσταλμένοι καὶ ἠρώτησαν αὐτόν·	ἦσαν ἐκ τῶν Φαρισαίων. καὶ εἶπαν αὐτῷ·
τί οὖν βαπτίζεις	εἰ σὺ οὐκ εἶ ὁ χριστός οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης;
26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων·	ἐγὼ βαπτίζω ἐν ὕδατι· ὅν ἡμεῖς οὐκ οἶδατε, οὐ οὐκ εἰμὶ [ἐγὼ] ἄξιός· μεσὸς ὑμῶν ἐστήκει ὁ ὅπισθόν μου ἐρχόμενος, ἵνα λύσω αὐτοῦ τὸν ἱμᾶντα τοῦ ὑποδήματος.
28 ταῦτα ἐν Βηθανίᾳ ἐγένετο ὅπου ἦν	πέραν τοῦ Ἰορδάνου, ὁ Ἰωάννης βαπτίζων.

29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν Ἰδε ὁ υἱὸς τοῦ Θεοῦ	ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου.
30 οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον·	ὅπισθόν μου ἔρχεται ὅτι πρῶτός μου ἦν. ἀνὴρ ὃς ἐμπροσθέν μου γέγονεν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ ἐν ὕδατι βαπτίζων.
31 κἀγὼ οὐκ ᾔδειν αὐτόν, διὰ τοῦτο ἦλθον ἐγὼ	ὅτι τεθεσμαι τὸ πνεῦμα καταβαίνον ὡς περιστέρην ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.
32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων·	ἀλλ' ὁ πέμψας με ἐκεῖνός μοι εἶπεν·
33 κἀγὼ οὐκ ᾔδειν αὐτόν, βαπτίζω ἐν ὕδατι	ἐφ' ὃν ἂν ἴθης καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων τὸ πνεῦμα καταβαίνον ἐν πνεύματι ἁγίῳ.
34 κἀγὼ εἶδρακα καὶ μαμαρτύρηκα	ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης	καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο
36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει·	Ἰδε ὁ υἱὸς τοῦ Θεοῦ.
37 καὶ ἦκουσαν οἱ δύο μαθηταὶ καὶ ἠκολούθησαν	αὐτοῦ λαλοῦντος τῷ Ἰησοῦ.
38 στραφεὶς δὲ ὁ Ἰησοῦς λέγει αὐτοῖς·	καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας τί ζητεῖτε;
οἱ δὲ εἶπαν αὐτῷ· ὁ λέγεται μεθερμηνευόμενον διδάσκαλε,	ῥαββί, ποῦ μένεις;
39 λέγει αὐτοῖς· ἦλθον οὖν καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην·	ἔρχεσθε καὶ ὄψεσθε. καὶ εἶδαν ποῦ μένει ὥρα ἦν ὡς δεκάτη.
40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου τῶν ἀκουσάντων παρὰ Ἰωάννου	εἰς ἐκ τῶν δύο καὶ ἀκολουθησάντων αὐτῷ·
41 εἰρήσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ·	εὑρήκαμεν τὸν Μεσίαν , ὅ ἐστιν μεθερμηνευόμενον χριστός .
42 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου,	ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· σὺ κληθήσῃ Κηθᾶς, ὁ ἐρμηνεύεται Πέτρος.

3.3.4 The last witness of John in Jn 3:27-30

Whereas Harris (1994:57f) contends that the final witness of the Baptist in the Gospel of John occurs in Jn 3:22-36, Brown (1996:151-156) and Bultmann (1971:167-175) consider the unit to go from v 22 to v 30. My own inclination is to extend the unit from Jn 3:22 – 4:3. The *rationale* for this is that 3:22 indicates Jesus' entry into Judea and 4:3 shows his departure from there. The fact that Jn 3:31-36 includes a revelation from Jesus does not in any way contradict this delimitation as it indicates firstly what was said about John in the Prologue viz. that he witnesses about the light, and secondly it indicates the origin of Jesus about which the Prologue left the implied reader in no doubt. Just as Bultmann (1971:170-172) sees Jn 3:22-26 as an introduction to the witness of John and Jn 3:27-30 the actual witness, Jn 3:31-36 can be considered to be a verification or a summary about what John has witnessed and Jn 4:1-3 could form the conclusion. The description could therefore be as follows:

- Jn 3:22-26 Introduction
- Jn 3:27-30 Witness of John
- Jn 3:31-36 Verification of John's witness
- Jn 4:1-3 Conclusion

Brown (1966:164-165) refers to Jn 4:1-3 as a transitional passage and Bultmann (1971:175) sees it as 'the editor's introduction'. Harris (1994:58) treats Jn 3:31-36 as the Baptist's 'concluding address' and Brodie (1993:207) notes that because of the difference in tone the speaker could be either 'Jesus or the evangelist'. Brown (1966:159-160) notes the problems regarding the speaker of Jn 3:31-36 and states that the discourse 'resembles closely the style of speech attributed to Jesus in the Gospel'. He goes on to describe the parallels with Jesus' discourse with Nicodemus earlier in the chapter (Jn 3:1f). Schnackenburg (1968:381-392) also highlights the different positions regarding the speaker of Jn 3:31-36 and leans more toward the inclination that Jesus is the speaker stating that '[t]he true revealer from heaven draws on direct knowledge and experience' (:383). My own inclination is to consider Jesus to be the speaker of Jn 3:31-36. The main reason for this is that the references to seeing and hearing in Jn 3:32 (ἐώρακεν καὶ ἤκουσεν) which he 'gained with the Father and from the Father' (:383) also occur elsewhere in the Gospel of John cf. 1:18, 6:46, 8:26 and 15:15 (:383). There is thus strong intratextual evidence for attributing the declaration in Jn 3:31-36 to Jesus. Whatever the case, the delimitation needs to be explored in a separate study. For

now, the mandate is to concentrate on the actual witness of John which I consider to be Jn 3:27-30 and to see how the Prologue has prepared the implied reader for this.

John 3:27-30 ²⁷ ἀπεκρίθη Ἰωάννης καὶ εἶπεν· οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἓν ἐάν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. ²⁸ αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον [ὅτι] οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. ²⁹ ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἔστηκώς καὶ ἀκούων αὐτοῦ χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. ³⁰ ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

Regarding this last witness of John, Stibbe (1993:60) describes ‘echo effects’ and notes ‘analepses’ with Jn 1:19-34. He even notes some links with Jn 2:1-11 (:60). While all this seems to be viable, Stibbe strangely omits echoes of the Prologue. The intratextual associations are quite clear and are discussed in the foregoing.

The use of the infinitive λαμβάνειν in Jn 3:27 will remind the implied reader of what has been said about the root λαβ in preceding chapter³⁴⁶. The phrase ἐκ τοῦ οὐρανοῦ in Jn 3:27 calls to mind the divine origin of ὁ λόγος in Jn 1:1. The declaration οὐκ εἰμὶ ἐγὼ ὁ Χριστός in Jn 3:28a harks back to Jn 1:8 that John was not the light but that he was to witness about the light. Jn 3:28b recalls what was said in Jn 1:15 about John having come before Jesus. The references to χαρᾶ χαίρει and ἡ χαρὰ in v 29 will call to mind Jn 1:14 (Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας) and Jn 1:16-17 (ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο) through the rhetorical feature of paronomasia. It will also not escape the implied reader that the adjective πλήρης in Jn 1:14 and the noun πληρώματος in Jn 1:16 occur together with cognates of the word χάρις just as πεπλήρωται occurs with the word χαρὰ in Jn 3:29. Stibbe (1993:60) sees John’s declaration of joy in 3:29 as a ‘proleptic echo’ of the joy referred to by Jesus in Jn 15:11 and 16:24. Of Jn 3:29, Bultmann (1971:173) notes ‘the subordinate but essential role of the Baptist’ – subordinate because the central stage belongs to the bridegroom and essential because in Oriental weddings the friend of the bridegroom had an important role to play both before and also after the wedding ‘wooing the bride, arranging the feast, etc.’ (:173). John is the friend of the bridegroom (φίλος τοῦ νυμφίου) – this is where Stibbe’s (1993:60) observations of intratextual links with Jn 2:1-11 are relevant. He has wooed the disciples and now he has joy of an intense form as indicated by the term χαρᾶ χαίρει. Zerwick (1996:294) prefers the term ‘overjoyed’. Harris (1994:57) notes that the parable of the bridegroom’s friend creates

³⁴⁶Cf. Point 2.1.1 in Chapter three, Section Two above.

a picture of one whose proper subordination has positive and joyful results, in that in pursuit of his office of standing in readiness for service to the bridegroom, but chiefly listening to the bridegroom, hearing his voice and what it says, John completes his commission and sees in advance its fruits.

The very succinct utterance ἐκείνου δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι in Jn 3:30 reinforces what has been stated about the rank of John *vis-à-vis* Jesus under 3.3.2 above. Bultmann's (1971:174) comment on this verse is that 'the old epoch of the world has run its course, the eschatological age is beginning'. He concludes poetically with: 'the old star is sinking; the new star rises' (:175). All this is divinely ordained as indicated by the 'divine imperative' (Brown 1966:153; cf. Bultmann 1971:152) δεῖ in Jn 3:30.

And thus John disappears totally from the Gospel stage. His work of witnessing has been accomplished and the text immediately turns to a revelation from Jesus (Jn 3:31-36). Thus the Prologue which portrays John as a witness opens up for the implied reader a link with the actual witness of John in the Gospel and prepares the reader for that witness.

3.4 Towards a conclusion of the Prologue-Gospel relationship

This Section started off by examining the nature of prologues in general and by looking at Jn 1:1-18 in particular. Over and against those who purport a disunity between Gospel and Prologue this study has established that there is an intrinsic unity between the two and that this unity exists on the levels of structure, vocabulary and embedded thematic concerns. In particular the placing of the term πιστεύουσιν has been pointed out as having strategic importance for both Prologue and Gospel. This term has been investigated and its complex use with other key terms in the Gospel of John has also been examined. The search for thematic unity between the Prologue and Gospel afforded the opportunity to examine the references to key biblical figures (such as Abraham, Moses, Isaiah and John the Baptist) in the Gospel of John. The findings yielded a rich tapestry of intertextual connections both retrospectively and prospectively. From all this we are now in a position to offer an interpretation of Jn 1:1-18. This is what the next chapter is all about.

Chapter Four: Conclusion – Towards an interpretation of Jn 1:1-18³⁴⁷

4.0 Introduction

This interpretation has been building up since the introductory Chapter to Section one of this thesis when grammatical and textual issues were addressed and choices made. More insights were gleaned when the compositional features of the text were considered. Our grasp of the meanings of the text gained in momentum as the study revealed aspects of the profile of the implied reader of the Prologue. Structurally, a climax was reached in Chapter one of Section three when it was revealed how the structure of the Prologue synergized with the structure of the Gospel as a whole and in a certain sense opened up the Gospel to reveal its thematic concerns. However well intentioned, these were piecemeal interpretations. What is needed here is a synthesis of these piecemeal offerings so as give an overall picture of my view of the Prologue.

Following my Rhetorical Analysis of the passage, I will offer an interpretation of each of the three parts. As noted in Chapter four of Section one above the pattern of the passage follows a concentric construction A/B/A'. In keeping with the sequence followed by Meynet (1989, 2010), his description of Semitic logic (cf. Meynet 1998:175), and bearing in mind the importance of the central unit as indicated by Oniszczyk (2009:1-10), I will first discuss the extreme parts and then deal with the central part. The interpretation in this chapter is by and large the fruit of my own intertextual/intratextual engagement with the Prologue woven with what has been gleaned from the profile of the implied reader developed during this study. This then is the task of this chapter – to highlight the main threads of interpretation so as to arrive at a more holistic reading of the Prologue.

³⁴⁷ Phillips (2006:143-220) offers a verse by verse interpretation of the Prologue. This work is recommended for those readers wanting such a linear type of explanation.

4.1 The first part: the pre-incarnate word (A)

+ ¹Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
= καὶ θεὸς ἦν ὁ λόγος.
+ ²οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
: ³**πάντα δι' αὐτοῦ ἐγένετο,**
: καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν
+ ⁴ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς
= τῶν ἀνθρώπων
+ ⁵καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

⁶Ἐγένετο ἄνθρωπος,
ἀπεσταλμένος παρὰ θεοῦ,
ὄνομα αὐτῷ Ἰωάννης·

+ ⁷οὗτος ἦλθεν εἰς μαρτυρίαν
: ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
= ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
: ⁸οὐκ ἦν ἐκεῖνος τὸ φῶς,
+ ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

+ ⁹Ἦν τὸ φῶς τὸ ἀληθινόν,
- ὃ φωτίζει πάντα ἄνθρωπον,
- ἐρχόμενον εἰς τὸν κόσμον.
: ¹⁰ἐν τῷ κόσμῳ ἦν,
: **καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο**
> καὶ ὁ κόσμος αὐτὸν οὐκ ᾔγνω.
- ¹¹εἰς τὰ ἴδια ἦλθεν,
> καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

This part was divided into three sub-parts. The descriptions of these sub-parts were given when the actual Rhetorical Analysis was done. The task here is to give a brief summary of those descriptions and to bring in some of the new insights which have been gleaned from Sections two and three of this work.

4.1.1 The first sub-part: Jn 1:1-5 (a). Creative λόγος

+ ¹Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
= καὶ θεὸς ἦν ὁ λόγος.
+ ²οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
: ³**πάντα δι' αὐτοῦ ἐγένετο,**
: **καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν**
+ ⁴ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς
= τῶν ἀνθρώπων
+ ⁵καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

The first segment shows the close relationship of ὁ λόγος with God and the word ἀρχῇ takes the real reader to the beginning – before time began (cf. Gn 1:1). The last segment identifies life and light with ὁ λόγος and indicates that this light cannot be overcome by darkness. The reference to light and darkness in vv 4-5 will undoubtedly remind the implied reader of the creation texts as will the reference to ἡ ζωὴ in v 4. In ὁ λόγος was life and this

life was the light of humanity. We see already in this first piece of the entire Gospel the introduction of the themes of light, life, and humanity. Regarding the identification of ὁ λόγος with τὸ φῶς in vv 4-5, the implied reader will be attentive to the intratextuality with Jn 8:12 and 9:5, as well as the complex³⁴⁸ intratextual applications among Jn 1:4-5, 9, 12 and 12:36.

The central aspect of this sub-part is an affirmation that everything which became, became through ὁ λόγος. Ὁ λόγος is thus the agent of creation. The implied reader will note here the correlation with σοφία in the Wisdom tradition³⁴⁹. With respect to v 1b, there is an astonishing claim of the oneness between God and ὁ λόγος. This would appear to place ὁ λόγος on a higher plane than σοφία but Scott (1992:97-98) has argued convincingly that this is not the case. Verse 1 of the Prologue will cause the implied reader to consider

- the qualities Philo ascribed to ὁ λόγος – especially its all pervasive influence on the universe (cf. 3.2.1 of Section two, Chapter three above) and
- The *Memra* of the *Targumim* (cf. the numerous studies listed under 3.2.2 of Section two, Chapter three above).

All things considered it would appear that of all the OT and Jewish cultural indications in the opening piece of the Prologue, the Wisdom tradition has exerted the greatest influence on its composition. Evans (1993:83-85) has demonstrated an undeniable link between Sir 24 and the Prologue. A comparative table has been presented under point 2.3 of Section two, Chapter two above. Noteworthy in the table are the six references to this first piece of the Prologue. The link with the Wisdom tradition is thus strong.

This sub-part alerts the reader to the closeness between ὁ λόγος and the Father on the one hand and between ὁ λόγος and world on the other³⁵⁰, in preparation for a reading of the rest of the Gospel of John (cf. 2.2.1 of Chapter one of Section three).

³⁴⁸ I use the word complex to denote that there is more than just one link with respect to the verses indicated.

³⁴⁹ This aspect has been dealt with at length under point 2.2 of Section Two, Chapter two above.

³⁵⁰ The relationship between the Father and ὁ λόγος is perfect while the relationship between ὁ λόγος and the world is problematic.

4.1.2 The third sub-part: Jn 1:9-11 (a'). Οἱ ἴδιοι?

⁹Ἦν τὸ φῶς τὸ ἀληθινόν,
ὃ φωτίζει πάντα ἄνθρωπον,
ἐρχόμενον εἰς τὸν κόσμον.
¹⁰ἐν τῷ κόσμῳ ἦν,
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο
καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
¹¹εἰς τὰ ἴδια ἦλθεν,
καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

The focal point of this sub-part is the announcement of the presence in the world of ὁ λόγος, now identified as τὸ φῶς. We are also informed by v 10b that the world became through him thus reinforcing the creative attribute of ὁ λόγος (identified above in Jn 1:3) and his close link with ὁ κόσμος and πάντα ἄνθρωπον as these are identified as his own. In the central aspects of both the extreme sub-parts, we are informed of the creative and saving dimensions of ὁ λόγος. Above the central aspect is a description of the light which shines on all coming into the world.

The real reader will already have encountered the identification of ὁ λόγος with τὸ φῶς in vv 4-5 of the first sub-part, and if attentive and informed enough will be aware of at least some of the intratextual applications with which the implied reader will be *au fait*. The last segment, i.e. vv 10c-11, indicates the negative attitude of the world to the presence of the light. The world did not know him and his own did not receive him. The implied reader will see this as a preparation for the many intra/intertextual applications indicated under point 2.2.2 of Section three, Chapter two above where various references to τὸ φῶς are discussed. With respect to the identity of those who did not receive the light Crosby (2004:xxi-xxiii) dismisses the notion that οἱ ἴδιοι refers to an ethnic group called *Jews*. Instead he refers to ideological stances and the ‘cosmic struggle that is elicited by the presence of Jesus in the world of any era’ (:xxiii). Schneider (1969:348) states clearly that ‘[u]ltimately the group stands for the forces opposed to Jesus, which are the forces of darkness. It is obvious that we are not dealing with an ethnic group, but with a dramatic theological symbol’ and that ‘[w]e would miss the full significance of this symbol if we considered the Jew in John only as a historical figure. “The Jews” are an ever-present reality and threat to any worship of God in spirit and in truth’ (:351).

4.1.3 The central sub-part: Jn 1:6-8 (b). The message rather than the messenger

⁶Ἐγένετο ἄνθρωπος,
ἀπεσταλμένος παρὰ θεοῦ,
ὄνομα αὐτῷ Ἰωάννης·

+ ὁὗτος ἦλθεν εἰς μαρτυρίαν
: ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
= ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
: ⁸ οὐκ ἦν ἐκεῖνος τὸ φῶς,
+ ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

This sub-part introduces John the Baptist as someone sent by God. John has been sent in order to witness about the light so that all may come to faith through him. The concentric construction of vv 7-8 highlights this aspect. This sub-part is the centre of the part Jn 1:1-11. It shows faith to be the purpose of John's coming into the world and of his work of witnessing. The implied reader and to some extent the real reader who becomes informed³⁵¹ will:

- Know that this sending παρὰ θεοῦ is intended to convey the sense that John's coming was brought about by God and that he was not sent from the 'very presence of God' (BAGD 1979:106) like Jesus was.
- Be aware of the prophetic nature of this sending (cf. 3.3.1 of the preceding chapter).
- Be aware that believing in v 7c is none other than believing in Christ (Barth 1993:93).
- Be aware of a further reference to John in v 15 of the Prologue and to subsequent references in Jn 1:19-42 and 3:27-30 (cf. 3.3.1 – 3.3.3 in the preceding chapter).
- Be aware that the reason for the *sending of John* by God is highlighted more than the *person of John* himself. In this regard the implied reader will know that in John's witness to the Jews in Jn 1:19-42 there are three discernable parts which highlight John's role:
 - The first part – Jn 1:19-28
 - John, in intertextual relationship with Is 40:3³⁵², indicates that he is merely a voice crying out in the wilderness (Jn 1:23) thereby highlighting his function. This is the central piece of the part.
 - The piece above (Jn 1:19-22) and the piece below (Jn 1:24-28) the central piece contain *via negativa* descriptions of John.

³⁵¹ Cf. Chapter four of Section Two above where reading model was constructed.

³⁵² It must be noted here that the intertextuality is complex as it also associates John with Isaiah who had the same mission of preparing the way.

- The second part – Jn 1:29-34
 - This is the central part in the passage and contains the actual witness of John. The analysis of the part³⁵³ makes it abundantly clear that the focus is on Jesus on whom the Spirit descends.
 - The third part – Jn 1:35-42
 - Whereas in the first part John is not the Christ, in the third part Christ is identified. This has a strong resonance with Jn 1:8. In keeping with John's role to witness about the light this part concludes with the disciples moving *παρὰ Ἰωάννου* in v 40 to *πρὸς τὸν Ἰησοῦν* in v 42.
- Be aware that John's last testimony in the Gospel itself (Jn 3:27-30) echoes the fact that he is not the Christ (Jn 3:28) and concludes with the statement that Christ must increase and that John must decrease (Jn 3:30). That having being disclosed, John departs from the scene³⁵⁴.

4.2 The third part: the incarnate word (A')

<p>¹⁵Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον,</p>	<div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <p>¹⁴Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.</p> </div> <div style="border: 1px solid black; padding: 5px;"> <p>ἽΟ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονει, ὅτι πρώτός μου ἦν.</p> </div>	
<div style="border: 1px solid black; padding: 5px;"> <p>¹⁶ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ¹⁷ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ¹⁸θεὸν οὐδεὶς ἐώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.</p> </div>		

This part consists of three pieces i.e. vv 14, 15 and 16-18. The rhetorical features of the part have been discussed above³⁵⁵ as were the OT references³⁵⁶ used in the part.

³⁵³ Cf. Point 3.3.3 of the preceding chapter.

³⁵⁴ This aspect has been dealt with under 3.3.4 of the preceding chapter.

³⁵⁵ Cf. Points 3.1 – 3.2 of Section One, Chapter three above.

³⁵⁶ Cf. Points 2.2 – 2.5 of Section Two, Chapter two above.

4.2.1 The first piece Jn 1:14 (a). Seen and heard and touched – God’s λόγος in human terms

The intertextual matrix³⁵⁷ and the cultural aspects³⁵⁸ of this verse have been amply dealt with above. What needs to be done at this stage is to point out some of the consequences of the incarnation. Westermann (1998:5) noted that it was the creative, pre-existent λόγος that took human form in Jesus. In other words it became possible for other human beings to experience him *via* the senses, prior to any faith experience of him. This brings into play the intertextual link with 1 Jn 1:1-4 where a sense experience with ὁ λόγος is described (cf. Coloe 1997:46). This sense experience becomes the proclamation of the Johannine community. It appears that what is emphasized here is the visibility of ὁ λόγος. This might have been the emphasis of the Johannine community. But engaging with the text today can such an explanation be adequate? The plain fact is that Jesus fully embraced the limitations, ambiguities and tilted structures of human society (cf. Westermann 1998:5) and it is precisely in their being in that condition that other human beings experience Jesus. In this regard Brueggemann (1999:1)³⁵⁹ speaks of the ‘restless, unsettleable relation that is the irreducible core of what it means to be human’.

4.2.2 The third piece Jn 1:16-18 (a’). The days have come

Jesus is identified as *the* revealer even surpassing Moses. Covenant realities are dispensed through him. The issue of the new covenant with its call for interiority and a deeper awareness of God have been pointed out above when καὶ χάριν ἀντὶ χάριτος in v 16 was discussed³⁶⁰. The new covenant text in Jer 31:31-34 starts with the temporal indication בְּיָמַי הִנֵּנָה (Look the days are coming). The implied reader will know that this temporal indication occurs four times in the context of the new covenant (Jer 30 – 33) and that each time it heralds the promise of a new blessing – firstly of liberation and land restoration in Jer 30:3, secondly of progeny in Jer 31:27, thirdly of a new covenant in Jer 31:31 and lastly of happiness in Jer 33:14. The implied reader will also know that the *new* covenant is exactly

³⁵⁷ Cf. Points 2.2 – 2.5 of Section Two, Chapter two above.

³⁵⁸ Cf. Chapter three, Section Two above.

³⁵⁹ Brueggemann (1999) offers nine essays which creatively and realistically (if not daringly) describe the human condition not only in its frailty and neediness, but also in its potential.

³⁶⁰ Cf. Point 0.4.4 in the introductory Chapter to Section One above.

like the old: והייתי להם לאלהים והם יהיו לי לעם (Then I will be their God and they will be my people). The implied reader will also know that what is *new* about the new covenant is the way in which it will be dispensed enabling intimacy with God. The implied reader and the real reader who becomes informed will know from a thematic intertextuality that with the incarnation of ὁ λόγος the days referred to in Jer 31:31 have indeed come. God is doing something new with respect to the blessings that have been promised. Whereas in the Jewish context the Torah was the epitome of revealed knowledge (cf. Munzinger 2007:102-103), Jn 1:18 presents Jesus as the only genuine revealer of the Father. This makes possible the interior disposition toward believing. Grace and truth with all the covenantal benefits associated with this term have been dispensed through Jesus (Jn 1:17).

4.2.3 The second (i.e. the central) piece Jn 1:15 (b). An enigma!

Just as the introduction of John forms the central aspect of the first part, here the witness of John forms the central aspect of the last part. This witness is echoed in Jn 1:30 in the central part of John's witness to the Jews where he says: οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον, Ὅπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. But where did John say Ὅπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν? Apart from Jn 1:30 this announcement occurs only in the Prologue. If it is true that the Prologue is unknown to the characters in the Gospel story (Moloney 1993:24), then the real reader will have to ponder this point for a while. The verb εἶπον in Jn 1:30 is in the aorist form, not in the imperfect so as to indicate that John made the announcement repeatedly. How does the implied reader understand this? It would appear that the real reader will have to contend with ambiguity here. Bultmann (1971) and Schnackenburg (1968) are silent on the issue. Brown (1966:56) acknowledges that apart from the Prologue John has not made the announcement elsewhere in the Gospel but does not offer any solution. One has to contend with non-resolution on this point – at least for the time being.

4.3 The central part: the consequences of the incarnation (B). God fulfils the promise made to Abraham

¹²οσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν
τέκνα θεοῦ γενέσθαι,
τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
¹³οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρῶς
ἀλλ' ἐκ θεοῦ ἐγενήθησαν.

The rhetorical features of this part comprising a single piece have been exposed earlier in this thesis³⁶¹. The most important point to bear in mind here is the strategic placing of the term πιστεύουσιν in v 12c. The implied reader and the real reader who becomes informed will remember that the central aspect of the first part was the fact that John was sent ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. Coming to faith is the ultimate aim of the Gospel of John. As indicated above³⁶² this believing is the way to eternal life. The implications and consequences of this belief have also been amply discussed³⁶³. It is sufficient here merely to recall the last verse of the Gospel prior to the Epilogue viz. Jn 20:31 – ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. The implied reader will detect the intratextual link with Jn 1:34. When John gives his testimony to the Jews in Jn 1:19-42, in the all important central part i.e. Jn 1:29-34, he refers to Jesus with the title found in Jn 20:31 – ὁ υἱὸς τοῦ θεοῦ (Jn 1:34). Other intratextual links known to the implied reader are Jn 1:49, 11:4 and 11:27. Carrying the words δόξα and δοξάζω, Jn 11:27 has a more complex intratextual association thereby allowing for a richer engagement with the text. Not to be overlooked is the intratextual link between Jn 1:12 and 20:31 through the words πιστεύ[σ]ητε, πιστεύοντες, and ἐν τῷ ὀνόματι αὐτοῦ.

The extreme segments 12ab and 13ab offer intratextual possibilities with Jn 3:3-7 when Nicodemus is confronted with the need to be borne from above i.e. of God (γεννηθῆ ἄνωθεν in v 3 and δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν in v 7 where the word δεῖ implies a necessity³⁶⁴). There are also interesting intertextual possibilities with Rm 8:15 (οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κρᾶζομεν, Αββα ὁ πατήρ). It

³⁶¹ Cf. Points 2.1 – 2.3 of Section One, Chapter two above.

³⁶² Cf. Heading 2.2.1 of Section Three, Chapter two above.

³⁶³ Cf. 2.0 – 2.2.3 of Section Three, Chapter two above

³⁶⁴ Louw-Nida (1989:71.34) notes that δεῖ implies 'that which must necessarily take place'.

is only τέκνα θεοῦ (Jn 1:12b) - those ἐκ θεοῦ ἐγεννήθησαν (Jn 1:13b) who can call God Ἀββα ὁ πατήρ. As indicated in the preceding chapter³⁶⁵ τέκνα θεοῦ in v 12b is also in intertextual relationship with Gal 4:7. Interestingly the root λαβ occurs twice in Rm 8:15. The significance of this root for the Prologue has been discussed under point 3.1.1 of Section Three, Chapter two above. Those who did receive ὁ λόγος are likened to those receiving adoption³⁶⁶ – they become τέκνα θεοῦ.

The words οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν in v 13ab will remind the implied reader of Sarah, Rebekah, and Rachel (i.e. the first three mothers of the Israelite nation) having been barren, and of Leah, the fourth having become barren (Gn 18:11-12, 25:21, 29:31, 30:9). It was only through God's intervention that the promise made to Abraham was fulfilled in them (Gn 21:2, 25:21, 30:6, 10-13) and they bore children. Just as initially the earth was barren and void (Gn 1:2)³⁶⁷ the first mothers of Israel were barren. But this is not only how the OT starts – it is also how the NT starts. At the start of the Gospel of Luke (Lk 1:5-25) Elizabeth was barren and God's intervention ensured that the promise made to Abraham (Gn 13:16, 15:5) was also fulfilled in her as the promise made to the Patriarch cannot be obliterated. The function of the son born to Elizabeth viz. John the Baptist, was to introduce to the world another son referred to in the Prologue as μονογενῆς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς (Jn 1:18). We have already considered John's witness about him under point 3.3.3 of the preceding chapter. Now in the central aspect of the Prologue i.e. Jn 1:12-13 we are told that those who accept ὁ λόγος and believe in his name have the authority³⁶⁸ to become τέκνα θεοῦ. The promise made to Abraham continues and through it, God's blessing continues (Gn 18:18). This is the consequence of the incarnation. This is the purpose of the sending of John the Baptist (Jn 1:6-7) and this is the reason for the Gospel of John having been written (Jn 20:31).

³⁶⁵ Cf. Point 3.2.3 of chapter three of this Section.

³⁶⁶ The word for adoption (υἰοθεσία) in Rm 8:15 implies that the adopted have the full rights of the legal heir (Barclay 1975:105-107).

³⁶⁷ The term אֶרֶץ תֵּהוֹמָה in Gn 1:2 indicates formlessness and emptiness (cf. BibleWorks 6).

³⁶⁸ Bultmann (1971:57) explains that ἐξουσία in Jn 1:12 refers to 'right' or 'authority' and not to power as in Gnosticism.

GENERAL CONCLUSION

0. Introductory comments

This work has been complex but for the sake of clarity has been designed in Sections. It therefore makes sense to approach this General Conclusion along the lines of that schema. The relevant headings are listed below. The work started off with a General Introduction in which the *rationale* for the research was indicated as were the approaches and theoretical assumptions to be employed. Special reference was made to Rhetorical Analysis as that aspect of Biblical exegesis is not encountered too frequently.

1. From Section One: Rhetorical Analysis

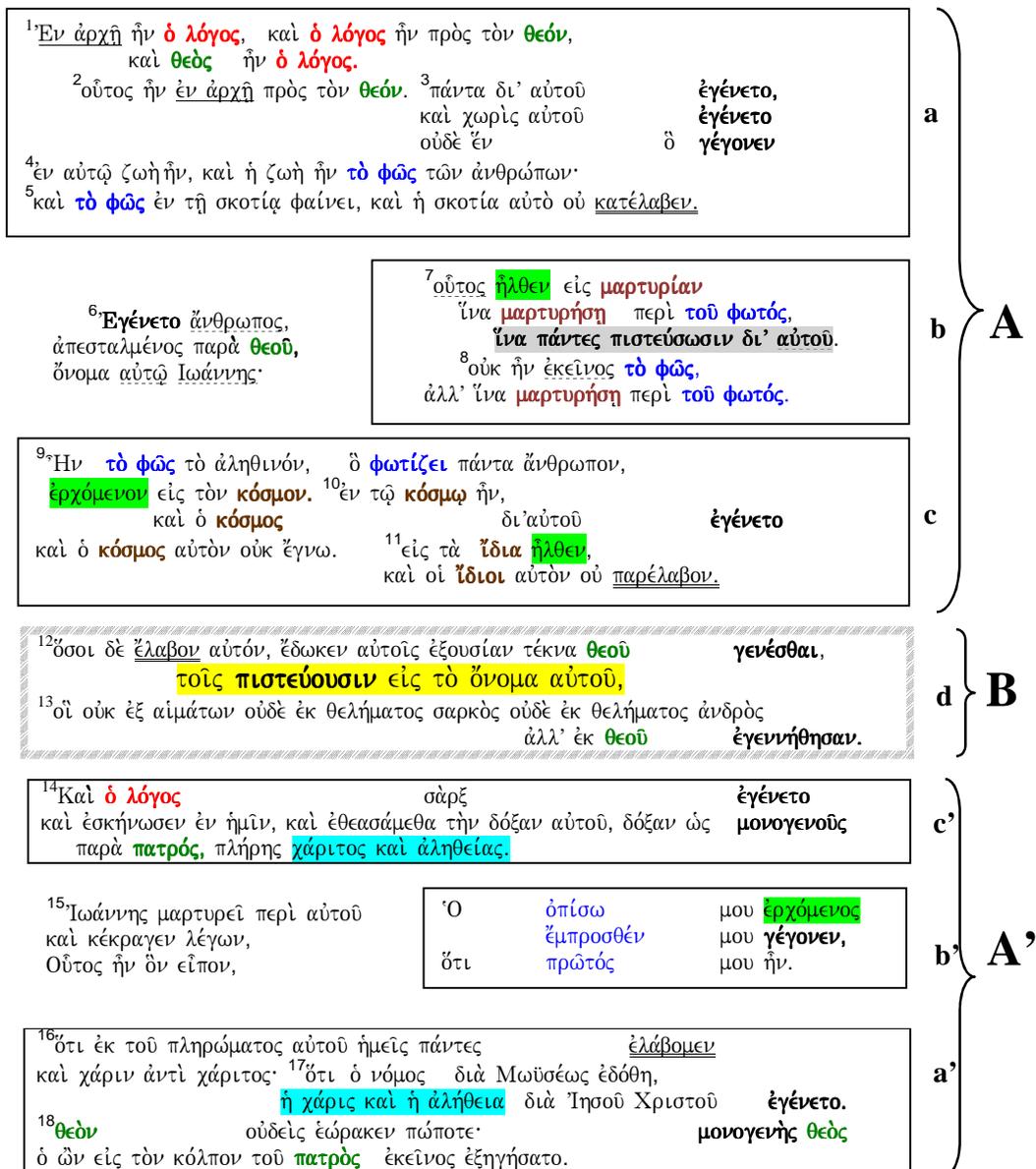
While this work was in progress two important works on Rhetorical Analysis have been published by Meynet (2009; 2010a). These works will undoubtedly make the art of Rhetorical Analysis more of a feature on the landscape of Biblical exegesis. Another important development is the establishment of RBS³⁶⁹ with its many publications notably in *StRh*. With the output and international conferences arranged by the society in English among other modern western languages there is every reason to believe that the state of the research will be taken further.

My admiration for the insights and work of Roland Meynet notwithstanding, I have, from time to time, differed from his work (Meynet 1989:481-510; 2010:1-28) e.g. in the grammatical analysis, in the third part i.e. Jn 1:14-18 where he brings in the unit of sub-part and I do not, and also in the actual analysis of some of the textual units. But the tree is judged by the fruit it bears (cf. Mat 12:33; Sir 27:6) and the fruit of my analysis is represented in Chapter four of Section one and the diagram illustrating the pattern of the Prologue is included on the next page for easy reference. My structure is a balanced one, shows symmetry, and the central anthropological and soteriological preoccupations of the Prologue are represented. The central term as discussed in Chapter four of Section one is clearly

³⁶⁹ Information on this Society which studies Biblical and Semitic Rhetoric is available on: http://www.retoricabiblicaesemitica.org/Chi_siamo_en.html

evident. This is important when showing the shape of the text as Semitic logic considers the centre to be the key point (Meynet 1998:175; cf. Oniszczyk 2009:1-10).

The pattern of the passage Jn 1:1-18



2. From Section Two: The Retrospective Reading of the Prologue

Section two described some of the theoretical presuppositions relevant to this work, raised a few questions relating to the epistemological premises underlying these presuppositions, and finally tried to understand the profile of the implied reader with respect to what we today call the OT, and also the Jewish cultural milieu in order to make sense of the Prologue. The construction of the implied reader of the Prologue was done in a fair amount of detail taking into account themes, personages and grammatical nuances with the phenomenon of Intertextuality playing a major role in this exercise. The worldview of the implied reader of the Prologue was seen to be influenced by Jewish mysticism in its varied forms, Apocalypticism, strains of Gnosticism, Wisdom traditions and the social context of first century CE Christianity including the struggle between the new disciples of Jesus and the synagogue establishment. This construction of the implied reader has been an advance on previous constructions of the implied reader of the Fourth Gospel³⁷⁰. The true complex nature of the reading process became evident as work developed and the Section concluded by proposing a reading model which takes into account the dynamic nature of the reading process. That aspect will be rounded off under point 4 below when concluding remarks are presented.

3. From Section Three: The Prospective Reading of the Prologue

Essentially this third Section investigated how the Prologue related to the rest of the Gospel of John. If the first Section of the work used the approach of Rhetorical Analysis, this third Section employed largely the approach of Intertextuality. The investigation looked at structure, themes and key terms. The strategic placing of the central term was also considered. The research of Stibbe (1993) proved to be most helpful in setting out the groundwork for the Section. The work of Staley (1986) and my own Rhetorical Analysis of the passage have been instrumental in examining the relationship between the Prologue and the rest of the Fourth Gospel on the level of structure. An investigation of the key terms in the Prologue and the use of these terms in the rest of the Gospel helped to establish the strong intratextual links between Prologue and Gospel. The third chapter of the Section established

³⁷⁰ Cf. Culpepper (1983:205-227), Tolmie (1998:57-75) and Kieffer (1999:47-65) for constructions of the implied reader of the Gospel of John.

the thematic unity between the Prologue and the rest of the Gospel of John. A definite relationship between Prologue and Gospel has been found on all levels investigated thereby showing the Prologue to be what the Introductory chapter to Section three has postulated viz. a route map to guide the real reader through the rest of the Gospel. Hawkin's (1980:93) contention that the 'Prologue functions as a hermeneutical key' for the remainder of the Gospel is correct.

4. Concluding Remarks

The relevant question at this time is *quo vadis?*

4.1 *Quo Vadis?* A first response

An initial response to the work done thus far is *to continue with the reading of the Prologue and to repeatedly engage afresh with the text*. In this regard Meynet (2010:1-28) has shown the lead by *revisiting* his analysis of the Prologue done twenty two years ago (Meynet 1989:481-510). Such an effort will always bring new insights and the intertextual possibilities will be expanded as more engagements with texts take place. In addition the dynamic nature of the reading process will undoubtedly make each reading different as the real reader is never the same from one reading session to the next.

4.2 *Quo Vadis?* A second response

A second response is *to do a Rhetorical Analysis of the entire Gospel of John*. Apart from the understanding of the text that such a massive effort will bring, it will certainly assist with the delimitations of the various textual units. Not having had reliable information in this regard was problematic when attempting to see, for example, how the Prologue shed light on the last witness of John (Jn 3:27-30)³⁷¹. Meynet (1998:171) notes that each 'pericope possesses its own organisation, independently from the texts it resembles in content'. While it

³⁷¹ Cf. The discussion under point 3.3.4 in Chapter three of Section three above.

is possible to discern patterns and compositional features in smaller textual units sometimes even through cursory inspection, the real picture only becomes clear when texts are examined in context and at a superior level such as passage, part, sub-sequence, sequence and book. Meynet (1998:170) makes this quite clear. The *rationale* here flows out of two analogies. The first is that no amount of study of the oxygen atom on its own will reveal that with two hydrogen atoms one will end up with a water molecule. The second analogy is that without one and three, the number two becomes meaningless. Rhetorical Analysis of the entire Gospel with the resulting delimitations of textual units such as passages and parts will also help to address the various displacement theories³⁷² held *inter alia* by Bultmann (1971:203-278; 285-387) and Schnackenburg (1980:90-171). It must be stated that Rhetorical Analysis does not mistrust the text and will see no need to transpose textual units as done e.g. by Bultmann (1971:268-278) with respect to Jn 7:15-24 treating it as he does immediately after his commentary on Jn 5:41-47. The point of *trust in the text* has been dealt with in the discussion on Textual Criticism above³⁷³. Morris (1995:46-49) provides a useful synthesis on what he calls ‘Dislocations’. Using logic that is quite appealing he states his position succinctly (:48):

One cannot help thinking that sufficient attention is not being given to the author’s intention. We all too readily assume that he must have had somewhat the same canons of consistency as we have. But if he was not interested in producing the kind of consistency that we take for granted, he may well have had different standards as to what part of his writing should follow what other part. In other words, it is always better to try to make sense of the manuscript as it stands than to try our hands at varying the order.

My effort to discern the inner logic of ‘the manuscript as it stands’ (:48) with respect to the placement of Jn 7:15-24 can be illustrated as follows:

>>	5:41-47	References to Moses
=	6:1-21	Jewish feast with miracles
+	6:22-26	Looking for Jesus
	:: 6:27-40	Bread of Life Discourse
+	6:41-7:1	Antagonism toward Jesus
=	7:2-14	Jewish feast and confusion about Jesus
>>	7:15-24	References to Moses

Jn 7:15-24 is the lower end of a unit spanning 5:41 – 7:24. This unit is constructed in a chiasmic fashion to highlight the Bread of Life discourse in Jn 6:27-40. It must be

³⁷² Barrett (1958:18-21) discusses these theories and list six groups of the most prominent displacements in the Gospel of John. Barrett (:20) opposes these theories noting that ‘[n]either displacement theories nor redaction theories are needed to explain the present state of the gospel, in which certain roughnesses undoubtedly remain, together with an undoubted impression of a vigorous unity of theme’. Lightfoot (1969:7-11) is of the same mind.

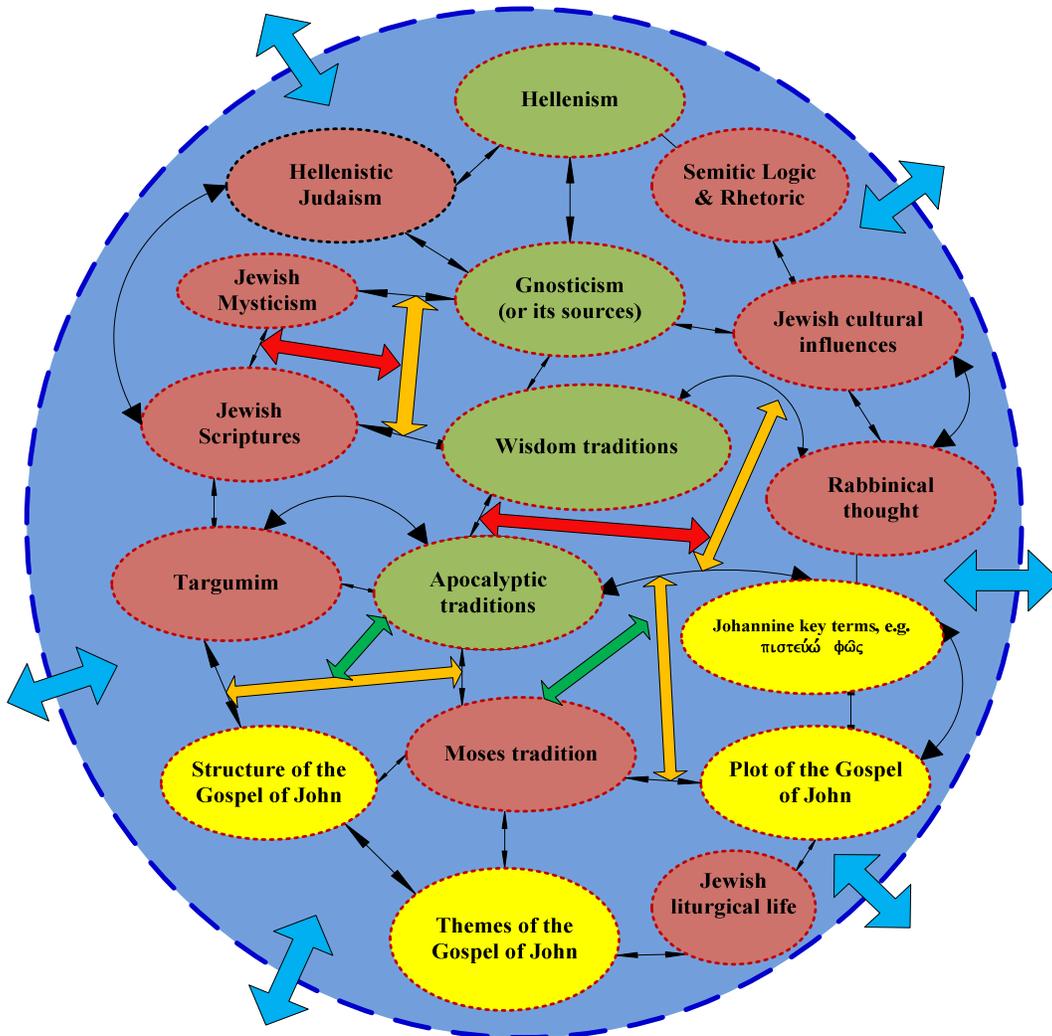
³⁷³ Cf. point 3.1.2.3 of the General Introduction to this work.

acknowledged that this schema is tentative and will need to be tested once a full analysis of the entire Gospel has been worked out. This exercise is merely to illustrate the point made by Morris (1995:46-49) about dislocations and also the observation of Haenchen (1984:51) that the 'time of theories of displacement is gone'. Stibbe (1993:76-96) proposes an altogether different schema which is highly complex with its interweaving of themes, plots, and narrative echo effects (:80).

4.3 *Quo Vadis?* A third response

A third response is *to attempt the design of a theoretical framework that embraces the interactionism* called for in Section two of this thesis. Once again this demands a massive effort but it is necessary if we are to avoid the pitfalls of describing nonlinear realities (such as the composition of Biblical texts) using linear paradigms. As shown in the epistemological problems raised in the introductory Chapter to Section two above, such an effort is indispensable if one is to detect the true interactional character of the reading process. I have made a start by proposing an interactional model in Chapter one of Section Two above and have also proposed a model ranging from general reader (real reader) to the reader who becomes informed (also real reader) to implied reader in Chapter four of that Section but the theoretical framework will have to be properly described and refined³⁷⁴. It is a work I look forward to with eager anticipation. In any event the diagram in the concluding chapter (i.e. Chapter four) of Section two still needs to be completed to cater for insights gleaned from Section three above. A more representative profile of the implied reader of the Prologue can be illustrated as follows:

³⁷⁴ I have pointed out in Section Two that the interaction between the real reader and the implied reader is characterized by two separate horizons (cf. Gadamer 1975:273f) and that the dialogue between the two results in something new coming into existence. It has been pointed out in the Section that whilst identification with the implied reader is possible this is not always the case as the real reader might develop a point differently, recognize differences in cultural perspectives, disagree on certain aspects, or come to more nuanced or more complete understanding. Real readers have vastly different backgrounds and ideological stances. The important point in all this is that reading is dialogical in nature as the real reader engages or negotiates with the implied reader who is the constructed other representing the text.



This diagram illustrates the various relational possibilities provided by the reading process. The broken lines have already been described above³⁷⁵. This diagram represents more of the complexity characteristic of the implied reader of the Prologue as it brings in insights on how the Prologue relates to the rest of the Gospel of John from Section three above cf. the yellow components.

- The first point to note is that in order not to clutter up the diagram some aspects e.g. the openness to faith so that the text could ‘exercise its effect’ (Iser 1978:34) have had to be left out.
- It is important to note that all the arrows are bidirectional. This shows the active exchange of information across system boundaries.

³⁷⁵ Cf. Chapter one, Section two above.

- The openness to other real readers of texts³⁷⁶ is shown by the blue arrows at the border of the large circle. As a real reader, I have been guided by what other real readers of the text have contributed either through written work or through other means of communication thereby enriching my construction of the implied reader. These blue arrows also show the possibilities for community reading as discussed earlier in this thesis³⁷⁷.
- Interaction between components is shown by black bidirectional arrows e.g. the arrow linking the *Moses tradition* and the *themes of the Gospel of John*.
- Interactions among interactions are shown by the golden arrows.
- Interactions among components and interactions among other interactions are shown by green arrows.
- The red arrows represent interactions among interactions with other interactions and interactions among components. This is becoming progressively more complicated and calls for some clarification. If interactions among other interactions (i.e. the golden arrows) are represented by the number 1 and the interactions among the components (i.e. the black arrows) are represented by the number 2, then the red arrows would represent the interactions among 1 and 2.

The possibilities for interaction are enormous and if more possibilities are to be shown the diagram will not be readable. The diagram above also adequately shows one of the basic assumptions of General Systems Theory³⁷⁸ viz. that the whole is always greater than the sum of its component parts (cf. Capra 1982:267). Symbolically this is represented by the mathematical statement: $\Sigma\text{System} > \Sigma\text{SystemParts}$. This is true because of the effect of the interactions. These interactions also produce change in the real reader. This change is essential for stability. The opposite of this is stagnancy. Watzlawick *et al* (1974:1) express this in the idiom: *the more something changes the more it remains the same*³⁷⁹.

Reading a text is truly an ‘act of creativity’ (van Tilborg *et al* 1989:7). I trust that some of that creativity has been represented in this work. During its execution I experienced firsthand

³⁷⁶ A recent work (De Wit & West 2009) shows an active and enlightening exchange between African real readers of Biblical texts and their European counterparts in which each group of real readers is enriched. This compilation is based on a symposium and adequately expresses what these blue arrows are all about.

³⁷⁷ Cf. Point 1.3 of Chapter one, Section two above.

³⁷⁸ As indicated in the Introductory Chapter of Section two in which a new epistemology is called for, General Systems Theory is a key component (or *meta-theory*) of any epistemology which considers interactionism. Footnote 127 above is relevant in this regard.

³⁷⁹ The actual quote from Watzlawick *et al* (1974:1) reads as follows: ‘*plus ça change, plus c’est la meme chose*’.

some of the phenomena described with respect to Reader Response Criticism and also Intertextuality. It is impossible to read a text in a vacuum and in an unaffected and stagnant way. It is sincerely hoped that this work will provide a new, fruitful, and exciting way of engaging with Jn 1:1-18.

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Appendix I – Glossary of rhetorical terms³⁸⁰.

1. **Inferior levels:** these are not autonomous and are formed of one, two, or three units of the preceding level.
 - 1.1 *Term:* this is a minimal unit and corresponds to a lexeme
 - 1.2 *Member:* this refers to a *syntagm* or a group of terms linked through close syntactic relationship.
 - 1.3 *Segment:* this is formed by one, two, or three members. Unimember segments correspond to monostychs, bimember segments to distychs and trimember segments to tristychs.
 - 1.4 *Piece:* this counts one, two, or three segments.
 - 1.5 *Part:* this refers to one, two, or three pieces.

2. **Superior levels:** these are autonomous and consist of one or several units of the preceding level.
 - 2.1 *Passage:* this consists of one or of several parts and corresponds to *pericope*.
 - 2.2 *Sequence:* this consists of one or more passages.
 - 2.3 *Section:* this refers to one or more sequences.
 - 2.4 *Book:* this refers to one or more sections.

NB Sub-part, sub-sequence and sub-section are intermediary units (Meynet 1998:246-247).

3. Terms designating rhetorical functions

- a. *Initial terms:* these are identical or similar terms which mark the beginning of symmetrical textual units. These correspond to the *anaphora* of classical rhetoric.
- b. *Final terms:* these are similar to the above but mark the ends of the units. The corresponding classical term is *epiphora*.
- c. *Extreme terms:* the reference here is to identical or similar terms which mark the extremities of a unit. The correspondence is to the *inclusion* of traditional exegesis.
- d. *Median terms:* this refers to identical or similar terms which mark the end of one unit and the beginning of another which is symmetrical to it. This is the *hook word* or *staple word* of traditional exegesis.
- e. *Central terms:* identical or similar terms which mark the centres of two symmetrical textual units.
- f. *Abbreviation* or *economy:* a phenomenon in which a linguistic element of a unit is not repeated in a symmetrical unit.
- g. *Paronomasia:* a phonic relationship between two terms which have different meanings.

³⁸⁰ Adapted from Meynet (1998:372-376) who provides a comprehensive glossary. The terminology described here are mainly references to terms which appear in this work. Meynet devotes an entire chapter to a full description of the figures of composition (:199-308). This is done in fine detail and by his own admission the description becomes ‘increasingly complex’ (:199). Concise descriptions of the terminology of Rhetorical Analysis are also included in Meynet (2009:21-23; 2010a:29-31).

Appendix II - List of signs and abbreviations

1 Cor	The first letter to the Corinthians
1 Kgs	The first book of Kings
1 Pt	The first letter of Peter
1 Tm	The first letter to Timothy
2 Cor	The second letter to the Corinthians
2 Sam	The second book of Samuel
AA	Acts of the Apostles
AB	Anchor Bible
ABD	Anchor Bible Dictionary
ABR	Australian Biblical Review
ABRL	The Anchor Bible Reference Library
Ac.	Acts of the Apostles (Ac. is used in some quotations)
AJPS	Asian Journal of Pentecostal Studies
AQ	Academic Questions (Published online by Springer Science and Business Media). The website details appears under electronic resources above cf. Rothman, D J 2008.
BAGD	Arndt, W F. & Gingrich F W 1979. <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . Chicago: The University of Chicago Press.
BDB	Brown, F, Driver, S R, & Briggs, C A 1951. <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford: Clarendon Press.
BDF	Blass, F. & Debrunner, A. (1961). <i>A Greek Grammar of the New Testament and other Early Christian Literature</i> (Translated by Funk, R W.) Chicago: University of Chicago Press.
BS	<i>Bibliotheca Sacra</i>
ca	<i>circa</i>
CBQ	Catholic Biblical Quarterly
Cf./cf.	confer
CivCatt	<i>La Civiltà Cattolica</i>
Col	(the letter to the) Colossians
DCH	Clines, D J A (ed) 1996. <i>The Dictionary of Classical Hebrew</i> (Vol 3). Sheffield: Sheffield University Press.
Dn	(The book of the Prophet) Daniel
DNTB	Evans, C A & Porter, S E (ed) 2000. <i>Dictionary of New Testament Background</i> . Downers Grove: InterVarsity Press.
DSB	The Daily Study Bible (Revised Edition)
Dt	(the book of) Deuteronomy
ed	editor/s
EDNT	Balz, H & Schneider, G 1993. <i>Exegetical Dictionary of the New Testament</i> (Three volumes). Grand Rapids: William B. Eerdmans Publishing Company.
e.g.	<i>exempli gratia</i>
Eph	the letter to Ephesians
Ex	(the book of) Exodus
ExpTim	Expository Times
Ezek	(the book of the Prophet) Ezekiel
f/ff	and following
Gal	The letter to the Galatians

Gn	(the book of) Genesis
GNT	Greek New Testament (Nestle Aland 27 th edition)
Heb	(the book of) Hebrews
HTR	Harvard Theological Review
i.e.	<i>id est</i>
IJST	International Journal of Systematic Theology
Is	(the book of the Prophet) Isaiah
JBL	Journal of Biblical Literature
Jdg	(the book of) Judges
Jer	(the book of the Prophet) Jeremiah
JETS	Journal of the Evangelical Theological Society
Jn	(the Gospel of) John
Jn.	John (Jn. is used in citations as an abbreviation for the Fourth Evangelist)
Jos	(the book of) Joshua
JSNT	Journal for the Study of the New Testament
JSNT.SS	Journal for the Study of the New Testament. Supplement Series
JSOT	Journal for the Study of the Old Testament
JSOT.SS	Journal for the Study of the Old Testament. Supplement Series
Lev	(the book of) Leviticus
Liddell-Scott	Liddell, Henry George & Scott, Robert 1940. A Greek-English Lexicon. Oxford. The Clarendon Press.
Lk	(the Gospel of) Luke
LTP	Laval théologique et philosophique
Louw-Nida	Louw, Johannes P & Nida, Eugene A 1989. <i>Greek-English Lexicon of the New Testament Based on Semantic Domains</i> . New York: United Bible Societies.
LXX	Septuagint (Greek translation of the Old Testament)
Mal	(the book of the Prophet) Malachi
Mk	(the Gospel of) Mark
Mt	(the Gospel of) Matthew
NA ²⁷	Nestle-Aland <i>Novum Testamentum Graece</i> ; 27 th Edition
NEB	The New English Bible
Neh	(the book of the Prophet) Nehemiah
NFT	(Targum) Neofiti
NICNT	The New International Commentary on the New Testament
NJB	The New Jerusalem Bible
no.	number
NRS	The New Revised Standard version of the Bible
NRT	<i>Nouvelle Revue Théologique</i>
NT	The New Testament
NTS	New Testament Studies
OT	The Old Testament
OTE	Old Testament Essays
p/pp	page/s
PBC	Pontifical Biblical Commission
Phil	(the letter to the) Philippians
PJT	(Targum) Pseudo-Jonathan
Pr	(the book of) Proverbs
Ps	(the book of) Psalms

Pss	indicates more than a single psalm
RB	<i>Revue Biblique</i>
RBS	Society for the Study of Biblical and Semitic Rhetoric
Rev	(the book of) Revelations
Rm	The Letter of Saint Paul to the Romans
RR	Romanic Review
S.J.	Society of Jesus (commonly referred to as the Jesuits)
SLI	Studies in Literary Imagination
StRh	<i>Studia Rhetorica</i> (available on website: www.retoricabiblicaesemitica.org/)
sv	<i>sotto verba</i>
TB	Tyndale Bulletin
TCL	<i>Theologia Catholica Latina</i>
TDNT	Kittel, G & Friedrich, G (ed) 1964-76. <i>Theological Dictionary of the New Testament</i> . (Translated by Bromily, G W). Grand Rapids: Wm. B. Eerdmans Publishing Company.
TS	Theological Studies
v/vv	verse/s
viz.	<i>videlicet</i>
Vol	volume
WBC	Word Biblical Commentary
Wis	(the book of) Wisdom
§/§§	paragraph/s

Appendix III

Bailey's (1996:24) analysis of Phil 2:5-11.

Have this mind in you, which is in Christ Jesus,	
Who being in the form of God Did not consider it worth plundering To be equal with God	ORIGINAL STATUS EQUAL WITH GOD
But he emptied himself Taking the form of a slave And in the likeness of men he became	A SERVANT TO OTHERS
And being found in human form as man He humbled himself becoming obedient unto death Even death upon a cross	HUMILIATION – DEATH
Therefore God has highly exalted him And gave to him the name Above every name	HIGHLY EXALTED
That at the name of Jesus Every knee should bend In heaven, on earth and under the earth	OTHERS BOW TO HIM
And every tongue should acknowledge That Jesus Christ is Lord To the glory of God the Father	FINAL STATUS AS LORD

My analysis of Phil 2:5-11: Note the slight but significant difference with the reading of *therefore*.

Have this mind in you, which is in Christ Jesus,	
Who being in the form of God Did not consider it worth plundering To be equal with God	ORIGINAL STATUS EQUAL WITH GOD
But he emptied himself Taking the form of a slave And in the likeness of men he became	A SERVANT TO OTHERS
And being found in human form as man He humbled himself becoming obedient unto death Even death upon a cross	HUMILIATION – DEATH
THEREFORE	
God has highly exalted him And gave to him the name Above every name	HIGHLY EXALTED
That at the name of Jesus Every knee should bend In heaven, on earth and under the earth	OTHERS BOW TO HIM
And every tongue should acknowledge That Jesus Christ is Lord To the glory of God the Father	FINAL STATUS AS LORD

Appendix IV

The pattern of the Gospel of Luke

Adapted from Meynet's (1994) commentary on the Gospel of Luke.

Prologue (1:1-4)

First section: The advent of Jesus Christ prepared by John the Baptist – (1:5–4:13)	
First subsection: THE TWO ANNUNCIATIONS	
Sequence A1: annunciation of the birth of John	(1:5-25)
Sequence A2: annunciation of the birth of Jesus	(1:26-56)
Second subsection: THE TWO BIRTHS	
Sequence A3: The birth of John	(1:57-80)
Sequence A4: The birth of Jesus	(2:1-20)
Third subsection: THE TWO CONSECRATIONS OF JESUS IN THE TEMPLE	
Sequence A5: Jesus is consecrated to the Lord	(2:21-40)
Sequence A6: Jesus is consecrated to his Father	(2:41-52)
Fourth subsection: THE TWO PREPARATIONS FOR THE COMING OF JESUS	
Sequence A7: John prepares the coming of Jesus	(3:1-20)
Sequence A8: Jesus prepares for his coming	(3:21–4:13)

Second section: Jesus constitutes the community of his disciples in Galilee - (4:14–9:50)	
first subsection: JESUS INAUGURATES HIS MINISTRY	
Sequence B1: the visit to Nazareth	(4:14-30)
Sequence B2: the day in Capernaum	(4:31-44)
Sequence B3: the vocation of Simon Peter	(5:1-16)
Second subsection: JESUS AND THE MEN	
Sequence B4: Jesus and the Pharisees	(5:17– 6:11)
Sequence B5: Jesus and his disciples	(6:12– 7:17)
Third subsection: JESUS AND THE WOMEN	
Sequence B6: John the Baptist; and Simon the Pharisee	(7:18-50)
Sequence B7: Listening and doing the Word of God	(8:1-56)
Fourth subsection: THE DISCIPLES INAUGURATE THEIR MINISTRY	
Sequence B8: doing what Jesus does	(9:1-50)

Third section: Jesus leads the community of disciples to Jerusalem - (9:51–21:38)

First subsection:

Sequence C1:	the departure for the mission	(9:51–10:42)
Sequence C2:	the supreme blessing	(11:1–54)
Sequence C3:	Knowing how to judge in view of the end	(12:1–13:21)

Second subsection:

Sequence C4:	the messianic banquet	(13:22–14:35)
Sequence C5:	true justice	(15:1–17:10)

third subsection:

Sequence C6:	abandonment for the kingdom	(17:11–18:30)
Sequence C7:	Jesus the contested king	(18:31–19:46)
Sequence C8:	the coming of Christ is near	(19:47–21:38)

Fourth section: the pasch of the Christ announced by the Scriptures - (22:1–24:53)

Sequence D1:	the testament	of Jesus	(22:1–53)
Sequence D2:	the procession	of Jesus	(22:54–23:25)
Sequence D3:	the execution	of Jesus	(23:26–56)
Sequence D4:	the presence	of Jesus	(24:1–53)