

ONE GOSPEL, TWO FAÇADES: THE CHANGE OF THE INTENDED READER IN  
THE BEGINNING OF THE FOURTH GOSPEL (JOHN 1:1-34).

by  
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## DEDICATION

אִשְׁת־חַיִּיל מִי יִמְצֵא וְרַחֵק מִפְּנִינִים מִכָּרָה:

I wish to express my gratitude to my wife Raffaella Carla. Without her support, care, kindness, patience and love I would not have been able to complete this research nor to reach this step in my PhD studies.

My dear Raffy: you indeed are ὁδοῦ ἐκ τῶν ὁδῶν μου καὶ σὰρξ ἐκ τῆς σαρκός μου. I thank God for you!

וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיְוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֶזֶר כְּנֶגְדּוֹ:

## DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted to any institution for a degree.

A handwritten signature in dark ink, appearing to read 'SA Schmidt', is written over a horizontal line. The signature is stylized with loops and a long horizontal stroke at the end.

SA Schmidt  
Concord, North Carolina.  
June 19<sup>th</sup>, 2016.

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## **Abstract**

For many years, exegetes have been speaking of the possibility that the Gospel of John might have had another façade. If such were the case, the actual prologue, John 1:1-18, would have been a later insertion. For all this exegetical analysis it is essential to focus on John 1:6-8(9).<sup>15</sup> Since the XVIII century, biblical scholars have affirmed that the two statements regarding John the Baptist break the flow of the prologue of John. It was also conjectured that, perhaps, the first façade of the Fourth Gospel began with John 1:6ff.19-34. To my knowledge, there has been no research analysing the historical reasons behind the significant change at the beginning of this gospel. If the abovementioned hypothesis could be proved, then this change to the beginning of the Gospel of John would have catalyzed a change in the intended reader of this gospel. A change in the intended reader could imply, in turn, that there had been a change in the context of the Johannine Community.

The main problem in the present research is how, why and where was there a change in the intended reader in the Prologue of the Gospel of John? This study begins by analysing the redactional history of John 1:1-18 in search of the evidence that would prove that this powerful pericope was not the first façade of this gospel. This analysis suggests that the Fourth Gospel had once begun with John 1:6.7ac.15.19-34. The next step is the analysis of the intended reader of both façades. Once this examination is completed, through the comparison of the two façades, it would be possible to state that, perhaps, in the first façade, the intended reader was the Israelite community, the context of which would have been Palestine, before 70 AD; in the second façade, the intended reader was universal, for all believers, and the setting would have been in Ephesus, approximately 85-90 AD.

This analysis affords a better understanding of the Fourth Gospel, while providing a lesson for sharing the kerygma today in the same faithful and flexible way as the Johannine Community, certainly, did.

## **Some Abbreviations**

AD	=	Anno Domini
BC	=	Before Christ
DENT	=	Diccionario Exegético del Nuevo Testamento
DSS	=	Dead Sea Scrolls
DTNT	=	Diccionario Teológico del Nuevo Testamento
DNTTE	=	New International Dictionary of New Testament Theology and Exegesis
DOTTE	=	New International Dictionary of Old Testament Theology and Exegesis
EDNT	=	Exegetical Dictionary of the New Testament
GNT	=	The Greek of the New Testament
LXX	=	Septuagint
MT	=	Masoretic Text
NT	=	New Testament
NTG	=	Novum Testamentum Graece
OT	=	Old Testament
TABD	=	The Anchor Bible Dictionary
TDNT	=	Theological Dictionary of the New Testament
v. vv.	=	verse or verses.



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# Chapter I

## Introduction

### 1. Background

#### 1.1 The importance of the beginning

The way in which each canonical gospel begins provides a basis for its interpretation. How and why the writer(s) decided to write the façade of a particular gospel is a very important key in order to not only understand how the prologue of a canonical gospel works,<sup>1</sup> but also, conjointly, to understand how the reader should approach the entire book.<sup>2</sup> Understanding how the prologue of a canonical gospel works means to have a very important hermeneutical key to this gospel.<sup>3</sup>

Perhaps the reader of this dissertation is wondering: why would the façade, the portico of the four gospels be so important? I could compare the portico of a canonical gospel to a house which someone is thinking of buying. What is the first thing that the person will notice? It will be its façade, its portico! The same happens

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<sup>1</sup> Matera (1988:3-20).

<sup>2</sup> Dillon (1981:205-227).

<sup>3</sup> Bock (1991:183-201) .

with a canonical Gospel. Through its façade, the readers have their first general idea about the whole gospel they have begun to read.

On the other hand, if I do not like the façade of the house, it is highly unlikely that I will buy it. I make my first judgment of the house by its façade. The same happens with the prologues of the canonical gospels. Phillips (2006:4) points out that the beginnings of written texts are especially significant because they provide the first opportunity to interrelate with the readers, to establish the necessary rapport and authority. Conversely, if the writer fails to encourage the readers to read his/her text, the whole point of the text could be missed. Thus, the beginning of the canonical gospel offers an unrepeatable moment between the writer and the readers.

The study of the façade of a canonical gospel, hence, gives us an important tool for the understanding of the main reason for each gospel, for the relationship between the writer and the readers, and, perhaps most importantly, to guide the reader in the interpretation of the entire gospel.<sup>4</sup> Thus, the writers of the Gospels have always written a very polished prologue or introduction to their writings.<sup>5</sup>

## **1.2 The uniqueness of John**

Each of the four canonical gospels is unique. The prologue of each gospel is a very important key to understand this uniqueness. Beyond any doubt, of the four canonical gospels, the prologue of John is the text that has received the most attention by the exegetes.<sup>6</sup> Why is this? Largely, because John 1:1-18 is one of the most important texts for the comprehension of the Christology of the New

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<sup>4</sup> Bock (1991:183-201) and Hutchison (2001:152-164).

<sup>5</sup> A good example is the Gospel of Luke. Its writer had written the façade of his Gospel in Classical Greek although the rest of his gospel was written in Koine Greek. Thus its façade gives prestige to this gospel.

<sup>6</sup> Jensen (2004:69) who affirms that the prologue of John is the most studied text in the entire NT.

Testament. Furthermore, there is no unanimity among the exegetes regarding how to interpret this beautiful pericope or in identifying its hermeneutical key.<sup>7</sup>

Throughout the history of the exegetical analysis of the actual Prologue of the Gospel of John, there have been several different methodologies employed to explain and understand this pericope. Yet, what is the uniqueness of the façade of John? Among other things, according to several exegetes who have examined the critical evidence, it is that the façade of this gospel was changed. This indicates that John 1:1-18 is a later addition and, therefore, at one time, the Fourth Gospel had begun with another pericope as its portico.

Accordingly, if the Fourth Gospel once had another façade other than John 1:1-18, the change of the beginning of this Gospel implies, directly and without any doubt, a hermeneutical change of mammoth proportions. No other book in the New Testament has undergone such a tremendous change.

### **1.3 This research**

Why would this research be important? Because this would mean that there had been a change in the hermeneutical key of this gospel and in how the reader would interpret it. We can deduce, therefore, that there had been a significant change within the context of the first receptor community of the Fourth Gospel. In other words, through the critical analysis of all these changes we should be able to understand the theological and historical reasons why the writer(s) saw the need to change this crucial pericope at the beginning of the Fourth Gospel.

If there is something very strange about this topic, it is the fact that up to now, the author of this dissertation still has not been able to find an exegetical investigation which has taken into account the implications of the changes in the façade of this

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<sup>7</sup> For example, there is no unanimity among exegetes, not even about the literary genre of John 1:1-18. For some this pericope is a proem, and for others it is a prologue such as seen in the Greek Classics. For still others it is a summary; or a little theological Treatise, a preface or an introduction.

gospel even though this is an idea that has been affirmed with strong critical-exegetical evidence, since at least 1892.<sup>8</sup>

## **2. The main and subproblems**

### **2.1 The main problem**

The central problem in this work is *how, why and where was there a change in the intended reader in the Prologue of the Gospel of John?*

### **2.2 The subproblems are five**

- How can I have a holistic answer to my Research Problem?
- What are the exegetical evidences to reasonably prove what the earlier façade of this Gospel looked like?
- Who is the Intended Reader of John's First Façade?
- Who is the Intended Reader of John 1:1-18?
- If it is true that the change in the intended reader at the beginning of the Fourth Gospel implies a change in its Theological Project, in what ways was the Theological Project changed?

## **3 My hypothesis**

The purpose of this dissertation is to provide a clearer understanding of the actual prologue of John through the analysis of the intended reader:

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<sup>8</sup> von Harnack (1892:189-231).

1. In the beginning of the Gospel of John, there was a change in the intended reader. This change implies simultaneously a change in the theological project of the whole Gospel.
2. The change of the intended reader coincides with the change of the façade of the Gospel of John. The first façade was John 1:6-7a.c.15.19-34. The second one is the actual pericope John 1:1-18.
3. In the beginning, in the first façade, the intended reader was the Israelite community. This first context was within Palestine, before 70 AD. The second intended reader was universal, for all believers. This context for the second façade was in Ephesus, 85-90 AD.
4. This analysis will help us to have a better and deeper understanding of the enormous positive change in the meaning of the mission of the community of John.

#### **4 Uniqueness of this research**

The unique contribution of this dissertation is not the comprehension of the redactional history of the beginning of the Gospel of John. There are already excellent exegetical works that study this issue. The originality of this investigation is the comparison of the first façade with the second façade of this Gospel in order to obtain a better understanding of the theological proposal of the actual Prologue.

To give a visual example, it is like the difference between a picture and a video. To study the intended reader in John 1:1-18 without paying attention to the change in the façade of John is to see a picture without movement. Only taking into account this change in John's portico is it possible to have a deeper understanding of this pericope.

## **5 Objectives**

The objectives of this study are:

1. Through our exegetical methodology, to attain awareness of and bring out the positive theological and missionological processes that operated within the Johannine Community.
2. The aforementioned positive processes that had developed within the Johannine Community implied a positive expansion in its theological and missionological horizon. Change means movement. In a biblical text, these changes imply conjointly a change in the intended reader.
3. Thus, there is never a change in the intended reader without some kind of change in the redactional history of the biblical texts that critical exegesis is able to detect.
4. At the same time all the aforementioned helps us to be aware of what we cannot change, what is not negotiable, about our faith in Jesus Christ.
5. Lastly it is important to highlight that the methodological key throughout this entire dissertation is the integration of the different ways in which to approach this text.

## **6 Delimitations**

I will not attempt to investigate the entire redactional history of the Fourth Gospel, nor the entire history of the Johannine Community. I am only concerned with the change of the context in both of the porticos of the Gospel of John for the sole purpose of understanding the change in the intended reader.

It is beyond the scope of this investigation to elaborate a whole hypothesis about the different strata and/or different editions that the Fourth Gospel could have had.



Nor shall I research in depth the relationship between the two beginnings and endings of John. I only investigate this relationship inasmuch as it would be relevant for this investigation.

It is important to note that when I use Narrative Criticism I exclude Reader-Response Criticism. At the same time, when I use Rhetorical Analysis I exclude Semiotic Analysis.

In this research, I also limit myself to the study of the relationship between Judaism and Christianity within the first century and the importance of this relationship for the Johannine Community.

## **7 Design**

The design for this dissertation is a qualitative, literary research. According to this type of design, I shall first gather and describe the exegetical evidences within the text of John 1:1-18 to have objective evidences that the actual prologue of John is a later addition and to ascertain what the first façade of this gospel was like. Then, I will be able to identify the intended reader of both façades. After having the intended reader of both façades I shall know the reasons for the change in the intended reader.

Consequently, the design of our dissertation has an inductive outline. The research methodology is discussed in depth in chapter 2.

## **8 Overview**

The research methodology has three main parts. In the first section, I analyse the intended reader in John 1:1-18. Then, I will analyse John 1:1-18 with Diachronic Analysis; in chapter 3 the general view will be presented, but, in chapter 4, I will be presenting my own point of view. Then, I move to analyse this text with Rhetorical Analysis. Thus, in chapter 5, the general view will be presented, and in chapter 6, I

will present my own point of view. In chapter 7, John 1:1-18, I will analyse this text with Narrative Criticism.

In the second section, I analyse the intended reader in the first façade. Here, I will analyse John 1:6.7ac.15.19-34 with the exact same three approaches as in the first part: Diachronic Analysis, in chapter 8; in chapter 9, Rhetorical Analysis. Narrative Criticism will be in chapter 10. In chapter 11, the intended reader of the first façade will be developed. The third and last part is the heart of this research. In chapter 12, I analyse the causes for the change in the intended reader.

The last chapter, chapter 13, focuses on the general systematization and conclusions.

## **9 First Premises**

We always speak and write from a particular place. Each and every theological thesis and dissertation is written from a particular perspective or cosmovision; with a particular view of the world, the Bible and God. It is impossible not to have preconceptions. Thus it might be useful for the readers of this dissertation to know generally from which point of view I am writing and conducting this research.

I write this dissertation as an ordained minister of eighteen years of a church with Lutheran and Reformed traditions. My theological perspective is shaped by the three Creeds: Nicene, Apostles' and Athanasian. I believe that Jesus has risen, historically, really and objectively.

In this dissertation, I will try to have enough objective evidences that allow me to support my hypothesis and to answer my research problem with sufficient and adequate critical support. In other words, this study is no more, and no less, than another interpretation of John 1:1-18. Hence, if the reader wants to find the most-objective-truth the reader must look for it in Jesus Christ and not in these pages. Then, in this dissertation, I am trying to impose neither my theological perspective nor the hypothesis and conclusions of this research.

Consequently, and with these assumptions in mind, my hope is that through this study I shall be able to offer my small grain of sand of contribution towards biblical studies.

## **Chapter II**

### **Methodology**

#### **1. Introduction**

##### **1.1 General view**

Because the proposal of this dissertation is to analyse the change in the intended reader at the beginning of the Fourth Gospel, and, understanding that this change was a direct consequence of the replacement of John 1:6.7ac.15.19-34 for John 1:1-18, it is necessary to clearly identify the intended reader of both the façades of John before analysing how, why and where this replacement occurred. Therefore, logically, only when I know the intended readers of both biblical texts, will I be able to compare them. Thus, in the first two of the three main sections, I will be analysing the actual prologue of John and afterwards, I will be analysing the older façade of John. The main reason for this methodological choice is that I must prove by means of critical analysis, that this hypothesis -that the current prologue was not the original façade of the Gospel of John- has enough exegetical evidences to allow me to propose it with a minimal degree of certainty.

Why the methodological necessity to prove that the Gospel of John once had another façade? The answer is quite simple: not all the exegetes agree with this hypothesis. Hence, hypothetically speaking, if I were unable to prove it, the main

purpose of this dissertation would fall like a house of cards. Why? Because, if there had not been a change in the portico of John, there would not have been a change in the intended reader. Consequently, the first section will provide the background for the second section.

In the first two sections both of the porticos of John will be analysed with three approaches: the Historical-Critical Method; the Rhetorical Method (chiasmus) and the Narrative Criticism Method. By means of these three methods, the biblical texts will be analysed with a single methodology. Thus, I will have a holistic perspective for my research problem.

## **1.2 The three different methods**

These three methods will be divided into two main analyses: Diachronic and Synchronic. The Historical Critical Methods will develop the Diachronic analysis. Rhetorical Analysis and Narrative Criticism will develop the Synchronic analysis. However, what are Diachronic and Synchronic analyses? What is the inter-relationship between these two types of analyses?

## **1.3 Diachronic and Synchronic readings**

### *1.3.1 What is a written text?<sup>9</sup>*

According to the Oxford Concise Dictionary of English Etymology, Hoad 2003:488, the word “*Text*” came from the Latin language, from participle verb “*Texere*” —the noun is “*Textum*”— and its basic meaning is “to weave”. In other words, a text is like a tapestry, a carpet, woven with different kinds of words and chains of words, phrases and chains of phrases, paragraphs and interrelationships of terms, in conjunction and/or disjunction that form a unit of meaning. The intertwining of relationships between the terms communicates a particular piece of information.

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<sup>9</sup> Sánchez Caro JM (1995:365-410).

In all texts, this intertwining of words comes together like the threads of a tapestry. Thus when we study the morphology, syntax and the style of a text, we are studying the structure of the text; how the different elements that shape the meaning of the text are related to each other, in order to find out how these relationships convey the meaning of the text. However: what are the main differences between an oral communication, and a written communication? According to Sánchez Caro (1995: 366) in oral communications the persons who are involved in the dialogue have the knowledge of the particular context in which they are speaking and all the other factors that are involved in the conversation— such as for example, time, place, language, mentality, etc. In written communication, we almost never have the writer of the text with us to provide the explanations that we might need. Written texts, due to the passage of time, have been enriched and altered by history and different traditions and meanings. Thus, the comprehension of the written text is ultimately determined by the competency of the reader. When a reader has a better knowledge of the conditions of the production of a text his/her understanding or interpretation of this text will be more complete.

### *1.3.2 Bible, Diachronic and Synchronic readings?*

Why do I need the exegetical analysis for the Bible?<sup>10</sup> The answer is quite simple: I cannot read the Bible in the same way as I read, for example, Charles Dickens, Agatha Christie, JRR Tolkien, CS Lewis, John Buchan or GK Chesterton. All these authors have written their books in English and are part of my culture. It is a completely different matter to study a particular biblical text. They were written thousands of years ago, in Hebrew, Aramaic or Koine Greek; and they use other codes, other idiomatic expressions, other cultures and other mentalities, etc. Hence, I need a complete set of tools to be able to understand and interpret them

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<sup>10</sup> Stuart (1996:53-65)

correctly.<sup>11</sup> For this reason, in biblical exegesis we have, primarily, two different analyses: Diachronic analysis and Synchronic analysis.

## **1.4 Diachronic and Synchronic Analysis**

### *1.4.1 Diachronic analysis*

Through the tools of Diachronic analysis, we can reach the history underlying the biblical text, the archaeology of the biblical text. It is as if the biblical text were the vitraux of a Cathedral. Through Diachronic analysis, we can analyse each piece of glass, which makes up the whole vitraux -and we can understand how the artist put together all the pieces of glass to compose the vitraux. Sánchez Caro (1995:367) affirms that the Scriptures often underwent many variations sometimes accruing several different meanings in the process. Diachronic analysis helps to detect the history and the vicissitudes of the texts as they have come to the communities that read them.

### *1.4.2 Synchronic analysis*

Synchronic analysis, unlike Diachronic analysis, never analyses biblical texts as an archaeologist analyses the different strata of a Tell. Returning to the image of the vitreaux, it is very useful to know how the artist made it; yet, when in order to comprehend the meaning of the vitreaux, I need to look at it as the unit that it certainly is. The goal of Synchronic Analysis is to explore the structure of the biblical text in itself: how does the text say what it says?

### *1.4.3 Complementarity of Diachronic and Synchronic analysis*

Diachronic analysis, without Synchronic analysis, produces incomplete work. Where

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<sup>11</sup> Zuck (1996a:13-29); Geisler (1996:143-157) and Kaiser Jr (1996:158-170).

is the meaning of the biblical text to be found? The meaning in biblical texts is not a metaphysical entity that is pasted, attached or inserted within the pages of the Bible. When someone reads a particular passage, it is his/her brain that processes the meaning of the text. In other words, the biblical texts never produce a meaning, they convey a meaning (Lerotholi, 2010:89-106). Therefore, the meaning of a printed-biblical text is an effect of the text, processed by the reader's brain.<sup>12</sup> That is to say, the language of the text is a human convention.<sup>13</sup>

Thus, when someone reads a biblical text —as a printed text— the meaning that the reader is reading is given per the specific context of the particular text being read. Allow me to share a silly but useful example: if I asked the reader of this dissertation what the antonym of “white” was, the reader would perhaps answer “black”. However, this would be the wrong answer: the antonym of “white” is “red”. Why? Because I was not thinking about colours, I was thinking about wines. We were thinking in different contexts.<sup>14</sup> Thus, it is the context, which brings us the meanings of the words of a printed text. Both the Diachronic and the Synchronic analysis are necessary; they are complementary.

## 2 Historical Critical Methods

Regarding the methodology of the Historical Critical Methods I will largely use the

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<sup>12</sup> This is very clear when Stein (1996:32) states that:

*“A written text is simply a collection of letter or symbols. Those symbols can vary. They can be English or Greek letters Japanese symbols or Egyptian hieroglyphic. They may proceed right to left, left to right, up or down. They can be written on papyrus, animal skins, stone or metal. Yet both the letters and the materials upon which they are written are inanimate objects. Meaning, on the other hand, is a product of reasoning and thought. It is something only people can do. Whereas a text can convey meaning, it cannot produce meaning, because it cannot think! Only the authors and the reader of texts can think. Thus, whereas a text conveys a meaning, the production of meaning can only come from either the author or the reader”.*

<sup>13</sup> Köstenberger and Patterson (2011:623-692)

<sup>14</sup> Terry (1996:133-142).



following sources: Zimmermann (1969); Schreiner (1974); Krentz (2002); Wegner (2006); Elliott (2008:49-55); Law (2012:25-80); Sweeney and Ben Zvi (2003); Lohfink (1979); Hayes and Holladay (2007:115-126); Cullmann (1950); di Vito (1999); Teeple (1962:279-286).

### **3 Rhetorical Analyses**

Bibliographical sources for my Rhetorical Analysis include the following: Beck DR (1997) and (1993); Beck JA (2008); Bowen (1930:292-305); Breck (1994), (1999: 249-267), (2001a:89-158) and (2008); Welsh (1999) and (1995:1-14); Lund (1992) and (1931:27-48); Stock (1984: 23-27); Man (1984:146-157); Assis (2002:274-304); McCoy (2003:118-134); de Silva (2008:343-371); VanderWeele (2008:669-673); Welsh and McKinlay (1999); Croatto (2003:161-183).

### **4 Narrative Criticism**

The bibliographical references for Narrative Criticism include the following: Powell (1990); Culpepper (1987); Struthers Malbon (1991:175-184), (1992), (2000) and (2009:80-87); Resseguie (2005); Moloney (2009:356-366), (2005:454-468), (1997: 219-233), (1992a), (1992b:20-33); Bennema (2014a), (2014b:4-25), (2014c), (2009a:375-421), (2009b:271-284) and (2009c:239-263); Morgan (2013); Motyer (1997a:27-44); Broadhead (2008:9-24); Baden (2009:209-224); Chatman (1978) and (1980); Meynet (1998); especially Phillips (2006).

### **5 Further methodological information**

In this present chapter I have outlined the methodological approach in this dissertation. Nevertheless, in the introduction of some chapters I will further develop other methodological items that I think, will be better explained in their pertinent chapters than in this general methodological introduction.

## **Chapter III**

### **First Approach to John 1:1-18: Diachronic Analysis**

#### **1. Historical Critical Methods**

##### **1.1 Introduction**

Not only does the prologue of John have a long redactional history but, also, different exegetes have different ways of understanding this history. Furthermore, applying different methodologies to John 1:1-18, means that we often reach different results. In this chapter I will be analysing, briefly, the different interpretations of how to understand the first eighteen verses of the Fourth Gospel providing, at the end of the chapter, a systemization of all these different positions.

In the next two chapters I will analyse the exegetical foundation for me to support my argument that once the Gospel of John had another façade and, what is more, what this façade could have been like.

Therefore, these two chapters lay the groundwork for the next chapters, with integration between the different ways of approaching the text serving as the methodological key. The main idea in this dissertation is to analyse the results of the

Historical Critical Methods with two other exegetical methodologies, Rhetorical Analysis and Narrative Criticism. The objective is to see whether, the results of these two chapters will be confirmed or not by these methodologies. Each methodology with its particular point of view, contributes its own piece to the puzzle that is John 1:1-18.

## **2 Textual Criticism of the pericope John 1:1-18**

### **2.1 Introduction**

I will begin with Textual Criticism Analysis in order to try to find the version of the scriptural text that would be closest to the original. Several interpretations of the prologue and several exegetical works will be dismissed because of the weakness of their chosen variants of this biblical text.

### **2.2 Textual Criticisms of John 1:1-18**

#### **2.2.1 John 1:1-2**

The first two verses have no variant, except that L and W<sup>s</sup> add, in the first verse, an *ὁ* in front of *θεὸς*,<sup>15</sup> I do not accept it,<sup>16</sup> I follow *“the text proposed”* by The Greek of the New Testament (GNT) and Novum Testamentum Graece (NTG) because they have the strongest weight of evidence given by the sources.

#### **2.2.2 John 1:3-4**

##### **2.2.2.1 Main problems here**

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<sup>15</sup> Ehrman (1996:187), especially in footnote 179, expresses that L, an Alexandrian text of the IX century, with its reading *καὶ ὁ θεὸς ἦν ὁ λόγος* gives him evidence that the scribes who belong to “Christian orthodoxy” have left this article out due to the controversies against the Arians; I do not agree with him because we do not have any evidence of the existence of a direct relationship between L and W<sup>s</sup>. Neither do we have the support of other important manuscripts such as P<sup>66</sup> P<sup>75</sup> B.

<sup>16</sup> McGrath (2001:69-148).

Verse 3 has a few difficulties; the first two are small: Dc changes the δι' for δια. P<sup>66</sup> Ⲑ\* D f<sup>1</sup>pc substitutes the οὐδὲ ἔν for οὐδὲν. I do not accept any of these proposals of change, because other, older manuscripts support the version proposed by the GNT and NTG.

Now, it is a completely different question to consider whether ὁ γέγονεν belongs to the end of v.3 and, I, therefore, must join it to οὐδὲ ἔν; or, whether, on the contrary, it is the very beginning of v.4 and I must join ὁ γέγονεν with ἐν αὐτῷ ζωὴ ἦν. This matter gets more complicated when I see that the oldest manuscripts, that is, P<sup>66</sup> P<sup>75</sup> Ⲑ\* A B do not have any punctuation in the context of ὁ γέγονεν (although, as we will see a little further along, there are small variants among those readings). What is more, in the case of the different versions of the Greek manuscripts and the patristic sources that have punctuation in this particular context, as Metzger (1992a:167) argues, they cannot be considered but as a recurrent exegetical interpretation of 1:3/4. On the other hand, C replaces οὐδὲ ἔν for δὲ ἔν. F keeps the οὐδὲν ἔν. The beginning of v.4 has several proposals for changes: we see that ἦν is substituted for ἐστίν in Ⲑ\* Ⲑ<sup>c</sup> D it and, perhaps, in sa; the codice W<sup>s</sup> directly omits this word. P<sup>75\*</sup> replaces ζωὴ for ζω in the two opportunities that this word appears in this verse B\*, omits τῶν ἀνθρώπων after τὸ φῶς. Following is the list of manuscripts that Aland (1968:188-189) quoted in regards to the different proposal of reading for ὁ γέγονεν:

Century	Source	Reading
B. of III	P <sup>75</sup>	οὐδὲ ἔν ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν
IV	B	οὐδὲ ἔν ὁ γέγονε   ἐν αὐτῷ ζωὴ ἦν
	Ⲑ*	οὐδὲν   ὁ γέγονεν ἐν αὐτῷ ζωὴ ἐστίν
V	A	οὐδὲ ἔν   ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν
	C	οὐδὲ ἔν ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν
	C <sup>c</sup>	οὐδὲ ἔν ὁ γέγονεν ἐν αὐτῷ. ζωὴ ἦν
V-VI	D	οὐδὲν ὁ γέγονεν ἐν αὐτῷ ζωὴ ἐστίν

<b>VI-VII (?)</b>	<b>κ<sup>C</sup></b>	οὐδὲν   ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἐστίν·
<b>VII (?)</b>	<b>W<sup>S</sup></b>	οὐδὲ ἔν· ὃ γέγονεν ἐν αὐτῷ ζωὴ·
<b>VIII</b>	<b>L</b>	οὐδὲ ἔν·   ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν·
	<b>O 211</b>	οὐδὲ ἔν· ὃ . γέγονεν· ἐν αὐτῷ ζωὴ ἦν
	<b>E</b>	οὐδὲ ἔν· ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν·
	<b>Ψ 047</b>	οὐδὲ ἔν· ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν·
<b>IX</b>	<b>U 050*</b>	οὐδὲ ἔν· ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν
	<b>U 050<sup>C</sup></b>	οὐδὲ ἔν· ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν
	<b>Δ</b>	οὐδὲ ἔν· ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν·
	<b>Δ</b>	οὐδὲ ἔν· ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν
	<b>F</b>	οὐδὲ ἔν· ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν
	<b>G</b>	οὐδὲ ἔν· ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν
	<b>H Y</b>	οὐδὲ ἔν· ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν
	<b>Π Θ K U</b>	οὐδὲ ἔν· ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν·
	<b>M</b>	οὐδὲ ἔν· ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν
	<b>ω</b>	οὐδὲ ἔν· ὃ γέγονεν· Ἐν αὐτῷ ζωὴ ἦν
	<b>063</b>	οὐδὲ ἔν· ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν
	<b>063</b>	οὐδὲ ἔν· ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν
<b>X</b>	<b>X Γ</b>	οὐδὲ ἔν· ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν
	<b>S</b>	οὐδὲ ἔν· ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἦν
	<b>0141<sup>C</sup></b>	οὐδὲ ἔν· ἐν αὐτῷ ζωὴ ἦν

Now, following the work of Boismard (1957:10-23) and Miller (1989:27-33), I will demonstrate the testimony of the Fathers of the Church:

<b>Century</b>	<b>Reading:</b> 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4 ἐν αὐτῷ ζωὴ ἦν,	<b>Reading:</b> 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν 4 ἐν αὐτῷ ζωὴ ἦν,
<b>II</b>		<b>THEODOTUS</b> <sup>ACC TO CLEMENT</sup> <b>VALENTINIANS</b> <sup>ACC TO IRENAEUS AND CLEMENT</sup> <b>IRENAEUS</b> <b>DIATEERSSON</b> <sup>I,N</sup> <b>PTOLEMY</b> <b>HERACLEON</b> <b>THEOPHILUS</b> <b>NAASSENES</b>
<b>III</b>	<b>ADAMANTIUS (I)</b>	<b>PERATENI</b> <b>CLEMENT</b> <b>TERTULLIAN</b> <b>HIPPOLYTUS</b> <b>ORIGEN</b> <b>EUSEBIUS</b>
<b>IV</b>	<b>ALEXANDER</b> <b>EPHRAEM</b> <b>AMBROSE (1/3)</b> <b>DIDYMUS</b> <b>CHRYSOSTOM</b>	<b>AMBROSIAS</b> <b>HILARY</b> <b>ATHANASIOS</b> <b>EPIPHANIOS</b> <b>CYRIL-JERUSALEM</b> <b>AMBROSE (2/3)</b> <b>EPIPHANIU</b>
<b>V</b>	<b>JEROME</b> <b>NONNUS</b> <b>PS-IGNATIUS</b>	<b>AUGUSTINE</b> <b>CYRIL</b>

#### 2.2.2.2 Systematic research

If I systematize all the data above mentioned, I obtain the following conclusions:

The first problem is within the earliest sources. Martin (1956:547-458) affirms that ὃ γέγονεν in 1:3/4 is a typical case of haplography, which means it is the error of writing only one time what should be written twice. Barrett (1956-57:174-177) and Wordsworth (1957:1-7) expressed the same idea. Of course, not all the critics share this opinion see, for example, Klijn (1956-57:327-334); Teeple and Walker (1959:148-152); Miller (1989) and (1985:440-443). Regrettably, the earliest sources have no punctuation that can help to decide whether ὃ γέγονεν is the beginning of

v.4 or, on the contrary, if it belongs to v.3. The two other possible versions of readings that have more weight of evidence are the punctuation before or after ὃ γέγονεν. In the hypothetical case that I would take ὃ γέγονεν as the beginning of v.4, this choice would have little influence on whether I put the comma before or after ἐν αὐτῷ.<sup>17</sup>

The second problem is that, alas, whichever reading we might choose, in the interpretation of ὃ γέγονεν, none of the two plausible interpretations are in good Greek<sup>18</sup> and its interpretation is not clear.<sup>19</sup>

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<sup>17</sup> For example, Vawter (1963:401-406), suggests that the comma should go before ἐν αὐτῷ or, what is the same, after ὃ γέγονεν. On the contrary, Miller (1989:91) opts for not putting in this comma. I follow, in addition, all readings that read οὐδὲ instead of οὐδὲν, because the weight of evidence, as we have seen, is greater.

<sup>18</sup> Principally, this is because, as Schnackenburg (1980:259-260) and Barrett (2003:235-238) state correctly, that if I link ὃ γέγονεν with v.3 and if I opt for οὐδὲ ἔν the correct Greek reading would say ὧν γέγονεν; likewise, if I opt for οὐδὲν (instead of οὐδὲ ἔν) the reading would be ὃ τι γέγονεν. On the contrary, if I interpret ὃ γέγονεν to be with the beginning of v.4, I also find difficulties in the Greek text as Metzger (1992a:167-168) states: if I interpret ὃ γέγονεν with ἐν αὐτῷ ζωὴ ἦν, and if I wish to have a perfect grammatical Greek sentence, I need an ἐστὶν instead of an ἦν as, in fact, we have seen, appears, among other sources, ⲡⲥ<sup>c</sup> D, VL, Syr<sup>c</sup> Cop (sa fay). All these manuscripts change the sentence of this verb from the imperfect to the perfect.

<sup>19</sup> If I interpret ὃ γέγονεν as the beginning of v.4, as Brown (1999:6-7) affirms, there are five exegetical difficulties. First, how can I interpret the phrase ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν? The text itself uses the same verb γέγονεν that had been used in two opportunities in the previous verse, but here, the verbal tense is changed. In v.3 this verb appears in two opportunities in aorist and that, as all aorist tenses, represents a fact or event that happened at a certain point in the past. We also see that in v.4 this verb is in perfect tense which, unlike the aorist tense, is a fact of the past but still has an influence on the present; in other words, the emphasis is on the duration. How to interpret ἐν αὐτῷ in this phrase? I could interpret this as a short relative clause but, as Schnackenburg (1980:259-260) explained, this is extraneous to the context. With what words of this verse can I join ἐν αὐτῷ? I wonder: what is its relationship with ζωὴ in that I might consider it to be a predicate since it does not have an article. How can I interpret the verb that is joined to ζωὴ? Is it in past tense or, as it appears in some respectable sources, in present tense? What kind of life does ζωὴ express? Is it natural or eternal life? Thus many sources quoted try to correct the cadence of these verses; and some achieve this better than others. One source, as we have seen before, solves this problem directly by leaving ὃ γέγονεν out. This would imply that, whichever reading I chose, I would never have certainty concerning ὃ γέγονεν.

#### 2.2.2.3 *The Church Fathers and John 1:3-4*

It is very interesting to note that the majority of the Fathers of the Church in the II and III centuries interpreted ὁ γέγονεν as the beginning of v.4 and, it is very possible that they interpreted the οὐδὲν ἔν of v.3 as a normal ending of the phrase. The Gnostics were the first to use this division for their own benefit and, perhaps, they have influenced the Church Fathers as was noted by, for example, Haenchen (1963:305-334)<sup>20</sup> and Schnackenburg (1980:256-260).<sup>21</sup>

#### 2.2.2.4 *Other attempts to resolve the problem*

Some exegetes, for example Phillips (2006:162-164), see in the structuring of these verses a solid foundation to demonstrate that ὁ γέγονεν belongs to v.4. This is not very useful because, with the same methodology, other exegetes, such as Barrett (1956-57:175), especially in footnote 11, try to prove the contrary. It is neither useful nor helpful to decide the parallels of these verses with the text of Qumran. With the same methodology different authors try to prove antagonistic positions. To see this I only need to compare the works of, for example Phillips (2006:164), Miller (1989:21-22) and Keener (2003:381-382) with Schnackenburg (1980:258) and Barrett (2003:235-236).

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<sup>20</sup> Also see Haenchen (1984:112-114) and (1980:120-122).

<sup>21</sup> A piece of information by no means minor is one that is brought to us by Mehlmann (1955-56:340-341) that demonstrates with a quote of Adamantius that the reading of ὁ γέγονεν as the ending of v.3 did not originate due to apologetic issues. Mehlmann (1955-1956:340-341) raises a highly important point since he was the researcher who found the testimony of Adamantius. With the quotation of Adamantius that Mehlmann brings, I do not accept the opinion, for example, of Simonetti (1972:101-104), who affirms that the change of the verbal present tense in γέγονεν as regards to how it appears in v.3 was done intentionally: this motive emerged to oppose the Gnostic proposal. Very briefly, this author summarizes his idea in three points: first, generally, Saint Alexander, bishop of Alexandria (+328), is quoted as the first ecclesial writer who reads ὁ γέγονεν as the ending of v.3 and not, as the rest of the Church Fathers in the II y III centuries AD, as the beginning of v.4. Second, there is another ancient witness that would have been passed over by the exegetes. It is the dialogue titled "*De Recta in Deum Fide*", attributed to Adamantius who interpreted ὁ γέγονεν as the ending of v.3. This testimony from Syria is earlier than 311 AD which implies that this testimony is prior to Arius' time, the letter of Alexander, the followers of Marcion, Bardesanes and the Valentins. Third, and decisively the Gnostics were the ones who interpreted ὁ γέγονεν as the beginning of v.4.



Although it is true that, historically, I must give priority to the reading that interprets ὁ γέγονεν as the beginning of v.4 and, thereby, the text of v.3 acquires more clarity; this creates many exegetical difficulties, more than it attempts to solve.<sup>22</sup> On the contrary, if I take ὁ γέγονεν as the very end of v.3, I not only eliminate an unnecessary burden from v.4, but also, demonstrate that v.3 speaks about the creation in general and v.4 speaks about the human being in particular; and this occurs only in 4b and not before(!) as Schnackenburg (1990b:595-596) states in footnote 67:

*“But, most of the modern exegetes who put ὁ γέγονεν as the beginning of v.4 apply it to men, for whom Logos is source of divine life /.../ But ὁ γέγονεν must refer back to v.3 and v. 4 a-b is not a synonymous parallelism; v.4b takes the assertion of v.4a further, and men are mentioned only here.”*

It is possible, contradicting the abovementioned point, that taking into consideration the semantic difference between ἐγένετο and ὁ γέγονεν, ὁ γέγονεν could be taken as the beginning of v.4. However, at this point I agree with Rathnakara Sadananda (2004:182)<sup>23</sup> when he states:

*“The aorist ἐγένετο and the perfect γέγονεν describe the act of creation and the state of creation. ἐγένετο regards creation in its totality as one act, and the*

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<sup>22</sup> For more details see, for example, Schnackenburg (1980:259), especially footnotes 21 and 22. And footnote 19 of this dissertation.

<sup>23</sup> The statement of Ridderbos (1997:37-38) complements the interpretation of Rathnakara Sadananda (2004:182). Ridderbos affirms that the interpretation of ὁ γέγονεν with v.4 and the subsequent interpretation of this in relation to the incarnation of the Logos, not only is a forced interpretation but, in addition, the readings that interpret ὁ γέγονεν with the ending of v.3 flow more naturally if you take into account that the perfect ὁ γέγονεν could be easily understood as the permanent effect of ἐγένετο. The work of Borgen (1983:13-20), especially in p. 15, is very suggestive when it affirms, completing the last point above, that if we take ὁ γέγονεν with the ending of v.3, we will find, not only parallels with the NT but also with Jewish and Egyptian literature. Hence, I agree completely with Ridderbos (1997:37) when he writes:

*“Nothing is more natural, however, than that the second ‘was made’ should refer back to the beginning of v.3 and thus to what which was made by the Logos at the creation and not what happened to him at the incarnation. In my opinion, the difficulties all resolve themselves if one takes ‘that was made’ as the somewhat stately —and certainly not discordant— conclusion of v.3 and continues in v.4 with ‘In him (the Logos) was life’.”*

*perfect γέγονεν conveys the thought of the continuing existence of created things. The Logos that gave existence to creation continues to be the ground of existence for all created ones.”*

On the other hand I take into consideration the following affirmation of Barrett (1978a:157): One must keep in mind that, if I take v.4 without ὃ γέγονεν I can have a beginning phrase with ἐν which is very typical in the Fourth Gospel as can be seen in 5:39, 6:53 and, in the prologue itself in 1:1 and 1:10.<sup>24</sup> In other words and concluding, the development before described in the above-mentioned points, gives a reasonable foundation to interpret the reading of most of the earlier manuscripts (P<sup>66</sup>, P<sup>75</sup>,  $\aleph^*$ , A, B) that there is no punctuation in the immediate context of 1:3/4, to affirm ὃ γέγονεν as the clear ending of v. 3<sup>25</sup>. Therefore, I adopt the reading: πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·

### 2.2.3 John 1:5-12

#### 2.2.3.1 John 1:5

In v.5 there are variants, but there are very few: P<sup>75</sup>, C, 33, 579, 700 have σκοτία instead of σκοτεία. H, agrees with those manuscripts quoted before, but this source distances itself from them by replacing σκοτία αὐτὸ with σκοτία αὐτόν. 1071 has, in opposition to H, αὐτῷ. 69 separates itself from all the rest: the first time, the word σκοτεία appears, the second time, σκοτία appears. P<sup>66</sup>, among others, supports the

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<sup>24</sup> I do not agree with Miller (1989:18ff) when he states that to link ὃ γέγονεν in the context of John 1:3 is a clear redundancy. As, once again, Barrett (1978b:197) argues, this “supposed redundancy” is nothing but a Johannine structure, as can be seen in other contexts such as 5:26, 5:39 and 6:53-54, etc. At the same time —a rare exception in Textual Criticism— we are moving away from the text with earlier punctuation. Even though those texts are more ancient than our option, they are not, necessarily, more trustworthy.

<sup>25</sup> For further analysis see the work of Hartwig (2007:411-417). Liou (2005:71-73) who understands ὃ γέγονεν as the ending of 1:3 and, on the contrary, Nolland (2011:295-311) for whom ὃ γέγονεν is the beginning of 1:4.

text proposed. I do not accept any of those proposals of change because the text proposed by GNT and NTG has the strongest weight.

#### 2.2.3.2 John 1:6

Now, in v.6, I find that D<sup>\*</sup> replaces θεοῦ for Κυρίου after παρὰ; besides D<sup>\*</sup>, with D<sup>c</sup>, W<sup>s</sup> sy<sup>c</sup> y<sup>\*</sup> adds ἦν before ὄνομα. The same was done by W<sup>s</sup> but adding από before θεοῦ. In regards to the exact name of John the Baptist there are several variants: B, P<sup>75</sup> and W have Ἰωάννης. D<sup>\*</sup> have Ἰωάνην. P<sup>66</sup>, x<sup>\*</sup>, D<sup>c</sup>, 1343, and W<sup>s</sup> read Ἰωάννης. I follow the testimony of those last sources and, for the rest of this v.; I follow the text proposed by GNT and NTG because, as before, it has the strongest support.

#### 2.2.3.3 John 1:7

I found very few variants in v.7, as regards the text proposed. Only P<sup>75</sup> replaced μαρτυρίαν for μαρτυρίον and D replaced πιστεύσωσιν for πιστεύουσιν. Here, I follow the main majority of the texts, of course, this is the text proposed by NTG and NTG.

#### 2.2.3.4 John 1:8-12

Verse 8 practically has no variants, unless one considers that P<sup>66</sup> has ἀλλά instead of ἀλλ'. The same is true for v.9: B x<sup>\*</sup> A L 33 1071 1424 replace ἀληθινόν for ἀληθεινόν. P<sup>66\*</sup> replaces πάντα for πάντων. The only two variants in v.10 are presented by P<sup>75c</sup> and other minor manuscripts, that replace ἦν for ἐν and x<sup>\*</sup> replace αὐτοῦ for αὐτόν. I do not find any variants in v.11. The only variant in v.12 is that B<sup>\*</sup> and W have ἔλαβαν instead of ἔλαβον. I do not accept any of those proposals of change because, once again, the proposal of GNT and NTG have the strongest weight.

#### 2.2.3.5 John 1:13-14

The case of v.13 is different from the verses analysed above. In this verse, I see that

B\* and W omit the phrase οὐδὲ ἐκ θελήματος ἀνδρὸς. Some of the Fathers of the Church had gone further: those Fathers, instead of the plural αἱμά, had written the singular and, also instead of οὐδὲ ἐκ θελήματος σαρκὸς had written οὐκ ἔξ αἱμάτων οὐδὲ ἐκ σαρκὸς, omitting θελήματος before σαρκὸς. On the other hand, E omits σαρκὸς οὐδὲ ἐκ θελήματος and, at the same time, adds, τῷ before θεοῦ ἐγεννήθησαν. Notably, Pryor (1985:296-318)<sup>26</sup> opts for the reading in plural and —correctly, in my opinion— he does not interpret 1:13 as von Harnack (1931:115-127) did, a marginal gloss (in his article in pages 297-304).<sup>27</sup> Another change occurs when ⲥ\*, D\*, E\* omits ἔξ before θελήματος ἀνδρὸς. One must keep in mind that P<sup>75</sup> A B\* D 28 1071 1364 replaces ἐγεννήθησαν for ἐγενήθησαν. There is a small change in D\*, when it omits the plural article οἱ before οὐκ. I should add to the abovementioned, that v.13 would have a completely different sense and meaning if I, together with it<sup>b</sup>, read ὅς οὐκ ἔξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθη instead of the proposed text.<sup>28</sup>

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<sup>26</sup> Here Pryor —in pages 304-311— analyses the main texts of the Fathers of the Church reaching the conclusion that it is impossible to use this verse to support the virginal birth of Jesus. In the writings of Justin, I find the first suggestion, in the Orthodox circles of the Church, of the use of this verse in the plural for an interpretation in the singular; in other words: if it can be applied to Christians, even more so can this be applied to Christ. It is very interesting that, perhaps, it was this interpretation that guided the change in the manuscripts to the singular. Then, logically, for Prior, the first reading of 1:13 in the singular was found, in Irenaeus and Tertullian. Both combated the Gnostics, who tried to separate Christ from Jesus and, at the same time, against the Ebionites, who interpreted the birth of Jesus to have taken place in the same way as other mortals and, therefore, denied the divinity of Jesus.

<sup>27</sup> The proposal of Schwank (1969:16-17) has exactly the same idea as that of Pryor (1985:296-318). Schwank correctly affirms that the weight of the evidence for the interpretation of v. 13 in the singular is very weak. I agree with this author that, unfortunately, the Dutch Catechism had reached its theological conclusions on a very weak textual base. Consequently and for the same reasons above expressed, I do not accept any conclusions of the following works: Crossan (1965:1318-1324) and (1957:115-126); Mercier (1984:171-186); Collins (1970-71:99-142); Le Frois (1951:422-431); Leal (1967:309-318) and (1970:51-66). For a general context see Uzin (1967:198-215).

<sup>28</sup> When I consider all the changes abovementioned concerning v.13, I wonder: Why all these proposals of change? Certainly, it is to demonstrate the virginal birth of Jesus. In other words, to demonstrate that Jesus was conceived without any human male intervention. Obviously, all those interpretations and proposals are foreign to the context of this verse. For the same reason I, decisively, do not accept the conclusion of de la Potterie (1978:41-90) and (1983:127-174). Therefore, by no means is it possible to endorse, even with the patristic testimonies, the virginal character of the birth of Jesus with John 1:11-13. Neither can I accept the proposals of Hofrichter (1978:214-237). This author first analyses the plural form and, later, the singular one. The proposal of this exegete is

The simplest conclusion that I can reach is that the singular is later than the plural because the reading with the plural is the most difficult, this one has more features that demonstrate it to be more original. On other hand, it is more plausible that the change of the plural for the singular was due to the need to have an easy exegetical base to corroborate the virginal birth of Jesus. After this analysis of v.13, I opt to not accept any changes and, thus, I follow the text proposed by NTG and NTG because this has more weight of evidence: P<sup>66</sup> **Ⲛ** B<sup>2</sup> C D<sup>C</sup> L W<sup>S</sup>  $\Psi$  063 *f*<sup>1</sup> *f*<sup>13</sup> **ⲡ**, among other sources. Verse 14 has very few proposals for changes: D has πλήρη instead of πλήρ and B<sup>\*</sup> omits the καὶ before ἀληθεία. Again, here, I follow the text proposed by NTG and GNT because it has the most weight.

#### 2.2.3.6 John 1:15

Verse 15 has four places in which the variants defer; again, there is no uniformity with the name of John the Baptist because B<sup>\*</sup>, B<sup>C</sup>, P<sup>75</sup> and W read Ἰωάννης. **Ⲛ**<sup>\*\*</sup>, D<sup>\*</sup>, D<sup>C</sup> omit the word λέγων. There are several variants regarding Οὗτος ἦν ὃν εἶπον. On the one hand, B<sup>\*</sup>, a<sup>\*c1</sup> and C [w] propose Οὗτος ἦν ὃ εἶπων; on the other hand, **Ⲛ**<sup>\*</sup>, omitting ὃ εἶπον, only read: Οὗτος ἦν; C<sup>C</sup> replaces εἶπον for ὃν ἔλεγον. Furthermore D<sup>C</sup> and W<sup>sup</sup> add after εἶπον the word ὑμῖν. 28 replaces εἶπων for εἶπεν. **Ⲛ**<sup>\*\*</sup> and W<sup>sup</sup> add ὅς after ἐρχόμενος. And, lastly, P<sup>66</sup> and  $\Lambda$  omit the article before ὀπίσω. Observe the following graph:

	Quoted sources	Proposal of Reading
1	B <sup>C</sup> P <sup>66C</sup> P <sup>75</sup> <b>Ⲛ</b> <sup>C.2</sup> A <b>ⲡ</b> K L M U $\Theta$ $\Lambda$ O II $\Psi$ <i>f</i> <sup>1</sup> <i>f</i> <sup>13</sup> 2 33 157 565 700 1071 1424	καὶ κέκραγεν λέγων, Οὗτος ἦν οὗ εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου

that v.13 is not speaking about the carnal birth of Jesus, or the birth of the Logos in a cosmogonical way, but about the descent of the un-created-Logos into the world. Again, for this author, it is in v.14 where it speaks about human nature, and, in fact, for Hofrichter v.14 is textual, contextual and metrically bound to v.13. When μονογενοῦς appears in v.14, it is an attempt to integrate the divinity of Jesus with Jewish monotheism and, at the same time, an attempt to highlight the affirmation that Jesus is the son of God. On the other hand, for me it is difficult to accept, as stated by Pryor (1985:296-318), that the verb ἐγεννήθησαν became plural through the interpolation of a relative clause as appears in the Egyptian codices.

2	B* $\aleph^{c1}$ C [w]	καὶ κέκραγεν λέγων, Οὗτος ἦν ὃ εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου
3	$\aleph^*$	καὶ κέκραγεν λέγων, Οὗτος ἦν, Ὁ ὀπίσω μου ἐρχόμενος ὃς ἔμπροσθέν μου
4	P <sup>66</sup> Λ	καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου
5	C <sup>C</sup>	καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν ἔλεγον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου
6	D <sup>*</sup>	καὶ κέκραγεν, Οὗτος ἦν ὃν εἶπον ὑμῖν, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου
7	D <sup>C</sup>	καὶ κέκραγεν, Οὗτος ἦν ὃ εἶπον· Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου
8	W <sup>sup</sup>	καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον ὑμῖν Ὁ ὀπίσω μου ἐρχόμενος ὃς ἔμπροσθέν μου
9	28	καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου

When I analyse our last graph very carefully, it appears that we have 3 different variants<sup>29</sup> concerning the testimony of John the Baptist:

Variant 1	Variant 2 <sup>30</sup>	Variant 3
Οὗτος ἦν οὐν εἶπον·	Οὗτος ἦν ὃ εἶπων· Ὁ ὀπίσω	Οὗτος ἦν Ὁ ὀπίσω μου ἐρχόμενος ὃς ἔμπροσθέν μου
P <sup>66*</sup> P <sup>66c</sup> P <sup>75</sup> $\aleph^1$ A M K L Θ B <sup>3</sup> C*	B* $\aleph^a$ C* [w]	$\aleph^*$

<sup>29</sup> We dismiss the others, because their evidence is too weak.

<sup>30</sup> In addition, we can find this in Origin and Cyril of Alexandria.

The first consequence is that, on account of the weakness of its testimony, I dismiss the reading of variant 3. Now, it is very important to understand the difference between variants 1 and 2. In variant 2, John the Baptist is quoting himself; in other words, I must search for a time in the past when John spoke his testimony of the Messiah for the first time that he now repeats. However, in variant 1, the presence of the Evangelist is evident and, through a parenthetic formula, affirms that it was John the Baptist who gave this testimony. Following the works of Michaels (1981:87-104), I think that it is possible to affirm that the reading of variant 1 is the original and later this variant was changed to variant 2, because the time in the past when John said this phrase was never expressly mentioned. Nevertheless, the same difficulty arises in 1:30 and here, there is no proposal of change; therefore, this implies that for the copyist this was not a problem. If, however, I thought that variant 2 was the original, I would interpret that the change to variant 1 was designed to adapt 1:15 to 1:30, it simply changed οὐ εἶπον for ὃ εἶπων. As can be seen, the variant is composed only of 2 letters. This last change would explain that, when I analyse variant 1 with respect to its parallel in 1:30, I see that this parallel is not as significant as would have been expected, precisely because variant 1 derived from variant 2. In other words, in variant 1, one would expect that ἐστίν, might sound more natural (as it appears in fact, in the context of 1:30), and not an ἦν. Consequently, this implies, that this ἦν is perfectly placed in variant 2; thus, in my opinion, it would become variant 1:

Variant 1 of John 1:15	Variant 2 of John 1:15	John 1:30
Οὗτος ἦν οὐ εἶπον	Οὗτος ἦν ὃ εἶπων Ὁ ὀπίσω	οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον, Ὁπίσω

To conclude, in the context of 1:15 I opt for Οὗτος ἦν ὃ εἶπων Ὁ ὀπίσω. Concerning the rest of this v., I follow the text proposed by GNT and NTG.

### 2.2.3.7 John 1:16-17

In v.16 I found just one proposal of change, A, C<sup>3</sup>, M, K, U, W<sup>s</sup>, Δ, Θ, Π, Ψ, f<sup>1.13</sup>, 2, 28, 157, 565, 700, 1071, 1424 replace ὅτι for καί. Again, I do not accept this proposal and I follow the text proposed, because ὅτι has more appearance of being original: sources such as P<sup>66</sup> P<sup>75</sup> κ B C\* D L 33, among others support the text proposed. Verse 17 has 5 significant proposals of changes: L and P<sup>66</sup>, among others, add ὁ before νόμος. A M, U, L, f<sup>1</sup> f<sup>13</sup>, 2, 28, 157, 700, 1071, 1424 replaces the word Μωϋσέω ὁ γέγονεν for Μωσέως. P<sup>66</sup> adds δὲ before καὶ ἡ ἀλήθεια. W<sup>sup</sup> adds δὲ before χάρις. five, κ\* omits the word Χριστοῦ and 565 puts this word before Ἰησοῦ. I follow the text proposed by GNT and GNT, rejecting all these proposals of change due to their weak supporting evidence.

### 2.2.3.8 John 1:18

In v.18, I see I have, essentially, 4 proposals of change: B<sup>c</sup>, P<sup>75c</sup>, M K 28 replace ἑώρακεν for ἑώρακεν. P<sup>75\*</sup>, P<sup>75c</sup>, κ<sup>c</sup>, add ὁ before μονογενῆς. An important change is the proposal of M K 28 565 579 700 1071 1424 † A C<sup>c</sup> Y M S U Δ Π Ψ Ω f<sup>1</sup> f<sup>13</sup> 2 and 157 when they replace the μονογενῆς θεὸς for ὁ μονογενῆς υἱός; on the other hand, W<sup>sup</sup> is also following the source before quoted, reading ὁ μονογενῆς υἱός but adding εἰ μη before the article. κ\* omits ὁ ὢν before εἰς τὸν κόλπον and, besides, 565 replaces εἰς τὸν κόλπον for ἐν τοῖς κόλποις. 69 deletes τοῦ πατρὸς before ἐκεῖνος and 2, directly eliminates ἐκεῖνος; W<sup>s</sup>, on the other hand, adds ἡμῖν after ἐξηγήσατο. For more clarity, I would like to present the following graph:<sup>31</sup>

	Quoted sources	Proposal of reading
1	B* P <sup>66</sup> C* L uw κ* κ <sup>c</sup> 565 A C <sup>c</sup> Y M S U Δ Θ Λ Π Ψ f <sup>1</sup> f <sup>13</sup> 2 157 579 700 1071	θεὸν οὐδεὶς ἑώρακεν πώποτε·
2	M K 28 P <sup>75c</sup>	θεὸν οὐδεὶς ἑώρακεν πώποτε·

<sup>31</sup> Swanson (1995:8).



3	P <sup>75*</sup>	θεὸν οὐδεὶς πώποτε ἑώρακεν*
4	B* P <sup>75</sup> C* L uwt rell	μονογενῆς θεὸς ὁ ὢν εἰς τὸν κόλπον
5	Ⲭ*	μονογενῆς θεὸς εἰς τὸν κόλπον
6	P <sup>75*</sup> P <sup>75C</sup> Ⲭ <sup>c</sup> 33	ὁ μονογενῆς θεὸς ὁ ὢν εἰς τὸν κόλπον
7	M K 28 A C <sup>C</sup> Y M S U Δ Θ Λ Π Ψ Ω f <sup>1</sup> f <sup>13</sup> 2 157 579 700 1071 1424	ὁ μονογενῆς υἱὸς ὁ ὢν εἰς τὸν κόλπον
8	W	εἰ μὴ ὁ μονογενῆς υἱὸς ὁ ὢν εἰς τὸν κόλπον
9	B P <sup>66</sup> P <sup>75</sup>	τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.
10	69	(omit τοῦ πατρὸς) ἐκεῖνος ἐξηγήσατο.
11	W <sup>s</sup>	τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο ἡμῖν.
12	2	τοῦ πατρὸς ἐξηγήσατο. (omit ἐκεῖνος)

I conclude, following the works of McReynolds (1981:105-118) and Harris (1994), that, in addition to the last graph above, because of the weakness of the evidence, I do not accept any of these proposals of changes, I follow the text proposed by GNT and NTG. Nevertheless, I have an exception: there are 3 readings with the heavier weight of evidence in the immediate context of μονογενῆς. I see that within the weight of evidence of those sources, the more important readings are: μονογενῆς θεός; ὁ μονογενῆς θεός and, ὁ μονογενῆς υἱός. Now I will see how those testimonies are distributed. Due to the weakness of their evidence, I reject μονογενῆς υἱός θεός, testified by it<sup>q</sup>, and ὁ μονογενῆς testified by vg<sup>X gat</sup> and Distension:

μονογενῆς θεός	ὁ μονογενῆς θεός	ὁ μονογενῆς υἱός
P <sup>66</sup> a** B C*	P <sup>75</sup> Ⲭ <sup>c</sup> 33 D	A C <sup>3</sup> K W <sup>S</sup> X Δ Π Ψ 063 f <sup>1</sup> f <sup>13</sup> Byz 063 0141 0211 1 13 22 24 63 68 69 79 106 114 118 124 131 138 152 154 157 158

L S*	cop <sup>sa, bo</sup>	160 165 168 173 178 180 185 191 205 209 213 220 222 228 245 265 268 270 280 295 333 345 346 348 352c 357 370 377 382 389 391 397 401 423 430 472 482 489 508 513 515 537 543 544 555 557 565 579 589 597 649 679 683 700 709 713 716 720 726 731 732 733 736 740 744 747 775 787 788 792 799 807 809 821 826 827 828 829 833 841 851 863 865 873 874 878 883 884 888 889 891892 899 904 931 968 969 979 982 983 989 992 994 1006 1009 1010 1014 1021 1026 1029 1038 1043 1071 1079 1085 1087 1093 1113 1118 1128 1187 1188 1195 1200 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148
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The first reading, μονογενὴς θεός, has, clearly, the heaviest weight of evidence. The only reading of the third century that supports ὁ μονογενὴς θεός is P<sup>75</sup>. With this background in mind, I opt for the reading of μονογενὴς θεός, without the article. Now, we will take a look at the testimony of the Church Fathers, very briefly and following McReynolds (1981:105-118). In the first place, we will see the Greek Fathers with a few other extra-biblical sources.

Century	Reading: ὁ μονογενὴς υἱός	Reading: μονογενὴς θεός
II		Valentinian
III	Ireneus Hippolytus Origen <sup>LAT</sup> Hymenaeus	Ireneus <sup>lat</sup> Clement Origen
IV	Alexander-Alex. Eutathius Ps-Dion. Alex Eusebius Serapion Julian Athanasius Basil Ps-Basil Gregory-NyssaNaz Gregory-Nyssa Ps-Athanasius	Eusebius Serapion Basil Didymus Gregory-Nyssa
	Chrysostom Theodore-Mops.	Epiphanius Cyril-Alexandria

V	Hadrian Cyril-AlexProclus Nestorius Theodoret	
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I will also examine the testimony of the Latin Fathers, once again following McReynolds (1981:105-118).

Century	Reading: <i>Unigenitus Filius</i>	Reading: <i>Unigenitus Deus</i>
III	Tertulian	
IV	Ambrosiaster Victorias-Rome Hilary Eusebius-Vercellensis Faustinus Greogory-Elvira Phoebadius Ambrose	Hilary
V	Jerome Maximus-Turin Augustine Ps-Idacius Clarus Vigilias-Tapsa	

I conclude, bearing in mind the outstanding work of McReynolds (1981:105-118) that, in regard to the reading with θεός, without any doubt, the most weight of evidence is with μονογενής θεός. I accept the reading with the article. On the contrary, in the reading with υἱός, the more original readings, are those that have the article, for example, ὁ μονογενής υἱός. I underscore that the choice of the Latin Fathers, is clearly *unigenitus filius*. For the Greek Fathers of the Church, even though they have a more balanced testimonial distribution with both these readings, the reading that has more evidence is ὁ μονογενής υἱός. I would like to emphasise that, at least 3 Greek Fathers —certainly Eusebius and, maybe Serapion and Basil— knew both

readings. Afterwards, the choice of the reading that would be closer to the original would be between ὁ μονογενὴς υἱὸς and μονογενὴς θεός.<sup>32</sup> After all this development, I have a minimal reasonable base to suggest that, perhaps, the more trustworthy reading could be the text proposed. This reading is supported by P<sup>66</sup> Ⲑ<sup>\*\*</sup> B C<sup>\*</sup> L, among other sources. Hence, despite the strong statement of Metzger (1992a:169-170) on the contrary, I agree completely with McReynolds (1981:116) who observes:

*“The commentators who accept υἱὸς as an original generally acknowledge that the weight of the documentary evidence is on the side of θεός but they select υἱὸς as the better reading on the basis of their understanding of John’s context in the prologue. This highlights the trend toward eclecticism in textual criticism that sometimes ignores the preponderance of objective evidence for subjective reasoning”.*

### 2.3 My translation of the pericope 1:1-18

*1. In the beginning was the Logos and the Logos was with God, and the Logos was God. 2. He was in the beginning with God. 3. All things were made through him and without him nothing was made that had been made. 4. In him was the life and the life was the light for men. 5 The light shines in the darkness and the darkness did not comprehend it.*

*6. There was a man, sent from God, whose name was John. 7 He came for testimony, to bear testimony to the light, so that all might believe through Him.*

*8. He was not light, but He came to bear testimony to the Light. 9 He (the Logos) was the true light that, coming to the world, gives light to all men. 10 In*

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<sup>32</sup> Some exegetes, for example Hoskyns (1947:152-154), bearing in mind all the context of this verse, prefer the reading with μονογενὴς υἱὸς because, in this way, it is easier to relate it with πατὴρ. On the contrary I argue that, it was precisely the word πατὴρ that influenced the copyist to substitute θεός for υἱὸς as, for example, Schnackenburg (1980:292-296) states. In other words, it is impossible answer this question with complete certainty. My choice is, therefore, μονογενὴς θεός, because, as this is the reading which is more difficult, it has more evidence of being closer to the original reading and, at the same time, ὁ μονογενὴς υἱὸς would be categorized as an accommodation of this verse to John 3:16.18 and also, I would quote 1John 4:9. On the other hand, as we have seen, μονογενὴς θεός has the most weight of evidence.

*the world, He was, and the world was made through Him, and the world knew Him not. 11. He came unto his own, and his own received him not. 12. But, to all who received Him, all who believed in his name, he gave them power to become children of God. 13. Who, not of blood, nor of the will of the flesh, nor of the will of the man, but of God, were born.*

*14. And the Logos become flesh and dwelt among us. And we have contemplated his glory, glory that came from the Father, as the only begotten of the Father, full of grace and truth. 15. John gives testimony of him and has proclaimed of him saying: "This was he of whom I said: 'He who comes after me, ranks in front of me, because he was before me' ". 16. From his fullness we all have received grace upon grace. 17. Because the law was given through Moses; grace and truth became reality through Jesus Christ. 18. No one has ever seen God; (He) the only begotten, who is God, who is in the bosom of the Father, He has made Him known.*

### **3 History of John 1:1-18**

#### **3.1 Lack of unanimity**

##### *3.1.1 Hymn to Logos?*

There is neither unanimity regarding the genesis, literary and redactional history, and function of John 1.1-18 nor in regard to the inner literary unity of this pericope or the existence —or not— of the hymn to Logos beneath the prologue of John. The same could be said about the literary genre of this prologue; as can be seen, the list of lack of unanimities in regard to John 1:1-18 is long.<sup>33</sup>

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<sup>33</sup> Nonetheless, to begin the Diachronic analysis of John 1:1-18 it is very helpful to systematize the different points of views about the question of whether there is —or not— a hymn to Logos which was adapted and inserted to develop the actual portico of the Fourth Gospel. The interpretation of the prologue of John depends largely whether in John 1:1-18 there is only prose —with some kind of rhythm— or there is prose and verse, and the relationship between the two.

### 3.1.2 Systematization of data

A first glance at the never-ending bibliography of John 1:1-18, reveals that there are three general lines of interpretation concerning the hymn to Logos. There are the exegetes who think that beneath the prologue of John there is/are a hymn(s) to Logos. Other exegetes think that the so-called hymn to Logos never existed except in the mind of another exegete, that it is no more than a pure and simple exegetical speculation. And still other exegetes think the question about whether there was a hymn to Logos or not is neither important nor essential for the understanding of this pericope.

Now, I shall explore how the different exegetes of these three general lines of thought have supported their hypothesis about the history behind the prologue of John.

## 3.2 The hymns to Logos

### 3.2.1 *CF Burney, J. Weiss, H Schaeder and JH Bernard*

Burney (1922) proposed that, if we retro-translate the prologue to the Aramaic language we can find the hymn which was used by the Evangelist. This hymn would come from a pre-Christian worship with its main source from Eastern Gnosticism. Subsequently, the Evangelist would have added his own comments. After a detailed analysis, it is proposed that this hymn is preserved in 1:1-5, 10-11, 14 and 16-17. The rest of the verses are the Evangelist's additions. What was this Aramaic Hymn like? This hymn was composed of eleven distiches: 1:1a-1b; 1:1c-2a; 1:3a-b; 1:4a-b; 1:5a-b; 1:10a-b; 1:11a-b; 1:14a-b; 1:14c-d; 1:14e.16a and 1:17a-b. Many exegetical works share this proposal of the Aramaic background of the Gospel of John,<sup>34</sup> although it has not always been accepted.<sup>35</sup>

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<sup>34</sup> Torrey (1923:305-344) and (1942:71-85); Zimmermann (1974:249-260); Burrows (1926:57-69). For a chronological analysis on this matter see Brown (1964:323-339).

<sup>35</sup> Colwell (1931) and Hamid-Khani (2000:142).

Weiss (1937:790) unlike Burney, proposes that the hymn to the Logos is present in 1:1-2a.3-5.10-12.14.16ab.17ab.18. In other words: Weiss accepts 1:10a.12. 16b.18 as part of the hymn which Burney does not accept. Weiss divides the hymn into six quatrains, as follows:

- 1a.1b.1c.2a1.
- 3a.3b.4a.4b.
- 1:5a.5b.10ab.10c.
- 11a.11b.12a.12b.
- 14ab.14cd.14e.16ab
- 1: 17ab18a.18b. 18c.

Schaeder (1926:306-341) followed the idea of Burney of retro-translating the hymn to the Aramaic. The hypothesis of Schaeder is that the original hymn was a hymn to Enoch. In the original hymn, John 1:6 did not affirm that John the Baptist was sent by God, but that it was Enoch that was sent by God. This hypothesis has never been accepted.<sup>36</sup>

For Bernard and McNeile (1928:cxxxviii-cxlviii.1-33) the original language of the hymn to Logos was not Aramaic —as Burney and Schaeder affirm— but Hebrew. For Bernard the original hymn to Logos was composed of 1:1-5.10-11.14.16.18. The insertions of the Evangelist were 1:6-8 and 15 to introduce John the Baptist. Also, 1:12-13 are the work of the Evangelist to avoid the impression that, when the Logos came to the World nobody accepted it, as could be inferred in 1:11. The insertion of 1:16-17 was to illustrate the affirmation of χάριτος καὶ ἀληθείας of 1:14.

### 3.2.2 R. Bultmann, O Hofius and J Becker

Bultmann (1971:13-18.19ff) also proposed that the hymn to Logos was a Gnostic hymn. The concept of Logos could not come from the OT because their concept of

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<sup>36</sup> Schnackenburg (1980:249-250)

“The Word of God” was different. Conjointly the Hymn of Logos is closer to the Odes of Salomon and the writings of Mandaeism. The originality of his hypothesis was that the hymn to Logos praised John the Baptist as the incarnated Logos. When the Evangelist left his sect, he applied this concept to Jesus. The proposal of Bultmann is as follows:

- 1:1-5, 9-12ab, 14, 16: Pre Johannine hymn in Aramaic.
- 1:6-8, 15: Commentary of the Evangelist on John the Baptist.
- 1:12c-13: Exegetical commentary of εἰς τὸ ὄνομα αὐτοῦ
- 1:17: Exegetical gloss explaining 1:16.
- 1:18: A note by the Evangelist to highlight the unique supreme revelation of the Son of God.

Hofius (1987:1-25) and Becker (1985:85-86) agree with Bultmann that 1:6-8.12c,+13,+15,+18 are additions to the hymn to Logos. The difference between the hypothesis of Hofius and Becker resides in the fact that for Hofius all the rest of the verses belong to the hymn to Logos. Becker, unlike Hofius, excludes 1:2,9+10,14d from the hymn to Logos. Therefore, for Hofius the hymn to Logos is 1:1-5.9-12.14.16 and for Becker it is 1:1.3-5, 11-12ab.14.16. It is also interesting to stress that for Hofius ὃ γέγονεν belongs to v.3 but, for Becker, it is the beginning of v.4.<sup>37</sup>

Proposal of O Hofius	Proposal of J Becker
1 E. 1:1-3	1 E. 1:1.3.4
2 E. 1:4-5.9	2 E. 1:5.11.12ab
3 E. 1:10-12	3 E. 14a.16
4. E. 1:14.16	

### 3.2.3 S. Schulz; DG Deeks; W Bindermann and JC O'Neill

Schulz (1960:51-69) states, as Bultmann also stated, that underlying the hymn to

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<sup>37</sup> Jensen (2004:72-73)



Logos there was a pre-Christian hymn which came from the sect of John Baptist. For Schulz the original hymn was present in: vv.1-5, 10-12a,b,14,17 and 18. The different strata had their origins in three different contexts: the first was 1:1-5,10-12a,b and was from the tradition of wisdom; the second one was 1:14,17,18 and was from the cosmovisión of theophany of the OT; and the third was 1:1,14: the title of *λόγος* was from late Hellenic Judaism.

Deeks (1976:62-78.) affirmed that there were four different sources behind the prologue of John. From a Gnostic source came 1:1ab.3-5.9b-12b.13. The second source was from the Johannine Community in: 14a-d.16a.18. The Evangelist, in order to bind both traditions added 1:1c.2.6-7b.12c. Later, in a fourth moment, other materials by different hands were added: 1:7c.15 was added by “groups indebted to John the Baptist”, while 1:8.9a and maybe 1:13 were added because of the Evangelist. The last addition at this stage were 14e.16b-17 done by a Paulist redactor to fit this pericope into the Christian orthodoxy.

Stratum	Source	Vv. In John
1	Gnosis	1:1ab.3-5.9b-12b.13
2	Johannine Hymn	1:14a-d.16a.18.
3	Addition by Evangelist	1:1c.2.6-7b.12c
4	Three Later Additions	1:7c.15. 1:8.9a.1:13. 14e 16b-17

On the other hand, the proposal of Bindemann (1995:330-354) also has four strata as does the hypothesis of Deeks (1976:62-78.); however, the hypothesis of Bindemann is completely different. For Bindemann the hymn to Logos, in its first state, has a Jewish-wisdom background and was composed of six stanzas: 1:1a-c; 1:1c-2; 1:3a-b; 1:3c-4b; 1:10a-b and 1:14a.c.17. In the second state, this hymn had an expansion from a Hellenistic-gnostic-Judaism and 1:5a-b.9a-c.10c.11a-b.12a-c.13a-d.14d-g.16a-b were added. In the third state —still previous to being part of the gospel of John— this hymn was received by Christians and 1:12d.17b-c were

added to this hymn. In the fourth state, this hymn was added into the Gospel of John but, at the same time, the following redactional additions had taken place: the Evangelist had taken from a source the material of John the Baptist that was 1:6a-c.7b.15a.c.d.e and he had inserted them into the actual prologue with his own addition of 1:7a.8.14b.15b:

Stratum	Source	Vv. In John
1	Hymn Jewish wisdom	1:1a-c; 1:1c-2; 1:3a-b; 1:3c-4b; 1:10a-b and 1:14a.c.17.
2	Hellenistic-gnostic-Judaism	1:5a-b.9a-c.10c.11a-b.12a-c.13a-d.14d-g. 16a-b
3	Christian addition	1:12d.17b-c.
4	Evangelist's addition	1:6a-c.7b.15a.c.d.e and 1:7b.8.14b.15b.

O'Neill (1969:41-52) states that behind the hymn there was not a gnostic source but a Jewish-Hellenist one. For this exegete the hymn to Logos has three stanzas composed of 92 syllables: 1° S = 1:1-5; 2° S= 1:10-12c.13abd; 3° S = 1:14b-e.16a.18.

### 3.2.4 *W Schmithals, E Hännchen, E Käsemann*

These three exegetes were against the Bultmann hypothesis of the gnostic source in the prologue of John. For Schmithals (1970:16-43) —as well as O'Neill— the hymn to Logos was from a Jewish-Hellenist source. The prologue of John would be divided into two parts: the first stanza would be about the *Λογος σαρκός* and the second stanza would be about the *Λογος ενσαρκός*. The insertion by the Evangelist of the verses about John the Baptist have a very clear significance in maintaining the *Λογος ενσαρκός* in both stanzas:

- 1:1-5 // 1:14.
- 1:6-8/ 1: 15
- 1:9-11 // 1:16

- 1:12ab // 1:17
- 1:12c+13 // 1:18

The three stanzas are:

- 1 E: 1a,1b,1c,2,3a,3b.
- 2 E: 1:4a,4b,5a,5b,12a,12b. —————→ Logos Asarkos.
- 3 E: 1:14a,14b,14c,14e,17a,17b. —————→ Logos Ensarkos

Schmithals found symmetries<sup>38</sup> in the two parts of the prologue, between 1:4-13 and 1:14-18:

Thematic Proposal	Vv. Gospel of John
I. Prologue in Heaven	1:1-3
II. Stanza Logos a-sarkós	1:4-5. 1:6-8. 1:9-11 1:12a-b. 1:12c-13.
III. Stanza Logos en-sarkós	1:14. 1:15. 1:16 1:17 1:18.

For Hänchen (1963:305-334) the hymn to Logos was present in 1:1-5.9-11.14.16-17. This hymn had four stanzas. The Evangelist added 1:18, at the moment of transcribing this hymn. Later, in a second moment, the same redactor who wrote John 21 added 1:6.8.12-13.15. It must be mentioned that this exegete is one of the very few who separated 1:6-8.15 from the hand of the Evangelist.

Käsemann (1969:138-167) proposed that the hymn to Logos had two stanzas, the first one, with 7 or 8 lines, was 1:1.3-4; and the second one, with 7 lines, was 1:5.9-12. The rest of the verses are a later addition to this primitive hymn. If there is one

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<sup>38</sup> For a criticism of these symmetries see Endo (2002:191).

thing very peculiar about this hypothesis, it is that this exegete separated 1:14.16 from the Hymn. Thus Wengst (1972:200-208), following Käsemann, argues that this hymn has two stanzas but these stanzas are 1:1.3-5.9-11 and 1:14.16. John 1:10 has an excellent connection with 1:5; John 1:9 was inserted to bind the hymn after the insertion of 1:6-8.

### *3.2.5 J Painter*

Painter (1991b:112-119) shared the opinion of Harris (1917), that the Evangelist had composed a hymn to highlight the fact that the Wisdom of YHWH was rejected by all—including Israel—with the exception of a few chosen ones. A Hellenic Christian community used this hymn that in tandem with the apostle Paul, identified Christ with wisdom and the law-grace antithesis: the Torah is no longer the wisdom of YHWH, it is the Law of Jesus Christ. The Evangelist modified this hymn in order to use it as introduction to his gospel.

For Painter the pre-Johannine hymn was present in 1:1-3ac.4-5.10-12b.14abce.16.17. The Evangelist added 1:3b,6-8,12c-13,14d,15.18 into this hymn, replacing the original word for wisdom, σοφία with λόγος. Another very important thing to be highlighted from Painter's hypothesis is that, because of the data of 1:6-8.15.19ff it is clear that the actual prologue of the gospel of John is a later addition. In the beginning, the Gospel of John had begun with 1:19.

### *3.2.6 C Demke and his unique hypothesis*

Demke (1962:45-68) proposed the hypothesis that the hymn to Logos was 1:3-5.10-12b.14.16, which was sung antiphonally by the Johannine Community. This hymn had two parts: the first part, sung by the "celestials" were 1:2-5.10-12; the second part, sung by the community, were 1:14.16. The rest of the verses are the work of the Evangelist who added them to this hymn for various reasons. Verses 1:2.15.17.18 were inserted for Christo-theological reasons; 1:6-8.9 as the beginning of his narrative, and 1:13 as a marginal gloss.

### *3.2.7 MF Lacan; JM Fenasse; H Gese; M Hengel; M Shorter and M Gordley*

Lacan (1957:91-110) and Fenasse (1962:2-4) have the same simple proposal: if we take 1:1-5.9-14.16-18, we see that there are no interruptions in either the style or in the thought. Therefore, the only insertion by the Evangelist was 1:6-8.15.

The proposal of Gese (1977a:152-201) and (1977b:167-222), followed by Hengel (2008:265-294), is the same as that of Lacan (1957:91-110) and Fenasse (1962:2-4): the only insertion of the Evangelist was 1:6-8.15. This Hymn had six strophes: 1:1-3b; 1:3c-5a; 1:10-11; 1:12-13; 1:14.16 and 1:17-18.

The proposal of Shorter (2008:283-291) is similar. The only difference is that for Shorter the addition by the Evangelist was 1:2.6-8.13.15. In other words, unlike the others critics mentioned, Shorter excludes 1:2.13 from the Aramaic-primitive-hymn.

The proposal of Gordley (2009:781-802) is quite similar to that of Gese (1977a:152-201) and Hengel (2008:265-294). Nevertheless, there are two differences: in the first one: Gordley excludes 1:18 from the hymn to Logos; in the second, this exegete thinks that the hymn to Logos has seven —not six— stanzas: 1:1-2; 1:3-4; 1:5.9; 1:10-11; 1:12-13; 1:14 and 1:16-17.

### *3.2.8 MJ Blank; J Kuboth; M Theobald; OP Hofrichter*

Blank (1966:28-39.112-127) proposed that the hymn to Logos was composed of four stanzas: 1:1.3; 1:4.9; 1:10.11; 1:14.16. The Evangelist added 1:2.5-8.12-13.15.17-18. The prologue after this addition would be divided into these main three sections: 1:1-5; 1:6-13 and 1:14-16/18. For Kuboth (1976:55-64) the best way to divide the actual hymn to Logos is as follows: 1:1-5; 1:6-8; 1:9-13; 1:14-18.

Theobald (1988) states that the hymn to Christ —not hymn to Logos!— had three stanzas: 1:2-4; 1:11-12c and 1:14bce.16. The uniqueness of this hypothesis is that M Theobald affirms that 1:1 must be excluded from the original hymn to Logos as

well as 1:14a. Hence, the Evangelist added 1:1.5-10.12a-b.13.14a.15.17-18. The main question would be why he excludes 1:1 and 1:14a from the Hymn because the theology of the Logos that is present in the prologue is exogenous from the theology of the body of John. Why, then, did the Evangelist add 1:1.14a? Because of the enemies —Gnostic Christians— present in 1 John.

The Hypothesis of Hofrichter (1983:569-593); (1986a) and (1990) is very peculiar. Hofrichter indicates that the hymn to Logos was 1:1-5.6ab.7b.9-11.12a.b.8.13abd.14a.c-e.18. This hymn had three stanzas with 3-3-4, 3-3-3-4 and 3-3-4 lines. In other words, these three strophes were: 1:1-5; 1:6ab.7b.9.10.12ab.13ab and 1:14acd.18. Here, obviously, the question is: Why was 1:6c the only addition by the Evangelist for Hofrichter? Because, for him, the original hymn to Logos 1:6 had applied to Jesus, and in the second stage —when 1:6c was added— it was a reference to John the Baptist.<sup>39</sup> The ground for this hypothesis is very feeble: Hofrichter has opted in 1:13 for the singular and, as one can see in the Textual Criticism, this reading is weak. It would be wrong to affirm that for Hofrichter the hymn to Logos came directly from Gnosticism. For this exegete this hymn as a literary genre was a creed and, therefore, its *Sitz im Leben* was not only the Christology of the NT, but also the Gnostic literature.<sup>40</sup> The origin of this Christological confession came from Jewish-Hellenism and they have taken the texts of Philo as their source.

### 3.2.9 S. de Ausejo; R Schnackenburg; RE Brown; TH Tobin and G. Rochais

De Ausejo (1956:233-277.381-427) affirms that the original hymn to Logos had the same tripartite structure as all the other NT hymns. The hymn was 1:1-5.9-11.14.16.18. The Evangelist added vv.6-9.15.17:

\*1°S = a°) 1:1-2; b°) 1:3-5; c°) 1:9-11.

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<sup>39</sup> See Hofrichter (1990) for a defence of this position.

<sup>40</sup> Hofrichter (1979:214-237).

\* 2°S = 1:14a-b.

\* 3°S = 1:14c-e.16.18

Schnackenburg (1957:69-109) and (1980:241-251) states that the hymn to Logos was in 1:1.3-4.9ab.10ac-11.14abe.16. The rest of the verses are written by the Evangelist. This hymn had four stanzas. 1°=1:1.3; 2°=1:4.9ab; 3°=1:10ac-11; 4°= 1:14abe.16. The first and fourth stanzas have five lines, and the second and third have four lines. After the insertion by the Evangelist the prologue could be divided into three sections: 1°) 1:1-5; 2°) 1:6-13 and 3°) 14-18.

Brown (1999:191-239), states that, at a first moment, the hymn to Logos was 1:1-5.10-12b.14.16. At a second moment, the Evangelist added 1:12c-13 and 1:17-18. At a third moment, a redactor —not the Evangelist— added 1:6-9.15. For this exegete the original hymn to Logos had four stanzas: 1:1-2; 1:3-5; 1:10-12b and 1:14.16. Tobin (1990:252-269) agrees with how Brown reconstructed the original hymn to Logos. The difference between them is that for Tobin the first reference of the incarnation is in 1:14 and not in 1:10 as affirmed by Brown.

Rochais (1985:5-44) argues that the hymn to Logos was in verses 1:1.3-5.10-12b. This hymn was a Hellenic-Jewish one. The Johannine Community took this hymn for their worship adding, for theological reasons, another stanza: 1:14.16. The Evangelist, when putting this hymn into his prologue, had to add 1:2.6-9.12c-13.15.17. The hypothesis of this exegete, as well as Tobin, is very similar to Brown's hypothesis:

	<b>G Rochais</b>	<b>RE Brown</b>
Hymn:	1:1.3-5.10-12b.14.16.	1:1-5.10-12b.14.16
Later additions:	1:2.6-9.13.15.17-18	1:6-9.13.15.17-18

### 3.2.10 G Richter; HC Green and A. Lindemann

Richter (1972:257-276), (1971:81-126) and (1970:539-544) proposed a very interesting hypothesis. He states that the hymn to Logos was present in 1:1.3.4-5.10-11.12ab. The Evangelist added 1:2.6-9.12c-13. Neither does 1:14-18 belong to the Hymn. This hymn had three stanzas: 1:1.3; 1:4.5 and 1:10.11.12ab. The principal idea is that the preposition ἦν structures the hymn. All three stanzas start with this word: 1:1 = Ἐν ἀρχῇ ἦν ὁ λόγος; 1:4 = ἐν αὐτῷ ζῶν ἦν; and ἐν τῷ κόσμῳ ἦν.

For Green (1954-55:291-294), unlike the majority of exegetes, 1:1-2 was not part of the hymn to Logos. The hymn to Logos was 1:3-5.10-11.14a-d.16a.18. This exegete excluded, as almost all the critics had, 1:6-8.15, as well as 1:9.12-13.14e.17.

Lindemann and Conzelmann (2004:141-142) proposed three redactional strata in the prologue: 1:3-5. 9.11.14abce.16; 1:2.6-8.10.12ab.14d.15.18 and 1:12c.13.17:

	Redactional strata	Verses of John
1	Hymn to Logos	1:3-5. 9.11 14abce 16
2	Additions by Evangelist	1:2. 6-8. 10.12ab. 14d. 15 18
3	Ecclesial Addition	1:12c. 13. 17

3.2.11 P Gächter; JT Sanders; DJ MacLeod; E Miller; ME Boismard and A Feuillet  
The Hypothesis of Gächter (1936:99-120:402-423) is that the hymn to Logos is the 1:1-5.10-12.14.16-17. According to Gächter the metric of this hymn was varied, including both distiches and tercets. Although this exegete does not consider 1:6-



8.15 as a part of the hymn, for him, these verses were written not in prose but in verse. Verses 1:9.13.18 were additions to this hymn.

The proposal of Sanders (1971:29-57) is also unique. According to his interpretation 1:12-18 were not part of the hymn. Concretely the hymn to Logos was 1:1-5.9-11. There were only two stanzas: 1:1-5, with four lines and 1:9-11 with three lines. Sanders' interpretation is supported by the analogy of 1:5 with 1:11 because:

- Both these verses emphasise the relationship of the redeemer with a Kingdom: In 1:5 is ἡ σκοτία, in 1:11 is τὰ ἴδια.
- Both verses also highlight that this kingdom was not created by the redeemer: in v.5, ἡ σκοτία αὐτὸ οὐ κατέλαβεν; and in 1: 11, οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
- In both verses there is an aorist of λαμβάνω: in 1:5, κατέλαβεν; and in 1: 11, παρέλαβον.

The reconstruction of MacLeod (2003a:48-64); (2003b:187-201); (2003c:305-320); (2003d:398-413); (2004a:72-88) and (2004b:179-193) is near to JT Sanders's. The main difference between them is about 1:12-13:<sup>41</sup>

	DJ MacLeod	JT Sanders
Verses of the Hymn:	1:1-5. 10-13	1:1-5. 10-11
Later additions:	1:6-9 and 14-18	1:6-9. and 12-18.

The hypothesis of Boismard (1953) and (1957) is that the hymn to Logos was 1:1-5 and 9-11. The rest of the verses are later additions. This exegete argues that John 1:6ff was once the beginning of the entire Fourth Gospel —in which 1:1-18 was a later addition. The first prologue of the Gospel of John was John 1:6.7a.c.8.19ff. The hypothesis of Miller (1989) is close to Boismard's and proposes that the hymn to

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<sup>41</sup> It is interesting that both of these exegetes place 1:9 into the context of 1:6ff.

Logos is only within 1:1-5. This hymn has four stanzas with two lines each and is present in verses 1:1a-b.3.4.5. Verses 1:6-18 were added later.

Feuillet (1968) as opposed to Miller, proposes that the hymn to Logos is beneath 1:1-5.9-12b.14.16-18. In other words, the additions that had been made were three: 1:6-8.15; 12c and 1:13. An ex-disciple of John the Baptist made these additions to underline the special importance of John and show that he was superior to all the prophets of the OT. The prologue of John would be divided into two main antithetical parts, a°) 1:4-11: The incredulous world and b°) 1:12-18: the believers.

### *3.2.12 A Wikenhauser; UC von Wahlde and M Rissi*

Wikenhauser (1967:61-88) in his commentary presents a clear difference between prose and poetry:

- 1:1-5: poetry
- 1:6-9: prose
- 1:10-12: poetry
- 1:13: prose
- 1:14: poetry
- 16-18: prose

It would be a mistake to assume that Wikenhauser considers that all verses in poetry belong to the hymn to Logos. The hymn to Logos was 1:1-5.9-12ab.14.16. The rest of the verses are later additions.

Von Wahlde (2010:1-32) proposes that the hymn to Logos was 1:1-5.10-12.14.16. The rest are later additions. For this exegete the Gospel of John had three different editions. The actual prologue of John had been added to this gospel in the third edition. The two first façades of this gospel began with 1:19ff.

Rissi (1975:321-336) and (1976:1-13) is the only exegete who states that beneath the actual prologue there were two different hymns. The first hymn was behind 1:1-

12; the second one was in 1:14-18. The first hymn was 1:1-5.10ac. 11-12b. The second hymn was 1:15c.16-17. The climax of the first part 1:1-13 was 1:11. The climax of the 1:14-18 was 1:18. The Evangelist took two Johannine hymns in order to compose the prologue of John. The ground for this hypothesis is:

- The form and style of 1:1-13 is different from that of 1:14-18.
- John the Baptist is present at two times: 1:6-8 and 1:15.
- The incarnation of the Logos is also mentioned two times: 1:11 and 1:14

### 3.2.13. Brief systematization

#### 3.2.13.1 Graph

In the next graph can be seen the same proposals about how the hymn to Logos could have been:

Name of Exegete	Verses belonging to the hymn to Logos						
S de Ausejo	1-5	9-11		14		16.18	
W Bindemann	1:1a-c; 1:1c-2; 1:3a-b; 1:3c-4b; 1:10a-b and 1:14a.c.17.						
MJ Blank	1:1.3; 1:4.9; 1:10.11; 1:14.16						
ME Boismard	1:1-5 and 9-11.						
RE Brown	1-5	10-12b		14		16	
HJ Bernard	1-5	10-11		14		18	
J Becker	1.3-5		11-12ab		16		
W Bindemann	1a-b	1c-2	3a-b	3c-4b	10a-b	14a.c.17a	
R Bultmann	1:1-5, 9-12ab, 14, 16:						
CF Burney	1-5	10b-11		14abe		16a,17	

C Demke	1.3-5	10-12b	14	16			
A Feuillet	1-5	9-12b	14	16-18			
P Gächter	1:1-5.10-12.14.16-17						
H Gese	1-3b	3c-9	10-11	12-13	14.16	17-18	
HC Green	1.3-5	10-11	14a-b	18			
M Gordley	1-2.	3-4.	5.9	10-11	12-13	14	16-17
E Hänchen	1-5	9-11	14	16-17			
M Hengel	1-3b	3c-9	10-11	12-13	14.16	17-18	
O Hofius	1-5	9-12	14	16			
OP Hofrichter	1:1-5.6ab.7b.9-11.12a.b.8. 13abd.14a.c-e.18.						
E Käsemann	1.3-5 (?)		10-12				
MF Lacan	1:1-5. 9-14. 16-18						
A Lindemann	1.3-5	9.11	14abce	16			
DJ MacLeod	1:1-5. 10-13						
Ed Miller	1:1ab	3ab	3c-4	5			
JC O'Neill	1-5	10-12c.13abd	14b-e	16a.18			
M Rissi	1-5	10ac, 11-12b	14, 15c	16-17			
J Painter	1-3ac.4-5	10-12b (17)	14abce	(16).			
M Rissi	1° H: 1:1-5.10ac. 11-12b.		2°H: 1:15c.16-17.				
G Rochais	1.3-5	10-12b	14	16			

JT Sanders	1-5	9-11		
G Schille	1-5	9-12b	14	16
W Schmithals	1-5	12ab	14	17
M Shorter	1	3-5	9-12	14 16-18
R Schnackenburg	1.3-4	9ab 10ac-11	14abe	16
TH Tobin	1-5	10-12b	14	16
UC Von Wahlde	1-2	3-5	10-12	14.16
J Weiss	1a.1b.1c.2a; 1:3a.3b.4a.4b; 1:5a.5b.10ab.10c; 11a.11b.12a.12b; 14ab. 14cd.14e.16ab and 1:17ab18a.18b.18c.			
K Wengst	1:1.3-5. 9-11 and 1:14.16.			
A Wikenhauser	1:1-5.9-12ab.14.16.			

### 3.2.13.2 Some conclusions

From the chart above, I infer that for the majority of the exegetes with a literary criticism point of view: 1:1-5 is a clear part of the hymn to Logos. If there is a doubt about this unit, it is about 1:2 and 1:5. Verses 1:6-8 and 1:15 were not part of the hymn to Logos and they were added by the Evangelist or a redactor or editor. Verses 1:14 and 1:16 are connected because 1:16 takes up the idea again of 1:14. Thus 1:15 is one of the larger cuts of the entire prologue.

The second major cut is 1:6-8. The main consensus among the exegetes is that the hymn to Logos disappears in 1:6-8, and is continued in 1:9.

The redactional context in 1:14-18 is quite different from that of 1:1-5. In the context of 1:10-13 there is a clear consensus that 1:13 should be excluded from the hymn. The same can be said of 1:17 and, perhaps, 1:18.

There is no consensus about where the first mention of the incarnation of the Logos occurs: 1:4, 1:9 and/or 1:14. Neither is there consensus about the possible subdivision of the prologue.

Nevertheless, several exegetes with a more redactional point of view have observed that, with the exception of 1:6-8.15, all the verses belong to the hymn, with the possible exception of 1:18. If 1:6-8.15 are excluded, there is a very coherent pericope with a high sense of unity and a clear structure. In this particular unit the Evangelist inserted 1:6-8.15 along with other comments of his own. The divergence among the critics is, principally, about how much of the writing is the hymn and how much is the Evangelist's comments. The Evangelist paid close attention when he inserted 1:6-8.15 within the hymn to Logos. Therefore, both insertions must have redactional justifications. Indeed, in order to understand the relationship with the body of the Fourth Gospel, we must keep in mind these considerations.

### **3.3 The nonexistent hymn**

For several other exegetes the hymn to Logos never existed except in the imagination of some critics. Now we shall see how these exegetes have based their interpretations concerning this matter.

#### **3.3.1 CH Giblin**

For Giblin (1985:87-103) the prologue of John is not a hymn but a doctrinal meditation. This exegete thinks that in John 1:1-18 there is a *"twofold X-Y structure"* in which: X = 1:1-5.9-12 and Y = 1:14.16-18. X describes The Word in the atemporal time, in its relationship with God, 1:1-2, and then, in its relationship with everything and everybody else, 1:13-5.9-12. On the other hand, Y describes The Word in more particular, personal and historical terms. This is why there is a change in the imagery: X has a cosmological imagery that is supplanted in Y by a *'covenantal, historical imagery'*. In this twofold "X-Y structure", there were three additions: 1:6-8, 1:15 and 1:13. The first two additions appeared in John the Baptist and his testimony. This testimony served to connect John 1:1-18 with the body of this gospel

and, at the same time, without these additions John 1:19, the opening of the narrative, would be too rushed and unexpected. The third addition, 1:13, helped to prevent an excessive literalism of 1:12. Giblin highlights that this third addition would not obscure the structure and meaning of the twofold structure present in the Prologue of John. The prologue is a doctrinal meditation instead of a hymn.<sup>42</sup>

### 3.3.2 D Boyarin

Boyarin (2001a:243-284) analysed the relationship between the prologue and the concept of Memra in the Targums. For this exegete there is no doubt that all the matters that appear in the prologue of John could be identified with Jewish wisdom literature. According to him, the wrong presumption of the existence of a hymn under the prologue of John has hindered seeing this pericope as the real unit that it is and, what is worse, has influenced the erroneous assumptions regarding the kind of literary genre beneath it. That is to say that in John 1:1-18 we are not in the presence of a hymn but a Midrash.

Boyarin proposes that up to 1:14 it is perfectly clear that we are in the presence of a writing identifiable with non-Christian Jewish thought and that there were parallels between the Logos and the Memra in the Palestine Targum. In both can be seen the wisdom of YHWH; they both have the role of creation; they both speak and reveal themselves to humankind; they both punish evils, and save and redeem.<sup>43</sup> Therefore, for this exegete John 1:1-18 was constructed as follows:

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<sup>42</sup> Giblin (1985:94) states:

*“Read in this way, the Prologue functions as an appreciative, meditative reflection on the divine Communicator, the mode and condition of his communication, and its paradoxical effectiveness. As it stands, the Prologue is a doctrinal meditation rather than a hymn. For, appreciative as it is, it contains no words of acclamation or expression of awe, praise, and the like”.*

<sup>43</sup> Summarizing, the proposal of Boyarin: 1:1-5 is a Midrash about the frustration of wisdom because it cannot find a place in the world. 1:6 is a transition between the Midrash and what follows. John the Baptist is the herald of the incarnation and, what is more, brings an introduction and frame of the sacred history of wisdom, which ends with its Christology in 1:7-14. This Christology is recapitulated in the second mention of John the Baptist in 1:15. 1:10-11 is a wisdom-gloss about the Midrash of

*“The structure of the Prologue, then, as it is revealed in accordance with this mode of interpretation, moves from the pre-existent Logos which is not (yet) Christ and which could, and I believe did, subsist among many circles among first-century Ioudaioi, to the incarnation of the Logos in the man, also Messiah, Jesus of Nazareth, called the Christ. Of course, for the Evangelist, the Incarnation supplements the Torah -that much is explicit- but, for John, it is only because the Logos ensarkós is a better teacher, a better exegete than the Logos asarkós -εκείνος ἐξηγησατο-that the Incarnation takes place”.* Boyarin (2001a:284).

### 3.3.3 W Eltester

Eltester (1964:109-134) rejects not only the idea that the Evangelist used a hymn to Logos but, also, the proposal that there might have been a division between prose and poem within the prologue. The interpretation of W Eltester is that all the prologue of John is one unit, a perfect unit in which there are no different strata because this unit was written by just one hand.

The prologue is a historical narrative and this narrative is able to be divided into five different parts:

- 1:1-5: The Logos as the mediator in creation and as the Revealer
- 1:6-8: John as sent from God and as witness of the Revealer
- 1:9-11: The Revealer –before the incarnation- and his rejection by the Pagans and Jews.
- 1:12-13 The Son of God in OT times.
- 1:14-17: The incarnation of the Logos and the praise of His community, with John as the witness of His pre-existence and His gift of grace in the OT and in Jesus.
- 1:18 The Only Begotten Son as the only Son of God.

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1:1-5, because 1:10 expands the idea of 1:3 and 1:11, the idea of 1:5. Verses 1:6-13 are referring to the Λογος ασαρκός. 1:16-17, The Law given by Moses represents the first intent of wisdom to enter this world referred to by 1:12-13. then, 1:6-8 is not a later addition and, conjointly, John 1:1-18 is a perfect unit.



### 3.3.4 W Paroschi

Paroschi (2006) very vehemently refuses the existence of a hymn to Logos that had been adapted in the prologue of John. For Paroschi as well as for Eltester, the prologue is a perfect unit but, unlike Eltester, Paroschi proposes a three-part division:

- 1:1-5: The pre-existence of the Logos
- 1:6-13: Ministry of the incarnated Logos.
- 1:14-18: Theological reflection about the ministry of the incarnated Logos.

Therefore, for this exegete the first reference to the incarnation of the Logos is not 1:14, but 1:9.

### 3.3.5 F Bruce

For Bruce (1984:28-46) the prologue of John had been written not in poetry but in rhythmic prose. Thus, there was not a hypothetical hymn beneath this text. The prologue of John was written by the Evangelist. Although, it is true that, for example, the word λόγος as a Christological title only appears in the prologue, it is clear that for Bruce:

*“Nevertheless in what it says about the ‘Word’, the prologue shows us the perspective from which the Gospel as a whole is to be understood: all that is recorded, from the banks of Jordan to the resurrection appearances, shows how the eternal word of God become flesh, that men and women might believe in him and live.”* Bruce (1984:28).

### 3.3.6 CK Barrett

Barrett (2003:225-255) proposes the following division for the prologue of John:

- 1:1-5: Cosmologic Vision.
- 1:6-8: Witness of John the Baptist.

- 1:9-13: The Coming of the Word, the Light.
- 1:14-18: The Economy of Salvation.

According to this great exegete, it is not possible to divide the prologue of John in more detailed divisions than the abovementioned. The best way to classify the prologue is as rhythmic prose. It is possible that the Evangelist, as all writers do, had taken some elements from pre-existent sources. The prologue is a perfect unit, which had been written by the same hand at the same time, without any later additions and there are no different strata. For Barrett even 1:6-8 and 1:15 are not interpolations. The prologue was written by the Evangelist specifically as the introduction to the Fourth Gospel, also with the purpose of summarizing and condensing it.

### 3.3.7 *E Hoskyns*

Hoskyns (1947:136-163) states that, although, the texture of John 1:1-18 is taken from the OT, this pericope is altogether a Christian writing. For this exegete the prologue of John is a unit in which the single clarity is the rhythmic character present in John 1:1-5. This rhythmical character of 1:1-5 is no longer present in John 1:6ff. The prose in John 1:6-8, through the witness of the man who was sent by God, helps to give standing to the reader's faith. Exactly the same could be said about 1:15. There is no break between 1:14 and 1:16 by a dislocation of the biblical text and/or the intromission of a redactor who had added the second reference to John the Baptist. The reference to John the Baptist in 1:15 –that had been indexed by his first reference in 1:6-8- is the first direct human witness of the incarnation of the Logos. Hoskyns in his commentary divided the prologue of John in seven parts: 1:1-5; 1:6-8; 1:9-11; 1:12-13; 1:14, 1:15-17 and 1:18.

### 3.3.8 *DA Carson*

In discussing the poem underlying the prologue, Carson (1991:111-139), affirmed that the more specific the suggestion of the shape and content of the original poem,

the more speculative the arguments of the exegetes seem to be. For that reason, few exegetes now attempt these types of detailed hypotheses. The hypothesis about the prologue as a later addition of the prologue and the hypothesis of the hymn to Logos, “*are realistic but speculative*” Carson (1991:111). For Carson we must apply the concept of poem in the prologue of John with hesitation and caution. The most that may be concluded is that the frequency of such features in John 1:1-18 enables us only to speak of a rhythmic prose, chiefly within 1:1-12a. For this exegete if something can be deduced from the prologue it is that its author has expected the reader to become aware of a progression in the line of thought. Therefore the two references to John the Baptist in John 1:6-8.15 are not in its present place by accident or by repetition. In John 1:6-8, John testified of the coming of the Light. The reactions of the human beings to His coming are present in John 1:9-13. Once again, in 1:15 John the Baptist is present to enhance the incarnation of the Light in the context of historical particularity.

### 3.3.9 RS Valentine

Valentine (1996:291-304) agrees with Carson’s position: the idea that the prologue was written by an editor or a redactor, in an effort to adapt this gospel to a Hellenistic audience, and the idea that the Gospel of John once had another portico share a common serious weakness that it “*fails to do justice to the theological structure and content of the Gospel as a whole*”, Valentine (1996:303). Valentine's evidence is the tight relationship between the prologue of John and its body.<sup>44</sup>

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<sup>44</sup> The understanding of Valentine (1996:291-304) is quite close to Dennison Jr (1993:3). Valentine (1996:293) underlines that:

*“The aim of this article is to show that the Prologue, if it can be reasonably assumed that the first eighteen verses of the Johannine Gospel, rather than being a later addition to the Work by an ecclesiastical redactor, or an introduction added later for pedagogic and didactic reasons, was in fact a preface used by the author as a part of the first edition of his work, the themes of which were then developed to form the core and substance of the gospel. Accordingly, the Prologue is nothing less than the theological matrix from which the themes of the gospel arise; the seedbed of the gospel's teaching where, similar to the literary device of sorites, the author presents a chain of interlocking ideas. As such, the article will consist of*

### 3.3.10 L Morris

For Morris (1995:63-113), the eighteen verses of the prologue of John are clearly a unit as a whole. The Evangelist himself set this pericope to be in the location where it accords so well with what follows. The prologue gives a general idea of what will be developed in the body of this gospel. Is there a poem or a hymn underlying the prologue? For Morris the answer is: “*no, of course not*”. It is better to regard John 1:1-18 as just an “elevated prose”. The prologue was written in a meditative strain. Although this meditative strain gives a “musing air” to the prologue, we cannot call it poetry.<sup>45</sup>

### 3.3.11 MD Hooker

According to the understanding of Hooker (1970:354-358), (1974:40-58) and (1997: 64-83) it is clear that the prologue of John was a unified piece in which, not only were 1:6-8 and 1:15 not later interpolations but, also, there never was a hymn to Logos; although, it must be highlighted, that for this exegete the verses about John the Baptist had been written in prose, unlike the rest of the prologue which had been written in a “*exalted style*” (Hooker, 1997:70). The integration of the prologue with the body of the gospel is consistent and the pericope functions, therefore, in a way that allows the Evangelist to give his readers the key to a correct understanding of the gospel. Hooker also rejects the hypothesis that there could have been a time in which the Gospel of John had a different façade than the current one.<sup>46</sup>

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*a discussion of the salient themes of the Prologue and a consideration of how such themes are developed by the Evangelist in the remainder of the gospel”.*

<sup>45</sup> Morris divided the prologue in five parts: 1:1-2: the Word and God; 1:3-5: the Word and creation; 1:6-8: the Word and John the Baptist; 1:9-14: the word incarnated; 1:15-18: the word surpassing excellence.

<sup>46</sup> Hooker (1970:354-358) proposed that both references to John the Baptist are “turning points” in their respective contexts: 1:6-8 is between 1:1-5 and 1:9-13 and 1:15 is between 1:14 and 1:16-18. Therefore, according to this understanding, the prologue would be divided into two parts: the *Λόγος ἀσαρκός* 1:1-13, and *Λόγος ἐνσαρκός* 1:14-18.

### 3.3.12 H Ridderbos

Ridderbos (1997:17-59) states that the Church interpreted John 1:1-18 as an original and integral part of the Fourth Gospel for a long time. Several critics, more recently, proposed the existence of a hymn to Logos beneath this prologue and that this Hymn could have been the work of the Evangelist himself or of a Christian community.<sup>47</sup> However, what is the understanding of Ridderbos concerning the prologue of John? This exegete states that the prologue is not a hymn but an independent unit constructed by the Evangelist.<sup>48</sup>

For Ridderbos, 1:6-7 links up very well with what was mentioned in 1:5. Therefore 1:6-8 are not an abrupt interruption by the Evangelist but rather an *intermezzo*; They have been written in OT prosaic format and are not incongruent. The same could be said about 1:15, it is true that 1:16 continues the statement of 1:14, then, in 1:15 we have a second *intermezzi* added later by the Evangelist because: *“it is only the incarnation itself that enables us to understand the deep thrust of John’s prophetic word”*, (Ridderbos, 1997:54). The division of the prologue, according to this exegete, is into three main parts: 1:1-5: the Word in the Beginning; 1:6-13: the coming of the Word as the Light of the world and 1:14-18: the Glory of the Word in the flesh.

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<sup>47</sup> For this exegete the prologue of John has the following characteristics: the presence of poetic rhythm in 1:1-5 excluding, 1:2. This kind of composed poetic rhythm is not present anymore in the rest of the prologue; we clearly have a prose statement in 1:6-8 and 1:15. The poetic hymnic style of 1:1-5 is present again in 1:9-14 but with increasing irregularities of rhythm and length in the parallels. The poetic hymnic style in 1:16-18 is changed for a more polemic or kerygmatic mode of discourse. Thus, Ridderbos argues, that the critics had proposed that the Evangelist or a redactor took a hymn and added their own statements, creating interruptions with their additions. Therefore, the Sitz im Leben of this hymn had been changed and, consequently, its meaning also had been changed. The different proposals about how much of the prologue were additions by the Evangelist and how much of the prologue was the hymn to Logos, is different from one exegete to another; sometimes very different.

<sup>48</sup> Ridderbos (1997:22-23) highlights that:

*“In the prologue we are dealing not with a hymn adapted by the Evangelist but with a unit independently composed by him. In this connection he did not have before him a certain poetic model; rather, it was the content of what he intended to say to introduce his gospel that was decisive, both for his composition as a whole and for the freedom of its poetic form. /.../ For that reason the criteria for the form of a hypothetical hymn –which is said to have had totally different function and origin than of an overture to a gospel story- can by definition not serve as standards by which is secondary and disruptive”.*

### 3.3.13 *P Borgen*

For Borgen (1983:13-20) the analysis of the hymn to Logos that supposes that it was a reworked source used to write the prologue is completely unnecessary. Consequently, the question about prose and poetry in John 1:1-18 is of subordinate significance. For Borgen the primary focus must be on understanding that the prologue of John was meant to be an exposition of Genesis 1:3ff. Concretely, this means that we cannot eliminate John 1:6-8 and 1:15 as foreign interpolations merely on the difference between prose and poetry.<sup>49</sup>

### 3.3.14 *Towards some general conclusions*

#### 3.3.14.1 *Brief systematization of the results*

Systematizing all the data for why several exegetes affirm that there is no hymn to Logos beneath the prologue of John. The main argument is that there is no poetic style in the prologue, or that it is very difficult to delimit what is prose and what is poetic within the prologue. Even if we were able to detect some kind of rhythmical structure, a “musing air” this style would be characterized as an “elevated prose” or an “exalted prose” but in no case, is this a poetic style.

The prologue of John is a pericope with a strong sense of unity. This sense of unity means that the prologue of John has a clear and logical structure with a clear sense of progression from 1:1 to 1:18. This means that there are no breaks or interruptions in this pericope. There must be, therefore, a logical reason for the presence of 1:6-8 and 1:15 and their position within the prologue. Even if it were accepted that the Evangelist has, as all writers have, used some data from his sources and, although,

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<sup>49</sup> For Borgen the structure of the prologue is: 1:1-2 and 1:14-18: The Logos and God before creation and in the coming Jesus. 1:3 and 1:10-13 The Logos which creates in primordial time and the claims of its position with the coming of Jesus. 1:4-5 and 1:6-9: Light and nightfall in primordial times and in Jesus coming with the testimony of John. The prologue of John, then, would be a perfect unit and, we need to analyse this unit primarily based on both its form and content. If we were to wonder how this form and content is, Borgen states that the Evangelist used the structure of the Targum character to compose John 1:1-18, concretely, “*in the Jerusalem Targum of Genesis 3:24 and the similar patterns are found in other Jewish writings*” (p.110)

possibly, the prologue of John was once an independent writing, the relationship of the prologue with the body of the Fourth Gospel is very strong; more than a relationship, there is an inter-relationship between both. This inter-relationship implies, according to this particular point of view, that John 1:1-18 always was in its place from the very beginning of this Gospel. Otherwise, it would be easy to find some “stitches”, not only within the prologue itself but also, within the Gospel of John as the whole unit that it certainly is, as well as between 1:18 and 1:19.

#### *3.3.14.2 What can I infer?*

With the emphasis on the fact that, even when John 1:1-18 could have once been an independent writing, the prologue of John always was the façade of this gospel and, conjointly, the fact of the strong inter-relationship between prologue-body of John, the function of 1:1-18 is clear. According to this point of view, the prologue acts as the entry hallway or parlour of the Gospel of John. In this parlour all the readers—and hearers—are received, and are given, in this beautiful room, the keys for the correct understanding of the whole gospel that they are about to hear/read. Although this concept of John 1:1-18 is shared with other points of view, the uniqueness of this position is the affirmation that the prologue of John is not a post-reflection of its body, because the prologue of John is not a later addition. This emphasis on this complete inter-relationship between prologue/body of John, disqualifies and minimizes the possible differences between both and also the differences within the prologue itself that are enhanced by other points of view.

#### **3.4 What is not important**

By no means, can we presuppose automatically that all these exegetes in this category are affirming that this hymn never existed, but there are other considerations more relevant than this one.

### 3.4.1 J Lamarche

Lamarche (1997:47-65) and (1964:497-537) is a very good example of an exegete who, even while accepting the existence of the hymn to Logos, he, nevertheless, denies its importance. He suggests that this hymn is closer to the hymn of the Ephesians than the hymn of the Colossians of Paul.<sup>50</sup> Yet, there is no mention of the nature of this hymn to Logos according to Lamarche. Why? Because, as this exegete states, there are other more important matters:

*“Certain difficulties in the train of thought may possibly arise from the adaptation of a primitive hymn, to which, according to one theory, the evangelist made a number of additions. But it remains true that our first task is to interpret the text as it is, more particularly to explain on the level of the final redaction the problems arising from the difficulties it presents in its finished state: the two references to John the Baptist, certain odd and disconcerting conjunctions; the sense of the word ‘Logos’; the problem of punctuation in v.4 (before or after *ho gegonen*); the doublets in vv. 12-13”.* Lamarche (1997:47).

### 3.4.2 CH Dodd

In the following quote, Dodd made clear his approach concerning the exegetical history of the redactional hypothesis of John 1:1-18:

*“I shall not discuss here various critical questions which have from time to time been raised, as, for example, whether the prologue was from the first designed by the evangelist as an exordium to the whole work, or was added, by him or by a redactor, at a later stage; or, again, whether it first existed independently, or was composed by the evangelist or redactor. At all events, when the Fourth Gospel was published and received by the Church, the*

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<sup>50</sup> Lamarche, in the conclusion of this research, divides the structure of the prologue into two main parts: in the first part, 1:1-9, a reference is made to the gentiles; and in the second one, 1:14-18 a reference is made to the Jews. These two parts are linked by the central pericope: 1:10-13. Here, in the centre, the rejection of the gentiles -ὁ κόσμος- and the Jews -τὰ Ἰδιαι is highlighted. The most important point is that the entire humankind, without distinction of race, hears the call of the Logos”  
*ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι.*



*Prologue stood as an integral part of it. It is for us to interpret it as such whatever its previous history may have been.” Dodd (1963a:268).*

Therefore, it is clear that for Dodd regardless of whether there was or was not a hymn to Logos, what really matters is the last and actual form of this biblical text.<sup>51</sup>

### 3.4.3 JG van der Watt

Van der Watt (1987:68-84) and (1995:311-332) explains that the general arguments of the historical-critical scholars for their hypothesis on the existence of the hymn to Logos is that the poetic language in 1:1-5 contrasts with the prosaic language of 1:6-8, so 1:15; 1:6-8.15 are considered interruptions and miscellaneous lines.<sup>52</sup> By the removing of these interruptions and other redactional insertions such as 1:13, these scholars can deduce how this hymn was. Van der Watt asserts:

*“In the historical-critical paradigm the text is manipulated, changed, shortened, and so on, until a satisfying structure of the source behind the text can be identified. In structuralism the text as it stands is taken seriously. In themselves the ‘results’ obtained from the historical-critical approach are not*

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<sup>51</sup> In Dodd (1978a:266-287) the meaning of the word λόγος is analysed. Dodd (1978a:294-298) also analyses how the prologue of John fits in the proem of John 1:1-51. From Dodd the following six considerations are clear: the word λόγος has its root in the tradition of the Wisdom from the OT and the concept from Philo. The proem 1:1-51 could be sub-divided into two parts: the first is: 1:19-51: which has two testimonies; and the second is: 1:1-18, commonly called the prologue. John 1:19-51 has a close correspondence with Mark 1:4-15 and John 1:1-18, with Mark 1:1-3. What would be, according to this exegete, the relationship between John 1:1-18 and 1:19-51? The prologue of John represents a total reinterpretation of the idea of realized eschatology of the primitive church, which is present in the final of 1:19-51. The concept of Logos was employed in the first place because through this concept the Evangelist wants to share the central content of his gospel to a public which was being educated in the superior religion of Hellenism. All the above mentioned is easy to perceive when we compare John 1:14a with 1:51.

<sup>52</sup> The proposal of this exegete is that the prologue could be divided into 2 parts, 1:1-13, in which 1:1-5 the Λογος ασαρκός and 1:9-13 the Λογος ενσαρκός are linked by 1:6-8. 1:14-18 in which there is a thematic parallelistic progress: :14a-b.15. 17a is the historical earthly persons and situations: 1:14c-e.16.17b is the divine quality, and 1:18 Jesus reveals God, this means that the relationship between the two mentioned points “a” and “b” is positive. At the end this exegete presents the general structure of the prologue divided into two parts: 1:1-13 is the historical development and 1:14-18 is the thematic parallelistic progress.

*of much importance for the purpose of this article*". Van der Watt (1995:313-314).

#### 3.4.4 J Staley

Staley (1986:241-264) proposes not to compare the hypothesis on this matter even though the formal characteristic of the prologue and its similarity "*with the ancient poetic styles and literary structures have been a topic of study off and on throughout the twentieth century*".<sup>53</sup> Moreover, van der Watt (1995:311-332) states in relation to Staley's acknowledgment of the fact that in the prologue the prose sections 1:6-8 and 1:15 are perhaps additions into a poetic structure, that this fact will not be analysed because there is a more important issue to be analysed: the biblical text in its canonical form:

*"My interest in the structure of the prologue is focused upon the text's final received form. Thus, issues related to those possible prose 'dislocations' which introduce John the Baptist into the prologue's poetic structure (Brown, John 71; cf 22, 27) lie beyond my immediate concern".* Staley (1986:245), in footnote 20.

#### 3.4.5 CS Keener

Keener argues that we cannot know, for sure, whether the writer of the prologue depended on the hymn or simply lapsed into exalted prose.<sup>54</sup> Nevertheless, for this exegete there is something more important than the rhythmic structure of the

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<sup>53</sup> The main target of Staley (1986:242) is to prove that the first strophe sets the tone for the symmetrical rhythmic shape of the whole pericope of John 1:1-18 and, simultaneously, the prologue sets the tone for the whole body of the Fourth Gospel (for this relationship, see the graph in Staley (1986:264). This first strophe is composed of eleven lines of 1:1-5. The second strophe is 1:6-8; the third is 1:9-11; the fourth, 1:12-13; the fifth, 1:14; the sixth, 1:15; the seventh, 1:16-18.

<sup>54</sup> The understanding of Keener (2003:333-426) of the hypothesis of the hymn to Logos is very unique. He states that the simpler solutions –with less symmetry and adjustments of the biblical text– would be preferred. Keener, after experimenting with different chiasmus and rhythmic structures, proposed a rhythmic structure with three stanzas of the whole prologue omitting only 1:6-8.15. 1° Stanza: 1:1abc,2,4ab,5ab,9ab; 2° Stanza: 1:10abc,11ab, 12abc,13abc,13; 3° Stanza: 1:14abc,14de, 16ab,17ab,18a(b)c.

prologue:

*“More striking than proposals for a specific poetic structure is Boismard’s observation of parallel with the overarching structure of wisdom hymns. Wisdom texts often describe personified Wisdom’s relation with God, her preexistence, her role in the creation, her being sent to dwell among God’s people on earth, and finally her benefits to those who seek her. /.../ what makes the parallel striking is not the chronology but the content. Keener (2003:337).*

#### 3.4.6 SS Kim

Kim (2009b:421-435) affirms, quoting outstanding works such as Carson (1991:111-112) and Barrett (1971:48), that the prologue of John was not written by a redactor but by the Evangelist and that it was always an integral part of this Gospel. Conjointly, Kim (2009:421-435) states that there clearly appears a section in prose in the middle of a poetic section of the prologue, 1:6-8; nevertheless, he also states that even when the introduction of John the Baptist looks like it might be out of place, 1:6-8 plays an important role, literarily and theologically speaking.

The existence or not of the hymn to Logos is not explained in this article. Kim (2009:423) quotes Barrett (1971:48) when he states that *“the prologue is not a jigsaw puzzle but one piece of solid theological writing”*. The main theological and literary function of the prologue of John, according to Kim, is to prepare the reader for the body of this gospel. How does the prologue do this? By anticipating the necessary knowledge for the correct approach to this gospel.

#### 3.4.7 T Dennison Jr

The exposition of Dennison Jr (1983:3-9) is very clear: there is a strong connection between the prologue and the body of the Fourth Gospel; John 1:1-18 is a unit, both thematically and structurally speaking and the actual prologue of John had always

been the portico of this gospel. Was there really a hymn to Logos beneath the prologue of John for this exegete? Was there rhythmical prose and/or poetry in this pericope? Dennison Jr did not say anything about these subjects. He did not need it for his work. The target of this outstanding writing was to prove that:

*“John has woven his Prologue and his gospel into a seamless garment. What is highlighted in the Prologue is exegeted by the gospel. What is displayed by the gospel is epexegetical of the Prologue. The Prologue is more than an introduction to the gospel. It is a thematic summary of the eschatological character embodied in the life and ministry of the incarnate Logos. New life, new light, new order of the cosmos—all this has appeared with the advent of Logos-Theos. The Prologue is proleptic of the gospel. One must read the gospel retrospectively (to the Prologue). Yet one must also read the Prologue prospectively (anticipatory of the gospel as a whole)”.* Dennison Jr (1983:4).

#### 3.4.8 RA Culpepper

In his much quoted work, Culpepper (1981:1-31) states<sup>55</sup> that, perhaps, there was a hymn to Logos that had been used in order to compose the prologue and, that by adding 1:6-8 and 1:15, it would be possible to keep the structure of the prologue. Even though Culpepper is open to the idea of a hymn to Logos and has analysed this hymn in conjunction with the chiasmus present in the prologue, the main objective of his work is to propose a chiastic structure with its centre, acting as a pivot, which would be: 1:12b: ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι.<sup>56</sup> As this exegete states:

*“Even if the prologue contains an earlier hymn, attention needs to be paid to the structure of the present text apart from source analyses”.* Culpepper (1981:2).

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<sup>55</sup> Mainly in Culpepper (1981:12-13).

<sup>56</sup> In the next chapter I will analyse his chiasmic proposal. However, McGrath (1997:103) is right when he affirms that the chiasmic proposal of Culpepper is, essentially, the same as Boismard (1957:79-80).

In other words, in the methodology of Culpepper,<sup>57</sup> the analysis of this pre-hymn is merely for the analysis of the structure of the prologue but the main purpose of his work is to show that the prologue of John not only has a clear structure but also that it is a pericope with a great sense of unity.<sup>58</sup>

#### 3.4.9 J Barreto Betancort

Barreto Betancort (1992:11-40) and (1993:27-54) provides unique research, at least up to 2002. Although the subject of these two articles is about the redaction and structure of the prologue and although this exegete finds a poetic rhythm in it, he does not mention what his understanding was in relation to the hymn to Logos. The only references to different hypotheses about the hymn to Logos are in the footnotes.<sup>59</sup> The target of this article is not about the hymn to Logos and/or its history but to prove that different styles correspond to different redactional strata and how these strata are related each other.

The general hypothesis of Barreto Betancort (1992:11-40) and (1993:27-54) is that the prologue of John was made with two texts: the foundation text (= PI) and the second text which was inserted later (= PII):

\*PI = 1:1-5.10ac.11.14abcde.17.

\*PII = 1:6-8.9.10b.12-13.14d.15.16.18

Only nine years later, Barreto Betancort (2002:45-64), states that the prologue of John represents a Christian version of the stereotype of the primordial wisdom of the

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<sup>57</sup> On the other hand, complementing the above mentioned, in Culpepper (1987), a methodology is proposed in which, as we have seen in the last chapter, the biblical text is analysed paying attention to its final-canonical-form more than its redactional history.

<sup>58</sup> Nevertheless, I agree with Voorwinde (2002:25) when he affirms that: *“One indication that Culpepper has taken his proposal too far is that he allows his chiastic structures to determine his exegesis rather than vice versa”*.

<sup>59</sup> Mainly see Barreto Betancort (1992:11-12) footnote 2.

OT. This exegete concludes, comparing the prologue of John with other NT texts such as Colossians 1:13-21 and Hebrews 1:1ff, that John 1:1-18 is closer to the OT and, therefore, less Hellenized than the other NT texts. The final conclusion is that the prologue of John has characteristics of a profession of faith rather than a Hymn.

#### 3.4.10 S Voorwinde

Voorwinde (2002:15-44), following 12 pages of a wonderful introduction about the relationship with the prologue in the body of the Fourth Gospel and some different proposals about its structure,<sup>60</sup> makes the following statement:

*“Our discussion thus far would suggest that the prologue makes good sense in its present form. It possesses an integrity that is enhanced rather than diminished by the extensive -though as yet inconclusive- investigations into its structure. No features inherent within its structure necessarily or decisively demonstrate that it contains intrusions into an underlying source hymn. Furthermore, as it stands, the prologue lays the foundation for themes that will be developed further as the Gospel unfold.”* Voorwinde (2002:27).

#### 3.4.11 Towards some general conclusions

##### 2.4.11.1 Brief systematization of the results

Even when some exegetes agree with the hypothesis of the hymn to Logos and other critics are completely silent about this matter, both parts agree on one item: we must pay attention to the biblical text in its final form. To focus on the final version of the biblical text implies highlighting the fact that the structure of the prologue is more

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<sup>60</sup> The proposal of this exegete is that the prologue of John has a “parabola” made up of six parallels: 1:1 with 1:18; 1:1-12 with 1:18; 1:3-5 with 1:14-17; 1:6-8 with 1:15; 1:9-10 with 1:14 and 1:10-11 with 1:12-13. In the conclusion, Voorwinde (2002:43-44) answers the question with which he has begun his article: yes, the prologue is an authentic and integral part of the Gospel of John and it has a clear and convincing underlying structure and that is more important than its redactional history.

important than its redactional history. The research on the structure of the prologue enhances the sense of unity of this pericope and its integrity.

John 1:6-8 and 1:15 carry out an important function within the prologue. Clearly, the two references to John the Baptist are turning points. Once again, we see the division of the prologue into *Λογος ασαρκός* and *Λογος ενσαρκός*. Therefore, the concepts of Logos and OT tradition about Wisdom are an essential matter for us to understand the prologue.

At the same time, the relationship between the prologue and the body of John is very close. There is interdependence between both. In the prologue, the essential information and knowledge is given to the readers —or hearers— to understand the Fourth Gospel correctly. Hence: the prologue anticipates the body of this gospel and, retrospectively, the body of this gospel must be read in the light of its prologue.

#### *3.4.11.2 What can I infer?*

The interpretation of this third group of exegetes is quite similar to the second one. For these exegetes the prologue of John is like a parlour of a house, where all the visitors are received and welcomed. Even when a critic accepts the possibility that, the prologue might have been, once, an independent unit, it is highlighted that the function of the prologue is that of a preface. Importantly, when the word preface is used here, I am thinking of the opposite of post-face or epilogue. Lewis (2005:6), sees John 1:1-18 as the overture of an opera: here a foretaste is given to the reader of the theme that will be unfolded in the body of this gospel.

## **4 Towards some conclusions**

For some exegetes in the prologue of John there is a clear division between prose and poetry. Thus it is possible to deduce how the Hymn underlying John 1.1-18 might have looked. For these exegetes the hymn is very important for understanding the prologue of John.

For other exegetes, in clear disagreement with the abovementioned, there never was a hymn which was added to the development of the prologue. There is no such clear division between poetry and prose. At the most, it might be considered a rhythmic prose. These exegetes highlight that the sense of unity of John 1:1-18 is essential for understanding this pericope.

There is, however, a third group of exegetes who state that it is not important to know whether the hymn to Logos had once existed or not. These exegetes agree that how the prologue of John is structured is, indeed, more important than its redactional history. In other words, the Synchronic analysis is more important than the Diachronic analysis.

The conclusion is clear: there is no unanimity among exegetes regarding the existence of a hymn to Logos beneath the prologue. There is no agreement on whether this matter is even important or not. Therefore, there is no place for dogmatism. Personally, I work with provisional balance because, I think that a general agreement about John 1:1-18 is unlikely.

## **5 About the next chapter**

In the next chapter, chapter 4, I develop my own perspective in light of the data recounted here.

What kind of certainty can I expect to have? All my statements will be characterized as being no more than "*probably*" or "*it might be*". However I hope to add to the significant amount of literature previously reviewed in establishing my perspective.



## **Chapter IV**

### **First approach to John 1:1-18: personal proposal**

#### **1 Introduction**

In this chapter I will develop the reason and the ground for my own point of view. It is important to stress that I do not in any way consider this proposal to be the last word regarding the redactional history of John 1:1-18. This analysis is no more than an "it might be" scenario. According to my methodology, the hypothesis here presented by the Historical Critical Methods will be analysed from the standpoint of Rhetorical Analysis and Narrative Criticism in the next three chapters.

#### **2 Unfolding the history**

##### **2.1 Why a hymn to Logos?**

I agree strongly with McGregor (2002:5) and MacGregor (1933:3) that the prologue of John has undeniably some kind of rhythm and that to label this rhythm purely as "*rhythmical prose*"<sup>61</sup> does not do justice to the biblical text. Both mentions of John the Baptist, 1:6-8 and 1:15, seem to disturb the flow of this rhythm. All these facts seem,

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<sup>61</sup> Here McGregor cites Carson (1991:112).

according to McGregor, to point to a hymnic structure.<sup>62</sup> On the other hand, despite the enormous effort of several exegetes who have clearly demonstrated the inter-relationship between prologue-body of the Fourth Gospel, there are several facts that create serious objections to this harmony. Voorwinde (2002:18-23) states that there is no reference to Jesus as Logos as a Christological title, in the body of John as in the Prologue of John. Moreover, the pre-existence and incarnation, very important themes within the prologue, fade away after 1:18. Expressions like “οἱ ἰδιοὶ”; “πλήρης”; “πλέρωμα” and “χάρις” are not unfolded as would be expected and/or are used with other meanings.<sup>63</sup>

Prologue of John	Body of Gospel of John
1. λόγος = Christological title (1:1.214)	1. This title never appears, but it is replaced by “ὁ υἱὸς τοῦ θεοῦ”. (20:21)
2. χάρις = Grace (1:14.16)	2. It never appears
3. πλέρωμα = Fulfilment (1:14.16)	3. It never appears
4. ἀληθείας = Truth. (1:14)	4. This concept here has another connotation
5. καὶ ἐσκήνωσεν ἐν ἡμῖν	5. It never appears but would be expected in the context of 2:21.
6. εἰς τὰ ἴδια ἦλθεν	6. In 13:1 with another meaning
7. The general context of 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.	7. a) There is no parallel here but b) There is a parallel in 1 Jn 1:1; 4:2 y 2 Jn 7 c) There is a huge contrast between 1:14 y 6:63: τὸ πνεῦμά ἐστιν τὸ ζωοποιεῖν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα αὐτοῦ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.

<sup>62</sup> On the contrary Nässelqvist (2012:31-53) argues that in the prologue there is no poetry interspersed with the prose. This author analyses John 1:1-18 and Hebrews 1:1-4.

<sup>63</sup> For example compare 1:11 with 13:1 or 1:1-2.14 with 4:37; 6:60; 7.36, etc.

Although it is possible respond to all these issues<sup>64</sup> and still maintain that there is a close relationship between prologue-body of John; it does not verify that John 1:1-18 is not a later addition. The best example here is the work of Theobald (1988)<sup>65</sup> where the strong connections between the prologue-body of John are highlighted, (for this exegete John 1:1-18 —with 1:19-51— belongs to the last stratum of this gospel). The prologue, therefore, could be understood as a later addition. Hence, for Theobald, the prologue could be seen as a post-face of the body of John, as the “*meta-reflexion*” of the body of John, as a unit, that it certainly is. However, the close prologue-body relationship in John verifies neither that the prologue is a later addition, nor confirms that there is no hymn to Logos beneath John 1:1-18. And neither still does it verify the understanding of the prologue as the opposite of a post-face.

## 2.2 Later interpolations?

Simultaneously, I understand 1:6-8 and 1:15 as later interpolations. I do not agree with, for example, Thatcher (2011:29-48) who states that, although 1:15 interrupts the flow of 1:14.16, this verse is not an interpolation. Why does Thatcher say this? Because this verse makes good sense in its present place. If these verses make good sense in their immediate and general context of 1:1-18, then this is a primary reason for arguing that 1:6-8.15 are not later additions. The redactor(s) and editor(s) of the Fourth Gospel did not perform their task in a slapdash or haphazard manner!<sup>66</sup>

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<sup>64</sup> See, for example, Voorwinde (2002:15-27).

<sup>65</sup> Theobald (1988), taking into account the Nag Hammadi Texts, was against Jeremias (1967) and (1968:82-85). Nevertheless, I do not agree with him on this point; instead, I follow Yamauchi (1984:22-27), (1979) and (1981:467-497). As regards the history of the Fourth Gospel in the first two centuries of the Church and its relationship with the Christian Gnosticism, I agree entirely with what is expressed in the four excellent works of Hill (2004), (2006:135-169), (2010a) and (2010b). I am in particular agreement when this author speaks about the rise of the myth of the “orthodox Johannophobia” and the “quadrophobia” of some critics.

<sup>66</sup> As we have seen in the first chapter of this study, due to the fact that in John 1:1-18 we are dealing with the façade, the portico of the Four Gospel, the editor(s) and redactor(s) had to be especially careful while performing their task. On the other hand, it is very important to highlight that, although I

That is to say, when we find interpolations or later additions within a specific biblical text, there is always a good reason, and, moreover, one of the main targets of exegesis is to understand the explanation for their presence. This is no more than the process of the understanding of a biblical text.<sup>67</sup>

Therefore, according to my understanding, the argument that the verses of John 1:6-8.15 make good sense in their present place of our Greek NT and therefore, as a logical consequence, are not a later addition, does not withstand the slightest analysis. And even when I quite agree with Hooker (1970:354-358) that 1:6-8.15 are turning points I, nonetheless, still believe that these verses are later additions. Hooker's exegetical work helps me to understand why it would have been necessary to add these verses to the prologue.<sup>68</sup>

### **3 Unfolding 1:1-18**

#### **3.1 My premise**

I find Schnackenburg's position (1990b:223) very illustrative of the relationship between the hymn to Logos, the additions of the Evangelist, and the body of the Fourth Gospel:

*"Following the traditional form of the written Gospel, the author certainly*

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do not agree with his reconstruction of the hymn to Logos, I agree strongly, in general, with the exposition of Painter (1991b:107-128) when he explains clearly and in detail his objection to the Source Theory. Mainly, as we have seen, there are three objections: the prologue is a piece with a strong sense of unity; the prologue and body of John have a very good interrelationship in which the prologue is an excellent introduction to it; and there is no scholarship consensus about this matter. Nevertheless, this lack of consensus does not imply a lack of sources that have been used by the Evangelist and there is a general consensus that 1:6-8 and 1:15 have been added.

<sup>67</sup> Here it is important to understand the hermeneutical process of the re-reading within the biblical text, obviously, before the canonical process. Croatto (1984), (1980) and (2002). This is, for example, exactly the main weakness of the Morphogenetic-hypothesis of the Hexateuch by von Rad (1976:11-80).

<sup>68</sup> Another completely different issue is to understand the biblical text from the viewpoint of Canonical Criticism. For Canonical Criticism see Hayes and Holladay (2007:152-166) and their extended bibliography. Also see Childs (1979) for the OT and Childs (1984) for the NT. For the prologue of John see Childs (1984:136-137).

*wished to give an account of Jesus' work on earth, as he saw in faith (20:30). But in keeping with his faith in Christ, he also wished to change the ordinary frame of reference and reveal to his readers from the very beginning the mystery of Jesus' origin (glimpses of which occur often enough in the Gospel. Such was his intention, but it was not easy to carry it out. He must use /.../ a primitive Christian hymn which celebrated the pre-existence and incarnation of Christ, added his own comments and forged links between it and the Gospel narrative". Schnackenburg (1990b:233).*

I agree with Schnackenburg (1990:233) that the Evangelist had taken a hymn and added his own comments. But, I ask myself, *how* has the Evangelist welded this prologue into one piece? This is, precisely, the function of 1:6-8 and 1:15 as Hooker (1970:354-358) indicates.

According to my understanding, the Evangelist first took an independent hymn to Logos, adding to it his own comments. Then, with the additions the Evangelist transformed this hymn to Logos into a particular kind of hymnody: a Didactic Hymnody. With the addition of 1:6-8.15 the Evangelist structured this prologue to be the perfect façade for his gospel. The function of 1.6-8, however, is different from that of 1.15.

### **3.2 The original hymn to Logos**

#### **3.2.1 Verses 1:1-2**

Pietrantonio (2000:163) correctly identifies the hymnic rhythm of 1:1. There is an interesting concatenation: predicate-subject, subject-predicate, predicate. In other words, θεὸς is connected with θεὸς and λόγος with λόγος. This noticeable concatenation present in 1:1 disappears in 1:2. Did this verse belong to the hymn to Logos? I think it did not because in 1:2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν is composed of the repetition of 1:1a and its second part, 1:2b, omitting 1:1c:

1:1	1:2
<p><u>Ἐν ἀρχῇ ἦν ὁ λόγος,</u> καὶ ὁ λόγος ἦν <u>πρὸς τὸν θεόν,</u> καὶ θεὸς ἦν ὁ λόγος.</p>	<p>οὗτος <u>ἦν ἐν ἀρχῇ</u> <u>πρὸς τὸν θεόν.</u></p>

The duplicate in 1:2 is clear. However, in the context of 1:7.15.30.33.34 in which the quoted οὗτος appears, I presuppose, as affirmed by Richter (1970:540), that here we have an addition by the Evangelist.

### 3.2.2 Verse 1:3

Focusing on 1:3, it is clear that the hymn to Logos is in both verses. I agree very much with Barrett (2003:235-236) when he states that ὃ γέγονεν belongs to 1:3. In other words, in 1:3 the relationship of the λόγος with the creation in general is highlighted, as well as in v.4, with the binomial ζῶν-φῶς. In v.4, the language speaks about human-kind in particular. Is 1:3-4 a unit? I, follow Schnackenburg (1990b:236-244),<sup>69</sup> in thinking that 1:3 is the ending of the first strophe and 1:4 is the beginning of the second strophe. Then the first strophe of the hymn to Logos would be:

<sup>1</sup> Ἐν ἀρχῇ ἦν ὁ λόγος,  
καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,  
καὶ θεὸς ἦν ὁ λόγος.  
<sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο,  
καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν

### 3.2.3 Verse 1:4

Regarding verse 1:4, I believe that Barrett (2003:236-238) is correct in affirming that

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<sup>69</sup> I am aware that my choice is followed by a minority of exegetes. The wide majority of the exegetes have chosen the interpretation that 1:1-5 is an integral part of the hymn to Logos and the first strophe (with small differences between the different proposals, primarily in regard to 1:2) runs until 1.5.

the beginning of v.4 without ὁ γέγονεν is more in consonance with the Johannine vocabulary and theology (see, for example the context of 3:19-21; 8:12; 9:5; 11:9-10; 12:35-46.46 for φῶς and 3:15; 4:14; 5:24-30; 6:35.63; 10:10; 17:3 for the context of ζωῇ). Therefore, in spite of the affirmations of Cottee (1995:470-477) and Schlatter (1972:54-58), this verse is not speaking about the incarnation of the Λόγος but is highlighting the mission of the Λόγος to be the Light for human beings from the first morning of creation. Bearing in mind the affirmation of 1:9, I presuppose that this Light was/is the Light for all ages and times. Hence, according to my understanding and taking into account the particularity of 1:6-8, the continuation of the hymn to Logos is in v.9. In other words, the continuation of v.4 is in v.9; 1:4 and 1:9 are a unit. Yet, how does one interpret 1:5?

### 3.2.4 Verse 1:5

The difficulty in this verse is how to interpret the present tense φαίνει with the aorist tense κατέλαβεν?

1:4	1:5
<sup>4</sup> ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·	καὶ τὸ φῶς ἐν τῇ σκοτίᾳ <u>φαίνει</u> , καὶ ἡ σκοτία αὐτὸ οὐ <u>κατέλαβεν</u> .

Comparing v.4 with v.5, I see that they have different verbal tenses. If the hymn to Logos is present in v.4 and v.9, the logical consequence is an addition by the Evangelist. This is emphasised when we see, following Schnackenburg (1980:263-268), that σκοτία<sup>70</sup> is used instead of σκότος.<sup>71</sup> It is evident that v.5 is by the Evangelist.

<sup>70</sup> Gospel of John 3:19; 6:17; 8:12; 12:35.9 (twice).46. Also 9:4; 11:9ff and 1John 1:5; 2:8.9.11 (three times)

The Evangelist was very careful in choosing the present tense φαίνει, in order to trace a lineage up to his own time to reach each and every reader of his gospel. The Light of the Λόγος is full, is for human beings of all times, and, the necessity for a decision reaches our own time and beyond, obviously, through the firsthand testimony of the first community that brings us their testimony of the Λόγος.

How are we to understand κατέλαβεν? There are, typically, two different translations: “comprehended it not” and “overcame it not”. Why did I choose the first one? Because with the translation “overcame it not” the connotation existed, at least in part, of a struggle between Light and darkness. This is reinforced even more when we see that this classic Johannine antithesis φῶς-σκοτία has a vocabulary very close to being mythical, as, for example Dodd (1963a:36) footnote 1; although that connotation does not fit in this context. There is not even a remote possibility of a probability of fight between φῶς and σκοτία. The victory, since forever, belongs only to the Λόγος. Darkness is dependant, enclosed and subordinated by the Λόγος.<sup>72</sup> It is not possible to dispute a possible image of struggle, because a struggle is perfectly impossible.<sup>73</sup> Our understanding of κατέλαβεν reinforces our interpretation of 1:3-4. From the very beginning the Λόγος was in the world, as Light for human beings but, the human being did not comprehend Him.

### 3.2.5 Verses 1:6-8

As Moloney (1998:37) observed, the rhythm present in 1:1-5, disappears momentarily in 1:6-8. Verses 1:6-8 are, evidently, by the Evangelist who, with the

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<sup>71</sup> Gospel of John 3:19: αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

<sup>72</sup> It is very interesting that in Genesis 1:1-3 it is clear that from the very beginning God is above and beyond the *acquo* chaos.

<sup>73</sup> Even the existence of Darkness is absolutely different from Light. Darkness is no more than the absence of Light. God has made all perfect, therefore, evil is a goodness made by God, albeit distorted. The only creator is God and no one else.



mention of John the Baptist, states the historical context. The difference between John and the Λόγος is remarkably shown by the verbs; the Λόγος “ἦν”, John merely “ἐγένετο”. This, clearly, highlights the vast differences between the eternal and pre-existence of the Λόγος and John the Baptist.

Kim (2009b:431), in agreement with Borchert (1996:108-111) and Moloney (1998:34), states that John 1:6-8 seems to be “somewhat out of place literarily” because it is a prose section in the middle of a poetic section. John 1:6 brusquely turns from the eternal Logos to human history: “a man appeared... the reader encounters a historical person”. There is, doubtless, a clear contrast between the Logos and John the Baptist. In other words, there is a clear hiatus within the Prologue. What is, then, the meaning of the hiatus in John 1:1-18? Bruce (1984:35) correctly argues that through these verses the Evangelist's intent is to call the readers' attention to how the eternal truths expressed in 1:1-5 are anchored in human history.

Thus Barrett (2003:239) highlights that with 1:6 the historical stage in the prologue arrives. The mission of John the Baptist is to bear testimony to the Logos. The first apologetic statements appear in 1:8. The Λόγος is the Light and John is merely a lamp, as stated in 5:35.<sup>74</sup> In addition, 1:6-8 structurally separates the Λογος ασαρκός, present in 1:1-5, from the Λογος ενσαρκός, beginning at 1:9f. Nevertheless, may we include 1:9 in 1:6-8<sup>75</sup> or not<sup>76</sup>? In other words, is this little pericope 1:6-9 or 1:6-8?

### 3.2.6 Verse 1:9

Although Brown (1999:201-202.227), Bernard and McNeile (1928:144ff), Gächter (1936:99-120.402-423), Käsemann (1969:140-142), Becker (1985:79-104) and

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<sup>74</sup> John 5:35: ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

<sup>75</sup> See, for example, Brown (1966-70:27-28); MacLeod (2003c:305-320) and Lioy (2005:71-73).

<sup>76</sup> As affirmed by, for example, Lindars (1995:88-89); Barrett (2003:239-242) and Ellis (1984:23).

Marvin Pate (2011:48), among other exegetes, who have excluded 1:9 from the hymn to Logos, I agree completely with O'Day and Hylen (2006:26) when they state that the 1:9 is not part of 1:6-8. For Schnackenburg (1990b:253-255), 1:9 is part of the hymn to Logos; 1:9 is the continuation of 1:4 because 1:5 is by the Evangelist. Nevertheless, 1:9 has its own difficulties. How should we interpret 1:9c? Must we connect ἐρχόμενον εἰς τὸν κόσμον with Ἦν τὸ φῶς τὸ ἀληθινόν<sup>77</sup> or, maybe, with πάντα ἄνθρωπον<sup>78</sup>? Grammatically both interpretations are perfectly possible. Following Robinson (1962-63:120-129) and Barrett (2003:241), I am inclined to prefer the second choice.<sup>79</sup> This great exegete has correctly pointed out that the most important of the parallels within the Fourth Gospel that support that ἐρχόμενον goes with φῶς<sup>80</sup> is 12:46: ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. Then, 1:4 and 1:9 form a perfect unit:

Verse 4	Verse 9
<p><sup>4</sup> ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·</p>	<p><sup>9</sup> Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.</p>

This graph shows us four important considerations: ἐρχόμενον εἰς τὸν κόσμον from the hand of the Evangelist who refers here to the Λογος ενσαρκός; this interpretation would explain, partly, the difficulty in interpreting who is coming to the world. Nevertheless, there is another question, is 1:9 referring to the Λογος Ενσαρκός or Λογος ασαρκός? I agree with Schnackenburg (1980:260-262.271-273) when he states

<sup>77</sup> Burney (1922:33), Bultmann (1971:52-54) and Richardson (1959:41).

<sup>78</sup> Brown (1966-70:28), Schnackenburg (1980:271-273), Barrett (2003:241-242), Bruce 1984:35-36).

<sup>79</sup> The same interpretation is present in other contexts of the Fourth Gospel, for example, 6:14, 11:27, 16:28, 18:31 and 14:26.

<sup>80</sup> See 6:14;9:39;11:27 and 16:28.

that in the hymn to Logos, the stanza composed of 1:4.9a-b, was referring to the *Λογος ασαρκός*; but, with the addition of 1:6-8 it would be hard to not interpret it, here, as referring to the *Λογος ενσαρκός*. Lastly, why the need to add 1:9c? To allude to the incarnation of the Logos that would be openly annunciated in 1.14. Thus Schnackenburg (1980:271-273) affirms that the actual position of 1:6-8 ensures that 1:9-13<sup>81</sup> is interpreted from the standpoint of the *Λογος ενσαρκός*.

### 3.2.7 Verses 1:10-11

What does *ἐν τῷ κόσμῳ ἦν* mean? After the addition of 1:6-8, the relationship of 1:4 with 1:9 makes it clear that here there is a reference to the *Λογος ενσαρκός*. Therefore, as Pietrantonio (2000:163) states, the phrase *καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω* is the rejection the Logos experienced after his incarnation. In 1:10-11 there are two different concepts of world.<sup>82</sup> In this entire context, the world is the humankind that, enigmatically, has rejected the Logos. In 1:10a and 1:10c the concept is negative, but there is an exception: v.10b, *καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο*. In 1.10b, unlike its immediate context, there is a reference to 1:3, highlighting that the world was made by the Logos.

Verse 10	Verse 11
<p><sup>10</sup> ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.</p>	<p><sup>11</sup> εἰς τὰ ἴδια ἦλθεν,  καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.</p>

Thus, the hymn to Logos is in 1:10-11 with the exception of 1:10b, an addition by the Evangelist. The verbs *εἰδέναι* and *γινώσκειν* are quite significant for the theology of

<sup>81</sup> For Painter (1991b:110) this function is performed by 1:6-9. For this exegete 1:9 was not part of the hymn to Logos but, on the contrary, was added by the hand of the Evangelist. to make particularly clear that what followed must be interpreted as the work of the Logos ensarkós.

<sup>82</sup> See Marvin Pate (2011:49) and Marrow (2002:90-102).

the Fourth Gospel. The contexts of 7:27; 8:55; 13:7; 14:7 and 21:17, could be considered as synonyms and, importantly, both these verbs highlight the human knowledge of the facts as is shown in 7:51; 11:57; 9:20; 18:2. This likely confirms that *καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο* is by the Evangelist in concordance with 1:3. In 1 Corinthians 1:21 the apostle Paul makes a similar affirmation.<sup>83</sup>

It is important to note that without 1:10b the meter of 1:10-11 is better. Pryor (1990:201-218) explained the relation of *κόσμος* and *ἴδιοι* in 1:10-11: the *Λόγος* came to the world and the world did not know him. In 1:11 the declaration of 1:10 is specified. Nevertheless, who are *τα ἴδια*? For some exegetes such as Marvin Pate (2011:49), Malina and Rohrbaugh (1998:32-33), Brown (1999:202-203) and Barrett (2003:244-245), it is a reference to Israel; but, for others such as, for example, Bruce (1983:36-38), Schnackenburg (1980:273-278) and Lightfoot (1956:82-83), it is the human being in general. At this point, I agree with the proposal of Pryor (1990:201-218) and, among others, Geyser (1986:13-20), Trost (2010) Dennis (2006) and Harvey (2001:245-249) who understand *τα ἴδια* as a reference to Israel.

### 3.2.8 Verses 1:12-13

These two verses are a unit and complement the idea of 1:10-11. Verses 1:10-11 speak about the profound tragedy of the rejection of the *Λόγος* but, in 1:12-13, another reality is addressed: those who have accepted it. Is 1:12-13 part of the hymn to Logos? The style indicates that these verses are the work of the Evangelist. We have these considerations. First, we have that the clear contrast between believers and nonbelievers is a classic Johannine style: compare 12:37 with 12:42, the same occurs in 3:31-32 and 3:33; this style, black against white, is also present in John 3:35ff; 5:29; 6:36ff; 6:64ff; 8:23ff; 9:39; 10:13ff, 10:26ff; 12:44ff; 15:18ff; 17:6ff.14ff. Then, second, the use of the verb *λαμβάνο* to express the acceptance of the believer

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<sup>83</sup> 1 Corinthians 1:2: ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας·

is present in John 10:18 and 17:8. Third, the expression τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ is reflected in John 2:23 and 3:18. Fourth, the concept ἡ ζωσὶαν is also in John 5:27 and 10:18; 17:2 and 19:10-11. 5. And fifth, the parallel of τέκνα θεοῦ is used in the same way as in 1John 3:1-2.

### 3.2.9 Verse 1:14

Consequently, the hymn to Logos is taken up again in 1:14. In this verse the first person plural, we: καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός appears for the first time. Here, as Schnackenburg (1980:282-289) states, is the hand of the Evangelist. The rest of the verse is an integral part of the hymn to Logos.

### 3.2.10 Verse 1:15

As several exegetes expressed,<sup>84</sup> 1:15 is one of the biggest interruptions in the prologue, perhaps with more force than 1:6-8. Verse 1:15 has a close relationship with 1:8. In 1:30 the testimony of John the Baptist also appears and, in addition to 1:15, the exact moment in which this testimony is communicated is not expressed. I agree with Boismard (1963:25.58-59) that 1:15 is a duplicate of 1:30 slightly modified in concordance with 1:26:

1:30	1:15	1:26
	Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων·	ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων·  ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε,

<sup>84</sup> As we have seen, this statement was argued by almost all the exegetes who accept the presence of the hymn to Logos in the prologue.

οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἄνθρωπος ὃς ἔμπροσθέν μου γέγονεν,  ὅτι πρῶτός μου ἦν.	οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν,  ὅτι πρῶτός μου ἦν.	
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It is very interesting to see that in 1:15 there is a verb in the present tense, μαρτυρεῖ, as there is a perfect tense verb, κέκραγεν; this testimony is shared by John for all the times. It is clear that 1:15 interrupts the flow of the ideas described in 1:14.16. Therefore, as Hooker (1970:354-358) we must analyse this verse in its own immediate context.

### 3.2.11 Verse 1:16

In 1:16 πληρώματος and χάριτος appear again as occurs in v.14:a.c. Many exegetes, for example, von Wahlde (2010:1-32); Hengel (2008:265-294); Gordley (2009:781-802) and Bindemann (1995:330-354) state that the hymn to Logos is present in 1:14.16. What is the relationship between the two?

Verse 14	Verse16
Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν,  Καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,  πλήρης χάριτος καὶ ἀληθείας.	ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες      ἐλάβομεν καὶ χάριν ἀντὶ χάριτος

Therefore, as we see, the phrase καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός not only breaks the literary flow of 1:14.16, but also the concepts δόξαν and μονογενοῦς, are very important for the Johannine theology and clearly denote the style of the Evangelist. For δόξαν, see the contexts of the following pericopes: John 2:11; 5:41.44; 7:18; 8:50; 9:24; 10:40; 12:41-43; 17:22-24. For μονογενοῦς, see the quoted text in my Textual Criticism.

Hymn to Logos	Addition by the Evangelist
<sup>14</sup> Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν,	
	καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός
πλήρης χάριτος καὶ ἀληθείας.	
	<sup>15</sup> Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
<sup>16</sup> ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος·	

### 3.2.12 Verses 1:17-18

Against de Ausejo (1956:381-427) and Feuillet (1968:196ff), I agree with, among others: Blank (1966:28-39.112-127), Brown (1967-70:3-37), Bernard and McNeile (1928:79-104) and Schnackenburg (1980:291-296) who state that vv.17-18 belong to the Evangelist.

### 3.2.13 Summarizing

I agree with the proposal R Schnackenburg (1980:246), the hymn to Logos was:

1 <sup>o</sup> Strophe	$\left\{ \begin{array}{l} {}^1 \text{ Ἐν ἀρχῇ ἦν ὁ λόγος,} \\ \text{καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,} \\ \text{καὶ θεὸς ἦν ὁ λόγος.} \\ {}^3 \text{ πάντα δι' αὐτοῦ ἐγένετο,} \\ \text{καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν} \end{array} \right.$
2 <sup>o</sup> Strophe	$\left\{ \begin{array}{l} {}^4 \text{ ἐν αὐτῷ ζωὴ ἦν,} \\ \text{καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.} \\ {}^9 \text{ Ἦν τὸ φῶς τὸ ἀληθινόν,} \\ \text{ὃ φωτίζει πάντα ἄνθρωπον,} \end{array} \right.$
3 <sup>o</sup> Strophe	$\left\{ \begin{array}{l} {}^{10} \text{ ἐν τῷ κόσμῳ ἦν,} \\ \text{καὶ ὁ κόσμος αὐτὸν οὐκ ᾔγνω.} \\ {}^{11} \text{ εἰς τὰ ἴδια ἦλθεν,} \\ \text{καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον} \end{array} \right.$
4 <sup>o</sup> Strophe	$\left\{ \begin{array}{l} {}^{14} \text{ Καὶ ὁ λόγος σὰρξ ἐγένετο} \\ \text{καὶ ἐσκήνωσεν ἐν ἡμῖν,} \\ \text{πλήρης χάριτος καὶ ἀληθείας.} \\ {}^{16} \text{ ὅτι ἐκ τοῦ πληρώματος αὐτοῦ} \\ \text{ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος.} \end{array} \right.$

According to the understanding outlined above, in the first strophe, the personal, divine, timeless and eternal relationship of the Λόγος with God is exalted as well as his personal role with creation. In the second strophe, the relationship of the Λόγος with humankind is underlined. The third strophe expresses lamentation because of the rejection by humankind to the action of the Λόγος in the world before the incarnation. In the fourth and last strophe the incarnation of the Λόγος is praised for its significance for humankind.



### 3.3 From a hymn to a Didactic Hymnody

#### 3.3.1 First set of additions by the Evangelist

Therefore, I conclude that the Evangelist took a hymn to Logos and added comments of his own. It is important to show very clearly where the Evangelist added these lines in this hymn:

Hymn to Logos	Words of the Evangelist
<p><sup>1</sup> Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.</p> <p><sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν</p>	<p><sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.</p>
<p><sup>4</sup> ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·</p> <p><sup>9</sup> Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον,</p>	<p><sup>5</sup> καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.</p> <p>ἐρχόμενον εἰς τὸν κόσμον.</p>
<p><sup>10</sup> ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος αὐτὸν οὐκ ᾔγνω.</p> <p><sup>11</sup> εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.</p>	<p>καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,</p> <p><sup>12</sup> ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, <sup>13</sup> οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.</p>
<p><sup>14</sup> Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν,</p>	<p>καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,</p>

<p>πλήρης χάριτος καὶ ἀληθείας.  <sup>16</sup> ὅτι ἐκ τοῦ πληρώματος αὐτοῦ  ἡμεῖς πάντες ἐλάβομεν καὶ χάριν  ἀντὶ χάριτος·</p>	<p><sup>17</sup> ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ  ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. <sup>18</sup>Θεὸν οὐδεὶς  ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον  τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.</p>
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This graph demonstrates that the Evangelist, before the addition of 1:6-8.15, added his own comments, not randomly, but rather, with great care to his task. According to my understanding, and bearing in mind the works of Gese (1977a:152-201), Hengel (2008:265-294), Lacan (1957:91-110), Fenasse (1962:2-4), Shorter (2008:283-291) and in particular the proposal of Gordley (2009:781-802) and (2011:1-27.322-335), the Evangelist transformed a hymn of praise of the Λόγος into another particular hymnody: a Didactic Hymnody. Verses 1:6-8.15 were added to this Didactic Hymnody, after the Evangelist changed the Sitz im Leben of this hymn. What is the difference between a hymn and a Didactic Hymnody? The best complete answer comes from Gordley (2011:1) that the purpose of a hymn is to praise, to express gratitude, to give thanks, to request something from God; it is common to see a combination of these motives. However, in the Didactic Hymnody,<sup>85</sup> the primary

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<sup>85</sup> It is essential to understand that, according to Gordley (2011:2) *“these compositions created a picture of reality in which a human audience could locate itself and find its identity”*. In other words, the didactic hymns were very useful for the development and strengthening of a sense of communal identity. Although Gordly (2011:9-11) has expressly affirmed that didactic hymns are not a particular literary genre, we are able find characteristics of this particular hymnody: although *“the task of praise and of teaching are not mutually exclusive”*, Gordly (2011:9). When a poet speaks to the listener directly we might consider the possibility that this hymn *“may be intended to shape the perceptions and thoughts of that audience”*, (ibid) Once again, although instruction might not be the only intention of the hymn, when the poet makes directs statements about the god/gods who are being praised, the primary purpose of this kind of hymn is to make assertions about who is being praised with the expectation that the audience accept these claims. When a hymn is narrating events from the past (be they recent and/or cosmogonic) which are relevant for the community to whom the poet is speaking, we must be aware of the instructional functions of the hymn. In other words, the presence of narrative elements within the hymn should indicate that this hymn has an educational purpose. Hence, we have here an important lesson: the reason why the Evangelist created his didactic hymnody is to shape the readers identity as Christians. It, consequently, performs an educational function within the Johannine community.

purpose is that of instruction to the reader or the listeners:

*“Didactic hymns, prayers, and religious poetry are those compositions which employ the stylistic and/or formal conventions of praise and prayer, but whose primary purpose was to convey a lesson, idea or theological truth to a human audience”. Gordley (2011:5).*

However, what was this didactic hymnody like before 1:6-8.15 was added? Moreover, what was its meaning after these additions? My humble proposal is that this didactic hymn has six strophes with 7-7-5, 7-7-5 lines, as follows:

Strophes of the Didactic Hymnody	Meaning of each addition
<p><b>1</b> Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. <sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. <sup>3</sup> πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν</p>	<p>The addition of 1:2 was inserted exactly in the middle of the first strophe. 1:2 summarizes and synthesizes the meaning of this strophe. The relationship is highlighted between The Λόγος, The God the Father<sup>86</sup> of eternity and creation in general. This Λόγος has an active role in the divine act of creation being God since ever.</p>
<p><sup>4</sup> ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· <sup>5</sup> καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. <sup>9</sup> Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.</p>	<p>In 1:4 the fact that from the first day of creation and before, the Λόγος has the mission of being the Life and Light of human beings is stated; in 1:5 the fact is stated that the Light of the Λόγος is still shining, in the time of the Evangelist and in all the times of future readers. Darkness did not comprehend it: this is a call of the Evangelist for the reader to be open to the Λόγος. 1:9c: is the permanent coming of the Light into the World before and after His incarnation.</p>
<p><sup>10</sup> ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.</p>	<p>The addition of 1:10b made a clear contrast between the world which was made by the Λόγος and the world as the</p>

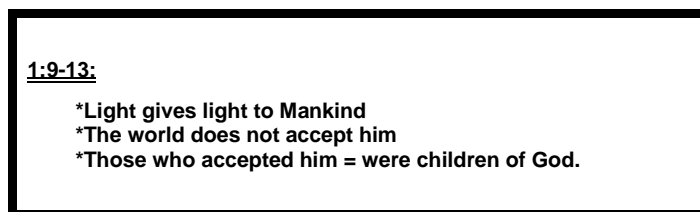
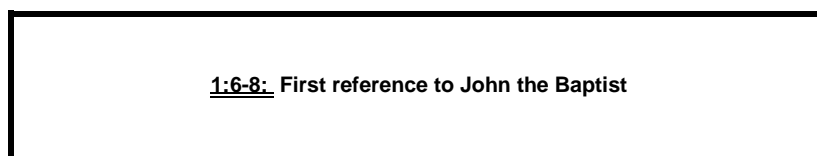
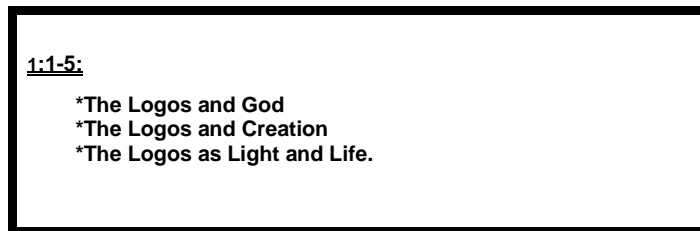
<sup>86</sup> In 1:1 the second θεός without the article ὁ could be interpreted in this way. MacLeod (2003a:48-64) agrees with Foss Westcott (1980:5) who speaks about “economic Trinity”.

<p><sup>11</sup> εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.</p>	<p>place in which mankind rejected him. Concretely in 1:11 the Λόγος was coming -1:9c- to Israel, throughout all the OT times, and He was rejected by them.</p>
<p><sup>12</sup> ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, <sup>13</sup> οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.</p>	<p>Once again there is a high contrast between who has rejected and accepted Him. The contrast is also highlighted by the statement that this acceptance is after the incarnation -2:23 and 3:18-. The expression ἐξουσίαν, as Lindars (1995:91) correctly states, is open to misunderstanding but this expression is a reference to the fact that this power comes only from God. In 1:13 how this power described in 1:12 is received by those who have accepted Him is emphasised.</p>
<p><sup>14</sup> Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. <sup>16</sup> ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος·</p>	<p>In this strophe how the power described in 1:12-13 could be received by ὅσοι δὲ ἔλαβον αὐτόν is explained. After the experience of the rejection in OT times, God has done something unexpected, unusual, amazing, and marvellous: God himself has come to the world of mankind. Why is there the addition of 1:14b-c? Here, in a few words, the reason why the second θεός in 1:1 did not have the article is explained! It was not YHWH who has come, but the μονογενοῦς παρὰ πατρός, who have the glory of having YHWH as His Father.</p>
<p><sup>17</sup> ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. <sup>18</sup> Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.</p>	<p>Why the addition of 1:17-18? In this last strophe, 1:17-18, the statements of 1:14.16, the fifth strophe, are explained and developed. Nonetheless, is there a contrast or a complementarity between Μωϋσέως-νόμος and Ἰησοῦ Χριστοῦ-χάρις καὶ ἀλήθεια? The answer is: both! The Torah, wisdom of YHWH was a shadow of the coming of the Λόγος; but, at the same time, it is something new. The revelation of the Λόγος is the superlative, ultimate, final and definitive authoritative revelation of God. Why? Because the Λόγος is given a non-mediatised- revelation as happened in OT times; in other words, He is the μονογενὴς θεός ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς.</p>

### 3.3.2 The second set of additions: 1:6-8.15

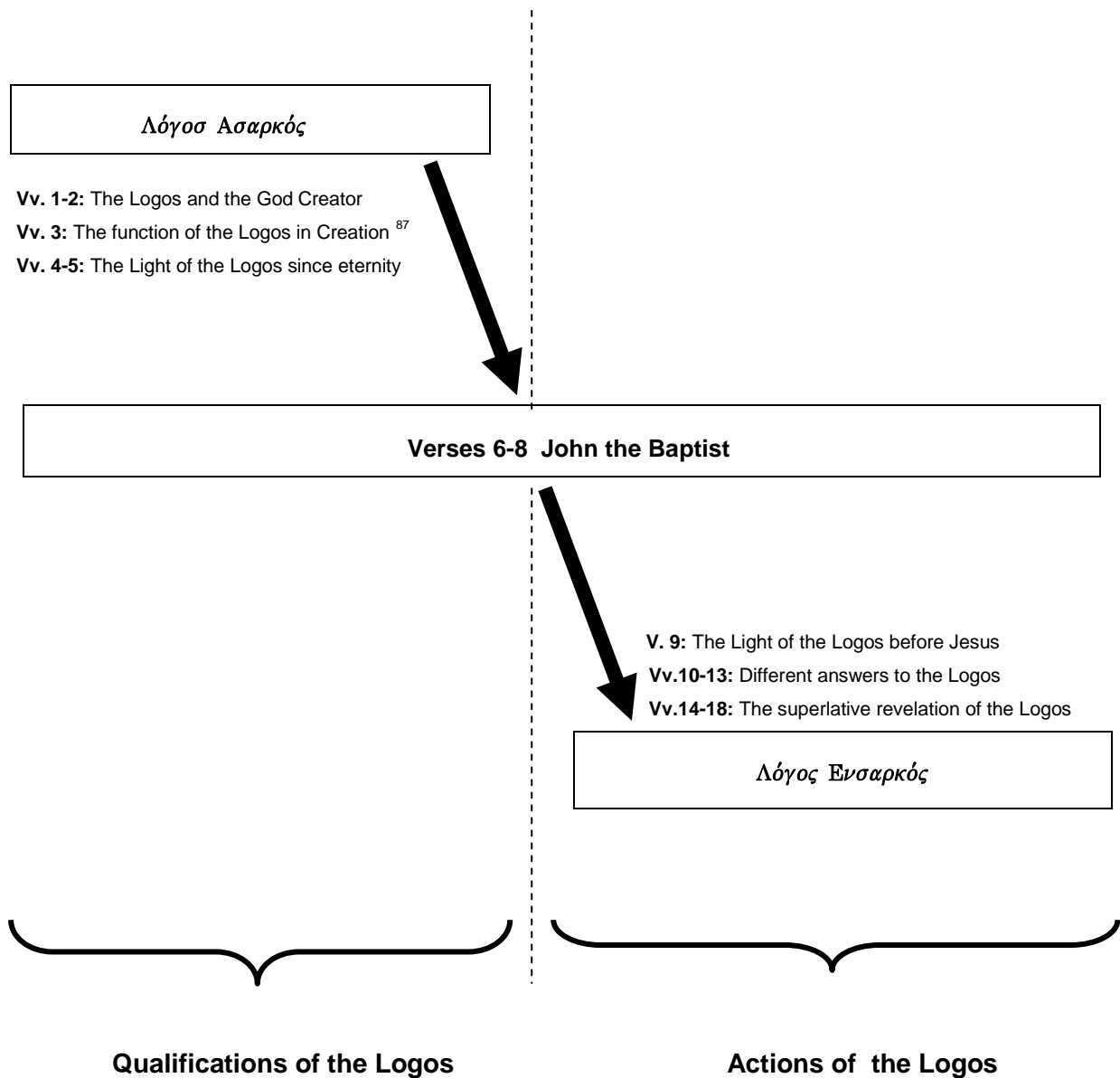
#### 3.3.2.1 The central function of 1:6-8

Analysing 1:6-8 in its immediate context we see again that the Evangelist took the utmost care while performing his task. I agree with Hooker (1970:354-358) that both references to John the Baptist are, in their contexts, turning points: 1:6-8 is between 1:1-5 and 1:9-13. The immediate context of 1:6-8 can be examined in the next graph:



This graph demonstrates that 1:6-8 is the centre of 1:1-13; but, nonetheless, taking the prologue of the Fourth Gospel as a whole, it is clear that the function of 1:6-8 within this whole is completely different from that of 1:15, as we shall see.

The following graph was drawn by van der Watt (1995:311-332) but with modifications according to my interpretation of the structural function of 1:6-8 in the prologue of John:



### 3.3.2.2 Structural reason for 1:15

Verse 1.15 has two primary functions: the first verb in 1:15 is μαρτυρεῖ, a verb in present tense and the perfect verb tense κέκραγεν has a present meaning. This

<sup>87</sup> Although 1:3 highlights the active role of the Logos in creation, this statement is an ontological statement; that is to say, this active role of the Logos has the function of reinforcing the idea that the Logos is God's Wisdom; what the Logos did, enlightened us about who He is.

means this testimony is for all times. The testimony of John for the Logos is about the pre-existence of the Logos. This testimony, therefore, is connected directly with 1:1-2. Verse 1:15 is between 1:14 and 1:16-18. Also, in the context of John 1:14-18, the *ενσαρκός* part of the prologue, 1:15 has in its immediate context, following Hooker (1970:354-358), the same function as 1:6-8<sup>88</sup> as we can see in the following graph:

**1:14:**

- The incarnation of the Logos
- The Logos and his Glory
- The Logos full of grace and truth

**1:15: Second reference to John the Baptist**

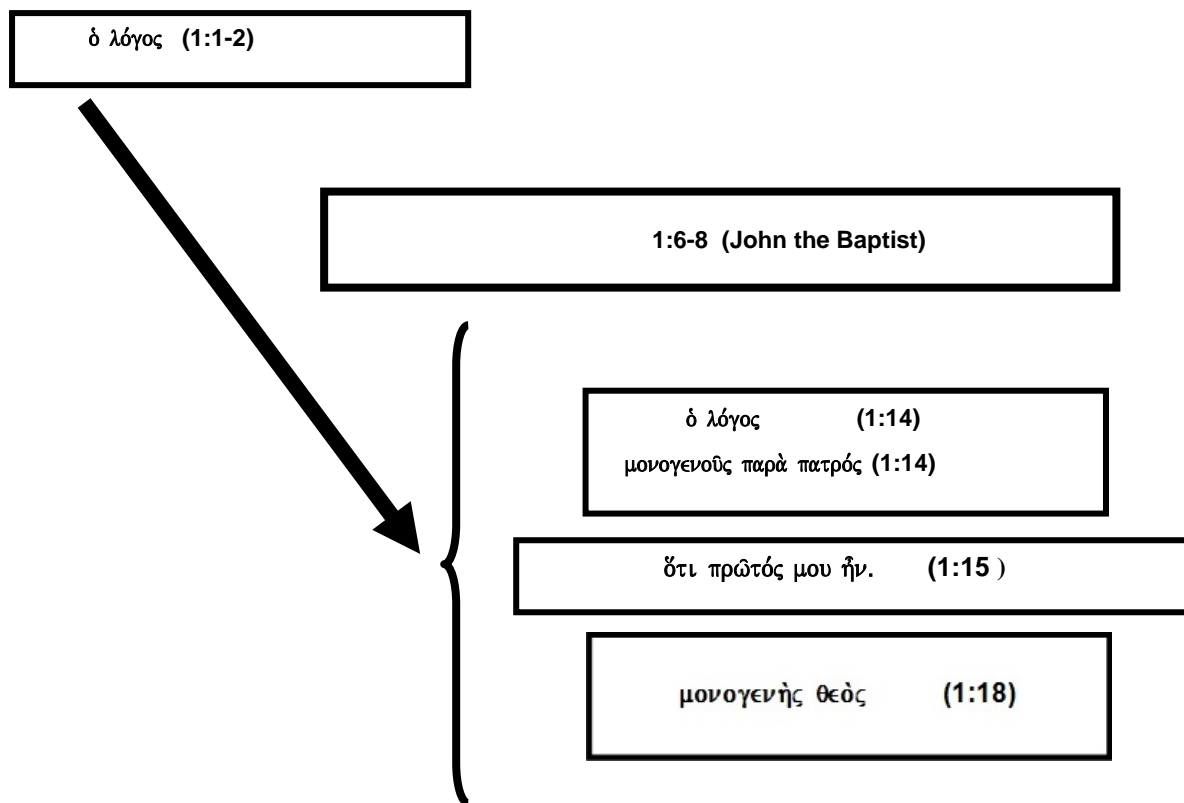
**1:16-18:**

- Mankind receives of His fullness
- Grace and truth has come through Him
- God was known through Him

What is, then, the function of 1:15 in the whole context of the prologue? The redactional place of 1:15 in the prologue is shown in the next graph. Verses 1:1-2 and 1:14 have a strong connection due to the direct reference of *ὁ λόγος*. The structural centre of 1:14-18 is 1:15 in which John the Baptist speaks about the pre-existence of *ὁ λόγος*. It is very important to notice in 1:14-18 how the Christological title of *ὁ λόγος* and *μονογενὴς θεός* is linked with the testimony of John the Baptist in 1:15:

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<sup>88</sup> Nevertheless, it must be born in mind that in the general context of the whole prologue the function of 1:6-8 is different from that of 1:15.



### 3.3.2.3 Addition of 1:6-8-15

The Evangelist's addition of 1:6-8.15, in conjunction with the introduction of John as a man sent by God and with the reference to his special testimony about the Logos, has strengthened the educational purpose of the prologue. In clear concurrence with the early Christian kerygma<sup>89</sup>, the Evangelist sets John, in clear and full consonance with the prophets of the OT times<sup>90</sup>, as the precursor of the Messiah. The didactic hymnody, in this way, is highlighting this historicity: the coming of the Logos is not a myth, it is anchored in the history of humankind. It is interesting that if, in 1:6-7 the Evangelist is teaching the readers about the Logos, in 1:8 he is, on the contrary, teaching about John the Baptist, who is not the Light.<sup>91</sup> As we have seen in the

<sup>89</sup> Meier (2002:35-43), Brown (1967:387-400) and Schwank (1996:39-60).

<sup>90</sup> Balz and Schneider (1998:184-185).



Textual Criticism, 1:15 is set to plan ahead for what is said in 1:30. Verse 1:15 comes from 1:30 and not vice versa. Brown (1966-70:15:) highlights that the first reason for this verse is to contradict the statement of the followers of John the Baptist that their leader was the Messiah.<sup>92</sup>

## **4 The oldest façade**

### **4.1 A little history**

Von Harnack (1892:189-231) was one of the first exegetes who stated that the actual prologue of John was a later addition written for Hellenist readers and, that the function of this prologue was to give a theological summary, like all introductions, to prepare the readers for what was about to be read. After von Harnack several exegetes proposed the hypothesis that the Fourth Gospel had once started with 1:6ff, for example: Hirsch (1936:45), Brown (1967-70:27-28), Wikenhauser (1967:61-88), Lindars (1995:88), Fortna (1988:15), Culpepper (1998:111-112), Gordley (2009:781-802) and others. Beyond any doubt, the two most quoted exegetical works on this matter are Robinson (1962-63:120-129) and Boismard (1963:5-42); according to the latter, this attractive hypothesis was first noted by Viteau (1922:459-467).

Ridderbos (1997:17ff) states, on the other hand, that only recently have exegetes begun to propose that John 1:1-18 was not an integral part of the Fourth Gospel. However, I believe that this is not the case. Following the outstanding works of López (1973:135-196), I am able to go back much further from the classic reference of von Harnack (1892:189-231); for example, Delff (1889:21-23), who states that the

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<sup>91</sup> Marvin Pate (2011:47-49).

<sup>92</sup> There are structural reasons for the presence of 1:15 here; as Lindars (1995:82) observes, this verse softens the passage of the prologue with 1:19ff. On the other hand:

*“[This verse] It forms almost a liturgical response, a sort of ‘Amen’, and gives a moment to take a breath, after the intense concentration of meaning in verse 14”.* (Lindars 1995:96).

Fourth Gospel had once begun with 1:6-9.19; Völter (1885:24), who proposed that this gospel once had begun with 1:6-13.19; and lastly, von Harnack (1892:189-231) and Spitta (1910:25) who state that John 1:6-7.9ac.10c.11.12.14-15 was the primitive beginning of this gospel. In any case, the hypothesis of the transposition of verses within the prologue of John can be dated even much earlier. For example, Ritschl (1875:578) quoted a work of Priesterly (1769:50-58.296-299) which states that the primitive order was in three parts: John 1:1-4.10, 1:11-13.6-8 and 1:9.14.16-18.15. John 1:15 was the link with 1:19. When I read Priesterly (1769:50),<sup>93</sup> I see that this exegete quoted the exegetical work of someone named "Dr. Doddridge" who, earlier than he, had highlighted that John 1:15 interrupted the flow of John 1:14.16.<sup>94</sup> Summarizing, and this is my main point here, it would appear that John 1:6-8.15 has been interpreted as an interruption within the prologue of John for at least 250 years!

## 4.2 A good example by Schnackenburg

### 4.2.1 Focusing on John 1:7-8

It is very useful to see the exegetical reason why Schnackenburg (1990b:222) denied this proposal as viable:

*"It has, therefore, been suggested that the Gospel originally began with verses about John the Baptist (vv.6ff), which are continued in 1:19ff and that the rest of the prologue is a later accretion to the Gospel with another pen. But 1:6-8 are closely linked to the surrounding verses (testimony of the "Light") while the thought and even the style (in many verses) are closely akin to that of the evangelist."*

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<sup>93</sup> I, unfortunately, was not able to obtain the exegetical works of Doddridge, nor the works quoted by the scholars abovementioned which they used, in turn, as the ground for their reasoning.

<sup>94</sup> If I had been able to obtain these works also, I feel that it might have been possible to find more exegetes who supported this hypothesis even further back in history in or before the XVIII Century. Therefore, here, with Priesterly's works I have reached my limit at this present point of my research.

The statement of Schnackenburg is true: 1:7-8 is making a reference to 1:4-5. Nonetheless, a close look at 1:7-8 shows that 1:7 has two sentences with two ἵνα, I infer that this verse had been edited, with 7:b, added between 1:7a and 1:7c, and also 1:8 later added. In other words, 1:7b.8 was written and added when the Evangelist put 1:6ff in its present place. Therefore, I agree strongly with Fortna (1988:15) when he proposes that 1:7b.8 was not an original part of its first façade:

First façade John had	Later addition by the Evangelist
<sup>6</sup> Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ,	
ὄνομα αὐτῷ Ἰωάννης·	
<sup>7</sup> οὗτος ἦλθεν εἰς μαρτυρίαν	
	ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.	
	<sup>8</sup> οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

#### 4.2.2 What happens if...

Boismard (1963:24-27) affirmed that if there is something which supports this hypothesis that the Fourth Gospel had once started with 1:6ff, it is the fact that in John 1:6 there is a stereotypical formula present that can be found in the Old Testament. This stereotypical formula is used when there is a beginning of a story of a hero and/or an important personage. For example, Judges 13:2 and 1 Samuel 1:1 have the same structure as John 1:6. John 1:6ff would be the beginning of John 1:19ff:

Jud 13:2 (LXX)	John 1:6	1 Samuel 1:1 (LXX)
καὶ ἦν ἀνὴρ εἰς ἀπὸ Σαραα ἀπὸ δήμου συγγενείας τοῦ Δανι  καὶ ὄνομα αὐτῷ Μανωε...	<sup>6</sup> Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ,  ὄνομα αὐτῷ Ἰωάννης·	ἄνθρωπος ἦν ἐξ Ἀρμαθαίμ Σιφα ἐξ ὄρους Εφραϊμ καὶ  ὄνομα αὐτῷ Ελκανα...

What does this mean for our understanding of the redactional history of the prologue of John? As Boismard states:

*“Thus we may ask whether, in the Prologue to the Gospel, the formula in v.6: ‘There was a man sent from God whose name was John...’ was not originally intended to introduce a much longer account of the work of John the Baptist. For example in our own language we would not expect a story which began: ‘Once upon a time there was man called John...’ to end after four sentences.”*  
Boismard (1957:25).

Moreover, Robinson (1984:71-72) rightly remarks concerning 1:6ff:

*“There is the other break at v.6, with the introduction of the words: ‘There was a man sent by God, whose name was John...’ This is abrupt, if not incongruous, as an addition, but, as part of an original structure it is entirely explicable. Indeed, unless we posit some brief introduction to the Gospel, corresponding to Mark 1:1, Luke 1:1-4 (on the assumption that it was the original opening) 3:1-2a, it may well have stood as its first verse.”*

After this paragraph, Robinson (1984:72) creates the following graph comparing the parallels of John 1:6 with the other canonical gospels:

John 1:6	Ἐγένετο ἄνθρωπος, . . . . ὄνομα αὐτῷ Ἰωάννης·
Mark 1:4	ἔγένετο Ἰωάννης [ὁ] βαπτίζων
Luke 1:5	Ἐγένετο . . . . ἱερεὺς τις ὀνόματι Ζαχαρίας
Luke 3:2	ἔγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην

This hypothesis is well supported, when I see that Schnackenburg (1980:598) quoted other biblical passages that have parallels with John 1:6ff. These passages are in the context of what YHWH calls prophets such as: Ezekiel 3:10ff; 4:13.28; 5:22; 7:16; 1 Samuel 12:8; 15:1; 16:1; 2 Samuel 12:1; 2 Kings 2:2.4.6; Isaiah 6:8; Jeremiah 14:14;19:14; Ezekiel 2:4; 13:6; Zechariah 2:13.15; 6:16. Malachi 3:23, 4:4. Why are these texts so important? Because, as Lindars (1995:88) states, the prophets in the OT have been called and sent by YHWH,<sup>95</sup> and, moreover, *“it is the word from which ‘apostle’ is derived”*.

Synthesizing the exegetical works, of Robinson (1962-63:120-129), Brown (1967-70:27-28), Boismard (1963:5-42) Fortna (1988:15) and Gordley (2009:781-802), among others, state that the first façade of John was composed of 1:6.7a.c.15:19-34. The first façade of the Fourth Gospel could be:

<sup>6</sup> Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· <sup>7</sup> οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ <sup>15</sup> Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

<sup>19</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ ...

## 4.3 Insertions of 1:7 and 1:8

### 4.3.1 The insertion itself

Following Barreto Betancort (1992:29) and Painter (1993b:139), I think that there is a clear parallel between 1:6-8 and 1:1-4. First, let us examine the proposal of Barreto Betancort (1992:29):

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<sup>95</sup> See, for example Jeremiah 7:25 in the LXX version: ἀφ’ ἧς ἡμέρας ἐξήλθοσαν οἱ πατέρες αὐτῶν ἐκ γῆς Αἰγύπτου καὶ ἕως τῆς ἡμέρας ταύτης καὶ ἐξαπέστειλα πρὸς ὑμᾶς πάντας τοὺς δούλους μου τοὺς προφῆτας ἡμέρας καὶ ὄρθρου καὶ ἀπέστειλα.

	<b>PI = ὁ λόγος</b>	<b>PII = Ἰωάννης</b>
Existence and Identity	1:1-2	1:6
	Ἐν ἀρχῇ ἦν θεὸς ἐν ἀρχῇ πρὸς τὸν θεόν ὁ λόγος	Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, Ἰωάννης
Activity	1:3	1:7
	πάντα δι' αὐτοῦ ἐγένετο	πάντες πιστεύσωσιν δι' αὐτοῦ.
Identity and Activity	1:4	1:8a
	ἡ ζωὴ ἦν τὸ φῶς τὸ φῶς... φαίνει <sup>96</sup>	οὐκ ἦν ἐκεῖνος τὸ φῶς ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

The proposal of Painter (1993b:139) is quite similar to that of Barreto Betancort:

<b>Gospel of John 1:1-5<sup>97</sup></b>	<b>Gospel of John 1:6-8</b>
<sup>1</sup> Ἐν ἀρχῇ ἦν ὁ λόγος,	<sup>6</sup> Ἐγένετο ἄνθρωπος
καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,	ἀπεσταλμένος παρὰ θεοῦ,
καὶ θεὸς ἦν ὁ λόγος.	ὄνομα αὐτῷ Ἰωάννης
<sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.	<sup>7</sup> οὗτος ἦλθεν εἰς μαρτυρίαν
<sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο...	ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ

<sup>96</sup> See John 1:5

<sup>97</sup> For Painter, 1:3b does not belong to the hymn to Logos.

<sup>4</sup> ἐν αὐτῷ ζωὴ ἦν,	<sup>8</sup> οὐκ ἦν ἐκεῖνος τὸ φῶς,
καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·	ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

Consequently, according to my understanding, the final structure of 1:6-8 was a copy of the structure of 1:1-5; hence, it is clear that the addition of 1:7b.8 had been one of the last ones within the prologue of John. This also confirms our understanding of the first façade of the Fourth Gospel. Another element to consider is that the first apologetic statement in the prologue is 1:8, the second one is 1:15, and both are additions by the Evangelist.

#### 4.3.2 *Why the insertion of 1:7b.8?*

Once again, one of the best answers is given by Boismard (1963:26):

*“This may seem a strange idea: does the Light need anyone to bear witness to it? Is not Light visible of itself? Yes, but because it has come to us in the lowliness of the incarnation, as if veiled by the humanity which it has assumed, it was necessary that someone, appointed by God, should bear witness to it.”*

Thus, John 1:6-8 is intended to ensure the interpretation that 1:9ff is a reference to the Λόγος Ενσαρκός, in clear contrast to 1:1-5. At this point, the necessary question is: why, even when I agree with Dennison Jr (1993:3-9) about the very close relationship of the prologue-body of John, do I continue to think that the prologue once had another façade? Is there a contradiction in this assumption? The best answer I found comes, this time, from Robinson (1984:71):

*“If this conclusion is accepted, then it must follow that the Gospel once began -as it ended- differently. Its original ending is still there for all to see, at 20:31. But its original beginning cannot be reconstructed with certainty, because -to use our previous metaphor- the porch has not merely been added on to the*

*front of the house but built into it. To take away the porch now leaves the masonry disturbed”.*

## **5 After these conclusions**

### **5.1 Am I correct?**

If I am right in stating that the Fourth Gospel had once begun with 1:6.7a.c.15.19-34, then this first façade must have been an extremely carefully thought out and skillful literary piece. In chapter 8 we will go into depth with the Diachronical analysis of this hypothetical pericope.

### **5.2 Next chapters**

In addition, this hypothesis will be explored with Rhetorical Analysis in chapter 9, and with Narrative Criticism in chapters 10 and 11; but, in the following three chapters 5,6 and 7, I will be analysing the actual prologue of John 1:1-18.



## Chapter V

### Second approach to John 1:1-18: Rhetorical Analysis

#### 1 Relationship between the first and the second approach

In the previous chapter I analysed the redactional history of the prologue of John. In this present chapter, I will explore the prologue with Rhetorical Analysis to try and demonstrate that this beautiful pericope has a clear and defined structure. Hence, if my assumptions of the previous chapter are correct, they must be clearly established and confirmed in this section, proving that 1:1-18 is a perfect unit with a clear structure. I will first briefly analyse the different chiastic proposals for John 1:1-18.

#### 2 One prologue, many proposals

##### 2.1 NW Lund

Lund (1931:42-46) presents a very detailed chiastic structure of the prologue of John:

A

Εν ἀρχῇ  
ἦν ὁ λόγος,  
καὶ ὁ λόγος  
ἦν πρὸς τὸν θεόν,  
καὶ θεὸς ἦν

οὗτος ὁ λόγος.  
ἦν  
ἐν ἀρχῇ πρὸς τὸν θεόν.

πάντα δι' αὐτοῦ ἐγένετο,  
καὶ χωρὶς αὐτοῦ ἐγένετο  
οὐδὲ ἓν ὃ γέγονεν.  
ἐν αὐτῷ ζωὴ ἦν,  
καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·  
καὶ τὸ φῶς  
ἐν τῇ σκοτίᾳ  
φαίνει,  
καὶ ἡ σκοτία  
αὐτὸ οὐ κατέλαβεν.  
Ἦν τὸ φῶς τὸ ἀληθινόν,  
ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον  
εἰς τὸν κόσμον.  
ἐν τῷ κόσμῳ ἦν,  
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο

B

καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.  
εἰς τὰ ἴδια ἦλθεν,  
καὶ οἱ ἴδιοι  
αὐτὸν  
οὐ παρέλαβον.  
ὅσοι δὲ ἔλαβον  
αὐτόν,  
ἔδωκεν αὐτοῖς ἐξουσίαν  
τέκνα θεοῦ γενέσθαι,  
τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,

A<sup>o</sup>

οἱ οὐκ ἐξ αἱμάτων  
οὐδὲ ἐκ θελήματος σαρκὸς  
οὐδὲ ἐκ θελήματος ἀνδρὸς  
ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

C

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

A<sup>o</sup>

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.

B

Θεὸν οὐδεὶς ἑώρακεν πώποτε·  
μονογενὴς θεὸς  
ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς  
ἐκεῖνος ἐξηγήσατο.

A<sup>o</sup>

From this very detailed structure, NW Lund in page 44 makes this simple scheme:

- A The eternal Logos with God.
- B The relation of the Logos with the cosmos and with the men of the OT.
- C The Historical Logos rejected and received by men
- D True and false grounds of sonship
- C' The historical Logos dwelling among men and seen by them
- B' The relation of the Logos with the believers in the NT
- A' The eternal Logos "in the bosom of the Father.

The structure presented by Lund (1931:42-46) has two flaws in his proposal: 1:9-10b is put after 1:5 and 1:6-8.15 are omitted from his chiasmus.

## 2.2 ME Boismard

Boismard (1957:73-81) proposes the following structure:

- A The word with God 1:1.2
- B His role in creation 1:3
- C Gift to men 1:4-5
- D Witness of J-B 1:6-8
- E The coming of the Word into the World 1:12-13
- F By the Incarnate Word we become children of God 1:12-13
- E' The incarnation 1:14
- D' Witness of J-B 1:15
- C' Gift to men 1:16
- B' Role of re-creation 1:17
- A' The Son in the Father 1:18

How must we interpret this structure? Boismard (1957:80) states:

*"The thought leaves God, as so to return to God, after touching the earth. The word was in God, with God; then he comes towards us men... He seems to detach himself from God who sends him forth, progressively, as if he*

*intends to accustom men, little by little, to his presence. Once he has come upon earth he communicates to us that divine life which makes us children of God: that is the centre of the Prologue, the bond of the New Alliance that the Word has come to tighten between God and men.”*

## 2.3 PF Ellis

Ellis (1984:19-28) proposes the following chiasmus:

- A Through the pre-existing word, all things came to be (1:1-8)
- B The true light is rejected by his own (1:9-11)
- C To all who believe, power is given to become children of God (1:12-13)
- B' The Word becomes flesh which is accepted by those who behold his glory (1:14)
- A' Through Jesus Christ, grace and truth came to be (1:15-18)

Ellis (1984:27) explains with more details the parallels of his chiasmus:

<b>A</b>	
<p><b>a vv 1-8</b></p> <p>v.1 In the beginning v.1 Was the word v.1 The Word was with God v.1 The Word was God v.3 All things made through him v.4 Life and light v.6-8 John... came... to bear witness</p>	<p><b>a' vv 15-18</b></p> <p>v.15 He was before me v.18 He has made him know v.18 In the bosom of the Father v.18 The only son v.17 Grace and truth through Jesus Christ v.17 Grace and truth v.15 John bore witness</p>
<b>B</b>	
<p><b>b vv 9-11</b></p> <p>v.10 He was in the world v.11 His own people received him not</p>	<p><b>b' vv 14</b></p> <p>v.14a The Word became flesh v.14b He dwelt among us... we have beheld his glory.</p>

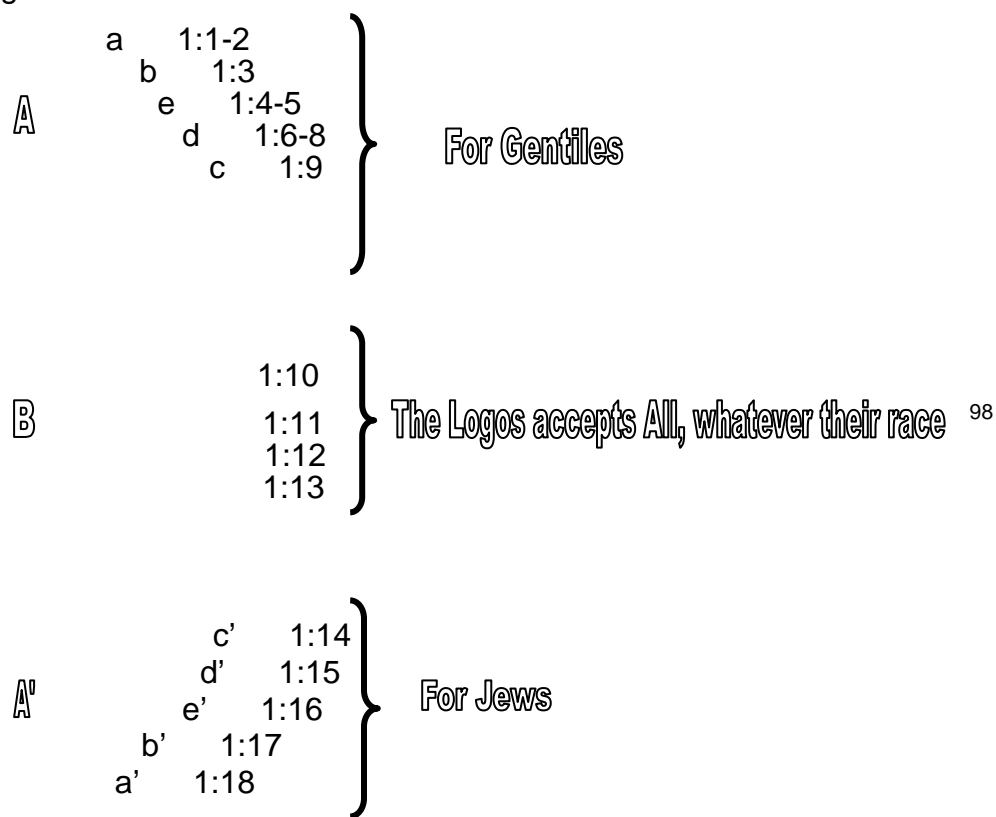
## C

V 12c Power to become children of God

The pivot of this structure is, then John 1:12-13.

### 2.4 P Lamarche

Lamarche (1964:497-537) and (1997:47-65), especially p. 56-57, proposes the following structure:



<sup>98</sup> In the words of Lamarche (1997:60-61):

*"Before taking up the theme of incarnation with the Jews, the author first (vv.10-13) describes the rejection of the Logos/Christ by both Gentiles and Jews, whose rejection keeps them apart then he portrays the community of the faithful who despite their diverse origins are united by their faith: whatever their race or their human ancestry, the power they have received to become children of God shows that from the beginning God has chosen them in Christ to be his adoptive children".*

Lamarche (1997:56) explains very clearly how to read this structure:

*“In the first section (1-9) we start with the Logos who was with God from the beginning (1-2) and in and through the history of God’s plan (3) we come to the accomplishment of salvation (4-5a). At this point we move progressively backwards in time: from an allusion to the death and resurrection of Christ (5b), witness of John the Baptist (6-8), the incarnation in progress (9). The second section (14-18) is constructed in the same concentric fashion but in the reverse order.”*

According to this hypothesis, the centre of the prologue of John is 1:10-13.

## 2.5 A Feuillet

Feuillet (1968:160) presented a chiasmus structure very close to Lamarche (1997:47-65). As we have seen, for Lamarche, the pivot of his structure is 1:10-13. In Feuillet’s proposal there is no such pivot, he divided 1:10-13 into F (= 1:10-11) and F’ (= 1:12-13); therefore F balances F’ or, could be also read in this way, the pivot is this balance between F and F’.

- A 1:1-2 The Logos with God
- B 1:3 The cosmic mediation of the Logos
- C 1:4-5 The benefits of the Logos
- D 1:6-8 The Testimony of John the Baptist
- E 1:9 The Logos in the world
- F 1:10-11 Incredibility
- F’ 1:12-13 Faith
- E’ 1:14 The Logos among us
- D 1:15 The Testimony of John the Baptist
- C 1:16 The fruit of the mystery of the incarnation
- B 1:17 The grace and truth of Jesus Christ
- A 1:18 The Only Begotten Son sent by the Father

Conjointly, as can be evidenced, the proposal of Feuillet (1968:160) is close to Boismard (1957:73-81). For Boismard the centre is F = 1:12-13 and E = 1:12-13 and E' = 1:14.

## 2.6 M Vellanickal

Vellanickal (1997:124-126.132-133) proposes, following the work of Boismard (1957:73-81), modifying Feuillet's proposal:

- A 1:1-2: ἦν
- B 1:3: ἐγένετο
- C 1:4-5: οὐ κατέλαβεν
- D 1:6-8: μαρτυρήση
- E 1:9-10: ἐρχόμενον εἰς τὸν κόσμον.
- F 1:11: ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
- F' 1:12-13 ἔλαβον αὐτόν,
- E' 1:14: σὰρξ ἐγένετο
- D' 1:15: μαρτυρεῖ
- C' 1:16: ἐλάβομεν
- B' 1:17: ἐγένετο.
- A' 1:18: ὧν

## 2.7 P Borgen

Another chiastic structure without pivot is the proposal of Borgen (1972:115-130) who plans the following structure:

- A 1:1-2
- B 1:3
- C 1:4-5
- C' 1:6-9
- B' 1:10-13
- A' 1:14-18

This chiastic structure is developed with more details as is evidenced in the following:

A	
<p><b>vv.1-2</b></p> <p>v.1 Ἐν ἀρχῇ ἦν ὁ <u>λόγος</u>, καὶ ὁ <u>λόγος</u> ἦν πρὸς <u>τὸν</u> <u>θεόν</u>, καὶ <u>θεὸς</u> ἦν ὁ λόγος. v.2 οὗτος ἦν ἐν ἀρχῇ πρὸς <u>τὸν θεόν</u>.</p>	<p><b>vv.14-18</b></p> <p>v. 14 Καὶ ὁ <u>λόγος</u> σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. ..... v. 18 <u>Θεὸν</u> οὐδεὶς ἑώρακεν πώποτε· μονογενὴς <u>θεὸς</u> ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.</p>
B	
<p><b>vv.3</b></p> <p>v.3 πάντα δι' αὐτοῦ <u>ἐγένετο</u>, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν</p>	<p><b>vv.10-13</b></p> <p>v.10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' <u>αὐτοῦ ἐγένετο</u>, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω ..... v.13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.</p>
C	
<p><b>vv.4-5</b></p> <p>v.4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν <u>τὸ φῶς</u> τῶν ἀνθρώπων· v.5 καὶ <u>τὸ φῶς</u> ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.</p>	<p><b>vv.6-9</b></p> <p>v.6 Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· v.7 οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ <u>τοῦ φωτός</u>, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. v.8 οὐκ ἦν ἐκεῖνος <u>τὸ φῶς</u>, ἀλλ' ἵνα μαρτυρήσῃ περὶ <u>τοῦ φωτός</u>. v.9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.</p>

I, definitely, agree with van der Watt (1995:322) that he did not accept the interpretation of Borgen about the phrase ἐρχόμενον εἰς τὸν κόσμον of 1:9 as an adverbial participle; in other words he states that, the Logos was not the light for the



humankind *only* after the incarnation, clearly in opposition to Borgen's proposal, shown in 1:4-5 before the mention of John the Baptist in 1:6.<sup>99</sup>

## 2.8 RA Culpepper

One of the most quoted works is Culpepper (1981:9-17)<sup>100</sup>, the proposal of his structure is:

- A v.1-2 The word with God
- B v. 3 What came through the Word
- C v. 4-5 What was received from the Word
- D v. 6-8 John announces the Word
- E v. 9-10 The Word enters the world
- F v. 11 The Word and his people
  - G v. 12a The Word is accepted
  - H v. 12b The Word's gift to those who accepted him
  - G' v.12c The Word is accepted
- F' v. 13 The Word and His people
- E v. 14 The Word enters the world
- D v. 15 John announces the Word
- C v. 16 What was received from the Word
- B v. 17 What came through the Word
- A v. 18 The Word with God

In the history of the interpretation of the prologue of John, Culpepper's proposal was eulogized and furiously criticized.<sup>101</sup>

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<sup>99</sup> I also would agree with Voorwinde (2002:24) when he affirms that:

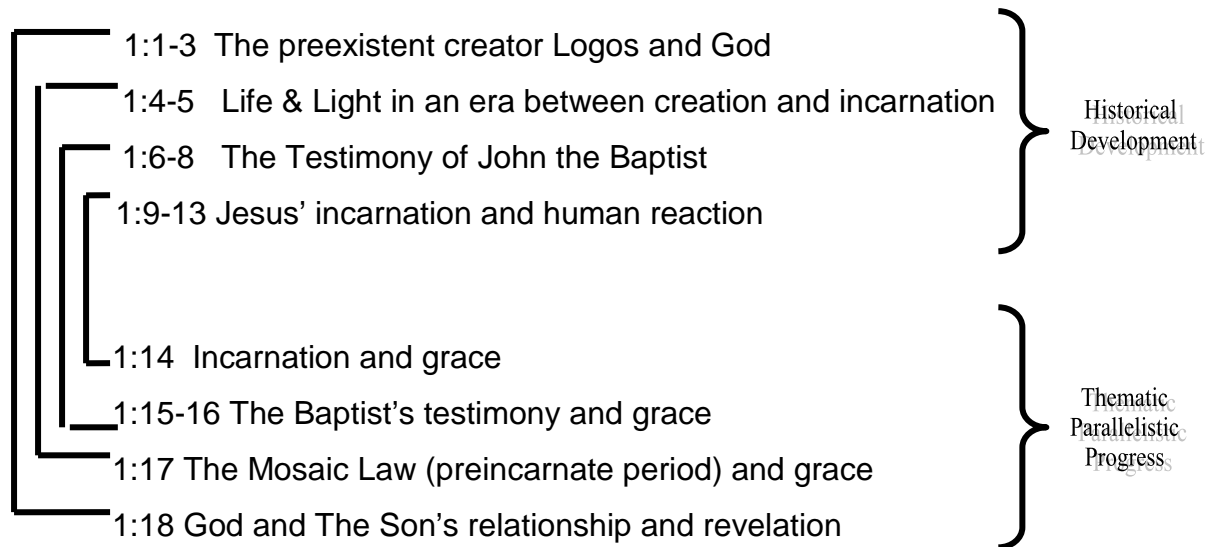
*"While the parallels that Borgen draws with Gen. 1:1-5 are beyond dispute, his solution is, if anything, too simple. He misses some of the finer literary nuances and subtle inter-connections within the prologue, and uncovers a balance which—at some points at least—is more apparent than real. To base the proposed symmetry on merely three phrases is to be guilty of an oversimplification and, as Culpepper has noted, the two references to John the Baptist lie in the second half and therefore make for a lopsided structure".*

<sup>100</sup> This structure is also presented by Culpepper (1998:116)

<sup>101</sup> The best quote that I could find, after having read and analysed Culpepper's proposal, comes from van der Watt (1995:315) when he affirms that:

## 2.9 JG van der Watt

Van der Watt (1995:330), in the last part of his article, presents a very interesting structure:



Van der Watt (1995:331) explains how these two sections of his structure works:

*"This chiastic repetition of important themes in the two sections seems to have a specific purpose. We have argued that the two sections (i.e., 1:1-13 and 1:14-18) are composed differently and should therefore also be distinguished on a thematic and functional level. The chiasmus, however, serves to link these two sections and to show that the same important matters are dealt with in both of them, but from different perspectives. In a subtle way two perceptions of the same reality are given. Historical events are described chronologically in the first section (1:1- 13). To establish their true significance*

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*"Theobald is of the opinion that approaches like Culpepper's are too artificial, since they tend to compare the incomparable and do not pay enough attention to the syntactic cohesion of the text. Louw maintains that chiastic approaches tend to obscure the "real" focus of the prologue and therefore lead to misunderstanding. In his view the (historical-critical) "hymnic model" regards vv. 10-11 as the focus, with v. 12 as an explanatory addition, while Culpepper's chiastic approach, for instance, "forces" him to make v. 12b the focus. An even more severe 'attack' against discovering an 'elaborate chiastic structure' in the prologue comes from Miller, who describes it as the result of 'vivid imaginations' /.../ Despite the criticism it draws, Culpepper's effort remains valuable and actually one of the most convincing within this approach".*

*these historical events should, however, be judged from the divine perspective of grace and truth (1:14-18)".*

## **2.10 K Smith**

Smith (2005:11) is one of the few exegetes who divides the prologue into two parts:

P1 = 1:1-13 and P2 = 1:14-18:

a°) P1 = 1:1-13:

- A 1:1a In the beginning was the Word,
- B 1:b and the Word was with God
- C 1c and the Word was with God
- D 2 He was in the beginning with God;
- E 3 all things were made through him... anything made that was made.
- F 4 In him was life, and the life was the light of men
- G 5 The light shines in the darkness and the darkness has not overcome it.
- G' 6 There was a man sent from God, whose name was John.
- F' 7-8 ... to bear witness to the light ...not the light ... witness to the light
- E' 9-10 true light... the words (4) was made through him, yet... knew ... not
- D' 11a He came to his own home,
- C' 11b and his own people received him not.
- B' 12 ...all who received... he gave power to become children of God,
- A' 13 who were born, not of blood... will... flesh... will... but of God

b°) P2 = 1:14-18:

- A 14a And the Word became flesh
- B 14b and dwells among us,
- C 14d we have beheld his glory as of... only from the Father.
- D 14c full of grace and truth
- E 15a John bore witness to him,
- F 15b and cried, "This was he of whom I said, 'He who comes after me

G 15c ranks before me,  
 G' 15d for he was before me"  
 F' 16 and from his fullness have we all received, grace upon grace.  
 E' 17a For the law given through Moses;  
 D' 17b grace and truth came through Jesus Christ  
 C' 18a No one has ever seen God  
 B' the only Son, who is in the bosom of the Father,  
 A' he has made him known

The work of Smith is very interesting; in the same way as several exegetes, he divides the prologue of John into two parts; 1:1-13 and 1:14-18. The centre of these two structures is G and G': John the Baptist and his testimony.

## 2.11 S Voorwinde

Voorwinde (2002:28) proposes the following structure:

1. "The Word" (v.1)	"The One and Only God (v.18)
2. "with God" (vv.1-2)	"in the bosom of the Centre" (v.18)
3. Creation - "life and light" (vv.3-5)	New Creation – "race and truth" (vv.14-17)
4. The Testimony of John (vv. 6-8)	The Testimony of John (v.15)
5. The Incarnation - "light" (vv.9-10)	The Incarnation - "glory" (v.14)
Response - negative (vv.10-11)	Human Response - positive (vv.12-13)

How does this structure work? Voorwinde (2002:28) explains very clearly:

*"The artful simplicity of the parabola not only avoids the intricacies of more complex approaches, it removes the temptation of searching for the prologue's centre of gravity. Under this arrangement no one element of the prologue carries more weight than any other. All contribute equally to the unity*

*and symmetry of the whole. It would be an exegetical fallacy to assign a higher significance to any single aspect, as every concept introduced in the prologue will receive further elaboration in the narratives and discourses that follow. The parabola does, however, possess a balance that allows us to explore the message of the prologue in a coherent way and to discover parallels that have the potential of being mutually interpretive.”*

In a classic chiasmus structure, I would translate the Voorwinde's proposal as follows:

A	“The Word”	1:1
B	“With God”	1:1-2
C	Creation – “Life and light”	1:3-5
D	The Testimony of John	1:6-8
E	The Incarnation – “Light”	1:9-10
F	Human Response – negative	1:10-11
F'	Human response - positive	1:12-13
E'	The Incarnation – “glory”	1:14
D'	The Testimony of John	1:15
C'	New Creation – “grace and truth”	1:14-17
B'	“In the bosom of the Father “	1:18
A'	“The One and Only God”	1:18

## 2.12 A Köstenberger

Köstenberger (2006:57) suggests this structure:

- A The Word's activity in creation (1:1-5)
- B John's witness concerning the light (1:6-9)
- C The incarnation of the Word (1:10-14)
- B' John's witness concerning the Word's pre-eminence (1:15)
- A' The final revelation brought by Jesus Christ (1:16-18)

For this exegete the centre, 1:10-14, 1:11 corresponds with 1:13, and 1:12a with 1:12c. In the centre is 1:12b: ἔδωκεν αὐτοῖς ἑξουσίαν τέκνα θεοῦ γενέσθαι. The centre of this structure is exactly the same as Culpepper's, Boismard's and others.

## 2.13 R Kysar

For the analysis of the proposal of Kysar (2007b) it must be kept in mind that when this exegete presents his structure he states very clearly: *"What does the passage affirm about this Logos? The following is said about the Word:"* Kysar (2007b:41). Therefore, we have to analyse his proposal in this light.<sup>102</sup>

- A Existed from the beginning
- B Existed with God
- C Was God
- D Was the agent of creation
- E Was life that was light to persons
- F (Was not John the Baptist)
- G Was in, but not recognized by, the world
- H Was rejected by his own
- I Was source of power to become children of God
- H' Became flesh and dwelt in the world
- G Revealed by God
- F' Was God's son
- E' <sup>103</sup>
- D' (John the Baptist witnessed to him)
- C Was the means of grace and truth
- B Was superior to Moses
- A Made God known as never before

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<sup>102</sup> The addition of letters in this chiasmus is mine.

<sup>103</sup> In the proposal of Kysar there is no E'.

## 2.14 H Gese and J Irigion

Gese (1977a:152-201) proposes the following structure, based on his retro-translation of the prologue of John to Hebrew. It is very important to analyse how this author understands the relation of 1:6-8 and 1:15 with the rest of the structure. For this understanding we need to examine this detailed chiastic structure:

<b>A</b>	I.	1a	Εν ἀρχῇ <u>ἦν</u> ὁ λόγος,	<b>a</b> <b>b</b> <b>a</b> <b>b</b>
		1b	καὶ ὁ λόγος <u>ἦν</u> πρὸς τὸν θεόν	
		1c	καὶ θεὸς <u>ἦν</u> ὁ λόγος.	
		2	οὗτος <u>ἦν</u> ἐν ἀρχῇ πρὸς τὸν θεόν.	
	II.	3a	πάντα δι' αὐτοῦ ἐγένετο,	<b>a</b>
		3b	καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.	
<b>B</b>	I.	3c/4a	ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν,	<b>a</b> <b>b</b> <b>a</b> <b>b</b>
		4b	καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·	
		5a	καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,	
		5b	καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	
<b>E'</b>	I.	6a	Ἐγένετο ἄνθρωπος,	<b>a1</b> <b>a2</b> <b>b</b>
		6b	ἀπεσταλμένος παρὰ θεοῦ,	
		6c	ὄνομα αὐτῷ Ἰωάννης·	
	II.	7a	οὗτος ἦλθεν εἰς μαρτυρίαν	<b>a1</b> <b>a2</b> <b>b</b>
		7b	ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,	
		7c	ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.	
<b>B</b>	III.	8a	οὐκ ἦν ἐκεῖνος τὸ φῶς,	<b>a</b> <b>b</b>
		8b	ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.	
	II.	9a	Ἦν τὸ φῶς τὸ Ἀληθινόν,	<b>a</b>  <b>b2</b>
		9b	ὃ φωτίζει πάντα ἄνθρωπον,	
		9c	ἐρχόμενον εἰς τὸν κόσμον.	

C	I.	10a	ἐν τῷ κόσμῳ ἦν,	a1
		10b	καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,	a2
		10c	καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω	b
	II.	11a	εἰς τὰ ἴδια ἦλθεν,	a
		11b	καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.	b
D	I.	12a	ὅσοι δὲ ἔλαβον αὐτόν,	a
		12b	ἔδωκεν αὐτοῖς ἐξουσίαν	b1
		12c	τέκνα θεοῦ γενέσθαι,	b2
		12d	τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,	b3
	II.	13a	οἷ οὐκ ἐξ αἱμάτων	a1
		13b	οὐδὲ ἐκ θελήματος σαρκὸς	
		13c	οὐδὲ ἐκ θελήματος ἀνδρὸς	
		13d	ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.	b
E	I.	14a	Καὶ ὁ λόγος σὰρξ ἐγένετο	a1
		14b	καὶ ἐσκήνωσεν ἐν ἡμῖν,	a2
		14c	καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,	b
	II.	14d	δόξαν ὡς μονογενοῦς παρὰ πατρός,	a
		14e	πλήρης χάριτος καὶ ἀληθείας.	b
	E <sup>2</sup> I.	15a	Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ	a1
		15b	καὶ κέκραγεν λέγων·	a2
		15c	οὗτος ἦν ὃν εἶπον·	b
	II.	15d	ὁ ὀπίσω μου ἐρχόμενος	a
		15e	ἔμπροσθέν μου γέγονεν,	b1
		15f	ὅτι πρῶτός μου ἦν.	b2
	III.	16a	ὅτι ἐκ τοῦ πληρώματος αὐτοῦ	a
		16b	ἡμεῖς πάντες ἐλάβομεν	b1
		16c	καὶ χάριν ἀντὶ χάριτος·	b2



F

- I. 17a ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη,  
17b ἢ χάρις καὶ ἡ ἀλήθεια  
17c διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

a  
b1  
b2

- II. 18a Θεὸν οὐδεὶς ἑώρακεν πώποτε·  
18b μονογενὴς Θεὸς  
18c ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς  
18d ἐκεῖνος ἐξηγήσατο.

a  
b1  
b2  
b3

It is clear, analysing this detailed chiastic structure, that for Gese, 1:6-8 interrupts the flow of 1:5 and 1:9 and, conjointly, 1:15 disrupts the relationship of 1:14 and 1:16. As we have found in the last chapter, several exegetes agree with this interpretation. A simple structure, Gese (1977a:152-201) would be:

- A = 1:1-3b (18 tonic syllables)  
B = 1:3c-9 (36 tonic syllables)  
A' = 1:10-11 (12 tonic syllables)  
C = 1:12-13 (30 tonic syllables)  
D = 1:14-16 (12 tonic syllables)  
C' = 1:17-18 (30 tonic syllables)

Irigoin (1971:501-514), following the works of Gese (1977a:152-201), presents his own chiastic proposal with a few differences but with a completely different methodology:

- A = 1:1-3b (75 syllables, 20 are tonic)  
B = 1:3c-5 (22 syllables, 14 are tonic)  
A' = 1:16-8 (75 syllables, 20 are tonic)  
C = 1:9-13 (138 syllables, 40 are tonic)  
D = 1:14 (50 syllables, 14 are tonic)  
C' = 1:15-18 (139 syllables, 41 are tonic)

## 2.15 M Girard

Girard (1983:5-31), in his excellent article, proposes on page 17 this structure for the prologue:

- A 1:1-2      The Word ... God
- B 1:3-4a    Through him all things were made
- C 1:4b-5    The Light for Humankind
- C' 1:6-9    The Light ... enlightens
- B ' 1:10-13   The world was made through him
- A 1:14-18   And the Word ...

Also, this exegete found three more small structures within the macro-chiasmus structure:

The first mini-structure is 1:6-9<sup>104</sup>:

- A 1:6-7a    Ἐγένετο ἄνθρωπος
- B 1:7b      ἵνα μαρτυρήσῃ περὶ τοῦ φωτός
- C 1:7c      ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
- B' 1:8      ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
- A' 1:9      ἄνθρωπον .... ἐρχόμενον

The second mini-structure is 1:10-13<sup>105</sup>:

- A 1:10ab    ἐγένετο
- B 1:10c-11   αὐτὸν οὐ παρέλαβον.
- B' 1:12a    ἔλαβον αὐτόν
- A' 1:12b-13   γενέσθαι ... ἐγεννήθησαν.

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<sup>104</sup> Girard (1983:20)

<sup>105</sup> Girard (1983:21)

The third mini-structure is 1:14-18<sup>106</sup>:

- A 1:14abc ἐγένετο ... ἐθεασάμεθα ... μονογενοῦς παρὰ πατρός,
- B 1:14d πλήρης χάριτος καὶ ἀληθείας
- C 1:15
- B' 1:16-17 πληρώματος
- A' 1:18 ἑώρακεν ... μονογενῆς ... πατρός

According to Girard (1983:29-31), the ensemble of these three mini-structures in the macro-chiasmus offers a fresh theology in which there is a perfect continuation between creation and redemption.

## 2.16 JW Pryor

Pryor (1992:9-10) presents this structure:

- A The Word with God in Eternity 1:1-2
- B The Word as source of created life 1:3-5
- C The witness of John the Baptist 1:6-8
- D Logos incarnate rejected in Israel and the World 1:9-11
- E Divine sonship through faith in incarnate Logos 1:12-13
- D' Logos incarnate dwelling within the covenant people 1:14
- C' The witness of John the Baptist 1:15
- B' Incarnate Logos as source of truth and grace 1:16-17
- A' The Son in the Father 1:18

As Pryor (1992:189) states, his proposal is a modification of Boismard's (1957:79-80). The centre of the structure is 1:12-13:

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<sup>106</sup> Girard (1983:22)

*“This means that the centre of the chiasm is located in vv.12-13. In these verses a forceful claim to divine sonship (‘children’ is actually used) is made for those who, in contrast to natural and national Israel (v.11), have come to faith in Jesus Christ /.../ Thus, at the very beginning, John makes claims not only for Jesus but also for his own community: they are the true covenant people of God and among them was fulfilled all that was foreshadowed in the experiences of Moses and Israel”. Pryor (1992:10-11).<sup>107</sup>*

## **2.17 CH Giblin<sup>108</sup>**

Giblin (1985:100-101) proposes his structure for the prologue of John. Giblin (1985:95) explains his proposal about the two complementary structures which are linked by a chiasmus in a concentric organization:

*“The concentric structure may help relate and mutually clarify themes like life and light (B); glory, grace and truth (B')· Corresponding B and B' sections of the concentric structure may serve as commentaries on one another (as has long been argued for sections A and A' of the Prologue). This is not to say that their sets of terms are identical. Nevertheless, the correspondence is suggestive and may stimulate a study of the possible correlations of these terms in the narrative portion of the Fourth Gospel. Tentatively, one may find in the Prologue a similarity in the way life—a new creation in the Word (ho gegonen en auto)—functions cosmologically as a genuine light, a revelatory illumination, and in the way glory figures as a historical, personal theophany of the plenitude of divine favor and truth.”*

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<sup>107</sup> Talbert (2005:69-70) presents the same structure proposed by Culpepper (1981:9-17). Once again Culpepper's structure is quite the same as Staley's (1986:241-264).

<sup>108</sup> In the last chapter I have analysed in detail the proposal of this exegete.

X	{	A	1	}	Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
			2		
			3		
		B	3/4	}	πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν
			4		ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
			5		
		b	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.
			9	}	Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενοι εἰς τὸν κόσμον.
		C	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.
		C'	12	}	ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
			13		οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.
		c'	14		Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.
		B'	15	}	Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
		b'	16		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.
			17		Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.
		A	18	}	
Y	{				

## 2.18 G Mlakuzhyil

Mlakuzhyil (1987:132-133) proposes the following spiral structure of the prologue of John:

- A\* (1:1-5): The divine, creative, revelatory Word
  - a (1-2): The divine Word with God
  - b (3ab): The mediation of the divine Word in creation
  - c (3c-5): The life-giving, revelatory Word opposed
- B\* (1:6-8) The Baptist's mission of testimony to the revelatory Word
- C\* (1:9-14) The revelatory, regenerative, incarnate Word
  - c' (9-11): The revelatory Word rejected
  - d (12-13): The mediation of the revelatory Word in regeneration
  - e (14): The incarnate, revelatory Word contemplated
- B\*\* (1:15) The Baptist's testimony to the divine, incarnate Word
- C\*\* (1:16-18) The incarnate, revelatory, divine Word
  - e' (16): The incarnate, revelatory Word participated
  - f (17) The mediation of Jesus Christ in revelation
  - g (18) The only divine revealer of God

The book of Mlakuzhyil (1987) is a very valuable contribution in which this exegete presents a chiasmic structure of the whole Gospel of John,<sup>109</sup> and the structure I have quoted is, obviously, the prologue of John. Although, I appreciate the works of G Mlakuzhyil as a very valuable exegetical work, when I focus on the structure of the prologue of John, I agree with Endo (2002:195) that this proposal has some structural problems.<sup>110</sup>

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<sup>109</sup> The presentation of the whole structure of Mlakuzhyil is beyond the limits of this dissertation but, nevertheless, this book is very useful for whomever would wish to investigate the structure of the entire Fourth Gospel. His Christocentric literary structure is made up of 21 sequences.

<sup>110</sup> Endo (2002:195) states:

*"Mlakuzhyil's model rightly suggests the theme of vv. 3c-5 (the living revelatory Word) is developed in the two sections (vv.9-14 and vv.16-18). It is also noteworthy that two statements of the witness of John the Baptist (vv.6-8 and v.15) play an important role to introduce key sections (vv.9-14 and 16-18) /.../ However, it does not seem probable to link vv.6-8 and v.15 to v.3. Moreover, it seems problematic to think that opening section (vv.1-2) does not have any correspondences."*

Mlakuzhyil (2011:329)<sup>111</sup> proposes the same structure abovementioned but in his new edition, Mlakuzhyil (2011:118) shows another shorter structure:

- A 1:1-5
- B 1:6-8
- C 1:9-11
- D 1:12
- C 1:13-14
- B 1:15
- A 1:16-18

## 2.19 J Staley

Staley (1986:241-264) proposes the next structure for the prologue of John:

### A (vv.1-5)

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

### B (vv.6-8)

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<sup>111</sup> In this second enlarged edition, Mlakuzhyil (2011), has analysed all the chiastic proposals between 1907 and 2007. This book should be a required reading for all who are interested in the chiastic structure of the entire Gospel of John. This book is an excellent complement to Theobald (1988:3-161) in which the Johannine literature of 19<sup>th</sup> and 20<sup>th</sup> centuries is analysed, Malatesta (1967) who presents a cumulative and classified bibliography on the Gospel of John between 1920 and 1965 and Rábanos Espinosa and Muñoz León (1990) who also present cumulative and classified bibliography from 1960-1986, not only about the Fourth Gospel but also about the Johannine Letters and the book of Revelation.

Εγένετο ἄνθρωπος,  
ἀπεσταλμένος παρὰ θεοῦ,  
ὄνομα αὐτῷ Ἰωάννης·  
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.

#### **C (vv.9-11)**

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

#### **D (vv.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.

#### **C' (vv.14)**

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

#### **B' (vv.15)**

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ  
καὶ κέκραγεν λέγων·  
οὗτος ἦν ὃν εἶπον·  
ὁ ὀπίσω μου ἐρχόμενος



ἔμπροσθέν μου γέγονεν,  
ὅτι πρῶτός μου ἦν.

**A' (vv.16-18)**

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.  
Θεὸν οὐδεὶς ἑώρακεν πώποτε·  
μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς  
ἐκεῖνος ἐξηγήσατο.

It is also interesting to analyse how Staley (1986:249)<sup>112</sup> presents, according to his analysis, the next thematic symmetrical structure:

A) The relationship of the Logos to:	vv.1-5
1) God	
2) Creation	
3) Humankind	
(B) The Witness of John (negative)	vv.6-8
(C) The journey of the Light/ Logos (negative)	vv.9-11
(D) The gift of empowerment (positive)	vv.12-13
(C') The journey of the Light (positive)	v.14
(B') The Witness of John (positive)	v.15
(A') The relationship of the Logos to:	vv.16-18
3) Humankind	
2) Re-creation	
1) God	

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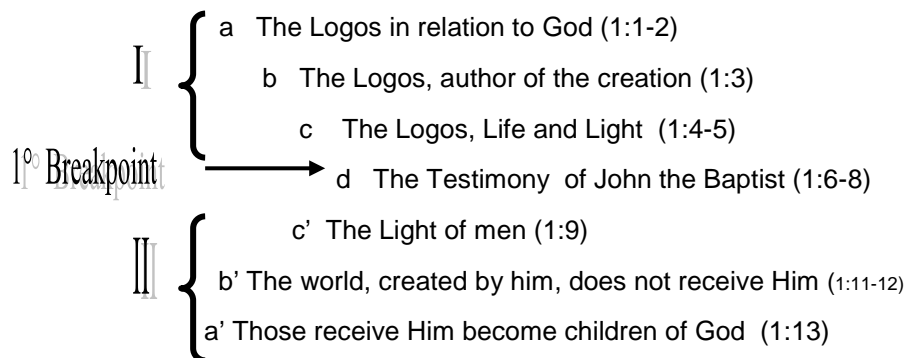
<sup>112</sup> Staley (1986:248) explains to us how his structure works:

*If we start with the final strophe of the prologue, we note that, like the opening strophe, the emphasis is upon the relation of the Logos to God (cf. v 14, where monogenes and the Logos are equated). The second strophe and second-to-last strophe of the prologue both contain the similar phrase, di autou egeneto/dia Iesou Christou egeneto. The first emphasises the relationship of the Logos to creation, the other, by mentioning the law and by using the title "Jesus Christ," emphasises the relationship of the Logos to "re-creation" or redemption. (One might also note that "grace and truth" are predicated of the Logos in v 14 and are used again in v 17.) The third strophe in the prologue emphasises the Logos in relation to humankind ("and the life was the light of humankind"). The third to last strophe in the prologue elaborates this relationship by further defining it ("from his fullness we have all received").*

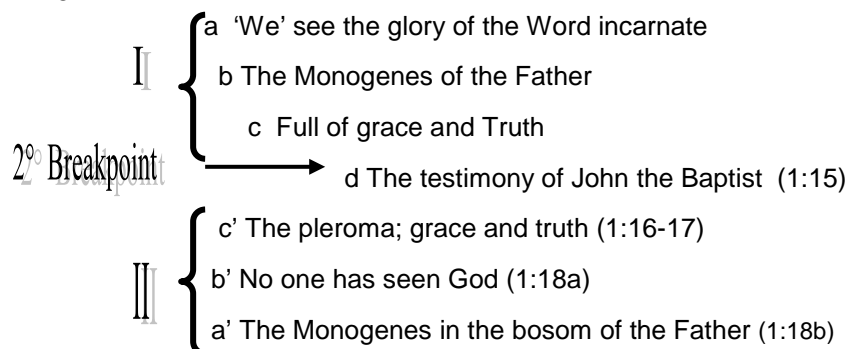
## 2.20 MD Hooker

As previously seen, this exegete states that the prologue could be divided into two main parts, 1:1-13 and 1:14-18. The fact is that, even when Hooker (1970:354-358) did not write down a specific chiasmus structure in this work, this exegete clearly expressed: *"It will be noted the each main section is built to some degree in chiastic form"* (Hooker, 1970:357). López (1973:183) in his amazing exegetical work, was the very first exegete to deduce how the structure of Hooker could have been:

### A 1:1-13:



### B 1:14-18:



## 2.21 M Endo

Endo (2002:195-205)<sup>113</sup> proposes a general structure for the prologue of John divided into three strophes: 1:1-5; 1:6-13 1:14-18. Each of these has its own structure. The first strophe, 1:1-5, has the following structure:

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<sup>113</sup> The analysis and systematization of Endo (2002:187-195) of the different proposals for the structure of the prologue of John is excellent.

**DIVINITY IDENTITY:**

Pre-existence of the Logos (1a, 2a)  
Intimacy of the Logos with God (1b, 2b)  
Lordship of the Logos (Creator) (3-4a)

**ROLE:**

(a) The Logos as LIFE (4a)  
(b) The Logos as LIGHT (4b)

**SCENE:**

The Light shines in Darkness (universe) (5a)  
The superiority of Light against the Darkness (5b)

The second strophe, 1:6-13, has another structure:

**SCENE:**

The coming of the witness to Light (6-8)  
is contrasted to  
the coming of the true Light (9b)

**DIVINITY IDENTITY:**

Pre-existence of the Logos (10a) and  
Lordship of the Logos (as Creator)  
are contrasted to  
the people's unfaithful response (10-11)

**GIFT:** *New Creation through the Name of the Son*  
New birth of the children of God.  
Through the revealed name of the Son (12-13)

And the third strophe, 1:14-18, its own structure:

**SCENE:**

The Logos became flesh and dwelt among people  
People saw the glory of the Son (1:14ab)

**DIVINITY IDENTITY:**

b) Believers' testimony: the intimate relationship between the Son and the Father  
a) Baptist's testimony. The pre-existence of the son

**GIFT:**

*Perfect Revelation of God through the Sonship The Perfect revelation of grace  
and truth in the Son,  
in contrast with the giving of the Mosaic Law (1:16-17)*

The only son of God  
who is in the bosom of the Father  
Revealed by the Father (18)

These three structures are able to be included in whole tripartite parallel structure, as follows:

## I. First Stanza (John 1:1-15)

### A<sup>1</sup> DIVINE IDENTITY:

- Pre-existence of the Logos (1a, 2a)
- The Logos as God (1c)
- Intimacy of the Logos with God (1b, 2b)
- Lordship of the Logos (Creator) (3-4a)

### B<sup>1</sup> ROLE:

- (a) The Logos as LIFE (4a)
- (b) The Logos as LIGHT (4b)

### C<sup>1</sup> SCENE:

- The Light shines in Darkness (universe) (5a)
- The superiority of Light against the Darkness (5b)



## II. Second Stanza (John 1:6-13)

Shift: Logos a-sarkós to Logos en-sarkós

### C<sup>2</sup> SCENE:

- The coming of the witness to Light (6-8)
- is contrasted to the coming of the true Light (9b)

### A<sup>2</sup> DIVINITY IDENTITY:

- Pre-existence of the Logos (10a)
- Lordship of the Logos (as Creator) is contrasted to the people's unfaithful response (10-11)

### B<sup>2</sup> GIFT: *New Creation through the Name of the Son*

- New birth of the children of God.
- Through the revealed name of the Son (12-13)

## III. Third Stanza (John 1:14-18)

### C<sup>3</sup> SCENE:

- The Logos became flesh and dwelt among people
- People saw the glory of the Son (1:14ab)

### A<sup>3</sup> DIVINITY IDENTITY:

- b) Believers' testimony: the intimate relationship between the Son and the Father
- a) Baptist's testimony. The pre-existence of the son

### B<sup>3</sup> GIFT: *Perfect Revelation of God through the Sonship*

- The Perfect revelation of grace and truth in the Son,*
- in contrast with the giving of the Mosaic Law (1:16-17)*

- The only son of God
- who is in the bosom of the Father
- revealed by the Father (18)

## 2.22 M Coloe

Coloe (1997:44) proposed the next structure for the prologue of John:

Introduction (1-2)		
Part 1(story)		Part 2 (testimony)
A (3-5)	have seen	A' (14)
B (6-8)	have heard	B' (15)
C (9-13)	have experienced	C' (16-17)
Conclusion (18)		

A more detailed structure is Coloe (1997:45-46):

<b>Introduction:</b> 1. In the beginning was the Word and the Word Was with God and what God was, the Word was. 2. He was in the beginning with God	
<b>Story</b> Of the Word in creation and coming into history	<b>Testimony</b> To the Word's presence and revelation in history

### SEEN

3. Everything came through him and without him came nothing  4. In him was life And the life was the light of men 5. The light shines in the darkness  And the darkness has not overcome it.	14. and the word become flesh and dwelt among us  And we saw His glory glory as of the only son of the Father The fullness of a gift which is true
--	---

John the Baptist

### HEARD

6. there was a man sent from God whose name was John. 7. He came as witness to bear witness to the light, that all	15. John witnessed concerning him and cried out saying,
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might believe through him. 8. He was not the light but came to bear witness of the light	"This man was the one of whom I said -He who comes after me came before me for he was before me
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## Two Responses to the Word

### EXPERIENCED

<p>9. The true light that enlightens everyone was coming into the world</p> <p>10. He was in the world and the world was made through him and the world knew him not.</p> <p>11. He came to his own and his own did not receive him.</p> <p>12. But to those who did receive him he gave them the power to become children of God.</p> <p>Those believing is his name</p> <p>13. Those born not blood, nor the will of the flesh nor the will of man, but of God</p>	<p>16. From his fullness</p> <p>we have all received a gift in place of a gift</p> <p>17. for the law was given through Moses the true gift came through Jesus Christ</p>
--	---

<p><b>Conclusion</b> 18. No one has ever seen God;</p> <p>the only Son who is in the bosom of the Father, that one has made Him known</p>
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The main target of the exegetical work of Coloe (1997:40-55) is to demonstrate the structural parallels between Genesis 1:1-2:4a with John 1:1-18.<sup>114</sup> But I, having read her whole book, agree strongly with Liroy (2005:63) when he states:

*"One criticism of Coloe's bi-partite structure is that it may not adequately explain other parallelisms appearing in John 1:1-18, a number of which have already been discussed. A second issue is that there are other discernible macro-structures in the prologue which are different from the ones proposed by Coloe. /.../ Furthermore, it may be possible that Coloe was unduly influenced by the first Johannine epistle. Put another way, her bi-partite*

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<sup>114</sup> Obviously, this analysis is beyond the limits of this dissertation.

*structure could be taking more of its cues from 1 John 1:1-3 than from a straightforward analysis of John 1:1-18.”*

## 2.23 MF Lacan, I de la Potterie, FJ Moloney, S Panimolle and H Ridderbos

Several exegetes have proposed a three-waves-structure; for example, Lacan (1957:97), Moloney (1977:35-39)<sup>115</sup>, de la Potterie (1984:358), Panimolle (1973:71-105) and Ridderbos (1966:180-201).<sup>116</sup> All have proposed a helix at three levels with slight differences in each of them. The proposal of Panimolle (1973:96) is:

Wave I	Wave II	Wave III
A (1:1-2)	AI (1:6-8)	AI' (1:15)
B (1:3)	C' (1:9-11)	D' (1:16)
C (1:4-5)	D (1:12-13)	B' (1:17)
	A' (1:14)	A' (1:8)

The proposal of I de la Potterie (1984:358) is, somewhat, similar to Panimolle's:

Wave I	Wave II	Wave III
A (1:1-2)	A (1:6-8)	A (1:15)
B (1:3-5a)	B (1:9)	
C (1:5b)	C (1:10-12)	C (1:16)
	D (1:13-14)	D (1:17-18)

The proposal of Lacan (1957:97) is a little different than that of de la Potterie:

Wave I	Wave II	Wave III
A (1:1-2)	A (1:6-8)	A (1:15)
B (1:3)	B (1:9-11)	B (1:16-17)
C (1:4-5)	C (1:12-14)	C (1:18)

<sup>115</sup> Also see Moloney (1993:25-27).

<sup>116</sup> For complementary information see Ridderbos (1997:17-59).

Moloney (1977:38-39) is also in his proposal close to de la Potterie's and MF Lacan's:

Wave I	Wave II	Wave III
A (1:1-2)	A (1:6-8)	A (1:15)
B (1:3-4)	B (1:9)	
C (1:5)	C (1:10-13)	C (1:16)
	D (1:14)	D (1:17-18)

Another case is with Ridderbos's proposal. This exegete also divided the prologue into three levels as the abovementioned exegetes; nevertheless, the uniqueness of Ridderbos's proposal is in his interpretation of 1:14. The division of Ridderbos (1966:180-201) is: a°) 1:1-5; b°) 1:6-13 and c°) 1:14-18.<sup>117</sup>

## 2.24 M Theobald

The works of Theobald (1983) and (1988) are very interesting and instructive. Theobald (1988:182) proposed a structure in which the prologue of John could be divided into two main sections<sup>118</sup> and another which could be divided into three sections. Conjointly each of these two sections could be divided into four sub-sections:

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<sup>117</sup> Why has Ridderbos made this division of the prologue of John? Because, as Ridderbos (1966:191) states:

*"In summary, it may be established above all that the Prologue of the Fourth Gospel forms in itself a closed, impressive unit of thought. One is able to speak of an ellipse with two foci. These two foci are marked by the Logos concept, initially with the opening as the Word which was in the beginning with God, after that once again in v.14 as the Word which became flesh and dwelt among us [...]. But both foci also define each other reciprocally, for they are one. For just as one must return to the beginning of God's creation in order to understand and find adequate expression for who He was, who dwelt among us and whose glory we beheld, so only can He, who was from the Beginning, thus be spoken of, just because He became flesh and dwelt among us. So the beginning (the alpha) casts the light upon the ending (the omega)".*

<sup>118</sup> For more details see Theobald (1983:197-200), particularly p. 199.

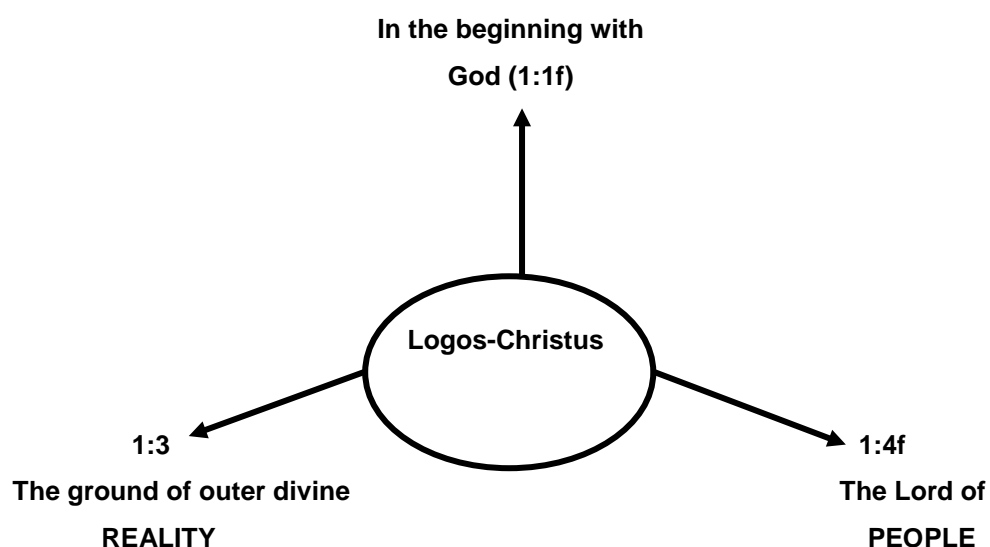


<b>1° section</b>	<b>1:1-13</b>				<b>1:14-18</b>			
<b>2° section</b>	<b>1:1-5</b>		<b>1:6-13</b>		<b>1:14-18</b>			
<b>3° section</b>	<b>1:1-2</b>	<b>1:3-5</b>	<b>1:6-8</b>	<b>1:9-13</b>	<b>1:14</b>	<b>1:15</b>	<b>1:16-17</b>	<b>1:18</b>

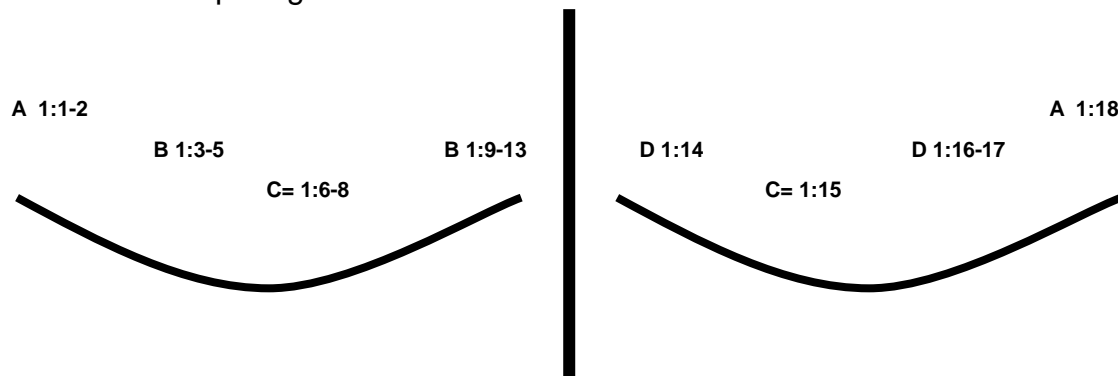
For Theobald (1988:211-247) these three parts abovementioned have their own function within the prologue of John:

<b>1° 1:1-5</b>	<b>This section is the introduction to John 1:1-18</b>
<b>2° 1:6-13</b>	<b>John testimony and faith to Jesus</b>
<b>3° 1:14-18</b>	<b>Testimony of the believers in Jesus</b>

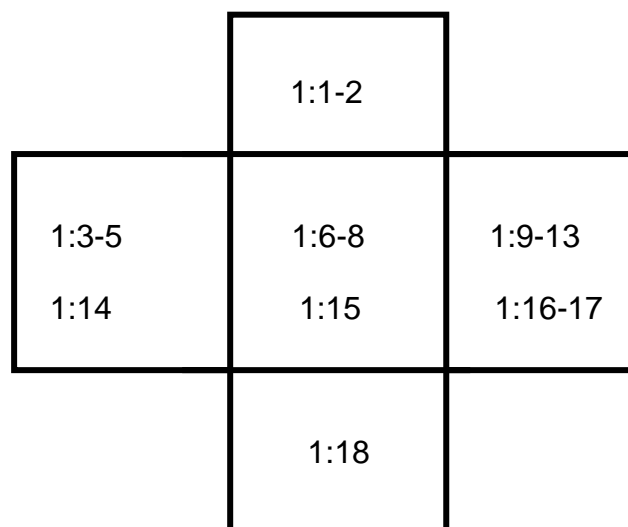
If the reader is wondering what this great exegete had in mind when he stated that 1:1-5 is the prologue of the prologue, the best answer is the graph from Theobald (1983:216):



Although for this exegete<sup>119</sup> the chiasmic structures are too artificial<sup>120</sup>, un-natural and forced, Theobald (1983:31) presents this drawing in which he explains the structure of the prologue:



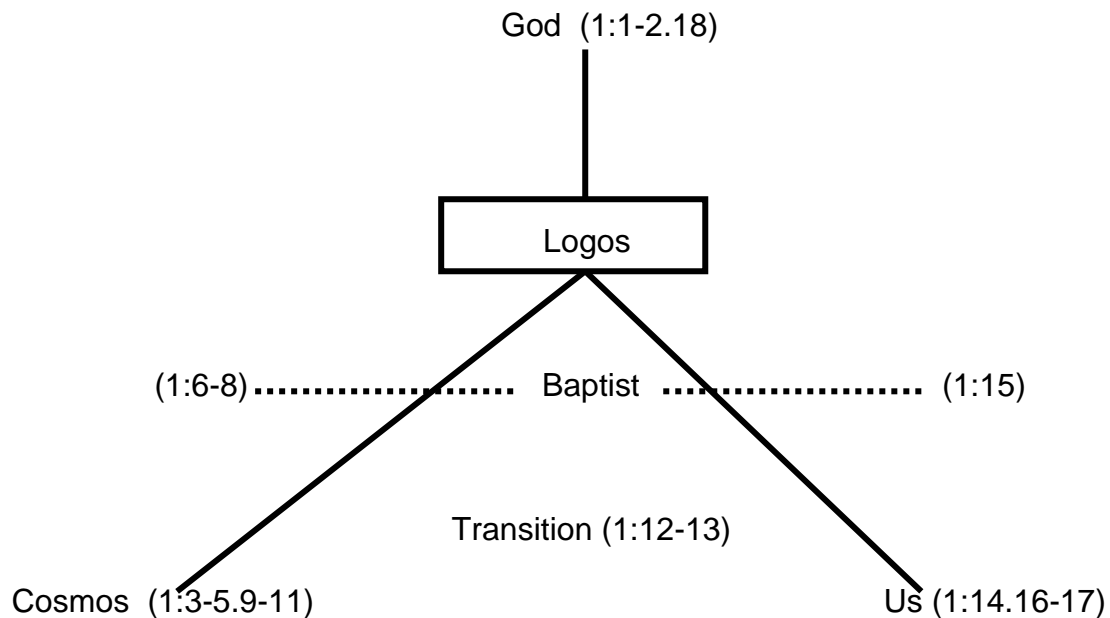
This other graph by Theobald shows how John 1:6-8 and 1:15 are inserted into the very the centre of this structure:



<sup>119</sup> Theobald 1983:32.

<sup>120</sup> About Theobald's evaluation, I agree very much with van der Watt (1995:317) when he states:  
*"It is interesting that, while Theobald criticizes chiasmic structures for being too artificial, he uses basically the same criteria. He organizes his material somewhat differently, but in the end presents a structure which in essence resembles chiasmic structures. This 'structure' then leads him to his 'programmatic theological structure', where every piece of information falls into a neatly organized theological statement. The question is whether, according to his own criteria, this solution is less artificial than those he criticizes, especially in the light of the 'neat' theological structure to which his ordering of the material leads".*

Finally, according to Theobald (1983:36-39)<sup>121</sup>, the so-called “programmatic theological structure” is as follows:



Summarizing, once again, I agree with van der Watt (1995:317) when he states: “*Theobald makes one of the most significant contributions yet to the analysis of the prologue*”.<sup>122</sup>

## 2.25 A Jaubert

Jaubert (1987:19) presents the subsequent structure:

- A 1:1-5 Logos with God, creator and Light
- B 1:6-8 Appearance of John the Baptist

<sup>121</sup> This graph is also present in Theobald (1988:162), with some modifications.

<sup>122</sup> See footnote 122.

- C 1:9-11 The unknown Logos
- D 1:12-13 Believers are infants of God
- C 1:14 The contemplated Logos
- B 1:15 The disappearance of John the Baptist
- A 1:16-18 The Son of God communicates the wealth of God.

## 2.26 JL Espinel Marcos

Espinel Marcos (1998:56) proposes the next structure of the prologue of John:

- A 1:1-2 The Word of God
- B 1:3-4 All was created by Him
- C 1:5 He was the Light
- C' 1:6-9 John the Baptist was not the Light, the Word was.
- B' 1:10-13 The world was made by him
- A' 1:14-18 The Word the only Son of God.

Espinel Marcos (1998:57) also presents another chiastic structure:

- A 1:1-2 Divinity of the Word
- B 1:3-5 The Word: creator and light of the human being
- C 1:6-8 Polemic anti-Baptist
- D 1:10-13 The Word in the world
- D' 1:14 the incarnation of the Word
- C' 1:15 anti-Baptist polemic
- B' 1:16-17 Mercy and fidelity of Jesus Christ
- A' 1:18 Divinity of the Word

## 2.27 DG van der Merwe and PY Albalaa

Van der Merwe and Albalaa (2013a) and (2013b) have presented one of the best

chiastic structures of the prologue of John. They present a more simple structure:

- A Logos (Light) was with God 1:1-3
- B The Light created and gave light 1:4-5
- C Baptist witnessed the Light 1:6-9
- D The Light came into the world 1:10-11
- E Acceptance of the Light 1:12-13
- D' Incarnation of the Light 1:14
- C' Baptist witnessed the Light 1:15
- B' The Light gives grace and truth 1:16-17
- A' The Light (in bosom explains) God 1:18

These exegetes, as well as van der Watt (1995:329-331), Culpepper (1981:8) and others, divided the prologue of John into two main parts: the first section, 1:1-11, is about the historical events; the second section, 1:14-18, establishes the true meaning of these historical events. Paying attention to the macro-structure, it is easy to see that this structure is divided into two main parts. In the first part, 1:1-11, the Speech is in the first person; in 1:14-18, the Speech is in the third person. But, significantly, in the first part of this article, van der Merwe and Albalaa (2013a) analyse the Logos before the incarnation: John 1:1-11. In the second part of this article, van der Merwe and Albalaa (2013b), analyse the Light at and after the incarnation in John 1:14-18. How do these two parts of the structure work together?:

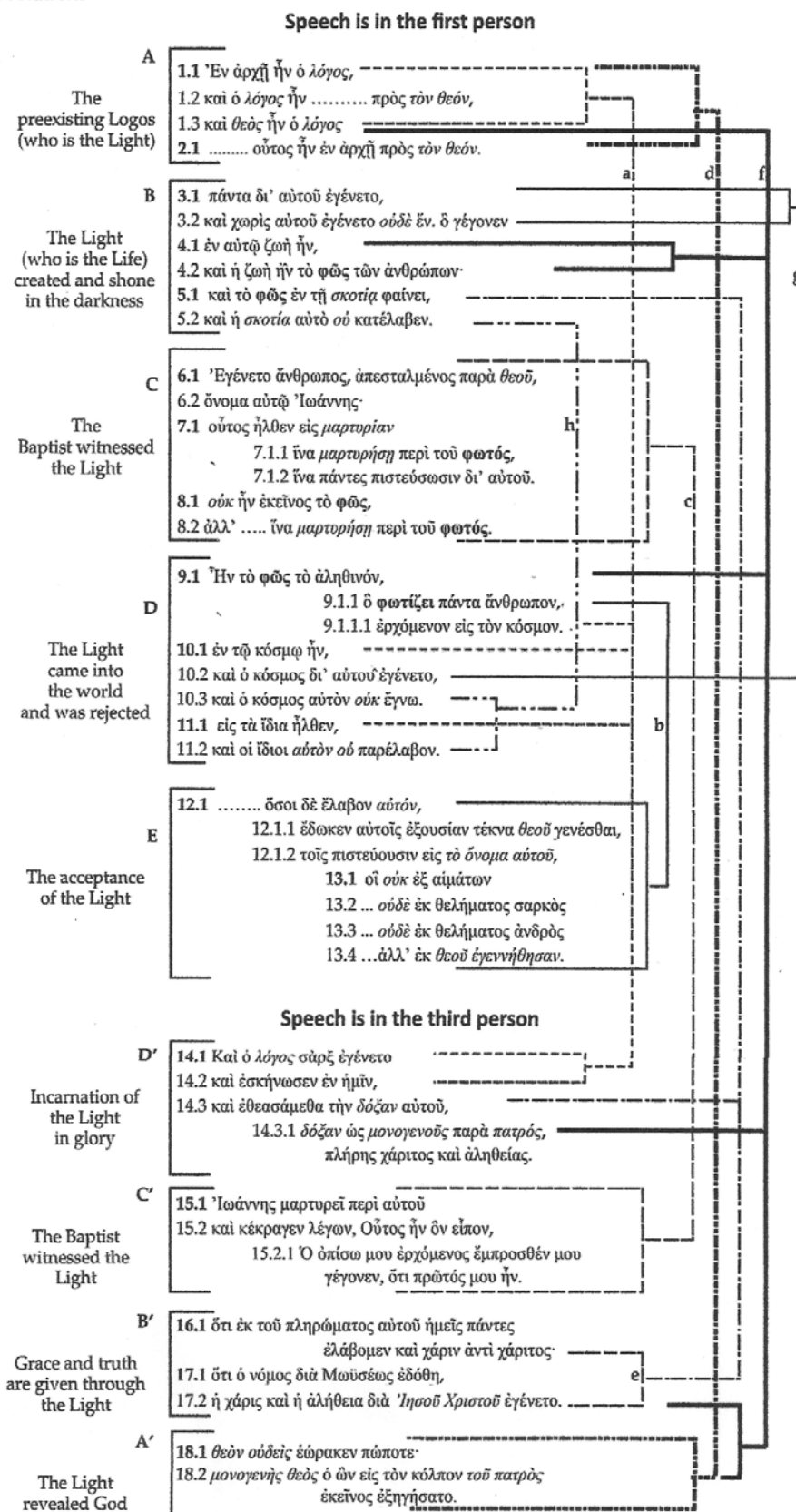
*“The chiasmus serves to link these two sections and to show that the same important matters are dealt with in both of them, but from different perspectives. Two perceptions of the same reality are given. In the first section (vv. 1–11) historical events are described chronologically. To establish their true significance, these historical events should be seen from the divine perspective of grace and truth (vv. 14–18)”.* Van der Merwe and Albalaa (2013a).

However these great exegetes also present an immensely detailed chiastic structure:

## Addendum 1

### A proposed chiastic structure

#### Themes semantic relations



### 3 A brief systematization

#### 3.1 Towards a general picture

Paying close attention to both graphs abovementioned I can affirm that: there is a general agreement in the correspondence between 1:1-2 with 1:18. This general agreement is based on the relationship of *λόγος- θεός* with *μονογενής θεός- πατὴρ*. Notwithstanding this general agreement between 1:1-2 and 1:18, the works of Hooker (1970:354-358) emphasise the relationship between 1:14a-b with 1:18a: “Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ” with “μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.” Likewise, Borgen (1972:115-130) also draws attention to the relationship between 1:1-2 and 1:14-18.

There is no conformity among the proposals about 1:3. Several exegetes put this verse in correspondence with 1:17. Other proposals emphasise the unit 1:3-5 with the unit 1:16-17 due to the fact that both verses speak about *χάριν*. But, once again, Borgen (1972:115-130) gives prominence to the relationship between 1:3 with 1:10. No one can deny that the *δι’ αὐτοῦ ἐγένετο* of 1:10b comes from 1:3a.

Some exegetes who read 1:4-5 as a real sub-unit within the prologue, enhance the relationship of these verses with 1:16 because, according to their understanding, both contexts are speaking about the relationship of the Logos with humankind. Once more, Hooker is almost the only one to draw attention to the relationship between 1:4-5 and 1:9. Exactly the same is highlighted by Borgen (1972:115-130).

The most common agreement among the exegetes is the correspondence between 1:6-8 or 1:6-9 with 1:15. This correspondence is easy to see because both are speaking about John the Baptist. There are, furthermore, important exegetical works that emphasise that 1:6-8 and 1:15 have different functions within the prologue. The second most important agreement is concerning 1:12-13. It is assumed that the pivot of the entire prologue is here. Where does this assumption come from? Endo (2002:190) hits the nail on the head when he states that this assumption is based on the fact that these verses, apparently, have no correspondence. The exact pivot was found in 1:12c, 1:12-13 or, even, in 1:10-13.

There is also agreement among the exegetes who find three main waves in the prologue of John. The only difference is in 1:14 and whether this verse belongs to the second or the third wave.

### **3.2 Toward some conclusions**

#### *3.2.1 The main problem*

*Are there perhaps too many proposals?* On the one hand, I agree strongly with Phillips (2006:49) that: *“the chiasmus suggested are often clumsy and inexact, requiring huge leaps of imagination on the part of the reader”*. I, quite often, had the same problem in dealing with some of the scholars' works. On the other hand, I do not agree with Phillips (2006:49) when he affirms:

*“One wonders why, if the author of the Prologue was so set on creating the kind of complex chiastic structure found by de la Potterie, Giblin, Culpepper and other eminent Johannine scholars, he did not do a better job.”*

I do not think the problem is in the biblical text of John 1:1-18, neither is it in its author, nor in Rhetorical Methodology rather, the problem is in us, the exegetes. For example, to use Textual Criticism as a tool to fit the biblical text into our-pre-designed-structure as some exegetes have done is a huge exegetical methodological mistake.

#### *3.2.2 Some open questions*

There are several direct connections within the prologue of John:

- The word λόγος appears two times: 1:1-2 and 1:14
- The word φῶς is in the contexts of 1:4-5 and 1:9.
- Exactly the same happens with the word ἀνθρώπων: it appears in 1:4b and 1:9b.



- In 1:10b, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, there is a direct allusion to 1:3a, πάντα δι' αὐτοῦ ἐγένετο.
- The word μονογενής emerges in 1:14d and 1:18a
- The phrase ἡ χάρις καὶ ἡ ἀλήθεια is in 14e and 17b.

All these clear connections within the prologue disappear the moment I assume that 1:6-8 must be connected with 1:15. I wonder: by adopting as true this direct relationship between both contexts, are we not forcing the original sense of the biblical text, imposing our own idea of how the biblical text should have been written? If this is true, as several exegetes have affirmed, that 1:6-8 and 1:15 have different functions within the prologue of John, would it be a mistake to try to force them into a chiasmic structure?

These questions abovementioned are accentuated by the fact that, as several exegetes have noted, 1:16 is the natural continuation of 1:14e, and 1:15 breaks this connection; plus the fact that, as was mentioned, the phrase ἡ χάρις καὶ ἡ ἀλήθεια appears in 1:14e and 1:17b. Why, then, does this fact almost never appear reflected in the exegetes' structure? Once more: If it is true that, as several exegetes have noted, that 1:6-8 breaks the connection of 1:4-5 and 1:9 and, therefore, there is a connection between them; once again, why then, is this connection often ignored in their structures?

I wonder: is it right to assume that simply because 1:12-13 have, apparently, no correspondence within the prologue that the pivot of the prologue is here?

My last question: is it true that, as several exegetes have affirmed, sometimes even rather pompously, that there is no need to take into account the redactional history for the understanding of the structure of the prologue? Is it possible that the opposite of that assumption would be closer to the truth?

### 3.2.3 *Following steps*

Finally, may I perchance conclude, that this disconnection between the Diachronic and Synchronic analysis of the prologue of John is one of the most common methodological mistakes in regards to the Johannine prologue and its structure?

## **Chapter VI**

### **Second Approach to John 1:1-18: My Proposal**

#### **1. My proposal**

##### **1.1 Integration**

Both, Diachronic and Synchronic analysis could be integrated into the same methodology. I will present the proposal of the chiastic structure bearing in mind the conclusion of the last two chapters in which I analysed the redactional history of the prologue of John. My intention is that the result of the redactional history of the prologue of John will be enlightened and confirmed by the Rhetorical analysis and vice versa.

##### **1.2 Diachronic analysis**

According to chapter 4, the prologue of John was a hymn to which some comments by the Evangelist were added and the whole pericope 1:1-18 was welded to 1:6-8 and 1:15. Subsequently, this composition process will be analysed with Rhetorical analysis taking into account what was stated in chapter 5.

## 2. New proposal

### 2.1 In the beginning was a hymn to Logos

In the next graph the chiastic structure of the primitive hymn to Logos is presented:

	Strophe of the hymn to Logos	Meaning of the Chiasmus
<b>A</b>	<b>A</b> Ἐν ἀρχῇ ἦν ὁ λόγος, <b>B</b> καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, <b>A'</b> καὶ θεὸς ἦν ὁ λόγος. <b>A</b> πάντα δι' αὐτοῦ ἐγένετο, <b>B</b> καὶ χωρὶς αὐτοῦ ἐγένετο <b>A'</b> οὐδὲ ἓν, ὃ γένοιεν	<b>Logos before time.</b>
<b>B</b>	<b>A</b> ἐν αὐτῷ ζωὴ ἦν, <b>B</b> καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· <b>A'</b> Ἦν τὸ φῶς τὸ ἀληθινόν, <b>B'</b> ὃ φωτίζει πάντα ἄνθρωπον,	<b>The Light after creation</b>
<b>B'</b>	<b>A</b> ἐν τῷ κόσμῳ ἦν, <b>B</b> καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω <b>A'</b> εἰς τὰ ἴδια ἦλθεν, <b>B'</b> καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον	<b>The Light throughout OT times.</b>
<b>A'</b>	<b>A</b> Καὶ ὁ λόγος σὰρξ ἐγένετο <b>B</b> καὶ ἐσκήνωσεν ἐν ἡμῖν, <b>A'</b> πλήρης χάριτος καὶ ἀληθείας. <b>A</b> ὅτι ἐκ τοῦ πληρώματος αὐτοῦ <b>B</b> ἡμεῖς πάντες ἐλάβομεν <b>A'</b> καὶ χάριν ἀντὶ χάριτος·	<b>The Logos after His incarnation</b>

The sequential order of my chiastic structure is: A, A', B, B'. The basic understanding of the meaning of each and all chiastic structures is, not only in the mini structure of each colon but, directly related to how each mini-chiastic-structure of each colon are

related to each other; of course, in the sequential order that all the chiasmic structures have.

## 2.2 The 1° and 4° Strophe

### 2.2.1 The first strophe (A)

#### 2.2.1.1 The two mini chiasmus

The first strophe is divided into two mini-chiasmus, 1:1-2 and 1:3. In the structure of 1:1 it is clear that:

- A Ἐν ἀρχῇ ἦν ὁ λόγος,
- B καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
- A' καὶ θεὸς ἦν ὁ λόγος.

In (A) The Logos existed since forever and in (A') God was the Logos. Period. There is no place for philosophical-speculations: the paradox is absolutely insurmountable!<sup>123</sup> Why, then, is the centre, B necessary? To draw attention to the fact that there are not two gods, just one; however, this does not mean a complete identification of the Logos with God as a simple synonym. Thus A' θεὸς is without the article.<sup>124</sup> In order to understand this mini-chiasmus, it is very useful to examine how the wisdom of YHWH was developed throughout the OT and beyond.<sup>125</sup> Murphy

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<sup>123</sup> This paradox is shown, for example, in the relation of John 1:10 and 14:28 and 1:1 with 1:30. See Hengel (2008:272-273).

<sup>124</sup> Of course, I am aware that in the NT Greek, Hanna (1983:147), for example, states, when a predicate noun precedes a verb, this noun lacks the definite article. Nonetheless, even though this Greek rule is true, this θεὸς without article in John 1:1 could perfectly well have the function of highlighting the difference and similitude between the ontology of ὁ θεὸς and ὁ λόγος. At this point, I agree very much with McGrath (1997:105) when he stated correctly that in Philo the Logos, beyond any doubt, is identified as just "θεὸς" and not as "ὁ θεὸς" to distinguish the Logos from YHWH, in exactly the same way as is used in the Gospel of John. Nonetheless, for another interpretation see, for example, Endo (2002:209) footnote 12. On the other hand, I keep in mind the following works as a complementation of this interpretation; for the Holy Trinity and the Fourth Gospel see Thompson (2001) and Köstenberger and Swain (2008). For the relationship between the Gospel of John with early Christian monotheism in its Jewish context see McGrath (2009:55-70). For the relationship between the God Father and the Fourth Gospel see Meyer (1996:255-273). And, for the relationship between Jewish binitarianism and the prologue to John, see Boyarin (2001a:243-284).

(1998:223) argues: *"wisdom carried different meanings for different generations of Israelites. It is not possible to hold wisdom at specific historical level with a corresponding meaning."* In Psalms<sup>126</sup>, Proverbs<sup>127</sup>, Job<sup>128</sup> and Ecclesiastes<sup>129</sup> we find the old wisdom of Israel, wisdom here is the essence of all knowledge and sovereignty of YHWH, who providentially created all things. In all these contexts, taking the creation account of Genesis 1, presents a personified Wisdom.

Murphy (1998:222-233) and (2003:7-25) rightly states that the author of Sirach 24, went beyond this early point abovementioned and, literarily depending on Proverbs 8:22-3,1, identifies Lady Wisdom with the Torah.<sup>130</sup> Wisdom now dwells with the people of God, Israel, and this Wisdom is materialized in the Torah. The eternal and pre-existent Torah<sup>131</sup> now is identified with Lady Wisdom. Exactly the same happens in the Wisdom of Solomon<sup>132</sup> and the Rabbi traditions. The best example is Genesis Rabbah 1:1 that states that YHWH took the Torah as His co-worker and as the

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<sup>125</sup> A deep research of this subject is very interesting, indeed; but it is far beyond the limits of this dissertation. For some bibliography see, just for example: Sinnott (2005); Murphy (2003:7-25); Sánchez (2005:19-39); Charlesworth (2003:92-127); Ponizy (2000:27-49); Schäfer (2003:26-44); Schroer (2004:195-202); Scaiola (2003:36-41); Dodson (2008:27-181); Crenshaw (2010); the twelve articles of Barthlomew and O'Dowd (2011), the twenty-three articles in Day, Gordon and Williamson (1998) and the outstanding work of Endo (2002).

<sup>126</sup> Psalm 7:25ff; 33:6; 74:7-9; 107:20; 119:9.38.41.105. See Whybray (1996:36-87).

<sup>127</sup> Proverbs 8:22-31. See Day, Gordon and Williamson (1998:70)

<sup>128</sup> Alter (2010:3-179).

<sup>129</sup> Manhardt and Liesen (2009).

<sup>130</sup> According to Murphy (2003:21), the explicit identifications are in: 15:1; 17:1; 19:20; 21:11; 24:23; 34:8 and 45:5. The implicit identifications are in: 1:26; 2:15-16; 6:36; 15:15; 19:24; 24:24.32-33; 32:2-3; 38:34; 44:4; 51:15.30.

<sup>131</sup> For the hypostatization of Wisdom see Charlesworth (1986a:19-41). For the understanding of when the Torah took the role of Wisdom see the excellent works of Schäfer (2003:26-44). A good complement for his works is Jeremías (1974:97-106) who also speaks about the silence of YHWH and the extinction of his spirit after the last OT prophets.

<sup>132</sup> See the contexts of 6:22 and 7:26 and also 1:6, 7:7 and 9:17.

building plan<sup>133</sup> when He created the universe; the Torah or wisdom is the advisor of YHWH and she -wisdom- also shares the throne of YHWH.<sup>134</sup>

Therefore, Endo (2002:209) is correct when he states that John 1:1, when it emphasises the close, personal intimate relationship of the λόγος and θεός and the divinity of the λόγος as an equal to God, takes into account all these traditions.<sup>135</sup> Thus, the divinity of the λόγος is not only linked to this divinity as the Son of God but, at the same time, is engaged with His role/work that the Son of God did/does insofar as His being of the λόγος. This is a very unique statement and is the reason for the second structure of 1:3!

The second structure, in 1:3, has exactly the same pattern:

<b>A</b>	πάντα δι' αὐτοῦ ἐγένετο,
<b>B</b>	καὶ χωρὶς αὐτοῦ ἐγένετο
<b>A'</b>	οὐδὲ ἓν ὃ γέγονεν

A and A' highlights that all the creation was made by the Logos. The centre B' reinforces in a negative way, that everything, without any exception, has the Logos as the mediator-creator. Again, Endo (2002:210-216) rightly states that the other face of the coin is that in John 1:3 we have the echoes of the tradition of 4 Ezra 6:38 and 43:2, and 2 Baruch 54:3 and 56:4. In all these contexts an expansion of Isaiah 45:22-23 and 55:11<sup>136</sup> is found. In these contexts of Isaiah the eschatological

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<sup>133</sup> See Neusner (2001:1-14).

<sup>134</sup> See, for example, the excellent works of Bauckham (1998:43-69) who develops the relationship between the wisdom sharing the Throne of God with the worship the early Christians gave to Jesus as God. See also Lee (2009:23).

<sup>135</sup> There are several other critics who agree with this statement, see, for example, Kling (2013:179-187); Schoneveld (1990:77-94); Epp (1975:128-146); Schoneveld (1991:40-52); Painter (1993a:27-42); Leuenberger (2008:366-386) and (2011:279-310); Wuchterpfennig (2003b:486-494) and (2003a:211-216); McGrath and Truex (2004:437) and Vahrenhorst (2008:14-36).

<sup>136</sup> Also we must keep in mind the contexts of Isaiah 44:24-28; 45:7-8; 46:8-13; 48:12-15; 48:3.

salvation of YHWH, and his redemption by his utterance can be seen. Therefore, it is clear that in John 1:3 the λόγος is the eschatological word by whom YHWH redeems and saves.<sup>137</sup> In other words, if YHWH made the universe through this Word, He is also able to redeem and save it by his eschatological Word: the Logos. Thus John 1:3 is related to 1:1. Exactly the same interpretation about creation and new creation is present in other NT passages such as, for example, 2 Peter 3:5-7, James 1:18 and 1 Peter 1:23.

### 2.2.1.2 The meaning of the strophe

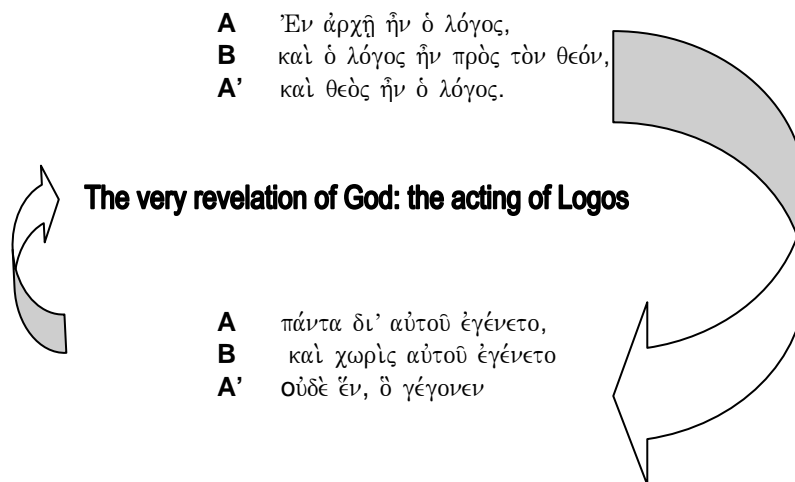
What is the difference between ὁ θεός and ὁ λόγος and what does it mean? As Cullmann (1997:336-349) has brilliantly affirmed, God is able to be conceived outside of his actions of revelation; on the contrary, the Logos cannot have existed outside the Revelation. The Logos is God revealing himself. God reveals himself speaking in his action; hence, all and every action/speech of the Logos, before, after, or in his incarnation, is revelation from the very-God-Himself. Thus the Logos brings the Revelation and He is the Revelation; He brings the Good News and He is the Good News; He brings the Light, the Truth and the Way and He is the Light, the Truth and the Way. That is the relationship between both structures of this first strophe. In other words: the first speech of the Logos was on the first day of creation, in his action, speaking of the selfsame revelation of God when he said: **וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר**.

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<sup>137</sup> Endo (2002:217) states:

*"While wisdom (in Prov 8 and in Jewish wisdom tradition) may characterize one aspect of the Johannine Logos, an eschatological interpretation of the Genesis creation account (through Isaianic exegesis of the Genesis creation account) may provide the Johannine Logos the other aspect, i.e the eschatological word. It may be one of the reasons that the prologue keeps the figure of the divine word (ὁ λόγος) rather than wisdom. It is not an issue of gender, but rather a more theological matter".*





## 2.2.2 The fourth strophe (A')

### 2.2.2.1 The two mini chiasmus

The fourth strophe has the same structure as the first one: there are two mini-chiasmus and the meaning of this strophe is, precisely, in its relationship between both. The first mini-chiasmus is:

- A** Καὶ ὁ λόγος σὰρξ ἐγένετο  
**B** καὶ ἐσκήνωσεν ἐν ἡμῖν,  
**A'** πλήρης χάριτος καὶ ἀληθείας.

A states the incarnation of the Logos and A' highlights the fact that the Logos was filled with χάριτος καὶ ἀληθείας. Why this expression? Hanson (1976:90-101), Endo (2002:224-226), Kim (2009b:433-435), Mowvley (1984:135-137) and several others<sup>138</sup> have correctly noted that a reference to Exodus 33-34 can be found here;<sup>139</sup> Barrett (2003:250) is very precise when he highlights the union of these two

<sup>138</sup> Kim (2009:433) in footnote 39 gives a long list of the exegetes who agree with his point of view.

<sup>139</sup> According to Rathnakara Sadananda (2004:202), particularly footnote 139, there are five important points of convergence between Exodus 33-34 and John 1:14-18. First, the relationship of Jesus with Moses presupposes the giving of the Torah at Sinai, especially in John 1:17. Second, in Exodus 33:18 and 40:31 Moses asks YHWH "show me your glory" and in John 1:14, the Johannine community saw the glory of the Logos. Third, the statement of John 1:18 that no-one saw YHWH implies the statement of Exodus 33:20-23. Fourth, the relationship of the Logos with YHWH in John 1:18 contrasts with Exodus 33:23 in which Moses sees YHWH's back. Fifth, the statement of John 1:14 regarding the fulfilment of the Logos of grace and truth is, clearly an allusion to Exodus 34:6.

words present in the MT<sup>140</sup> in Exodus 34:6<sup>141</sup> which speaks about יְהוָה of YHWH. The Λογος Ενσαρκός and His revelation comes from the fidelity of YHWH to Himself and from His promises of OT times.

This interpretation of A and A' is emphasised by the centre B in which the Johannine Community appears: καὶ ἐσκήνωσεν ἐν ἡμῖν. Kessler (2013:97-99), Aitken (1999:1-24) and Pietrantonio (2000:163-164) rightly emphasise that the word ἐσκήνωσεν sounds quite similar to Shekhinah, in clear relationship with the Logos.<sup>142</sup> Again, the second mini chiasmus, v.1:16, has the same *structure* as the first one abovementioned:

A	ὅτι ἐκ τοῦ πληρώματος αὐτοῦ
B	ἡμεῖς πάντες ἐλάβομεν
A'	καὶ χάριν ἀντὶ χάριτος·

Here in A and A' the importance of the relation of πληρώματος αὐτοῦ with καὶ χάριν ἀντὶ χάριτος is stressed. Schnackenburg (1980:290-291) fittingly states<sup>143</sup> that here the word *πλέρομα* is recalling the simple way of speech of the OT<sup>144</sup> and its relationship with καὶ χάριν ἀντὶ χάριτος which enhances the super-abundance of

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<sup>140</sup> The LXX says: καὶ παρῆλθεν κύριος πρὸ προσώπου αὐτοῦ καὶ ἐκάλεσεν κύριος ὁ θεὸς οἰκτίρμων καὶ ἐλεήμων μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός

<sup>141</sup> Exodus 33:22 could also be quoted. In this context, Barrett (2003:248-251), opportunely notes, the glory of YHWH appears.

<sup>142</sup> For further reference and some discussions concerning this particular word see, for example: Spieckermann (2000:305-327); Moltmann (1996:170-184); Janowski (1987:165-193) and Moore (1922:41-85). What is the reason for this association? the best answer comes from Kessler (2013:99): *“The influence of Shekhinah can also be noticed in the prologue of John’s gospel, which includes a reference to the ‘dwelling’ or ‘tabernacling’ of the Word. Drawing upon a pun in Greek where the word for ‘tent’ is similar to the Hebrew for ‘to dwell’, Jesus, the word of God, is depicted as encamping with the people of the world: ‘and the word become flesh and dwell (lit. tabernacled among us)’”*.

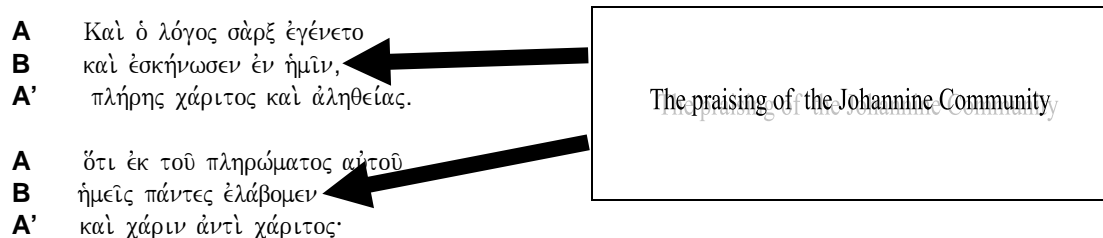
<sup>143</sup> For other interpretations see Barrett (2003:252-253).

<sup>144</sup> Psalms 5:8, 69:14, 106:45 and 51:3; 69:17 and even in 1QS 4:4

God's mercy and wealth that the Logos is filled with. This is why, in the centre B, once again the Johannine Community is speaking, and not by chance! The Johannine Community speaks in the centre of the first of the mini-chiasmus. This mercy and wealth of God is received by the believers through the Logos.

#### 2.2.2.2 The meaning of the strophe: a structural relationship

In other words, in the two centres B of these two mini-chiastic-structures, the Johannine Community is praising God for the amazing fullness of the Logos:

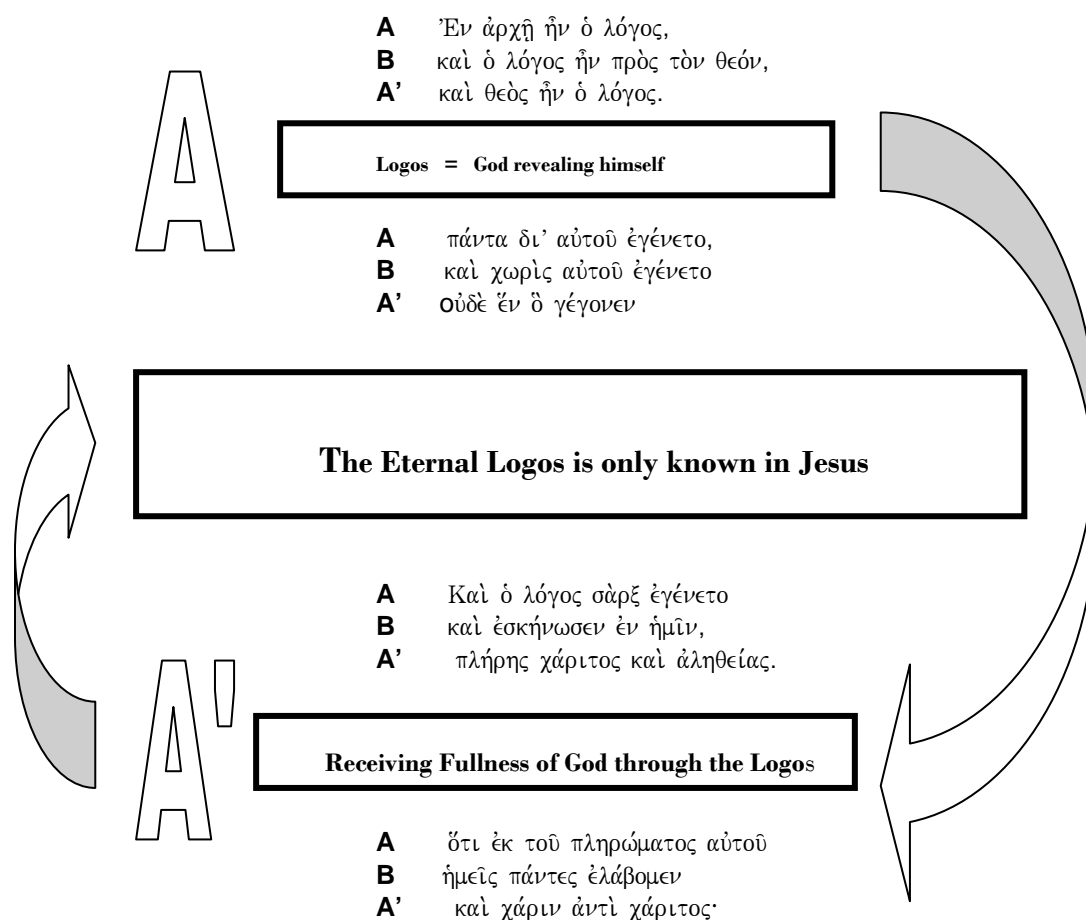


These facts highlight, as several exegetes note, that this hymn to the Logos was written in the Johannine Community and its Sitz im Leben is the worship of this community.

#### 2.2.3 The relationship in the 1° and 4° strophes

This relationship is quite simple and evident. As Barrett (2003:229) states, following the outstanding works of Cullmann (1963:249-269), to understand John 1:1 we need to listen to the echoes from 1:14. This Logos, who was/is beyond space and time is known in the Historical-Jesus. What is beyond space and time is revealed by Jesus Christ. The eternal Logos, the eternal Word becomes a historical event in Jesus. Endo (2002:224-225) states, the Logos is the fulfilment of the eschatological hope placed in the redemption and salvation of YHWH as is present in several passages

of the OT.<sup>145</sup> In other words, the Logos existed always, forever, but, the only way to know Him is in the historical figure of Jesus. Nevertheless, paying close attention to this chiasmic structure I can deduce that, if in A, the first strophe, highlights the Logos as the pre-existent-Torah, exactly the same must be highlighted in A', the fourth strophe. Furthermore, as we see further in this chapter, the three sets of additions that this strophe received do nothing other than positively strengthen, reinforce and underline this interpretation about the Logos as the incarnated Torah in 1:14-18:



## 2.3 The 2° and 3° strophe

### 2.3.1 The second strophe (B)

<sup>145</sup> Exodus 29:45-46; Joel 3:17; Zechariah 2:10-11; Ezekiel 37:27; Isaiah 25:8 and 49:10

### 2.3.1.1 The two parallelisms

In the second strophe there are two parallelisms of members which are related to each other. These parallelisms are synthetical. In the first parallelism we have that:

- A** ἐν αὐτῷ ζωὴ ἦν,  
**B** καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·

As Schnackenburg (1980:260), Barrett (2003:238) and others have stated, in 1:4 another strophe begins; this context is different from 1:3. In this first parallelism, unlike in 1:3, the relationship of the Logos with the human being is described. Lindars (1995:85) rightly states: *“the word, like wisdom, performs the function of the Spirit of the Lord (Gen. 1:2; Wis. 1:6f), and there is probably a reference here to the second account of the creation of man”*. Life is, primarily, the physical fact of giving birth and, Psalm 104:29, highlights that without this life, the human being and all creatures die and become dust. But, at the same time this life means, Lindars (1995:85), *“all the positive aspects of social well-being and fellowship with God”*<sup>146</sup> and, following Schnackenburg (1980:261-262), the Logos is the one and only transmitter of all things which makes human beings special compared to all the other creatures.

The Logos is able to give humans their sense of fullness and a comprehension of their true meaning; hence, the ultimate reality for the human being is in the Logos.<sup>147</sup> Then, in this context, Brown (1999:198-199) states that life starts from natural life to eternal life. Thus Life is associated with Light and that is the close relationship between both members, 1:4a with 1:4b. Therefore, the meaning of this parallelism B —1:4b— as regards A —1:4a— is that from the very beginning of the world, since the first day of creation, the Logos has the mission of being the Light for human beings of all times. Since each and every speech/action of the Logos is and always has been the revelation of the real and true God, if this Life is the Light for human beings, it is because this Light is the communication of the revelation of the

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<sup>146</sup> See Isaiah 38:10-20 and Ezekiel 37:1-14.

<sup>147</sup> Liroy (2005).

knowledge of God. The emphasis here is not only on the sovereignty of YHWH who created all life from nothing —only YHWH is the life giver and keeper— but, at the same time, on the fact that YHWH is the only one who saves life, only YHWH is Saviour.

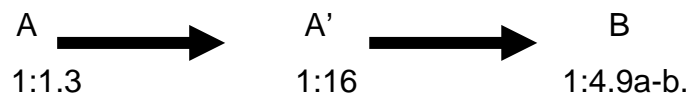
The third strophe has the same structure as the second, with a synthetical parallelism:

**A'** Ἦν τὸ φῶς τὸ ἀληθινόν,  
**B'** ὃ φωτίζει πάντα ἄνθρωπον

The first part of this parallelism states that the Logos was the real Light, the real Life against all other pre-supposed lights which pretend to be the real one. Only the Logos was the real Light for human beings. But, before the insertion of 1:6-8, 1:9 it is still speaking about the Logos before His incarnation. Schnackenburg (1980:271-272) rightly states that there is a transferring to the Logos of the function that Wisdom, and later, the Torah, have as the Light. Hence, in the words of Hengel (2008:277): *“The Logos is ‘true light’ because all true ‘insides’, all responsible action comes from him. Man is God’s partner because he should be susceptible to the voice of God’s Logos”*. The second member of this parallelism highlights that the Logos, the real and true Light of human beings shine (this is present tense in Greek!) on all human beings of all the times, in every era; this means that all humans can and must be enlightened by this true light if they wish to reach his/her target in Life.

### 2.3.1.2 The meaning of this strophe

For the deep meaning of this parallelism we need to keep in mind the relationship between the first and the fourth strophe:



From before the beginning, and for all eternity, the Logos is the Light of each and

every human being, regardless of whether they are aware of this Light or not.<sup>148</sup> The enlightening of the Logos means judgment. The Logos enlightens all human beings to judge, to enlighten and to highlight who they really are. The Light of the Logos shines throughout all the OT times, through the Evangelist's time and continues to shine in our own times. This is a warning for all the readers of all times to be open to the revelation of the Logos.

### 2.3.2 *The third strophe (B')*

#### 2.3.2.1 *The two parallelisms*

The first parallelism is similar to those of the second strophe:

<b>A</b>	ἐν τῷ κόσμῳ ἦν,
<b>B</b>	καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω

This parallelism is drawing attention to the fact that the Logos, before His incarnation, and since 'forever', was in the world. The presence of the Logos was in the world throughout all OT times, notwithstanding which, the world knew him not. Once again, in Tobin (1992:353-355), there is a close parallel between the Logos and Jewish Wisdom. Both were in the world,<sup>149</sup> and neither were known by the world.<sup>150</sup>

The second parallelism is similar to the first one:

<b>A'</b>	εἰς τὰ ἴδια ἦλθεν,
<b>B'</b>	καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον

The second parallelism has the same structure as the first one. The Logos since 'forever' was in the world and He came to His own, to Israel, and they received him not. As before, there is a close parallel between the Logos and Jewish Wisdom: both have been not received by their own<sup>151</sup>, Israel.

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<sup>148</sup> Therefore, I agree here strongly with Barrett (2003:236-238).

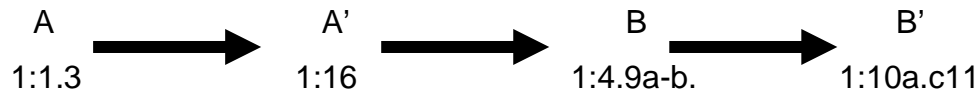
<sup>149</sup> Proverbs 8:30-31; Sirach 1:15 and Wisdom 8:1.

<sup>150</sup> Sirach 24:10; Baruch 3:37-4:1

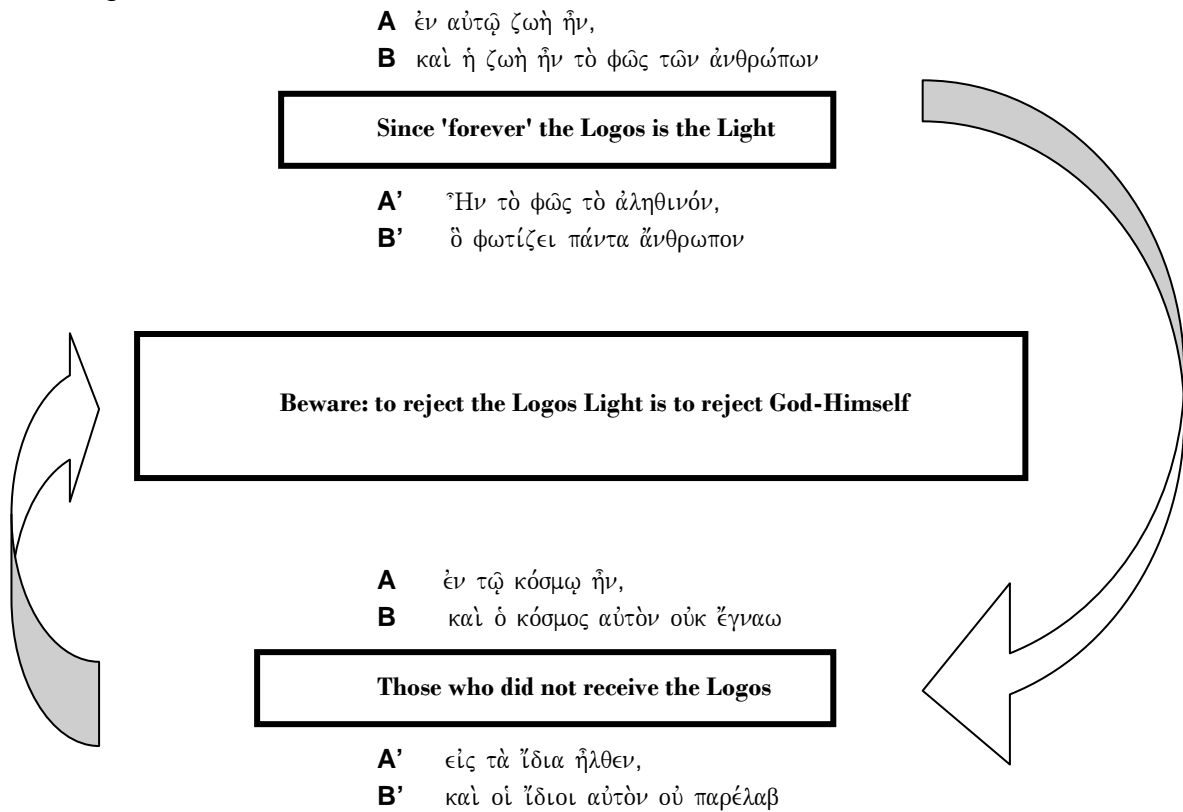
<sup>151</sup> Proverbs 1:20-30 and Baruch 3:12.

### 2.3.2.2 The meaning of this strophe

The relationship between both parallelisms is clear, the biblical text passes from the general context, τῷ κόσμῳ, to the particular context, τὰ ἴδια. But for a deeper understanding of this strophe it is necessary to go through the 1°, 4° and 2° strophe:



The fourth strophe expresses and indicates what happens when human beings are enlightened by the Light of the Logos; no one should or could be indifferent to the Logos. Through this strophe the importance of receiving the revelation of the Logos is highlighted to the reader. When someone does not receive Him, that person is not receiving God-Himself:

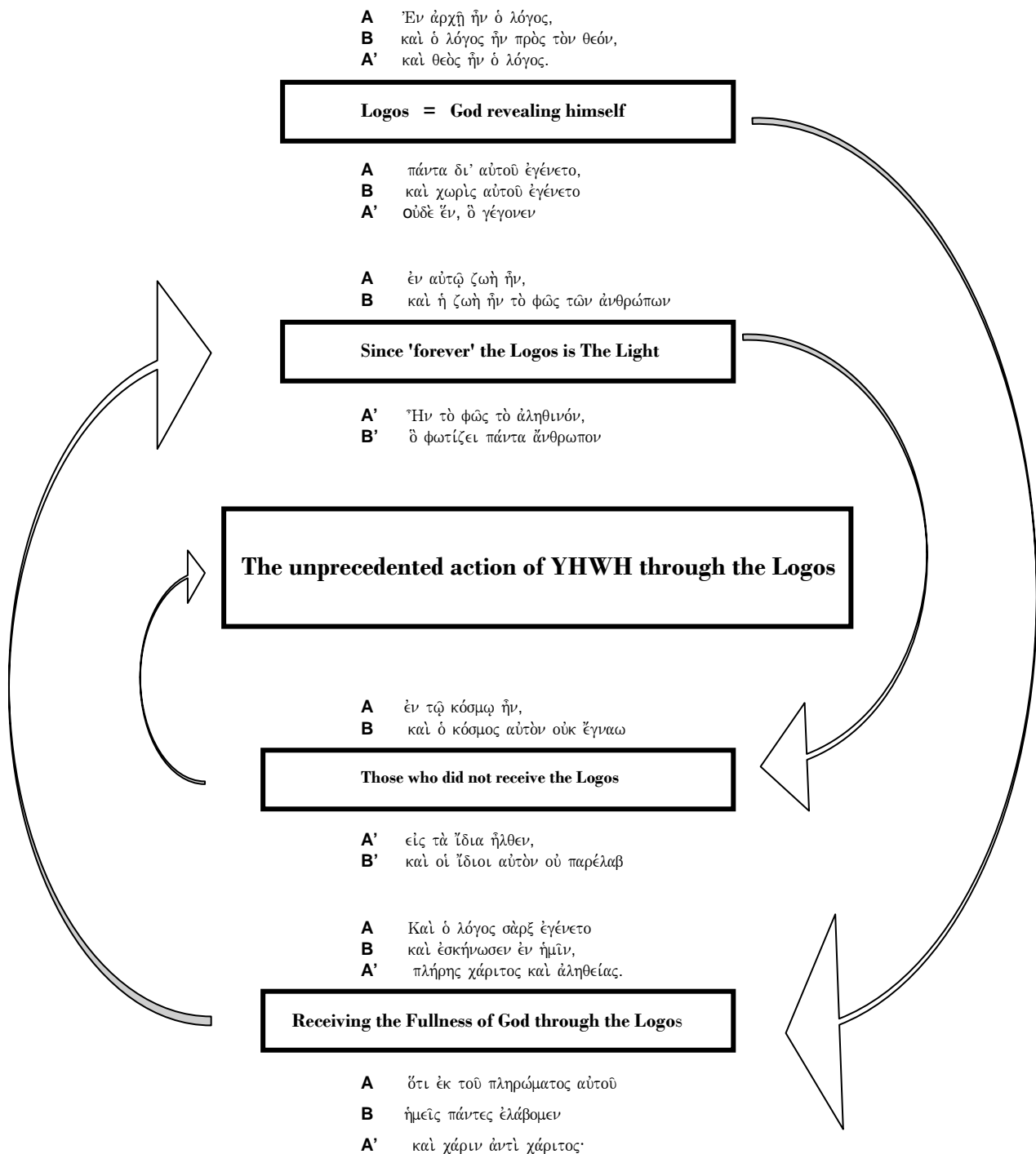


## 2.4 The chiasmic structure of the hymn to Logos

Interestingly enough, from a redactional point of view, the hymn to Logos ended with the Johannine Community praising the amazing fullness they are receiving from God



through the Logos. But, if we pay attention to the chiasmus structure, the accent of the whole hymn is on the warning to all the readers or the listeners to be open to the Logos who is known in the historical Jesus. These two different points of view are two faces of the same coin. In the middle of this process, notably, the Christology of the hymn to Logos, the cosmogonic framework of the beginning, yields way to the soteriological framework at the end of the hymn:



### 3 The first additions

#### 3.1 Sets of additions

This hymn to Logos received two sets of additions. The first ones were all the verses which did not belong to this hymn with the exception of 1:6-8 and 1:15. Both the references to John the Baptist were the second and last additions into the actual prologue of John. Once more, using Rhetorical analysis, we are able to see that each and every addition was made very carefully, forming a new chiastic structure.

#### 3.2 The insertions in the first strophe: 1:2

A	Ἐν ἀρχῇ ἦν ὁ λόγος,	
B	καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,	
A'	καὶ θεὸς ἦν ὁ λόγος.	
X	οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.	←
A	πάντα δι' αὐτοῦ ἐγένετο,	
B	καὶ χωρὶς αὐτοῦ ἐγένετο	
A'	οὐδὲ ἓν ὃ γέγονεν	

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The insertion of 1:2 was made exactly in the centre of the structure. What is the reason for this addition? Not only for the purpose of emphasising the truly unique origin of the Logos and His pre-existence, but, largely, to highlight the contrast between Jewish Wisdom Speculation and the Logos. Charlesworth (2003:92-133) is perfectly right: the Logos is not a mere personification<sup>152</sup> as Lady Wisdom most certainly is. The divinity of the Logos in the prologue is far beyond this Jewish Lady Wisdom. No one would state that seeing Wisdom is seeing YHWH Himself, but, beyond any doubt, this is perfectly highlighted by the addition of 1:2, that the Logos is incarnate; wisdom never was. Wisdom was created, before the creation of the world but, still, she is a creation; the Logos, unlike her, is unquestionably not a creation. The Logos since before the beginning was God. That is why 1:2 is most definitely, not a mere repetition and/or duplicate of 1:1.

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<sup>152</sup> I agree completely with Charlesworth (2003:107) when he states: “*perhaps the Fourth Evangelist is avoiding a too neat synonym that would make Jesus simply Wisdom*”.

### 3.3 The insertions in the second strophe: 1:5 and 1:9c

A	ἐν αὐτῷ ζωὴ ἦν,	
B	καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·	
C	καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,	←
X	καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	←
C'	Ἦν τὸ φῶς τὸ ἀληθινόν,	
B'	ὃ φωτίζει πάντα ἄνθρωπον,	
A'	ἐρχόμενον εἰς τὸν κόσμον.	←

Insertions

One more time, we observe that this addition was inserted with extreme caution in order to develop a new chiastic structure. Through the addition of 1:5 the relation of φῶς-σκοτία is introduced. Barrett (2003:238) is right: Light cannot stop shining, when the Light stops shining it is not Light anymore. But, at the same time, Schnackenburg (1980:263-268) is right that with the addition of 1:5 the Evangelist is introducing a temporal statement into the cosmogonic environment of 1:1-4; unquestionably the Evangelist is thinking here of the historical Jesus, the Light that the Λόγος ἐνσαρκός brought, and the rejection that the world and Israel gave Him in return.<sup>153</sup> This interpretation is reinforced by the fact that the Evangelist himself added 1:9c to strengthen this understanding; and, therefore, this is the reason for this last addition in the second strophe. In addition, we can observe that 1:9c was inserted before 1:10, and here refers to ὁ κόσμος. In addition it is significant that the new centre of this structure is 1:5b: a counsel for the readers of his time and all future times, to be open to the Light of the Λόγος ἐνσαρκός. Hengel (2008:277-278) rightly affirms that:

*“between the enlightenment by the Logos and the reality of human life in the world there is the deep rift already indicated in v.5 /.../ This rift is the condition for the necessity of incarnation in v.14”.*

<sup>153</sup> See the conclusion of the first part of the Fourth Gospel, John 12:37-50.

### 3.4 The Insertions in the third strophe: 1:10b and 1:12-13

A	ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.	←
B	εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον	←
C	ὅσοι δὲ ἔλαβον αὐτόν,	←
X	ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι,	←
C'	τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,	←
B'	οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς	←
A'	ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.	←

Insertions

The first thing to be noted is that with the addition of 1:10b into 1:10a and 1:10c we have a tiny chiasmus:

A	ἐν τῷ κόσμῳ ἦν,
X	καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,
A'	καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

Therefore, for this addition there must be a reason. Baumbach (1972:121-136)<sup>154</sup> and Marrow (2002:90-102) state clearly<sup>155</sup> that the concept of κόσμος here is in direct relationship with πάντα of 1:3 (a positive image) and σκοτία of 1:5 (a negative image). This ambiguity present in the prologue is also present throughout the body of this Gospel. But, what is the reason for the addition of 1:10b? The answer is in A' in 1:13b-d with the contrast, in δι' αὐτοῦ ἐγένετο and θεοῦ ἐγεννήθησαν, between the natural and spiritual creation. Therefore, the centre of the structure is in 1:12a: ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι. Thus, there are direct and complementary relationships between B and B' and C and C'.

### 3.5 The additions in the fourth strophe: 1:14c-d and 1:17-1

Insertions	→	A	Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν,
		B	καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,
		C	πλήρης χάριτος καὶ ἀληθείας.
	→	X	ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν
	→	C'	καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.
	→	B'	Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς
	→	A'	ἐκεῖνος ἐξηγήσατο.

<sup>154</sup> Also, see Baumbach (1967:162-167)

<sup>155</sup> For another interpretation see Barrett (2003:242-244)

The direct relationship of the addition of 1:14c-d (B) and 1:18a-b (B') with μονογενοῦς παρὰ πατρός and μονογενῆς θεός is significant. Beyond any doubt, this insertion complements the idea of 1:1-2 and highlights the distinction between ὁ λόγος and ὁ θεός and, at the same time, θεός ἦν ὁ λόγος. Thus in A and A' only the Λογος Ενσαρκός made known to YHWH is highlighted. It is important to perceive the centre of this structure: ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν. In other words, after all these additions or, through all these additions, it is clearly reinforced that the only way to receive the fullness of God is through the Logos, who is only known in the historical Jesus. For the relationship between B and B' Hofius (1989:169-171) states that the expression ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, speaks about Jesus in the same way as the Abot de Rabbi Nathan A 31 when he speaks about the Torah in the light of Proverbs 8:30.<sup>156</sup> Thus in C' the addition ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο implies that there is a contrast and complementarity between Μωϋσέως-νόμος and Ἰησοῦ Χριστου-χάρις καὶ ἀλήθεια.

### 3.6 Summarizing<sup>157</sup>

The hymn to Logos was changed with the first set of additions to another chiastic structure. This new structure has four parts with seven lines each:

A	<b>A</b> Ἐν ἀρχῇ ἦν ὁ λόγος,
	<b>B</b> καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
	<b>A'</b> καὶ θεὸς ἦν ὁ λόγος.
	<b>X</b> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
	<b>A</b> πάντα δι' αὐτοῦ ἐγένετο,
	<b>B</b> καὶ χωρὶς αὐτοῦ ἐγένετο
	<b>A'</b> οὐδὲ ἓν ὃ γέγονεν

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<sup>156</sup> Therefore, according to Hofius (1989:163-171), Jesus is God and one with the Father since the beginning of time and forever. I agree entirely with this statement.

<sup>157</sup> In the last chapter, through the Historical Critical Methods it can be ascertained that this hymn has seven strophes with 7-7-5, 7-7-5 but its chiastic structure is four strophes of exactly seven lines. This fact indicates two faces of the same coin.

**B**

A ἐν αὐτῷ ζωὴ ἦν,  
 B καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·  
 C καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,  
 X καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.  
 C' Ἦν τὸ φῶς τὸ ἀληθινόν,  
 B' ὃ φωτίζει πάντα ἄνθρωπον,  
 A' ἐρχόμενον εἰς τὸν κόσμον.

**B'**

A ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω  
 B εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον  
 C ὅσοι δὲ ἔλαβον αὐτόν,  
 X ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι,  
 C' τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,  
 B' οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς  
 A' ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

**A'**

A Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν,  
 B καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,  
 C πλήρης χάριτος καὶ ἀληθείας.  
 X ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν  
 C' καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ  
 ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.  
 B' Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς  
 A' ἐκεῖνος ἐξηγήσατο.

As I mentioned above, with these additions to the hymn to Logos, this hymn became a Didactic Hymnody and, according to this specific form, the main lesson of this hymnody is for the Johannine Community to be open to the Logos since, after His incarnation the ultimate revelation of YHWH is, irrevocably, in the Logos. It is impossible to reject the Logos without rejecting YHWH Himself at the same time. And this is precisely the identity of the Johannine Community, they are: ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ and ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. But, there were another two sets of additions: 1:6-8 and 1:15. It is important to analyse exactly where and how these additions have changed this Didactic Hymnody.

## 4 The structure of John 1:1-18

### 4.1 The insertion of 1:6-8 and 1.15

The addition of 1:6-8 was made in the second strophe, (B):

- A** ἐν αὐτῷ ζωὴ ἦν,
- B** καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·
- C** καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
- X** καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

■ ← **Addition of 1:6-8**

- C'** Ἦν τὸ φῶς τὸ ἀληθινόν,
- B'** ὃ φωτίζει πάντα ἄνθρωπον,
- A'** ἐρχόμενον εἰς τὸν κόσμον.

And 1:15 in the fourth one, A':

- A** Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν,
- B** καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,
- C** πλήρης χάριτος καὶ ἀληθείας.
- X** ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν

■ ← **Addition of 1:15**

- C'** καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.
- B'** Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς
- A'** ἐκεῖνος ἐξηγήσατο.

Notably, the two additions have been interwoven in the same place within both strophes, between X and C'. This would indicate that these additions were not added to this structure by chance but, on the contrary, were placed with extreme care. Consequently, the questions here are: How have these two additions affected the structure of the prologue? What do these changes mean? Why solder together this Didactic Hymnody if, as has been previously substantiated, this hymn had a very polished chiasmic structure?

### 4.2 The structure of the prologue of John

Here is my understanding of the chiasmic structure of the prologue of John:

**A**

**A** Ἐν ἀρχῇ ἦν ὁ λόγος,  
**B** καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,  
**X** καὶ θεὸς ἦν ὁ λόγος.  
**A** οὗτος ἦν ἐν ἀρχῇ  
**B** πρὸς τὸν θεόν.

**B**

**A** πάντα  
**B** δι' αὐτοῦ ἐγένετο  
**X** καὶ  
**B** χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν  
**A** ὃ γέγονεν

**C**

**A** ἐν αὐτῷ ζωὴ ἦν,  
**B** καὶ ἡ ζωὴ ἦν τὸ φῶς  
**X** τῶν ἀνθρώπων·  
**B** καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,  
**A** καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

**X**

**A** Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν  
**B** ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,  
**X** ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.  
**A** οὐκ ἦν ἐκεῖνος τὸ φῶς,  
**B** ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

**C'**

**A** Ἦν τὸ φῶς τὸ ἀληθινόν,  
**B** ὃ φωτίζει  
**X** πάντα ἄνθρωπον,  
**B** ἐρχόμενον  
**A** εἰς τὸν κόσμον.

**B'**

**A** ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.  
**B** εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.  
**C** ὅσοι δὲ ἔλαβον αὐτόν  
**X** ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι,  
**C** τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,  
**B** οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς  
**A** ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.



**A'**

- A** Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,  
**B** δόξαν ὡς μονογενοῦς παρὰ πατρός,  
**C** πλήρης χάριτος καὶ ἀληθείας.  
**X** Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.  
**C** 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.  
**B** θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς  
**A** ἐκεῖνος ἐξηγήσατο.

### 4.3 Analysis of the structure of the prologue

#### 4.3.1 Additions of 1:6-8 and 1:15.

The main difference between 1:6-8 and 1:15 is that 1:6-8 divided the second strophe of the Didactic Hymnody into two new chiasmic structures, C and C'. On the contrary 1:15 re-structured the fourth strophe but did not change it. The reason why 1:6-8 divided the strophe in which it is inserted into two parts is because 1:6-8, unlike 1:15, is a whole and complete colon. It is the pivot centre of X. On the other hand, the additions of C and C' have induced the division of the first strophe into two new sections A and B. A more simple structure is:

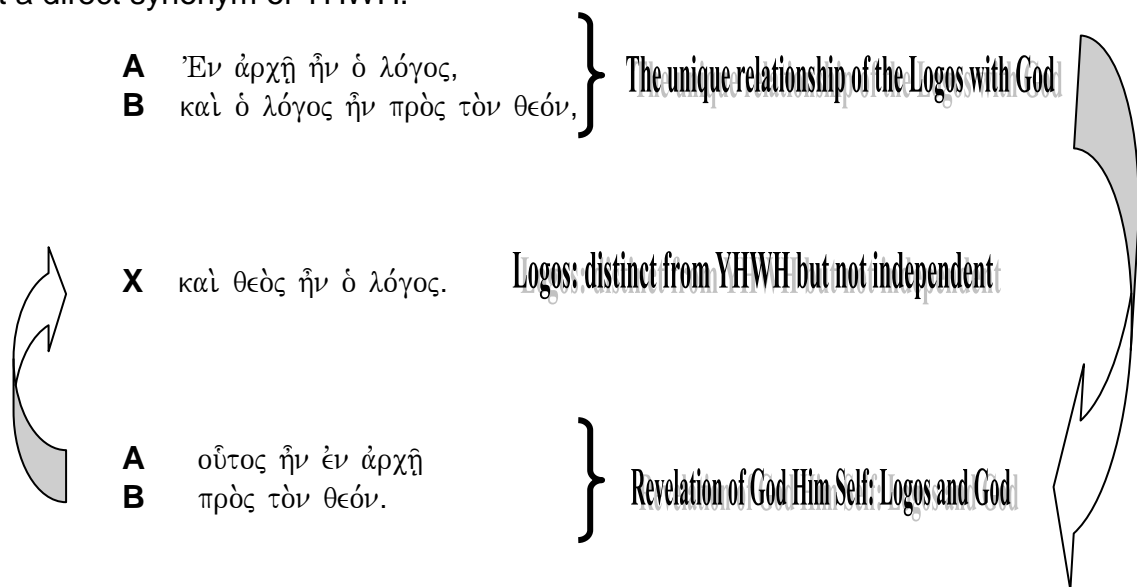
- A 1:1-2  
B 1:3  
C 1:4-5  
X 1:6-8  
C 1:9  
B 1:10-13  
A 1:14-18

#### 4.3.2 The first two colons: A and A'

##### 4.3.2.1 John 1:1

The two parallels of colon A are different from the first strophe of the Didactic Hymnody. Now, the pivot of this structure is θεὸς without the article which highlights the uniqueness of the Logos and His divinity, unlike all the traditions of Wisdom

and/or the pre-existent Torah, θεὸς ἦν ὁ λόγος. There is never a repetition in a chiasmic structure, although one colon reproduces exactly the same phrases. The complementation is only possible in the difference. The difference between 1:1 and 1:2 is in its intensity: 1:2 is reinforcing the statement of 1:1. The Logos is the divinatory God and, at the same time, different from YHWH, the God Father. Logos is not a direct synonym of YHWH.



#### 4.3.2.2 John 1:14-18

For the understanding of the structure of 1:14-18 we can observe that, very often, the colons are divided, in turn, into mini-chiasmus:

- a**
- a Καὶ ὁ λόγος σὰρξ ἐγένετο
  - x καὶ ἐσκήνωσεν ἐν ἡμῖν
  - a καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,
- b**
- a δόξαν
  - x ὡς μονογενοῦς
  - a παρὰ πατρός,
- c**
- πλήρης χάριτος καὶ ἀληθείας.

**x** a Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ ,  
b καὶ κέκραγεν λέγων  
x Οὗτος ἦν ὃν εἶπον,  
a' Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν,  
b' ὅτι πρῶτός μου ἦν.

**c'** a ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν  
b καὶ χάριν ἀντὶ χάριτος·  
x ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη,  
b ἡ χάρις καὶ ἡ ἀλήθεια  
a διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

**b'** a θεὸν οὐδεὶς ἑώρακεν πώποτε·  
x μονογενὴς θεὸς  
a ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς

**a'** ἐκεῖνος ἐξηγήσατο.

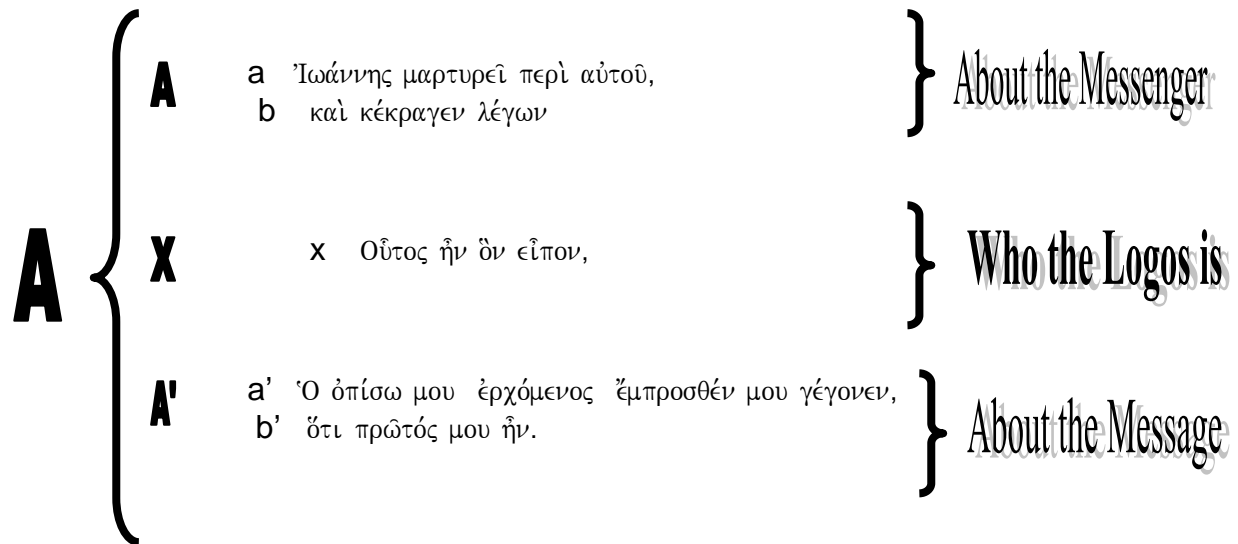
A highlights that the paradox of the Logos become flesh,<sup>158</sup> the community is able to see His glory, camping among them. The centre here is the fact that the Logos dwells among His flock, as YHWH dwells in Moses' tabernacle. In a' the idea is established that only through this Logos can the definitive and ultimate knowledge of YHWH be obtained. In b and b', that the Logos is able to share the ultimate revelation of YHWH because of His truly unique relationship with YHWH, his Father. No one has seen YHWH, only the Logos is able to give direct knowledge about God.

On the other hand, in c and c' the ultimate revelation given by the Logos is elucidated. Through the Logos and his fullness of ἡ χάρις καὶ ἡ ἀλήθεια His revelation overshadows all the other revelations of the past, even the revelation of the Torah given by Moses. Why? Because this Torah given by Moses is a shadow of the

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<sup>158</sup> See 1° John 4:2 and 2° John 7.

coming of the Logos: He is the eternal-pre-existent-divine-Torah. Both excel and complement each other. The pivot or the centre of 1:14-18 is 1:15. When we examine this centre, we find that this verse was given a clear structure:



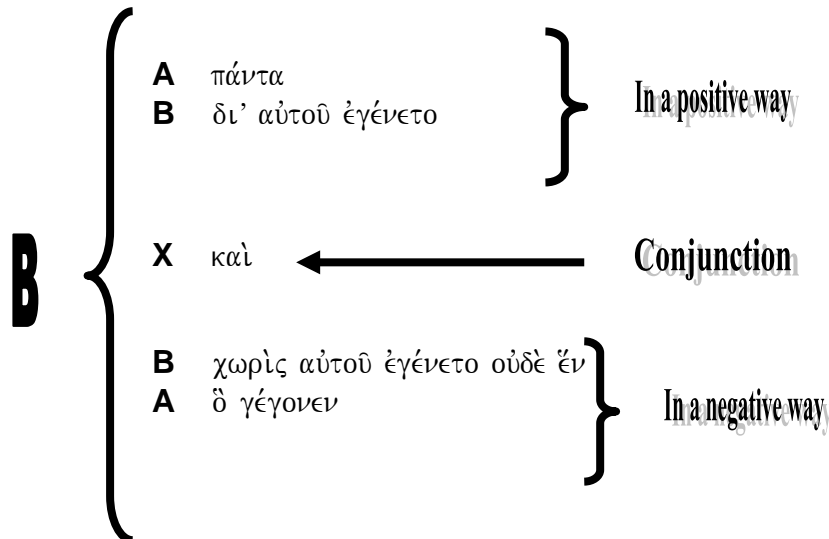
In the parallel A, the two sentences are in present tense or have a present meaning. Therefore, everything stated here is for the readers of all times. In a, we can see that John has the role of being witness; in b, with the verb κέκραγεν, the role of John as a prophet like OT prophets is highlighted. This means John the Baptist is an authentic messenger, he is a messenger certified and validated by God Himself. Nevertheless, the parallel A' is not referring to the messenger but about the content of the message. The messenger must be certified by YHWH Himself because the message that John must speak of is a real paradox. In a' the Logos was born after John but, nonetheless, the Logos is before him. The reason is explained by b': the Logos is before John because the Logos is pre-existent; he is before everybody and everything. The pivot of the centre is Οὗτος ἦν ὃν εἶπον. Why does the reader need the role of John? Because John is pointing to the Logos incarnate. The eternal Logos is clothed by this embodiment.<sup>159</sup> This is why 1:15 was added as the centre of this structure.

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<sup>159</sup> If John himself had this knowledge it was because of the good will of YHWH. This is highlighted very clearly in 1:31 and 33 when he affirms *καὶ γὰρ οὐκ ᾔδεν αὐτόν!*

#### 4.3.3 Colons: B and B'

After the addition of 1:6-8.15, the second part of the first strophe of the Didactic Hymnody shaped a new colon with its own chiastic structure. This structure is the colon B:



The relationship between A and A' is clear, the fact that everything was indeed made by the Logos is emphasised both in a positive way and in a negative way. The καὶ is the conjunction of both colons which are two side of the same coin. The Logos here is not merely described as the instrumental cause of the universe but, as Schnackenburg (1980:258-260) states, πάντα δι' αὐτοῦ ἐγένετο is not because of his service but because of his collaboration. Towards the end, this chiastic structure emphasises and eulogizes the grandeur and magnanimity of the Logos. In other words, the being of the Logos is known by his actions: what he does speaks about who he is. On the other hand, B' has the same chiastic structure as the third strophe of the Didactic Hymnody.

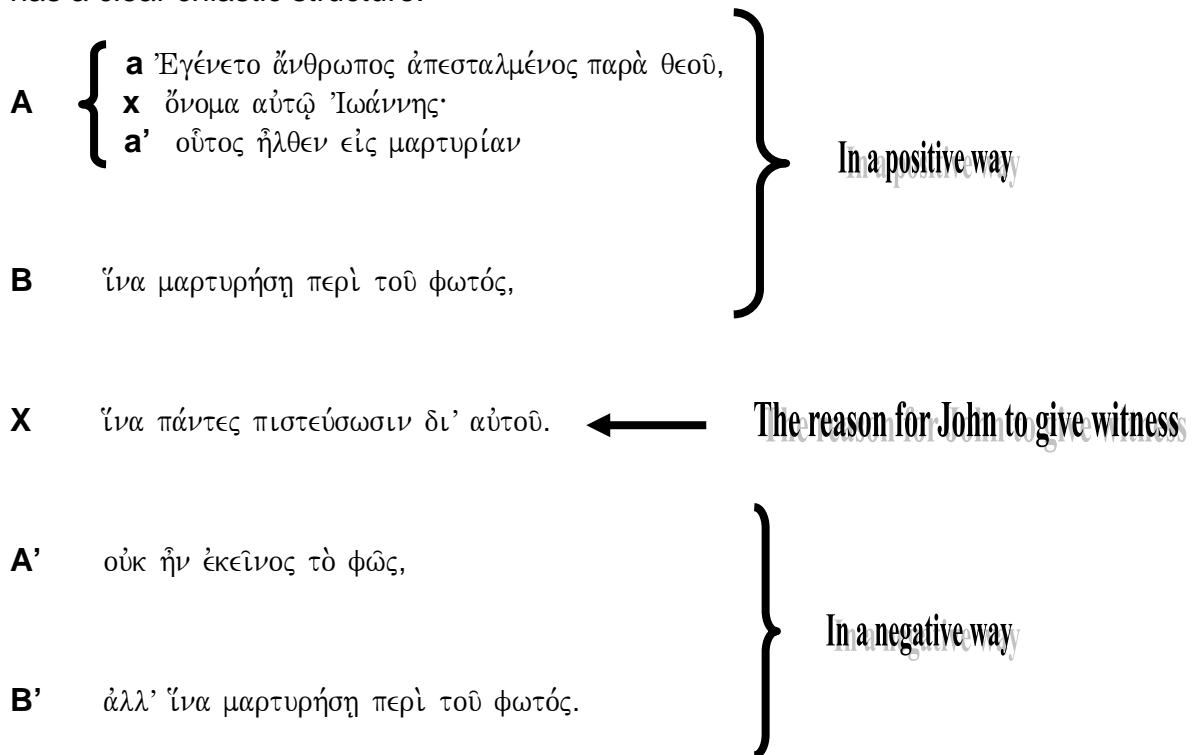
#### 4.3.4 Colons: C and C'

Colons C and C' have exactly the same centre: the action of the Logos is in and for all human beings. In colon C both parallels are highlighting that the enlightening of the Logos is for all human beings. The light of the Logos, without any distinction,

displays what is really inside the human being. On the other hand, C' underlines and emphasises that this Logos, who is the Real Light for the human being, entered into the world for all human beings. Once again, the reason for His coming is the human being.

#### 4.3.5 The centre of the prologue, 1:6-8

According to my understanding, this pericope, acting as the pivot of the prologue, has a clear chiastic structure:



In the first parallel the fact that John's mission is to bear witness of the Logos, is reinforced in a positive way. The second parallel is clearly showing, in a negative way, that John is not the Light but the one who bears witness of the Light. The pivot of the centre draws attention to the reason for John's mission: ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. There are three aspects to be highlighted about this pivot: the Logos is called φωτός and here the concept φωτός is of a person; it is important to pay attention to where 1:6-8 was placed: between the statement about the Light of 1:4-5 and 1:9. The target of the mission of John the Baptist is very wide, to all human

beings, without any distinction!<sup>160</sup> Therefore, for a deeper understanding of the pivot of 1:6-8, it is inevitably necessary to study the Isaiahan imagery of light, primarily as it refers to the Servant of YHWH.<sup>161</sup>

TM	Isa. Text	LXX
לְבָרִית עִם לְאֹר גּוֹיִם: וְאַחֲזֹק בְּיָדָךְ וְאַצְרָךְ וְאַתְּנֶנִּי אֲנִי יְהוָה קְרֹאתֶיךָ בְּצֶדֶק	42:6	ἐγὼ κύριος ὁ θεὸς ἐκάλεσά σε ἐν δικαιοσύνῃ καὶ κρατήσω τῆς χειρὸς σου καὶ ἐνισχύσω σε καὶ ἔδωκά σε εἰς διαθήκην γένους εἰς φῶς ἐθνῶν
גּוֹיִם לִהְיוֹת יְשׁוּעָתִי עַד-קֶצֶה הָאָרֶץ: [וְנִצְוֶרֶן] יִשְׂרָאֵל לְהָשִׁיב וּנְתִתֶיךָ לְאֹר עֲבֹד לְהַקִּים אֶת-שִׁבְטִי יַעֲקֹב (וְנִצְרִי) וַיֹּאמֶר נִקְל מִהְיוֹתֶךָ לִי	49:6	καὶ εἶπέν μοι μέγα σοί ἐστιν τοῦ κληθῆναί σε παιδά μου τοῦ στήσαι τὰς φυλὰς Ἰακωβ καὶ τὴν διασπορὰν τοῦ Ἰσραὴλ ἐπιστρέψαι ἰδοὺ τέθεικά σε εἰς διαθήκην γένους εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς
תֵּצֵא וּמְשַׁפְּטִי לְאֹר עַמִּים אֲרָגִיעַ: וְלְאֻמִּי אֵלֵי הָאֲזִינוּ כִּי תוֹרָה מֵאֵתִי הַקְשִׁיבוּ אֵלַי עַמִּי	51:4	ἀκούσατέ μου ἀκούσατε λαός μου καὶ οἱ βασιλεῖς πρὸς με ἐνωτίσασθε ὅτι νόμος παρ’ ἐμοῦ ἐξελεύσεται καὶ ἡ κρίσις μου εἰς φῶς ἐθνῶν
תֵּצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלַם: מִדְּרָכָיו וְנִלְכָּה בְּאַרְחֻתּוֹ כִּי מִצִּיּוֹן הִרְיָהוּהָ אֶל-בֵּית אֱלֹהֵי יַעֲקֹב וְיִרְנֹו עַמִּים רַבִּים וַאֲמָרוּ לָכֵן וְנַעֲלָה אֶל	2:3-5	<sup>3</sup> καὶ πορεύσονται ἔθνη πολλὰ καὶ ἔροῦσιν δεῦτε καὶ ἀναβῶμεν εἰς τὸ ὄρος κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ἰακωβ καὶ ἀναγγελεῖ ἡμῖν τὴν

<sup>160</sup> Endo (2002:219-220) rightly states:

*“After the description of creation, the Johannine prologue refers to the coming of John the Baptist, and makes a contrast between true light and the witness to the light (vv.6-8). Verse 9 states the primordial light (v.5) was coming into the world. The figure of John the Baptist (John 1:6-8) may remind the readers of Isaianic prophecy<sup>160</sup> which opens the meaning of fw/j (vv.4b-5) toward the Isaianic use of the light imagery, thought it is not necessarily clear in the first stanza (John 1:1-5) /.../ In Isaiah the Servant of YHWH is already associated with the image of Light.”*

<sup>161</sup> Once again, this subject is very interesting but a deep analysis of these Deutero-Isaiah texts are beyond the limits of this dissertation. For this graph I took in consideration, for example, Wells (2009:197-216); Sheppard (1996:257-281); Kuntz (1997:121-141); Story (2009:100-110); Cortese (2008:9-29); Terblanche (2008:482-497) and Croatto (1994), (1989) and (2001).

<p><sup>3</sup> וְהָלַכְוּ  אֶל־גּוֹי חָרֵב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:  וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת לֹא־יִשָּׂא גּוֹי  לְעַמִּים רַבִּים וְכִתְּתוּ חֲרֻבוֹתָם לְאַתִּים  וְשִׁפְטוּ בֵּין הַגּוֹיִם וְהוֹכִיחַ  <sup>5</sup> בֵּית יַעֲקֹב לָכֵן וְנִלְכְּה בְּאוֹר יְהוָה:</p>	2:3-5	<p>ὁδὸν αὐτοῦ καὶ πορευσόμεθα ἐν αὐτῇ  ἐκ γὰρ Σιων ἐξελεύσεται νόμος καὶ  λόγος κυρίου ἐξ Ἱερουσαλὴμ</p> <p><sup>4</sup> καὶ κρινεῖ ἀνὰ μέσον τῶν ἐθνῶν καὶ  ἐλέγξει λαὸν πολὺν καὶ συγκόψουσιν  τὰς μαχαίρας αὐτῶν εἰς ἄροτρα καὶ  τὰς ζιβύνας αὐτῶν εἰς δρέπανα καὶ οὐ  λήμψεται ἔτι ἔθνος ἐπ' ἔθνος μάχαιραν  καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν</p> <p><sup>5</sup> καὶ νῦν ὁ οἶκος τοῦ Ἰακωβ δεῦτε  πορευθῶμεν τῷ φωτὶ κυρίου</p>
<p>בְּקֶצֶר פֶּאֶשֶׁר יִגִּילוּ בְּחֻלְקָם שְׁלָל:  הַגְדִּילָת הַשְׂמֻחָה שְׂמֻחוֹ לְפָנֶיךָ פְּשֻׁמְחַת  הַרְבֵּית הַגּוֹי (לֹא) [לֵךְ]</p>	9:2	<p>τὸ πλεῖστον τοῦ λαοῦ ὃ κατήγαγες ἐν  εὐφροσύνῃ σου καὶ εὐφρανθήσονται  ἐνώπιόν σου ὥς οἱ εὐφραυνόμενοι ἐν  ἀμήτῳ καὶ ὃν τρόπον οἱ διαιρούμενοι  σκῦλα</p>
<p>לְאוֹרֶךְ וּמַלְכִּים לְנֹגַהּ זִרְחָךְ:  וְהָלַכְוּ גּוֹיִם</p>	60:3	<p>καὶ πορεύσονται βασιλεῖς τῷ φωτί σου  καὶ ἔθνη τῇ λαμπρότητί σου</p>
<p>יְהוָה לְאוֹר עוֹלָם וְאַל־הֵיךְ לְתַפְאֲרָתְךָ:  וְלִנְגָּה תִירָח לֹא־יֵאָדָר לָךְ וְהִנֵּה־לָךְ  לֹא־יִהְיֶה־לָּךְ עוֹד הַשֶּׁמֶשׁ לְאוֹר יוֹמָם  19</p>	60:19	<p>καὶ οὐκ ἔσται σοι ὁ ἥλιος εἰς φῶς  ἡμέρας οὐδὲ ἀνατολὴ σελήνης φωτιεῖ  σοι τὴν νύκτα ἄλλ' ἔσται σοι κύριος  φῶς αἰώνιον καὶ ὁ θεὸς δόξα σου</p>

Having systematised these Isaiah contexts, there are the following points to consider: It is clear that in the Isaiah tradition the Light of YHWH is a symbol of the salvation of YHWH. YHWH is the life giver and keeper, the One who saves and redeems. YHWH is the God of all peoples, for all nations; He is not exclusive to Israel. Therefore, the salvation of YHWH is not only for Israel but, once again, for all nations. As Cortese (2008:9-29) states, for Deutero-Isaiah the Messiah and not Cyrus is the true mediator. What is more, I agree strongly with Clements (1996:57-69) that one of central themes of the book of Isaiah is that Israel must be a light for the nations. Incidentally, the central texts for Isaiah are, 9:2; 42:6 and 60:1-3!



Kaiser (2012) argues that it is a common misunderstanding to think that the command to share the gospel to the non-Jewish-people began with the Great commission of Matthew 28:18-20. On the contrary, the mission of the apostle Paul was rooted in the OT texts, particularly those of the prophet Isaiah. Therefore, as Howell (2002:205-210) states, it is clear that for Isaiah tradition, the Light of YHWH was to extend to all the earth and, as Bird (2006a:122-131) states, Jesus, Paul and the early church -and not the Second Temple Judaism- appropriated the concept of light of nations from Isaiah, putting this into practice for their missional concept. Of course, we must also include the Johannine Community into this wider concept of mission because it is clear why 1:6-8 is the pivot for the prologue of John. The witness and the salvation proclaimed by John the Baptist is for all people on earth and for all times; the light of the Logos is for each and every human being because οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς but, on the contrary, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. The Johannine Community interprets its wide missional concepts as a fulfilment of the Deutero-Isaiah prophecies within them.

## 5 Partial conclusion: the chiastic structure of John 1:1-18

### 5.1 The manifest chiastic structure of the prologue

The elliptical reading is the way we should read the chiastic structure of the prologue. Thus read, the manner in which the meaning is developed, guides the reader clearly to the core of the structure. The elliptical movement of our chiastic structure is as follows:

A	<b>A</b> Ἐν ἀρχῇ ἦν ὁ λόγος,
	<b>B</b> καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
	<b>X</b> καὶ θεὸς ἦν ὁ λόγος.
	<b>A</b> οὗτος ἦν ἐν ἀρχῇ
	<b>B</b> πρὸς τὸν θεόν.



**A'**



**a**

a Καὶ ὁ λόγος σὰρξ ἐγένετο  
x καὶ ἐσκήνωσεν ἐν ἡμῖν  
a καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,

**b**

a δόξαν  
x ὥς μονογενοῦς  
a παρὰ πατρός,

**c**

πλήρης χάριτος καὶ ἀληθείας.

**x**

a Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ ,  
b καὶ κέκραγεν λέγων  
x Οὗτος ἦν ὃν εἶπον,  
a' Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν,  
b' ὅτι πρῶτός μου ἦν.

**c'**

a ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν  
b καὶ χάριν ἀντὶ χάριτος·  
x ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη,  
b ἡ χάρις καὶ ἡ ἀλήθεια  
a διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

**b'**

a θεὸν οὐδεὶς ἑώρακεν πώποτε·  
x μονογενὴς θεὸς  
a ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς

**a'**

ἐκεῖνος ἐξηγήσατο.



**B**

**A** πάντα  
**B** δι' αὐτοῦ ἐγένετο  
**X** καὶ  
**B** χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν  
**A** ὃ γέγονεν



**B'**

- a** ἐν τῷ κόσμῳ ἦν,  
**A x** καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,  
**a** καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
- B** εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
- C** ὅσοι δὲ ἔλαβον αὐτόν
- X** ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι,
- C** τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
- B** οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς
- A** ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.



**C**

- A** ἐν αὐτῷ ζωὴ ἦν,  
**B** καὶ ἡ ζωὴ ἦν τὸ φῶς  
**X** τῶν ἀνθρώπων·  
**B** καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,  
**A** καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.



**C'**

- A** Ἦν τὸ φῶς τὸ ἀληθινόν,  
**B** ὃ φωτίζει  
**X** πάντα ἄνθρωπον,  
**B** ἐρχόμενον  
**A** εἰς τὸν κόσμον.



**X**

- A**     **a** Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ,  
      **x** ὄνομα αὐτῷ Ἰωάννης·  
      **a'** οὗτος ἦλθεν εἰς μαρτυρίαν
- B**     ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
- X**     ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
- A'**    οὐκ ἦν ἐκεῖνος τὸ φῶς,
- B'**    ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

## 5.2 The immanent meaning of the chiastic structure<sup>162</sup>

The immanent meaning of John 1:1-18 could be explained in the following points: John 1:6-8 divides the prologue into two main parts, 1:1-5 and 1:9-18. The first part, 1:1-5, concentrates on the affirmations about who the Logos is and who He is not. In the second part, 1:9-18, we have the focus on the actions of this Logos. This does not mean that in the first part there are no actions of the Logos. Instead, these actions of the Logos have been written in order to emphasise the ontology of the Logos; for example, the actions of the Logos in John 1:3 about the etiology of the

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<sup>162</sup> What does immanent meaning mean? The understanding of the elliptical movement of a chiastic structure implies moving one step forward from a sum of the contents of each part and/or the relationship of each colon with the others. A step forward is, according to my understanding, not only merely to synthesize and systematize the data of the structure but, essentially, to reach the deepest level of its meaning. Through the manifest structure we are able to understand the immanent and deep significance of a particular biblical text; that is to say, the manifest structure of a chiastic structure is not a merely creative adornment with which a biblical text enhances its beauty in order to captivate the attention of the reader neither is it there for the reader to be in awe of the resourcefulness and the creativity of the writer(s). Rather, the different elements and colons in the immanent level of a particular chiastic structure are mental and cultural diagrams of an author or writer which are integrated within the fundamental plan of her/his writing. Thus, when the elliptical movement of a chiastic structure that a biblical text has is analysed, it is possible to reach a deep level of understanding of the meaning of a biblical text.

whole creation is narrated to highlight who the Logos really is. At the same time, there are statements about who the Logos is in the second part, 1:9-18, but these statements emphasise the very unique actions of the Logos, through and after His incarnation.

The qualifications of the Logos, 1:1-5 and the actions of the Logos, 1:9-18, are both the revelation of YHWH himself. In the first part, 1:1-5, is a 'differentiation' speech, because it highlights not only who the Logos is, but, requires the reader to leave behind his/her pre-concepts: the learning of faith is a process of learning and unlearning. It is a learning process because the reader needs to be trained by the Johannine Community in order to understand the uniqueness of the Johannine experience about the Logos. But, it is an unlearning process because it requires the readers to change their concepts and cosmovision in order to be synchronized with the Johannine Community. Conversely, the second part, 1:9-18, is a unification speech, because if the reader has read the first part of the prologue, he/she will understand the uniqueness of the ontology of the Logos. Only then will she/he comprehend the value and the exceptional nature of the action of the Logos in His coming into the world.

The second part, 1:9-18 lays the groundwork and is the reason for all the statements in the first part, 1:1-5. In other words, the first hand experience of the Johannine Community (Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν and ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν) is the cause for the development of the first part, 1:1-5. It is crucial to know who the Logos really is, it is the reason for His coming into our world. The qualifications of the Logos help the reader to understand the absolute lack of parallels of the experience of the Johannine Community: Jesus is the Logos become flesh, and this particular flesh becomes the very tabernacle of YHWH among His people, the believers. Hence, the use of the title Logos is used so that the readers, who know the ontology of the Logos, believe in Jesus the Christ. Thus only in the last part of the prologue, will the reader know the real name of this peculiar Logos, Ἰησοῦ Χριστοῦ, because, before knowing his name as a person

-Ἰησοῦ- and as his function -Χριστοῦ- the readers must understand and believe who the Logos is. In other words, in order to understand what Jesus as the Messiah means, it is necessary to know and believe his peculiar relationship with YHWH. And then understand the peculiar relationship of the Logos with humankind, an eschatological and soteriological relationship. Eschatological, because the Logos brings the “most updated news” about the soteriological history of salvation of YHWH. Consequently, it is clear that the Johannine Community is the True Israel<sup>163</sup> which has among them, the new tabernacle with the real presence of YHWH, the incarnated Logos.

The true centre of the chiastic structure is in 1:6-8, because John the Baptist is the hermeneutical speech about the Light. John the Baptist is the messenger from YHWH.<sup>164</sup> In the testimony of John the Baptist, the Johannine Community is appropriating the Deutero-Isaiah light prophecy imagery: salvation. This is the most “updated” testimony of Deutero-Isaiah prophecies; however, it is as the real Israel that the Johannine Community sees the fulfilment of the Deutero-Isaiah prophecies within their community and the function of the testimony born by John the Baptist.

This appropriation of the Deutero-Isaiah prophecy for the Johannine Community speaks about the open concept of mission that this community has, which is key for the understanding of the theological project of John 1:1-18.

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<sup>163</sup> I do not agree with Harvey (2001:245-250) and his interpretation of the True Israel concept and the Fourth Gospel. In the next chapters I will be analysing these concepts in the Gospel of John.

<sup>164</sup> It is helpful to bear in mind that, as Jasper (2004:7) states, the word hermeneutic comes from the Greek myth of Hermes the messenger of the gods.

Thematic-Macro-Division	Vv.	Meaning	Chiasm	Systematic-Macro-Division
<b>QUALIFICATIONS OF THE LOGOS</b>	1:1-2	<p><math>\Lambda\acute{o}\gamma o\varsigma</math> = God but <math>\Lambda\acute{o}\gamma o\varsigma \neq</math> YHWH</p> <p>and</p> <p><math>\Lambda\acute{o}\gamma o\varsigma</math> = Wisdom but <math>\Lambda\acute{o}\gamma o\varsigma \neq</math> Creature</p>	A	<b>DIFFERENTIATION SPEECH</b>
	1:3	<p><math>\Lambda\acute{o}\gamma o\varsigma</math> = mediator of YHWH but <math>\Lambda\acute{o}\gamma o\varsigma \neq</math> pro-Gnosticism</p>	B	
	1:4-5	<p><math>\Lambda\acute{o}\gamma o\varsigma</math> = The Eternal Light <math>\Lambda\acute{o}\gamma o\varsigma \neq</math> Darkness</p>	C	
<b>Qualifications and Actions of John B.</b>	1:6-8	<p>JB = Sent by God for witness</p> <p>JB <math>\neq</math> The Light</p> <p>JB = Isaiahan lights</p>	X	<p>JB = Hermeneutic Speech about the Light</p>
<b>ACTIONS OF THE LOGOS</b>	1:9	<p><math>\Lambda o\gamma o\nu</math> = The true Light <math>\Lambda o\gamma o\nu</math> = The coming Light</p>	C'	<b>UNIFICATION SPEECH</b>
	1:10-13	<p><math>\Lambda\acute{o}\gamma o\varsigma</math> = Mediator of Creation <math>\Lambda\acute{o}\gamma o\varsigma</math> = Mediator of the new Creation</p>	B'	
	1:14-18	<p><math>\Lambda\acute{o}\gamma o\varsigma</math> = incarnated</p> <p><math>\Lambda\acute{o}\gamma o\varsigma</math> = Eternal-Torah</p> <p><math>\Lambda\acute{o}\gamma o\varsigma</math> = ultimate revelation from YHWH</p>	A'	

## **6 The theological project<sup>165</sup> of John 1:1-18<sup>166</sup>**

In the theological project of John 1:1-18 there are, clearly, two different levels of reading. The first level is the lower level, for the readers who do not have any training in Jewish traditions. These kind of readers need to know exactly who the Logos is and who He is not. Thus A: who the Logos is, helps to understand A': the actions of the Logos; and, logically, occurs in B to B', C to C', and the elliptical reading allow us to understand the pivot Centre X.

On one level, the upper level, we find the readers who are well trained in the Jewish tradition of the Second Temple period. This group does not have the advantage of the reader of the lower level. The people of this upper group are, due to their knowledge, more in danger of being scandalized because of the paradoxes expressed by the faith of the Johannine Community. And, again the key for them here is to accept the special relationship of the Logos with YHWH who is nothing else but the historical Jesus. This process is an "updating" of the faith in YHWH given by the Real Israel, the community of John.

The main intent of the Johannine Community is to be an open community where people are trained in order to know who the Logos really is, and, conjointly, to help people through their testimony to not become scandalized about the Logos incarnate

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<sup>165</sup> Why a Theological Project? A chiastic structure is just another exegetical tool for our better understanding of a particular biblical text. The chiastic structure is not a target in itself but, a literary device that, while conveying a meaning, is able to transmit and communicate something to someone. Otherwise these kind of analysis would be completely meaningless! With this method we are able to understand what the theological project of John 1:1-18 is. I understand by "theological project" the theological proposal that the biblical text is suggesting. This proposal would be not only the meaning of the biblical text but also mainly what kind of actions and beliefs the biblical text is highlighting for the development of this program. Accordingly, I think, it is not enough to explain to the reader why we think a certain structure works better than others or to give details about how the chiastic structure works; it is necessary, besides, to explain the theological project that we detect through our chiastic structure analysed. That is the meaning of this section: to understand, through the chiastic structure analysis, what kind of theological lines the chiastic structure is enhancing

<sup>166</sup> In this section I am of course not thinking of Hermeneutical Analysis which is another issue, although they are of course related.



in the unique being of Jesus. Hence the prologue has a very broad theological missional project. The proposal of the Johannine Community is an open invitation for the reader to be part of this community.

The prologue of John is the key to understand the whole Gospel of John. Throughout these eighteen verses the community is trying to draw the attention of the readers, to encourage them to continue their reading of this marvellous gospel. John 1:1-18 is a magnificent and brilliant opening, through which the Johannine Community is trying to interact with all the readers, because for all of them, the Johannine invitation to be part of their community is given. That is why the prologue is where it is and is what it is!

## **7 Everything has NOT already been said!**

### **7.1 Untied questions**

The prologue of John begins speaking about the Logos. This word could be understood differently depending on the reader's tradition or interpretation. The concept of Logos of Greek philosophers was different from that of people from Jewish traditions; the OT is different from Philo and from Qumran. Mandeism tradition differs from others in its interpretation of the Logos, etc. So, how does the prologue of John deal with all these different traditions and interpretations about the Logos? After all, according to this chapter, the invitation of the Johannine Community is open to all readers.

### **7.2 Narrative Criticism**

All these questions and others will be analysed in the next chapter. In chapter 7, I will examine the prologue of John through Narrative Criticism and we shall ascertain whether all the statements of this chapter can be confirmed through this very useful methodology.

## **Chapter VII**

### **Third approach to John 1:1-18: Narrative criticism**

#### **1 Another approach**

##### **1.1 Avoiding critical dogmatisms**

This chapter is positively the turning point of the first part of this dissertation and, here once again, integration is the methodological key. The integration between different biblical methodologies can be likened to the relationship between spouses: although sometimes couples get along quite well, albeit, there are times when the relationships are unhelpful, aggressive and even caustic. Thus Noble (1993:130-148) correctly states that, sometimes, the relationship between Diachronic analysis and Narrative Criticism is supportive and complementary, but on occasions, it is antagonistic and even uselessly destructive.<sup>167</sup>

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<sup>167</sup> See, for example, Becker (1986:1-78) who writes of the conflict between the Historical Critical methods and the new literary criticism. See also Reumann (1992:55-86) Fantin (2010:5-72); and Adam (2004:24-38). It is also valuable to read Asthon (2007a:1-18) who defines himself as an unrepentant advocate of Historical Criticism. See also Moore (1989), Maier (2001) and Le Roux (1994). One of the most quoted critics against the Historical Critical Methods and the Diachronic analysis is Kysar (2005) and (2007a:75-102). In Kysar (2008:137-146) this exegete highlights, with a postmodern perspective, the necessity of dehistoricizing the Gospel of John. I agree with the evaluation of the Kysar's works made by Reinhartz (2008:55-76) and her position on the Historical Critical Methods as well as Ashton (2007b:11-22). See also the articles of Anderson, Just and Thatcher (2007) and (2009).

Usually, in the history of biblical methodologies, when a new method arrives, it highlights its exclusiveness against other methodologies. Moloney (1992b:24) is right: new methodological exclusiveness creates new conservatism. Always. I am convinced that integration should be the methodological key, within certain limits, there are positive<sup>168</sup> and negative<sup>169</sup> examples. The work of Broadhead (2008:9-24) is an excellent exegetical work. He states on this issue, that one of the main weaknesses of the American Narrative Criticism is its lack of success in the necessary relationship with Diachronic analysis.<sup>170</sup>

## 1.2 What kind of integration?

As Stibbe (1992:5-13), de Boer (1992:35-48), Motyer (1997a:27-44), and Broadhead (2008:9-24) state very clearly, an integration between Narrative Criticism and the Historical Critical Methods is possible, because both methods are complementary. But it is not quite that simple. The problem here is how this integration between both analyses should be understood. I agree strongly with Motyer (1997a:33) when he highlights that in the study of the Gospel of John the question of how important the integration of the historical Critical Methods and Narrative Criticism is crucial:

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<sup>168</sup> One of the best commentaries of all the bibliography on the prologue of John is Philips (2006) who has integrated Literary Theory, Rhetoric and Sociolinguistic Analysis with Narrative Criticism. It is also very interesting how this author has applied the anti-language theory to John 1:1-18.

<sup>169</sup> For example, I am not so sure if, as Stibbe (1992:30-49) has affirmed, the Greimas approach—see Grupo de Entrevernes (1979) and (1982)—is a good methodology to be integrated to Narrative Criticism. Even after having studied semiotic analysis and its methodology for years in the past, I agree strongly with Bennema (2008:390-395) when he states, following the outstanding works of Chatman (1980:108-116), Rimmon-Kenan (1983:34-36) Moore (1989:15), that:

*"If the focus is on actions and plot, an actantial analysis may be beneficial but for a study of characters Greimas's approach is too reductionistic. To demote, for example, all the Johannine characters to merely six actants will not capture the complexity and variety of the cast of the Fourth Gospel. Seymour Chatman challenges this Aristotelian or structuralist approach to character, arguing that plot and character are equally important. Similarly, Rimmon-Kenan suggests that character and plot are interdependent [...]. The notion of all character in ancient Greek literature as flat, static and one-dimensional, which many scholars have derived from Aristotle's thought, seems to be a caricature".*

<sup>170</sup> The example and the conclusion that Broadhead (2008:15) gives for the Gospel of Mathew is excellent for the study of the Fourth Gospel.

*"I believe, for my appeal to narrative critics not to abandon finally a historical approach to the Fourth Gospel. The 'you' of 20.31 rise up together and condemn the generations of readers who have violated their rights—for instance, by reading a violent anti-Judaism in John, or more generally by pursuing a style of reader-oriented criticism that systematically sidelines the historical rootedness of this text. These are expropriations that need to heed Lewis's call to 'Surrender. Look. Listen. Receive. Get yourself out of the way'."* Motyer (1997a:44).

The integration between Narrative Criticism and the historical Critical Methods is not an option, it is a crucial necessity, otherwise:

*"The narrative criticism which arose among American scholars in the latter part of the twentieth century provides an important point of entry into the worlds of the gospels. Practiced in isolation from other Synchronic approaches and from careful historical analysis, however, this approach may distort both the world of the text and the worlds in which the text participates. Such isolated interpretation risks becoming itself self-referential. A narrow focus on narrativity sometimes leads not to a second naiveté, but simply to naiveté."* Broadhead (2008:24).

### **1.3 Preliminary clarifications**

#### *1.3.1 Two methods, one approach*

I agree with de Boer (1992:39-40), against Powell (1990:95),<sup>171</sup> that: *"Narrative criticism, like historical criticism, is a text-centered approach which holds that the text sets parameters on interpretation"*. The difference between both methods is that Narrative Criticism deals with the author and reader exclusively within the biblical

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<sup>171</sup> For more details see de Boer (1992:39-42). I agree that Powell (1990:95) is wrong when he highlights that Narrative Criticism evaluates its interpretations of biblical text focusing on the intention of the text and, on the contrary, Diachronic analysis, focuses its interpretation on the intention of the author: no, the truth is that both methods are biblical text centered. On the one hand, it is true that Powell (1990) is an outstanding book on Narrative Criticism, nonetheless, as de Boer (1992:39.42) states, this book *"contains numerous misconceptions about historical criticism"*.

text but Diachronic analysis deals with the real author and real first readers. In other words, the uniqueness of Narrative Criticism is that it highlights the world that all biblical texts have and the importance of analysing this world.<sup>172</sup>

### 1.3.2 Biblical text as a mere fiction?

One of the most debated issues in biblical studies has been and still is whether it is right to apply Narrative Criticism to the Bible because, after all, biblical texts are non-fictional texts.<sup>173</sup> The answer here is to maintain a good balance. On the one hand, as several critics have affirmed with strong evidence, it is wrong or incorrect when some exegetes analyse the biblical texts from the standpoint of Narrative Criticism taking- too much!- for granted, and as a natural and evident pre-concept,<sup>174</sup> that the

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<sup>172</sup> For more general details about the benefits of Narrative Criticism see, for example, Kingsbury (1988:442-460), Powel (1990:85-101) and Resseguie (2005:38-40). The work of Hays (2008:193-211) is also useful in which he states that Narrative Criticism taken by itself cannot resolve the problem of canonical unity, instead, it is proposed that *"Scripture is rightly understood in light of Church's rules of faith as a coherent dramatic narrative"* (p.201). The question here is the necessity or not of having a canon within the biblical canon, question which is beyond the limits of this dissertation. In any case, a different question is the coherency or not that a particular biblical text has; I agree completely with de Boer (1992:44) when he states, following the excellent exegetical works of Moore (1989:52-53): *"Coherence of unity, no more than incoherence or fragmentation, cannot be a methodological presupposition that stands beyond critical testing in the public arena and empirical validation from the text itself, whatever method is used"*.

<sup>173</sup> For a constructive criticism concerning Narrative Criticism see, for example, Ashton (1994:141-165). Also see Osborne (2010:202-212), (2006:212-216) and (2005:673-688); Conway (2008:77-91). For example, I agree completely with the follow statement:

*"We must work with the literary as well as the historical dimensions of biblical narrative, and we must seek both historical and theological truth. They are intertwined in historical narrative and cannot be separated into isolated compartments. Both the raw facts and the assessment of those facts are essential in interpreting the stories in Scripture. [...] The attempt to bifurcate history and theology and to see a dichotomy between the facts and the story line is unfortunate and wrong. Modern historiography differs little from ancient procedures. "Modern historians, like their precursors, in fact depend on testimony, interpret the past, and possess just as much faith as their precursors, whether religious or not," and ancient historians 'were no less concerned than their modern counterparts with differentiating historical truth from falsehood.' In short, we can trust the historical instincts of the biblical writers and must assess their works positively and constructively."* Osborne (2005:688).

<sup>174</sup> For example, I agree strongly with the criticism that Stibbe (1992:11) makes of the classic book Culpepper (1987) when he states:

*"Even though Culpepper may not be using the word fiction to connote invention and*

books of the Bible should be taken merely as a fiction as if they were fiction novels.<sup>175</sup> However, it is also correct to draw attention to the fact that each and every biblical text has its own world.<sup>176</sup> It is very useful to understand how the biblical text narrates what it is communicating, comprehending how a biblical text unfolds its message to the reader.<sup>177</sup> In others words, yes, I agree with Narrative Criticism Methodology but, within certain clear boundaries. What boundaries? At this point, I am following Bennema (2009a:375-421), Burnett (2000:106-112) and Merenlahti and Hakola (1999:13-48) who, briefly, state that we can apply Narrative Criticism to modern and ancient literature, fictional and non-fictional literature "as long as we take the necessary precautions". What are these necessary precautions? Once

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*falsehood, the general approach of his book does tend to obscure the value of the gospel as narrative history and as community narrative. As far as historicity is concerned the reason for this lies in his dependence of Frank Kermode's 1979 narrative analysis of Mark, which began the trend of regarding the gospels as fictional novels".*

<sup>175</sup> The understanding of the biblical text as a mere piece of fiction is a change of mammoth proportions! Although the analysis of this subject is beyond the limits of this dissertation, I would like to state my standpoint on this issue. I do not agree at all with this point of view. Decades ago, I was studying in a Latin American theological Seminary in which there was a cliché: *"It does not matter if the biblical text is historical or not, what really matters is the Kerygma"*. I could quote a long list of biblical bibliography supporting this kind of hermeneutical analysis. However, according to my own point of view, the interpretation of the biblical text as a mere fiction would be breaking the spine of Christian faith. In this statement I am thinking, mainly, of Jeremias (1983:199-215), Charlesworth (1990b:18-32), Pikaza (1976), León-Dufour (1982) and others. What I mean is that the real problem here is what our concept of Revelation is and what its relationship with kerygma and didache is. In other words, the risen Jesus Christ is the only one, no more or less, who gives authority to the Sunday preaching in churches. This clarification has a direct impact on the analysis of the Gospel of John and on this dissertation: see, just for example, Charlesworth (2010:3-46).

<sup>176</sup> I am thinking, for example, of Conway (2008:77-91). Also Stibbe (2008:149-165).

<sup>177</sup> I am trying *not* to be a reductionist. I am aware that, as Perkins (1989:300) states: *"narrative is not simply the vehicle by which a message passes from author to reader"*. Although I agree with the statement, I cannot agree with the statements of Perkins on the Historical Critical methods, exactly for the same reason I disagree with Powell (1990:5) because, as de Boer (1992:42) clearly states:

*"It is unfortunate that, as de Jonge suggests, some interpreters mistakenly identify source-andredaction-critical exercises with the totality of the exegetical task. That is a false assumption and, when repeated by narrative critics or by others who eschew probing the origins of the Gospel and the history of its community, a misleading caricature. The caricature often entails the familiar complaint that historical criticism regards the text merely as a 'window' on a world that lies 'behind' the text. Powell claims (wrongly, I think) that, for historical critics, the 'interpretive key... lies in background information' and 'not within the text itself'".*

again I agree with Bennema (2009a:399-402) that support and quote Merenlahti and Hakola (1999:43-48), against Resseguie (2005:32.39)<sup>178</sup>:

*"Because a non-fictional narrative claims to refer to events and circumstances of the 'real' world, it is natural that the readers try to fill any gaps the narrative may have, making use of all available information about the events and circumstances in concern. What readers of non-fictional narrative think of a character depends not only on what the narrator reveals but also on what else the readers may know about the person who is portrayed as a character in the narrative... The natural way to read a Gospel would be to make connections between character groups of the story and the 'real' groups which those characters intend to portray... An 'intrinsic', text-centered approach does not seem to match properly the nature of the Gospels as non-fictional narratives".*

Thus Bennema (2008:401) speaks about a historical Narrative Criticism<sup>179</sup>:

*"This is an important new direction in narrative criticism. Too often, narrative critics restrict themselves to the text of the gospel and narrative world it evokes, thereby effectively reading the gospel as a fictional narrative that has no contact with reality. Instead, we need a form of historical narrative criticism, taking a text-centered approach but examining aspects of the world outside or 'behind' the text if the text invites us to do so."*

Therefore, according to my point of view, when Narrative Criticism is being applied to the canonical gospel the fact that the Gospels are non-fictional narratives must be

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<sup>178</sup> For more details see the excellent statement Bennema (2008:401) footnote 105:

*"Although J.L. Resseguie presents a more 'mature' form of narrative criticism, stating that the narrative critic should be familiar with the cultural, linguistic, social and historical assumptions of the audience envisioned by the implied author, he nevertheless contends that this information must be obtained from the text itself rather than from outside the text (Narrative Criticism of the New Testament: An Introduction [Grand Rapids: Baker Academic, 2005], pp. 32, 39)".*

<sup>179</sup> I bear in mind also Bennema (2014a) who elaborates a theory of Characters in New Testament Studies in which he expands the idea from his excellent quoted article of 2008, I am thinking particularly of p.61-110. I am also thinking of Bennema (2014b) who focuses on the characterization in the Fourth Gospel of Jesus as a revealer and another twenty three other characterizations from people who had an encounter with Jesus.

taken into account. Complementation with the Historical Critical methods is an essential key for maintaining a good balance.

#### **1.4 Complementation is the key**

The first mode of approaching the prologue of John examining its redactional history was developed in chapters 3 and 4. In our second mode of approach, chapters 5 and 6, I explored the prologue of John through Rhetorical Analysis to identify its chiasmic structure; the first mode of approach has confirmed and complemented the second one.

Now, I shall analyse the prologue of John with Narrative Criticism in the attempt to understand how these eighteen verses of the prologue disclose their message. In Narrative Criticism, the emphasis is on understanding the reader within this particular cosmovision, and how he/she becomes involved in the world of John 1:1-18. In analysing how the reader becomes involved in the prologue of John, the emphasis is not on the reader, but on the author as we shall find in this chapter.

Through Narrative Criticism I hope to be able to confirm the first two modes of approach with my third one, expanding my analysis with this methodology. That is our second key in this chapter.

#### **1.5 Beginning at the end**

The last open question of the previous chapter was: since the word λόγος conveys a multitude of meanings according to its various backgrounds, how does the prologue of John employ all these different meanings in order to transmit its message? Therefore, what could Narrative Criticism contribute to the further analysis of this issue?



## 2 Why λόγος?

### 2.1 The correct question

Every investigation is in search of an answer. In other words, in all investigations the key is to have a good unresolved problem. What is my initial question in this chapter? In spite of all the previous statements in this dissertation, I still have questions about the word λόγος and its meaning for the understanding of the whole prologue. In the last chapter we saw that a well trained reader would have no trouble recognizing the allusions to the traditions of Wisdom, Sophia and the Eternal Torah in the Old Testament and beyond. Yet there is still an unanswered question, why?

Even when the prologue has clear references, primarily, to Genesis 1, but also to Proverbs 8, 4 Ezra 6, Baruch 54, Wisdom 8, Sirach 24, Deutero-Isaiah 45 and 55, and so on and so forth, one finds oneself wondering why all the Scriptures are only indirectly alluded to. There is not one direct reference to any of the parallels that the prologue of John has with other biblical and non biblical texts. As Phillips (2006:148) excellently observes:

*"The question is not so much whether the first two words of the Prologue definitely point to Genesis 1:1, but rather if they do, why did the author not make it more obvious?"*

Why is this question important?<sup>180</sup> Because when the reader begins reading the prologue of John, he/she does not have any direct reference or quote of any biblical text and/or Jewish tradition that would help her/him to understand which particular meaning of the word λόγος the implied author had in mind. Consequently, if it is true, as Phillips (2006:13) states, that *"the more explicit the intertextuality becomes, the more definite the horizon becomes"* then, the logical conclusion is that the beginning of the prologue of John is openly unclear. This fact is so "clear" that it is impossible that this beginning could have been made by chance.

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<sup>180</sup> For more details see Phillips (2006:1-15)

It would seem that, for the implied author, ambiguity, as a royal queen in an absolutist monarchy, rules the beginning of the prologue of John! But, is this phenomenon present only in the beginning? After all, without going further, in John 1:14 this word appears again. The meaning of the word *λόγος* becomes more significant if we take into account that this ambiguity is completely unusual in the other canonical gospels.<sup>181</sup> Thus, the question here is why was ambiguity placed in such a way at the beginning of the prologue? There must be a very good reason!

## 2.2 The word *λόγος* and the prologue

### 2.2.1 Background of *λόγος*

#### 2.2.1.1 The general meaning of *λόγος*

Phillips (2006:144) correctly argues that the non-technical-readers, without having any direct biblical quotations about the possible inter or intra textuality of the prologue with other biblical texts, have no option but to take the most general meaning of *λόγος*, that is to say: its non-specific and non-technical meaning. This is a very significant statement and should be born in mind when we interpret the implied reader of the prologue of John and how this implied reader would have understood the word *λόγος*:

*"When we discuss intertextuality and the way in which the reading strategy of the gospel works, we need to be careful not to expect John's readers to read the text in the light of later theological developments, unless we really think that the Johannine Community was full of twenty-first-century bible scholars."*

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<sup>181</sup> Some examples. The Synoptic Gospels took for granted that the reader knew the OT and its traditions very well. The best example is the Gospel of Mark: already in 1:1-2 it has its first quote from the OT: Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ]. Καθὼς γέγραπται ἐν τῷ Ἠσαΐα τῷ προφήτῃ· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου. The gospel of Mathew expected not only for the reader to know the MT but also the Jewish tradition; see the first verse of this Gospel: Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. The first four verses of the Gospel of Luke were written not in Greek Koiné but in Classic Greek, which means that this Gospel must be interpreted within this framework. For more information see Moloney (1992b:20-33) and Hooker (2009).

*Any interpretation of λόγος in the prologue must allow normal first-century readers of Koiné to understand its use". Phillips (2006:79).*

If we look for the meaning in dictionaries we find that, according to Tobin (1992:348), Ritt (1998a:70), Fries (1979:250-259), λόγος depending on the context could mean: "to count or recount", "computation", "reckoning", "accounts", "measure", "esteem", "ratio", "proportion", "explanation", "argument", "theory", "law or rule", "hypothesis", "formula or definition"; "the value put in a person or/and thing", "the rational principle of the universe", "the process of humanity reasoning"; "word", "discourse", "predication", "meaning", "eloquence" and "to speak or to talk". A good explanation of λόγος comes, not from exegetical critics but from a great systematic theologian, Tillich (1968:8):

*"The Logos is the principle according to which all natural things move, the creative divine power, which makes anything what it is. And it is the creative power of movement of all things. secondly, Logos means the moral law /.../ the law which is innate in every human being when he accepts himself as a personality, with the dignity and greatness of a person. Third, Logos also means man's ability to recognize reality; we could call it 'theoretical reason'."*

### 2.2.1.2 What it is about

Following are different backgrounds/traditions from which the readers would feel some connections with the word λόγος : Greek Philosophy<sup>182</sup>, MT<sup>183</sup>, LXX<sup>184</sup>, beyond OT traditions<sup>185</sup>, Gnosticism<sup>186</sup>, Philo<sup>187</sup>, Qumran<sup>188</sup>, Stoicism and Hermeticism<sup>189</sup>,

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<sup>182</sup> Vollenweider (2009:377-399); Duncan (1979:121-130) and Gericke (2000:93-116).

<sup>183</sup> Schnackenburg (1980:149-152) and Barrett (2003:57-61).

<sup>184</sup> Harris (1917:1-7), but mainly his statements of page 5. Evans (1993:86-94).

<sup>185</sup> See all the bibliography which was quoted in the last chapter.

Mandaeism<sup>190</sup>, and of course, the NT itself. The bibliography concerning the *λόγος* and all the backgrounds is vast and endless! However, I will not be looking for the parallels that the term *λόγος* has within the particular context of the prologue of John with all these traditions as analysed by the Historical Critical Methods. Rather I will be analysing these parallels abovementioned from the perspective of Narrative Criticism. This focus changes everything! Why? With Narrative Criticism methodology, the question is: what kind of implied reader is the implied author trying to relate to and in which ways is the word *λόγος* used by the implied author in order to reach this target?

### 3 *λόγος* and the implied author

#### 3.1 A necessary clarification

Interestingly, though the bibliography on the prologue of John is vast, there are very few exegetical works that analyse the meaning of the word *λόγος* in the prologue of John with the methodology of Narrative Criticism.<sup>191</sup> Thus, in this part of my investigation, I followed Phillips (2006:73-141) almost entirely. The exegetical work

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<sup>186</sup> See for example: Denzey (2001:20-44); Vidal Manzanares (2008) and Marksches (2003). I follow closely Hill (2004) and Yamauchi (1979:129-141), (1981), (1983), (1984:22-27). I agree completely with Yamauchi (1978:168) when he states:

*"Why has so obvious an answer to the question of how Jewish elements came to be used in an anti-Jewish way been missed? It is primarily because scholars such as Pearson have had a mental block. They are so convinced that Gnosticism is a pre-Christian phenomenon that they have been searching in the wrong century — the first rather than the second."*

<sup>187</sup> Waetjen (2001:265-286); Tobin (1990:252-269) and Evans (1993:100-114).

<sup>188</sup> Charlesworth (1990a:106-136) and Mburu (2010:38-43)

<sup>189</sup> See, for example, the detailed analysis of Dodd (1978a:30-68).

<sup>190</sup> Evans (1993:33-35) and all the bibliography quoted.

<sup>191</sup> The other one is Staley (1988:50-71).

of Phillips (2006) is unique. This exegete, instead of looking for a direct intertextuality, searches for the cultural intertextuality that the prologue of John has with all other backgrounds.

### 3.2 Phillips' hypothesis

#### 3.2.1 *The preliminary analysis*

According to this exegete, the use of *λόγος* has the following characteristics:

In the Synoptic Gospel *λόγος* means "the message communicated"; there is no uniform use of this lexeme. This word has exactly the same meaning in the body of the Gospel of John. In the rest of the NT books this word means "the proclamation of the Gospel". Although, in the entire NT, the meaning of *λόγος* that most resembles the meaning in the prologue is in Revelation 19:13<sup>192</sup>, it is clear that the use of the word *λόγος* in the prologue is different from the rest of the NT books. Though some scholars presume that the meaning might be the same as in Revelation (Phillips 2006:80-89).

As Charlesworth (1990a:107-136) stated, the Odes of Solomon have some parallels<sup>193</sup> with the prologue but these parallels are because the prologue of John is the source for its meaning (Phillips 2006:89-90).

From Greek Philosophy, Heraclitus used *λόγος* with several meanings. The meaning resemblance to *λόγος* in John 1:1-18 is the polysemous use of this word. (Phillips 2006:90-94).

Stoics have a common ground and language with the prologue when they say that the *λόγος* is the creator of all things. But this similitude is only superficial because the

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<sup>192</sup> Revelations 19:13: "καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ."

<sup>193</sup> Odes 7 (B1); 12:2; 16 (B2); 32:2 and 41 (B3).

Stoics would clearly not accept that the *λόγος* was only with God and that this *λόγος* became flesh. (Phillips 2006:94-98).

For the Hermetic Corpus, the word *λόγος* vies with two faculties of the human mind: νοῦς and γνῶσιν. The hermeneutic use of this word has three common characteristics with the prologue: in both texts the word *λόγος* is part of their theological and philosophical reflection; the prologue could be a direct reaction against the Hermetic concept of *λόγος*. But it is more likely that what both texts have in common is that both are commentaries on Genesis 1:1. (Phillips 2006:98-101).

Regarding Gnosticism, in the Tripartite Tractate the concept of *λόγος* is not the same as the prologue use of this word. The Tripartite Tractate clearly has parallels with the prologue but, importantly, it depends on John 1:1-18 and its use of *λόγος* is not from a different tradition. Phillips (2006:102-103) states:

*"The use of λόγος in this tractate is clearly not in line with its use in the prologue. In fact, since the tractate was probably compiled in the mid-third century as a revision of the Valentinian system, itself based on an exegesis of the Johannine Prologue, it seems almost certain that the tractate reflects an intertextual use of the Fourth Gospel rather than an independent context."*

Exactly the same occurs with the Gospel of Truth, (Phillips (2006:103). The Trimorphic Protennoia is a different issue. As Phillips (2006:104) highlighted, the Trimorphic Protennoia clearly has parallels with the prologue.<sup>194</sup> The problem is not these parallel themselves, there are certainly resemblances, but rather, in how we understand this relationship. Phillips (2006:104) argues that the Trimorphic Protennoia use of the word *λόγος* rather highlights the unusual meaning that the word is given in the Prologue. I agree once again with Phillips (2006:105) that, although the vocabulary of Trimorphic Protennoia and the prologue have similarities,

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<sup>194</sup> It is very interesting to analyse the parallels as presented by Denzey (2001:25).

it is clear that in John 1:14, the lexeme is the same but the meanings are completely different.<sup>195</sup>

It is true that the concept of *λόγος* of Philo has some parallels with the prologue, particularly when we read two of his books: "*De Migratione Abrahami*" and "*De Confusione Linguarum*" clearly, both, Philo and John 1:1-18, share the concept of τέκνα θεοῦ, the first born *λόγος* and the relationship of the *λόγος* with ἀρχή. In "*De Migratione Abrahami* 5-6" Philo highlights the role of *λόγος* as the house of the mind; but, significantly, this *λόγος* could be many things. For example, in "*De Fuga et Inventione* 101" *λόγος* is the image of God and in "*De Somniis* II.45" *λόγος* is the channel, the instrumented thought with which God communicates with His creation and, moreover, *λόγος* is the paradigm, the shape and the order of creation. In Philo, in clear contrast with the prologue, *λόγος* is a mere concept. Though clearly, in the prologue *λόγος* is a person. And then Philo would never accept the incarnation of the *λόγος*. Thus for Philo *λόγος* is merely the tool of God to create the universe, clearly a different use from that of the prologue (Phillips 2006:107-114).

Undoubtedly, following the articles of Tobin (1992:348-356), Klappert (1999:255-266) and Procksch (1964-76:91-100), in the Hebrew Old Testament *λόγος* means the same as appears for example in Amos 3:1 **יְהוָה יִבְרָךְ**. In the Masoretic Text *λόγος* is, like the word YHWH, eternal, creative, healing, redemptive, sustaining and prophetic as Ames (1997:912-915) states. On the other hand, it is very interesting that in LXX the meaning of *λόγος* does not always have the meaning of **יְהוָה יִבְרָךְ**. In LXX **יְהוָה יִבְרָךְ** could be translated, depending on the context as: ῥῆμα κύριος as can be

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<sup>195</sup> Phillips (2006:105) states:

*"In the prologue λόγος 'entabernacles' among humanity, the emphasis is not on human dwelling at all. The lexeme is the same; the meanings are poles apart. So, Peter Borgen is wrong to assume 'that the same vocabulary and world of thought as in the Johannine prologue are found in Tripartite Tractate'. Though the same lexemes are used, the semantic domains that they relate to are quite different and so the world of thought they convey is radically changed. It would appear that the lexeme is being used to de-Christianize both the semantic domain of σκηνή as well as the meaning of the incarnation of the Logos in the prologue".*

found in 1 Samuel 15:1; φωνή κύριος as appears in Genesis 3:8. Also דְּבַר could be translated as λόγος as appears in Genesis 34:18. In other contexts like Genesis 4:23 λόγος does not mean דְּבַר but אִמְרָתִי. Here λόγος means: utterance or speech. The prologue of John's λόγος has the ambiguity that it has in LXX. Thus, for example, in the NT λόγος represents as we have seen before, the message preached about Jesus. LXX is a clear intertextual context for the meaning λόγος in John 1:1-18.

Wisdom and the λόγος. Wisdom is translated as חכמה or σοφία. It is interesting that, according to Phillips (2006:119), *"the intertextuality is focused on the ideas surrounding σοφία rather the lexeme itself [...]. The intertextuality will not be direct and instantaneous but rather indirect and conceptual"*. But it is obvious that there are intertextual resonances between Wisdom and the prologue.

The main problems with the Torah Speculation in the use of the word λόγος are the fact that they were written in Hebrew and not in Greek; and, if the tradition post-dates the prologue, this would imply that this tradition may not have been present in Jewish circles at the time that the prologue was written. This means that *"it is probable that the influence from Torah speculation could only provide a background to the Prologue's use of λόγος rather than a direct intertextual link"*, Phillips (2006:128).

Due to the fact that in John 1:17 the Torah is specifically quoted, the Torah provides another element of the background and not a specific intertextual allusion. The use of the targumim of the Aramaic term מִימְרָא and the use of λόγος in the prologue of John, even when the tradition of מִימְרָא provides a parallel tradition with John 1:1-18, the fact is that this parallel is because both contexts used the same background - the Hebrew Bible. However, the developments of these concepts are dissimilar.

Dead Sea Scroll: 1QS 11:11 provides the only parallel with the prologue of John, in 1:3. There is no intertextuality connection between the two. The contexts in both



writings are very different and, furthermore, the complete absence of מִימְרָא<sup>196</sup> in 1QS 11:11 would seem to reinforce this statement.

### 3.2.2 The use of λόγος

Phillips (2006:138-141) reaches the following conclusions that are crucial for my understanding of the prologue of John. Beyond any doubt, the use of the word λόγος within the prologue is startlingly different from its use in the rest of the NT books, including the body of the Gospel of John. From this we can infer that the author of the prologue might have had a different agenda than that of simply writing to the Johannine Community.

The word λόγος is not used to allude to a particular parallel of any biblical text or tradition but, on the contrary, the prologue uses this word because λόγος it is an ambiguous amalgam of different meanings. The word λόγος could allude to each and every intertextual meaning of all the traditions, written within the vast Greek-Roman-world of the first century AD. The word λόγος was chosen because it was a universal concept. Thus, by using the word λόγος the implied author throws the front door wide open for all readers.

*"Logos could be, for various readers, 'the first principle', 'the Word of God', 'the church's traditional teaching', 'divine reason', 'the second God', 'the emanation from Pleroma', 'Wisdom', 'Torah', 'the Memra of God'. The issue is not which of these the prologue is drawing upon, but that it is drawing upon them at all. The author of the Prologue could be making a claim that λόγος is a universal concept and so refers to them all."* Phillips (2006:139).

These conclusions, therefore, confirm my statement of the last chapter: "the prologue has a very broad missional project". Thus the word λόγος, being an ambiguous word with an enormous potential used by religions and philosophies, is the most perfect term for the beginning of the brilliant prologue of John. Now the

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<sup>196</sup> See, for example the context of Jeremiah 18:11

question is: how did the plot of the prologue guide the implied reader from the universal concept of *λόγος* to the historical Jesus?

## **4 The plot of the prologue of John<sup>197</sup>**

### **4.1 Narrator and point of view**

The narrator in the Prologue is an omniscient narrator. The narrator in the prologue of John is indeed original as well as is the use of the word *λόγος*. The voice of the narrator in the prologue of John is one of the keepers and guardians of the traditions of the Johannine Community.

This is very important in order to understand that the point of view this prologue has is the understanding of the Johannine Community itself. Consequently, the implied reader when he/she accepts this point of view is accepting the value and the cosmovision of this community. Therefore, the voice of the narrator was someone who was trained to train others in the Johannine Community's traditions and understanding.

### **4.2 The first block: John 1:1-5**

#### *4.2.1 Understanding the first block of the prologue*

##### *4.2.1.1 John 1:1-2, ontology of God*

Although almost all the exegetes correctly understand that the beginning of the prologue is alluding to Genesis 1:1, there is no direct quotation that guides the reader, therefore, the non-specialist-reader must take the most general understanding of *Ἐν ἀρχῇ*. The narrator leaves open the comprehension of these words. Nevertheless, it is possible that all readers of all backgrounds would grasp

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<sup>197</sup> It is important to highlight very emphatically that the development of the matrixes *λόγος-θεός-ζωη-φῶς* and *λόγος-θεός-ζωη-φῶς-Ἰησοῦς* have been created, coined and analysed by Phillips (2006:143-220). However, the matrix *λόγος-σὰρξ-μονογενὴς-Ἰησοῦς* developed in this chapter is my-own-proposal.

that they are in a cosmogonical context. But in the beginning ἦν ὁ λόγος. So, how does the reader understand the word λόγος?

Although Lindars (1995:85) states that there is no need to go further than the biblical tradition in order to comprehend what this word means and for Köstenberger (2009:338) λόγος is used not only according to OT tradition but also to contextualize the Fourth Gospel for the Hellenistic audience, the question is, what happens with the readers that have no knowledge at all of OT tradition? All readers from all the backgrounds have no indication of what the implied author has in mind. The prologue must have presented a puzzle to many readers across many different backgrounds. Therefore, the opening of the prologue is unlocked in order to be understood by all the different cultural milieus; MacLeod (2003a:56):

*"John's prologue, then, is an introduction designed to arrest the attention of his readers, whether they were Palestinian or Hellenist, Greek or Roman. Noting the familiar word λόγος, the readers would think of a principle or divine power, or both, according to their background".*

The second strophe states: καὶ ὁ λόγος ἦν πρὸς τὸν θεόν. Even though the readers are not sure how to understand λόγος, they are now able to relate this λόγος with God. But, the uncertainty continues. Schnackenburg (1980:254) highlights that in καὶ θεὸς ἦν ὁ λόγος the narrator affirms that this λόγος is a person, the same, and at the same time, different from God. How is this possible? How can the λόγος be united with God but, at the same time, separated? All the readers, whether they be specialists in Jewish tradition or not, would find this text very difficult. They must continue the reading of the prologue and maybe, the narrator will offer some clarity.

Tovey (2002:141) is right: in the statement οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν, the demonstrative pronoun οὗτος functions as a literary finger, *"we might even call it 'the Johannine index finger'"*. Why? Because through this word the implied author is focusing on the metaphor ὁ λόγος. This is a very good path which the implied author

uses to highlight the importance which the relationship λόγος-θεός has and, thus, through the narrator's voice the origin of λόγος.

#### *4.2.1.2 John 1:3: a cosmological statement*

If the reader had been hoping that 1:3 would provide some clarity of assertion, they certainly will be disappointed -whether they are specialists in Jewish tradition or not. The verse 1:3 is very clear in its statement: πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. By affirming, δι' αὐτοῦ, and denying, χωρὶς αὐτοῦ, it is highlighting the role that λόγος had/has in creation. All readers are confirmed in their knowledge that this is a cosmogonical context. In other words, the implied author is describing the λόγος by stating what the λόγος is not - without diminishing the ambiguity of the text. Schnackenburg (1980:254) rightly indicates: here a dividing line is drawn in which not only the tradition about Hellenistic-Jewish-speculation of wisdom is excluded, but also the doctrine of Philo about λόγος and chiefly the Gnostic tradition.

The same can be said for stoicism and Greek philosophy. The Greek Old Testament has some echoes with this statement but not so the Hebrew Bible. At any rate, it is clear that the assertions concerning this λόγος exceeds the limits of the OT. Once again, the implied reader, through the voice of the narrator, destabilizes the background concepts that the reader has in mind when she/he begins to read this prologue.

Once again, Schnackenburg (1980:260) is correct when he underlines that 1:3 completely discards each and every idea and misconception of λόγος as being: any kind of demiurge; a mere intermediate being between God and world; all and every intent by the reader to understand this particular context as a mythological one and, also, a shrunken concept of λόγος as a mere philosophical and/or theological idea. Again the implied author emphasises beyond any doubt that the metaphor of the

λόγος is a person identical and also different from God. But now the question is no longer what is the λόγος but, rather, *Who* is this λόγος?

#### *4.2.1.3 Some clarification: the metaphors of 1:4-5*

John 1:4 gives an answer to the reader about who this λόγος is: ἐν αὐτῷ ζωὴ ἦν. Now the reader knows something more about the λόγος: life is in him. The reader knows that due to the relationship λόγος-θεός, this light is not a common light, because of the being of the metaphor-person-God. Now the matrix is λόγος-θεός-ζωή. The readers, having left behind some previous concepts, are informed, Link (1999:798-808), that the λόγος is full of ζωή: this ζωή in clear difference with the term βίος, appeals to the vital-natural meaning of life that has an everlasting fountain in God. Although the readers still do not comprehend who is this λόγος-θεός-ζωή, they are confronted with this other statement: καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. Now the matrix is λόγος-θεός-ζωή plus φῶς.

This means that the metaphor is λόγος-θεός-ζωή-φῶς. But, what does φῶς add to the matrix λόγος-θεός-ζωή? Ritt (1998b:2024) rightly highlights, φῶς is one of the most diffused essential terms of the phenomenology of religion intimately linked with most of the archetypes of what every human being feels for God. Phillips (2006:169), speaking of the meaning of λόγος-θεός-ζωή-φῶς, underlines that here the implied author is making a connection with the readers. This is very important, after the destabilizing process which took place in 1:3. The λόγος is also the Light for all persons who are reading this text. Thus the narrator has changed, he is no longer describing λόγος but is now narrating; and, even when the incarnation of the λόγος still does not appear in the narrator's speeches, the journey of the λόγος will have its climax in 1:14.

There are some confrontations in John 1:5. If John 1:4 had made a link with the readers, now the life of the reader is confronted with the reality of this λόγος. The light of this λόγος-θεός-ζωή-φῶς is still shining, in the time of the readers: καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. The readers, though they still do not know who this λόγος is, now know

one thing: the opportunity is still open for their lives to be interwoven with λόγος. In the last sentence of this block, the implied author plants a warning for all the readers, the narrator states: καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Either the reader is with the Light or is with the Darkness. The experienced reader, even if he/she has understood the meaning of the text<sup>198</sup> might still hope for the biblical text to confirm this interpretation. But, what happens with the non-specialist-readers? They must leave their own understanding about the λόγος behind. Now they know that this λόγος is λόγος-θεὸς-ζωη-φῶς; but they are still wondering: who the λόγος is. How can I be enlightened by this Light? All readers, specialist and non-specialist-readers, must continue the reading process in order to find out where the biblical text is guiding them. All readers, at this point, are waiting for the implied author, through the narrator's voice, to teach them how to unravel the meaning of this plot.

#### 4.2.1.4 John 1:1-5

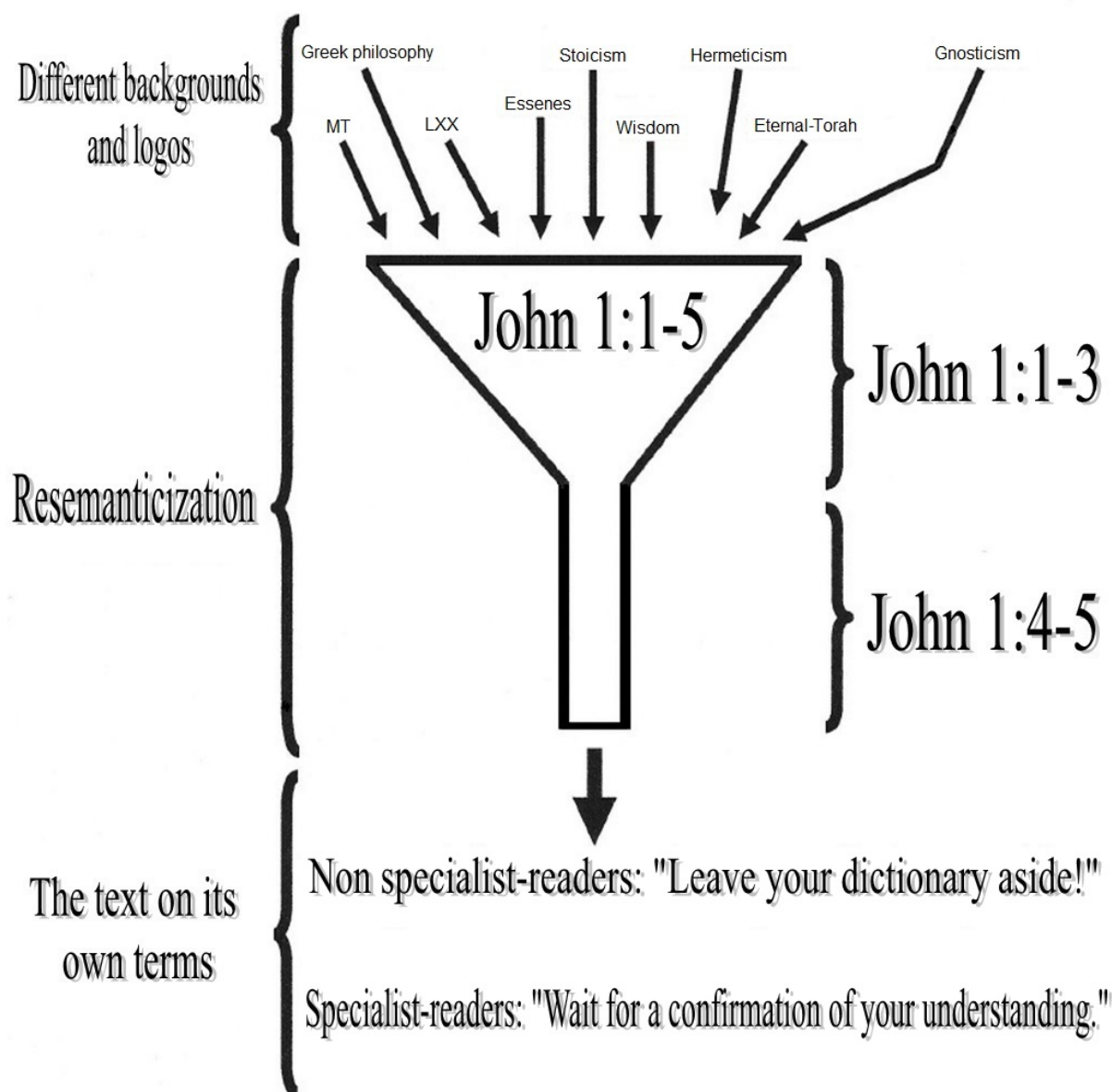
The reading process of John 1:1-5 is like a funnel, wide at the beginning but, gradually narrowing; the bottleneck is very clear. The readers are not victims in the implied reader's hands as Staley (1988) states. Rather, all the non-specialist-readers must leave their dictionaries and understand the prologue of John on its own terms. All the readers know Koiné Greek but they must learn the meaning of the vocabulary of the Johannine Community! This is what Phillips (2006:57-71) precisely highlights as a process of learning the anti-language of the Johannine Community.<sup>199</sup>

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<sup>198</sup> See what was said about 1:5 in the last chapter.

<sup>199</sup> Interestingly Phillips (2006:61-64) indicates, following the outstanding works of Petersen (1993) and Malina (1985:1-23) and (1994:167-182).

*"Antilanguages are for the benefit of those in the know -the use of overlexicalization is often at the expense of those who do not understand quite well what is being said /.../ The issue is not so much overlexicalization or relexicalization, but rather 'resemanticization' that is the alteration of the semantic domain or cognitive categories of key lexemes used in a text. In other words, when John wishes to redefine what the reader understands as ὁ λόγος he does so not by creating a neologism or phonetic alteration (perhaps ὁ γόλος) but by placing the lexeme in contexts which alter or refocus its semantic domain or by creating a list of identified lexemes which merge into one matrix persona and so form a kind of hybrid semantic domain."*

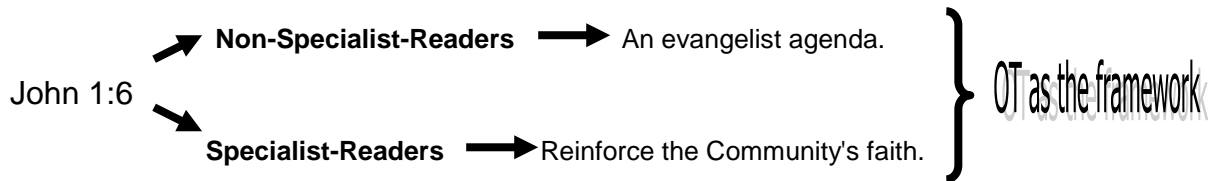


## 4.3 The second block 1:6-8

### 4.3.1 John 1:6

Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. The specialist-readers would understand without difficulty that the implied author is using a classic formula used as much in the MT as the LXX to introduce a hero or an important character. The non-specialist-readers would not understand what this formula meant in either of the OT versions, but, all the readers would understand that the

cosmogonical context ended in 1:5. The implied author, through the narrator's voice, is speaking to both kinds of readers. Again, Phillips (2006:175) with crystalline clarity avows: to the non-specialist-readers the author is encouraging them to use and "accept Jewish scripture as the guiding conceptual framework within which to interpret what follows". But, to the specialist-readers, the members of the Johannine Community, are ensured in their background:



#### 4.3.2 John 1:7-8

The text states: 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. Once again οὗτος, "*the Johannine index finger*" appears. Tovey (2002:142) states that in 1:8a is the second index finger and its function is to distinguish clearly the λόγος-θεὸς-ζωη-φῶς from John. The implied author is implying that λόγος-θεὸς-ζωη-φῶς is a person, another human character, different from John; otherwise, the effort of the implied author to differentiate them would be completely worthless and irrelevant. In other words, the John character is subordinate to the λόγος character. The role of John is to testify of the λόγος and, as Bennema (2014c:63) emphasises, "*Hence, testimony is instrumental in people coming to believe, and John functions as a paradigmatic witness who is divinely authorized to testify so that people might believe in Jesus*".

Nonetheless, the fact is that here, in John 1:6-8, as occurred in John 1:1-5, there still is no direct quote from any biblical text or tradition from or about the OT or beyond. There is still a stubborn ambiguity.

*"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. This is the case for non-experienced readers as well as who are its role as the light. They now know that John is not the light and may expect gradually coming to know more and more about the true identity of λόγος and more information to come about who really is the light". Phillips (2006:179).<sup>200</sup>*

#### **4.4 The third block 1:9-18**

##### **4.4.1 John 1:9**

After all the statements of John 1:6-8, the author begins a change of plot. As we shall see, the plot in John 1:9-18 is the reverse of John 1:1-5. It is as if John 1:9-18 were a mirror reflection of John 1:1-5.

The narrator states: Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. The readers understand the echoes of 1:4-5 but they must continue the reading process. It is clear for all of them that the block 1:6-8 finished. The implied author is indicating that if this λόγος in verse 1:4 underscores the matrix λόγος-θεὸς-ζωη-φῶς, now John 1:9 is disambiguating some questions that the readers had in 1:4-5. How can I be enlightened by this λόγος-θεὸς-ζωη-φῶς? Here, in 1:9, attention is drawn to the fact that this λόγος comes to the world. The verb is ἐρχόμενον: a participle present middle: the initiative starts in this λόγος-θεὸς-ζωη-φῶς and in this sentence, there are four words in accusative: ἐρχόμενον εἰς τὸν κόσμον. In others words, ὁ κόσμος is the place in which this λόγος-θεὸς-ζωη-φῶς acts and enlightens. Furthermore, ἐρχόμενον highlights that all the readers have a real opportunity to interweave their own life with this λόγος. What is more, this κόσμος does not have a negative connotation!<sup>201</sup> How could this be if the biblical text is emphasising that this κόσμος is

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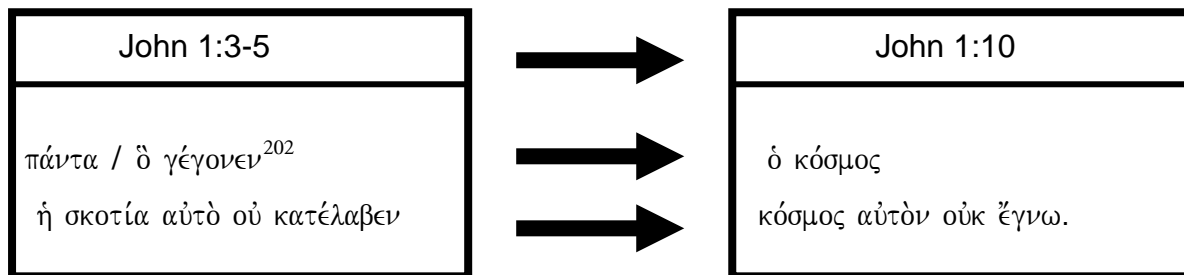
<sup>200</sup> Then, the Narrative Criticism methodology of John 1:6-8 would confirm why, as I have stated in the last chapter, it is the center of the chiasmic structure of the prologue.

<sup>201</sup> See, for more details, Phillips (2006:179-185)

the place of the enlightenment of the λόγος? How is it possible to enter in relationship with this λόγος? The answer is clear, this λόγος is in ὁ κόσμος!

#### 4.4.2 John 1:10

Phillips (2006:185-187) accurately states that in John 1:10, ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω, is disambiguating verse 1:3:



The author is encouraging the non-specialist-readers to rearrange the framework that they had begun to put together when they first read 1:1-5. They have to re-read the first block of the prologue but with the point of view of the author in mind. In contrast, the specialist-readers, who have understood the echoes of Genesis 1, are confirmed in their guesses and assumptions. Thus the sentence is κόσμος αὐτὸν οὐκ ἔγνω. The verb is γινώσκο, understanding γινώσκο as a clearly different meaning from that of οἶδα! This knowledge is not something that human beings are born naturally with, rather, it comes through the perception of the senses.<sup>203</sup> All the readers will understand that after 1:9 the context is different from that of 1:6-8 and 1:1-5.

#### 4.4.3 John 1:11-12

<sup>202</sup> The addition of ὃ ἐγένετο is mine. For Phillips (2006) ὃ ἐγένετο is the beginning of 1:4.

<sup>203</sup> That is the reason of the "we" in 1:14 and 1:16.

In verses 1:11-12 the desemantization of 1:10 continues. It is interesting to examine how the following verbs are used:<sup>204</sup>

Verse	Verb	Meaning <sup>205</sup>
1:5	καταλαμβάνω	To overtake, to apprehend
1:11	παραλαμβάνω	To receive, to take, to hear, to learn, to associate oneself with
1:12	λαμβάνω	To grasp, receive, appropriate, to experience, to collect.

In any case, for our understanding of verses 1:11-12 we must take into account what Hanna (1983:148-149) states about the relation of παραλαμβάνω and λαμβάνω and their meanings in this particular context:

*"In New Testament Greek, the preposition in a compound verb may be omitted without weakening the sense, when the verb is repeated; ἔλαβον carries on the notion introduced by παρέλαβον in v. 11."*

If in the verse 1:10 the readers were wondering how to reach this learning process, verse 1:11 states that οἱ ἴδιοι αὐτὸν οὐ παρέλαβον and 1:12, as the other face of the same coin, insists that ὅσοι δὲ ἔλαβον αὐτόν. The author, Phillips (2006:187-188), is guiding the readers in their comprehension, not only in their understanding! The appropriation of salvation is not found in any other way but through the acceptance of the λόγος. It is not merely an identification of the reader with the λόγος.

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<sup>204</sup> See Phillips (2006:191).

<sup>205</sup> According Biblieworks 6.0 and other dictionaries.

The readers receive in 1:12a important information: there is a group who already accepted this λόγος: the Johannine Community. They know all about this process because ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι. Conjointly, the salvation is by faith in this λόγος: τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. We have to pay attention: ὄνομα αὐτοῦ this λόγος-θεὸς-ζωη-φῶς is not only a person, but a person with a name. Who is this λόγος? What is His name?

#### 4.4.4 John 1:13

Note the statement of this verse: οὐκ ἔξ αἱμάτων οὐκ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. If the ambiguity was notable in 1:1-5, in 1:9-12 we find the beginning of a process of clarification. Suddenly and without any notice, in 1:13 there is no place for ambiguity! This is obviously underlined by the three negations: οὐκ... οὐκ... οὐδὲ.

The non-specialist-readers, according to Phillips (2006:194), would find this text to be very strange, a different language. The specialist-readers, from 1:9 to 1:13, are confirmed in their assumptions. This process of disambiguation is clearly accentuated in 1:14-18, the assumptions of the specialist-readers become gradually more confirmed, and the allusions to the OT and its traditions will thus become clearer.

#### 4.4.5 John 1:14-18

##### 4.4.5.1 A general view

What kind of information is 1:14-18 adding to the whole meaning of the prologue's plot? For Phillips (2006:194-220) the matrix λόγος-θεὸς-ζωη-φῶς of 1:1-5 becomes λόγος-θεὸς-ζωη-φῶς-Ἰησοῦς, in 1:17; principally page 218. At this point, I depart from this great exegetic. Instead of the matrix λόγος-θεὸς-ζωη-φῶς-Ἰησοῦς, I think that in 1:14-18 the matrix λόγος-θεὸς-ζωη-φῶς is disambiguated with another new matrix: λόγος-σὰρξ-μονογενής-Ἰησοῦς. When analysing the prologue's plot as a whole, we will

see that both these matrixes are complementary and enhance the clear structure of the plot, confirming all the previous assertions.

#### 4.4.5.2 John 1:14

The word λόγος appears in 1:14 once again. The readers remember what was said in 1:1-5 about λόγος-θεὸς-ζωή-φῶς. Throughout 1:9-13 the author prepared the soil for the clarification of what was said in 1:1-5. Now, verse 1:14a states: Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν. The matrix λόγος-θεὸς-ζωή-φῶς becomes more clear. The new matrix begins to unfold. It is for now λόγος-σὰρξ. The non-specialist-readers are learning the anti-language of the Johannine Community. But the matrix λόγος-σὰρξ begins to make a strong link with all the readers: this λόγος has become a human being just like the readers.

In the matrix λόγος-σὰρξ something is added: καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. Phillips (2006:201-202), this community has not only seen this λόγος-σὰρξ for a period of time, but they have also observed and studied the glory of this λόγος-σὰρξ. The implied author is sharing this information with the reader. The disambiguation continues, the matrix is λόγος-σὰρξ-μονογενής. The readers are more and more informed about the relationship of λόγος-θεὸς of 1:1-2. If 1:4 states that ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, now it states πλήρης χάριτος καὶ ἀληθείας. The indirect reference to the OT becomes clearer. The non-specialist-readers, though unable to entirely understand the meaning of this expression are invited to be open and to study the Jewish bible and traditions even if they are merely allusions to the OT tradition. Thus, for example, the implied reader harmonized<sup>206</sup> ἀληθεία with the concept of אֱמֶת and, the policemy of δόξα in the LXX.

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<sup>206</sup> See Phillips (2006:207).

#### 4.4.5.3 John 1:15

John appears on scene once again. If 1:6-8 speaks about the qualifications of John as a witness here, 1:15, is a quote of his testimony. The narrator's voice is trying to influence the readers to trust in John and in his testimony. The implied reader explains in more depth the relationship of this λόγος-σὰρξ-μονογενής. Consequently, 1:1-2 becomes more and more understandable. The non-specialist-readers are still not sure who this person is but they are able to grasp a deeper understanding because in 1:6-8, the implied author is using the resource of repetition as a way to reinforce the point of view of the narrator. The reader must trust in John and his testimony which is alluding to 1:1-2.

#### 4.4.5.4 John 1:16

The implied author uses repetition in order to add force to the influence on the readers. Once again he speaks about the fullness of this λόγος-σὰρξ-μονογενής. This λόγος is an interminable fountain of grace. That is the meaning of καὶ χάριν ἀντὶ χάριτος. As before, it increasingly highlights the framework of the Jewish Bible and its traditions. All the readers, capturing the echoes of 1:14, know that the members of the Johannine Community have received this χάριν ἀντὶ χάριτος. If the reader wishes to receive this flow of grace, they must accept the invitation of the Johannine Community.

#### 4.4.5.5 John 1:17

The allusions to the OT tradition reach their culmination at this point! Here it states that ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη. These two characters, Moses and Torah, are added, the implied author uses the repetition resource again with ἡ χάρις καὶ ἡ ἀλήθεια but, the context is very important for the plot of the prologue. The implied author has given the personal name of this λόγος: Ἰησοῦ Χριστοῦ. Now the new matrix is completely unfolded and resemanticized: λόγος-σὰρξ-μονογενής-Ἰησοῦς. The question of the non-specialist reader is: Who is He? Where can I find him? What is expected, what can I do; where, when? The reader, to understand ὁ λόγος must link

him with the historical human being Jesus. The implied author is making a close relationship between "Μωϋσέως-νόμος" and "Ἰησοῦ Χριστοῦ-ἡ χάρις καὶ ἡ ἀλήθεια". Schnackenburg (1980:292) underlines the use of the verbs: the Torah has given (ἐδόθη) but Grace and Truth comes (ἐγένετο).<sup>207</sup> Here in 1:17, the implied author is underlining that this λόγος-σὰρξ-μονογενῆς-Ἰησοῦς is complementing and going beyond the Torah. The specialist-readers understand all these implications. The non-specialist-readers do not. They would be wondering: What is the Torah? Who is Moses? When have all these things happened? etc. There is just one verse left before the prologue is finished and the non-specialist-readers probably have more questions than answers. Why has the plot of the prologue of John been written in this way?

#### 4.4.5.6 John 1:18

The end of the prologue states: Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. Once again, another repetition; in 1:14, μονογενοῦς παρὰ πατρός, now the Christological title is μονογενὴς θεός but, this repetition has an addition: ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς. The implied author has used this phrase as a synonym for the relation of λόγος-θεός narrated in John 1:1-2 where the matrix of λόγος-θεός-ζωη-φῶς begun.

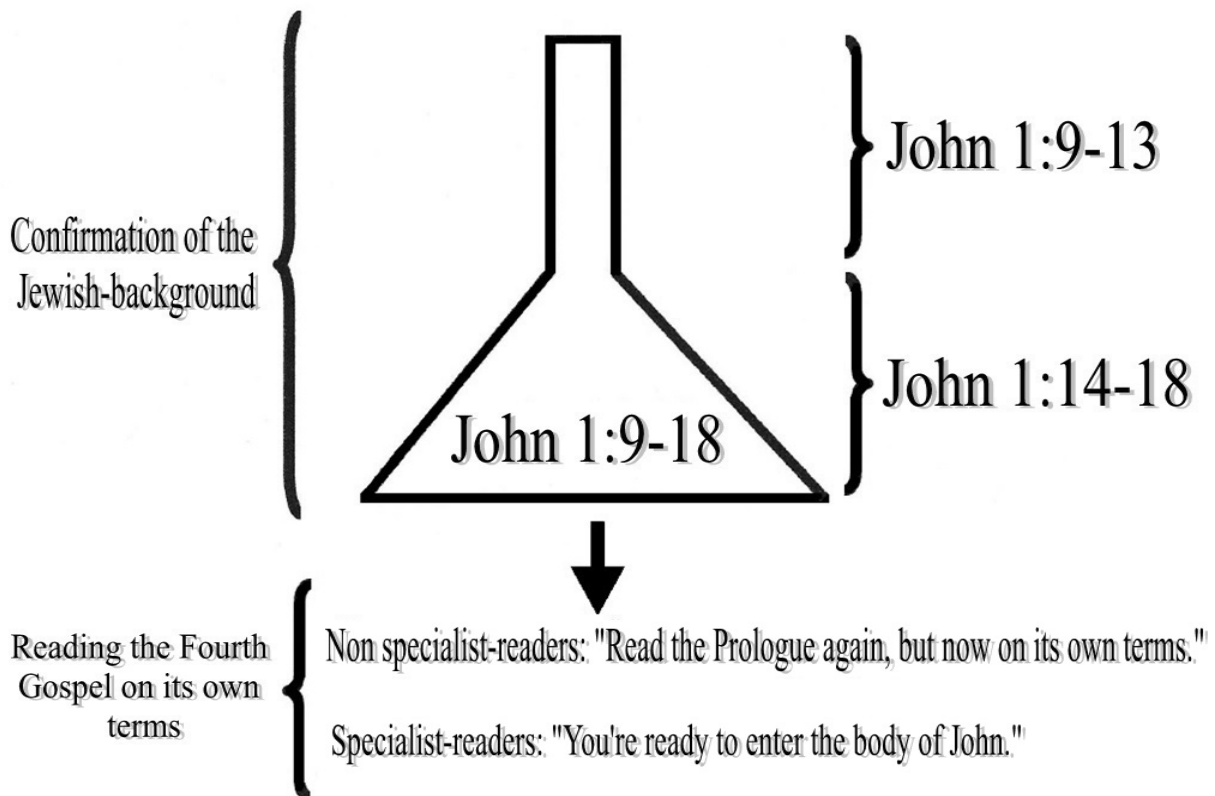
The specialist-readers are ready to start the reading of the body of this Gospel and to find what it unfolds. What happens with the non-specialist-reader? With the phrase

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<sup>207</sup> I agree with Wheaton (2015:23-24):

*"Thus, whereas the Mosaic revelation was declarative and prophetic, grace and truth "were created" or "happened" through Jesus Christ. The point at which the difference between Sinai and Jesus is most pronounced is not the mode of revelation (a spoken word versus a human life lived, tablets of stone versus human flesh). The most important difference is in the very nature or kind of revelation: prophecy versus fulfilment, hope versus realization [...]. Whereas Sinai represents for John the partial revelation of divine glory, the incarnation-onto-sacrificial-death of Jesus represents at one and the same time the fullest revelation of God's glory and the realization of salvation for the world"*

ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς and its link with 1:1-2, the implied readers are being encouraged to read all the prologue again but, this time, on its own terms, on the terms of the Johannine Community, accepting, possibly, the Johannine anti-language, accepting the point of view of the narrator's voice or, what is the same, the point of view of this community which has a wide and open evangelical and missional agenda. But both, specialist and non-specialist-readers receive a warning: ἐκεῖνος ἐξηγήσατο, only this λόγος has known God, The God, the real One God known. Why? Because of the relation of both matrixes: λόγος-θεὸς-ζωη-φῶς and λόγος-σὰρξ-μονογενής-Ἰησοῦς.<sup>208</sup> The implied author, not by chance!, in the last word of the last verse of the prologue left the last clue: ἐξηγήσατο. This is an aorist verb that gives evidence to all readers that, at a certain point in the past, something happened: λόγος-σὰρξ-μονογενής-Ἰησοῦς. Why is this so important? Because: λόγος-θεὸς-ζωη-φῶς!



<sup>208</sup> Phillips (2006:220) highlights:

*"Every thing that Jesus says or does, everything that anyone says about him or to him, needs to be weighed in the light of this knowledge that the author has given to his audience in this Prologue. The readers, unlike the characters in the drama, have no excuse. Of course, the hope of the author is that many of those readers have joined him on his lofty perch, joined the Johannine community of faith already and are waiting in anticipation of what they are to learn about Jesus in the story which is about to unfold."*



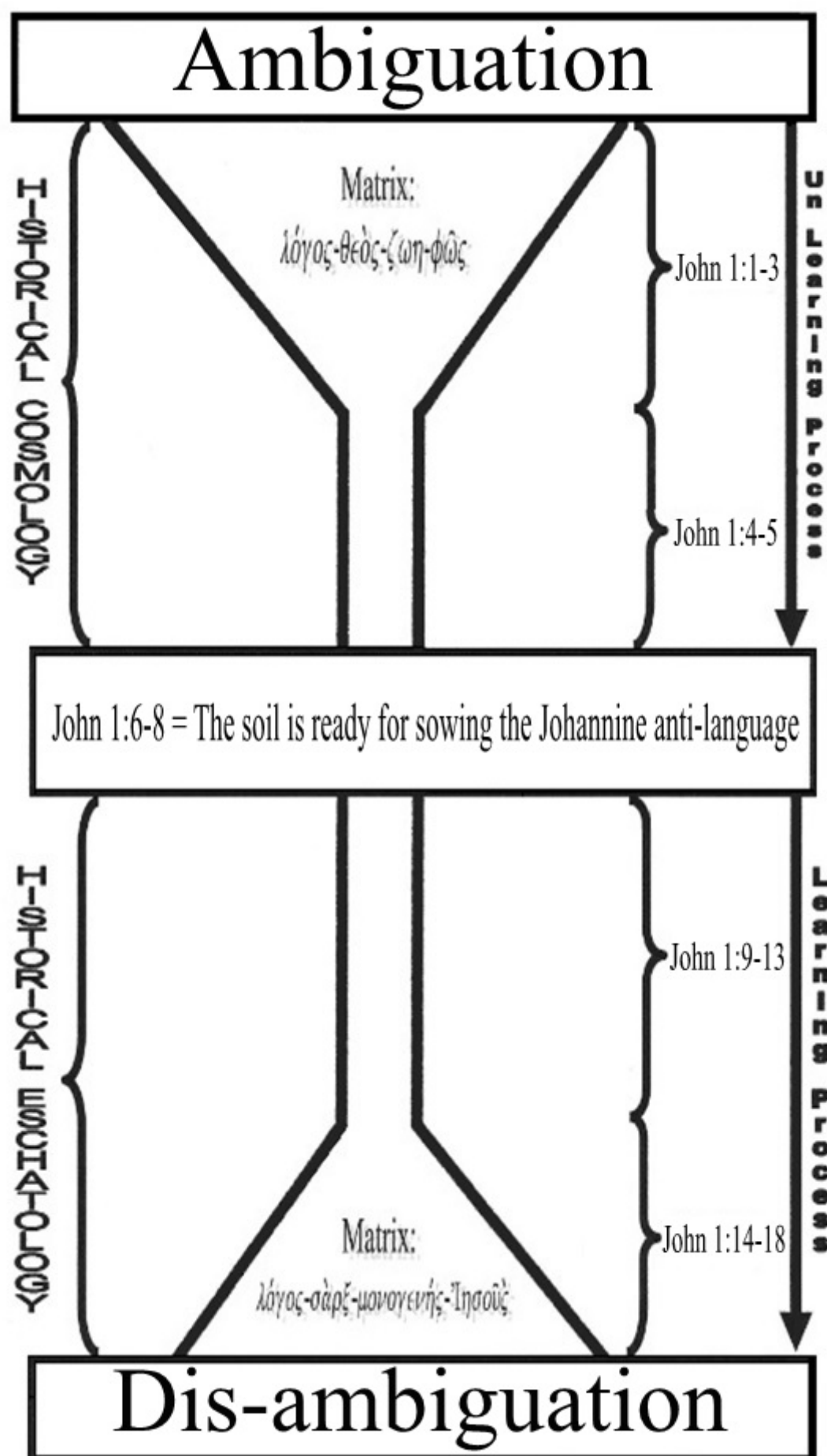
## 5 The plot of John 1:1-18

### 5.1 Narrative Criticism

This analysis confirms that John 1:9-18 is the background of John 1:1-5; and the centre, the pivot of both these parts, 1:6-8. The reader is not alone, God is not arbitrary, and neither is the implied author. God has sent a witness. The first one quoted by the plot is John and he has come ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. John is the first but, in the end, he is just another witness of the Johannine Community. By means of these three blocks the implied author guides the reader from the ambiguity of λόγος to a disambiguation. From λόγος to Jesus. Once the readers have related this λόγος with the historical Jesus, the readers are able to begin to unfold the body of this Gospel. This is the function of this word. *Thus there is no need to use λόγος in the body of the Fourth Gospel as it appears in its prologue.*

The first block, 1:1-5, has a "Historical Cosmology" framework. Cosmology, because the beginning of the prologue states the beginning of the whole reality; but -and it is indispensable to underscore this- it is clear that the implied author makes an effort to ensure that this framework is historical and that the prologue must not be understood as a mythological narrative. The implied author has used the mythical scaffolding that cosmologies usually have but -as constantly occurs in the Fourth Gospel- the prologue of John overtakes this framework. Thus, this cosmology is a historical cosmology and not a mythical one.

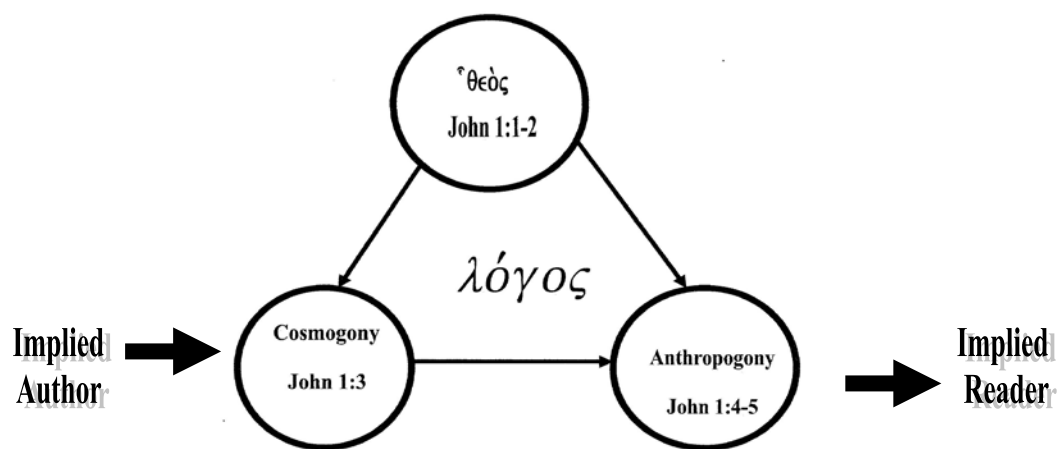
The counterpart of block 1:1-5 is 1:9-18 in which we have a "Historical Eschatology"; historical because of Jesus, eschatology because this person has given the last and ultimate revelation of YHWH. The centre, the pivot is 1:6-8. The function of Narrative Criticism is not only to confirm my statements of the last chapter. The question is: if 1:1-5 and 1:9-18 are complementary blocks: how are they complementary? Could it be that cosmology is complementary with eschatology in the plot of John 1:1-18? This is the next target of this investigation. Now, I would like to present, very briefly, the plot of John 1:1-18 as a whole and well structured pericope. See the next graph:



## 6. Cosmology and eschatology

### 6.1 John 1:1-5, historical cosmology<sup>209</sup>

What is the most important question-answer in anthropological studies?<sup>210</sup> It is the reason, the sense, the meaning of human beings in this world. In the history of humanity, the human being has never been able to define him/herself alone. The phenomenology of religion highlights that each and every human being is only able to understand his/her own life in her/his relationship with God and the world. That is exactly what the implied author of the prologue developed in 1:1-5. See the next diagram:



The background is Genesis 1.<sup>211</sup> YHWH created the world first, before the creation of the human being. The creation of the human being by YHWH is a teleological creation: human beings are the reason for this world. Thus, always, anthropology is within the horizon of cosmology. Hence, the world is not merely a thing, a noun, an object. After the creation of human beings, this world becomes an intentioned world. Thus, as Croatto (1972:247-257) correctly states in the first chapter of Genesis, the relationship between the Theo-vision, the cosmo-vision and the anthro-po-vision is

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<sup>209</sup> Croatto (1972:247-257) and (2002). Eliade (1991).

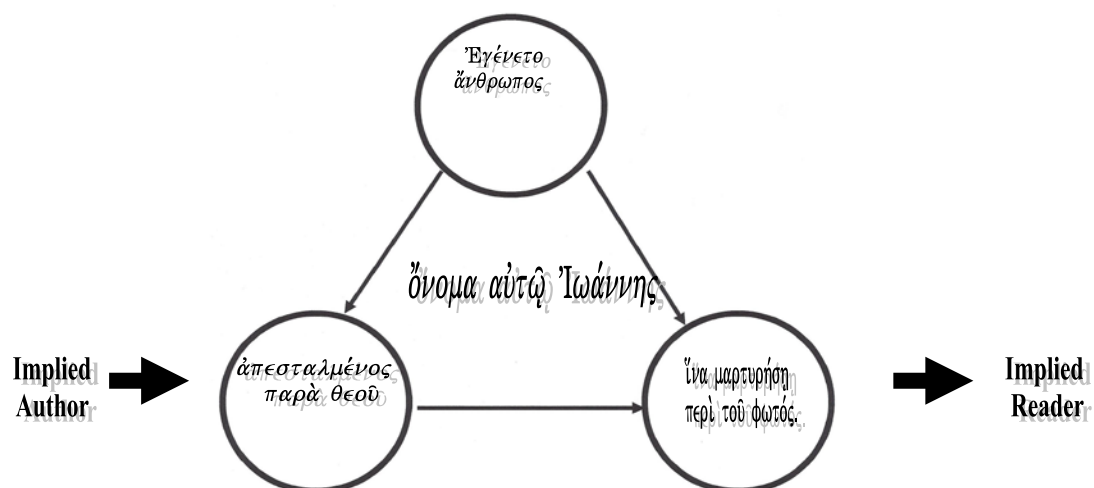
<sup>210</sup> Lorda (1998:165-200); Lavenda and Schultz (2011) and Cruz (1994).

<sup>211</sup> Bowker (1990:7-23); Halpern (2009); Pollard (1958:147-153); Pancaro (1970:114-129) and Walton (2011) and (2006).

highlighted: YHWH created the world but YHWH is outside of the world because this world is the sphere of the human being. In other words, cosmogony always culminates in anthropogeny. This anthropogeny emphasises the teleology of this cosmology: put into a historical context by YHWH, it is the human being who must find a reason, a purpose, an objective, an intention for this world in which she/he is in! That is why the matrix λόγος-θεός-ζωη-φῶς is inserted in this cosmological block with this cosmogonical background. All human beings, from each and every background, are only able to comprehend him/her self in relationship to this λόγος-θεός. The life of each and every human being must be a teleological life, otherwise, their life will be darkness. This teleology of all human beings is something to be found. It is something that human beings are not born with. The λόγος is ζωη-φῶς for all human beings. The teleological meaning of human life is in this λόγος. Thus, far from being an eternal-return-myth, this cosmology is historical. In other words, John 1:1 begins in meta-history, but this meta-history is not ahistorical or archetypical.

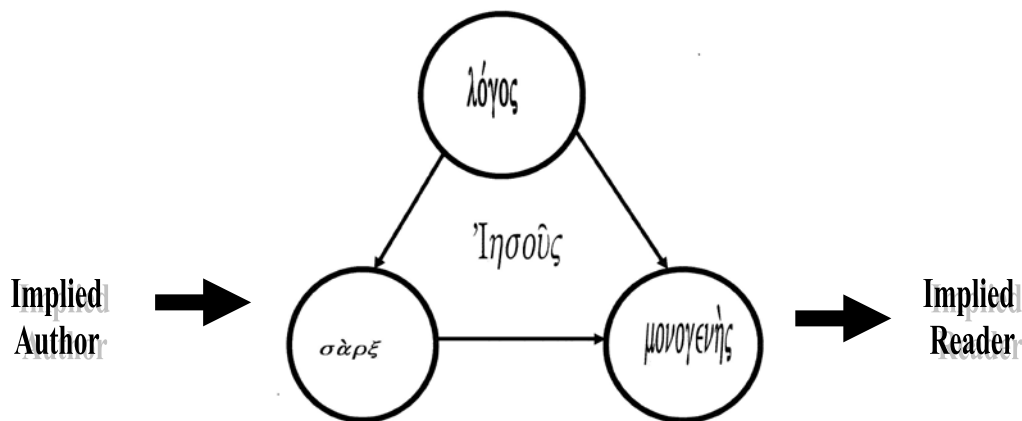
### 6.1.1 The beginning, in God

When God put human beings into the world, He made them free. All human beings are free to choose the answer they give God and the world. However, human beings have chosen darkness instead of Light. That is why God must send John as a witness. Human beings are not able to do this alone. They need God and His revelation. The implied reader is informed by the implied author that she/he has a path. This path begins with the testimony of another human being, John.



### 6.1.2 John 1:9-18 historical eschatology

When human beings become beings, they begin to do so in a historical context. The cosmology of 1:1-5 is a historical one. The matrix of block 1:14-18 is λόγος-σὰρξ-μονογενὴς-Ἰησοῦς. But, this eschatological revelation is soteriological. In the last analysis, the cosmology of 1:1-5, fades in 1:9-18, when soteriology takes place. It is, primarily in 1:9-13 when the cosmological framework cedes its place for the Eschatological framework. The last cosmogonical statement in the prologue is 1:10. Thus the matrix λόγος-σὰρξ-μονογενὴς-Ἰησοῦς begins to unravel in 1:14.



What is the reason for 1:9-13? Human beings "naturally" choose darkness instead of Light and, it is again emphasised, that knowledge of the Real God is not something that human beings are born with. Thus human beings need the Revelation of YHWH; and that is why 1:13 clearly stresses that the initiative is only in God, not in the human being. That is the reason for what is described in 1:14-18, the reason for the embodiment of the ὁ λόγος. After the cosmogonical statement of 1:10-11, in 1:12-13, it states clearly where the readers must be focused in order to find the correct answers; they must be part of those who τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. They would be or will be the "we" of 1:14-18!

### 6.1.3 Deep relationship of both matrixes

Why is it that the block of 1:9-18 is the perfect mirror image of 1:1-5? The answer is quite simple. As Croatto (1972:252) indicates, in biblical conception, eschatology is

the inverted pole of cosmology. Eschatology is the pleroma of cosmology. Thus anything that is worth something and that endures throughout the history of humanity, anything that comes from anthropogony, receives its highest meaning in eschatology. It is completely impossible for any human being to give ὁ κόσμος an intentional question-answer without at the same time giving, simultaneously, a question-answer to ὁ θεός.<sup>212</sup> The reverse of the statement that an intentional question to ὁ κόσμος implies always an intentional question to ὁ θεός is also true. Even when a human being is immanentist or transcendentalist, deist or theist, agnostic or pantheist, whatsoever he/she is, when she/he gives an intentional question-answer to ὁ θεός, conjointly, he/she is giving a question-answer to ὁ κόσμος.<sup>213</sup> The relationship between God, the World and human beings is an intrinsically close one. Croatto rightly observes that, in this sense, eschatology is always, without exception, an epiphany of YHWH. Thus, the matrix λόγος-θεός-ζωή-φῶς receives its highest level in the matrix λόγος-σὰρξ-μονογενής-Ἰησοῦς. The reason for 1:1-5 is in 1:9-18. Here is the deepest meaning of the prologue of John! This is why all the readers are invited to be part of the Johannine Community; after all, in the second part of the prologue, it is all about the Christo-soteriology mission of this λόγος who, once, became a historical human being: Jesus. What, then, is the meaning of 1:14-18? Human beings are put in the world by YHWH; but are not able

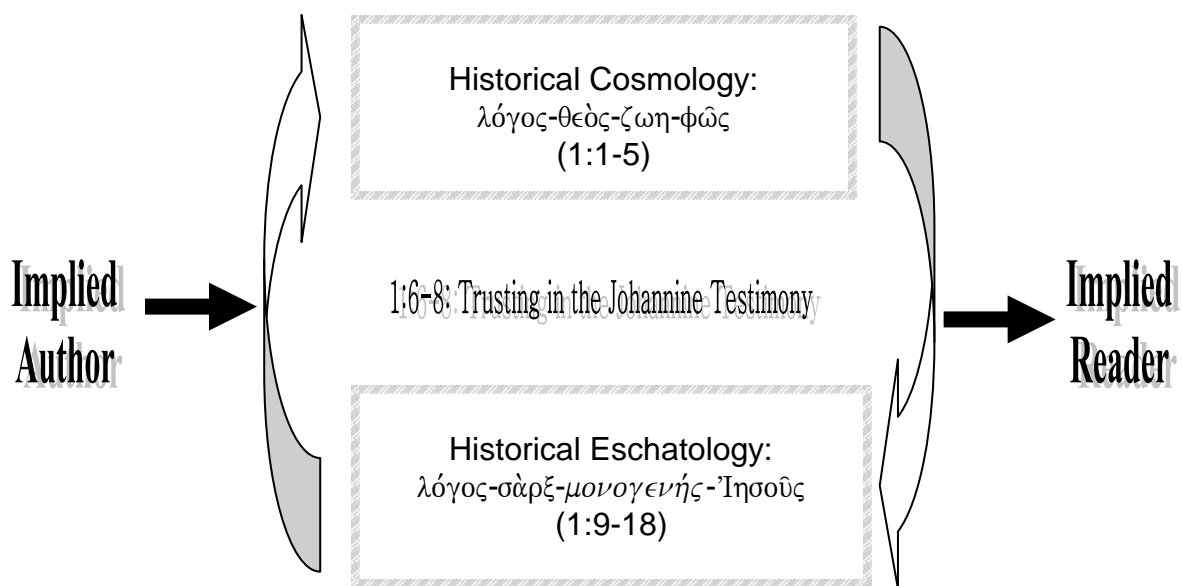
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<sup>212</sup>The example par excellence is when the atheist philosophers and their followers, the atheistic-theologians or, what is more often -or may I say more hypocrite?- the "criptic-atheic-theologicans", of the last century refused to say "God" as a being beyond any metaphorical expression, what did they say instead? They said, de Rougemont (1954:105-106), "*nation*", "*race*" or "*class*". In other words, these hyper-critical-thinkers were teetotalars of all theism but drunk of inmeneteism, they, clearly, were doing nothing but sublimating their thirst of transcendence; that is to say, the thirst of transcendence that can only be quenched in God. They did the only thing they could do: replace theology with philanthropy. In any case, sometimes, and often more than sometimes, this supposed philanthropy, was the mother of some totalitarianisms. As always, the human being hears this old voice that once stated in Genesis 3.5: "אֲכָלְכֶם מִמֶּנּוּ וְנִפְקַחוּ עֵינֵיכֶם וְהִיִּיתֶם כְּאֱלֹהִים יָדְעִי טוֹב וְרָע". כי ידע אלהים כי ביום

<sup>213</sup> Although, this topic would be beyond the limits of this dissertation, I would like to give two examples, which are antagonist and illustrative. In mysticism, human beings must reject ὁ κόσμος in order to have a high spirituality; this means that the higher the relationship with ὁ θεός is, the higher, the denunciation ὁ κόσμος will be. We can say, in this faith conception ὁ θεός ≠ ὁ κόσμος. Exactly the opposite occurs in pantheism, pan-in-theism, in which ὁ θεός = ὁ κόσμος.

to go to God's world. What did YHWH do instead? Something unthinkable, unimaginable, inconceivable for any human being, ὁ λόγος came into this world as flesh for salvation. Christian faith is all about this: the historical eucatastrophe<sup>214</sup> of this λόγος, as Tolkien (1990:156) states:

*“The birth of Christ is the eucatastrophe of Man's history. The Resurrection is the eucatastrophe of the story of the Incarnation. This story begins and ends in joy. It has pre-eminently the ‘inner consistency of reality.’ There is no tale ever told that men would rather find was true, and none which so many skeptical men have accepted as true on its own merits.”*



## 7 John 1:1-18

### 7.1 How are they different?

<sup>214</sup> I have chosen my vocabulary here very carefully. I am following particularly the outstanding article of Tolkien (1990:109-161). I am also thinking of Drouot (2007:102.176-177), Carpenter (1977:143-152); Lewis (1955) and (1952), and as a complementation to Lewis, see Brown (2013). Ortlund (2014:81) quoted a letter from Tolkien in which he explained that eucatastrophe is: "the sudden happy turn in a story which pierces you with a joy that brings tears". For a deeper understanding of this important concept see, for example, Flieger (2002:21-32).

Story Order (Plot)	Chronological order <sup>215</sup>
<p>1. Reflection about the <i>λόγος</i>. before his incarnation. Jewish tradition OT and beyond. Meta-history of the <i>λόγος</i>. as the development of <i>λόγος</i> = μονογενὴς θεός. <b>(1:1-5)</b>.</p> <p>2. The mission of John <b>(1:6-8)</b>.</p> <p>3. Different answer to <i>λόγος</i>. <b>(1:9-13)</b>.</p> <p>4. Jesus (=λόγος ενσαρκός) <b>(1:14a)</b>.</p> <p>5. First Testimony of "We" <b>(1:14b-e)</b>.</p> <p>6. Testimony of John <b>(1:15)</b>.</p> <p>7. Second Testimony of "We" <b>(1:16)</b>.</p> <p>8. Meditation about Moses, the Torah and Jesus Christ. <b>(1:17)</b>.</p> <p>9. Only the <i>λόγος</i> makes God known <b>(1:18)</b>.</p>	<p>1. The Johannine Community meet Jesus. They begin to believe in him as Ἰησοῦ + Χριστοῦ</p> <p>2. The Johannine Community understands that only Jesus Christ made known the ultimate revelation of YHWH <b>(1:18)</b>.</p> <p>3. The Johannine Community understands and meditates on Jesus as μονογενὴς θεός.</p> <p>4. Meditation about Moses, the Torah and Jesus Christ. <b>(1:17)</b>.</p> <p>5. Meditation about the function of John in light of the OT <b>(1:6-8)</b>.</p> <p>6. Reflection about Jesus before his incarnation, as the <i>λόγος</i>. Jewish tradition OT and beyond.</p> <p>7. The "We" as a testimony, understanding <i>λόγος</i> = μονογενὴς θεός <b>(1:14a-e.16)</b>.</p> <p>8. The testimony of John <b>(1:15)</b>.</p> <p>9. The Johannine Community developed its open missional agenda.</p>

I personally believe<sup>216</sup> that even at the very beginning of the Johannine Christology, the pre-existence of Jesus had always been there, though in embryonic form. In John 1:1-5 we have one of the highest levels of the theology of the concept of pre-existence of the *λόγος*; not only in the Fourth Gospel but in the entire NT. But, everything stated here about the *λόγος*, was already present in μονογενὴς θεός, even when the Johannine Community had begun to understand and believe that the historical Jesus was: Ἰησοῦ + Χριστοῦ. With this in mind I say that 1:9-18 is the

<sup>215</sup> This is just one more interpretation about how the chronological order of the prologue of John could be. I realize that there could perfectly well be another way to comprehend this order.

<sup>216</sup> I agree completely with Hengel (2004) that Christology has always been high.



reason for 1:1-5. Nevertheless, in order to understand why John 1:1-18 was written in this way, we must explore why there are only indirect allusions to the OT traditions.

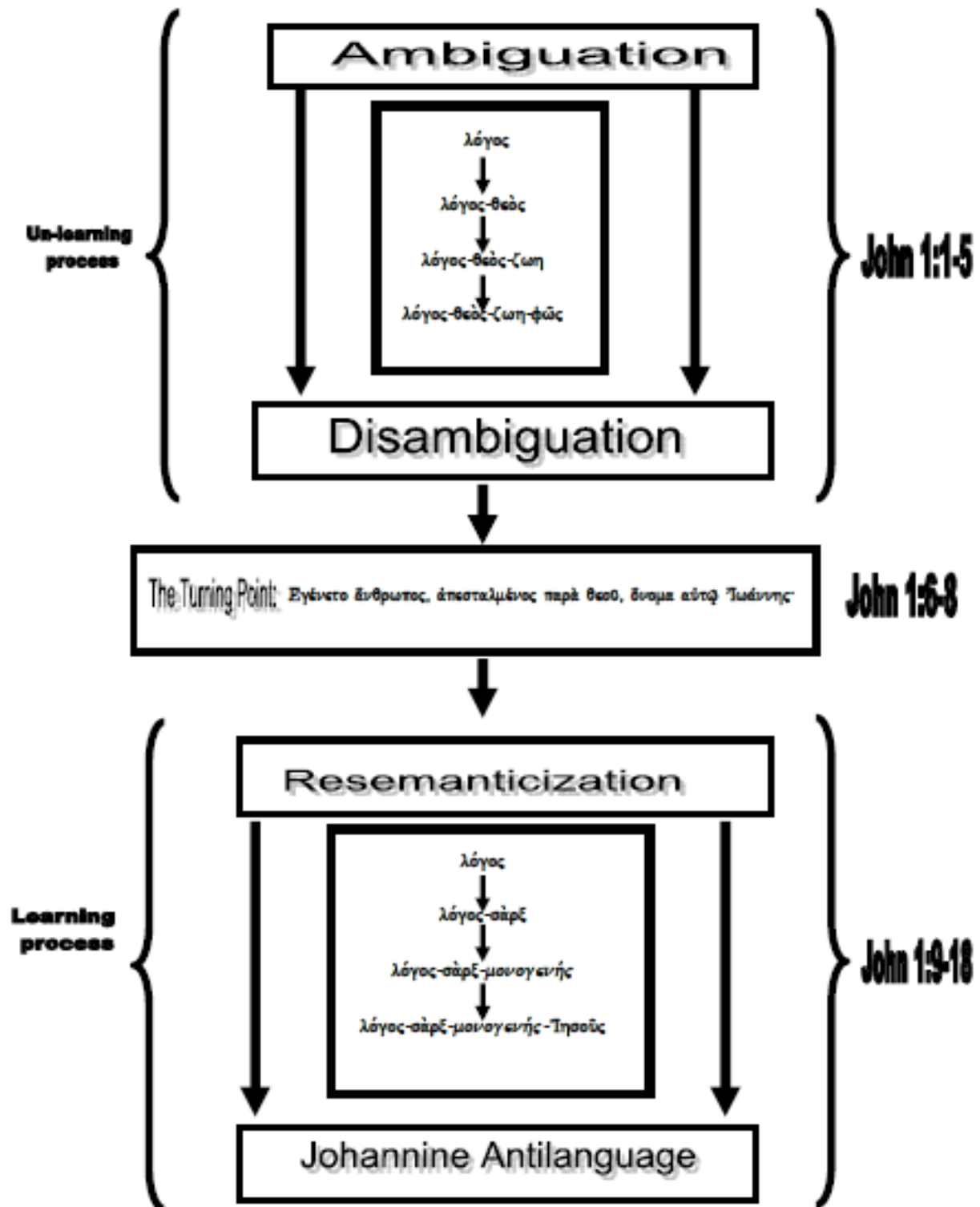
## **7.2 An evangelical agenda**

The prologue has an evangelical agenda. The implied reader, through the voice of the narrator, is guiding the reader to accept the invitation to enter the Johannine Community. The missional strategy of the prologue of John is marvellous: even before the reader has ever seen or touched the OT, whether it be the MT or the LXX, she/he has accepted it as the framework of the understanding of the prologue of John. Moreover, she/he has accepted the OT as the Word of God, the writing in which the only real God, YHWH, is revealed. Yet the OT and all Jewish traditions throughout the whole prologue have been only alluded to. Thus, the clever strategy underlying the prologue of John and its plot is very clear!

## **8 Towards some conclusions**

The Rhetorical Analysis, chapters 5 and 6, have confirmed all the statements of the Historical Critical Methods, chapters 3 and 4. Interestingly, the Narrative Criticism, developed in this chapter, has confirmed the results of both methodologies. Through this useful methodology of integration, we will be able to delve further into our exegetical analysis. Integration, as a complementary methodology, is also useful, conjointly, in guiding us to avoid conservatisms that, with no-exception, imply favouring one methodology to the detriment of others. Narrative Criticism is not being used merely as an exegetical methodology to confirm other ones, but to deepen our understanding of John 1:1-18. Narrative Criticism has shown us that the plot of John 1:1-18 was developed at two levels; one, for the specialist in the OT tradition and beyond, and, the other, for the inexperienced reader who might have a wide range of different backgrounds. And, what is more, Narrative Criticism Analysis has demonstrated that all the symbols in John 1:1-18 are not arbitrary nor ambiguous;

quite the reverse, all the symbols in the sequential reading of the prologue of John are integral parts of this process of ambiguity, disambiguation and resemanticization; hence, the control of the meaning of all the symbols which are in the prologue of John is in the real author's hand, not in the reader's as is illustrated in the next graphic:



Finally, it is beyond any doubt that, Narrative Criticism has helped us to see that in John 1:1-18, we can read the writing of one of the best and most qualified biblical authors of the entire NT.

## **Chapter VIII**

### **First approach to John 1:6-7a.c.15.19-34: Diachronic Analysis**

#### **1. Introduction**

##### **1.1 Second section**

The methodology in this chapter, the second part of this dissertation begins with the analysis of the first façade that the Gospel of John once had. This analysis will be developed in this chapter and will be continued in the following three chapters.

##### **1.2 The main subjects in this chapter**

This present chapter will be divided into three main sections. In the first section Diachronic Analysis will be developed with the Historical Critical Methods to examine the redactional history underlying this pericope, paying special attention to what was stated in chapters 3 and 4. In the second section of this chapter the question of the exact location of where John baptizes, according to John 1:28, will be considered. In the third and last section a very controversial and important question will be analysed: how and why must the term οἱ Ἰουδαῖοι be translated? These three sections will have important data for what follows not only in the next chapters, but also retrospectively for the previous chapter 3-7.

### 1.3 The methodological importance of this chapter

In this fundamental chapter I will lay the groundwork for the analysis of the main issue of this dissertation, the change in the intended reader.

## 2 Textual Criticism of John 1:6-8.15.19-34

### 2.1 Introduction

First we will examine the former façade of the Gospel of John with Diachronic Analysis in the same way as was done with the prologue, in the attempt to have the closest version to the original scripture. Naturally, it will not be necessary to repeat the critical analysis of verses 1:6-7a.c.15.

### 2.2 John 1:19-28

#### 2.2.1 John 1:19

The first observations are that: in B W and P<sup>75</sup> instead of *Ιωάννου* have *Ιωάνου*; Π<sup>\*</sup> replaces *τοῦ* for *οῦ* and *f*<sup>1</sup> directly omits such particle; P<sup>75</sup> replaces *ἀπέστειλαν* for *ἀπέστειλεν*; P<sup>66\*</sup> P<sup>75</sup> ⲛ C<sup>3</sup> L W<sup>s</sup> 063 *f*<sup>1</sup> omits *πρὸς αὐτὸν* after the word *ἀπέστειλαν*. 1424 inserts *πρὸς αὐτὸν* after *οἱ Ἰουδαῖοι*. It is true that P<sup>66\*</sup> and P<sup>75</sup> are very powerful arguments for the readings they support. Both GNT and NTG support the reading: "Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι...". For Brown (1967-70:43) the words *πρὸς αὐτὸν* are, probably, a scribal clarification because this sentence does not appear in either Bodmer papyri: P<sup>66</sup> and P<sup>75</sup>; I agree with him and I accept this proposal of change.

On the other hand, I do not accept the proposal of P<sup>75</sup> of *ἀπέστειλεν*, because, even though P<sup>75</sup> is a papyrus with heavy weight of evidence, this is the only reading with this proposal. All the rest of the sources agree to read *ἀπέστειλαν*. I also do not accept the change of *Ιωάννου* for *Ιωάνου*: in all the context of 1:6.15.26.28.32.35; 3:22.24.27; 4:1 and 10:40-41 *Ιωάνου* never appears. In addition, there are the following proposals of change. 124 transfers *οἱ Ἰουδαῖοι* before *ἱερεῖς*, having finally

the phrase shape: ὅτε ἀπέστειλαν ἐξ Ἱεροσολύμων οἱ Ἰουδαῖοι ἱερεῖς; W<sup>sup</sup> and Θ changes οἱ Ἰουδαῖοι for οἱ Ἰουδαῖοι or, as 118 proposes, for οἱ Ἰουδαῖ. 1071\* replaces Ἱεροσολύμων for Ἱεροσολύμων; A Π Ψ f<sup>13</sup> 157 579 Θ a/ lat sy<sup>h</sup> insert πρὸς αὐτὸν between the words Λευίτας and ἵνα; B P<sup>66</sup> P<sup>75</sup> ⲛ w W<sup>sup</sup> Θ propose Λευείτας instead of Λευίτας, as is the proposal of, among others, A Π Ψ f<sup>13</sup> 157 579 118 1071\* 1424 C M K L U Δ Λ 2 33 28 f<sup>1</sup>. 124 goes further and recommends καὶ Λευίτας πρὸς αὐτὸν πρὸς αὐτὸν ἵνα. The Word ἐρωτήσωσιν is replaced by ἐρωτήσουσιν in P<sup>75</sup> L W<sup>sup</sup> D 33 but, ⲛ 063 pc proposed instead ἐπερωτήσωσιν. P<sup>66\*</sup> replaces Σὺ τίς εἶ; for Σὺς εἶ; and, finally, G proposes Σὺ τίς εἶ and 565 affirms Ὅτι σὺ εἶ. Again, I do not accept any of these changes, the best support is the proposed text by GNT and NTG.

I follow the reading of οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα because, clearly, the sources with most weight of evidence support it such as, P<sup>75</sup> P<sup>66</sup> B and ⲛ. The last part of this verse is another case. Here I follow the reading ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; supported by P<sup>66</sup> and B. The problem here is that other good sources such as, for example, P<sup>66\*</sup> and P<sup>75</sup> have another proposal of reading. At any rate, the reading of P<sup>66</sup> has the support of B which, beyond doubt, among all the uncials has clearly the undisputed preference, at least for all the gospels.

### 2.2.2 John 1:20

In this verse we have three different proposals: 579 replaces the tríplic καὶ ὁμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὁμολόγησεν for ὁμολόγησεν; ⲛ ⲛ<sup>\*</sup> omit the second καὶ ὁμολόγησεν and C<sup>2</sup> L W<sup>S</sup> f<sup>1</sup> 33 pc propose instead ὁμολόγησεν; C<sup>c</sup> f<sup>1</sup> M K L U Q L f<sup>13</sup> 2 28 157 565 700 1071 1424 omit ἐγὼ. I follow the text proposed because all the best and strongest sources support it.

### 2.2.3 John 1:21

Following are the suggestions for verse 21: ⲛ<sup>\*</sup> replaces καὶ ἠρώτησαν αὐτόν for καὶ

επηρώτησαν πάλιν.  $\aleph^C$   $W^{sup}$  it sy<sup>p</sup> add πάλιν after of αὐτόν. The changes of the rest of the verse is presented in the following diagram:

Source	Proposed Reading
B	Σὺ οὖν τίς Ἡλίας; εἶ καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ;
P <sup>66</sup>	Τίς οὖν σὺ; Ἡλίας εἶ; ..... λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ;
P <sup>75</sup> W	Τί οὖν σὺ; Ἡλίας εἶ; καὶ λέγει, οὐκ εἰμί. Ὁ προφήτης εἶ σύ;
$\aleph^*$	Τί οὖν Ἡλίας εἶ; λέγει, Οὐκ εἰμί. Προφήτης εἶ σύ;
$\aleph^C$	Τί οὖν Ἡλίας εἶ; λέγει, Οὐκ εἰμί. Ὁ Προφήτης εἶ σύ;
C <sup>*</sup> 33 u	Τί οὖν σύ; Ἡλίας εἶ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ;
L	Τί οὖν Ἡλίας εἶ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ;
S	Τί οὖν Ἡλίας εἶ συ; Ὁ προφήτης εἶ σύ;
$W^{sup}$	Τί οὖν Ἡλίας εἶ; καὶ λέγει, Οὐκ εἰμί. Τί οὖν; Ὁ προφήτης εἶ σύ;
Q	Τί οὖν; Ἡλίας εἶ συ; καὶ λέγει, Οὐκ εἰμί. Τί οὖν; Ὁ προφήτης εἶ σύ;
Y	Τί οὖν συ; Ἡλίας εἶ; καὶ λέγει, Οὐκ εἰμί. Τί οὖν; Ὁ προφήτης εἶ σύ;
69	Τί οὖν; Ἡλίας εἶ συ; καὶ ἀπεκρίθη, Οὐ Προφήτης εἶ σύ;
565	Τί οὖν; Ἡλίας εἶ συ;
1071	Σὺ τίς οὖν εἶ; Ἡλίας εἶ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ;

<b>W</b>	Τί οὖν; Ἡλίας εἶ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ;
A C <sup>C</sup> M K M U D L P f <sup>1</sup> f <sup>13</sup> 2 28 157 579 700 1424	Τί οὖν; Ἡλίας εἶ σύ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ;

After analysing these proposals, I have decided to follow the text proposed, supported by P<sup>66</sup> (τις) P<sup>75</sup> C\* Ψ 33, among others. Exactly the same occurs with the last phrase of this verse, καὶ ἀπεκρίθη οὗ, in which f<sup>1</sup> and 118 omit καὶ<sup>217</sup> and 69 replace ἀπεκρίθη for λέγει and οὗ for Οὐκ εἰμί. The best support is in GNT and NTG.

#### 2.2.4 John 1:22-23

In verse 22, I find that: E\* 157 M N f<sup>1.13</sup> 118 69 1071 ⚭ A C<sup>C</sup> M K L Θ Λ Π Ψ 2 33 28 565 579 700 1424 τ replaces εἶπαν for εἶπον; P<sup>66c</sup>, P<sup>75</sup> and E\* add Σὺ before τίς εἶ. f<sup>1</sup> deletes αὐτῷ; M replaces ἀπόκρισιν for ἀνάκρισιν; 1071 inserts εἰπὲ ἡμῖν before ἵνα. ⚭ A C<sup>C</sup> M K L Θ Λ Π Ψ 2 33 28 565 579 700 1424 t replaces ἡμᾶς for ἡμιν. I do not accept any of these proposals because, once again, the heaviest weight of evidence supports the reading of GNT and NTG. There is an exception, I accept the proposal of P<sup>66c</sup> and P<sup>75</sup> which add Σὺ before τίς εἶ because of its strong evidence. On the other hand, the quote from the prophet Isaiah in verse 23 has no variant to be highlighted.<sup>218</sup>

#### 2.2.5 John 1:24-25

In verse 24 I see that: N W<sup>sup</sup> ⚭<sup>C</sup> A C<sup>C</sup> C<sup>3</sup> A M K M U Δ Λ Π f<sup>1</sup> f<sup>13</sup> 2 33 28 157 565 579 700 1071 1424 t add οἱ before ἀπεσταλμένοι<sup>219</sup> and N W<sup>sup</sup> replace Φαρισαίων for

<sup>217</sup> N has a gap, where possibly καὶ ἀπεκρίθη appeared.

<sup>218</sup> These changes are: f<sup>1</sup> add ὁ δέ before ἔφη. 69 deletes ἐγώ. 2\* deletes ἐν τῇ. 124 replaces εὐθύνετε for ἑτοιμάσατε. The biggest change is proposed by W<sup>sup</sup> which replaces ὑθύνετε τὴν ὁδὸν κυρίου for εὐθίας ποιείτε τὰς τρίβους αὐτοῦ.

<sup>219</sup> W<sup>sup</sup> and N replace Φαρισαίων for Φαρισεῶν. P<sup>5</sup> has a large void in this v.



Φαρισέων. On the other hand, focusing on verse 25, there are several proposals of change: **ℵ**, among other sources, omits καὶ ἠρώτησαν αὐτόν. **ℵ** Δ 124 A C<sup>C</sup> M K M N Θ Λ Π Ψ f<sup>1</sup> f<sup>13</sup> 2 157 565 579 700 1071 1424 t replace εἶπαν for εἶπον. 28 replaces εἶπαν αὐτῷ for εἶπον αὐτόν. Δ replaces εἰ for εἰς. 124 omits the article before χριστός. I do not follow any of these changes in John 1:24-25. Why? Because it is easy to see that all with the strongest evidence support the reading of GNT and NTG.

## 2.2.6 John 1:26

Verse 26 has the following change proposals: L U 33 Y 579 replace ἀπεκρίθη for ἀπεκρίνατο; B and W replace Ἰωάννης for Ἰωάννης; P<sup>66c</sup> P<sup>75\*</sup> P<sup>75c</sup> f<sup>1</sup> and 124 omit the word λέγων; f<sup>13</sup> 124 and et add μέν before ἐγώ; N Δ Θ 565 1424 and 1071 add ὑμᾶς before of βαπτίζω; **ℵ**\* add τῷ before ὕδατι; G f<sup>1</sup> f<sup>13</sup> N Δ Θ 565 1424 1071 A C<sup>C</sup> M K M N W<sup>sup</sup> Λ Π Ψ 118 2 33 28 157 579 and 700 add δέ before ὑμῶν; **ℵ** 1071 P<sup>75</sup> replace ἔστηκεν for εἰστήκει but B L 083 G and f<sup>1</sup> have στήκει. I do not follow any of these changes. The proposed text is supported, among others by, P<sup>66</sup> A C W<sup>sup</sup> Θ Ψ 063 f<sup>13</sup> f<sup>1</sup>. Anyway, there is one question I think I need to explain: why do I prefer P<sup>66\*</sup> instead of P<sup>75\*</sup> P<sup>75c</sup> and P<sup>66c</sup>? Because, as in 1:19, the proposed text follows the name of John as it appears in all other contexts and, at the same time, the replacement of ἔστηκεν for εἰστήκει only appears in P<sup>75</sup> 1071 and **ℵ**. All the others sources support our chosen reading.

## 2.2.7 John 1:27

Verse 27 has a number of change proposals: 28 A C<sup>C</sup> M K M N<sup>\*</sup> C W<sup>sup</sup> U Δ Λ Π 118 f<sup>13</sup> 157 565 7900 1424 add, at the beginning of this verse αὐτός ἐστιν, before ὁ ὀπίσω; G and Y, proposes instead οὗτος ἐστιν. S follows its own path proposing the reading αὐτός ἐστιν ὃν εἶπον. B **ℵ**\*, among other variants, omits the article before ὀπίσω and N<sup>\*</sup> directly omits ὁ ὀπίσω. The support of the proposed text is very strong: P<sup>66</sup> P<sup>75</sup> C<sup>\*</sup> L N W<sup>sup</sup> Q 083 0113 f<sup>1</sup> 33 1241 al a sy<sup>s.c</sup>.

The second set of changes in this verse is: G S A C<sup>3</sup> M K M N<sup>\*</sup> C W<sup>sup</sup> U Δ Λ Π 118 f<sup>13</sup> 157 565 7900 1424 before ἐρχόμενος add ὅς ἔμπροσθέν μου γέγονεν<sup>220</sup>. On the other hand Θ only adds ἔμπροσθέν μου γέγονεν. The biggest addition<sup>221</sup> is in 28 which proposes ὅς ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν. I do not follow any of these changes. The proposed text again, has a very heavy weight of evidence: P<sup>5</sup> P<sup>66</sup> P<sup>75</sup> B C<sup>\*</sup> L N<sup>\*</sup> W<sup>S</sup> Y 063 083 0113 33 f<sup>1</sup> and others.

The third set of changes are: f<sup>13</sup> omits οὐ before οὐκ εἰμι. P<sup>66\*</sup> P<sup>75</sup> N C L 33 565 1071 1346 omits the word ἐγώ<sup>222</sup>; P<sup>66\*</sup> P<sup>66C</sup> P<sup>75</sup> replace the word ἄξιός for ἱκανός. These three sources, nevertheless, have their own weight, the majority of the readings have ἄξιός and not ἱκανός. These changes might be due to the influence of the Synoptic Gospels<sup>223</sup>. On the other hand P<sup>66\*</sup> P<sup>66C</sup> delete the word τὸν but, at the same time, add after ὑποδήματος the word αὐτοῦ. I do not accept these changes because P<sup>75</sup> has, indisputability, a stronger weight than P<sup>66\*</sup> P<sup>66C</sup>. Another two changes are: 579 omits τοῦ ὑποδήματος, after ἱμάντα and there is a huge addition in N when it adds, following Mathew 3:11, ἐκεῖνος ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. Once more, this proposal has a weak weight of evidence and I do not accept it. The better reading supports the text proposed by the GNT and NTG.

### 2.2.8 John 1:28

Verse 28 has its own complications: P adds μὲν after ταῦτα ἐν; P<sup>66</sup> N<sup>\*</sup> N<sup>C</sup> H<sup>C</sup> have an inversion, they put ἐν ἐγένετο<sup>224</sup> before the geographical place where John performs his activities. At this point I follow the text proposed by GNT and NTG supported by

<sup>220</sup> Maybe due to the influence of John 1:30.

<sup>221</sup> N<sup>\*</sup> presents ὅς ἔμπρ μεὶ ἐγὼ ἄξιός ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

<sup>222</sup> P<sup>66C</sup> B N W<sup>S</sup> Ψ 083 0113 support this reading.

<sup>223</sup> See Mathew 3:11; Mark 1:7 and Luke 3:16. In these three contexts ἱκανός and not ἄξιός appear.

<sup>224</sup> Δ and N replace the word ἐγένετο for ἐγένοντο

P<sup>66</sup> P<sup>75</sup> ⲛ B C W<sup>Sup</sup>. There are other changes in this verse: f<sup>13</sup> 69<sup>c</sup> add *πρῶτον* before βαπτίζων but 1071 and 1346 add *τό πρῶτον*; C also adds *τό πρῶτον* but after the word βαπτίζων. Possibly all these additions have been made to concord with John 3:23<sup>225</sup>; ⲛ\* y ⲛ<sup>C</sup> add the word *ποτανοῦ*; before ὅπου B and W replace Ἰωάννης for Ἰωάνης. There is an omission of the article before Ἰωάννης as is proposed by L Θ Ψ 063 0113 f<sup>1</sup> f<sup>13</sup> <sup>AI</sup>. I do not accept any of these proposals because they are not supported by the readings with the heaviest weight of evidence. The main question here, however, is where, in what geographical place, was John performing his activities? For the majority of the exegetes, Schnackenburg (1980:321-322); Brown (1967-70:44-45); Barrett (2003:263-264) and others, it is obvious that the problem is related to whether the word *Βηθανία* in 1:28 is the most original one, and has a simple solution because the majority of the sources have *Βηθανία*. But, in this particular case this fact is not enough to opt for this particular reading; see the following table by Palmer (2009):<sup>226</sup>

Date	Witnesses	Reading
II/III	ⲡ <sup>66</sup>	1 - Βηθανία
III	ⲡ <sup>5</sup> ⲡ <sup>75</sup> cop <sup>bo</sup> Origen (253/254)	1 - Βηθανία
III	copsamss Origen (253/254)	2 - Βηθαβαρᾱ
III/IV	syr <sup>s,c</sup>	2 - Βηθαβαρᾱ
IV	ⲛ* B it <sup>a</sup> Eusebius Ambrosiaster	1 - Βηθανία
IV	Eusebius	2 - Βηθαβαρᾱ
V	A C* it <sup>b,e,ff</sup> 2 syr <sup>p</sup> Epiphanius Chrysostom Augustine	1 - Βηθανία
V	arm geo Epiphanius Chrysostom	2 - Βηθαβαρᾱ
V	T <sup>vid</sup> (the last letter is not readable)	(2) Βηθαβαρ_
V-VII?	ⲛ <sup>2</sup>	2 - Βηθαβαρᾱ
VI	N	1 - Βηθανία
VI/VII	it <sup>q</sup> syr <sup>pal</sup> mss	1 - Βηθανία
VI/VII	083 syr <sup>pal</sup> mss	2 - Βηθαβαρᾱ
VII	ⲡ <sup>59</sup> it <sup>aur,r</sup> 1 syr <sup>h</sup>	1 - Βηθανία
VIII	E L it <sup>l,q</sup>	1 - Βηθανία
IX	Δ* F H M Θ Ω 063 0211 892 it <sup>f</sup>	1 - Βηθανία
IX	G 565 slav	(1) Βιθανία
IX	K Π 33	2 - Βηθαβαρᾱ
IX	U	(2) Βιθαβαρᾱ
IX	Λ	(2) Βηθεβαρᾱ
IX/X	Ψ* 1424	1 - Βηθανία
X	S	1 - Βηθανία
X	X	1 - Βηθανία
X	Γ 0141 1079 1770	2 - Βηθαβαρᾱ
XI	28 124 700 1006 1195 1216 1243	1 - Βηθανία
XI	1773	2 - Βηθαβαρᾱ
XI/XII	2	1 - Βηθανία
XII	157 1010 1241 1344 1365	1 - Βηθανία
XII	1071	(1) Βιθανία
XII	1 180 1230 1505	2 - Βηθαβαρᾱ
XII	828	(2) Βηθεβαρᾱ
XII	1648*	(2) Βιθαρᾱ

Croatto (1983:35)<sup>227</sup> is right when he states that "on the other side of the Jordan" is a translation from the original.<sup>228</sup> I agree completely with Croatto (1983:35). This is probably the reason why Bethany appears in the majority of the manuscripts and why this simple fact is not enough to decide the original name of the place where John baptizes. Therefore, I accept the original name of the place where John baptizes as Βηθαραβα.

### 2.2.9 John 1:29

This verse has few proposals of changes: 565 adds δέ before ἐπαύριον; C<sup>C</sup> E<sup>C</sup> F G H PΛ f<sup>13</sup> 2 1071 add ὁ Ἰωάννης before βλέπει; W<sup>s</sup> omits πρὸς αὐτόν. M omits ἶδε W<sup>s</sup> replace τὴν ἁμαρτίαν for τὰς ἁμαρτίας. Due to the weak evidence of these sources, I have decided to follow GNT and NTG.

### 2.2.10 John 1:30

In verse 30 we have that: 1071 has an inversion, proposing οὗ ἐῖπον ἐγώ· G\* f<sup>13</sup> 1071 N<sup>2</sup> C<sup>3</sup> A M K L M N P U Δ Θ Λ Π Ψ f<sup>1</sup> f<sup>13</sup> 2 33 28 157 565 579 063 700 0101 1424 replace ὑπὲρ for περὶ. f<sup>13</sup> adds ὑμῶν and W<sup>sup</sup> adds ὑμῶν ὅτι before ὀπίσω. Again I follow the proposed text because it has the strongest evidence.

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<sup>227</sup> The original language of this quote is in Spanish. The translation is mine.

<sup>228</sup> Croatto (1983:35) very clearly states:

*"The majority of the manuscripts read 'in Bethany', generally accepted reading by the critics for this motive, that it is not enough if there is indication that explain its appearing. Bethabara means 'house/ford on the other side'. It is understood that the point of reference is the Jordan river. It is not difficult to deduce then that the following phrase 'on the other side of the Jordan', is the translation of the name Bethabara from the original text, or its explanation within the original text. On the other hand this geographical mention has a particular theological meaning, as can be seen in this essay, when we refer to 10:40. The reading 'in Bethany' of v.28 could have seeped in here because of 1:11 where 'Bethany' (of Jerusalem, see 11:18) is mentioned after the indication of the trip of Jesus to 'the other side of the Jordan', where John the Baptist had been baptizing (10:40)." (Original is in Spanish. Translation is from mine).*

### 2.2.11 John 1:31

Here we have that: 579 replaces ἦδεν for ἔγνων. C\* proposes the following inversion: τοῦτο ἐγὼ ἦλθον. 28 and 157 omit ἐγὼ. A M K N Δ 565 063 M U f<sup>13</sup> 28 157 M 700 add τῷ between the words ἐν ὕδατι. W<sup>s</sup> replaces βαπτίζων for βαπτίζιν. Due to the weakness of evidence of these sources I do not accept any of these changes.

### 2.2.12 John 1:32

In this verse we see that: C<sup>c</sup> G 29 124 88 M U f<sup>13</sup> add the article before Ἰωάννης; B L W replaces Ἰωάννης for Ἰωάνης. N follows its own path when it proposes τὸ πνεῦμα ὡς περιστέρην καταβαῖνον ἐκ τοῦ οὐρανοῦ; P<sup>66</sup> f<sup>1</sup> K Π Δ 063 0101 f<sup>1</sup> f<sup>13</sup> propose τὸ πνεῦμα καταβαῖνον ὥσπερ περιστέρην ἐκ οὐρανοῦ P<sup>66</sup> Y K M P U Δ Λ Π f<sup>13</sup> 28 157 700 1071 1424 τ replaces ὡς for ὥσει; W<sup>sup</sup> and N r replace ἔμεινεν for μένον and 1424 proposes<sup>229</sup> ἐρχόμενον. Here I follow the reading which concurs with P<sup>75</sup> which, in turn, reads Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστέρην ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν. P<sup>75</sup> has a heavy weight of evidence.

### 2.2.13 John 1:33

In this verse we have nine different proposals of change: N replaces καὶ ἐγὼ for καὶ ἐγώ; 579 omits all the phrases καὶ ἐγὼ οὐκ ἦδεν αὐτόν and replaces βαπτίζειν for βαπτίζων; P<sup>66</sup> N f<sup>1</sup> adds τῷ before ὕδατι; 565 omits καὶ μένον. W<sup>s</sup> replaces αὐτόν for αὐτῷ. A and 1424 replace οὗτός for αὐτόν. L and N add τῷ before πνεύματι. 33 and 579 propose ἐν πνεύματι ἀγίῳ instead of ἐν τῷ πνεύματι τῷ ἀγίῳ. C\* sa add<sup>230</sup> καὶ πυρί

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<sup>229</sup> Maybe due to the influence of the Gospel of Mathew 3:16 that states: βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὥσπερ περιστέρην [καὶ] ἐρχόμενον ἐπ' αὐτόν.

<sup>230</sup> Maybe they were influenced by Mathew 3:11: Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πυρί.

after πνεύματι ἁγίῳ. Not one of these proposals is accepted because the reading with stronger evidence agrees with the GNT and NTG.

#### 2.2.14 John 1:34

Firstly, in this verse we have three proposals of change: as regards the phrase καὶ γὰρ ἑώρακα τηρε P<sup>75</sup> M K P W<sup>sup</sup> Θ Π 33 28 replace ἑώρακα for ἑώρακα; G\* and 124 proposes ἑώρακα αὐτόν. 124 replaces οὗτός for αὐτός. I follow the proposed text because, once again, the better reading agrees with the GNT and the NTG.

It is completely another issue when I analyse the proposal of  $\aleph^*$  P<sup>5vid</sup> b e ff<sup>2</sup> sy<sup>s.c</sup> that proposes to replace οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ for οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ. Would this change influence the Synoptic Gospels? I think not,<sup>231</sup> due to the fact that this Christological title appears in different contexts of the Fourth Gospel.<sup>232</sup> Which of these two variants is the original? Is it possible that the Christological title ὁ υἱὸς τοῦ θεοῦ was changed to ὁ ἐκλεκτός τοῦ θεοῦ? I think the reverse is more possible; Why? Because, according to Cullmann (1997:351-390), the Church never would have changed such an important title for NT Christology. On the other hand, Flink (2005:87-111) and Miller (1985:440-443), argue that the title ὁ υἱὸς τοῦ θεοῦ could have been influenced by the baptismal context of the Synoptic parallels.<sup>233</sup> One thing is certain, that the majority of the manuscripts read ὁ υἱὸς τοῦ θεοῦ instead of οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ. I agree with Brown (1967-70:57) that it is difficult to think that the title "The son of God" could be changed by the scribes.<sup>234</sup> The argument of

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<sup>231</sup> Mathew 3:17 states: οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. Mark 1:11: σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα and Luke 3:22 σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

<sup>232</sup> Mathew 4:3.6; 16:16; 23:26. Mark 3:11 and Luke 4:3.9; 22:70

<sup>233</sup> Mathew 3:17; Mark 1:11 and, a little different, Luke 3:22.

<sup>234</sup> Brown (1967-70:57) correctly states:

*"God's Chosen One. This reading is found in the original hand of Codex Sinaiticus, OL, OS, and some Fathers, and may have support in Oxyrhynchus Papyrus 208 (3rd century). The*

Brown is strong enough to not follow the proposed text of GNT nor NTG but, instead, to accept the Christological title οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ as the most close to the original.

### 3 My translation of the pericope 1:6-7ac.15.19-34

*"6. There was a man, sent from God, whose name was John. 7 He came to give testimony, so that all might believe through Him. 15. John gives testimony of him and has proclaimed of him saying: "This was he of whom I said: 'He who comes after me, ranks in front of me, because he was before me'."*

*19. This is the testimony of John, when the Judeans<sup>235</sup> sent to him priests and Levites from Jerusalem to ask him: "Who are you?". 20 He confessed, and did not deny, but confessed: "I am not the Messiah<sup>236</sup>".*

*"21 And they asked him: "What then, are you Elijah?". And he said: "No." "Are you the Prophet?" And he answered: "No". 22. They asked him: "Well then, for us to give an answer to whom has sent us, what do you say about*

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*vast majority of the Greek witnesses read "the Son of God," as do commentators like Bernard, Braun, Bultmann, etc. On the basis of theological tendency, however, it is difficult to imagine that Christian scribes would change "the Son of God" to "God's chosen one," while a change in the opposite direction would be quite plausible. Harmonization with the Synoptic accounts of the baptism ("You are [This is] my beloved Son") would also explain the introduction of "the Son of God" into John; the same phenomenon occurs in vi 69. Despite the weaker textual evidence, therefore, it seems best -with Lagrange, Barrett, Boismard, and others- to accept 'God's Chosen One' as the original."*

<sup>235</sup> The final "polish" of this translation was done after I had finished this present chapter completely, once the exegesis of this biblical text had been finished. Therefore, the reason why I have translated Vloudai/oi as "Judeans" instead of "Jews" will be discussed in the third part of this chapter.

<sup>236</sup> Several English Bible versions translate the phrase ἐγὼ οὐκ εἰμὶ ὁ χριστός as "I am not the Christ". I do not agree with these translations. Instead, I believe it would be better to translate χριστός as Messiah because: first, in this context this title does not refer to Jesus who had not appeared yet here. But, on the contrary, the testimony of John is for οἱ Ἰουδαῖοι who were still expecting Him. Furthermore, the term Christ in the NT is a reference to the risen Jesus and the paschal mystery.

yourself?" 23. "I [am] the voice who cries in the desert: 'make straight the way of the Lord' as Isaiah the prophet said." 24. And now, they were sent by the Pharisees. 25 and they asked him. Why then are you baptizing if you are not the Messiah, nor Elijah and nor the Prophet? John answered them: "I baptize in water; but among you is He whom has become present who you do not know, 27 even when he comes after me, I am not worthy to untie the strap of the sandal of him". 28 This took place in Bethabara on the other side of the Jordan, where John baptizes."

"29. The next day [John] sees Jesus coming toward him and says: "Behold the Lamb of God who takes away the sin of the world. 30 This is about whom I said: 'after me comes a man who was placed before me, because he was first before me. 31 Neither did I know him, but for him to be known by Israel, is the reason why I came baptizing with water". John testified saying: "I have seen The Spirit coming down like a dove from heaven and abide upon him. 33. Nor did I know him, but he who has sent me to baptize with water told me: "Over whom you see the Spirit come down and abide upon him, this is he who baptizes with the Holy Spirit. 34 And I have seen and bear witness that this is the Chosen One."

#### **4. John 1:19-34**

##### **4.1 The first glance**

Once again, there is no unanimity among the exegetes about the redactional history of John 1:19-34. But, all these disagreements are within the boundary markers that the biblical text itself clearly indicates. In the context of John 1, these markers have the same function as the milestones on the roads. These markers are the expression "Τῇ ἐπαύριον".

Schnackenburg (1980:323), Bultmann (1971:84) and Barrett (2003:264.284-285) agree that this expression demarks very clearly the entire context of 1:19-51. The



fact is that Τῇ ἐπαύριον appears in 1:29<sup>237</sup>, 1:35<sup>238</sup> and 1:43<sup>239</sup>. Several exegetes again such as, for example, Moloney (1998:48-65); Riesner (1987:45-48) and Croatto (1983:38), affirm that from 1:19 to 2:11 there is a whole week, the first week;<sup>240</sup> but, as always occurs, this interpretation has not been accepted by every exegete. See, for example, Robinson (1985:162-168) and Ridderbos (1991:102-104).

Concretely, the expression Τῇ ἐπαύριον in 1:29 divides the pericope 1:19-34 into two main units, 1:19-28 and 1:29-34. In 1:35 another pericope begins and in 1:43 the last pericope of this chapter begins. In 2:1 another expression appears: "Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ". In 1:19 the first day starts, which is implied in the word ὅτε of this verse.

## 4.2 Units and subunits

The pericope of John 1:19-34 could be divided into two main parts; the first part, 1:19-28, is the testimony of John to the authorities of Jerusalem; the second part, 1:29-34, is the testimony of John to an indefinite audience since the Pharisees are no longer present in 1:29ff. The first unit, 1:19-28, clearly is geographically demarcated: Jerusalem in 1:19 and Bethabara in 1:28. The focus here is not, as could have been supposed perhaps, on Jerusalem, but on Bethabara. John 1:19-28 could be divided into two more subunits: 1:19-23 and 1:24-28. In turn, 1:19-23 is composed of two mini-units: 1:19-22 where John received five questions from

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<sup>237</sup> John 1:29: Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· Ἴδε ὁ ἄμνός τοῦ θεοῦ ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου.

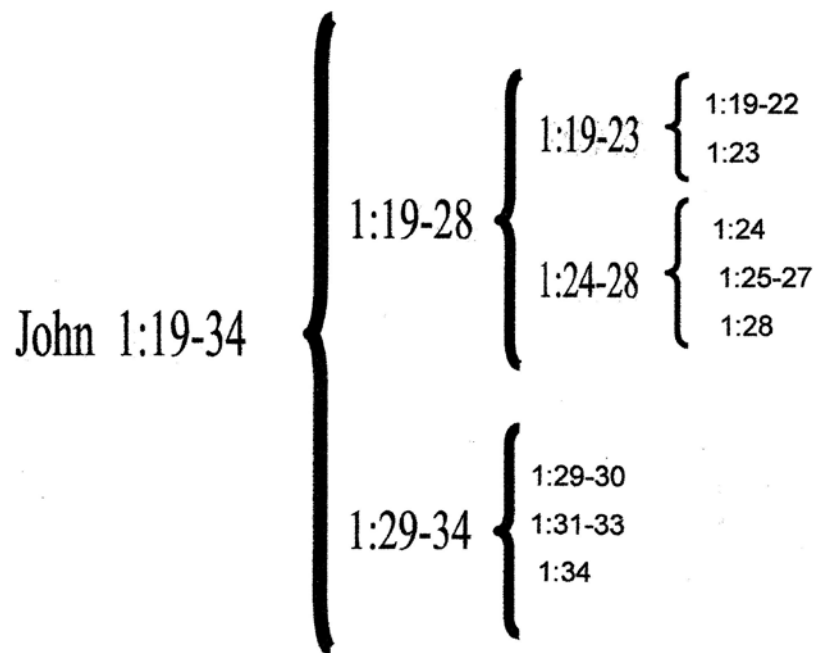
<sup>238</sup> John 1:35: Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο

<sup>239</sup> John 1:43: Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὗρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολούθει μοι.

<sup>240</sup> First day: 1:19-28; second day: 1:29-34; third: 1:35-39; fourth: 1:40-42; fifth: 1:43-51; the sixth day is without biblical reference and, finally, the seventh is in 2:1-11. For the relationship of 1:19-51 with John 2:12 see Kim (2008:323-337).

Jerusalem's priests and Levites. 1:23 is the conclusion and the second part of this mini-unit in which John defines himself in a positive way quoting the prophet Isaiah.

The second mini-unit, 1:24-28, is composed of three parts: 1:24 where it is clarified that the delegation from Jerusalem was specifically of Pharisees; 1:25-27, concentrating on the baptism of John where it focalizes on the testimony of John and the testimony of the ignorance of the Pharisees about someone who has become present. The last subunit is 1:28 which establishes where John baptizes. The second unit, 1:29-34 has three subunits: 1:29-30 where John testifies about Jesus, this is the first time that Jesus appears in the whole Gospel of John; 1:31-33, where John narrates the pneumophany of Jesus. The last subunit is 1:34, where John states the result of this pneumophany, he now knows who Jesus really is:



#### 4.3 Differences in John 1:19-34

According to the comments of for example, Lindars (1995:100-112); Barrett (2003:256-268); Brown (1999:245-285); Bultmann (1971:84); Schnackenburg (1980:309-343), and others, it is easy to systematize the following items that this pericope supposedly has. In 1:22.26.27.32.33, there are, unmistakably, parallels

with the Synoptic Gospel<sup>241</sup>; but on the contrary, other verses have materials peculiar to the Gospel of John. Hence, it is possible to think that we have in 1:19-34 two different traditions. Could it be, that the function of 1:24 is to unite both these traditions? Thus, several exegetes state that in 1:24 there is a stitch in the biblical text. There is a lack of continuity in 1:19, we can see the testimony of John here but the whole scene is divided into two days. It would seem that the continuation of 1:21 is in 1:25 and not 1:22. Possibly, this hypothesis supports the idea that 1:31 followed 1:26. There are duplicates: two kinds of emissaries, 1:19 and 1:24; the sentence ὁ ἄμνός τοῦ θεοῦ appears in 1:29 and 1:36. The same thing happens with the sentence καὶ γὰρ οὐκ ᾔδειν αὐτόν in 1:32 and 1:33. The Holy Spirit is in 1:32 and 1:33. There are two doublets: 1:19-23 in 1:24-27 and 1:29-31 in 1:32-34. The verse 1:30 repeats 1:15 or, perhaps, 1:15 is a duplicate of 1:30? There is no simple way to interpret this data. We will now take a brief look at the different hypotheses concerning the redactional history of John 1:19-24.

## 5 History underlying the first façade

### 5.1 R Bultmann

Bultmann (1971:85) proposed that there was an original text to which an editor added a later interpolation. See the next table:

Original Text	Later Interpolation
<b>19</b> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν πρὸς αὐτόν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ;	
<b>20</b> καὶ ὡμολόγησεν καὶ οὐκ ἡρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός.	

<sup>241</sup> This is easy to see in any Synopsis of the four gospels. See, for example, Aland (1975:12-17).

<b>21</b> καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἡλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ.	
	<b>22</b> εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; <b>23</b> ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐυθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης. <b>24</b> Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.
<b>25</b> καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης;	
<b>26</b> ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων·  μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε,	<b>26</b> ἐγὼ βαπτίζω ἐν ὕδατι
	<b>27</b> ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμί [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.
<b>31</b> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ βαπτίζων.	<b>31</b> ἐν ὕδατι
	<b>32</b> Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.
<b>33</b> Καὶ  ὁ πέμψας με βαπτίζειν  ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν	<b>33</b> καὶ γὰρ οὐκ ᾔδειν αὐτόν,  ἐν ὕδατι  ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
<b>34</b> καὶ γὰρ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.	

<p><b>28</b> ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. <b>29</b> Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. <b>30</b> οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.</p>	
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This interpretation without the later addition holds that the main function of John the Baptist would have been only to testify of Jesus, the Prophet. This is the first case where, according to Bultmann (1971:84-97), it is evident that the present form of the Fourth Gospel was edited by an ecclesial redaction in the attempt to harmonize it with the Synoptic account. I agree with Bultmann that in John 1:19-34 there are duplicates, cuts, doublets, etc; but I do not find any evidence for Bultmann's hypothesis that these characteristics of the text are because there was an original text to which another text was added. In other words, I agree with the exegetical analysis of Bultmann but it is difficult to concur with his hypothesis. I think that, before assuming that there are different strata added by different hands, we must try to understand the text itself in its present form.

## 5.2 H Sahlin

According to this exegete, Sahlin (1960:67-69), the original text of John 1:6-9 was as follows:

<p><b>6</b> Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ. <b>7</b> οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. <b>9</b> Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.</p>
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A reader, of early times, possibly because of Mark 1:4, interpreted "σὰρξ ἐγένετο" as a reference to John the Baptist. Therefore, John 1:7 is a reference to John the Baptist. The reason for the insertion of 1:8 was to be a transition between 1:7 and 1:9. The original text of John 1:19ff was as is shown:

**19** Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτόν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; **20b** καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. **21c** ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ. **22** εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; **23** ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. **21a** καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; **20a** καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, **25**<sup>242</sup> καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστός οὐδὲ ὁ προφήτης; **26** ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε.

According to Sahlin (1960:69), this original text grew into its present form, largely as result of two haplographies: "καὶ ὡμολόγησεν" in 1:21 and "τί οὖν;" present in 1.21 and 1:23. I agree with Sahlin regarding the fact that John 1:6ff once was the introduction of John 1:19ff but, as with Bultmann, I believe, before thinking of different strata, we must analyse whether the "redactional problems" are, instead, the particular style of the Evangelist.

### 5.3 BMF van Iersel<sup>243</sup>

Van Iersel (1962:253-254), after presenting the reconstructions of *Sahlin* and *Bultmann*, presents his hypothesis, as follows:

**19a** Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, **19b** ὅτε ἀπέστειλαν πρὸς αὐτόν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; **24** Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. **25a** καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ· **19c** σὺ τίς εἶ; **20** καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. **21** καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ. **22a** εἶπαν οὖν αὐτῷ· **25b** τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστός οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; **26a** ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε. **31** καὶ ἐγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. **33b** Καὶ ὁ πέμψας με βαπτίζειν, **33c** ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, **33e** οὗτός ἐστιν. **34** καὶ ἐγὼ ἐώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. **28** ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. **35** Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, **36** καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· Ἴδε ὁ ἄμυνός τοῦ θεοῦ. **29c2** ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. **37ff.**

<sup>242</sup> It must be highlighted that in 1:25 the phrase of the second negation is deleted: οὐδὲ Ἠλίας.

<sup>243</sup> van Iersel (1962:245-267).

If we wondered why the editor added the other verses, the answer, according to van Iersel, is that the editor had two targets in mind: to harmonize with the text of the Synoptic Gospels and to have a new structure for this pericope. The intention of the last redactors was not to correct but to complete! As before, I think that the present form of John 1.19ff could be understood in another way.

#### 5.4 RT Fortna

Fortna (1988:15-34) states that in John 1:19-34 there was a Pre-Johannine Source which was modified by the addition of the material of the Johannine redaction. The original text was as follows:

**6** Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· **7** οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

**19** Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἱερεῖς καὶ Λευίταις ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; **20** καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. **21** καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ. **22** εἶπαν οὖν αὐτῷ· τίς εἶ; τί λέγεις περὶ σεαυτοῦ; **23** ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. **26** ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἕστηκεν **27** ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. **[[33d οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.]]**

**29** Ἰωάννης βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν καὶ λέγει· Ἴδε ὁ ἄμυνός τοῦ θεοῦ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ βαπτίζων. **31bc** καὶ γὰρ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. **32** ἐγὼ τεθέαμαι τὸ πνεῦμα καταβαλῖνον ὡς περιστερὰν ἐξ οὐρανοῦ ἐπ' αὐτόν. **34** καὶ γὰρ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

Therefore, according to Fortna's interpretation, Fortna (1988:15-34), the Johannine redaction transformed this source into the canonical form now present in our Bibles:

Original Text	Later Interpolation
<p><b>6</b> Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· <b>7</b> οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.</p>	<p><b>Addition of John 1:1-5</b></p> <p>ἵνα μαρτυρήσῃ περὶ τοῦ φωτός <b>8</b> οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.</p>

	Addition of John 1:9-18
<p><b>19</b> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ;</p> <p><b>20</b> καὶ ὡμολόγησεν καὶ ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. <b>21</b> καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ. <b>22</b> εἶπαν οὖν αὐτῷ· τίς εἶ; τί λέγεις περὶ σεαυτοῦ; <b>23</b> ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.</p> <p>ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε,</p> <p><b>27</b> ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.</p> <p>βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν καὶ λέγει· ἴδε ὁ ἄμνός τοῦ θεοῦ ὁ αἴρων</p> <p>ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.</p> <p>οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. <b>34</b> κἀγὼ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.</p>	<p>οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων οὐκ ἠρνήσατο, καὶ ὡμολόγησεν</p> <p>ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· <b>24</b> Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. <b>25</b> καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; <b>26</b> ἀπεκρίθη αὐτοῖς μέσος ὕμων</p> <p><b>28</b> ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. <b>29</b> Τῇ ἐπαύριον</p> <p>τὴν ἁμαρτίαν τοῦ κόσμου. <b>30</b> οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. <b>31</b> κἀγὼ οὐκ ᾔδην αὐτόν,</p> <p><b>32</b> Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν. <b>33</b> κἀγὼ οὐκ ᾔδην αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκείνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν,</p>

## 5.5 I Dunderberg

For Dunderberg (1994) the primordial text of our pericope is 1:19,21c-23.28-31.35-40.44-50. This exegete does not find any evidence that the primitive text had any influence from the Synoptic Gospels. This influence would be present in the set of



additions of 1:20-21ab.24-27.32-34.41-43, for example when we compare John 1:33 with Mark 1:11, this parallel would indicate a direct Markan influence:

John 1:33	Mark 1:11
καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.	καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

This is *not* the case, for example, in the relation between John 1:30 and Mark 1:7:

John 1:30	Mark 1:7
οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἄνθρωπος ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.	Καὶ ἐκήρυσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

## 5.6 HC Waetjen

The Fourth Gospel has two editions for Waetjen (2005). The first edition, written in Alexandria, was John 1-20. In the second edition, placed in Ephesus, chapter 21 and some changes to chapter 1 were added.

Focusing on chapter 1, this exegete divided it into the next parts: Day one: John's self witness, 1:19-28; Day two: John's witness to Jesus, 1:29-34; Day three: the eclipse of John, 1:35-42; John's diminution, 3:23-30; Epilogue, John 3:31-36. It is interesting that John 1:43-51 is not present in his analysis.<sup>244</sup>

<sup>244</sup> Waetjen (2005:110-111) states:

*"It would appear, therefore, that 3:31-36 is a later scribal interpolation intended, perhaps, to finalize John's witness as to why Jesus is superior and therefore must increase in stature [...]. Such a necessity might have arisen in an Ephesians context in which John's significance and stature continued to compete with that of Jesus. The testimony of Act 19:1-7 indicates that John's influence extended into other areas of the eastern Mediterranean world outside of*

## 5.7 J Ashton<sup>245</sup>

Ashton (2007b:187) states: *"I do not know how the signs source continued, but there are good reasons for thinking that this is how it began."*

Primitive Signs Source	Later addition
<p><sup>6</sup> Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· <sup>7</sup> οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.</p> <p><sup>19</sup> Καὶ [αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε] ἀπέστειλαν [πρὸς αὐτόν] οἱ ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ;</p> <p><sup>20</sup> καὶ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός.</p> <p><sup>21</sup> καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ.</p> <p><sup>25</sup> καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; <sup>26</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε,</p> <p><sup>31</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ</p>	<p>μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα</p> <p>Ἰουδαῖοι ἐξ Ἱεροσολύμων</p> <p>ὡμολόγησεν καὶ οὐκ</p> <p><sup>22</sup> εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; <sup>23</sup> ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. <sup>24</sup> αἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.</p> <p><sup>27</sup> ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. <sup>29</sup> Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν καὶ λέγει· ἴδε ὁ ἁμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. <sup>30</sup> οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἄνθρωπος ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.</p> <p>ἐγὼ ἐν ὕδατι</p>

*Alexandria and Palestine and continued to be effective in propagating his Messiahship and therefore his superiority over Jesus. Perhaps 3:31-36 was interpolated by the Ephesians editor."*

<sup>245</sup> Ashton (1991:199-204.284-291) and (2008:136-140.187-194). It is interesting and must be highlighted that both bibliographical references are the first and second editions of the same book; but, due to the fact that in his second edition, Ashton made a complete restructuration of his book, I always keep in mind both editions as almost different books.

<p>Ἰσραὴλ διὰ τοῦτο ἦλθον βαπτίζων.</p> <p><sup>32</sup> Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν. <sup>33</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν,</p> <p><sup>34</sup> καὶ γὰρ εἶδρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ ἐκλεκτός. υἱὸς τοῦ θεοῦ.</p> <p><sup>28</sup> ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.</p>	<p>οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.</p>
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## 5.8 ME Boismard<sup>246</sup>

Boismard and Lamouille (1977:453-466), offer a unique hypothesis, the result of thirty years of work. It is impossible here to explain his hypothesis in depth.<sup>247</sup> However, the hypothesis of Boismard, related to our pericope, could be divided and systematised into the following considerations summarised outstandingly by Neirynck (1979:3-2).

The very first version of the Fourth Gospel was the so called "Document C"<sup>248</sup> which was written within Palestine, around 50 AC. The author of this was John, the son of Zebedee or Lazarus. In this Document C, the pericope 2:1-11 had an introduction, in pre-canonical times. This introduction was John 3:22-30. The importance of this pericope is that John 3:22-30.2:1-11, at one time, was the beginning of this gospel. In this introduction -3:22-30- that 2:1-11 once had, there was a very primitive tradition about John the Baptist. With this perspective, John 3:24 and 3:26 are

<sup>246</sup> Boismard (1963:5-42); Boismard and Benoit (1965) and (1972); Boismard and Lamouille (1993) and (1977).

<sup>247</sup> One of the best analysis of Boismard's hypothesis is made by Neirynck (1979). Also see Moody Smith (1992:141-147).

<sup>248</sup> In this hypothesis the "Document A" is the Primordial Gospel of Mathew; "Document B" is the Primordial Gospel of Mark.

redactionals. This fact is deduced by the parallel that this tradition has with Mark 1:4-7. What was Boismard's reason for his proposal that 3:22-30 was the introduction of 2:1-11? (Boismard, 1963:38). There are, according to this hypothesis, three main parallels between both texts: they are in a marriage context; the theme *καθαρισμός* appears, and, the theme of *ἐλαττοῦσθαι* is placed in relation to *ἐλάσσω* of 2:10.

The Evangelist, a person different from Document C, around 60-65 AC, took the Document C and made some additions from Document A, the Primordial Gospel of Mathew. This new Document is called "John II-A" and replaced the opening pericope of the Document C with another one. In this state of the redaction of the Gospel of John, some traditions from the Synoptic Gospels were added. The author of "John II-A" in Asia Minor, at the end of the first century, due to the change of context of the Johannine Community in which they were living, made some changes in this text producing "John II-B". The final version of the three Synoptic Gospels, "Document Q", Johannine logia, Paul and Qumran were some of the sources of this document. A redactor, not the Evangelist, at the beginning of the second century decided that all these introductions must be incorporated into the last version, the canonical one, and edited them together as it is read in our Greek NT. This redactor put 3:20-33 in its present place according to the order placed in Acts 1:8. This version is called "John-III" which has influence from 1John. Here we have the redactional history of John1:19-34; Neiryneck (1979:11-14):<sup>249</sup>

<p><b>6</b> Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· <b>7</b> οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. <b>8</b> οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. <b>19</b> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν πρὸς αὐτὸν οἱ <b>Ἰουδαῖοι</b><sup>250</sup> ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; <b>20</b> καὶ ὡμολόγησεν καὶ οὐκ ἡρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. <b>21</b> καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ</p>	
"John-II-A"	"John-II-B"

<sup>249</sup> Brown (1999:280-282) also made a good summary of Boismard's proposal.

<sup>250</sup> In " John-II-A" Pharisees appear instead of Jews.

<p><b>25</b> καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης;</p> <p><b>26a</b> ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων·</p> <p><b>26b</b> μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε,</p> <p><b>31</b> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.</p> <p><b>32</b> Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.</p> <p><b>28</b> ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.</p> <p><b>35</b> Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο <b>36</b> καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· Ἴδε ὁ ἄμυνός τοῦ θεοῦ.</p>	<p><b>22</b> εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;</p> <p><b>23</b> ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.</p> <p><b>30b</b> ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.</p> <p><b>33</b> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.</p> <p><b>34</b> καὶ γὰρ ἐώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.</p> <p><b>28</b> ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.</p> <p><b>29</b> Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν καὶ λέγει· Ἴδε ὁ ἄμυνός τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.</p>
<p><b>29c</b> ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.</p>	

A very good graph which summarizes Boismard's hypothesis very well is presented by Neiryndck (1979:9).<sup>251</sup> I have a great respect for Boismard's work, however, I agree

with Moody Smith (1992:147)<sup>252</sup> that the close relationship of the Synoptic Gospels with the redactional process of the Gospel of John is inadequate.

## 5.9 FE Williams<sup>253</sup>

Williams (1967:317) states that John 1:19-28 is a kind of dramatization of Luke 3:15ff and Luke 3:15ff: *would provide a framework which John 1 19-28 has filled in.*"<sup>254</sup> On the other hand, Williams (1967:319) underlines the parallel between John 1:26 of John with Luke 3:16 as follows:

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<sup>251</sup> This table is also presented, afterwards, in Moody Smith (1992:143):

<sup>252</sup> This exegete correctly states:

*"Nevertheless the culmination of the consensus in Boismard contained within it the seeds of its own dissolution, as Frans Neiryndck clearly saw. While on Boismard's terms, the basis of John's account is independent of the Synoptics, the present form of the Gospel is not. Not only the final redactor knows the Synoptics, but such knowledge must be attributed to the evangelist himself at the stage of his final revision of his work. Once such knowledge of the Synoptics, which now must be described as more than peripheral, is conceded, how can one be sure it is temporally secondary in the process of composition rather than basic? By what right does one assign priority to hypothetical sources when a significant relationship to still extant documents must be granted? As we shall see, Neiryndck was quick to seize upon what we have described as the ambivalence in Boismard's work and to urge upon him a reconsideration of the point at which the Synoptics became a factor in the composition of the Fourth Gospel."*

<sup>253</sup> Williams (1967:311-319).

<sup>254</sup> This exegete highlights that:

*"C. H. Dodd has noticed the resemblance between John 1:19-28 and Luke 3:15 f., and proposes to credit both to an independent, synoptic source.<sup>7</sup> We suggest that it is at least as likely that the former passage grew out of the latter. It is easy to understand how the early Christian imagination would seek to fill out the bare bones of "While the people were expectant, and all held debate about John in their hearts whether he might be the Christ" (Luke 3 15) with a dramatic representation of what was said. The fact that the Lukan passage ends with a personal disclaimer of messiahship, on John's part, and his prediction of One to come, would make it natural to turn this short narrative into a dialogue between John and representatives of the people. Thus Luke 3 15 f. would provide a framework which John 1 19-28 has filled in."*

John 1:26	Luke 3:16
ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε,	ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

## 5.10 Senén Vidal

Vidal (1997) and (2013) affirms that John 1:19-34 has a long redactional history as well as the Gospel in which it is present. According to this proposal, the Gospel of John has three different editions: E<sub>1</sub>, E<sub>2</sub> and E<sub>3</sub>. In the beginning, before E<sub>1</sub>, there were three different kinds of traditions: independent traditions, called T;<sup>255</sup> collections of signs, CS; and the story of Jesus' passion, RP. Part of these independent traditions was the pericope composed of 1:19b.23.25a.26-28.29b.32b-33. This first stage was set between 30-70 AD. The reasons for these traditions were etiological: to legitimize the Johannine groups against the John the Baptist groups.

The second stage was the first edition E<sub>1</sub>, set between 70-80 AD; at this level our pericope was composed of 1:19-30b.31-34. The Johannine Community had been strongly affected by the expulsion from the synagogue. The literary configuration of E<sub>1</sub> was similar to that of the Gospel of Mark. The third stage was the second edition, the so-called E<sub>2</sub>, dated from 80 AD to the end of the first century. Here our text was transformed by the addition of: 1:1-18 and 1:30c. It was here, in the transformation of E<sub>1</sub> to E<sub>2</sub>, when this community evolved into a sectarian and dualistic community. It is interesting that our pericope in E<sub>3</sub> had not been subjected to any post-edition and at this stage this pericope was exactly as our canonical one.

<sup>255</sup> The independent traditions regarding John the Baptist were three: a°) Proclamation of John, 1:19b.23.25a.26-28.29b-32b-33; b°) First disciples, 1:37-38.39-40-41-42.44.45-49; c°) Baptism of Jesus and John who baptizes. 3:23.25.26.27.29-30.

In E<sub>3</sub> there was a huge division in this community, one part had united to the "Great Church"<sup>256</sup> and the other part of this community became a heretic outsider group. Therefore, E<sub>3</sub> was written while the Johannine Community was part of The Church. Regardless, the history of the Fourth Gospel continued. Our canonical text of the Gospel of John had been written using E<sub>3</sub> as its base text which was transformed and changed into this final edition. The canonical gospel is a post-E<sub>3</sub> edition. The reasons for this last change were not theological; on the contrary, in the beginning of the second century a simple mix-up or misplacement, of the order of some pages of the original Johannine codex occurred.

### **5.11 UC von Wahlde**

Von Wahlde (1989) and (2010), and also Senén Vidal, state that there were three different editions of the Fourth Gospel; also called E<sub>1</sub>, E<sub>2</sub> and E<sub>3</sub>. But, before E<sub>3</sub> and after E<sub>2</sub>, the three Letters of John were written. E<sub>1</sub> was written between 55-65 AD. The author of E<sub>1</sub>, was someone who had a high level of knowledge of Palestine and was living in Judea. Taken as a whole, the orientation of this first stratum was not to strengthen the belief of the believers nor to give them clarity, instead, this first edition's target was to call the unbelievers to believe in Jesus. In this state our pericope was 1:19b-c.22b.23-24.27.28. E<sub>2</sub> was written in 60-65 AD, and its author, as part of the Johannine Community, had suffered the expulsion from the synagogue. The understanding by the author of E<sub>2</sub> is the conviction that the Holy Spirit was the source, the fountain of supply, for the deeper understanding of the Johannine faith. Von Wahlde states that there is no evidence where E<sub>2</sub> was born. In this second stratum, our pericope was 1:19a.20-22a.25-26.29a.31-32a.34.

The next step is the Johannine Letters. After the expulsion from the synagogue, the Johannine Community had to go through another crisis, an internal crisis because of their understanding of their tradition. The division of this community was a fact before

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<sup>256</sup> These are the exact words of this exegete.



1John. The elder, the beloved disciple, was the author of the three letters. These letters were written between 65-70 AD. The beloved disciple passed away around 80-90 AD. Finally, in Ephesus and around 90-95 AD, E<sub>3</sub> was written. The reason for this third and last edition enshrines the understanding of the Johannine traditions of 1 John. The addition to our pericope was 1:29b-30.32b-33. In the next graph we have a synopsis of von Wahlde's hypothesis:

Hypothesis of UC von Wahlde about the Redactional History of John 1:19-34		
1 <sup>o</sup> Stratum (E1)	2 <sup>o</sup> Stratum (E2)	3 <sup>o</sup> Stratum (E3)
<p><b>19b-c</b> ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· οὐ τίς εἶ;</p> <p><b>22b</b> τίς εἶ; ἵνα ἀποκρισὶν δώμην τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; <b>23</b> ἔφη· ἐγὼ φωνὴ βοᾶντος ἐν τῇ ἐρήμῳ· εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. <b>24</b> Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.</p> <p><b>27</b> ὁ ὀπίσω μου ἐρχόμενος, οὐ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. <b>28</b> ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.</p>	<p><b>19a</b> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου,</p> <p><b>20</b> καὶ ὡμολόγησεν καὶ οὐκ ἠνέκατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. <b>21</b> καὶ ἠρώτησαν αὐτόν· τί οὖν; οὐ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ.</p> <p><b>22a</b> εἶπαν οὖν αὐτῷ·</p> <p><b>25</b> καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστός οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; <b>26</b> ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε,</p> <p><b>29a</b> Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν καὶ λέγει·</p> <p><b>31</b> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.</p> <p><b>32a</b> Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περισσευρὰν ἐξ οὐρανοῦ</p> <p><b>34</b> καὶ γὰρ εἶδον καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.</p>	<p><b>29b</b> ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. <b>30</b> οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.</p> <p><b>32b</b> καὶ ἔμεινεν ἐπ' αὐτόν. <b>33</b> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.</p>

## **5.12 R Schnackenburg, S Sabugal and RE Brown**

### *5.12.1 R Schnackenburg*

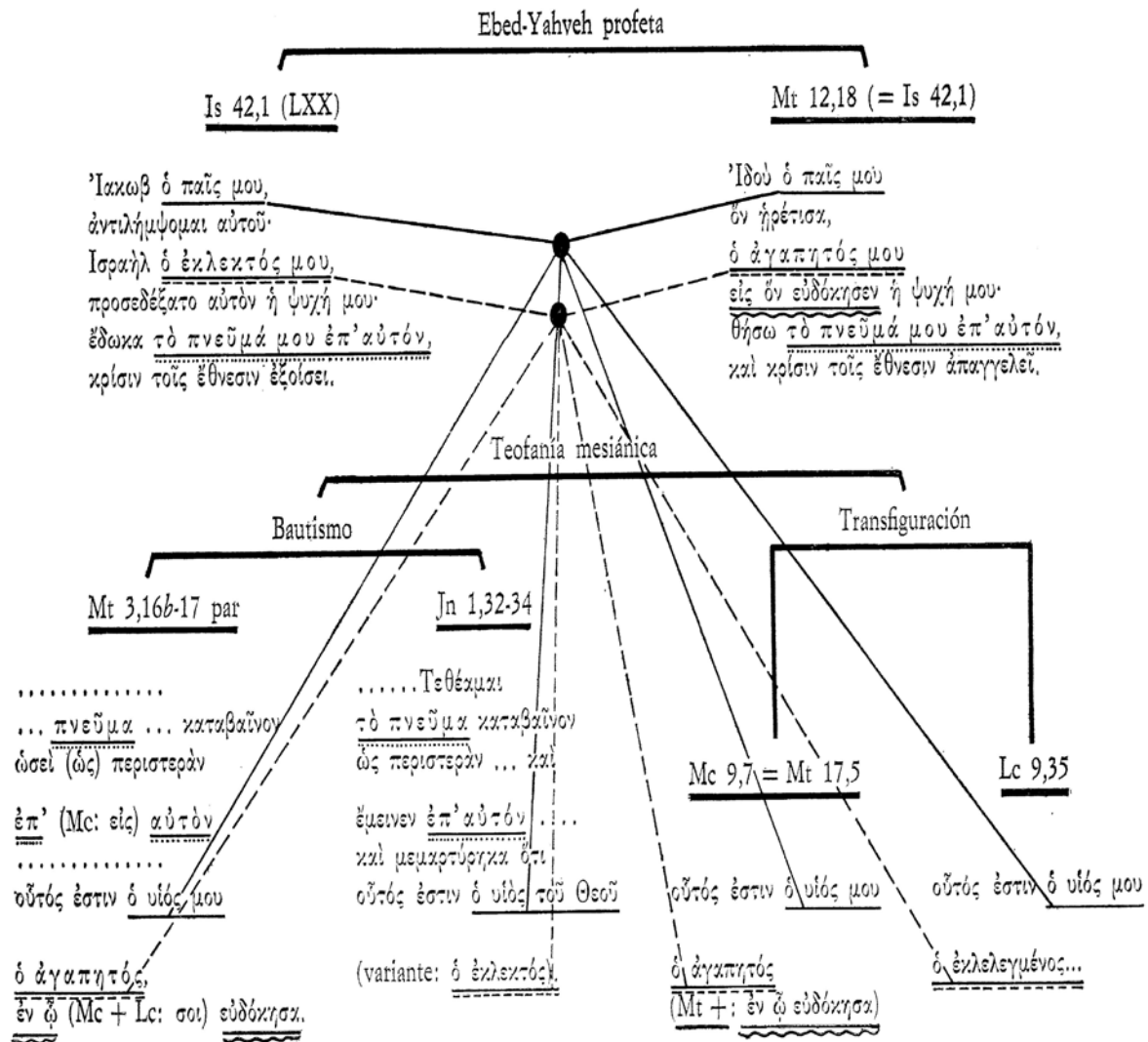
Schnackenburg (1980:309-343), particularly p. 312, states that the pericope 1:19-51 is clearly articulated although it is impossible to read the first part of the text smoothly or unfalteringly; principally in 1:26ff and 1:31-33. Nevertheless, for Schnackenburg all the different amendments that are based on the classification of the sources and/or latter redaction(s) must be confronted with the fact that this gospel has a strong sense of unity. Therefore, according to Schnackenburg (1980:312-313), we have to acknowledge that this pericope was written by the Evangelist, in a rather complicated way but, apart from that, it is stylistically homogenous.

### *5.12.2 S Sabugal*

The hypothesis of Sabugal (1972:155-162) is similar to that of Schnackenburg. This exegete argues that the hypotheses of for example, Bultmann, Sahlin, Iersel, Fortna, Dunderberg, Ashton, Boismard and others, about the redactional history of 1:19-34 have the same main problem: all these hypotheses fail to explain the sense of unity of this pericope and, how, each and every verse of this pericope reflects Johannine characteristics. According to Sabugal (1972:157), the repetitions present in John 1:19-34 as well as the differences with the other canonical gospels are due to the different historical circumstances of Judaism and not due to a post-evangelist ecclesial redactor.

Sabugal (1972:162-167) states that the title used by the historical John in John 1:20 is the regio-prophet of Ebeb-YHWH who comes to purify Israel. In a pre-redactional stage for the Johannine Community the phrase *ἐϋθύνετε τὴν ὁδὸν κυρίου* is alluding to the exalted and risen Jesus, the object of Johannine faith and kerygma. This risen Lord provides the eschatological gift of the Holy Spirit in the Christian Baptism. Thus, Sabugal (1972:183) observes, the testimony of John, as well as 1 John, reflects the historical situation of Judaism contemporary to the Evangelist. In the Johannine redaction, the anti-Baptist reaction played an important role in the redaction process of John 1:19-34, Sabugal (1972:193). The graphic presented by Sabugal (1972:164)

regarding the relationship of the Ebed-YHWH with the four canonical gospels is very illustrative:



### 5.12.3 RE Brown

Brown (1999:278-285) and (2005) proposes that the Redactional history of the Fourth Gospel was written in five stages, as follows. In the first stage there was a body of traditional materials about the acts and sayings of Jesus. In the second stage this corpus was transformed and developed according to the Johannine point of view; this second stage is essential for the formation of the material which will be added into this gospel. In the third stage we have the first early edition of the Fourth

Gospel; in this stage there was a principal master who was its composer. With the fourth stage we have the second edition of this gospel; the writer was the Evangelist. In the fifth and last stage, we have the canonical version, written by someone other than the Evangelist. It is very interesting for our analysis to examine how Brown (1999:40-48) states that 1:19-34 was written by the Evangelist who could have drawn from two different traditions to write this pericope. The redactional hands were responsible for John 1:1-18 in which 1:6-7.(8) was removed from its place and placed in the present canonical position.

## **5.2 Towards the preliminary conclusions**

After this analysis, according to my understanding: As Wikenhauser and Schmid (1978:487-488) clearly state, there have been several exegetes that have highlighted the sense of unity that the Fourth Gospel has. For example, Weiss (1912); Stange (1915); Schweizer (1965); Bromboszcz (1927); Ruckstuhl (1951) and Streeter (2008:363-392). Of all these exegetes it must be highlighted that Schweizer (1939:87-109) and Ruckstuhl (1951) especially underline that we must reject all the theories and hypotheses which claim to distinguish, in a general manner, different kinds of sources underlying the Gospel of John. See also the outstanding works of Poythress (1984b:350-369) and (1984a:312-340).<sup>257</sup> I agree completely with Anderson (2010:27) who states that, clearly, Poythress's works have confirmed Schweizer's general conclusions. But, what is the reason for this analysis? The reason is that all these conclusions should be born in mind when we consider Brown's point of view and our posterior evaluation. According to Brown's hypothesis, John 1:19-34 was written by the Evangelist. Just like Boismard's hypothesis! Where is this statement guiding us? Focusing only on the redactional history of John 1.19-34 and looking no further,<sup>258</sup> I could state that it is a false preconception to say that

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<sup>257</sup> Poythress (1985:329-336) is an exegete who applied the same methodology but with the book of Revelation.

there is an antagonism in which, I must either, on the one extreme, choose a long redactional history of John 1:19-34 or, on the other extreme, accept that this pericope has a good sense of unity.

The entire pericope of John 1:19-34, according to my understanding and following Schnackenburg (1980:312-313), was composed by the Evangelist. This statement does not mean that the Evangelist did not use two different traditions. There must be another way to understand the supposed duplicates, cuts, stitches or sutures and the apparent disorder of this pericope if, as my hypothesis states, this pericope was once the introduction of the whole Fourth Gospel. Chapter 3 states that it is likely that John 1:15 comes from 1:30. I think that, probably, 1:30 was already in the source(s) that the Evangelist took to write this pericope and, that when the Evangelist wrote the introduction 1:6.7ac.15, he took 1:30 as a base for 1:15.

Could it be, perhaps, that John 1:19-34 has a perfect chiastic structure? Thus, these themes in the pericope would not be duplicates but, rather, these themes are brought up each time with a different perspective, a complementary perspective, as complementary as the waves of the sea! It is clearly a characteristic of the Gospel of John to bring up the same themes repeatedly, and from different perspectives. Then, importantly, could it be a mistake or a misunderstanding of the biblical text of the gospel of John to assume too quickly that duplicates always entail redundancies?<sup>259</sup> Again, could it be, perhaps, that the supposed lack of coherency in this pericope could be explained with the fact that John 1:19-34 was not written with the logic of

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<sup>258</sup> It should be kept in mind that a general hypothesis about the redactional history of the Fourth Gospel is very far beyond the limits of this dissertation. I make this statement because it would be incorrect if the reader would take what I said as the point of view of the entire Gospel of John.

<sup>259</sup> See Pietrantonio (1982:49-50) and exegetical works quoted. Also see Robinson (1985:1-35) and Schnackenburg (1980:73-78). That is to say, I agree wholly with Lindars (2010:17):

*"If the Gospel exhibits irreconcilable contradictions of fact or ideas, this may be evidence of more than one hand. Fortna (The Gospel of Signs) lists in a footnote the following elements which have been claimed to show ideological inconsistency in different parts of the Gospel: the Beloved Disciple; Jesus' sonship; pre-existence, and heavenly origin; 'works' versus 'sign'; messianism, ways of citing the O.T.; eschatology; and the nature of faith (p.16, n.1). Most of these can safely be set aside as the product of an over-subtle criticism discovering distinctions where none exists".*

the XX or XXI century, and, consequently, the supposed incoherence remarked by some exegetes could be entirely explicable when we focus on the canonical form of the text and then, ask ourselves how this biblical text unravels its meaning? Here, at this point, the Diachronic analysis reaches its own limits.

## **6 Where did John baptize according to 1:28?**

### **6.1 R Riesner**

#### *6.1.1 Analysis of R Riesner*

In his outstanding works Riesner (1987:29-63), (1992a:703-705) and (2002), follows Pixner (2010:166-179), (1991:166-170.180-207) and (1997:19-31.64-66), before presenting his own proposal, divided all the attempts of solutions as follows. In the first point, this exegete presents three obsolete suggestions: Schwartz (1908c:497-560)<sup>260</sup> noted that the name Bethany was an interpolation from someone not familiar with this place and Hirsch (1936:4) affirmed that this place is a corruption of the text. Both these interpretations were made before the discovery of P<sup>66</sup> and P<sup>75</sup>. Krieger (1954:121-123) stated that this was a theological fiction.

After this study, Riesner analyses if the place where John baptizes was Bethany near Jerusalem, a proposal of Parker (1955:257-261) and, before him, of Paulus (1828:31). These exegetes made an inadmissible translation of 1:28 as *"These things took place in Bethany, which is across the point of the Jordan where John had been baptizing"*. There is no place for doubt that textual Criticism is against this hypothesis. Another possibility that Riesner analysed is Bethany opposite Jericho. The Wadi el-Charrar has an incontestable and very old tradition; that is what the place of 1:28 commonly is referred here as. The first and only ancient identification of Bethabara is undoubtedly provided by the Madaba mosaic map. Another place opposite to Jericho is the hill called Tel el-Medesh, also called Khirbet et-Tawil,

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<sup>260</sup> Also see Schwartz (1907:342-372); (1908a:115-148) and (1908b:149-188).

eleven kilometres north of Wadi el-Charrar. Here is where, according to Federlin (1908), the hill of Elijah is.

Another point states that the location was Bet Nimrah, where the Wadi Shu'eb flows into the Jordan valley. This proposal was given by Grove quoted by Cheyne (1899:548). According to Grove the name of this place is Βαιθαναβρα quoted in the LXX in Joshua 13:37. Some exegetes such as Bernard and McNeile (1928:42) and Bruce (1984:51.66) support this proposal.

The fifth point is the proposal of Betonium as the place of John 1:28. This hypothesis was held by Delitzsch (1876:602), Zahn (1907:265-294) and (1899:561) and Furrer (1902:257-265). The sixth point is Makhadhet 'Abarah Ford, a place further north than its traditional place and five kilometers northeast of Beth Shean. This proposal is suggested by Conder (1875:72-74). Although today, it rarely has acceptance, Erbes (1928:71-106), observed that this hypothesis once had a unanimous acceptance.

The seventh point states that the reference of John 1:28 is located near Bethsaida. This place is between the Lakes Huleh and Gennesaret in the region of the Bridge of the Daughters of Jacob, proposed by Basnage (1706:244). Caspari (1869:79-81), for his part, proposed the hill of ruins called et-Tel, on the east bank of the Jordan river. He, according to Riesner, wrongly disputed the identification of et-Tel with Bethsaida-Julias. Dockx (1984:12-20) also chose near Bethsaida. The last and eighth proposal examined by Riesner is Batanaea. Conder (1877:184-186) is the exegete who proposed it. The same proposal was held by Eckhardt (1961:168-171).

#### *6.1.2 Proposal of R Riesner*

First of all this great exegete underlines the need for the place of John 1:28 to be in the north, instead of the classic statement of the south. Why? According to this hypothesis, when we compare John 11:4 with 11:11, the most natural way to understand this passage is that when the messengers arrived to where Jesus was,

Lazarus was still alive. Therefore, it was on the fourth day that Lazarus had laid in the tomb when Jesus arrived. This means that both places were separated by a walking distance of three or four days; which means, that this separation was, of around, 150 Km. Therefore, it is impossible that the place where Jesus was, could have been Wadi el-Charrar, in the south. Exactly the same conclusion is reached when we analyse the time-plan of John 1-2: it is impossible to reach Cana city from Wadi el-Charrar in just one day of journey and, furthermore, each and every person quoted in John 1, with the exception of the delegation from Jerusalem had Galilean names.

This place was not the Peraea of Herod Antipas in the political sense. This is clear when we analyse the regions quoted in Mathew 4:25 and Mark 3:7-8, taking into account the parallel of Luke 6:17. Obviously, Samaria and/or Idumaea are not the places which fit in John 1:28. Once again, exactly the same is found in Matthew 4:13-16: it is perfectly possible that the Evangelist meant the northeastern land of the Jordan. In another set of biblical references from Matthew 19:1, Mark 10:1 and John 10:40-4, *πέραν του 'lorδανού* means the region of Batanaea.<sup>261</sup> This is exactly what Riesner (1987:53-58) develops his hypothesis about the place referenced in John 1:28:

*"Now in John 1, the chapter we have been investigating, we find not only a possible reminiscence of the confession of Peter in 1:42 (see Section IV.3) but also the words of Jesus in 1:51: Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of Man/ Here then we have a strong connection with the vision of Jacob,<sup>149</sup> and also with the traditions of Enoch and Levi mentioned above.*

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<sup>261</sup> The conclusion of Riesner (1987:53) is clear:

*"An examination of the statements in the Gospels leads us to the conclusion that *πέραν του 'lorδανού* nowhere necessarily means the Peraea of Antipas, which extended to the south of the Decapolis, from Amathous to Machaerus. The evidence indicates rather the northern Trans-Jordan, and the reference in Matthew 19:1 to Joshua 19:34 (MT) could indicate the region of Bashan-Batanaea, for in both the Septuagint (Nu 32:32f.; Dt 3:8; 4:47) and Josephus (Ant. VIII.37) Bashan is designated explicitly as *πέραν του 'lorδανού*. Thus the suggestion that *Βηθανία πέραν του 'lorδανού* in John 1:28 means the region of Batanaea becomes even more worthy of consideration."*



*That can be additional evidence for our thesis that for the Fourth Evangelist the events portrayed in John 1 took place in the north."* Riesner (1987:58).

### 6.1.3 Some theological consequences

Riesner (1987:58-68) also developed the theological consequences of this hypothesis. This topographical place is a real place although of course, this does not mean that it does not have conjointly a symbolical meaning. The south of Damascus, which John 1:28 is referring to, was of great significance to the history of both Judaism and the church.

Wengst (1981)<sup>262</sup> and (1984), also, attempted to demonstrate that the Gospel of John emerged in Gaulanitis or in Batanaea at the time of Herod Agripa II. Finally, there is a close relationship between topography and theology in the Fourth Gospel:

*"If in John 1:28 Batanaea is meant, then all four classical regions of the Jewish motherland -Galilee, Judaea, Samaria, and the land east of the Jordan- have a specially emphasised place in the Fourth Gospel. And so with the help of topography also the Evangelist makes it clear that the sending of Jesus is for the whole of Israel."* Riesner (1987:63).

## 6.2 BF Byron

Byron (1998:36-54) and (2002:506-510), stated that when John states πέραν τοῦ Ἰορδάνου, across the Jordan must not be understood from east to west but, on the contrary, from west to east. This perspective is, according to Byron, the perspective of the Pentateuch before Israel entered into its land; Bethany, accordingly, is the land given by YHWH to Abraham and to the Israelites.

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<sup>262</sup> Schnackenburg (1989:178) agrees with this hypothesis.

### 6.3 M Öhler

The main conclusion in the works of Öhler (1999:461-476) is, p.472, *"Jesus regarded John as the immediate precursor of the kingdom of heaven. And by saying that John was more than a prophet, Jesus probably indicated that he saw John as the eschatological Elijah."* It is interesting that Öhler (1999:472) states:

*"Finally, consider the location of the baptism in John. John 1:28 says that the baptism took place in "Bethany beyond the Jordan." Since this detail has no connection within any part of John's Gospel, it probably hands down historical material. There is an ongoing debate on the location of this Bethany, but in my opinion the most probable place is still the one at the ford of the Jordan. This place is also known by the pilgrim of Bordeaux as the place where Elijah went up to heaven. It is possible that John wanted to signal his role as the returned Elijah with the choice of this location. There, where Elijah went up, John had to perform his mission."*

### 6.4 SG Brown<sup>263</sup>

Brown (2002:509) states very clearly that:

*"Consideration of the various indications of movement that appear in LGM 1:1,13 and 2:1 and within the larger context of the Markan central section and the day-long sequence of LGM 1:13–Mark 11:11 leads to the conclusion that Bethany in LGM 1:1 was most likely a location in Peraea close to one (or both) of the fords of the Jordan across from Jericho. This conclusion accords with the recent claim of Jordanian archaeologists to have discovered Bethany beyond the Jordan at the head of the Wadi Kharrar (Tell el-Kharrar), a site opposite (and just over 1 km south of) Jericho, 7.3 km north of the Dead Sea and 1.5 km east of the river. It is between the two fords across from Jericho, a little closer to the Makhadat Hajla ford."*

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<sup>263</sup> Brown (2002:497-516)

## 6.5 JM Hutton

The exegetical works of Hutton (2008:305-328) and (2014:149-177) are, together with Riesner (1987:29-63), one of the best analysis I have found. This exegete chooses Bethabara as the real name for the place in John 1:28.<sup>264</sup> Hutton (2008: 309-310) presents two graphs in which he shows two developments. The first one is a traditional development from the original name Bethabara:

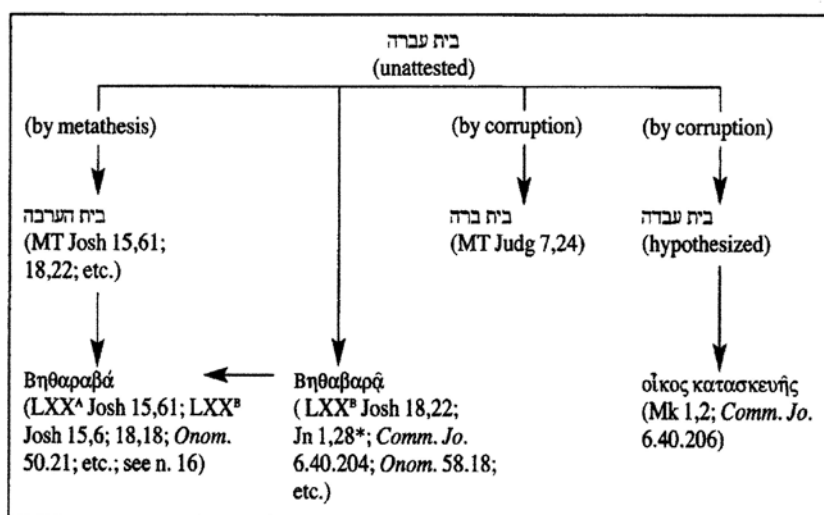


Fig. 1 – Evolutionary Model #1: Textual and Traditional development from an original locale named Bethabara.

The second one is the development from the original location named Beth-Araba:

<sup>264</sup> Hutton (2008:310-311) states:

"In short, reading Βηθανία in John 1,28 as a historically accurate piece of information is problematic on a number of levels. First, the verse itself seems to be an addition by the gospel writer that rearranges the account received from his source, the Signs Source. If the gospel writer did indeed write Βηθανία originally, it can under no circumstances be used as a historical datum without careful scrutiny. Second, there is some slim reconstructable textual support for the preservation of a tradition concerning the existence of a settlement located on or near the Jordan, and possibly named בית עברה for a related interpretive tradition preserved in Mark 1,2-3, which was then picked up by Origen. Therefore, while the priority of the reading Βηθαβαρά in John 1,28 may remain doubtful, it has at least been salvaged as a remote possibility. On the other hand, the reading Βηθανία, which may have arisen under literary pressure from the symbolic movement of Jesus to Bethany in John 11, should be problematized to a greater extent than it typically was. Whether the writer of the Fourth Gospel wrote Βηθαβαρά or not, only a location somewhere in the southern part of the Jordan River valley can have been intended."

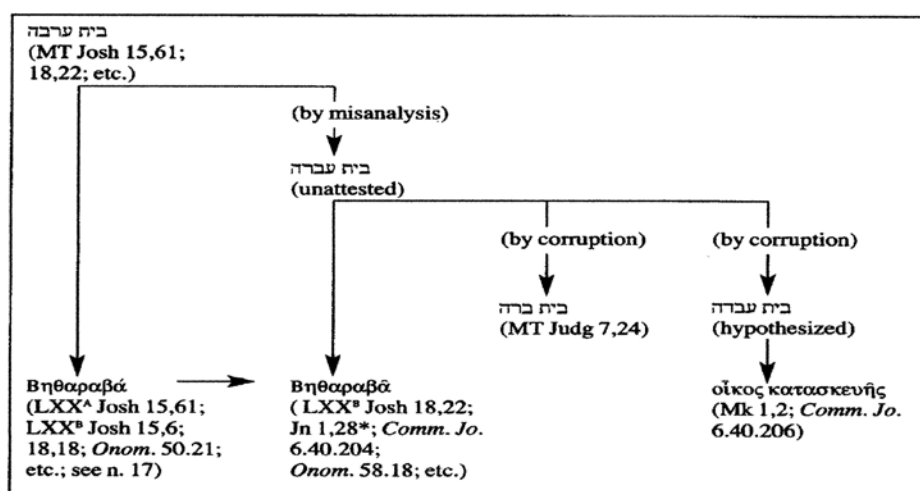


Fig. 2 – Evolutionary Model #2: Textual and Traditional development from an original locale named Beth-Araba.

Hutton states a third point in which he tries to prove wrong Riesner's proposal that the place where John baptized was in the north instead of the south. The reasons he gives are: in regards to the interpretation of John 11, Lazarus could have been dead before Jesus departed on the journey, and the journey could have been only two days of journey to Bethany near Jerusalem. Riesner did not take into account the extra time needed for hiking uphill and downhill, on the Johannine Journeys. The last and the most destructive point against Riesner's reconstructed time-line is, according to Hutton, the textual history of the gospel of John due to the dependence on an earlier Signs Source. But, where does JM Hutton localize the place quoted in John 1:28? In a location in the southwest side of Jericho, a place with the toponym "Galgala", in the west of "H 'En el-Garabe". This name seems to preserve the biblical name of "Beth ha-Arabah".

## 6.6 R Khouri; M Waheeb, F Bala'awi and Y Al-Shawabkeh; M Waheeb, R AlGhazawi and A Mahmoud

Khouri (2005:34-43) and (2008:3-12)<sup>265</sup> states that there are new archaeological

<sup>265</sup> Also see the excellent article of el-Khouri (2008:71-87).

evidences about the place where John baptized due to and after the Jordan-Israel peace treaty of 1994. This place today is called the Baptism Archaeological Park which runs along 1,5 mile-long wadi, the Wadi el-Kharrar. In this place there is a multi-church complex. The work of Waheeb, Bala'awi and Al-shawabkeh (2011:177-198) is a perfect complement to Khouri's exposition. Exactly the same can be seen in the work of Waheeb, AlGhazawi and Mahmoud (2013:123-131).

### **6.7 DS Earl**

Earl (2009:279-294) complements the works of Riesner (1987:29-63) because for him the place in John 1:28 is also Batanaea but with a different perspective from them. Earl states that πέραν τοῦ Ἰορδάνου, which appears in John 1:28, 10:40 and 3:26, symbolically represent the inverted way, east to west, to find life with YHWH. This inverted way is against the Jewish assumption about the Temple of Jerusalem and their land, hence if we must cross the Jordan river in the inverse way, from east to west, with our back to Jerusalem and its temple, this would mean that YHWH's life now could be found in Jesus which is "the place" where YHWH dwells. He is the true temple: Bethany = Batanaea = Bashan. This location, according to Earl, makes perfect sense with the eschatological themes which are associated symbolically with Bashan in Jeremiah 50:19; Micah 7:14-15 and in the MT of Psalm 86:23 and 1QS. It is significant that, North (2013:130-131) states that there are also other exegetes who agree with this hypothesis such as Brownlee (1990:166-194), Carson (1991:146-147) and Köstenberger (2004:65-66).

### **6.8 M Piccirillo**

Piccirillo (2006:433-443), chiefly on page 439, states four main conclusions which summarize the result of his analysis: Bethany is, unquestionably, the name of the place of John 1:28; Bethany has no symbolic motivation: not of Joshua who crossed the Jordan nor of Elijah. The only reason why John 1:28 states Bethany is, therefore,

a historical tradition. The phrase *"Bethany beyond the Jordan enables the Evangelist to create a narrative unity in the synkrisis between John and Jesus"*. Bethany beyond the Jordan creates problems for exegetes and geographers, thus there is still room for further research.

## **6.9 UC von Wahlde**

Von Wahlde (2006:528-533.583-584) argues that there are chiefly two proposals about the location of John 1:28 is. One is in the south, in the Wadi el-Kharrar; the other is in the north, in Batanaea:

*"As for Bethany Beyond the Jordan, the problem is that arguments made for identifying this Bethany with the site in the Wadi-el-Kharrar do not take into account the Johannine information /.../ Given the consistent accuracy of the other Johannine references, the failure to take this information into account in identifying the location of Bethany is a drawback. In my opinion, the fact that not all the Johannine information agrees with the proposed southern location detracts significantly from the confidence that can be given this identification /.../ My own view is that while there is evidence for a northern location, it is impossible to be certain of either site".* Von Wahlde (2006:583-584).

## **6.10 My position on John 1:28**

I can systematize my position into the following considerations: It is impossible to be completely sure where this location was. I cannot make statements beyond "perhaps" or "maybe". Therefore, I think that the place referred to in John 1:28 could possibly be on the northwest side of the Jordan instead of the southeast and/or southwest. I would agree with Riesner (1987:29-63) and (1992a:703-705) that,

perhaps, this place was Batanaea.<sup>266</sup> Nevertheless, I do not agree with this exegete about the location's name, rather, I agree on this particular point with Hutton (2008:305-328) and (2014:149-177), who states that the name of this place was Bethabara. Hence, according to my understanding, the Evangelist was geographically and topographically highlighting that Jesus came for the widest meaning of the territory of Israel as a whole.

## 7 Translation of οἱ Ἰουδαῖοι?<sup>267</sup>

### 7.1 Origin of the problem

Among the specialists in the Gospel of John there are several assumptions and pre-concepts. One of these assumptions is what is called the "Johannine Anachronism". Klink III (2008:99-118) affirms correctly that this idea dominated the studies of the Fourth Gospel for almost forty years. What popularized this concept was the

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<sup>266</sup> I do not agree with Hutton (2008:305-328) when he states, that the most destructive item for Riesner's hypothesis is the Signs Source. Even when perhaps, all this matter is beyond the limits of this dissertation, I need to highlight this question: how important is the hypothesis of the Signs Source -because, obviously, it is no more than a hypothesis- for the understanding of the Fourth Gospel? Is it as essential as some exegetes have stressed repeatedly? According my understanding, the so-called Signs Source is not essential for the understanding of the Gospel of John. That is to say, I am able to comprehend and understand the Fourth Gospel perfectly without the assistance of this hypothesis. The fact is that there are many exegetes who do not agree with the existence of this source and who are, perfectly, able to unfold the meaning of this gospel. See the following bibliographical reference: I agree, in spite of the -understandable- criticism of Fortna (1996:748-750) and Segovia (1996b:780-781), with the excellent work of van Belle (1994), mainly pages 370-379. Van Belle shares a long list of exegetes who are in opposition to the hypothesis of the Signs Sources, see van Belle (1994:294-357); but there are other several alternative hypothesis as well, see van Belle (1994:251-293). At the same time, It must be highlighted, I agree with Dodd (1978a) and (1978b) about the complete independence of the Gospel of John concerning the traditions of the Synoptic Gospels. Thus, for example, I do not agree with Williams (1967:317). Also see Hamid-Khani (2000:20-32) and the enormous amount of bibliography quoted. Summarizing, I would like to highlight that here the main problem is not the hypothesis of the Signs Source, but the degree of confidence -or may I say pedantry?- that some exegetes give to their statements. That is to say, I would have been more ready to accept Hutton's hypothesis if I had read or found in it some more words like, "*it might be*", "*maybe*" or "*perhaps*".

<sup>267</sup> For a general view of this subject see: von Wahlde (1982:33-60), (1984:575-584), (1999:359-379), (2000:30-55) and (2001:549-570); Moloney (2002a:16-36); O'Neill (1996:58-74); de Jonge (1993:341-355) and (2001:121-140); Dowell (1990:19-37); Leibig (1983:209-234); Culpepper (1987:273-288), (1992:21-43) and (2001:61-82); Pippin (1996:81-97); Scott (2009:83-101); Lieu (2008:168-182); Fuller (1977:31-37); Motyer (1997b); Cook (1987:259-271); Shetty Cronin (2015); Kierspel (2006); and the thirteen articles in Bieringer, Pollefeijt and Vandecasteele-Vanneuville (2001).

exegetical work of Louis Martyn (1979).<sup>268</sup> Louis Martyn affirmed that, although in John 9:22, the term ἀποσυνάγωγος, the expulsion of the synagogue is described in Jesus' time; the fact was that this event occurred several decades after Jesus, in the Evangelist's time, when Gamaliel II rewrote the *Birkat ha-Minim*. Still today, this idea is the dominant reading of the Fourth Gospel as we can see in Marcus (2009:523-551). Klink III is not alone in his criticism. See, for example, Stemberger (1977:14-21) and (2012:75-88); Schäfer (1975:45-64); Kimelman (1981:226-244); Horbury (1982:19-61); Katz (1984:43-76); Wilson (1995:64-94); Motyer (1997b:92-94) and Boyarin (2001b:427-461), correctly argue that: it is impossible to harmonize the reconstruction of JL Martyn with the whole text of John. There is a lack of evidence that the main cause of the eradication of the Christians from the synagogues were the *Birkat ha-Minim*. Klink III (2008:103), citing the outstanding works of R Kimelman,<sup>269</sup> states:

*"A statement by Kimelman is more to the point: 'One of the results of ... this volume was a highlighting of the lack of evidence for any formative impact of Christianity on any major element of tannaitic Judaism, including the development of rabbinic law, the formation of the Mishnah, the structuring of the liturgy, the closing of the canon, and the major propositions of rabbinic theology. This itself is sufficient to question the thesis that birkat ha-minim was primarily directed against Christianity. We must be careful of anachronistically overestimating the impact of Christianity on Judaism in the first two centuries'."*

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<sup>268</sup> Bennema (2009c:240) is right when he states the relationship of the exegete with Bultmann: *"Undoubtedly Rudolf Bultmann's commentary 'The Gospel of John' and James Louis Martyn's 'History and Theology in the Fourth Gospel' have had most influence on Johannine studies (including our subject) in the Twentieth Century. Bultmann saw οἱ 'louḥaioi as theological symbols, representing the unbelieving world in general in its hostility towards Jesus. Martyn's contribution was to give οἱ 'louḥaioi flesh, i.e. a historical context, by identifying them as the Pharisaic Rabbis of Yavneh. As D. Moody Smith puts it, 'Whereas Bultmann's John hung in the air and its Jews were ciphers for unbelief, Martyn gave the Gospel a home and identified its Jews as real people.' Therefore, while Bultmann defined the 'sense' of οἱ 'louḥaioi, Martyn focused on its 'referent'."*

<sup>269</sup> Kimelman (1981:226-244)



The Jewish-Christian conflict reflected in the Fourth Gospel were intra-Jewish-disputes. Klink III (2008:108) following the works of Kimelman (1981:239) and Boyarin (2001b:427-461) states:

*"The problem with the term ἀποσυνάγωγος is that we have no literary evidence for its potential sense. Recent study has furthered our understanding of Jewish conflicts, even conflict between differing Jewish groups. The historical criticisms mentioned above tend to emphasise one important point: The Jewish-Christian conflicts in the first century reveal complex tensions that appear to have been intra-Jewish in nature. It was a familial conflict."*

The gospel of John attempts to link the turmoil experienced by the reader with the experiences of Jesus. Thus I agree with this exegete: we must re-think the Johannine Anachronism and I agree completely with the outstanding work of Kimelman (1981:226-244) when he affirms that, not only is there a complete lack of evidence that *Birkat ha-Minim* was a Jewish attitude against Christians, but there is abundant evidence that Christians were accepted in synagogues. Klink III (2008:109:110.), following the excellent works of Wilken (1971:25-38) states:

*"The evidence from the second to fifth century, therefore, 'makes it apparent that Christian and Jews continued to have contact with each other well into the fifth century,' and that both Christians and Jews devoted a good part of their exegetical, theological, and 'ecclesial' endeavors to dealing with their continued shared existence. This is a difference in kind from Martyn's thesis which posits two distinct and unrelated entities in conflict during the first Century, Judaism and Christianity".*

I, analysing the above cite, wonder, if this were not the case then why would the council of Elvira 306 AD leave this impression? Why, then, in the canons of Laodicea in the fourth century, Canon 29, does it alert the Christians to not Judaize? Mason (2007:457-512) complements this argument when he highlights the fact that in the

Greco-Roman-World there were no categories of “Judaism”, nor “religion”, until at least the third/fourth century. The term οἱ Ἰουδαῖοι was understood as an ethnic group comparable to other ethnic groups. Boyarin (2009:7-36) and (2001b:427-461) clearly states that the division between Judaism and Christianity as two separate religions occurred in the third century:<sup>270</sup>

*"It is specifically the intra-Jewish, familial turmoil that allows John to portray itself as both Jewish and anti-Jewish simultaneously. Historically, the Fourth Gospel portrays familial turmoil rooted in a long history of inter-Jewish tension involving heresy and group identity. John reflects its own identity-forming portrayal of the conflict between what later became Judaism and the early Christian movement. As a Gospel, John attempts to link the turmoil experienced by the readers with the experiences of Jesus himself. This does not take away from the fact that real 'expulsions' of whatever kind were taking place behind the Johannine narrative, as witnessed elsewhere in the early Christian movement, for this was part and parcel of what Jesus himself experienced—and what those who had threatened Judaism proper had faced for generations."* Klink III (2008:117).

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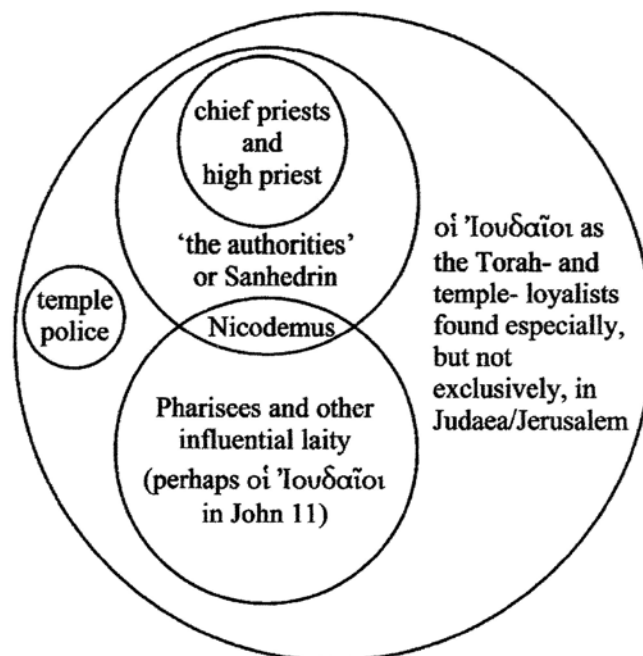
<sup>270</sup> I will only research the relationship between Judaism and Christianity within the first century. For the relationship in the second century and beyond, see Williams (2009:37-55). However, I agree completely with Klink III (2008:117) when he underlines that:

*"It seems necessary, therefore, to rethink the historical reconstruction normally applied to ἀποσυνάγωγος in the Johannine narrative, or projected onto the circumstances surrounding John. This rethinking in no way tries to remove Jewish-Christian tension and conflict from the realm of the Gospel, it only wants to locate it in a trajectory that is 'already' rooted in the Johannine Jesus, one of many qualified minim in the late first century. It is also necessary; it seems, to give the narrative its voice back, for its explicit development of Jesus is intimately tied, not just loosely affiliated, to the current experiences of the readers. Although John is certainly formed by his situation, he also seems to be arguing for a future formation linked to Jesus himself—even shared experiences between Jesus and the Johannine readers. Such a clear Jewish-Christian or intra-Jewish tension over identity is as pertinent in the later first century as it was during Jesus' own ministry."*

Furthermore, in his conclusion on the same page, Klink III highlights correctly that:

*"Historically, the Fourth Gospel portrays familial turmoil rooted in a long history of inter-Jewish tension involving heresy and group identity. John reflects its own identity-forming portrayal of the conflict between what later became Judaism and the early Christian movement. As a Gospel, John attempts to link the turmoil experienced by the readers with the experiences of Jesus himself."*

Bennema (2009c:239-263) and (2014a:87-100) states four important contributions for this research: He refuted Martyn's anachronism because the term οἱ Ἰουδαῖοι "was a distinct religious group in Jesus' time." He states that οἱ Ἰουδαῖοι was a group which was composed of chief priests rather than of Pharisee leaders. Also that in the Fourth Gospel there is a change in Jesus' opponents: from Pharisees -in the middle of his ministry, to the chief priests –at the end of his ministry. That the term οἱ Ἰουδαῖοι has an outsider's perspective -even in the case of a Jewish person being part of οἱ Ἰουδαῖοι. But the term Ἰσραήλ implies an insider's or participator's perspective. The relationship between the various groups is shown in the following diagram from Bennema (2009c:260):



The analysis of Pietrantonio (1980a:11-19), (1985b:27-41) and (2004) is an excellent addition to Bennema's work. Pietrantonio points out the following important considerations: In NT times there was no unanimity about what it meant to belong to Israel; the Fourth Gospel is trying to answer the question: what happens when a Jew recognizes Jesus as the Messiah, does he remain a Jew or not?<sup>271</sup> The gospel of John, with the exception of John 1:1-18 and 21:1-25 is the most Hebraic of all the NT

<sup>271</sup> Bowker (1965:398-408) and Pancaro (1975a:396-405) and (1970:114-129).

books with the exception of Hebrews.<sup>272</sup> In other words, the background of the controversies in the Fourth Gospel is within the limits of Judaism. The terms Ἰσραὴλ and Ἰσραηλῖτης do not involve the gentiles and it is important to be aware of the fact that in John 11:50-52 the term ἔθνος refers to the Jewish nation whereas λαὸς denotes the entire Ἰσραὴλ. Moreover, the term Ἰσραὴλ –which is always positive unlike οἱ Ἰουδαῖοι-- is larger than Judea. Among other meanings the term Ἰουδαία had two different connotations: one was a geographic connotation, the second was a religious one. Among Gentiles and Jews of the Diaspora the connotation of Ἰσραὴλ was the secondary meaning, a religious connotation, but in the Fourth Gospel the first connotation of Ἰουδαία is the geographic one. What does all this imply? That the Gospel of John, unlike almost all the books of the NT, was written within Palestine.<sup>273</sup> When Palestinian Jewish people had to express the religious meaning of Ἰουδαία, they used Ἰσραὴλ. This is clear when we compare the use of the term of the Fourth Gospel: Ἰσραὴλ with, for example, Romans 11. The Apostle Paul is speaking from and for the Diaspora, unlike the Gospel of John. On the other hand, when we focus on John 15:18-16:4a, the centre of this pericope is persecution, but what kind of persecution? If the parallels of this text with the Synoptic Gospels<sup>274</sup> are taken into account, for Pietrantonio (1980:11-19) it would be extremely difficult for someone to try to seriously prove that the four receiving communities of the four canonical gospels had separately invented all these sayings in four different places and different times; therefore, all these sayings have a Sitz im Leben in Jesus himself. All the facts abovementioned were before 70 AD.<sup>275</sup> Hence, to what person, be that person Greek or Roman, could all these matters be interesting? And,

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<sup>272</sup> Reed (2003:709-726).

<sup>273</sup> Robinson (1976:254-311).

<sup>274</sup> According to Pietrantonio (1980:14) these parallels are: John 15:18 = Matthew 10:22; Mark 13:13 and Luke 21:17. John 15:20 = Matthew 10:23-24.23:34 and Luke 21:12. John 15:21 = Matthew 10:22, Mark 13:13 and Luke 21:17. John 15:26 = Matthew 10:20, Mark 13:11 and Lk12:12. John 15:27= Matthew 10:18; Mark 13:9 and Luke 21:12-13. John 16:1 = Matthew 24:10 and John 16:2 = Matthew 10:17; 24:9 (10:21), Mark 13:9, 13:12, Luke 21:12, (6:22) 21:16.

<sup>275</sup> See also the following exegetes who support this hypothesis: Bowker (1965:398-408); Cullmann (1975); Vidal Manzanares (1995:69-75); Robinson (1976:254-311) and (1985).

furthermore, if the Gospel of John had been written in Ephesus or in Alexandria at the end of the first century: what could the reasons have been for the high level of topographical, geographical, chronological and contextual precision of Palestine in Jesus' time to readers who were not familiar with this context? Thus Dodd (1978a), although he dated the final version of the Fourth Gospel around 90-100 AD<sup>276</sup>, admitted that the context of this gospel is Palestine before 70 AD and not later nor in another place!<sup>277</sup> What is more, he, in my opinion, correctly, affirms that The Fourth Gospel, as a whole literary work, would be hard-pressed to be understood and is hardly conceivable in another context but before the destruction of the Second Temple and, even better, before the rebellion of 66 AD.<sup>278</sup>

## 7.2 Analysing οἱ Ἰουδαῖοι in the Fourth Gospel

Taking into account all the above, I will present the following systematisations. The term οἱ Ἰουδαῖοι in the Gospel of John is obviously more important than in the Synoptic Gospels. This is easy to see in any Concordance of the Greek NT. In the Gospel of John οἱ Ἰουδαῖοι appears 69 times.<sup>279</sup>

How and why can I translate οἱ Ἰουδαῖοι? Malina and Rohrbaugh (1998:43-55) explain John 1:19 in their social-science commentary of the Fourth Gospel when they state:

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<sup>276</sup> At this point, I agree with Vidal Manzanares (1995:72-74) when he explains that, even though Dodd dated the Fourth Gospel at the end of the first century because for him John 4:53 was a reference to the gentile mission, and the testimony of John is similar to Act 18:24-19:7, both extremes underlined by Dodd, even if they were correct, do not make the date of this gospel to be after 70 AD due to the fact that the mission to the gentiles as well as the news of Act 18-19, are dated before 66 AD.

<sup>277</sup> Dodd (1963a:311-312)

<sup>278</sup> Dodd (1963a:332-334.412-422)

<sup>279</sup> In Matthew this phrase appears 5 times; in Mark 6 times, in Luke 4. In the Fourth Gospel it appears in: 1:19; 2:6.13.18.20; 3:1.25; 4:9.22; 5:1.10.15.16.18; 6:4.41.52. 7:1.2.11.13.15.35; 8:22.31.48.52.57; 9:18.22 (two times); 10:19.24.31.33; 11:8.19.31.33.36.45.54.55; 12:9.11; 13:33; 18:12.14.20.31.33 36.38.39; 19:3.7.12.14.19.20.21 (three times).31.38.40.42 and 20:19.

*"Both here and in all of the sixty-nine other instances in John where the term Judeans (Greek loudaioi) appears there is nothing of the modern connotations of 'Jew' or 'Jewishness'. Here it is simply inappropriate to project those modern meanings backward into the period when John was written rather, Judean meant situated geographically and forming a territory taking its name from its inhabitants Judea /.../ In sum, when the terms Judea or Judean are used in the Gospel of John, they should be understood as referring to the persons living in a territory located in the Southern Western part of the Roman province of Syria-Palestine. Thus John notes correctly that Judeans send Priest and Levites from Jerusalem (1:19)."*<sup>280</sup> Malina and Rohrbaugh (1998:44-45).

My open questions: therefore, concerning the 69 times in which οἱ Ἰουδαῖοι appears, would be to translate all of them as "the Judeans". Although, it must be highlighted, I have three exceptions that must be analysed individually: John 4:9, 4:22 and 18:20.<sup>281</sup> How to understand, then, the term οἱ Φαρισαῖοι in John 1:19-34? I agree with Brodie (1993:151) when he analyses John 1:24-28, the scene after 1:19-23:

*"Then comes the second scene and, as if to explain the lack of response from the questioners, there is a further detail about them -they were 'from the Pharisees' /.../ The reference to the Pharisees is sufficiently ambiguous that, while it can indeed refer to the senders, it may also be read, grammatically at least, as referring to those who were sent. Thus the reference to the*

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<sup>280</sup> I think the frank statement of Moloney (1998:9-10): is very illuminating:

*"Inflammatory rejection of the Jewish people has marked much of the history of European Christianity and, because of this, of European culture as a whole. The Christian involvement in -or at best non-opposition to- the holocaust, and a large part of European history and culture including the European theological tradition are but indications of the immeasurable damage that has resulted from the misreading of one of Christianity's found text /.../ Jewish people as such are not represented by the term 'Jews' and the Fourth Gospel must not be read as if there were".*

<sup>281</sup> The analysis of these three biblical texts is beyond the limits of this dissertation.

*Pharisees need not to be seen as the result of the same kind of secondary 'editing' when taken with the questioners motivation and their unresponsive-ness it forms the clinching element in a subtly drawn picture of deafness. The witness cried out, but, despite all their energy and resistance, the Pharisees related questioners are not listening".*

It is not correct to assume, as a direct relationship, οἱ Ἰουδαῖοι as a synonym of ὁ κόσμος. Understanding this last term as the space of the rejection, of Jesus, the true Messiah.<sup>282</sup> Both terms, throughout the Fourth Gospel not only have negative but also, in different contexts, positive connotations. See for example, John 4:22 and 3:16.

The Gospel of John was never anti-Jew or anti-Semitic,<sup>283</sup> rather, this gospel could have anti-Judean connotations.<sup>284</sup> Thus, according to my understanding, the confrontations in the Fourth Gospel were intra-Judaism confrontations within Palestine around 66 AD.

## **8 Conclusion**

Therefore, according to my understanding, the whole pericope of John 1:19-34 was written by the Evangelist. This does not mean that it has not used two -or more- different traditions. Various exegetes have written about the many incongruities, cuts and duplicates that the gospel of John has. One thing is certain: something strange happened to this pericope. That is why all of these exegetes, with different methodologies and interpretations, have tried to explain what could have happened to John 1:19-34. Hence, the exegetical analysis takes into account the redactional

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<sup>282</sup> For further information see, for example, Kierspel (2006).

<sup>283</sup> For bibliographical reference, articles and chapters on anti-Semitism in John see Shetty Cronin (2015:154-173).

<sup>284</sup> Here I am thinking, for example, of Smiga (1992) and Geyser (1986:13-20).

history in order to understand this pericope. Here, the Diachronic analysis reaches its limits.

I ask, merely as a hypothesis to be demonstrated in the following chapter, could it be that John 1:19-34 lost its introduction? What would happen if I analysed this pericope taking into account the introduction that was once its beginning?

According to my understanding, the geographical location where John baptizes in John 1:28 was Bethabara which belonged to Batanaea.

Lastly, with three exceptions I understand the best translation of οἱ Ἰουδαῖοι to be "Judeans" instead of "Jews".

## **9 About the three next chapters**

Even when I find that, for several decades some exegetes have been drawing attention to the fact that, the Gospel of John had another façade, I have not found that any of these exegetes have analysed how this façade unravels its meaning as a biblical text. That is what I will be analysing in the next three chapters and, through Rhetorical Analysis in chapter 9, and through Narrative Criticism in chapters 10 and 11, we shall be giving new light to all these old questions, and, each and every element and data analysed here, will have its right place in the puzzle that John 1:19-34 certainly is.



## Chapter IX

### Second approach to John 1:6-7a.c.15.19-34: Rhetorical Analysis

#### 1 Starting premise in this chapter<sup>285</sup>

It is clear that, as always, all the writers including our canonical ones, use oral and/or written sources. However, the crux of discussion in this dissertation is that something strange happened to this pericope. My main target, throughout Rhetorical Analysis, is to find out what happened and what the consequences of this possible event are. In other words, through Rhetorical Analysis I will be examining the plausibility, the verisimilitude of all the hypotheses that state that the Fourth Gospel once had another façade.

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<sup>285</sup> I will start by taking into account all the open questions from the last chapter. The main target in this chapter is to investigate how the pericope 1:6-7a.c.15.19-34 is structured. If I find that this pericope had a very polished chiasmic structure and, therefore, each and every element which constitutes the biblical text had its own place in this structure, I would then be able to prove that this pericope has a perfect sense of unity and, would thus be able to reject the idea that John 1:19-34 was written in a patchwork manner, made of different traditions, strata. Even if it could be supposed that there were different traditions, strata, we must consider that the Evangelist would have had a more active participation in the final version of this pericope and, consequently, that the several problems and difficulties that various exegetes have posed throughout the Diachronical Analysis concerning this biblical text, could be analysed from another perspective using other methodological approaches.

My second main target will be, if the likelihood of the first target can be proven with some degree of probability, to show how this structure would function as the first prologue of the Gospel of John.

My third target shall be to analyse the exegetical and theological consequences for the understanding of the whole Gospel of John.

## **2 A meaningful structure in John 1:19-34?**<sup>286</sup>

### **2.1 Implausibility**

There are several proposals about the chiastic structure of this biblical text. We must first analyse all these proposals paying special attention to whether the elements of the biblical texts are integrated well into the different chiasmic structures proposed by the exegetes. I will divide the exegetical works into two main points: first, structures of John 1:19-34; second, structures within John 1:19-34. After the analysis of these divisions we shall have a better understanding of this pericope.

### **2.2 Structures of John 1:19-34**

#### *2.2.1 K Smith*

Smith (2005:11-12) has divided the structure of John 1:19-34 into two parts: JB1, 1:19-28; and JB2, 1:29-34; JB1, this exegete,<sup>287</sup> has the following structure:

- a 19-20 ... this is the testimony of **John**... "I am not the Christ"
- b 21a And they asked him, "what then? Are you Elijah?"
- c 21b He said, "I am not"
- d 21c "are you the prophet?"

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<sup>286</sup> If there is something notorious it is the fact that I, after searching and looking for exegetical works, books or articles, about the chiasmic structure of John 1:19-34 for several years, my bibliographical harvest at this point is rather poor when I compare it with the number of books and articles on the structure of the prologue of John.

<sup>287</sup> The highlighting in the structure belongs to Smith.

- e 21d And he answered, "**No**"
- f 22a ... *"who are you? Let us have an answer for those who **sent** us.*
- g 22b What **do you say** about yourself?"
- g' 23 He **said**, "I am... one crying in the wilderness..., as Isaiah said."
- f' 24 now they been **sent** from the Pharisees.
- e' 25 "... why... baptizing if... **neither**... Christ, **nor** Elijah, **nor**... prophet?"
- d' 26a John answered them, "I baptize with water;
- c' 26b but among you stands one whom you do not know,
- b' 27... he who comes after me... whose sandal... not worthy to untie"
- a' 28 This took place in Bethany... where John baptizes

It is interesting that the centre of the whole structure is the question of John and his answer quoting the prophet Isaiah. Theologically this is very important. On the other hand, the parallel of f and f' is clear. The other colons do not have a clear relationship. For example, the close relationship between 1:21 and 1:25 does not appear. The second structure JB2, John 1:29-34 is as follows:

- a 29a The next day he **saw** Jesus coming toward him,
- b 29b ... "Behold... Lamb of God, who takes away the sin of the world!
- c 30a ...he... whom I **said**, "After me comes a man who ranks before me
- d 30b for he was before me"
- e 31a **I myself did not know him;**
- f 31c [but] that he might be revealed to Israel"
- g 31b but for this I came baptizing with water,
- g' 32a... John bore witness, "I saw the Spirit descend as a dove from heaven
- f' 32b and it remained on him
- e' 33a **I myself did not know him;**
- d' 33b but he who sent me to baptize with water
- c' 33c **said** to me, "he on whom you see the Spirit descend and remain,
- b 33d this is he who baptizes with the Holy Spirit,
- a' 34.. I have **seen** and... borne witness that this is the Son of God

Although these are very interesting structures, all the clear parallels of John 1:19-28 and 1:29-34 have the same main problems: the colons do not have clear relationship. It would be more useful if this exegete had tried to discover a unique structure to the whole pericope of John 1:19-34.

### 2.2.2 JS Croatto<sup>288</sup>

Croatto (1983:33-46) has presented one of the best proposals for the chiasmic structure of John 1:19-34. The summarized version of this proposal in which only the terms or the words which theologically structure this pericope appears as follow:

- a Testimony / I am not the Messiah (1:19-20)
- b Baptizes (1:25)
  - c I Baptize (1:26)
    - d With water (1:26)
      - e (He) was present (1:26)
      - f I do not know (1:26)
      - g behind me/ I am not worthy (1:27)
- "Behold, the Lamb of God, who takes away the sin of the world" (1:29)
- g' Behind me/ before me/ first than me (1:30)
  - f I do not know him (1:31)
  - e Manifesting to Israel (1:31)
  - d With water (1:31)
  - c Baptizing (1:31)
  - b This is who Baptizes with the Holy Spirit (1:33)
  - a Testimony / this is the son of God (1:34)

A more detailed exposition of Croatto's proposal is presented in the next drawing, though the structure of this exegete is more complex than I am presenting here:

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<sup>288</sup> This exegete has written this article in Spanish. In this dissertation I have chosen to translate his structures into the NT Greek.

- 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτόν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; **20** καὶ ὁμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὁμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. **21** καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ. **22** εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; **23** ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.
- 24** Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. **25** καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης;
- 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] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.
- 28** ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. **29** Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν καὶ λέγει· Ἴδε ὁ ἄμνος τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.
- 30** οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἄνθρωπος ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
- 31** καὶ γὰρ οὐκ ᾔδειν αὐτόν,
- ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν
- ὕδατι
- βαπτίζων. **32** Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν. **33** καὶ γὰρ οὐκ ᾔδειν αὐτόν,
- ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
- 34** καὶ γὰρ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

Although Croatto's structure is one of the best proposals I have found, this proposal has not taken into account the clear parallels which are within John 1:29-24 and, at the same time, in John 1:19-28. Before presenting his structure of the whole pericope 1:19-34, Croatto (1983:39.41) presents two structures. One is a structure found in John 1:32-33:

- A <sup>3</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν,  
 B ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. <sup>32</sup> Καὶ ἐμαρτύρησεν Ἰωάννης λέγων  
 C ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.  
 A' <sup>33</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν,  
 B' ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

The second structure is found in John 1:26-31:

- A <sup>26</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω  
 B ἐν ὕδατι·  
 C μέσος ὑμῶν ἔστηκεν  
 D ὃν ὑμεῖς οὐκ οἴδατε,  
 E <sup>27</sup> ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.  
<sup>28</sup> ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. <sup>29</sup> Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει·  
 F Ἴδε ὁ ἄμνός τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.  
 E' <sup>30</sup> οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.  
 D' <sup>31</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν,  
 C' ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ  
 B' ἐν ὕδατι  
 A' βαπτίζων.

### 2.2.3 CH Talbert

Talbert (1992:80-81) developed two parallel structured chiasmus, divided into the first and second day within John 1:19-34. The first day, John 1:19-27, is built with two sub-units, 1:19-23 and 1:24-27, that are related by a parallel as follows:

**Unit One (vv 19-23):**

1. Jews set... from Jerusalem to ask him... (v.19).
2. I am not the Christ, nor Elijah, nor the prophet.
3. He said I am... (v.23)

**Unit Two (vv.24-27):**

1. They had been sent from the Pharisees... they asked him... (vv.24-25).
2. If you are neither the Christ, nor Elijah nor the prophet (v.25b).
3. John answered them "I baptize with water; but... he who come after me... (v.26-27).

On the other hand, the second day, John 1:29-34, is also divided into two units but related with an inverted parallel:

**Unit One (vv.29-32):**

1. Two confessions of John:
  - (a) Behold the Lamb of God who takes away the sin of the world (v.24).
  - (b) This is the one who comes after me who ranks before me (v.30).
2. "I myself did not know him":
  - "For this I come baptizing with water" (v.31).
  - "I saw the spirit descend and remain on him (v.32)

**Unit Two (vv.33-34):**

2. "I myself did not know Him".
  - "He who sent me to baptize with water".
  - "He on whom you see the spirit descend and remain (v.33).
1. Two confessions of John:
  - (a) I have seen him who baptizes with the Holy Spirit.
  - (b) This is the Son of God.

As a conclusion, it is important to emphasise what CH Talbert (1992:81) states:

*"Day Two (vv.29-34) is linked to Day One (vv.19-27) not only by seven or eight day schemes but also by linked phrases: 'The one who comes after me' v.26//v.30; 'I baptize v.26/vv31.33'".*

The division and the structuring of this exegete is very useful although John 1:29-34 could be divided into a clearer structure as we will observe in the next proposal.

#### **2.2.4 J Mateos and J Barreto**

Mateos and Barreto (1981:101) proposed a very reliable chiasmic structure of John 1:29-34 as follows:

- A 1:29: Affirmation about Jesus
- B 1:30: Quote from the past
  - C 1:31: Confession of ignorance
  - D 1:32: Vision of the Holy Spirit
  - C 1:33a: Confession of ignorance
- B 1.33b: Quote from the past
- A 1:34 Affirmation about Jesus

This proposal is the best structure I have found regarding John 1:29-34. It is clear if we carefully analyse it that the parallels alluded to are undoubtedly present in this biblical text. Furthermore, a structure of John 1:19-34 must respect the parallels highlighted in Mateos and Barreto's proposal.

### **2.3 Conclusions**

Following are my conclusions:

Why should I search for a chiasmic structure that encompasses both pericopes, John 1:19-28 and 1:29-34? Because, both pericopes are linked by parallels. Also, as the exegetical works of Croatto (1983:33-46) clearly indicate, both of these pericopes are perfectly linked together through a rational and logical chiasmic structure.



Moreover, the statement of John in 1:26 about his baptism with water presupposes, that there is another kind of Baptism but, that this other kind of baptism, the Baptism with the Holy Spirit, is only indicated or specified in 1:33. In the beginning of 1:29 the following phrase has no subject: Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν... Who is the person who has seen Jesus? Obviously it is John, but we need to take John 1:19-28 into account in order to understand this.

The case is the same in 1:30, when John quotes a testimony he was given in the past; where is this testimony? Again, we cannot find it in John 1:19-28. As we have seen, Croatto (1983:41) has presented a chiasmic structure of John 1:26-31, linking these two pericopes, and, furthermore, almost all the linguistic and theological elements which are present in John 1:29-34 can be recognized also in 1:19-28. This gives us sufficient objective reasons to search for a structure which would cover or include both pericopes.

The last statement gives us good ground to say that both these pericopes, 1:19-28 and 1:29-34, are individually perfect units with perfect sense. Hence, in the pericope 1:19-34 there are the following parallels. As Talbert (1992:81) states: "The one who comes after me" is in 1:26 and 1:30. "I baptize" is in 1:26 and 1:31.33. "The Messiah, Elijah and the Prophet" is in 1:20-21 and 1:26. The senders are in 1:22 and 1:24. Another relevant set of parallels within the pericope 1:29-34 are very clear, especially when we read it in Greek:

**A** <sup>29</sup> Τῇ ἐπαύριον **βλέπει** τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

**B** <sup>30</sup> **οὗτός** ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

**C** <sup>31</sup> **κἀγὼ οὐκ ᾔδειν αὐτόν**, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν **ὕδατι βαπτίζων**.

**X** <sup>32</sup> Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι **τεθέαμαι** τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.

C<sup>33</sup> **κ**ἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν,

B' οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

A'<sup>34</sup> **κ**ἀγὼ **ἐώρακα** καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ

But, if someone were to try to integrate all these parallels in the last two items they would find this task completely impossible because the development of any chiasmic structure is unattainable from this canonical text of our Greek NT without breaking some of these parallels, essentially, the parallel of 1:29-34. Here is an oversimplification to prove this point:

A    ?????

B    1:19-21    Not the Messiah, Elijah or a prophet

C    1:22        The Sender

X    1:23        Quoting of Isaiah

C'    1:24        The Sender

B'    1:25-28    Not the Messiah, Elijah or a prophet

A'    1:29-34    Second Testimony of John

As we can see, I can deduce that something is missing from this structure: "A". Of course, I am able to demarcate 1:19 from B, and 1:28 from B', and put these two verses in parallel, contrasting Jerusalem with Bethabara; but, when I try this, I am forced to leave aside the entire pericope of 1:29-34. To the best of my understanding, and after decades of research, I have found no other way to resolve this problem. Hence, I propose that what is lacking to this structure is the introduction that John 1:19-34 once had. But, I need to try to demonstrate this possibility. This is my main target.

### 3 My proposal

#### 3.1 What happens if...

Its my understanding that the first façade of the Fourth Gospel consisted of 1:7a.c.15.19-34. When I add the introduction that John 1:19-34 once had, it is easy to see that each and every element and parallel fall into their own place, developing a clear chiasmic structure:

- A Εγένετο ἄνθρωπος,  
B ἀπεσταλμένος παρὰ θεοῦ,  
C ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν  
**A** X ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.  
C' Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον  
B' ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν,  
A' ὅτι πρῶτός μου ἦν.
- B** Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας
- A ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ;  
B καὶ ὡμολόγησεν  
**C** X καὶ οὐκ ἡρνήσατο,  
B' καὶ ὡμολόγησεν  
A' ὅτι Ἐγὼ οὐκ εἰμὶ ὁ Χριστός. καὶ ἠρώτησαν αὐτόν, Τί οὖν; Σὺ Ἠλίας εἶ; καὶ λέγει, Οὐκ εἰμί.  
Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, Οὔ. εἶπαν οὖν αὐτῷ, Τίς εἶ;
- D** ἵνα ἀπόκρισιν δώμειν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;
- A ἔφη,  
B Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
**X** X Εὐθύνετε τὴν ὁδὸν κυρίου,  
B' καθὼς εἶπεν  
A ' Ἡσαΐας ὁ προφήτης.
- D'** Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

- C'**
- A και ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης;
- B ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι·
- X μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε,
- B' ὁ ὀπίσω μου ἐρχόμενος,
- A' οὐδὲ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

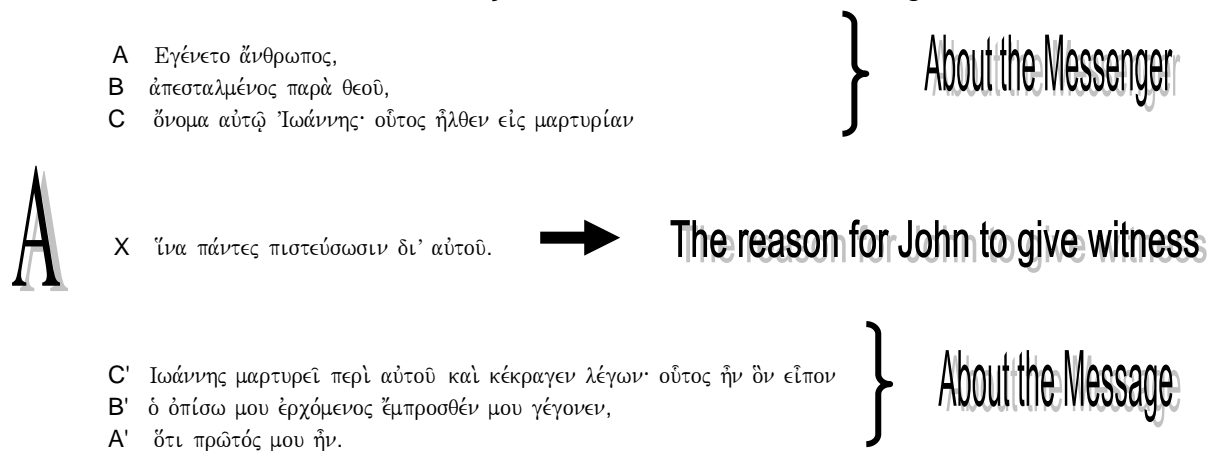
**B'** Ταῦτα ἐν Βηθαραβα ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

- A Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει, Ἴδε ὁ ἄμνός τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν οὗ κόσμου.
- B οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον, Ὁπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
- A'**
- C καὶ ἐγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.
- X Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέσται τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.
- C' καὶ ἐγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζει ἐν ὕδατι ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν,
- B' οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
- A' καὶ ἐγὼ ἐώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ

## 3.2 A glance at John 1:6.7ac.15.19-34

### 3.2.1 The relationship of A and A'

The first introduction of the first façade of John with the following clear structure:

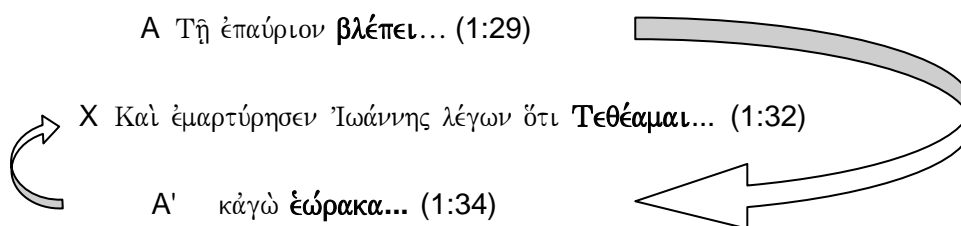


The relationship of both parts of the parallel is apparent. The first part highlights the special character that John has: he was sent by YHWH, to testify of whom was first before him. The reason for this testimony is: ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. Here and throughout this pericope the Johannine Community draws attention to its concept of mission: for everyone. Nevertheless, we must analyse who are those πάντες? Are they the same wide concepts that appear in the prologue of John? At this point of our analysis this is an open question. We need to understand the concept that this community had in mind.

Our next step is the analysis of "A' ", John 1:29-34.

- A'**
- A Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει, Ὡς ὁ ἀμνὸς τοῦ θεοῦ ὁ αἵρων τὴν ἁμαρτίαν οὗ κόσμου.
  - B οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
  - C κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.
  - X Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.
  - C' κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν,
  - B' οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
  - A' κἀγὼ ἐώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ

There are several things to be underlined. The first thing to emphasise is how the sense of vision can be observed throughout this entire pericope:



There are three different verbs, related with the sight sense, which emphasise and underline the etiology of the knowledge of John about who Jesus really is. John, through his eyes, certifies the pneumophany in Jesus; pneumophany which occurs in

a context of the baptism of Jesus. But how am I to understand the relationship between the baptism of John, in water, with the baptism of Jesus in the Holy Spirit? Are these two kinds of baptism in opposition or in complementarity? What clues does this biblical text give us in order to develop our understanding? When we analyse the structure in John 1:29-34, we see that in A and A', besides the verbs of vision abovementioned, there are two important theological statements about Jesus: the first one in 1:29 states: Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν οὗ κόσμου; the second one affirms: οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ. How are these statements related? A first clue might be that, there is a link between them as they both appear to allude to the prophet Isaiah. Who is the subject of the beginning of 1:29, Τῇ ἐπαύριον βλέπει; To whom is John speaking, when the text underlines that John καὶ λέγει; The context is undetermined, in the same style as Isaiah 40.<sup>289</sup> Which tradition is implied in the statement ὁ ἐκλεκτός τοῦ θεοῦ; This phrase reproduces Isaiah 42:1, in LXX.<sup>290</sup> But, what kind of tradition(s) is inferred in the phrase: Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν οὗ κόσμου; Of course there are several interpretations.<sup>291</sup> Nevertheless, currently according to Wheaton (2015:89), there is an apparent consensus that 1:29 conveys dual references: the paschal lamb and slaughtered lamb of Isaiah 53:7. I concur<sup>292</sup> with Nielsen (2006:217-256) that in John the semantic value of these two concepts, the Passover and slaughtered lamb, is integrated.<sup>293</sup> After a very careful analysis, Nielsen (2006:240)<sup>294</sup> presents the

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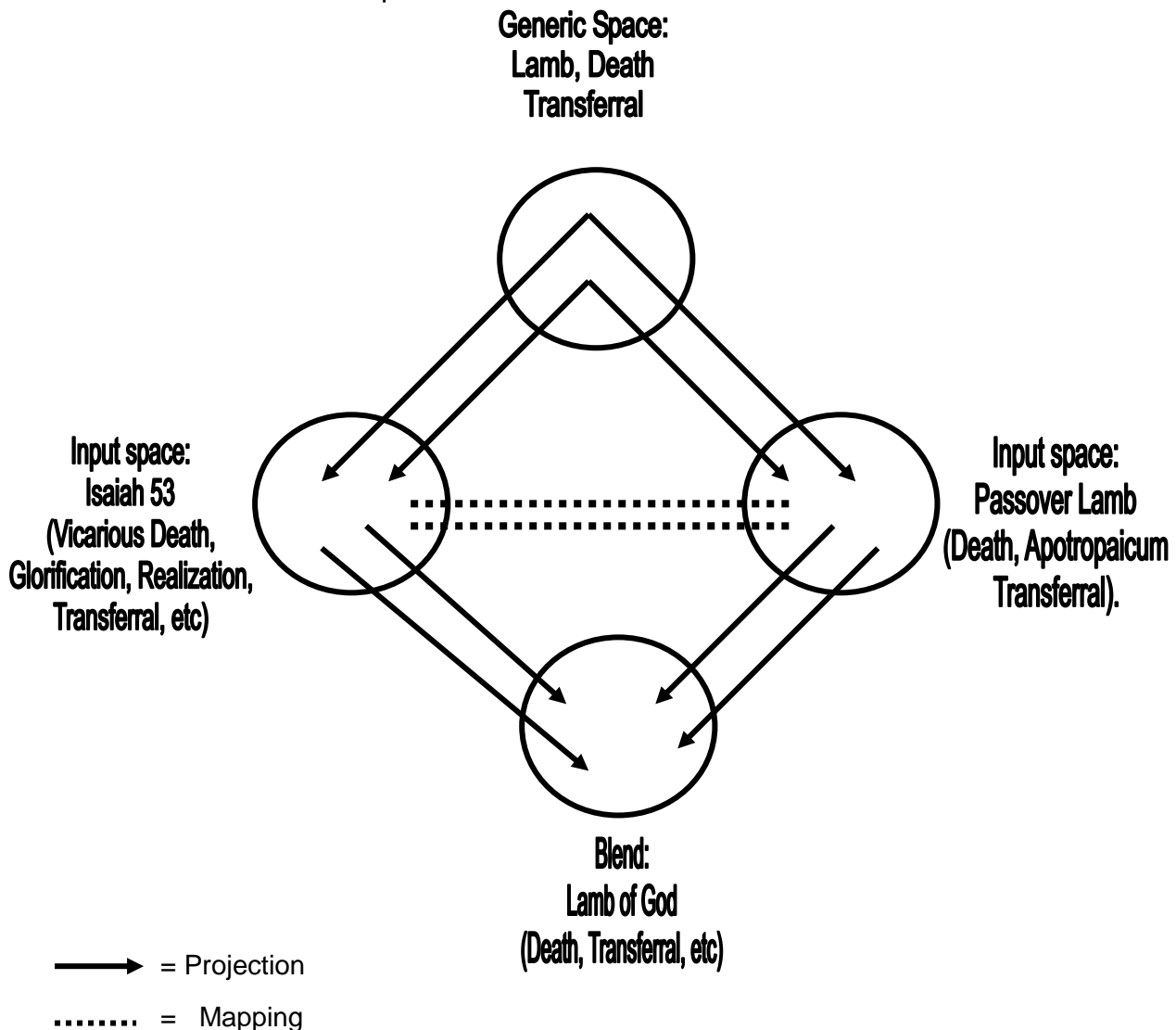
<sup>289</sup> Croatto (1983:38), footnote 21. Brown (1999:279) was right when he stated that we must pay attention to the fact that this phrase, taken from Isaiah 42:1, is also in the Baptism of Jesus of the Synoptic gospels.

<sup>290</sup> I agree here with Schnackenburg (1980:343).

<sup>291</sup> See Wheaton (2015:89-93) and the abundant bibliography quoted. According to this exegete in the last hundred years more than a dozen proposals have been suggested.

<sup>292</sup> Due to the quantity of different proposals on this subject, and the vast amount of bibliography that could be quoted, to analyse this subject in depth is beyond the limits of this dissertation. It is impossible for anyone to reach a high level of certainty. Therefore, I am here merely sharing my own opinion of this understanding of John 1:29.

following diagram which summarizes his understanding of the concept of the Lamb of God in the Fourth Gospel:



<sup>293</sup> Here this exegete is using as his background the theory of conceptual blending, following the outstanding works Fauconnier (1997) and Fauconnier and Turner (2003). For example, Wheaton (2015:220) states:

*"The conceptual blending presupposes that the input spaces are connected through a generic space that contains the abstract structures common to all input spaces. They are the reason that the spaces can be connected in a meaningful manner [...]. The combination of selective projection and blending results in the emergence of structure and semantic units that correspond to neither of the input spaces. The emergent concept in the blend is a new construct that is based on the input spaces but is independent from them and not equivalent to them."*

<sup>294</sup> Nielsen (2006:240) in footnote 72 quoted the article of Rusam (2005:60-80) who also argues that in the Fourth Gospel the term "Lamb of God" is deliberately and consciously polifacetic.

This interpretation is strengthened and confirmed<sup>295</sup> when we realize that the meaning of the statement of 1:29 is left open until 19:14<sup>296</sup> and 19:31<sup>297</sup> when it states that Jesus is crucified during the feast of Passover, and he dies on the cross that day. The relationship of 1:29, "A", with 1:34, "A' " is clear. Jesus is the one chosen by YHWH. If the Passover Lamb is related to the liberation of Egypt, Jesus is described as the soteriological liberator. In "A' " Jesus is seen as the chosen one by YHWH, the liberator of the exiled, as in Isaiah 42:1.

The relationship of "B" and "B' " is clear. In "B" John states that Jesus is pre-existent,<sup>298</sup> as he testified before, and "B' " complements "B" by stating that John testifies that it is the same Jesus who Baptizes in the Holy Spirit. Where does the knowledge of John come from? This is underlined in "C" and "C' ". In 1:31 and 1.33 John states his ignorance concerning Jesus. God, who sends him to Baptize in water, is who provides him with the clue to know who is the one who Baptizes in the Holy Spirit. The etiology of this baptism in water is ἵνα φανερωθῇ τῷ Ἰσραὴλ.

The centre of the structure, John 1:32, is the pneumophanic experience of John with Jesus. Therefore, if John is able to testify about Jesus it is not because of his own knowledge but because of the fact that this-his-knowledge was a revelation from God-Him-Self. God, who sent John this testimony is who, through his own special revelation, qualified John. Therefore, Croatto (1983:39), affirms that there was a complete convergence between both baptisms, when the baptism with water is subsumed as a symbol of the Baptism of the Holy Spirit. That is why, the baptism of Jesus is an archetype of the Christian baptism:

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<sup>295</sup> Croatto (1983:38-39).

<sup>296</sup> ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις· ἴδε ὁ βασιλεὺς ὑμῶν.

<sup>297</sup> Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεργάσιν αὐτῶν τὰ σκέλη καὶ ἀρθώσιν.

<sup>298</sup> It is interesting that in 1:30 the number three also is used: a temporal code: οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρώτος μου ἦν appears three times.



**A**

**John 1:6.7ac.15:** John, sent by YHWH as testimony and through him  
 ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

**X**

Both Baptisms are complementary: the Baptism with water will be subsumed as a symbol of the Baptism of the Holy Spirit, the Christian Baptism.

**A'**

**John 1:29-34:** YHWH, through special revelation, is the one who qualifies the testimony of John.

### 3.2.2 The relationship of B and B' <sup>299</sup>

"B" and "B' " undoubtedly states an opposition, Jerusalem and Bethabara. It is interesting to compare the geographical precision of the Fourth Gospel with the other three gospels:

Mark 1:4	Mathew 3:1	Luke 3:2
ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.	Εν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας	ἐπὶ ἀρχιερέως Ἰλννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ

In the Fourth Gospel, the accent is not on Jerusalem but on where John baptizes: in the Transjordan area. This place has a complex set of traditions in the OT: Exodus 14, Joshua 3-5, especially, 4:23 and 5:10!, Psalm 114, 1 Kings 19 and 2 Kings 2, especially 2 Kings 2:9.15, Isaiah 63:7-64:11 and perhaps Ezekiel 36. From all these traditions, there are two which the NT did a re-reading of: the tradition of Elijah, 2 Kings 2, and the tradition of Moses and of Isaiah 63:7-64:11.

<sup>299</sup> Croatto (1983:45-46).

What *does* all this mean? Schnackenburg (1980:321-322) and Brown (1999:257-258) rightly state that the NT did a re-reading of the gifts of the Holy Spirit in the tradition of Elijah and Moses. Now the Holy Spirit descends on Jesus, who will start a new Exodus, this gift of the Holy Spirit in the Fourth Gospel is an important theological subject that is related to the new alliance as stated, primarily, in Ezekiel 36.25-26.

But, at the same time, it is possible that there is another tradition related with this pericope, Croatto (1983:40) describes the re-reading of the prophetic text of the OT which related the epiphany of the Holy Spirit with the appearance of the ideal future King. For this theory there is an essential and fundamental scripture data: Isaiah 11:1; the other scripture data, is 1 Samuel 16:13, when David is presented as an archetype of the anointed king with the Spirit of YHWH. Thus, the theological testimony of John of 1:29 and 1.34 is related to John 1.32, the epiphany of the Holy Spirit in Jesus in which καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι... Thus, the theological centre of 1:29-34 is 1.32 and the relationship of "A" and "A' " with "B" and "B' ".

How should the phrase: ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; be understood? I agree with Bennema (2009c:239-263) that οἱ Ἰουδαῖοι is not in any way a fictional-character:

*".../ 'The Jews' are a composite group, with the chief priest or temple authorities as the core or in leadership and the Pharisees as the influential laity. The Sanhedrin, the Jewish supreme court in Jerusalem, is another subset of 'the Jews', comprising the chief priests and some notable Pharisees, with the temple polite as its instrument of law enforcement".*  
Bennema (2014c:88-89).

I agree strongly with Dodd (1978b:268-269) that the expression ἱερεῖς καὶ Λευίτας cannot be found anywhere in the NT except here, according to Dodd, if the Evangelist had been using a tradition dated in 70 AD when this double ministry operated in Jerusalem, everything becomes clear. The interest that the Evangelist

shows for the ministry of the Levites could be explained if the tradition used by the Evangelist had an association with sacerdotal circles.

### 3.2.3 *The relationship of C and C'*

The relationship of "B" and "B' "with "C" and "C' " is also clear, the authorities from Jerusalem go to Bethabara as inquisitors, ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; This inquisitive process develops in "C" and "C' ", Let us analyse this development. In "C" we have the following structure:

A ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ;

B καὶ ὁμολόγησεν

X καὶ οὐκ ἠρνήσατο,

B' καὶ ὁμολόγησεν

A' ὅτι Ἐγὼ οὐκ εἰμὶ ὁ Χριστός, καὶ ἠρώτησαν αὐτόν, Τί οὖν; Σὺ Ἠλίας εἶ; καὶ λέγει, Οὐκ εἰμὶ.

Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, Οὐ. εἶπαν οὖν αὐτῷ, Τίς εἶ;

The number three is present twice, first in "A" and "A' " with the three questions and answers from John, answers which become shorter and shorter "Ἐγὼ οὐκ εἰμὶ ὁ Χριστός", "Οὐκ εἰμι" and "Οὐ". What is interesting is that, even after these three answers of John, the pericope finishes as it begun, with the question Τίς εἶ; The other number three is in "B", "B' " and "X", which emphasise John's elucidation of what He is not. John is not the Messiah, Elijah, nor the Prophet.

But all these subjects are not at all as easy as they seem. For example why do the Synoptic Gospels differ from the statements of 1:21-22? There is a general consensus among NT specialists that in Mark 9:11<sup>300</sup> and Mathew 17:10<sup>301</sup> the role

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<sup>300</sup> Καὶ ἐπηρώτων αὐτὸν λέγοντες· ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;

<sup>301</sup> Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες· τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;

of John the Baptist can be easily determined: to be the forerunner of Jesus. John is identified with Elijah, and Jesus, with the expected Messiah. This understanding of John was, according to general consensus,<sup>302</sup> a fulfilment of a basic component of the Jewish messianic idea within the first century AD. Some authorities in this consensus were Klausner (1954), Jeremías (1964-67:928-1041), Mowinkel (1954) and Ginzberg (1976:209-256). Against this general consensus were some isolated scholars, such as, Robinson (1957-58:263-281) and (1962:28-52) and Fitzmyer (1985:295-296). In the beginning of the 1980s, Faierstein (1981:75-86) wrote an excellent exegetical research exploring what kind of primary sources we have to support this general assumption. The conclusion of Faierstein is clear:

*"This paper proposes to reexamine the sources which have been cited as evidence for the Elijah as forerunner hypothesis to determine whether, as GF Moore puts it, 'it was the universal belief that shortly before the appearance of the Messiah, Elijah should return'. I will not deal with the larger issues of Messianism in the first century CE or with Elijah traditions other than the one which sees him as forerunner of the Messiah. Stated differently, my concern is whether we have sufficient evidence that the scribes, or anyone else, before the authors of Mark and Matthew, said that Elijah must come before the Messiah. The following literature will be examined for the light they may shed on this issue: Hebrew Bible, Apocrypha, Pseudepigrapha, Philo, Qumran (including CD), Targum, Talmud, and Midrash."*

Around three years after the exegetical works of Faierstein, Allison Jr (1984:256-258), after a careful consideration of Faierstein statements, concluded that:

*"In conclusion, while Faierstein has rightly raised a question mark over sweeping generalizations about the universality of the belief that Elijah would appear shortly before the coming of the Messiah, it is difficult to endorse the suggestion that Christians might be responsible for the idea of Elijah as*

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<sup>302</sup> I follow Faierstein (1981:75-86) here.

*precursor. The implications of Mark 9:11 and the other points we have considered seem to tip the scale of probabilities slightly in favour of a more traditional conclusion".*

Allison Jr received an answer from Fitzmyer (1985:295-296). In almost two pages this exegete states: *"Faierstein's argument has not really been undermined by Allison's reasons"*. I agree with Fitzmyer, Faierstein's conclusion stands very well.

### 3.2.4 Towards some conclusion

As a conclusion, is it possible to say that the tradition in John 1:20-23 is more historical than in the Synoptic Gospels? The best answer, according to my understanding, comes, again, from Dodd (1978b:270-271) when he proposes that the point of view of the Synoptic Gospels is the result of the assimilation of the prophecies of Malachi 3:1 and 4:4 with Isaiah 40:3. This assimilation fuses these three figures and, therefore, is a doctrinal evolution. The tradition of the Fourth Gospel goes back to a state in which these simulations of Malachi and Isaiah had still not taken place, and, for the tradition of the Fourth Gospel the function of John was only to perform the role of being "the voice in the desert" and the "messenger". Therefore, according to Dodd, there are solid reasons to conclude that in 1:21, the Evangelist was following an independent tradition, tradition to us unknown.

Nonetheless, what is the reason and the relation of "C" and "C' "? In "C" John clearly emphasises that he is not the Messiah, Elijah nor the Prophet. "C' " has the logical question for John: "Why, then, are you baptizing?", and the centre is the answer by John: μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε:

A καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης;

B ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι·

X μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε,

B' ὁ ὀπίσω μου ἐρχόμενος,

A' οὐδ' οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

John, instead of answering directly the question of why he baptizes, highlights the presence of the One of whom they are not aware of to the Pharisees. When John makes this statement, clearly, the baptism of Jesus has taken place. Therefore, John has a knowledge revealed to him by YHWH. The Pharisees lack of knowledge, as is highlighted by Schnackenburg (1980:320), has a sinister or threatening innuendo: they do not have the necessary receptive capacity essential for faith.

Before understanding the relationship of "B" with "B' ", we need to understand, the meaning of "A" and "A' ". What does the phrase: οὐ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος really mean? I do not agree with the most common understanding<sup>303</sup> that here John is highlighting the relationship of the slave with his master. We need, I think, to understand John 1:27 in a completely different way. Schökel (1978:198-210), Proulx and Schöckel (1978:1-37), Pietrantonio (2000:165) and Mateos and Barreto (2002:31-32) are right when they accentuate that in 1:27, John is making an inference to the levirate situation, exactly as appears in the Book of Ruth 4:1-12. What is the possible reason for this interpretation? In 1:30, John states: οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἄνθρωπος... ἄνθρωπος which can be translated as a man or a husband. In 1:27 John sees Jesus as a Husband Messiah and John, through his baptism in water, is preparing and presenting to Israel her husband. John is not able to perform the *jalisá*<sup>304</sup> for Jesus, because the whole of Israel, as a fiancée, belongs only to Jesus. Thus John states: οὐ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. To further confirm this idea we can read what John states in 3:29<sup>305</sup>: ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ

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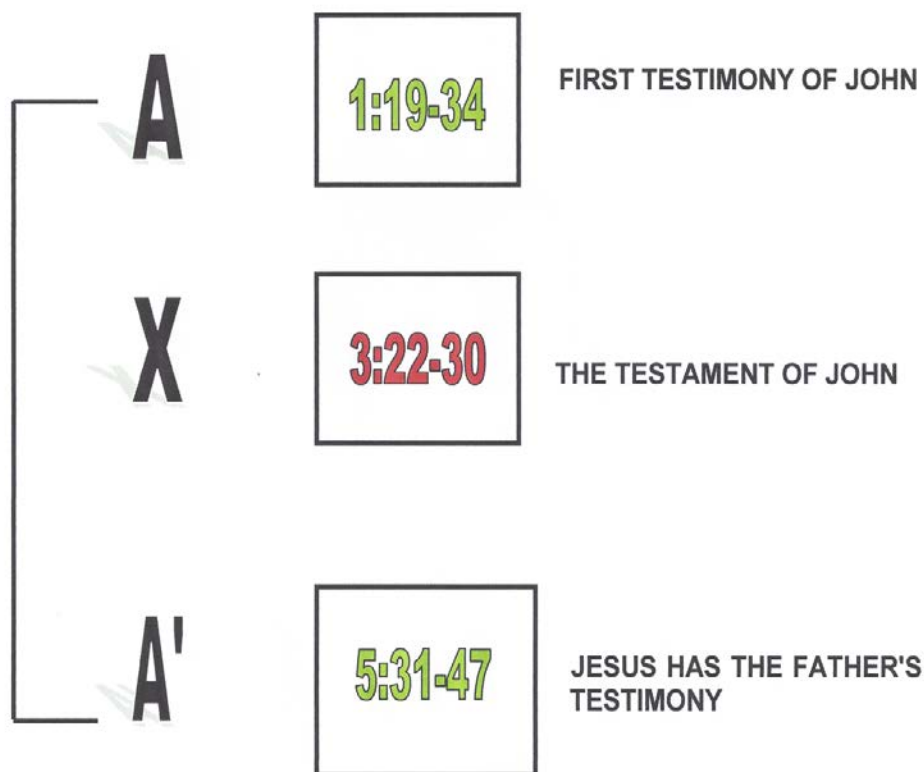
<sup>303</sup> As it is in Lindars (1995:107), Schnackenburg (1980:320-321), Barrett (2003:262-263) and several others.

<sup>304</sup> The *jalisá* as described in Deuteronomy 25:7-10. See, for example, Cohn-Sherbok (2003:141) and Heider (2008:454-455).

<sup>305</sup> This subject is, once again, beyond the limits of this dissertation. However, I would like to highlight that in the verse, John 1:29, the image of John is very erotic and is possibly only surpassed by the beauty of the images of the Book Song of Solomon. What is more, at the end of his article Schökel (1978:198-210) also writes about the masculine and feminine sexual images that have been present in our churches and worship services throughout the history of Christianity even though we may not have been aware of them.

έστηκώς καὶ ἀκούων αὐτοῦ χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. Bennema (2014c:68-69) is right, John, uses a beautiful image, full of eroticism and tenderness. John sees himself as the best man, who is happy when he hears the husband's voice. John describes himself as being the bridegroom at the door of the bridal chamber listening for the voice of the husband, his friend. And when he hears the voice of his friend shouting with joy to communicate that his wife was found virgin<sup>306</sup> and that he has now accepted her as his wife, John, the best man, is also full of joy. And this is why in verse 1:30 John states: ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

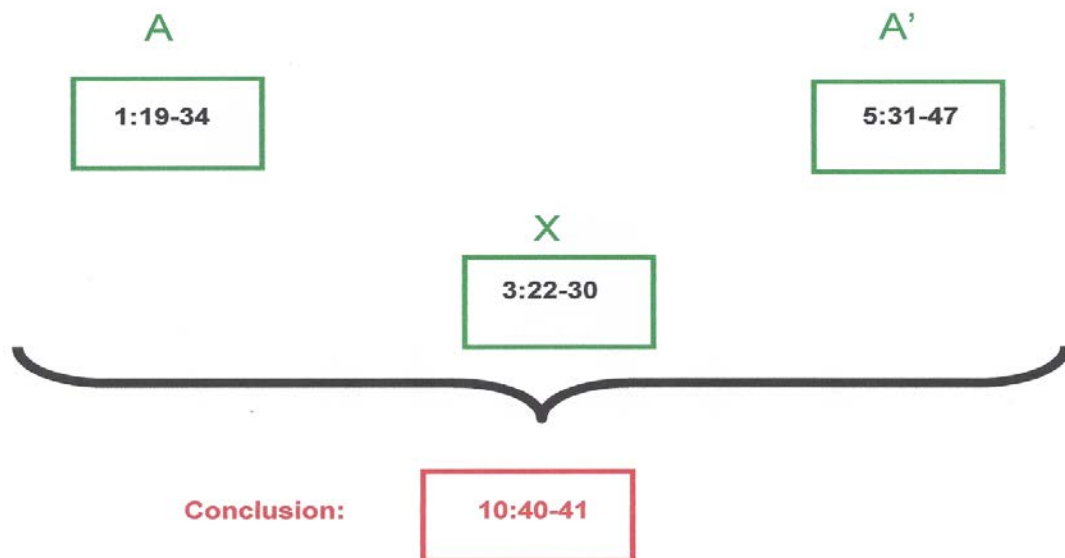
The other side of John 1:19-34, forming a chiasmus at a distance, is John 5:31-47. It is not by chance that the centre of this structure is, 3:31-47:



<sup>306</sup> Williams (1992:87) clearly states:

*"Hence, 'the bridegroom's voice' of John 3:29 is probably the call of the bridegroom for the best man to collect the **signum virginitalis** (blood-stained cloth, a sign of the women's virginity), a practice reflecting the provision of Deuteronomy 22:13-21 (cf. Matthew 1:19 for Joseph's refusal to act according to this law). We have, then, in John 3:29 a metaphor drawn from a common incident from the life of the time to express the Baptist's unselfish joy in the coming of Jesus and the latter's ascendancy over him."* (Emphasis is the author's.)

What is the relationship of "A" and "A' "? In "A" John states that his role is to prepare Israel for Jesus, the husband-Messiah. In "A' " οἱ Ἰουδαῖοι do not believe in Jesus, although ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ. How can we incorporate John 10:40-42 in this diagram?



The conclusion in John 10:40-41 is evident: what John said is true, through him many people come to believe in Jesus. Thus in John 1:25-27 "B" and "B' " the baptism of John in water with the pre-existence of Jesus are related, because the function of John is to guide Israel to Jesus. The descendants, the offspring, the progeny of Israel as a wife belongs to Jesus, the Husband-Messiah. When, we read John 10:40-41 we are able to see that John is perfectly right, when he states, in 3.29, αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται!

### 3.2.5 The relationship of D and D' <sup>307</sup>

The relationship of "D" and "D' " has been a headache or, at its best, a brain-teaser for quite a few exegetes who see an open contradiction between the two statements.

<sup>307</sup> The deeper motive for this relationship shall be underlined, confirmed and completed by Narrative Criticism Analysis in the next chapter. Once again, integration is the methodological key that, as a password, helps us or, better, allows us to unravel the meaning of a biblical text.



They wonder, since when does ἱερεῖς καὶ Λευίτας belong to ἐκ τῶν Φαρισαίων? After all, it is clear, that the ἱερεῖς καὶ Λευίτας were ecclesial professionals of the Second Temple and the Φαρισαῖος were, on the contrary, only laypersons.<sup>308</sup> Some answers underline, for example that the Evangelist misunderstood the situation, Barrett (2003:259); or, that it is possibly all symbolism, Schnackenburg (1980:313-315). I do not agree with these answers. According to my understanding, the best answer comes from Dodd (1978b:268-270) who states that the Evangelist was following a very well informed tradition and that nothing that the Evangelist indicates is in contradiction with what we know of the context of the Palestine of Second Temple times. There were priests and Levites who belonged to the party of the Pharisees. Following Dodd's interpretation, the relationship of "D" and "D' " highlights that the five inquisitive questions of John 1:19-23 were questions from ἱερεῖς καὶ Λευίτας and, the question asked in 1:25 was posed by Φαρισαῖος who wished for more information about John and his baptism. John 4:1-3 confirms this interpretation.<sup>309</sup>

### 3.2.6 The centre

The centre of the entire structure is in 1:23, as follows:

	A	ἔφη,
X	B	Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
	X	Εὐθύνετε τὴν ὁδὸν κυρίου,
	B'	καθὼς εἶπεν
	A'	Ἡσαΐας ὁ προφήτης.

John the Baptist quotes Isaiah 40:3 here, but, is the reference from the MT or the LXX?

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<sup>308</sup> Here I am thinking, for example, of Jeremías (1969), Charlesworth (1988) and Bowker (1973).

<sup>309</sup> Ως οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης -καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ- ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

MT	John 1:23	LXX
<p>קול קורא במדבר פני הדרך  יהוה ישרו בערכה מסללה  לאֱלֹהֵינוּ:</p>	<p>ἔφη· ἐγὼ φωνὴ βοῶντος ἐν  τῇ ἐρήμῳ· εὐθύνατε τὴν ὁδὸν  κυρίου, καθὼς εἶπεν Ἡσαΐας  ὁ προφήτης.</p>	<p>φωνὴ βοῶντος ἐν τῇ ἐρήμῳ  ἐτοιμάσατε τὴν ὁδὸν κυρίου  εὐθείας ποιεῖτε τὰς τρίβους  τοῦ θεοῦ ἡμῶν</p>

The analysis of this table suggests the next points to consider. The text of John follows the LXX instead of the MT because 1:23 τῇ ἐρήμῳ is the place of the voice not, as in the MT, the place in which to make straight the way of the Lord. There is a difference between John and the LXX: the LXX texts have ἐτοιμάσατε, but in John 1:23 have εὐθύνατε. What caused this change in the greek text of Fourth Gospel? Menken (1996:21-35) rightly states that John used εὐθύνατε taken from Isaiah 40:3c. Thus 1:23 does not have the second part of the parallel in LXX: εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν. However, if we paid attention to the parallel of John 1:23 with the Synoptic Gospels,<sup>310</sup> we could see that in the first three gospels it is the Evangelist who quotes the prophecy of Isaiah, whereas in John 1:23, it is John himself who makes this statement. Lindars (1995:105) goes so far as to state that John the Baptist is applying the biblical text to himself. But, what does the fact that this verse is the centre of the whole pericope mean?

Following Barrett (2003:261) and Croatto (1983:36), I would emphasise that this centre has three functions: one, to underline that John is not the voice of YHWH but, a voice from Him: nothing more but also nothing less! Two, to underline the reason of the relationship of John with Jesus. John the Baptist is a prophet, he is the proclaimed word of YHWH; Jesus is the incarnate voice of YHWH. And three, to emphasise the fact that the core of this centre, through the quote of Isaiah 40:3 -

<sup>310</sup> See Mark 1:1-3; Mathew 3:1-3 and Luke 3:1-6.

which refers to the coming of YHWH from Babylon to Jerusalem with the exiled people released by Cyrus- is highlighting the new liberation and the new entrance of Jesus to the Promised Land of Israel: that is the theological importance of the *πέραν τοῦ Ἰορδάνου*. The Gospel of John, in clear contrast with the other canonical gospels, specifically details the exact location where John baptizes.

#### 4 Partial conclusion: the chiastic structure of John 1.6.7ac-15.19-3

##### 4.1 The manifest chiastic structure of the first façade

As I did before with the prologue of John, I shall now present the elliptical chiastic structure that the Gospel of John possibly once had:

A	A	Εγένετο ἄνθρωπος,
	B	ἀπεσταλμένος παρὰ θεοῦ,
	C	ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν
	X	ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
	C'	Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον
	B'	ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν,
	A'	ὅτι πρῶτός μου ἦν.



A	A	Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει, Ἵδε ὁ ἄμνός
	B	τοῦ θεοῦ ὁ αἵρων τὴν ἁμαρτίαν οὗ κόσμου.
	C	οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον, Ὁπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου
	X	γέγονεν, ὅτι πρῶτός μου ἦν.
	C'	καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν
	B'	ὕδατι βαπτίζων.
	X	Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς
	C'	περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.
	B'	καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν,
	A'	Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν,
	B'	οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
	A'	καὶ γὰρ ἐώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ



**B** Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι  
ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας



**B'** Ταῦτα ἐν Βηθαραβα ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.



**C** **A** ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ;  
**B** καὶ ὡμολόγησεν  
**X** καὶ οὐκ ἠρνήσατο,  
**B'** καὶ ὡμολόγησεν  
**A'** ὅτι Ἐγὼ οὐκ εἰμὶ ὁ Χριστός. καὶ ἠρώτησαν αὐτόν, Τί οὖν; Σὺ Ἠλίας εἶ; καὶ  
λέγει, Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, Οὐ. εἶπαν οὖν αὐτῷ, Τίς εἶ;



**C'** **A** καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ  
Χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης;  
**B** ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι.  
**X** μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε,  
**B'** ὁ ὀπίσω μου ἐρχόμενος,  
**A'** οὐ οὐκ εἰμὶ [ἐγώ] ἄξιός ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.



**D** ἵνα ἀποκρισὶν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;



**D'** Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.



X A ἔφη,  
B Ἐγὼ φωνῇ βοῶντος ἐν τῇ ἐρήμῳ,  
X Εὐθύνατε τὴν ὁδὸν κυρίου,  
B' καθὼς εἶπεν  
A' Ἡσαΐας ὁ προφήτης.

## 4.2 The immanent meaning

### 4.2.1 *It depends on our standpoint*<sup>311</sup>

When I compare the problems raised by the Historical Critical Methods with the results of Rhetorical Analysis: I can say that if, and I would like to stress this "if", we add to John 1:19-34 the introduction that this pericope once had, each and every "misplaced element" would fit into its own perfect place. Therefore, if we pay attention to the manifest chiasmic structure that this pericope once had, we can comprehend that this pericope once had a perfect chiasmic structure with a strong level of coherence and unity. This means that, this unit, at one time, could have perfectly well been the first façade of this gospel and, what is more, if we consider this, we can see that this first façade was pretty close to the beginning of the Gospel of Mark.

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<sup>311</sup> It would be an interesting experiment for a few moments, to imagine that the different methods could speak, and then ask ourselves, what would they say to each other? I think the Historical Critical Methods would say, in a simultaneous choral ensemble: "*John 1:19-34 is a complete chaos! Why? Because, 1:21 is the continuation of 1:25; 1:24 looks like a later insertion to unite two different traditions; there are several duplicates, two kinds of emissaries, there are parallels -or may we say duplicates or redundancies?- between 1:29 and 1:34, 1:30 with 1:33c, 1:31 with 1:33a-b. etc, etc*". This is precisely, as we have seen in the last chapter, what several exegetes have been asserting for decades. Let us now imagine what Rhetorical Analysis would answer: "*What you are saying, in general is true, but I do not see that there are any problems in the redactional style of John 1:19-34... I think this biblical text **is supposed** to be written in this way. It is perfectly logical! The problem is not in this pericope but, perhaps in the perspective of some of your choral members. No offense, but it would seem that sometimes your choral ensemble has some disharmonies...*"

#### 4.2.2 *The meaning of this chiasmic structure*

The immanent meaning of the first façade of John could be explained and systematized as follows:

This pericope is divided into two parts, 1:6.7a.c.15.19-22 and 1:24-34. The first part, 1:6.7a.c.15.19-22, concentrates on affirmations from the testimony of John about himself in a negative way; John underlines who he is, by stating who he is not. The second part, 1:24-34, is the testimony of John about who Jesus really is. Of course, in the first part, we have a statement about who Jesus is, but these statements are there to contrast who John is not. It is useful to see that all the affirmations about the pre-existence of Jesus in "A" function in a different way than in "A' ". In "A' " the same statement about Jesus' pre-existence are not made in contrast to John. If in the first part 1:6.7a.c.15.19-22, the affirmations are made negatively, on the contrary, in the second part, 1:24-34, almost all the affirmations of John are made positively. The second part, is an exception, 1:26b: μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε; but this contrast is not with John but with τοῖς Φαρισαίοις. Also, in the second part there are negative affirmations in the beginnings of 1:30 and 1:33 but, here the fact that the knowledge of John did not originate in himself but is a special revelation from YHWH is what is emphasised.

These two parts, 1:6.7a.c.15.19-22 and 1:24-34, have in common that both are special revelations from YHWH. But, according to this interpretation, how can John 1:20-22 be understood? Here, we must pay attention to the elliptical chiasmic structure: John is able to make this statement, because at this time he has the special revelation from YHWH stated in A'. In the first part, 1:6.7a.c.15.19-22, we have a "differentiation speech" which, by contrast, highlights the ontology of John. Here the readers are being informed about the ontology of John, in an uncontrastable manner, but contrasted in a white over black way. Why would this be so important for the author and, consequently, so important for the readers? Because who you are determines, establishes and defines what your target, your mission and your goal is. It is the ontology of John that defines his mission. This fact

should not surprise us because it is the same as occurs in the OT with the prophets!<sup>312</sup> On the contrary, in the second part, 1:24-34, we have a "unification speech" in which the ontology of Jesus is underlined. However the baptism of John is not in opposition to the baptism in the Holy Spirit. They are absolutely complementary.<sup>313</sup> Once again, it is the particular ontology of Jesus which determines His specific mission. It is very important to the author that the readers be aware of this. But why?<sup>314</sup>

The second part, 1:24-34, is certainly the ground for the first part, 1:6.7a.c.15. 19-22. It is the ontology of Jesus and the mission of Jesus which has made possible the knowledge of John which, doubtless, comes from YHWH. Hence, John obtained this understanding through the epiphany of the Holy Spirit in Jesus in the context of his baptism. Thus both statements of John, *καὶ γὰρ οὐκ ᾔδειν αὐτόν*, in John 1:31.33 do not belittle him, rather, they highlight the fact that he is able to give this testimony because it is a direct revelation from YHWH. How is the ontology of John related to the ontology of Jesus? This is explained in 1:23. John is a voice of YHWH and, as such, is a prophetic voice, like Isaiah. John is not The Voice of YHWH because The Voice of YHWH is Jesus, and no one else. But the function of John is *εὐθύνετε τὴν ὁδὸν κυρίου*. Thus, and not by chance, this phrase is the centre of the pivot-centre of this structure, this is the selfsame focal point of the whole first façade that the Gospel of John once had. The function of Jesus, because of his unique ontology, is to perform the new liberation of Israel; liberation of the whole, entire, theological and geographical Israel. Thus Bethabara is highlighted in John 1:28: Jesus is the Messiah of the whole Israel. Hence, the importance that John is the voice of YHWH.

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<sup>312</sup> Rendtorff (1991:115-116).

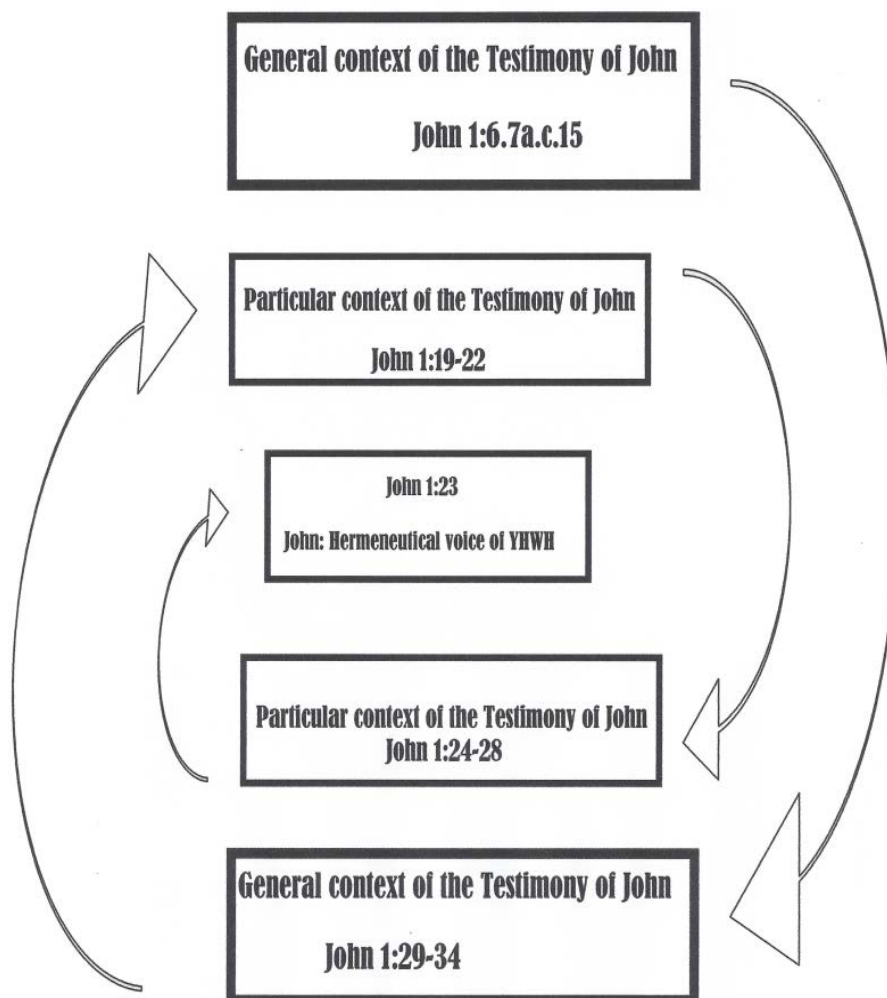
<sup>313</sup> This interpretation will be supported and expanded by applying Narrative Criticism in the next chapter.

<sup>314</sup> This question will be answered in the development of the theological project of 1:6.7a.c.15.19-34

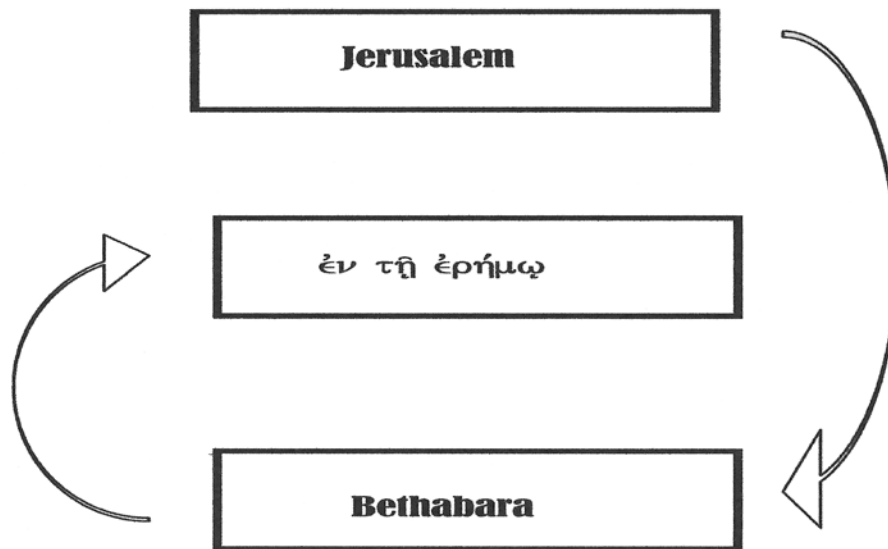
Thematic-Macro-Division	Vv.	Meaning	Chi	Systematic-Macro-Division
<b>ONTOLOGY OF JOHN</b>	1:6.7ac. 15	John ≠ preexistent John = for testimony John ≠ Jesus	<b>A</b>	<b>TESTIMONY IN DIFFERENTIATION SPEECH</b>
	1:19a	John ≠ from Jerusalem	<b>B</b>	
	1:19b-22a	John ≠ Messiah John ≠ Elijah John ≠ The Prophet	<b>C</b>	
	1:22b	John ≠ who they thought he was	<b>D</b>	
<b>Who John really is</b>	1:23	John = a voice of YHWH John = Isaiah Jesus = κυρίως	<b>X</b>	<b>JB = Hermeneutic Speech of Deutero-Isaiah</b>
<b>ONTOLOGY OF JESUS</b>	1:24	Pharisees = Sent from Jerusalem	<b>D'</b>	<b>TESTIMONY IN UNIFICATION SPEECH</b>
	1:25-27	John = the presence of Someone	<b>C'</b>	
	1:28	John = Bethabara	<b>B'</b>	
	1:29-34	John = for testimony of Jesus: Jesus = ὁ υἱὸς τοῦ θεοῦ. Jesus = ὁ ἐκλεκτός τοῦ θεοῦ. Jesus = preexistent John = Revelation from YHWH	<b>A'</b>	



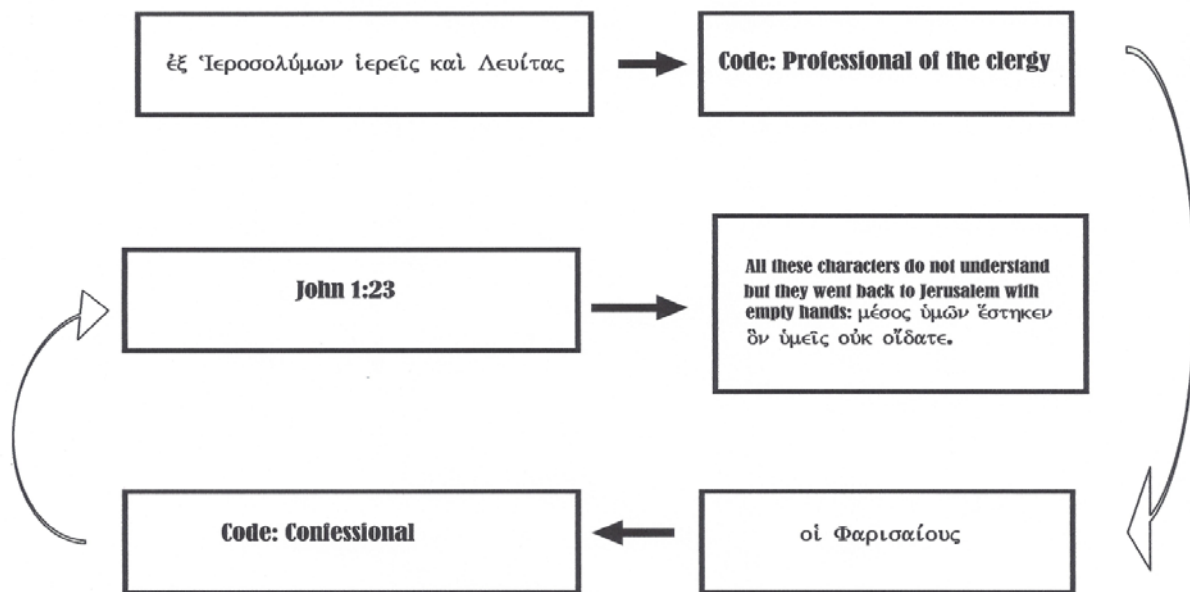
If there is something to highlight, it is that in "A", 1:6.7a.c.15, and in "A' ", 1:29-34, we have a general context or, maybe, we could say that we have an indefinite context. To whom is John speaking? Here, in this context, we have a high concentration of verbs in the present. Why? Because this testimony of John is for all readers of all times. On the contrary, in 1:19-22 and 1:24-28, we have a clear contextual horizon of interpretation. In 1:19-22 the testimony of John is in front of οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, and in 1:24-28 the testimony of John is in front of οἱ Φαρισαίους. In clear contrast with the general context, here we do not have the concentration of verbs in the present, although we find some. In this definitive context all the characters not only have a negative approach to John but they are also unable to understand him. The inability of these characters in both particular contexts, John 1:19-22 and 1:24-28, visibly shows that these characters, entrapped in or absorbed by their received tradition, are not able to accept the new revelation of YHWH:



This diagram plainly shows, through its elliptical chiastic structure, that the readers must interpret this particular context *after* having read the general context. What is the conclusion? The readers are able to understand, comprehend and know what the characters in the particular context do not. Bearing this data in mind, we can understand now why the testimony of John was divided into two days! The Johannine geography also highlights this through its chiastic structure. In the definitive context there is a clear structure which highlights the reason why the accent is on Bethabara and not on Jerusalem due to the geographical-theological importance that the phrase ἐν τῇ ἐρήμῳ has. Once more, that is why 1.23 is the centre of the entire structure:



This Johannine-geographical chiastic structure has an accompaniment: the role of these characters, quoted in this particular context, that we knew they had. In 1:19-22 we have οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίταις which have a special code: they are professionals of the clergy, who work in the Second Temple. In 1:24-28 we have οἱ Φαρισαῖους who have another code, a confessional code. Interestingly enough, both parties are incredulous. The readers, because of the general context, know that they are wrong and are invited to adopt this testimony of John:



## 5 John 1:6-7a.c.15.19-34

The Theological Project of John 1:6-7a.c.15.19-34 could be systematized into the following points:

This pericope, John 1:6-7a.c.15.19-34 would have just one level of reading; and in this level of reading, it seems, that the first readers would have been well trained in the Jewish traditions of the Second Temple period, from OT times and beyond.

Could it be that, therefore, the phrase of 1:7c ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ in this first context means -in open contradiction with its meaning in the later context of John 1:1-18- only a reference to all Israel and thus, the target of the mission is limited to be within this territory? If this were true, we would therefore have an earlier tradition than the Gospel of Luke and Acts of the Apostles in which there is, clearly, a universal missional target. Am I insinuating that the message of this pericope was intended to be only for initiated or elite members? The answer is *no*. The reason is quite simple: the readers of this first façade were living within Palestine before 70 AD or, even possibly, before or around 66 AD, before the war. Thus there was a wide common ground. Hence, "exclusiveness" is not a word that would fit in this context of the parameters of this pericope's theological project.

Perhaps, by the way that John 1:6-7a.c.15.19-34 reveals its meaning, the main target of this first façade might have been more to strengthen the Christian faith that the readers already had, than to speak to unbelievers. Therefore, the first readers were Palestinian-Judean-Christians. Hence, the mention of the Pharisees in 1:24 and their relationship with 1:19. 22b, would reflect an intra-Jewish-dispute. This is not, as might seem, in open contradiction with the issue in the previous paragraph. Of course, there was a common ground in Palestine, a cultural and theological identity, a "common Judaism"<sup>315</sup> but, within this common ground, there were theological differences and expectations.<sup>316</sup> In John 1:6-7a.c.15.19-34 the testimony of John has a very special theological importance, more prominent than in the prologue of John. Here, Rhetorical Analysis reaches its limit.

## **6 Some conclusions**

We can systematize the following conclusions for this chapter:

We have seen that John 1:6.7ac.15.19-34 is divided into five main sections: 1:6.7ac.15; 1:19-22; 1:23; 1:24-28 and 1:29-34. Throughout these sections, the plot, guided by the implied author, discloses its message through the testimony of John. The testimony of John highlights the real messianism of Jesus who Baptizes in the Holy Spirit.

These five sections could be, at the same time, divided into three main sections, 1:6.7ac.15.19-22 and 1:24-34 which are connected by a strong pivot: 1:23. The first section underlines clearly what kind of Messiah Jesus is not. Jesus is not a cosmic Messiah bound to Jerusalem and its temple. The second part highlights rather, that

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<sup>315</sup> See McCready and Reinhart (2008), Sanders (1992) and the critical view of Sander's work by Hengel and Deines (1995).

<sup>316</sup> Pietrantonio (2004) in his dissertation presented fourteen different types of messianism and expectations.

Jesus is the eschatological sanctuary of YHWH, which is why the Second Temple of Jerusalem loses its meaning as the place where the Glory of YHWH resides. Why? Because the glory of YHWH is in Jesus. Thus He baptizes with the Holy Spirit. Why is 1.23 the pivot? Because John, as the hermeneutical voice of Isaiah, is the prophet in the wilderness waiting in expectation of the manifestation of Jesus. The baptism of John and the baptism of Jesus are complementary. The baptism with water will be, in the future, a visible symbol of the baptism with the Holy Spirit. Therefore, with this second conclusion we have confirmed the observations we arrived at in chapter 9 through Rhetorical Analysis.

## **7 What is the next chapter?**

Although we have reasonably demonstrated that John 1:6-7a.c.15.19-34, could have perfectly well been the first façade this Gospel once had, there are several issues still to be determined: Who were the first readers? Were they in opposition to οἱ Φαρισαῖους? Hence, in the next chapter, Narrative Criticism is the methodology which will allow us to confirm what we have examined in the last two chapters and, also, to further our understanding of this biblical text.

## Chapter X

### Third approach to John 1:6-7a.c.15.19-34: Narrative Criticism<sup>317</sup>

#### 1 Starting with the conclusion<sup>318</sup>

In order to answer the open questions at the end of the last chapter and, at the same time, to probe further into our understanding of this pericope, we need to analyse John 1:6-7a.c.15.19-34 again, but this time with Narrative Criticism Methodology.

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<sup>317</sup> Here should be born in mind my statements about the Narrative Criticism methodology in the introduction of chapters 3 and 7.

<sup>318</sup> Every biblical text has doors to enter its world. We can choose which is the best door depending on the characteristics of the biblical text that we are analysing. So, our door for John 1:1-18 must be different from the door of John 1:6-7a.c.15.19-34. In our analysis of the prologue of John we explored the implied reader and how she/he gets involved in the reading process of the plot proposed by the implied author. Now, in the analysis of this pericope my emphasis will be on the implied author and discovering what he has assumed that the implied reader already knows and how this implied author guides the implied readers in the attempt to earn their trust. I will be using a sequential reading, paying special attention to how the testimony of John is related to all the characters which are involved and intervene in the plot: I am also interested in how and why the testimony of John is unravelled throughout this plot. In other words, our compass will be to find out how this testimony reveals itself in one particular way instead of another.

## 2 Meaning of John 1:6-7a.c.15.19-34

### 2.1 The first block, John 1:6.7a.c.15

#### 2.1.1 John 1:6

Already in John 1:6, the implied author begins with a phrase which has echoes from the LXX: Εγένετο ἄνθρωπος /.../ ὄνομα αὐτῷ Ἰωάννης. As we have seen, this is the phrase with which a story of an important hero commences. The implied reader must capture all these echoes from the OT in order to understand that here, at the very beginning of this pericope, the story of someone theologically important<sup>319</sup> is about to begin. The implied author expects the implied reader to be able to quickly recognize all these overtones and nuances from the OT and immediately comprehend this environment. Bennema (2014c:63) rightly states: in the Fourth Gospel, John is never called "Baptist" or "Baptizer"; the implied author takes for granted that the readers already know this. Again, I agree with Phillips (2006:175) that the implied reader is using this technique because:

*"Providing echoes which they will pick up, echoes which resonate with their own conceptual framework, ensures that the community are welcomed into the text as well and encouraged, simple because they do pick up the clues, to join the author on his lofty branch and view the attempts of other readers and the characters in the story to understand what is going on. They do understand, they already speak the Johannine anti-language and have already bought into the Johannine Community."*

When the implied author uses information with the knowledge that the reader will be able to easily grasp these insinuations, it is wonderful tool for the implied author to ensure that the readers feel "at home" in the act of reading. Why is this important? Because, the trustworthiness, truthfulness, and accuracy is indispensably vital for the interrelationship between implied author and readers. Without this trustworthiness,

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<sup>319</sup> This "theologically important" is highlighted by the expression of John 1:6b: ἀπεσταλμένος παρὰ θεοῦ.

without this feeling of being welcome, it is impossible for the communication of the implied author with the readers to facilitate the necessary rapport and influence.<sup>320</sup>

### 2.1.2 John 1:7a

A good clue can be found in 1:7a. For the implied reader, as Webb (2006:70-91) correctly observes, the role of John as baptizer is subordinate to his principal and most important role: οὗτος ἦλθεν εἰς μαρτυρίαν. This is another reason why the implied author decided that the implied reader must understand by her/himself this insinuation, this indirect allusion to John as a baptizer. The implied author would be perfectly aware that the reader would be able to grasp the allusion. The implied reader must focus on the function of John as the witness.<sup>321</sup> The implied author has left nothing to chance. Why? Because: in what follows, the implied reader will know why if he/she continues the reading process, trusting in the narrator's voice of the plot.

### 2.1.3 John 1:7b

The statement of 1:7b, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ, could be a "false friend". We must differentiate, very clearly, the context of John 1:6.7ac.15.19-34 from the context of John 1:1-18. Here, in the particular context of John 1:6.7ac.15.19-34, 1:7b is the introduction of the pericope that was once the first prologue, the first façade of the Fourth Gospel. Hence, would it be correct to understand πάντες simply as a reference to all people from any background, as in John 1:1-18? Is it possible at this point that the implied author had only persons well trained in the Jewish Tradition of the OT and beyond in mind?

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<sup>320</sup> Thus I follow principally the cosmovision of Phillips (2006) instead of Lamb (2014:103-144) because Lamb (2014:200) states that the author of the Gospel of John shows a lack -or at best very little- contact or affective involvement with the readers.

<sup>321</sup> This affirmation does not mean to undermine in any way the other roles that John certainly has in the Fourth Gospel. See, for example, Bennema (2009b:271-284).



#### 2.1.4 John 1:15

In this verse the narrator voice puts in mouth of John a testimony about the pre-existence of Jesus without naming him directly. It is noteworthy that Jesus here is called οὗτος, John is using the same word that was used in 1:7 for the narrator of the plot to refer to him:



Why isn't the Messiah called by name? The implied author gives the narrator an oral voice, as if the narrator were present "in person" in front of John, pointing at him when he says: οὗτος ἦλθεν εἰς μαρτυρίαν... Exactly the same occurs with John, he is pointing at Jesus when he states οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου... But, paying attention to how the narrator's voice introduces this sentence, we see that it states: Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ περὶ αὐτοῦ καὶ κέκραγεν λέγων... The first and the second verbs are in present tense, in the middle there is a verb in perfect tense: this construction is highlighting that this testimony of John is for all times. John himself is speaking face to face to the readers of all times. The implied author takes for granted that the readers understand perfectly that this οὗτος can only be -or must be- Jesus, because he is the pre-existent One.

This is a very clever way to unravel the plot, because when the readers read this οὗτος, through this technique and when the mind of the implied reader searches for the meaning of this sentence they will think of Jesus, since the implied author knows that the readers have already become believers. The implied author has very carefully archived his objective for the readers to make all these associations with Jesus in her/his mind. In other words, the implied author implies that this οὗτος is the pre-existent Messiah; he hints at it obliquely, but never says it openly, it is the reader

who does this! This technique<sup>322</sup> used by the implied author is somewhat similar to what happens when someone reads the word יהוה in the MT. They would not say YHWH but rather, אֱלֹהֵי. If Jesus is the pre-existent one,<sup>323</sup> then, he has a very special, peculiar and unique relationship with YHWH; as Bauckham (2006:56) rightly states, here there is a direct link with the concept of Messiah and the usage of οὐτο

*"The evidence shows quite clearly that the absolute use of 'the Messiah' developed as an abbreviation of the biblical term 'YHWH's Messiah'. The abbreviation is really no more ambiguous than the full phrase 'the Messiah' would naturally have been understood to be the full Lord's Messiah [...]. It would be understandable if the abbreviation 'the Messiah' became common in ordinary speech before it did so in literature. It is significant that the Gospels, including John's reproduction of the Aramaic words, purport to reflect colloquial, not literary usage".*

Another observation to be highlighted is that, when the implied author presents John in the introduction of 1:6-7a-c.15 there is no geographical or temporal horizon. This fact confirms that the implied author was trying to give an eternal testimony of John. Thus, the implied reader receives an essential piece of information in order to understand what follows. Some characters within the plot that will be unraveled in the following verses will not be able to realize what the implied reader is being informed of by the implied author. This essential piece of information, John 1:6.7ac.15, is also very carefully structured. This fact entails that for the implied author it is very important that the implied reader receive the message particularly well. If the reader is not able to understand this piece of information, it will be very difficult to comprehend the meaning of the entire pericope. Thus, as we have said, the introduction is crucial and indispensable for the correct understanding of what is unfolded in the plot. In the next diagram can be seen how the implied reader has

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<sup>322</sup> See Bauckman (2006:54-57) who quoted Laato (1997:3); Horbury (1982:19-61) and Dalman (1902:290).

<sup>323</sup> For another interpretation see van den Heever (2009:45-76).

**John 1:6-7ac**

θεοῦ → ἀπεσταλμένος → **The Divine Certification**

Ἰωάννης → ἦλθεν εἰς μαρτυρίαν → **The Mission**

πάντες → πιστεύουσιν → **The Proposal**

**John 1:15**

Ἰωάννης → μαρτυρεῖ περὶ αὐτοῦ → **The Proclamation**

ὁ ὀπίσω μου → ἐρχόμενος ἔμπροσθέν μου γέγονεν → **The Message**

ὅτι πρῶτός μου ἦν. ... θεός → **The Conclusion**

322

Again, we see that the implied author is being meticulously careful when performing his task. The whole point with the conclusion of John 1:15, ὅτι πρῶτός μου ἦν, is that when the implied reader tries to comprehend the meaning of this short sentence he/she must submerge beyond the superficial meaning. This suggests that the synthesis of John 1:6.7ac.15 is her/his own task; and that when the implied reader reaches this deep meaning, she/he will have made a direct correlation of YHWH with this οὗτος as a clear synthesis of this introduction. This association, induced by the implied author on the implied reader, will be stated out loud later on, when John 1:1-18 will be added into the Fourth Gospel, in which καὶ θεὸς ἦν ὁ λόγος<sup>325</sup> will be highlighted.<sup>326</sup>

#### *2.1.5 The hermeneutical focus of this introduction*

I agree with Phillips (2006:174-178.208-210) when he highlights that the implied author is reinforcing the faith of the implied reader who is already part of the Johannine Community. This reinforcement of faith strengthens the sense of belonging and unity of the community: this is the function of the Johannine anti-language. The knowledge of this anti-language is key for the implied reader to understand what follows in the biblical text.

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<sup>325</sup> This statement of John 1:15 is, according to Cullmann (1997:391-400), the most early background of NT Christology.

<sup>326</sup> The conclusion of John 1:15 is the reason for this special relationship between this οὗτος and YHWH that will be developed throughout the entire pericope. What is more, Pietrantonio (1982:1-64) and (2004) clearly analyses and demonstrates that the Evangelist of the Fourth Gospel has used Jewish tradition of the Messiah ben Ephraim who, among other characteristics, is pre-existent. Therefore, it is not at all implausible, that the implied author took for granted that the implied reader knew this tradition and that, the implied reader was able to recognize the pre-existence of this Messiah of YHWH.

## 2.2 The second block, John 1:19-22

### 2.2.1 John 1:19: temporal and spatial horizon

In 1:19, the implied author presents a new beginning in which a temporal and spatial horizon is offered to the implied reader. The general context of the introduction has ended. The implied reader is here aware of the change of atmosphere by the implied author. The testimony of John is no longer a universal testimony for all times but on the contrary, this testimony is given to the Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, who were sent by οἱ Ἰουδαῖοι. Thus, the implied reader realizes that this delegation from Jerusalem has all the characteristics of being an official, legal interrogation. The Ἱεροσολύμων ἱερεῖς καὶ Λευίτας have the legal authority from the capital city of Jerusalem, and, the biblical text indirectly highlights that they are from the temple. The target of this group is to find out who John really is. The question about the ontology of John is needed in order to evaluate what John is doing and why, for the delegation is searching for any traces of messianism in John.

Once again, we are able to see that the implied author takes for granted that the implied reader will be able to recognize the contextual situation: who the ἱερεῖς καὶ Λευίτας really are; the peculiar professional functions in the temple that these people have; the strict control of the messianic signs that the Ἰουδαῖοι ἐξ Ἱεροσολύμων exert; and, of course, the wide and complicated host of different messianic expectations in Palestine in the first century, before 70 AD.<sup>327</sup> Thus, what is the relationship of the first block, John 1:6.7a.c.15, with the second block, John 1:19-22? The implied reader, because of John 1:6.7a.c.15, already possesses the knowledge that the delegation and their senders do not. John was sent by YHWH to give testimony of someone else, The Pre-Existent One. The implied author to the best of his knowledge and belief opens the door for the readers to make some forecasts and predictions about what might really happen during the interrogation that is about to begin.<sup>328</sup>

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<sup>327</sup> Condra (2002); Laato (1997) and Harrelson (1988:28-42).

<sup>328</sup> Morgan (2013:64-98).

There are, however, also topographical, geographical, and theological connotations in 1:19, which the implied author leaves for the readers. Earl (2009:279-294) and Schein (1980:20-25) rightly state, when the ἱερεῖς καὶ Λευίτας began their journey from Jerusalem to the Jordan River, they had to return to this city, going through the Kidron Valley and ascending and descending the Mount of Olives. This journey for the implied readers has historical and theological connotations:<sup>329</sup> according to 2 Samuel 17:22,<sup>330</sup> King David used this exact path when escaping from the conspiracy of his son, Absalom. But, according to 2 Samuel 19:21,26,41 and, primarily 20:3, David returned to Jerusalem and to his palace by this route. The implied reader might wonder if the implied author is thinking of both biblical texts or, just the first one. At the same time, the journey that ἱερεῖς καὶ Λευίτας took from Jerusalem is exactly the same journey that the glory of YHWH took when it left the temple of Babylon, as noted in Ezekiel 10:4-5.18-19 and 11:22-25 and, furthermore, in the middle of these texts, in Ezekiel 11:14-22, the New Alliance with the exiled is depicted. The Glory of YHWH returns to Jerusalem with the exiled in Ezekiel 43.1-6. Once again, the implied author leaves the door open for the implied readers to make their predictions and forecasts which will be confirmed -or not- by the plot.

### 2.2.2 John 1:20-21: shorter answers

It is interesting and useful to analyse the inquisitors and their five questions to John. The first and fifth questions are general questions about who John really is. The first question is in 1:19c: σὺ τίς εἶ; and the fifth one is in 1:22c: τί λέγεις περὶ σεαυτοῦ; In the centre there are three questions about whether John is the Messiah, Elijah or a Prophet:

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<sup>329</sup> Here I am following Croatto (1983:36)

<sup>330</sup> In LXX version: καὶ ἀνέστη Δαυιδ καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ καὶ διέβησαν τὸν Ἰορδάνην ἕως τοῦ φωτὸς τοῦ πρωῒ ἕως ἑνὸς οὐκ ἔλαθεν ὃς οὐ διήλθεν τὸν Ἰορδάνην. But in MT version: לֹא־עָבַר וְכָל־הָעָם אֲשֶׁר אִתּוֹ וַיַּעֲבְרוּ אֶת־הַיַּרְדֵּן אֶת־הַיַּרְדֵּן: עַד־אֹרֶן הַבָּקָר עַד־אֶחָד לֹא נִעְדָּר אֲשֶׁר וַיָּקָם דָּוִד

- |                             |   |  |
|-----------------------------|---|--|
| 1°) σὺ τίς εἶ;              | } | <b>Questions from ἱερεῖς καὶ Λευίτας</b> |
| 2°) τί οὖν; σὺ Ἠλίας εἶ;    |   |  |
| 3°) ὁ προφήτης εἶ σύ;       |   |  |
| 4°) τίς εἶ;                 |   |  |
| 5°) τί λέγεις περὶ σεαυτοῦ; |   |  |

However, not only does John reject each question posed in a negative way, but, also, his answers get shorter each time:

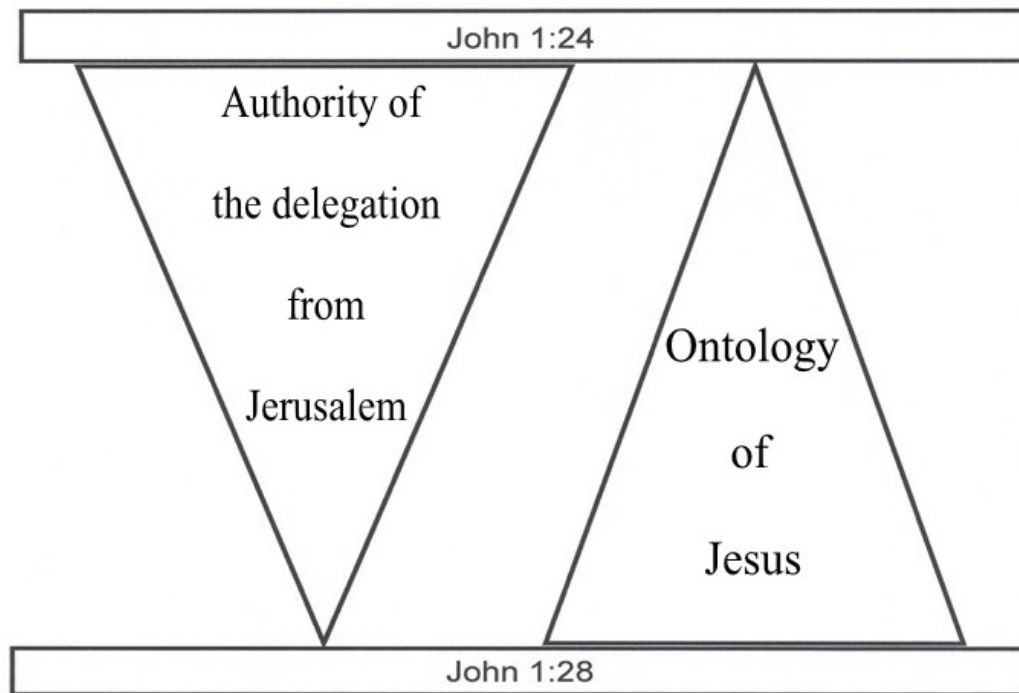
ἐγὼ οὐκ εἰμὶ ὁ χριστός  
 ↓  
 οὐκ εἰμί.  
 ↓  
 οὔ.

At this point, I agree with Bauckham (2006:39) when he states:

*"It is noteworthy that those who ask John the Baptist whether he is Elijah are the delegation from Jerusalem comprised of religious experts who can be expected to know about all three eschatological figures and are not in this instance motivated by particular interest in any one of them. In the attempt to discover who John claims to be, they simply run through the whole gamut of possibilities. The only kind of eschatological figure they exclude is an angelic deliverer (Michael or Melchizedek), presumably taking it for granted that John is not an angel from heaven".*

What does this quote from Bauckham indicate? That the delegation from Jerusalem was fumbling about trying to discover to which messianism John belonged. However, it is not only John's answers which get shorter and shorter, the authority of ἱερεῖς καὶ Λευίτας also fades, gradually, step by step, after each negative answer by John. If John is not any of these three Messianic characters, there is nothing left for them to do; they are not able to take action in this matter, and they remain discredited. But,

are they discredited in the eyes of John? No! It is in the eyes of the implied reader that they are discredited! Thus, the ἱερεῖς καὶ Λευίταις at the end of this block finish this section asking John the exact same question they asked at the beginning of the meeting about the ontology of John, they finished their task exactly as they had begun. At the same time, the delineation of the ontology of John becomes increasingly clearer, though, in a negative way:



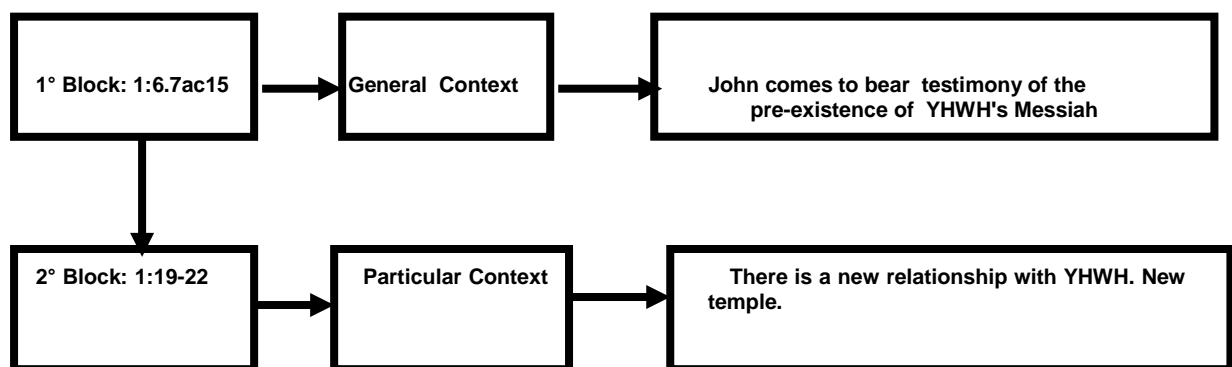
For our better understanding of these verses, I believe we should set aside the tradition of the Synoptic Gospels. The three negative answers of John about his ontology do not lessen his positive image. That is not the intention of the implied author. On the contrary, the implied author clears the horizon in order to isolate the most important function of John, the reason for John's life: to bear testimony of Jesus. John 1:19-22 is a staircase in which the implied reader reaches its zenith in John 1:23. The reading process of John 1:19-22 confirms the information that the implied author has shared with the implied reader in the first block, 1:6.7ac.15. Nonetheless, before our analysis of 1:23, there are two sets of questions that demand our attention. Why does the implied author emphasise so clearly, with John's negative answers, this loss of authority of the delegation from Jerusalem? Do



we have here an anti-temple attitude? How then, is the Johannine anti-language related to the implied author? How can the implied reader see the Johannine Community through the window of this biblical text? Significantly, although the first members quoted from the delegation, ἱερεῖς καὶ Λευῖταις, were professionally from the temple, the biblical text stresses the point, instead, that they were from Jerusalem. But, why develop the plot in this way? When the implied author describes that the authority of ἱερεῖς καὶ Λευῖταις is diminishing, the authority of the temple diminishes at the same time. The implied author is introducing the Johannine anti-language about the temple. The implied reader might be, perhaps, destabilized by the implied author: if the temple of Jerusalem loses its meaning, where could it be found? Will there be another geographical place for this temple or, perhaps, another mode of worship? Could it be that the implied author is emphasising that there is a change in the relationship of the people with YHWH, a change promoted by YHWH himself? There are more questions that could be added to this list, this is the main target of the implied author: to prepare the soil for the confidence in the Johannine anti-language. Again, the implied reader must trust in the narrator's voice, allowing himself to be guided by the implied author.

### 2.2.3 John 1:6-7ac.15.19-22

In the first block, 1:6-7ac.15, we have a general context that John has come to testify about the Messiah of YHWH who is pre-existent. In the second block, 1:19-22, in clear difference with the first block, we have a particular context. The implied author moves the plot one step more, drawing attention to the fact that there is another relationship with YHWH. The accent is no longer on the temple.



Here, there are clearly two different concepts of messianism: one is the concept of the inquisitors, a David messianism; and the other messianism is represented by the implied author and the particular Messiah developed in this plot.

### 2.3 The third block, John 1:23

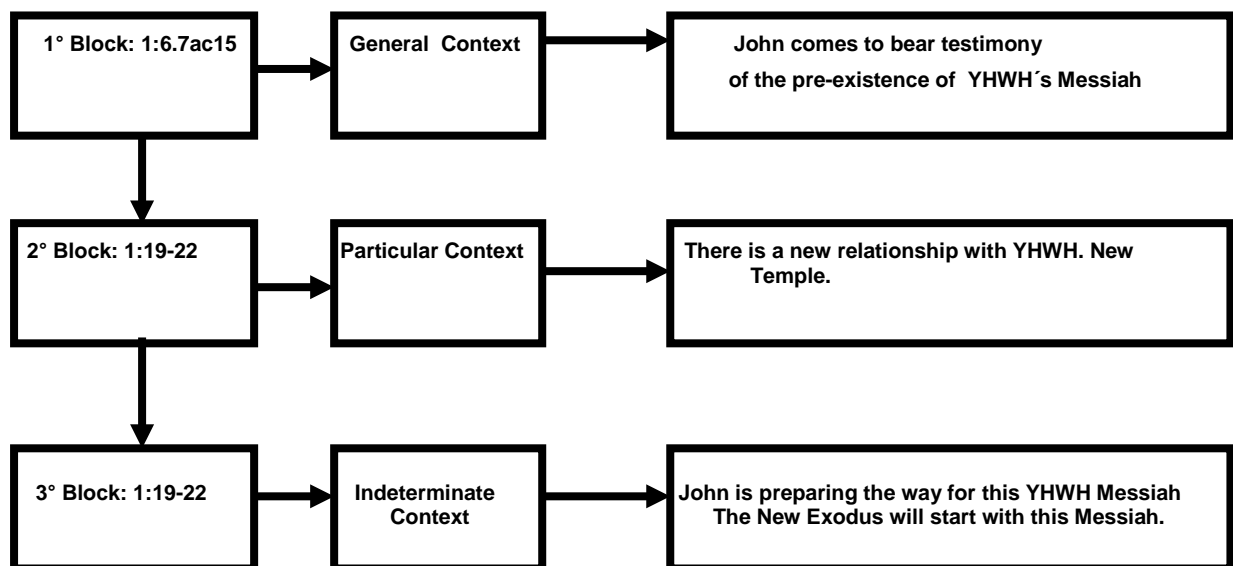
The implied reader, again, sees that the stage, the setting of the plot has changed. John's testimony is positive. John is a voice, a prophetic voice of YHWH. John identifies himself with Isaiah. I agree with Bennema (2009b:278-279) when he highlights that the relationship of John-Isaiah-wilderness is not only with Isaiah 40:3 but, also with other Isaiahan texts: for example: 35:1-10; 43:14-21; 49:8-12 and 62:1-12.

*"In short, YHWH's transformation of the wilderness as a picture of Israel's future restoration is a dominant Isaianic motif, in which the wilderness and the new way that YHWH constructs in it, evoke the image of the exodus and salvation". Bennema (2009b:278).*

The implied author is using all these biblical texts from Isaiah to remind the implied reader of the people's return from Babylon after the edict of Cyrus, the new exodus that is prophesied in Isaiah 40:3. What is the relationship of John 1:23 with 1:19-22? How can one know who the Messiah really is? And questions such as these. The implied author is giving the implied reader a hermeneutical key for the real understanding of the Messiah: the testimony of John. John with his testimony, and because of his ontology, is qualified to guide the implied reader to the real revelation of YHWH. But, how did John know what mission he had to fulfil? How will John be able to εὐθύνετε τὴν ὁδὸν κυρίου? Why has the narrator not said anything yet about the Messiah Himself? How did John receive the revelation of YHWH? What is John doing to fulfil his mission? Why, when he finally did provide a positive answer about himself, did John use a riddle? The implied readers know that the implied author shall be answering all these questions. That is the function of the next block within the plot. Nevertheless, there is something new that the implied author introduces

with the geography of the wilderness: the new exodus which means a new beginning in the relationship of YHWH with Israel and this is the reason why the authority of the temple is fading: εὐθύνετε τὴν ὁδὸν κυρίου, in which κύριος = YHWH.

The implied reader, grasping the innuendos, makes a direct association of this Messiah with YHWH. This association functions as a filter, by means of which the implied reader is able to strain the wide range of different messianic expectations and leave them aside. The authorized person by YHWH is John. John -and his testimony- is who the plot will be guiding the implied reader toward the new covenant that YHWH is performing. This process is no less than the understanding of the "History of Salvation"<sup>331</sup> of YHWH who is always revealing himself to humankind in history. John is the key-word for the implied reader to understand this History. Thus the implied author has underlined the diminishing authority of the ἱερεῖς καὶ Λευίτας and the role of John as a witness: John is the hermeneutical speech of Isaiah 40:3. Through John, the implied author is guiding the implied reader to realize not only who the Messiah really is but, at the same time, to know who the whole of Israel really is.



<sup>331</sup> See Croatto (1980).

## 2.4 The fourth block, John 1:24-28

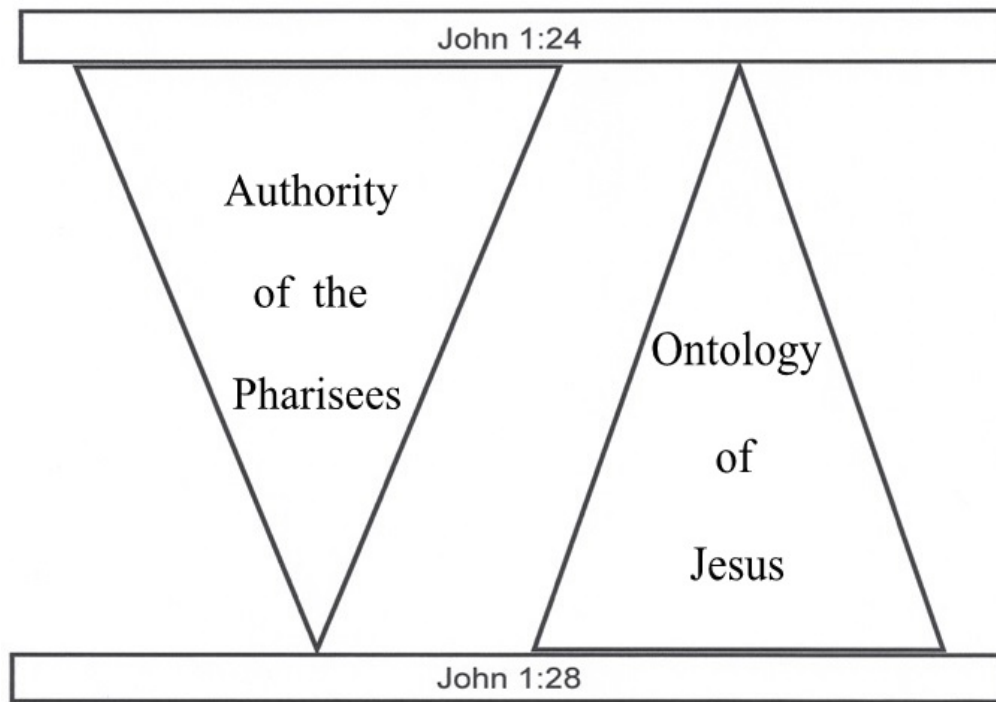
### 2.4.1 *The Pharisees appear on scene*

The implied reader perceives that the next question is not made by ἱερεῖς καὶ Λευίτας but by whom has sent them, the Φαρισαῖος. The development of the plot in 1:19-22 allows the implied reader to suppose that the first group 'despairs' of the scene due to the fact that John has not fulfilled their eschatological expectations. The implied reader also observes that the change is not only in who asks the question but, at the same time, in the questions themselves. The Φαρισαῖος are not interested in asking more questions about the ontology of John rather, the plot draws attention to just one question about the reasons for his action: why, then do you baptize people? The implied author is being very clever: the block 1:24-28 is structured in the same way as in the third block, John 1:19-22. The implied reader becomes perfectly aware of this fact during the reading process of this block, 1:24-28. It is impossible for the implied reader to not understand the association between the two blocks. The shrewdness of this simple but very effective technique used by the implied author secures the correct and truthful comprehension of the meaning of the plot by the implied reader. At this point, the implied reader must be aware of who John really is and can also see how John's ontology is being portrayed, bit by bit, albeit in negative way -in John 1:19-22- while, at the same time, the authority of ἱερεῖς καὶ Λευίτας is fading bit by bit.

In this next block the same occurs with the Φαρισαῖος who also exert a strict control on the baptizers.<sup>332</sup> Their authority is also fading. The answer of John emphasises their ignorance of the presence of Someone else who is already among them. About this Someone John shares a new riddle with them, as seen in John 1:23. The implied reader is also aware that at this part of the plot, while the authority of the Φαρισαῖος is fading, something else is becoming clearer: not the ontology of John but the ontology of this Someone else:

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<sup>332</sup> In John 4:1-3 the function and the power of the Pharisees is clear: Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης -καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ- ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.



The implied author is encouraging an intimacy with the implied reader. Again the implied reader knows what the  $\Phi\alpha\rho\iota\sigma\alpha\iota\omicron\varsigma$  do not. And this fact comes from what the narrator has revealed in the first block of the plot of John 1:6.7ac.15. The knowledgeable implied author confirms the conjectures of the implied reader. But, at the same time, to their surprise, John does not fulfil any of the expectations that the  $\Phi\alpha\rho\iota\sigma\alpha\iota\omicron\varsigma$  wrongly supposed he might have. Once again, the implied author catches the implied readers off their guard: not only is John's answer a new riddle but, also, at least at a first glance, it does not have any relationship with the specific question posed by the  $\Phi\alpha\rho\iota\sigma\alpha\iota\omicron\varsigma$ .

The implied reader, therefore, has every reason for having a completely new set of questions; this is exactly the intention of the implied author! Some of these questions could be: why does John emphasise the ignorance of the  $\Phi\alpha\rho\iota\sigma\alpha\iota\omicron\varsigma$  about this someone who has become present among them? There must be a very good reason to affirm the ignorance of the people who were no less than the specialists in YHWH! Why is John aware of the presence of this One that the  $\Phi\alpha\rho\iota\sigma\alpha\iota\omicron\varsigma$  are completely ignorant of? How has John obtained this knowledge? When John states  $\acute{\epsilon}\gamma\omega\ \beta\alpha\pi\tau\acute{\iota}\zeta\omega$

ἐν ὕδατι it is clear that his baptism is confronted with another form of baptism but why is this not mentioned at all? What is the relationship between the baptism of John with this One who has become present? What is the reason and the meaning for the statement "οὐδ' οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος"? What is the relationship of all these -for now- open questions with the place where John baptizes?

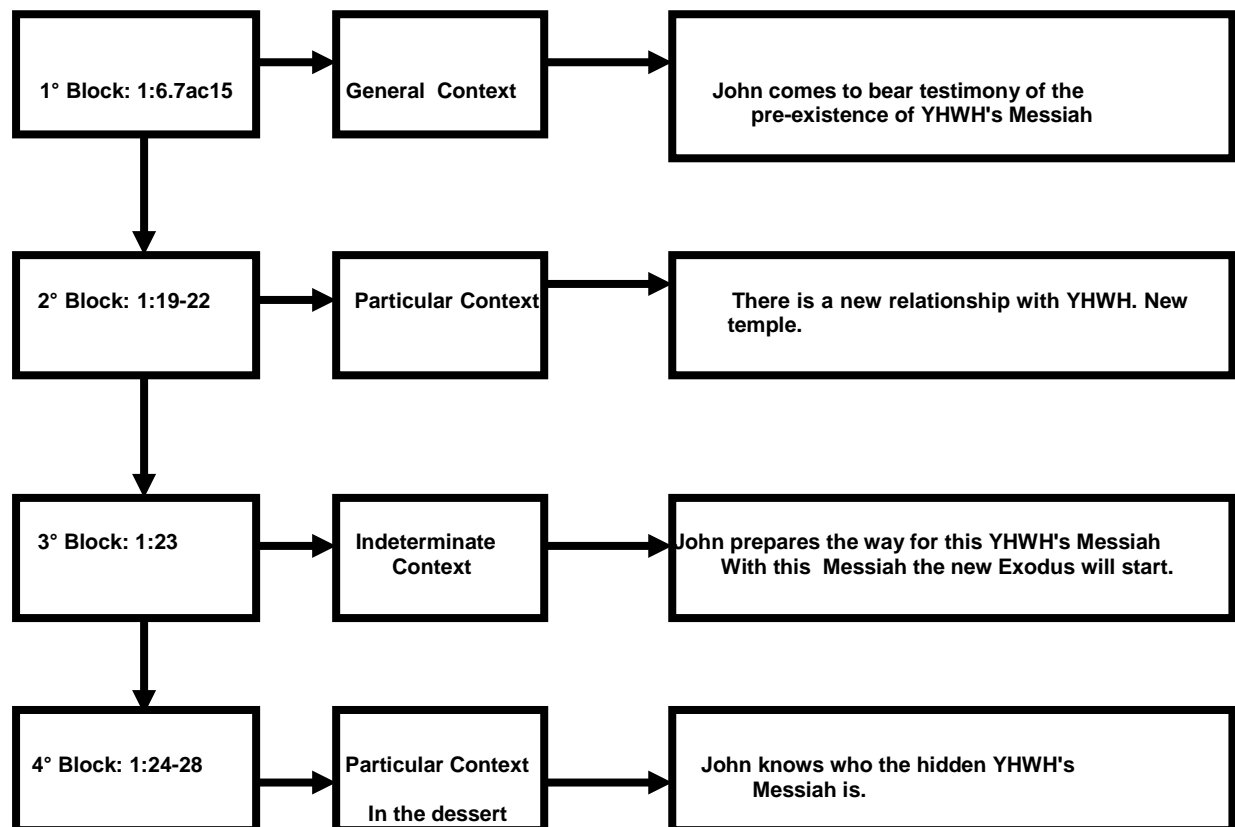
#### *2.4.2 About this someone else!*

The implied reader is able to understand at the beginning of this process within this block, that the implied author has made a crucial connection; although he/she may not understand why or how, the baptism of John is in direct relationship with this One who has become present. Hence, the phrase ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος is alluding to the fictitious levirate situation. The meaning is clear: this One who has become present is described as no less than the Husband of Israel. The implied author knows that the mind of the implied reader will be filled with pictures of biblical texts from the OT,<sup>333</sup> largely of the prophetic books, in which YHWH is described as the Husband and Israel as the unfaithful wife. Once the implied reader makes these connections, it is easy to comprehend and recognize that this One, who is Israel's Husband, is the Messiah and the implied author is drawing attention to the fact that the Messiah of Israel has a special and unique relationship with YHWH. At this point, the implied reader understands better why John has denied being the Messiah: as we have seen before, the phrase of 1:28 πέραν τοῦ Ἰορδάνου has several traditions in the OT, in Joshua 4:23 and 5:19, 1 Kings 19 and 2 Kings 2:9.15. The implied author assumes that the implied reader, aware of all these traditions, will easily understand the reason why John baptizes in this place beyond the Jordan river: John is expecting the manifestation of the Spirit of YHWH as can be found in Ezekiel 36. Thus, the implied reader is able to understand, for example, the

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<sup>333</sup> Sohn (2002).

association of Elijah with John in John 1:25.<sup>334</sup> For this interpretation, the implied author has a very useful text in Isaiah 63:7-64 which is a midrash of the exodus that would be, almost directly, related to 2 Kings 2:9.12 and the gift of the Holy Spirit of YHWH. At this point in the plot, all these allusions are only intuitions and guesses that the implied reader will need to have confirmed. This is the function of the next to last block.



## 2.5 The fifth block, 1:29-34

### 2.5.1 Again, a general context

With the phrase  $\tau\eta\ \epsilon\pi\alpha\upsilon\rho\iota\omicron\nu$  the implied reader knows that all the characters of the last day are gone with the only exception of John. Again, there are no temporal or

<sup>334</sup> Croatto (1983:45-46).

spatial horizons which suggest that in this last block the implied readers have the same general context as in the introduction of this pericope, 1:6.7ac.15. The implied reader might wonder: where is John? To whom is John speaking? The context is indefinite as in Isaiah 40: John is in the wilderness, a prophetic voice of YHWH. Why is the plot unravelled in this way? In this last block the implied readers feel that John is speaking to them directly as they understand themselves, as belonging to Israel. The implied readers shall now be receiving special first hand information from John. Each and every member of the inquisitor embassy must return to Jerusalem with more questions than certainties. The implied reader will obtain knowledge, if she/he trusts in the implied author.

That is precisely the main reason for John 1:19-28: to present the fact that the only thing that the inquisitors have returned with is the fact of their diminished authority. Throughout 1:19-28, the implied author is showing that the inquisitors are not able to understand the Johannine anti-language that this community is revealing in the plot. The implied author is trying to influence the implied reader to accept this anti-language which implies, conjointly, to accept the invitation to be part of the Johannine Community. For this target, the implied author has a clever strategy: to create an atmosphere of trust, in which the implied reader grows in deeper intimacy with the implied reader. The implied reader shall know what the inquisitors were not able to understand, and, as a direct consequence the implied reader will place more trust in the narrator's voice in the plot. What a wonderful strategy!

## *2.5.2 Unfolding of the plot in 1:29-34*

### *2.5.2.1 John 1:29-31*

In John 1:29-31, John points straight at Jesus.<sup>335</sup> John first states: ἴδε ὁ ἀμνὸς τοῦ εὐ  
ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου, pointing to the soteriological function of Jesus. After this statement, John makes another theological proclamation: οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ

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<sup>335</sup> Why was Jesus walking to John? To receive his testimony?



εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Undoubtedly, the implied reader recalls the statement of 1:15 and the implied author reaches this target. The importance of the Testimony of John is highlighted: to testify of this One who has become present; his activity as a baptizer has the same proposal:

*"Consequently the two scenes (1.24-27 and 29-31) containing references to the first half of the saying ('I baptize with water' 1:26.31) definitively interpret the role of the Baptist. His mission was to reveal the coming one to Israel". Painter (1991b:141-142).*

Nonetheless, the implied reader might ask: weren't the ἱερεῖς καὶ Λευίταις and the Φαρισαῖος part of Israel? Although they are part of Israel, they have decided with their attitude to not be part of the new-Israel that is being proclaimed by John. The One who has become present is the One who will be guiding Israel, his wife, to a completely new relationship with YHWH. The implied readers, unlike the inquisitors, are invited to be part of the Johannine Community.<sup>336</sup> All the characters of the delegation from Jerusalem in 1:19-28 are so engrossed in the old relationship, the old covenant with YHWH that they are not able to see that John's testimony is pointing towards a new relationship, the new covenant of YHWH. The implied author is inviting the implied reader to be open and accept this new relationship with YHWH. That is, again, the function of the anti-language.<sup>337</sup> Therefore, we can deduce that we have here an intra-Jewish-familial turmoil- but within Palestine. Malina and Rohrbaugh (1998:46) state:

*"The fact that the author used the term Judean to designate 'others' suggest to some that the author himself was a Galilean /.../ When members of this in-*

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<sup>336</sup> At the same time and, possibly as a consequence, to enforce the sense of belonging within the Johannine Community.

<sup>337</sup> Brown (1962:292-298) is right when he states that in 1:30, in clear difference with 1:26 and 1:29, it is not alluding to Elijah but, instead, to the voice of Isaiah in the desert; also Brown (1971:85-104).

*group sought to distance their own group from others in Israel, the distinction between Judea, Galilee, and Perea came into play."*

I suggest another possibility. When the Palestinian Jewish people had to express the religious meaning of *Ἰουδαία* they used *Ἰσραήλ*. Therefore, this intra-Jewish-turmoil is not only a geographical matter but a theological one.<sup>338</sup> Even within Judea there were different parties which had theological differences and, within these differences, there were different messianic expectations. The Gospel of John reflects the delicate balance that existed between the Roman and Jewish authorities and the dream of being an independent nation that had not yet vanished.<sup>339</sup>

#### 2.5.2.2 John 1:32

In John 1:32, the implied reader will see the turning point in the testimony of John. The reason why John has a better knowledge and understanding than the inquisitor delegation is because he has a special revelation from YHWH in the baptism of Jesus. It is interesting that the implied author takes for granted that the implied reader knows that this pneumatic revelation of YHWH was in this context. Why so? I think this is not due to the pseudo-Clementine Literature<sup>340</sup> but, rather, it is due to the fact that no other role could overshadow the main role of John: he has come to witness and to testify of Jesus.

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<sup>338</sup> Pietrantonio (1985b:27-41) and Bowker (1965:398-408).

<sup>339</sup> Although this subject is beyond the limits of this dissertation, I clarify that I do not agree with Price (1992) and Goodman (2007a), (2007b) and (1987) about the role of the Jewish aristocracy in the fall of Jerusalem in 66-70 AD. Instead, I concur with Rhoads (1976) and Cohen (1979). In other words, I do not agree with Hengel (1989b) in his interpretation of Josephus' writing; instead I agree with Rhoads (1992:1043-1054). Also very interesting is Udoh (2005).

<sup>340</sup> Wink (2006:100-102).

However, if Jesus is the Messiah, why does He need to be baptized; or, why did Jesus, who was no less than the Messiah, have to receive the Holy Spirit? Or, could it be that the dove alighted on Jesus' head as a sign of revelation to John? Or to enhance the main mission of John as witness? How is Israel related to all these matters? All these questions, which are essential for the understanding of this block, will be answered in the next verse, John 1:33.

#### 2.5.2.3 John 1:33

In John 1:33,<sup>341</sup> we need to consider what the implied author might have had in mind when he states that John affirms οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. What overtones are taken for granted that the implied reader will be able to understand? What kind of tradition is being used from the OT and beyond? The first thing we must know to answer these questions is:

*"Scholars such as Bultmann, Kümmel, Käsemann and Schweizer think that for John the bestowal of the Spirit upon Jesus had no essential significance for Jesus himself. These scholars have such an exalted view of John's Logos that they do not allow much place for the Spirit, but this is quite unnecessary."*  
Bennema (2007:161).

Of course it is just as much a mistake to underestimate the Holy Spirit, as to consider 1:32-33 only from the point of view of YHWH's revelation received by John. The implied author takes for granted that the implied reader will recognize the insinuation of the general context and the tradition of Isaiah 11:2 and 42:1. What kind of Jewish literature which evokes the concept of the Messiah is the implied author alluding to? Bennema (2003:42-49) proposed that there are three set of biblical texts that could be quoted. One is the *Psalms of Solomon* and they talk about how the Messiah will

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<sup>341</sup> For the development of this analysis I am following particularly Bennema (2002a:195-213), (2003:35-60), (2005:35-58), (2007) and (2009b:271-284) and all the vast amount of bibliography that is being quoted.

accomplish his task: he will exercise judgment by the word of his mouth (17:24.35-37). He will cleanse Jerusalem and Israel, making her people holy (17:22.30.36), and will congregate a Holy people who he will guide into righteousness (17:26.40-41.18:8). He will be taught by YHWH (17:32) to do these things and will be expecting, in return, to instruct and discipline Israel (17:42). In 17:43 it specifically states that His voice will have a purifying effect and will be used to discern/judge among Israel.

*"In sum, the messianic concept in Psalms of Solomon is strongly rooted in Isaiah 11, and the primary means by which the Messiah will carry out his task of Judgment and cleansing is his Spirit-imbued revelatory word/teaching".*  
Bennema (2007:44).<sup>342</sup>

In the second set of texts or 1 Enoch 37-71<sup>343</sup> we find the messianic figure drawn on Isaiah 11 and 42 in which the Messiah *"will judge the wicked and reveal wisdom to the righteous by means of his Spirit-imbued word"*. The third set of texts are in 4 Ezra.<sup>344</sup> The messianic figure<sup>345</sup> will judge the wicked and deliver the righteous. The

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<sup>342</sup> It is important to examine the implication that Bennema (2005:37) sees for our understanding of the Fourth Gospel which would confirm our statement in the last chapter about the expulsion from the synagogue:

*"Our findings have implications for how we understand the Fourth Gospel. We have not read the Fourth Gospel as a two-level drama, i.e., John's retelling of the Jesus-story to match the story of his own community. Scholars who have gone down this route, paved by Martyn and Brown, have often depicted a so-called 'Johannine community' that is oppressed or persecuted by post-70 C.E. synagogue Judaism and (hence) inward-looking or 'sectarian'. Instead, we contended that John's intended audience was much wider (but it could nevertheless have included a 'Johannine community'). Moreover, the schism in the Fourth Gospel is not between an inward-looking Johannine community and synagogue Judaism (as Martyn and his supporters would have it) but between those who accept Jesus' word and those who reject it, between the new 'Israel' and the world at large".*

<sup>343</sup> For example 49:3; 62:2; 45:3; 46:4-5; 48:7; 49:4; 55:4; 61:8-9; 62:2-3; 69:27-29; 50:4; 62:3 and 51:3.

<sup>344</sup> See: 11:36-12:3; 12:31-33; 13:1-13; 12:32-34; 13:10-13.25-50. The messianic age is not the eschaton because the Messiah will die as stated in 7.29

<sup>345</sup> Bennema (2007:44) states correctly:

*"Although the 'man from the sea' in 13:1-13 is not explicitly identified as the Messiah, the similarity in task, the allusion to Isaiah 11, and the parallel between 13:25-26 and 12:32 strongly suggest that this figure is none other than the Messiah".*

destruction of the wicked will happen by the flame from the lips of the Messiah. 2 Baruch 70:10 states that the Messiah will bring judgment and salvation. *The Testaments of the Twelve Patriarchs* 18:2-9 describes the function of a priestly Messiah, based on Isaiah 11, upon whom the Spirit of understanding and sanctification cleanses, lives; this-his-Spirit affects judgment and peace.

The last set of texts are in the Literature of Qumran.<sup>346</sup> The common elements in the messianic figures<sup>347</sup> are: judgment when the revelatory words are rejected; acts of atonement/cleansing performed by a priestly messiah; revelation, both for teaching and for judgment; revelatory wisdom given by the spirit; and, the spirit is the instrument in the eschatological activities of the Messiah for judgment or salvation.<sup>348</sup> Interestingly, all these quoted sources are from Palestine because, as Bennema (2003:42-48) states, it seems that the Diaspora Literature is little interested in messianic ideas and the rabbinic writings seldom attribute specific functions to a messiah. But, how are all these traditions related to John 1:33 and the statement οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ? I would like to systematize the statements of Bennema (2003:55-56.59-60) as follows. The necessity of this Baptist is soteriological,<sup>349</sup> not restricted to a single event<sup>350</sup> nor in relationship with an

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<sup>346</sup> See, for example, 1QS 9:11; CD 7:17-21; 1Q28a col 2:11-22; 4Q174 f1-3 col 1:10-13; 4Q175 5-18; 1Q28a col 2:11-22; 4Q174 f1-3 col 10:13; 4Q175 5-18; 1Q28b col 5:21-26; 4Q161 f8-10 col 3:11-16; 4q534 COL 1:8-10.2:7-16; 4Q175 5-13; CD 7:18 and 4Q174 f1-3 col 1:11; 4Q541 f9 col 1:2-3 and CD 14:19.

<sup>347</sup> In Qumran we have the conceptualization of three eschatological figures. a°) The Prophet like Moses, b°) the Messiah of Aaron and c°) the Messiah of Israel. The most common are the last two.

<sup>348</sup> The general conclusion of Bennema (2003:48) about these three sets is clear that:  
*"At least some messianic stands within Judaism knew of a messiah who would perform acts of judgment, 'salvation', cleansing and revelation by means of the Spirit ( by means of what the Spirit provides, such as wisdom knowledge and might). If one also realizes that Judaism at large expected that God would bring about Israel's eschatological salvation by means of his spirit (e.g., Isa 32:15; 44:3; Ezek 36:25-27) then it will come as no surprise that messianic Judaism expected this to happen precisely through God's Spirit-endowed Messiah [...] the basic meaning of the Johannine metaphor 'to baptize with Holy Spirit' in terms of Jesus' activities of cleaning and revelation by means of the Spirit."*

empowerment process;<sup>351</sup> instead, this baptism is the sum of all the soteriological activities of Jesus.<sup>352</sup> What is, then, the Johannine concept of the βαπτίζω ἐν πνεύματι ἁγίῳ? In view of the above, the implied author, throughout 1:29-33 and because of the allusions of 1:33, is guiding the implied readers to understand why it was necessary for Jesus to be baptized. The main intention of the implied author is not merely to show why John is qualified by YHWH for his mission-testimony but, as Bennema (2007:163) states:

*"Jesus' experience at the Jordan is an endowment as Messiah and the allusions to Isaiah 11:2 (and 42:1) would naturally assume that Jesus would be equipped by the Spirit to accomplish his ministry exactly through the gifts of charismatic wisdom, understanding, knowledge and liberating power".*

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<sup>349</sup> Bennema (2003:55):

*"Consequently, John seems to understand βαπτίζω ἐν πνεύματι ἁγίῳ as a metaphor for the Messiah's ongoing revelation of God to and cleansing of Israel by means of the Spirit, effecting both salvation and judgment, depending on one's attitude towards the Spirit-Baptizer. Hence, βαπτίζω ἐν πνεύματι ἁγίῳ is soteriologically necessary".*

<sup>350</sup> Bennema (2003:56):

*"To baptize with the Holy Spirit cannot be restricted to a single event. In fact, the Fourth Gospel depicts Jesus' activity with Holy Spirit as a process or nexus of activities which had already started during Jesus' ministry, which continued after his glorification, and which finds its fulfillment at a point in the further future. It would probably not be too wide of the mark to assume that this future point might be the Parousia".*

<sup>351</sup> Bennema (2003:56):

*"However, to interpret 'the baptism in the Holy Spirit' as empowerment remains problematic and is also too limited since Jesus' Spirit-baptism is not merely a donum superadditum without soteriological consequences. Moreover, βαπτίζω in Judaism does not carry the sense of 'to empower'. "*

<sup>352</sup> Bennema (2003:59-60):

*"According to our interpretation, there is no such thing as the baptism in Holy Spirit -neither as a technical term for a 'second blessing' nor as a reference merely to one single event; rather, the metaphor 'to baptize with Holy Spirit' is the umbrella-term for the sum total of Jesus' soteriological activities by means of the Spirit [...]. 'To baptize with Holy Spirit', then, does not merely involve the process or event of entering into salvation, which climaxes with the birth or 'reception' of the Spirit, but also the process of remaining in salvation, in which that salvation is worked and live out".*

John is emphasising how Jesus was endowed for his ministry by the Holy Spirit. At the same time, the implied author is sharing, in a very condensed way the relationship between Jesus and the Spirit/Parakletos which will be unfolded throughout the entire gospel.<sup>353</sup> However, Jeremías (1985:60-66.97-108) is right, Jesus possesses the Holy Spirit in a way different from any other person of the OT and beyond. Jesus has the Holy Spirit permanently, unlike the prophets who had it for only a brief period of time. Therefore He is the last and definitive messenger of YHWH, his preaching and his actions are eschatological acts of YHWH.

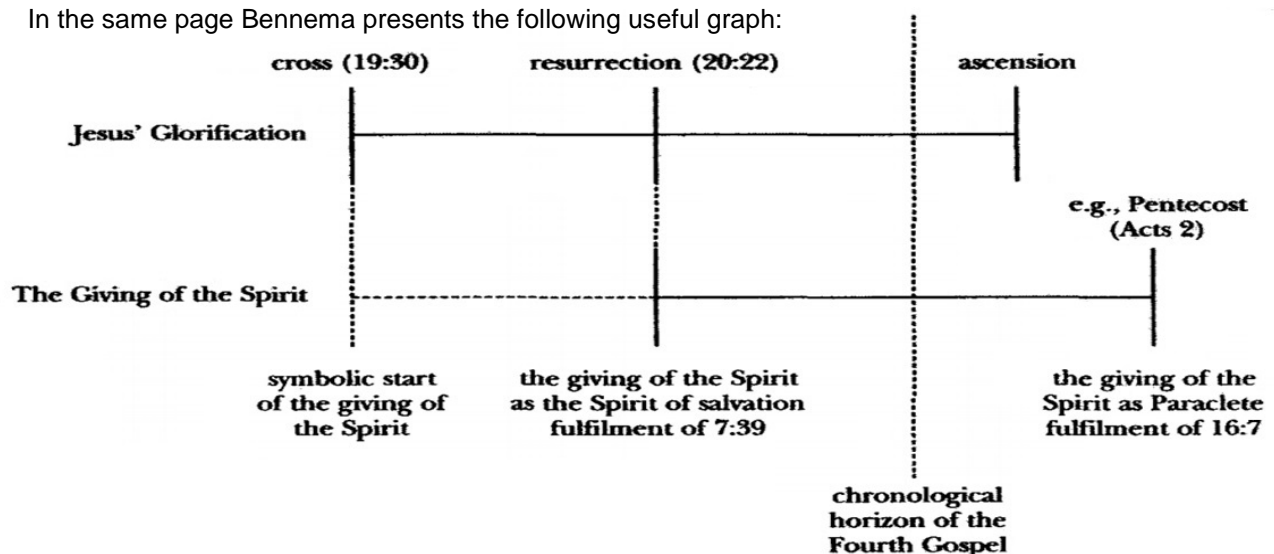
#### 2.5.2.4 John 1:34

One thing is clear with John 1:34: the implied author could not have chosen a better

<sup>353</sup> According to my understanding the best way to comprehend the gift of the Holy Spirit is to understand it as a process as is the of proposal of Bennema (2002a:212):

*"The giving of the Spirit starts symbolically at the cross (19:30) and finds its realization in 20:22 when the Spirit is fully 'given', i.e., fully experienced, as the Spirit of salvation (which fulfils the condition of 7:39). However, 16:7 has not yet been fulfilled, and therefore the Spirit has not yet been 'given' as Paraclete, i.e., the Spirit had not yet started his Paraclete-activities. Thus, against all the scholars we have investigated, 7:39 and 16:7 are not fulfilled at the same event but at different events because they contain a different condition and a different promise. John 7:39 promises a new way of the Spirit being active/available, which is dependent on the start of Jesus' glorification (the cross) and finds its fulfillment in 19:30 and 20:22. John 16:7 promises the coming of the Paraclete, which is dependent on the end of Jesus' glorification (the ascension as Jesus' departure), and finds its fulfillment beyond the chronological horizons of the Fourth Gospel."*

In the same page Bennema presents the following useful graph:



way to finish this pericope. John states: *καὶ γὰρ ἑώρακα καὶ μεμαρτύρηκα...* two verbs in perfect tense with the accent put on the duration of the action of John in the past. The testimony of John is for all times, as seen in the first block 1:6.7ac.15. Each and every implied reader who reads these lines understands that John is sharing his testimony with them. Conjointly, the implied author, through these two verbs, shows John confirming his testimony about Jesus and corroborating the source of John's confidence, the pneuphany on Jesus. The testimony of John has the goal to draw attention to the fact that Jesus *ἐστὶν ὁ ἐκλεκτός τοῦ θεοῦ*. Once again the implied author uses the adverb *οὕτως*; John is pointing straight at Jesus as the chosen one. Here, the implied author is making a reference to Isaiah 42:1,<sup>354</sup> but why? It is clear that the implied author takes for granted that the implied reader is well aware that in the baptism of Jesus there was a voice from heaven, but through this allusion, the implied author wants the implied reader to associate the voice of YHWH with Isaiah 42:1.<sup>355</sup> When the implied reader makes this association with the Isaiahan text, the fact that this verse is a ratification of Jesus as the Spirit of YHWH becomes clearer. Hence, the implied author elucidates that John is using the adverb *οὕτως* to emphasise the status of Jesus as the Messiah. However, in John 1:6.7ac.15.19-34 the implied reader will have many unanswered questions. The implied author very probably knows this! The answer to these questions are in the body of the Fourth Gospel.

## 2.6 Conclusions on John 1:24-34

The implied author draws attention to the fact that John really knows who Jesus is: the Messiah of all Israel, and why: because of the pneuphany. This is clear when the implied reader states where John baptizes. This Messiah is the One who possesses the Holy Spirit in a very special way, in a way and to an extent that no one in the

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<sup>354</sup> Isaiah 42:1: "Ἰακωβ ὁ παῖς μου ἀντιλήμψομαι αὐτοῦ Ἰσραὴλ ὁ ἐκλεκτός μου προσεδέξατο αὐτὸν ἡ ψυχὴ μου ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν κρίσιν τοῖς ἔθνεσιν ἐξοίσει".

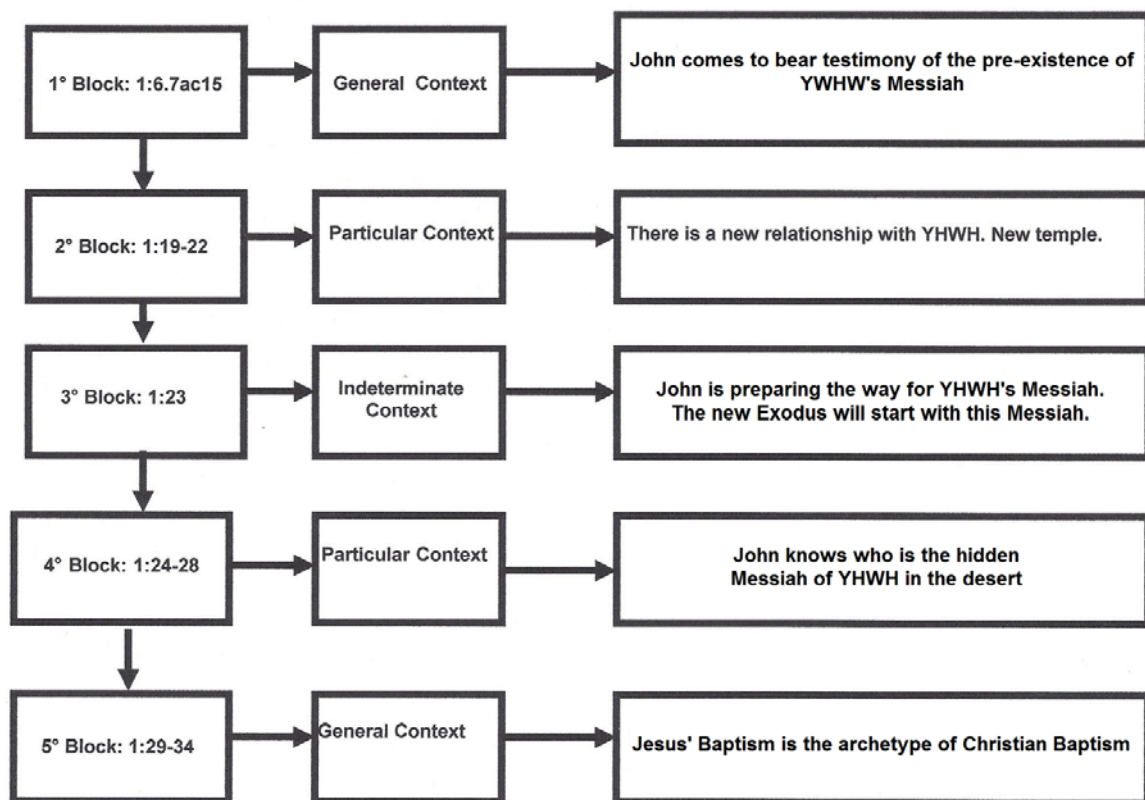
<sup>355</sup> Schackenburg (1980:342-343).



entire OT had ever had before. In the last block, in John 1:29-34, the Messiah is equipped with the Holy Spirit in order to attain the target of his ministry about to be unravelled in the body of the Gospel of John. In other words, the baptism of Jesus is an archetype of the Christian baptism! Kanagaraj (2013:14) is absolutely correct when he states:

*"At first the Baptist cryptically introduces Jesus as 'the one standing among you do not know' (1:26), and the veil is remove for the 'insiders' when he introduces Jesus as the lamb of God (1:29), and finally he reveals the one 'upon whom the Spirit descends and remains' (1:33) as the Son of God".*

That is precisely the function of the Johannine anti-language: only the insiders are able to understand this. If the implied reader wants to learn it, he/she must become part of this community. But, if the implied reader is already a member, the reading of this pericope will reinforce and strengthen the importance of being a member. Throughout this chapter we have used Narrative Criticism to analyze how John 1:6.7ac.15.19-36 might have been once a thoroughly polished pericope, absolutely well structured, an amazing first prologue of the Fourth Gospel. See the graph:

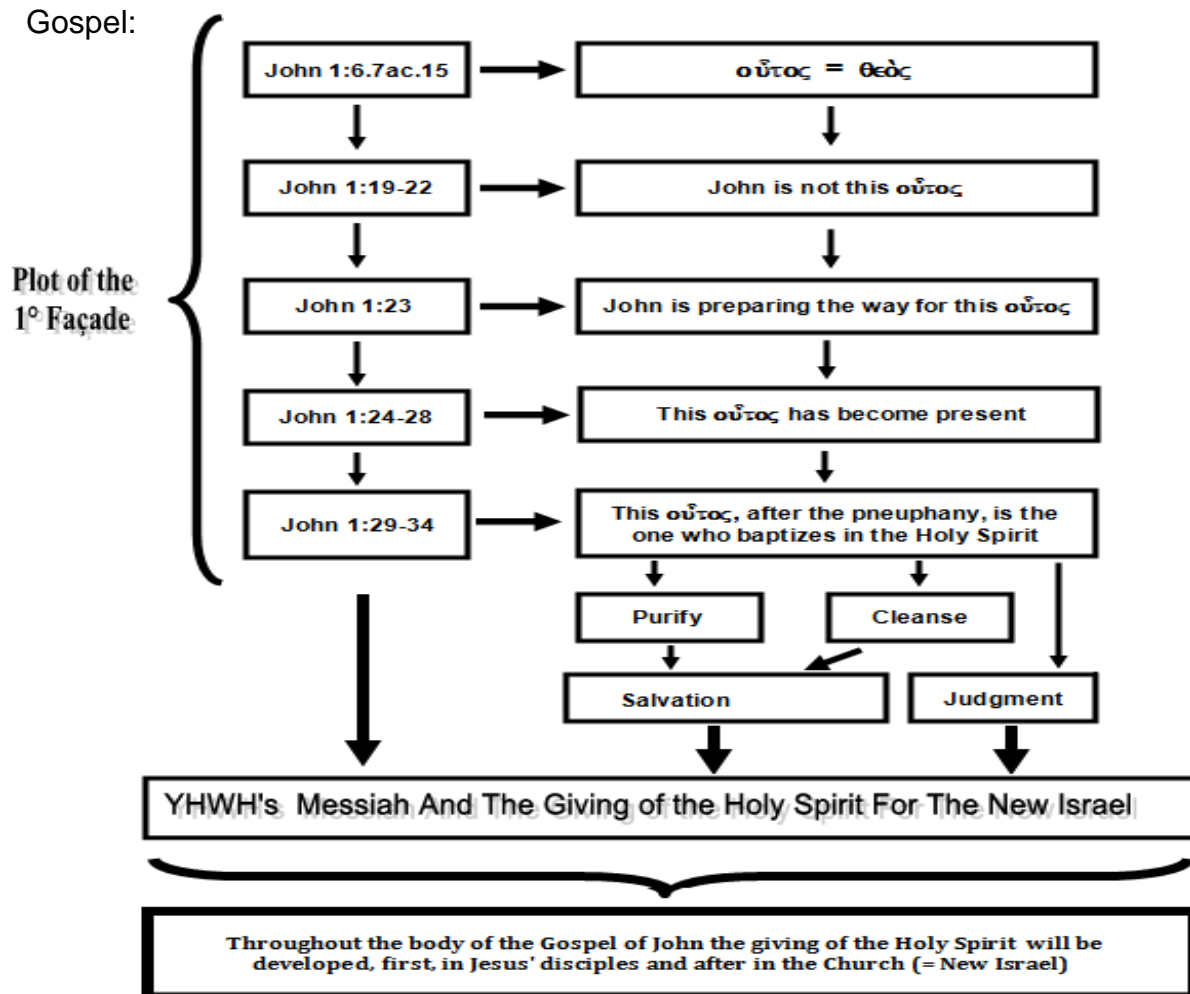


We will now analyze how John 1:6.7ac.15.19-34 once functioned as a whole structure.

### 3 The plot of the first façade as a whole

#### 3.1 Focusing on John 1:6.7ac-15-19-34

The implied author through this pericope is, consequently, training the implied reader in the correct understanding of the Gospel that is about to be read. Why? Because The function of this pericope is to be a micro-cosmos of the body of the Fourth Gospel:



The real function of John 1:6.7ac.15.19-34 had been, when it was the first façade of this gospel, to prepare the implied reader to enter the body of this gospel. That is why the subjects, themes, questions, insinuations, allusions, suggestions and hints

that the implied reader might have picked up from the implied author throughout the plot of John 1:6.7ac.15.19-34 must have a clear development all the way through the body of this Gospel. This is the main reason for the plot of John 1:6.7ac.15.19-34.

### **3.2 Going beyond the surface of John 1:6.7ac.15.19-34**

In John 1:6.7ac.15.19-34 there are three main sections: John 1:6.7ac.15.19-22; 1:23 and 1:24-34. The background of John 16.7ac.15.19-22 is 1:24-34. Between both sections is verse John 1.23. This is the strong and powerful pivot of the entire pericope. In John 1:6.7ac.15.19-22 two different visions about the Messiah are clearly contrasted; one is the proposal of the implied author, which is related to the testimony of John. This is stated in the introduction of the pericope, John 1:6-7ac.15. Here the pre-existence of this Messiah and his special relationship with YHWH is highlighted. But, at the same time, there is another vision of this expected Messiah which is indirectly, though very clearly depicted through the five questions by the inquisitors in John 1:19-22. The inquisitors, in clear coincidence with the theology of monarchy in OT times,<sup>356</sup> have made YHWH predominantly the God of their place, mainly the God who lives in Jerusalem and the temple.<sup>357</sup> Ultimately, they made YHWH a cosmic god,<sup>358</sup> this is precisely the negative aspect of the temple as a sacred place. This vision of YHWH as a cosmic god is exactly what John is constantly rejecting with his answers: the inquisitor's cosmovision of YHWH and his Messiah. That is why the answers of John do not mean that Jesus simply is what John is not. It is not as simple as that. Otherwise, I wonder, where in the plot of this pericope does it say that Jesus is associated with the matrix "ὁ χριστός-Ἡλίας-ὁ προφήτης"? The answer is quite simple: it is in no-one place. None. We need but pay

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<sup>356</sup> Here, must be taken into account for instance, the theological differences -because of their different contexts- as regards the royalty and/or royal messiah, between the Deuteronomist and the Cronicler within the OT; for example, Cazelles (1989:275-362.714-736).

<sup>357</sup> Coloe (2001); Kerr (2002); Um (2006) and Truex (2010:237-258).

<sup>358</sup> Walton (2006:87-112).

attention to the fact that throughout this entire pericope John, not only rejects that he is one of the eschatological figures but, also avoids applying this matrix to Jesus when he describes Jesus as the Real Messiah. Of course, Jesus is the Messiah. But, Jesus the Messiah is definitely *not* a cosmic-Messiah. Jesus as the Messiah is not bound, tied, and bundled with a knot to Jerusalem and its temple. Why? Because YHWH was *never* a cosmic-god either!<sup>359</sup> The emphasis of this simple truth can be seen throughout the OT in the prophets.<sup>360</sup> The Glory of YHWH was, certainly, in the temple but it was not bound to it. The Glory of YHWH is able to leave the temple as seen in Ezekiel 9:3; 10:4.18-22 and 11:22-24.<sup>361</sup> In these contexts, the glory of YHWH left the temple for Babylon, when the exiled left. This understanding of the Glory of YHWH will be further developed in John 1:24-34, primarily in 1:29-34. That is why in the plot of this pericope, theologically and structurally, John 1:24-34 is the base and foundation for John 1:6.7ac.15.19-22.

In the third section of this pericope, John 1:24-34, John speaks about Jesus in two different stages: 1:24-28 and 1:29-34. In the first stage, John defines Jesus as a presence who is already among the inquisitors. The Messiah is not that someone who they were waiting for or expecting. They were expecting a cosmic-messiah. How is it that Jesus, being the Messiah over the whole of Israel, geographical and theologically, is not a cosmic-messiah? Then, what kind of Messiah is He? That is the target of John in 1:29-34, the second stage. Jesus is the Messiah who has received the Holy Spirit in the pneumphany that John has given testimony of and is who baptizes others with the Holy Spirit. The connection with Ezekiel 9:3;10:4.18-22, 11:22-24 is clear. In the past, the Spirit of YHWH left Jerusalem and the temple for Babylon; but, there was no Temple of YHWH in Babylon or in Mesopotamia.<sup>362</sup> Here

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<sup>359</sup> Halpern (2009).

<sup>360</sup> It is important to bear in mind that the relationship was never smooth between the OT prophets and royalty; see, especially, Croatto (1982:A1-A11).

<sup>361</sup> Duguid (1994:110-125).

in Babylon, without a temple, the Glory of YHWH was the sanctuary of the exiled.<sup>363</sup> There was no need for a temple because the Glory of YHWH was the temple for them. This is precisely the same with Jesus as the Messiah. The function of the temple as the glory of YHWH is no longer needed, because Jesus himself, as the real Messiah, is the eschatological sanctuary of YHWH!<sup>364</sup> The centre, the pivot of this entire plot is 1:23. If in the past we see that the Glory of YHWH returned to Jerusalem after the Edict of Cyrus and exile, we now see a new beginning. YHWH has come again with a new pact,<sup>365</sup> a new relationship with his wife Israel, and with a new worship. Through Jesus, the real Messiah of YHWH, has begun a new beginning: the real eschatological relationship of the whole Israel with their God. It is a step further from OT times in the history of Salvation of YHWH. This new beginning means the salvation of YHWH has come in a new form as the OT prophets announced. YHWH is the God over history and reveals Himself in the history of humankind.<sup>366</sup>

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<sup>362</sup> Manning (2004).

<sup>363</sup> As happens in Revelation 21:22: Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶν καὶ τὸ ἄρνιον.

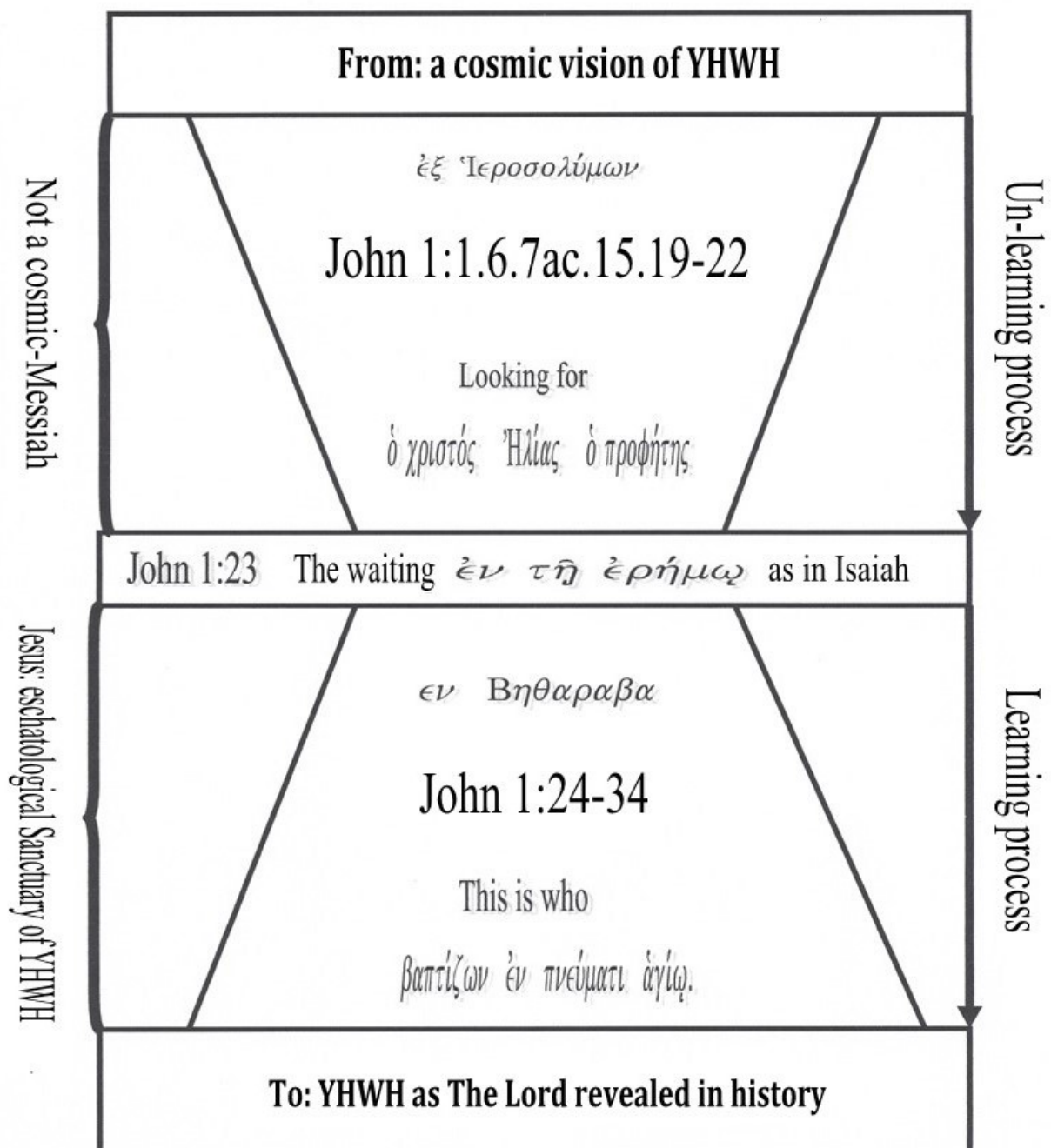
<sup>364</sup> Here, therefore, I agree with Pancaro (1975a:396-405). The actions and speech of the Messiah are eschatological actions of YHWH. And the revelation of this Messiah, in actions and speech, is a direct continuation of this history which begins in Genesis 1:1 throughout the OT times and beyond - and also the New Testament times and beyond. The centre in this history, the breakpoint, is the presence of Jesus the Messiah who baptizes in the Holy Spirit. This is the Messiah for the whole Israel, the new Israel.

<sup>365</sup> See, for example, Ezekiel 11:14-21 or Jeremiah 31:31.

<sup>366</sup> However, John is the hermeneutical voice of Isaiah, not Isaiah himself. The testimony of John is a re-reading of Isaiah 40 and not the fulfilling of the prophecy itself. There is a huge difference between these two approaches of this Isaiahan text. The fulfilling of Isaiah 40 means that YHWH returns with the exiled people to Israel, to Jerusalem in which the temple of YHWH will be reconstructed. John with his testimony being the hermeneutical voice of Isaiah is a "re-updating" the kerugma of Isaiah 40: this long-term plan of YHWH is not related with the temple of Jerusalem but, rather, with the fulfilment of this long-term plan of YHWH in Jesus, the Messiah who will be baptized with the Holy Spirit. Thus it is highlighted beyond any doubt that Jesus as the Messiah is the ultimate and definitive sanctuary of YHWH for the people. In this way the concept of new Israel is more clearly understood. Of course, as Schafer (2005:419) notes, for the earliest Judean Christian of Jerusalem the temple continued to be the centre of their religious lives, at least until 70 AD but, this temple is no longer the place of sacrifice because the eternal vicarious death of Jesus and his resurrection. That is, against Dunn (2010) I agree with Bauckham (1998).

### 3.3 A whole picture of the 1° façade of John

There is therefore, a double process. In the act of reading John 1:6.7ac.15.19-22 we have an unlearning process in which the implied reader must leave aside the cosmic vision of YHWH. In John 1:24-34 we have a learning process, the implied reader is informed that this new relationship with YHWH is mainly through the one who baptizes in the Holy Spirit. The understanding of this process is to comprehend the Johannine anti-language. Once again both parts are complementary and they are united by a strong pivot: John 1.23.



#### 4 Story order and chronological order

In the first prologue of John there are several differences between the story order and the chronological order as is shown below:

Story Order (plot)	Chronological order <sup>367</sup>
1. Reflection of the Implied reader (1:6-7ac.15).	1. John states that YHWH sent him to baptize with water for Jesus to be known by Israel (1:31b).
2. Inquisitors come from Jerusalem (1:19a).	2. John states that YHWH has informed him about the pneumphany on this chosen one, he did not who He really was. (1:33).
3. Questions from the Inquisitors and negative questions and answers from John (1:19b-22).	3. John states that he did not know who Jesus was (1:31a).
4. The positive answer of John (1:23).	4. John saw the pneumphany on Jesus, the motive of his knowledge of who Jesus really is. (1:32).
5. Inquisitors were sent by the Pharisees (1:24).	5. John was in Bethabara (1:28).
6. The questions from the Pharisees (1:25).	6. The questions from the Pharisees (1:25).
7. The lack of knowledge of the Pharisees of this One who is already present among them. (1:26-27).	7. Inquisitors come from Jerusalem (1:19a).
8. John was in Bethabara (1:28).	8. Question from the Inquisitors and negative questions and answers from John (1:19b-22).
9. John testified that Jesus is the Lamb of God and of his pre-existence (1:29-30).	9. The positive answer of John (1:23).
10. John states that he did not know who Jesus was (1:31a).	10. The questions from the Pharisees (1:25).
11. John states that YHWH sent him to baptize with water for Jesus to be known by Israel (1:31b).	11. The Pharisees now are aware about their un-knowledge of this One who is already present among them. (1:26-27).
12. John saw the pneumphany on Jesus, the motive of his knowledge of who Jesus really is. (1:32).	12. John testified that Jesus is the Lamb of God and of his pre-existence (1:29-30).
13. John states that YHWH informed him about the pneumophany on this chosen one, John had not known who he was. (1:33).	13. John has given testimony of the pneumphany on Jesus and that He is The Chosen one (1:34).
14. John has given testimony of the pneumphany on Jesus and that He is The Chosen one (1:34).	14. Reflection of the Implied reader (1:6-7ac.15).

<sup>367</sup> Once again, I am perfectly aware that this is just one more proposal about how the chronological order could have been.

The most important difference is about whether the epiphany of the Holy Spirit on Jesus took place before John's meeting with the inquisitors, as Schnackenburg (1980:319-320) and Barrett (2003:262) sustain, or after, as asserted by Bryant and Krause (1998:57).<sup>368</sup> The difference, depending on which we choose would significantly impact the interpretation of John's attitude with the inquisitors. If John had witnessed the pneuphany before meeting the inquisitors, he would have intentionally decided not to divulge to them the revelation of YHWH about Jesus. On the other hand, if John's experience of witnessing the baptism of Jesus took place after the meeting, the riddle in 1:26 was posed by John because, at the moment of this meeting, he had not yet identified Jesus as the Chosen one. In my interpretation the baptism of Jesus took place before the inquisitor's meeting. Why? Because it is almost impossible that the baptism of Jesus occurred -just by chance?- after 1:28 and before the time of speaking in 1:29.<sup>369</sup>

## 6 Conclusions

Throughout this chapter we have used Narrative Criticism to analyse how John 1:6.7ac.15.19-34 could have once been very well polished and entirely well structured, an excellent first façade of the Fourth Gospel.

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<sup>368</sup> That is the interpretation of, for example, Bryant and Krause (1998:57). For these exegetes John in 1:26-27 had still not received the pneumatological revelation from YHWH at Jesus' baptism.

<sup>369</sup> In the riddle of 1:26 might be understood that the implied author is hinting openly that there is more information to be shared about the relationship between John's baptism and the other kind of baptism. John has a special knowledge from YHWH which he has decided not to share. He merely informs the Pharisees of their lack of knowledge about Someone who is actually present. Why this silence? Because the implied author is emphasising that there is a division between the "insiders" and "outsiders" that will be developed later; and is creating curiosity and confidence in the implied reader. The implied reader is not only able to appreciate all these insinuations but, at the same time, through the development of 1:29-34 he/she will become aware that this division between the "insiders" and "outsiders" is related to the gift of the Holy Spirit; and that the implied reader must focus on Jesus, the Messiah who is the One who baptizes with the Holy Spirit. In this last development we can confirm all that was previously mentioned regarding the close relationship between John 1:6.7ac.15.19-34 with the body of the Gospel of John which creates a perfect development of the whole plot of this wonderful gospel.



John 1:6.7ac.15.19-34, as the first façade that this gospel once had, possessed the function that a prologue always has: to prepare the readers to read the body of the gospel. That is why the implied author does not answer each and every question that the implied reader has. All of these open questions will be answered throughout the reading of the entire Gospel of John. I have reasonably shown that John 1:6.7ac.15.19-34 and its structure are a micro-cosmos of the body of this gospel. This would help to support our hypothesis of the chapters 4 and 8 of this dissertation that state that the Fourth Gospel might have once had another façade as its prologue.

The Johannine anti-Language is clearly oriented for the correct understanding of the implied reader about the messianism of Jesus. There is a clear and strong contrast between the inquisitor's Messiah-cosmovision and John's Messiah-cosmovision. The inquisitor's cosmovision corresponds with the matrix "ὁ χριστός-Ἡλίας-ὁ προφήτης". The point of view of the implied author corresponds exactly with the testimony of John. For the implied author it is the gift of the Holy Spirit that will be the dividing line between insiders and outsiders in the Johannine Community. The gift of the Holy Spirit is archetypically symbolised in the pneumphany on Jesus, testified by John. This division between the insiders and outsiders emphasised by the gift of the Holy Spirit implies that there is a division between the Israel of the OT times and beyond and the new-Israel. This new Israel will worship YHWH through Jesus, the ultimate-eschatological-sanctuary of YHWH. That is why the pivot is in 1:23 which is the act of waiting for the action of the Holy Spirit of YHWH. This act of waiting has its complete fulfilment in the glorification of Jesus. In others words, the implied author is retrospectively indicating the foundation of the Johannine Community. And that is why the baptism of Jesus is depicted archetypically! The implied reader is already a member of this community. The proposal of the implied author is to strengthen her/his feeling of belonging to the Johannine Community. Therefore ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ of 1:7 means what is within the geographical and theological

Israel, which after the gift of the Holy Spirit, will be the New-Israel,<sup>370</sup> the Johannine Community.<sup>371</sup>

If the implied reader is already member of the Johannine Community, we can understand why the implied author has assumed that the implied reader is already fully aware of the following contexts: the OT traditions, principally the Deutero and Trito-Isaiah and Ezekiel tradition; the context of the baptism of Jesus performed by John; the context of Jerusalem and its temple, especially of who the priests, Levites and Pharisees were; the traditions about the expectations of the Messiah, Elijah and the Prophet; the geography of Palestine; Isaiah 53 and the Passover in Jesus times; the expectations of the gift of the Holy Spirit in OT times; the Levirate Marriage and the Halitzah and, finally, the pre-existence of Jesus. The implied author and the implied reader have the same base and both understand the Johannine anti-language.

Following this development I have reasonable ground to state that in John 1:6.7ac.15.19-34 there is just one level of reading. This would confirm the statement of chapter 9 that also affirmed that there was just one level of reading, in clear contrast with John 1:1-18. The implied reader, to understand all the allusions of the implied author would have to have been a well trained member. The context of the implied author and reader would be Judea before 70 BC. Here, I believe, the methodology of Narrative Criticism Analysis reaches its limits.

## 6 The most logical questions

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<sup>370</sup> What is more I agree completely with Ferda (2012:154-188) who states is not sustainable that Jesus has changes John's mission and message. Ferda is right that the scholars have largely ignored the relationship of John's ministry with Isaiah 40, especially analysed in pages 174-186. Therefore, John's baptism was not just a symbol of the coming judgment but, conjointly, a symbol of the future restoration of Israel in which the exiles would be gathered. The analysis of this chapter would confirm Ferda's statements.

<sup>371</sup> Pancaro (1975a:396-405).

If according to the thesis that has been developed in this dissertation up to now, the Fourth Gospel once had another **façade**, John 1:6.7ac.15.19-34, which was changed for John 1:1-18, we would then have two logical questions. Why did this change occur? And, how did the redactors of John 1:1-18 accomplish the difficult task of achieving a perfect unity and relationship of the Body of John with its New Facade? The answer to these questions will be the target of chapter 12. However, in order to do this, we need to leave aside the concepts of "implied author" and "implied reader" for "real author" and "intended reader".

Consequently, we could ask just one question for chapter 11: why was there a change in the intended reader at the beginning of the Fourth Gospel?

## Chapter XI

### The intended reader of the first façade

#### 1 Introduction

##### 1.1 Implied and intended readers<sup>372</sup>

There is a clear difference between the implied reader and the intended reader. The implied reader is a "Literary-intra-text-device" deduced by the act of reading. The intended reader is as Moloney (2001:103) depicts, "*what the real author wanted the intended reader to become*". What does this mean? When the real author decided to write the gospel, he had in mind the receiving community to whom this gospel was addressed. This receiving community, the Johannine Community, is the very first reader, the intended reader. The real author yearns to influence and persuade them through his/her writing. The real author, aware of the reality of this community, through the tripod implied-author-narrative-implied-reader, projects his desires onto the receiving community. When did this community, the intended reader, enter into contact with the real author's desire of change for them? When the receiving community read the real author's gospel and they were able to see how their life form as a community could become in the future. This future is reflected in the real author's desire. Once again, that is why there is a relationship between the implied reader and the intended reader. The intended reader, because of this real-author's desire, is able to see what they are being challenged to become as a community. It

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<sup>372</sup> Moloney (1998:13-20), (1993:1-22) and (2004:14-22).

is like when we go to the cinema. We watch the development of the movie on the screen in front of us but what we see on the screen comes from a projector away, above and behind us. The case is the same when the first reader community reads the real author's writing: they are able to see themselves projected into the future. What they see on the screen is what the real author has projected in the future for them. If the real author were to wonder whether the receiving community would accept this proposal, the answer, would be: it all depends on the degree of identification and assimilation of this community with the intended reader. If the first real reader accepts the challenge, they, possibly, will be what the real author thought they might be. Why do I say "possibly"? Because, in the end, it is not in the real author's hands to decide what answer the first reader will give. The answer from the receiving community might be: *"yes"*, *"not at all"*, *"maybe"* or even *"leave me alone!"*. However, there is always and without exception some kind of relationship between the intended reader and the real reader. That is the key.

## **1.2 Methodological limits**

Some clarifications must be stated regarding the obvious methodological limits. What degree of certainty should I expect to have? Why do I need to underline at what point the methodological limits occur? The answer to the first question is that the degree of certainty I can expect to have is no more than a *"maybe"* or a *"possibly"*. The answer to the second question is that this chapter is the most hypothetical of all the chapters. It is not a question of ethics, the need to show humility, since pedantry is often too close to being some kind of a new-conservatism, which, even if it were the case, would not be the main point here. The fact is that it is impossible to know what the real author had in mind when he was writing his gospel, developing the plot, defining the characters, and, primarily, when he was outlining the relationship of implied reader, narrative, implied author, and intended reader. Thus we need to be careful with our affirmations though this does not mean that we cannot make some deductions with reasonable and sufficient ground and base. I agree completely with Moloney (2004:9):

*"We can never finally discover the point of view of the real author. The gospels are comparatively simple narratives, not given to the modern sophistications of unreliable relationships among author, narrator, and reader. Thus the desires of the real author are reflected in the point of view of the implied author, yet the former lies outside our scientific control. We can only work with the text itself, and that limits us to the rediscovery of the point of view of the implied author even though in the case of the gospels, one senses that the real author's intention is not far distant."*

This is our second key: the real author's intention is not far from the implied author.

### **1.3 The focus of this chapter**

The last ten chapters have analysed the actual facade of John 1:1-18, and the first facade John 1:6.7ac.15.19-34. There was, at that time, a change in the beginning of this gospel, which, subsequently, would imply that there was a change in the implied reader that would, later, imply that there was a change in the intended reader. This is exactly the point of this chapter: to analyse the change in the intended reader.<sup>373</sup>

## **2 Some clues**

### **2.1 What are we searching for?**

If we only had the implied reader, when we focus on John 1:6.7ac.15.19-34, what would we be able to deduce?

### **2.2 The historical Jesus and the Baptist<sup>374</sup>**

The real author of the Gospel of John had reliable historical information about John at hand, which was earlier than the Synoptic Gospels.<sup>375</sup> Thus, Brown (1962:293)<sup>376</sup>

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<sup>373</sup> In his classic book Culpepper (1987:211-223) developed his hypothesis about who the intended reader of the Fourth Gospel is. For a criticism of this book see Phillips (2006:19-21).

<sup>374</sup> This issue will be very important for our further analysis.

rightly argues that in no way is it possible to accept the exegetical and theological presumptions that all the statements of John in John 1:19-34 are merely theological inventions by the Evangelist of the Fourth Gospel. In the first place, John 1:6-7ac.15.19-34 explicitly states that John was not Elijah. I concur entirely with Robinson (1962:28-52), Fitzmyer (1997:127-160), Brown (1962:292-298) and Faierstein (1981:75-86)<sup>377</sup> when they underscore that the relationship of John as Elijah, the forerunner of Jesus the Messiah, is a Christian interpretation. However, it must be highlighted that this interpretation has, as we shall further see, a good reason: Jesus himself. The first clear allusion of Elijah as the precursor of the Messiah is in Justin Martyr's *Dialogue with Trypho* (8:4; 49:1).<sup>378</sup> John never saw himself as Elijah, at least before he was in jail.<sup>379</sup> There is no evidence in the pre-Christian sources that the function of Elijah was to be the forerunner of the Messiah either.<sup>380</sup> In other words, what does Malachi 3:23-24 really state?<sup>381</sup> That "Elijah must

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<sup>375</sup> Dodd (1978a) and (1978b) and León-Dufour (1982).

<sup>376</sup> Brown (1962:293) underlines that:

*"If, salvo meliore iudicio /.../ we find even more unacceptable the extreme view that JB never made these statements, and that they are the invention of Johannine theology placed on the lips of JB. We are willing to admit that the evangelists re-interpreted (in the light of the Holy Spirit), re-arranged, and edited the early reminiscences of Jesus' ministry; but we are very reluctant to admit that they invented these reminiscences. From a purely scientific viewpoint, it is certainly a last resort in dealing with difficult passages simply to excise them as never having occurred. In this case, at least for the statement on baptizing in the Holy Spirit, we have Synoptic corroboration."*

<sup>377</sup> And, therefore, I disagree with some classics like, for example, Klausner (1956) and Mowinckel (1954) and Ginzberg (1976:209-256)

<sup>378</sup> Roberts and Donaldson (2012:198-199.219-220).

<sup>379</sup> Robinson (1962:28-52).

<sup>380</sup> Here I am following Faierstein (1981:75-86).

<sup>381</sup> In Mathew 17:10 and Mark 9:11 it states that, according to the Pharisees, Elijah must come first. At the same time, I agree with Fitzmyer (1985:295-296) when he states that the work of Allison (1984:256-258) does not undermine Faierstein's arguments. See also Casey (2004:92-102). For the context of Mark 9:11 see Aitken (2002:75-80) which proposes an Aramaic background for this text and Nardoni (1981:365-384) who proposes a redactional interpretation. For the context of Mathew 17:1-13 see, for example, the excellent article of Pedersen (1975:241-264) which states that the core of this pericope is the voice from Heaven -just as in Jesus' baptism!- instead of Jesus' transfiguration.

come first", but before what? It is not -as the Christian interpretation says- to be first before the Messiah, but on the contrary, to be first before 'the great and terrible day of the Lord'.<sup>382</sup> Therefore, in the time of the evangelists, as Robinson (1962:37) indicates, Elijah, the Prophet, The Coming One, The Anointed One or even the Anointed Ones, Jeremiah, Son of Man, Son of David, the Elect One, The Prophet Like Moses and other figures of eschatological or messianic overtones, are not but parallels and alternative hopes about the coming of the Messiah. Hence, the Gospel of John is unambiguous in its statements, as Robinson (1962:37) makes clear:

*"Indeed, according to the Fourth Gospel, John says specifically that he has been sent before the Christ (3:28) and at the same time that he is not Elijah (1:21), which would be sheer contradiction if at the time the two functions were equated".*

What is recorded in John 1:20-22, then, is a reliable piece of historical information shared by the real author. On the other hand it is clear, as Olea (1993:4-20) affirms, that Jesus, for a brief period of time, accepted the mission to fulfil the program of the Malachi prophecy. This had been the interpretation of John, Jesus' Teacher. For example, in John 2:14-22, the cleaning of the temple, Jesus saw fulfilling this target in accordance with this prophecy. Robinson (1962:28-52) rightly affirms that the Synoptic Gospels could confirm this interpretation placed in the Fourth Gospel.<sup>383</sup> see, for example, the following question put to Jesus, referred to in Mark 11:27-28:

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On the other hand, I am not convinced nor persuaded by the statements of Kim (2007:19-30) to apply the term fantastic genre to this passage.

<sup>382</sup> Malone (2006:215-228).

<sup>383</sup> Although this matter is beyond the limits of this dissertation, I need to make some clarifications. We are able to highlight that the first three canonical gospels become more intelligible and comprehensible in the light of the Fourth Gospel account. For example, the account of the Synoptic Gospels regarding the relationship of Jesus with Jerusalem is more understandable when we are aware that in the Gospel of John Jesus was in Jerusalem several times, not just one time. It is then clear that the Synoptic Gospels put into one trip of Jesus to Jerusalem what happened on several different occasions. And, what is more, Jesus' stay in Jerusalem according to the Gospel of Mark is better understood if Jesus had been in this city before. See, for example, Ruckstuhl (1988), (1986a:97-120), (1986b:131-167), (1985:27-61), (1984:443-454), (1980:79-106) and (1967); Robinson (1985:1-35); Armitage Robinson (2012); Hoskyns (1947); Farmer (1967:81-88); Blomberg (2011). For the reliability of the gospel of John, see Schein (1980); Meier (1991); Bauckham (2007), Anderson (2006:587-618); Charlesworth (2010:3-46) and, of course, the classical works of Dodd (1963a).



Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς; What does Jesus answer? Another question! Mark 11:29-30: ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. The relationship of both questions is clear: Jesus is assuming the role and the authority that John has put upon him. Consequently, according to Robinson (1962:39),<sup>384</sup> the Fourth Gospel clearly highlights the period in which Jesus' own understanding was dominated by John's preaching and corroborated by the other canonical gospels. Therefore, it is apparent that the Fourth Gospel draws attention to the fact that there was a close relationship between John and Jesus. Importantly, I agree completely with Jeremías (1974:59-96) when he affirms, with good ground, that Jesus in his baptism received the confirmation from YHWH of his ontology, his mission and vocation. At the end of Jesus' process of self-understanding, near the time of John's imprisonment, Jesus took a different path from John: Jesus saw himself as the Messiah in the light of Isaiah. Therefore, Olea (1993:12) rightly underlines that this is exactly the context<sup>385</sup> when John, while in jail, asks Jesus" σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν".<sup>386</sup>

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<sup>384</sup> This author states very clearly:

*"All the gospels thus represent Jesus as throwing in his lot with John. But the Fourth Gospel, though it omits reference to the actual baptism, goes much further, and records a period in the life of Jesus when he worked in close association with the Baptist. This early Judean ministry is in no way incompatible with the synoptic assertion that it was not until John was arrested that Jesus began his ministry of preaching and healing in Galilee. Indeed this linking of the two events, which in Mark is merely temporal (1:14) but in Matthew almost causal (4:12), suggests what the Fourth Gospel alone explains, that there is some connexion between them. The actual arrest and death of John is, again, not chronicled by the Fourth Evangelist, but he makes it clear that, whereas Jesus' earlier ministry occurred during the period when 'John has not yet been put in prison' (3:24), it was not long (5:35) before he must be referred to in the past tense: 'He was a burning and a shining lamp, and you were willing to rejoice for a while in his light'".*

<sup>385</sup> Mathew 11:2-6 and Luke 7:18-23

<sup>386</sup> Specifically, this exegete states:

*"If John saw Jesus as Elijah in his early ministry, then John must have been very disoriented to see that Jesus, in his late ministry, did not resemble the fire-breathing Elijah. This explains John's question from prison: 'Are you the one who is to come, or are we to expect another?' (Mathew 11:3; Luke 7:19) Jesus preached love and compassion, not wrath and retribution. Jesus did not fit the program John the Baptist preached. Although this examination of*

Consequently, there was a time when Jesus diverged in paths from John's ministry. This time coincides with John's imprisonment period. Jesus' change in attitude, evidently, had left John perplexed; but, surely, the answer of Jesus to his question reflected in Mathew 11:3 and Luke 7:19 would have helped him to see Jesus' mission and ministry in a new light. Robinson (1962:37-38) explains<sup>387</sup> that for the correct meaning of Jesus' answer we must pay attention to the fact that the quotation is from Isaiah and not from Malachi! The real author of the first façade has a very early tradition of John and Jesus. The real author knew how the roles and relationships of Jesus and John changed once Jesus saw himself in the light of the Deutero-Isaiah and, consequently, John as his forerunner in clear concordance with Malachi. But, curiously enough, this statement does not mean that the information of the Synoptic Gospels regarding John as Elijah is historically incorrect. As Robinson (1962:35-36) underlines, it was Jesus himself who first thought of calling John as Elijah.<sup>388</sup> Consequently, as Jeremías (1974:60-66.140-169) points out, the preaching of John in the Synoptic Gospels clearly emphasises the accuracy of this statement, concerning "the day of YHWH" in John's preaching. In sum, to see John as Elijah, just one thing is necessary: to believe that Jesus is the Messiah.<sup>389</sup>

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*Jesus-John-Elijah is still cause for debate, we can concretely say that it reveals a great deal of overlap in the understood roles of Jesus and John the Baptist." Olea (1993:12)*

<sup>387</sup> Interestingly, Robinson states:

*When therefore John asked whether Jesus was 'the coming one' he was not inquiring whether he was the Christ as opposed to his forerunner (the traditional view) of the forerunner as opposed to the Christ (Schweitzer 's view) /.../ What he was asking was something much simpler, namely whether Jesus was the 'coming one' of John's own preaching. And John's version of the eschatological figure had, as we have seen, largely been painted from Malachi's palette. Was Jesus this figure? is John's question. And when we see it in this light we can begin to understand Jesus' answer. We take that answer, in effect, to be 'Yes'. It might be as near the truth to say that Jesus said, 'No'. 'No, I cannot see myself in that picture. The "coming one" of Elijah's type is the projection of John's own hopes. In fact, if you can accept it, he is himself the embodiment of Elijah's function. I am the 'coming one' viewed in a different relation to the final act of God; and, if you would understand that role, you must look not to Malachi, but to Isaiah. And this is the reason why the answer is given in the language of Scripture (Isa. 29.18 f.; 35-5 f.; 61.1)." Robinson (1962:37-38).*

<sup>388</sup> See Mathew 17:10-13 and Mark 9:11-13.

The real author, to my knowledge, held accurate and reliable historical information about John and his preaching regarding that issue. John never saw nor understood himself as Elijah -at least until he was in jail- he was expecting the day of YHWH. In fact, it was Jesus himself who began to understand John in the role of Elijah. Thus John in John 1:31.33 states that he did not know who Jesus really was and indirectly reveals that John understood his mission as preparing the way for YHWH. John was expecting the coming of the One and John's mission is completely related to this One. It was when Jesus began to see himself as the Messiah that John was able to see himself in the role of Elijah. This occurred, of course, when John was in jail. It is in this light that we are able to understand John's preaching about Jesus' pre-existence.

## 2.3 About John's ontology and the pre-existence of the Messiah

### 2.3.1 Jesus and the real author

The real author highlights the pre-existence of Jesus when John states in 1:15 and 1:30: οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Underlying this statement is the affirmation that at one time, for a brief period, John was first. This does not mean, merely, that John was born first before Jesus. It is historical fact that Jesus was once a disciple of John. Therefore, again, the real author had reliable historical information about the relationship of John with Jesus:

*"The least we can say is that Jesus began his ministry by identifying himself with John the Baptist and his mission. Scobie reminds us of the similarities in ministries Both were dissatisfied with current trends in Jewish thought and practice. Both preached the need to make a decision, repent, and live righteously. Both felt a need for dedicating oneself wholly in the service of God. Both were stern in their message: 'Repent, and believe in the gospel'*

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<sup>389</sup> I agree when Olea (1993:7) states.

*"No one could recognize Elijah in John the Baptist, unless he knew the messiahship of Jesus. Yet, just as Jesus' life, ministry, and salvific death were understood later, so too was the identification of John the Baptist as Elijah. 'The identification of John with Elijah is only a consequence of the identification of Jesus as the Messiah... John is not Elijah as such, but rather the Elijah of the Messiah.'"*

(Mark 1:15); 'You brood of vipers' (Mathew 12:34, 37; Luke 3:7)." Olea (1993:15).

This identification of Jesus with John's preaching could be the reason why the real author does not narrate the baptism of Jesus by John but, on the contrary, he takes it for granted that the first reader already knows this fact. Through John 1:15.30 the real author is emphasising that John has interpreted Jesus as the Anointed One. Nonetheless, in order to understand John's preaching and testimony, we need to ask ourselves: who was John?

### 2.3.2 Who was John?

Was there any relationship between John and the Qumran and/or Essenes? Several exegetes such as, Piñero (2003:153-187), Treballe Barrera (1997:237-254), González Lamadrid (1985:258-267), Webb (2006:163-218.349-378), Meier (1991:47-139) and, several others, state that there was no connection between John and Qumran. The interesting thing is that almost all the exegetes agree that there were some parallels in the vocabulary between John and Qumran. This is not the problem. The problem is whether these parallels mean that there was some kind of relationship between them or not? I agree entirely with Charlesworth (2006b:16-17) when he states:

*"To mention 'similarities' or parallels causes a knee-jerk reaction among some scholars. It seems odd that some researchers think they have made a point by contending that similarities do not indicate a connection /.../ It is very close to naïve method that implies a connection cannot be related to similarities. Such thinking leads to flawed logic; denying a connection in light of similarities seems an absurd assumption or predilection behind such pronouncements. Thus, when one finds similarities between Jewish phenomena, one should neither assume a connection between (or among) them or imagine that a connection is impossible".*

Many scholars have stated that there were connections between John and Qumran, such as Robinson (1962:11-27); Pryke (1965:345-360); Wood (1984:45-60); Betz

(1990:18-25) Ashton (1991:232-237) and Fitzmyer (2000). Therefore, I agree with Charlesworth's (2006a:1-35) hypothesis that there are several parallels between John and Qumran. Both were in the same geographical area. Both have a preference for prophecy, principally Isaiah; Both were interested in the eschatological purification by cleaning in living water. Both "*stressed the impending doom of the final judgment*", both "*condemned the religious leaders of Jewish society with vengeance*" and both were ascetic. The term "brood of vipers" (Luke 3:7 and Mathew 3:7) had probably been acquired from Qumran. Nevertheless, he also mentions some differences. There is no indisputable evidence that John once belonged to Qumran; John was, primarily, in clear contrast with Qumran, a missionary prophet calling Israel to repentance. Qumran was never interested in any mission to Israel. And, lastly, he proposes a hypothesis which could explain the interpretation of the scripture by John.<sup>390</sup>

Therefore, according to Charlesworth's interpretation it was the Qumran's rigid predestination ideas which lead John to leave this community. Certainly, for John it had to have been a gradual process to reach this difficult decision.<sup>391</sup> It is remarkable that John bade farewell to the Qumran Community, but not to the desert, as the four canonical gospel clearly state. Perhaps, that there was another issue that pushed the trigger of his decision: John's eschatological time was different from that of

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<sup>390</sup> Charlesworth (2006b:35) states:

*"In summary, the Baptizer was not an Essene, but -most likely- he had been almost fully initiated into the **Yahad**. He apparently refused full initiation and left the Qumran Community because of their rigid predestination and their institutionalized hatred of all the Sons of Darkness. My thesis explains many otherwise inexplicable aspects of the life of the Baptizer, as we hear about him from the ancient authors like Josephus, Mathew, Mark, Luke, and John. Most important, for the first time the thesis explains two key dimensions of the similarities between the Qumranites and the Baptizer. First, it helps us comprehend the Baptizer's choice and interpretation of Scripture, especially Isa 40:3, his location in the wilderness not far from Qumran, his apocalyptic eschatology, and his use of water in preparing for the day of judgment. Second, it helps us understand his concept of having only one coat, eating only what was allowed by Qumran lore and not accepting food from other Jews, and also his hatred of the unrighteous and unrepentant."*

<sup>391</sup> For a good explanation of this process see Charlesworth (2006a:1-35).

Qumran.<sup>392</sup> For John, the eschatological moment was closer at hand than the members of Qumran thought.<sup>393</sup>

## 2.4 The unique tradition underlying John 1:23

Robinson (1962:17-21), Keener (2003:438), Charlesworth (2006a:124-125) and Anderson (2011:39-40) stress the fact that John's time in the desert has such a clear parallel with Qumran that it reinforces the hypothesis that John had once been a member -for a short period of time- of Qumran. For the community of Qumran, Isaiah 40:3 was very important for their own-understanding as is shown in 1QS.<sup>394</sup> As Evans and Collins (2006:49-53) clearly states, the interpretation of Isaiah 40:3 in Qumran was both, literal, 1QS 8:12b-16a, and metaphorical, 1QS 9:17b-22a; literal, because this community was in the desert; metaphorical, because, Qumran understood "the way" in Isaiah 40:3 as a direct reference to themselves. John appears in the wilderness, preaching repentance, understanding himself as the way.<sup>395</sup> Of course, as we have seen, there were differences between the

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<sup>392</sup> At this point I agree entirely with Robinson (1962:15).

*"Now, if we are right in stressing the eschatological context of this final withdrawal to the wilderness, then we may have the clue to why John went out from the community. On this showing, he leaves the relative civilization and corpus permixtum even of Qumran because he becomes convinced, under the constraint of the word of God (Luke 3:2), that this eschatological moment is in fact nearer than even they believed; the axe is even now poised at the root of the trees (Mathew. 3:10 = Luke 3:9). and so he deliberately goes out into the wilderness to prepare the way of Jahweh in the desert, to announce the imminent coming of the Prophet, and to gather the faithful of Israel for a final dedication to their God".*

<sup>393</sup> Again, summarizing, we can see that the real author had to have knowledge concerning the fact that: John, once and for brief period of time, was a member of Qumran and then that John leaves Qumran because he was interested in the mission to Israel, in clear contrast with this community, to prepare people for the Day of YHWH. John, then, saw or understood himself in the role of preparer of the way of YHWH, with the day of YHWH as its background. Then, if John saw Jesus as Elijah, it is quite logical and comprehensible for him to recognize the fact that Jesus was to be before him! This exposition would explain the unique interpretation by John of Isaiah 40:3 in John 1:23.

<sup>394</sup> See García Martínez (2009:49-66).

<sup>395</sup> Exactly the same were the first Christians. See, for example, the context of Acts 9:2; 19:9.23; 24:14.22.

understanding of John and the Qumran of Isaiah 40:3, but these differences could indicate how John adapted to the understanding of Qumran.<sup>396</sup>

We can see that the real author knew all this data, John's preaching, and how John saw himself, because John had adapted the interpretation of Isaiah 40:3 from Qumran, and understood that the day of YHWH was closer than Qumran thought. Thus John saw the wilderness as the place to prepare the way and to prepare people to be the real Israel for YHWH, in clear contrast with the community of Qumran. At the same time, while he was baptizing, John was expecting the coming of the One from YHWH. All these facts could be confirmed by the statement of John 1:26.29-30.33

## **2.5 The understanding of John 1:26.29-30.33**

Brown (1962:292-298), in his outstanding work, clearly highlights that, in the first place, the view that John the Baptist made none of the statements attributed to him by the Evangelist is completely unacceptable. On the contrary, it is clear that the statement of John 1:26.29-30.33 was made by John, in view of John's Jewish apocalyptic judgment expectation! Let us analyse, very briefly, how this could be understood in John 1:(26).29-30.33. The Synoptic Gospels have the promise that after John, the One who will baptize in "Holy Spirit and Fire" will come.<sup>397</sup> The meaning of this sentence is the atmosphere of apocalyptic judgment.<sup>398</sup> There are

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<sup>396</sup> Robinson (1962:18) has highlighted this fact very clearly:

*"If, therefore, John did modify the practice of Qumran, it was to give new emphasis to one element in it rather than to introduce any radical change. Indeed, the very fact that he was not gathering a community, but sending men back, as Israelites purified for coming judgment, to their ordinary occupations, must in itself have concentrated all the stress upon the single decisive immersion."*

<sup>397</sup> In Mathew 3:11 and Luke 3:16 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ appears. In Mark 1:8, like the context of the Fourth Gospel, states only αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

<sup>398</sup> See, for example, the context of Mathew 3:2.12 and Luke 3:7-9.17.

several OT references with references to fire when they speak of judgment.<sup>399</sup> Some very illustrative OT contexts are Isaiah 4:4<sup>400</sup> and Ezekiel 36:25-26.<sup>401</sup> Brown (1962:294)<sup>402</sup> correctly notes that the number of these quotations "*can now be superbly augmented from DSS*", primarily 1QS 4:13.19.20-21. Consequently, it is clear that John 1:33 has the same context. The same is for John 1:29. There are several writings in which the conquering lamb that destroys the evil of the world is highlighted, such as, for example, the Testament of Joseph 19:8, and Enoch 90:38. Once again, in these two passages the context of the Jewish apocalyptic judgment is undeniable. It is interesting that, after John, the same picture of the "Conquering Lamb in the Last Times" appears also in the NT in Revelation 7:17<sup>403</sup> and 17:14.<sup>404</sup> Therefore, importantly, the conquering lamb motive is complementary with the

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<sup>399</sup> Once again, see the particular context of Amos 7:4; Isaiah 31:9. 66:15-16; Zechariah 13:9 and Malachi 3:2.

<sup>400</sup> Isaiah 4:4 according to LXX: ὅτι ἐκπλυνεῖ κύριος τὸν ῥύπον τῶν υἱῶν καὶ τῶν θυγατέρων Σιων καὶ τὸ αἷμα ἐκκαθαριεῖ ἐκ μέσου αὐτῶν ἐν πνεύματι κρίσεως καὶ πνεύματι καύσεως

<sup>401</sup> Ezekiel 36:25-26 according to LXX: καὶ ῥανῶ ἐφ' ὑμᾶς ὕδωρ καθαρὸν καὶ καθαρισθήσεσθε ἀπὸ πασῶν τῶν ἀκαθαρσιῶν ὑμῶν καὶ ἀπὸ πάντων τῶν εἰδώλων ὑμῶν καὶ καθαριῶ ὑμᾶς καὶ δώσω ὑμῖν καρδίαν καινὴν καὶ πνεῦμα καινὸν δώσω ἐν ὑμῖν καὶ ἀφελῶ τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς ὑμῶν καὶ δώσω ὑμῖν καρδίαν σαρκίνην.

<sup>402</sup> This great exegete states:

*"This interpretation of the passage on baptism in the holy spirit admirably suits JB's apocalyptic outlook: he expected the one to come to cleanse the evil with a judgment of fire and to cleanse the good with a purifying spirit, i.e., a new breath of life. That a destroying spirit is not meant (that "holy spirit" is not a synonym for "fire") is seen in the interpretative passage that follows JB's statement in Mt and Lk: "he will baptize in a holy spirit" is parallel to "he will gather the wheat into his barn"; "he will baptize in fire" is parallel to "the chaff he will burn up with unquenchable fire." While Jesus did provoke a certain crisis or judgment among men, he did not visibly introduce a judgment of fire as JB anticipated ; so there was a tendency for the words "and fire" to disappear from the accounts of JB's words. The part about the holy spirit, however, was treated by the evangelists as a prophecy of the distribution of the Holy Spirit both at Pentecost and through Baptism (John 7,38-9; Acts 1,5; 19,1-6)."*

<sup>403</sup> Revelation 7:17: "ὅτι τὸ ἄρνιον τὸ ἀνα μέσον τοῦ θρόνου ποιμαίνει αὐτοὺς καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγᾶς ὕδατων, καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν."

<sup>404</sup> Revelation 17:14: "οὗτοι μετὰ τοῦ ἄρνιου πολεμήσουσιν καὶ τὸ ἄρνιον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί."



Christo-soteriological understanding of the image of the Lamb of God in John 1:29 in the light of, for example, Isaiah 53<sup>405</sup> as we have seen in the last chapter. Brown (1962:296-297), pointed out that *"take away"* is a clear parallel with *"destroy"* when we compare 1 John 3:5 with 3:8:

ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἄρῃ,  
ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

Here, the real author was unmistakably working with the historical preaching/understanding of John because John understood the baptism of the Holy Spirit in light of the Jewish apocalyptic judgment. Thus, since Jesus did not act according to John's expectations, there was a tendency to delete "the fire" from the baptism in the Holy Spirit, tendency that the real author of the Fourth Gospel has followed. Accordingly the real author linked the gift of the Holy Spirit with Pentecost as Jesus' gift for all believers. Significantly, in spite of this, we still have some parallels with Qumran concerning the Evangelist's concept of Holy Spirit such as, for example, CD II,12f; 1QS IV 21f and 1QH XII,11-13.<sup>406</sup>

## 2.6 Summary conclusion

When we examine all the historical information about John that the real author had, we can pose this question as a small conclusion of this particular point: Is it unfounded or too speculative to suppose that all this data could give us a reasonable representation of the real author?

## 3 Focusing on the identity of the real author

### 3.1 At a first glance

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<sup>405</sup> Antwi (1991:17-28).

<sup>406</sup> Bennema (2002b:83-92).

There are, certainly, a large number of exegetes with whom I agree when they state that there is a relationship, direct or indirect, between Qumran and/or the Essenes and the Gospel of John as, for example, Robinson (1962:94-106.107-125.126-138), (1976:254-311), (1985) and several others.<sup>407</sup>

### 3.2 The real author and the Qumran/Essenes

Agreement is not a common factor among all these exegetes that state that there is influence from Qumran/Essenes; they all have different proposals about how and to what extent, this has influenced the Fourth Gospel. Charlesworth (2006b:151) has suggested the following hypothesis about how the DSS influenced the Gospel of John. That the influence comes from John the Baptist who was a member of the Qumran Community, Jesus was his disciple and passed on the distinct Qumran terminology to his disciples. That the beloved disciple, who had been a member of Qumran brought this experience to Jesus and some of his followers. That Jesus himself was influenced by the Essenes when he discusses theology with them on his trips to Judea and Galilee. That the Essenes who live in Jerusalem and/or Ephesus influenced the development of Johannine theology. That the Essenes had become followers of Jesus and were members of the Johannine Community. Charlesworth, after these hypotheses states that:

*"Each of these is a possible scenario. One should not think that only one of these explanations is possible. It is conceivable, indeed likely, that each explains how the Essenes, over approximately seventy years, helped influence the Palestinian Jesus Movement. In my judgment, the influence in*

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<sup>407</sup> Ruckstuhl (1967) and (1988); Boismard (1972:156-165); Brown (1967-70:LXIII-LXIV), (1990:1-8); Hengel (1989a), (2000) and (2012); Barrett (1975:7-8); Charlesworth (1968-69:389-418), (1988), (1992), (1993:18-25.54), (2006b:97-152), (2011:161-182), (2014:145-212); Pixner (1990:16-35.60), (1996), (1997:22-31.64.66), (2006a:309-322), (2006b:143-159); Lindars (1995:36-38); Becker (1991:176); Schnackenburg (1980:156-163); Brownlee (1972:166-194), (1955:71-90); Ashton (1991:205.232-237), (2011:53-68); Jaubert (1990:62-75); Fredriksen (2000:5-11), Brooke (2011:69-91); Evans (1993:146-186); Bruce (1984:1-17); Capper (2011:93-116); Cullmann (1957a:18-32); Betz (1990:18-25); Capper (1998:1-55) and Riesner (1992b:198-234). Of course, this bibliographical list could be very easily expanded.

***the Fourth Gospel may come from all levels, and in an increasing dimension, as one moves from the first to the fifth hypothesis. Finally, one should not think that 'Christianity' merely Essenism revived or that other forms of Judaism did not also influence the Fourth Gospel and other aspects of the Palestinian Jesus Movement". (Emphasis is the author's).*** Charlesworth (2006b:151).

I concur with this quotation; allow me to share, very briefly, the ground and reason for this concurrence. As we have seen in this chapter, it is possible that John had been a member of the Qumran Community and that Jesus had been a disciple of John. Therefore, it is also possible that Jesus had learned from John the unique Qumran vocabulary. It is also probable that Jesus himself had interacted with the Essenes;<sup>408</sup> Jesus might have celebrated his last Passover dinner following the solar calendar of Qumran on Tuesday 14 of 30 AD,<sup>409</sup> thus it is possible that John 13:1-30 could have been a Passover Dinner.<sup>410</sup> Moreover, there is significant archaeological evidence<sup>411</sup> that the Upper Room, in which the Last Supper took place, was in the Essene neighbourhood in the southern part of Jerusalem, possibly even in the guest-house of the Essene monastery. The beloved disciple<sup>412</sup> might have been an Essene monk living in the "Essene Quarter of Jerusalem". Even the Gospel of Luke gives some evidence of this Essene connection with Jesus' Last supper in 22:7-13.<sup>413</sup>

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<sup>408</sup> Charlesworth (1992:1-74).

<sup>409</sup> Jeremías (1980); Ruckstuhl (1967).

<sup>410</sup> Ruckstuhl (1967:17-28). On the other hand, even in John 13:28-29, in spite of the statement of 13:1, Jesus was at a Passover Supper, Schnackenburg (1980:59.60-76).

<sup>411</sup> Pixner (2010:360-379).

<sup>412</sup> Ruckstuhl (1980).

<sup>413</sup> Jesus states in 22:10: ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσεται ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται, This is a very peculiar statement, because in Jesus' time it was the task of the women to look for water, only the Essene monks performed these acts due to the fact that they were sometimes celibates.

Furthermore, the Evangelist was very involved in the unique vocabulary of Qumran. Also, Act 6:17<sup>414</sup> states that a number of priests had begun to believe in Jesus. These priests could have possibly been from the Essenes.<sup>415</sup>

### 3.3 The real author

I suggest that the real author, the Evangelist, was not an eyewitness. He certainly used written sources, at least for the seven signs and for Jesus' passion. Besides which he also used an oral source of a real eyewitness, the beloved disciple.<sup>416</sup> The real author used the beloved disciple particularly in chapters 13-21. We can see a good example when we look very briefly at John 20:1-18 in which, clearly, John 20:2-10 was inserted into John 20:1.11-18. The beloved disciple could have been living in Jerusalem.<sup>417</sup> The real author, I suggest, was the leader of the Johannine School.<sup>418</sup> The Evangelist and his school were very involved with the Qumran terminology,<sup>419</sup> but, as Charlesworth (2006b:112-113) underscores:

*"The Christology here belongs to the Evangelist, but he did not create the*

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<sup>414</sup> Acts 6:7: "Καὶ ὁ λόγος τοῦ θεοῦ ᾠξάνειν καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει."

<sup>415</sup> Pixner and McNamer (2008:22-23). For another interpretation Bauckham (2003:63-89).

<sup>416</sup> Here I am following Schnackenburg (1980:463-480).

<sup>417</sup> Ruckstuhl (1980:55-56).

<sup>418</sup> Of course, a full analysis of this issue is beyond the limits of this dissertation. Some exegetes who agree with the Johannine School hypothesis are, for example: Cullmann (1976); Culpepper (1975); Brown (1979); Meeks (1972:44-72), (1986:141-173) and Wengst (1981). On the other hand, for other interpretations see, just for example: Carson (1991:68-81), Köstenberger (2009:51-93) and Klink (2007). For a full research a-bout this matter see Lamb (2014)

<sup>419</sup> The key, according to my understanding is, again, as Charlesworth (2006b:117) affirms:  
*"If the dualism is **unique to Qumran** within the world of second temple Time Judaism, as most scholars have concluded, it is misleading and fruitless to find isolated and singular phrases in other Jewish text (**pace** Bauckham). What is missing in these other early Jewish texts is a cluster of **termini technici** that constituted a paradigm."* (Emphasis is the author's.)

symbolism and the terminology. The **spirit** is definitively Christian and Johannine, but the **mentality** was inherited. The source, or at least one of the major sources, is clearly Qumranic [...]. As Stephen S Smalley states,<sup>420</sup> it is certainly impossible to think that the Hebrew Scripture (or Old Testament) can be the source of the Fourth Evangelist's dualism, because as 'in Qumranic thought, John's dualism is not physical but monotheistic, ethical and eschatological'." (Emphasis is the author's.)

The place of the real author was the southern part of Palestine, most probably, Jerusalem. *"The heimat of John traditions and the milieu in which it took shape was the heart of Southern Palestinian Judaism"* Bowker (1965:399).<sup>421</sup> It is probable that the first edition of the Fourth Gospel reflects the situation of the mission context that the Johannine Community was dealing with at the beginning of the 60s, in Palestine, Ellis (2002:266). This is, conceivably, the context in which the real author wrote the first edition of this gospel. Perhaps, that is why, Meeks (1966:164-165)<sup>422</sup> states that Jesus' fatherland is, precisely, Jerusalem. Galilee was, merely his native land as stated in the context of John 4:44.<sup>423</sup>

*"Jerusalem in John is the centre of "the world," the place of decision. But the πατρίς is not Jesus' native land, but his own land. In his πατρίς he is not received, but when he goes to Galilee (his native land), there he is received (4 45). V.45 therefore becomes a paradigm of 1:12, ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι. The Galileans are those who "receive" Jesus."*

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<sup>420</sup> Smalley (1978:30-33).

<sup>421</sup> Ellis (2002b:143-207.266).

<sup>422</sup> Exactly the same is stated for example by, Willemse (1964:349-364), Casabó Suqué (1973:121) and Pietrantonio (1985b:39-41).

<sup>423</sup> John 4:44: αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

The real author has appropriated the term Israel for the church, Pancaro (1970:114-129) and (1975a:396-405). This new-Israel is the identity of the real first reader of the first edition of John's gospel. But, significantly, this is a new-true-Israel composed of the Palestinian-Jewish people. Therefore, the conflicts which can be seen reflected in the Fourth Gospel are the problems that the Johannine Community had to deal with during their mission tasks.<sup>424</sup> According to my interpretation, the Evangelist passed away after the first edition of the gospel of John. As we shall see, the second and last edition of the gospel of John was marked by the beloved disciple's death. Between both editions, the Johannine School, the new real author, made several changes among which was the addition of: John 15:1-16:33. In the second edition John 1:1-18; 17:1-26 and 21:1-25 were added. Thus, all the sentences about ὁ παράκλητος were added not by the Evangelist but by his school. The addition of John 15:1-16:33 and other changes to the first edition of John took place after the destruction of Jerusalem possibly when the Community of Jerusalem had fled to Pella.<sup>425</sup> This period was characterized by the entry of the Essenes fleeing from Khirbet Qumran and Jerusalem.<sup>426</sup> This fact would explain the parallels of the DSS scroll with the Gospel of John, especially those of the farewell discourse of Jesus in John.<sup>427</sup> Clearly the discourse of John 15:1-16:33 would be very appealing to the eyes of the Essenes.<sup>428</sup> Thus, we need to look for the real first reader within Palestine and within and around 66-70 AD.

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<sup>424</sup> Köstenberger (1998a).

<sup>425</sup> Concerning the historical liability of the Christian tradition about the flight of the community of Jerusalem to Pella see, for example, Vidal Manzanares (1993:467-476). I find the hypothesis of Edwards (1953) concerning the Johannine community in the milieu of Pella and their openness to the gentiles, to be very tempting. Of course not all the exegetes agreed with this statement, for example, Robinson (1985:9) observes about this exegete: *"He spoils his book by tailing off into fantasy"*.

<sup>426</sup> Charlesworth (2006b:130-131.149-150).

<sup>427</sup> Domeris (1989:19-20)

<sup>428</sup> Charlesworth (2006b:131-143).

### 3.4 The real first readers

The topography<sup>429</sup> and the geography<sup>430</sup> of the Fourth gospel reflect, as Riesner (1987:29-63) and (2002) suggests, not only its theology, its Christology, and its missionology, but also reveal the first audience of this gospel, namely the entire Israel, with its four regions: Judea, Samaria, Galilee and Transjordan. Therefore, in John 1:6.7ac.15. 19-34, the first façade of the Fourth Gospel, John 1:31 states as much ἵνα φανερωθῇ τῷ Ἰσραὴλ, highlighting the Mother-land-Israel for which the Messiah has come. Thus the Missionology of the Fourth Gospel was moulded by this Mother-land-Israel. Accordingly, in the Fourth Gospel, David's Messiah<sup>431</sup> is not emphasised. The only mention of David is in John 7:42. I would admit, reluctantly perhaps, that here we have a fine Johannine irony, there is a very faint indication that Jesus was born in Bethlehem;<sup>432</sup> but, it is clear that David's Messiah is far from being the main messianism!<sup>433</sup> The exact same idea is underlined by Pietrantonio (1985b:27-41) who -following Buchanan (1968:149-175), Robinson (1976:254-311), Pancaro (1975a:396-405) and Lowe (1976:101-130)- states that the gospel of John is trying to answer the question: "who are the real Israelites?" The answer: the church. The church in the Fourth Gospel is the new-Israel, not much different from the OT Israel but, this is the renewed Israel, in which all the promises of the OT are fulfilled. Therefore, in spite of the arguments of Cirafesi (2014:341-364), Lamb (2014), Bauckham (1998), Lamarche (1997:47-65) -and others, the gentile Christians and the Diaspora Jews are not directly involved in this intra-Palestinian-environment reflected in the Gospel of John before and during 70 AD.

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<sup>429</sup> Kundsinn (1925); Koester (1995:436-448)

<sup>430</sup> Scobie (1982:77-84); Davies (1992:276-285) and Broer (2001:83-90).

<sup>431</sup> Obviously Here I agree with Lierman (2006:210-234) instead of Bauckham (2007:34-68).

<sup>432</sup> Schnackenburg (1980:220-221)

<sup>433</sup> Pietrantonio (2004).

## 4 The intended reader

### 4.1 What it is about

If, as abovementioned, the first real readers are able to see how they would be in the future with the intended reader as their mirror, then, **we** need to wonder what potential reality the real author had in mind when he wrote the first edition of the Gospel of John. This potential reality is the present reality changed; this changed-reality is then projected as a possible future for the Johannine Community through the intended reader.

### 4.2 The reality to be changed

The question now is: what reality does the real author have in mind about the context of the Johannine Community? I will systematize this reality in the following points. Before 70 AD there was no normative Judaism<sup>434</sup> and, therefore, pluralism was the constant reality.<sup>435</sup> Even after 70 AD there was not an automatic prevalence of the Pharisee party.<sup>436</sup> There was more than just one unique messianic expectation<sup>437</sup> and, furthermore, there was more than one concept about what it meant to belong to Israel or to be an Israelite,<sup>438</sup> or to be "People of God".<sup>439</sup> Christendom was part of

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<sup>434</sup> See the monumental works of Yoder (2008). Also Pietrantonio (1985b:29-31) who against McEleney (1978:83-88) stated rightly that even concepts as fundamental as, for example, YHWH as God of Israel, the special status of the people of God, and the Moses' Law, have different interpretations in the different parties of Judaism and then, discrepancies appear and, afterwards, heterodoxies and heteropraxis.

<sup>435</sup> Schweizer and Diez Macho (1974:81-150) are correct when they highlight that this Palestinian-Judaism pluralism lasted until 70 AD, before which, Christians were just another party within Judaism. On the other hand, Pietrantonio (1985b:30) observes that the pharisaic party was not monolithic either before 70 AD: otherwise, the schools of Shammai and Hillel, for example, must be born in mind.

<sup>436</sup> Bowker (1969:36-40).

<sup>437</sup> Oegema (1998).

<sup>438</sup> Burgmann (1978:153-191).



Judaism;<sup>440</sup> this context was influenced by the war against Rome in which there were logically different positions.<sup>441</sup> In the Gospel of John the centre is in Judea and in its unbelief and opposition to Jesus; there was, also, some questioning of the Johannine proclamation of the Kerygma.<sup>442</sup> After 68 AD there was a huge influx of members of Qumran and/or Essenes, among others, into the Johannine Community. An expulsion from the synagogue did not imply a confrontation with all Judaism nor with traditional Judaism, rather with the Judaism "establishment".<sup>443</sup> If we take this into account, we can attain a deeper understanding of the reason for οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίταις and why they were... ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. I agree with Charlesworth (2006b:129):

*"Once Qumran, or Essene, influence is obvious in ideological terms, it is wise to receive possible Qumran influence in sociological issues. Is it possible that earlier rivalries between Essenes and Pharisees (and Sadducees) were later transferred to the social setting of the Johannine sect?"*

The answer to this last question, according to my understanding is a "yes, of course".

### 4.3 Finally, the intended reader

We can thus state that: among the different messianic-expectation-backgrounds, the intended reader is a community focused on Jesus as he is presented in the Fourth Gospel. This messianism included, integrated, and surpassed all the other concepts.

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<sup>439</sup> Baumbach (1979:30-47).

<sup>440</sup> Pietrantonio (1980a:11-19).

<sup>441</sup> Rhoads (1976).

<sup>442</sup> Wengst (1984).

<sup>443</sup> I understand this concept as it is used by Yoder (2003) and (2008).

The first readers of the first edition of the Gospel of John were already members of the Johannine Community, but they were encouraged, assisted, and challenged to further their understanding because deep learning processes require going through different states of comprehension. We are not able to reach a new state until we are ready. Being ready means to wait for the sedimentation process that occurs when we obtain a fresh understanding and have integrated all the new data, and this results in changes at some levels of our understanding of reality. We could also compare this process to an onion: we must go through the different layers to reach the inner core.

All the different people from the main four regions of Palestine: Judea, Samaria, Galilee and Transjordan understood themselves as being a part of the biblical Israel. When the first façade highlights that Jesus is the Messiah of this Israel, it allows all the people of these four regions to become identified with this Messiah.<sup>444</sup> Thus the anti-language concepts and vocabulary used by the real author. This new-Israel is an antagonist alternative to the concept of the Israel of triumphalist messianisms of Palestine 66-70 AD: the narrow concept of Judaism clearly contrasted throughout the whole Fourth Gospel.<sup>445</sup>

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<sup>444</sup> Though people from different backgrounds might have different approaches and different mental processes, if something is self-evident, it is merely a question of reaching that target by different paths. That target is not at all like a "one-track-mind" sort of target, since critical thinking never works in this way, at least within the Johannine Community and, this was not the intention of the real author either. The different backgrounds have a piece of truth but they do not own the whole truth. Why? Because, the intended reader is not a fragmented community like a patchwork quilt. Certainly, there were in the Johannine Community different members with different backgrounds but all these backgrounds have a common base which is Palestinian-Judaism. There is just one level of understanding: a well trained reader in Jewish Literature. Hence, we have "the feeling" that when we understand the Fourth Gospel against the Palestinian background the whole picture of this gospel becomes clearer. In the vocabulary of the Gospel of John, this general background in which all the others are being understood is the term "Israel" which, beyond any doubt, has a Palestinian understanding of it as appears in John 1:30, for example.

<sup>445</sup> What is this narrow concept of Judaism? This shrunken understanding of Judaism is represented, on the one hand, by the Judaism "establishment", the Jewish aristocracy, and, on the other hand, by the "revolutionary-Judaism", the Zealots/Sicarii which, even though they were historically antagonists and held to a different triumphalist messianism; they were, however, really two different faces of the same coin: the confrontation between the Judaism "establishment", and revolutionaries was the clash

Triumphalist messianism was present principally in Judea where the most opposition to Jesus' ministry appeared. It is important to stress that the first edition of the Gospel of John had some development before the arrival of the second edition. Barring some small details, the original order had been, John 4:1-54; 6:1-71; 5:1-47; 7:15-24.1-13.14.25-36.37-52; 8:12-29. John 10:1-18 was added later and 18:1 followed immediately after 14:31. In this old order, Galilee had a more preponderant role, as can be seen in the Synoptic Gospels. When changed to the present order, emphasis was placed on the contrast between Judea, characterized by its opposition to Jesus, and Galilee, Samaria and Transjordan, characterized by its believers.

The original version of the first edition was written before 70 AD. The change occurred after this date when the Pharisee party held the main role in Judaism; at this time the Johannine Community was facing an increment of opposition from the Judaism "establishment" since they were gradually building a "Normative-Judaism"<sup>446</sup> -which should be distinguished from "Orthodox-Judaism". The former comes from the Pharisees' Party and the latter from Rabbinism. Nonetheless, there was not a "Normative-Christianity"<sup>447</sup> either.

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of two different kinds of triumphalist-type of messianisms. In the end, all of the triumphalist messianisms wanted the same thing to reach a position of power. In the Fourth Gospel, the Davidic messianism is not developed and, instead, an alternative Messiah is proposed, the assassinated Messiah who brings salvation from YHWH but with an understanding poles apart from triumphalist messianism. This is confirmed by the pacifism which characterizes Palestinian Christianity as is observed by Vidal Manzanares (1995:332-335).

<sup>446</sup> Martens (2012:97).

<sup>447</sup> I agree with Yoder (2003:60) when he highlights correctly that:

*"Nothing in the Christianity of the apostolic canon is anti-Jewish, or even un-Jewish or non-Jewish, unless it be read in the light of later Christian prejudice. Christian anti-Judaism arose well after the apostolic/canonical period, from causes running counter to the apostolic experience and witness. Thus 'normative Christianity', when defined by the Christian canon rather than by the fourth century and its anti-Jewish precursors, was documented, as a Jewish movement, before the Jewish-Christian split. The apostolic writings do not call for or legitimate such a split; whereas the documents of specifiable non-Christian Judaism come in their written form from long after the split. the Judaism of the Mishna, being post-schism, is committed (in some but in fact very few of its parts) to being non- or anti-messianic, whereas the Christianity of the New Testament is entirely committed to being Jewish."*

As the alternative-Israel which was the real-new-OT-Israel, the Johannine Community had a very different and unique gift: the gift of the Holy Spirit. Through this gift it was possible to distinguish the insiders from the outsiders. Jesus, who had received the Holy Spirit in his baptism witnessed by John, is the one who gave this gift to the first disciples and later to the Johannine Community.

The expulsion from the synagogue mentioned in the Fourth Gospel was around 66-70 AD. The intended reader, then, is being challenged to be faithful to Jesus Christ, the Messiah, and therefore, to be part of the Johannine Community, the renewed-Israel; the expulsion from the synagogue implied no more than the expulsion from the Old-Israel.

## **5 Towards some conclusions**

The intended reader, is the Johannine Community who are challenged to offer an alternative to the triumphalist messianisms which were present in Palestine around 66-70 AD. Undoubtedly, we have a Palestine background here. Outsiders would have found it very difficult to understand this particular background. Therefore, in the first edition of the Fourth Gospel the mission objective was the people of Israel with a Palestinian understanding. The integration proposed by the Johannine Community, at this point, is the integration of all the people who felt identified with being Israelites and with the legacy of the OT Israel. At this point the real author does not see further than the limits of the Israel within Palestine.

Jesus is described as being ὁ Χριστός. In this messianism all the other messianisms are integrated and surpassed. Thus, the first prologue that the gospel of John once had underlined the testimony of John and this testimony was to prepare Israel for YHWH. The fulfilment of the OT Israel with the gift of the Holy Spirit becomes the guarantee and the signature of the Johannine Community which gives them a stamp of authenticity.

## **6 Towards the next chapter**

We have developed, throughout this chapter, who the intended readers of the first façade of the Fourth Gospel were. Now, methodologically we are able to compare both façades, the first one, John 1:6.7ac.15.19-34 with the canonical one, John 1:1-18.

## **Chapter XII**

### **The intended reader of John 1:1-18**

#### **1 Introduction**

I will compare both façades of the Gospel of John in this present chapter. The ground and base for this comparison will be the data from chapters 7, 10, and 11. Before this comparison, and for the purpose of clarity, I will show how the first edition of the Fourth Gospel could have been. I think it would be helpful for the reader to know what I have in mind when I refer to the two editions of the Gospel of John.<sup>448</sup>

#### **2 The intended reader in John 1:1-18**

##### **2.1 Entering a new world**

Once we have analysed the first façade, John 1:6.7ac.15.19-34 and we enter into the world of the text of the actual prologue of the Fourth Gospel, John 1:1-18, the

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<sup>448</sup> Thus, we have stated that the gospel of John had two editions: the first one, which was within the limits of Palestine, around 70 AD, and the second one, which was edited in Ephesus around 85-90 AD. The first edition had some redactional modifications, clearly, the most noticeable of which is the change made in chapters 5, 6, and 7 which highlights the contrast between Galilee-Samaria (believers) and Judea (the centre of Jesus' opposition). The change of the mission project of the Johannine Community can be understood, possibly, as follows: Mission within Palestine; 10:16, the future door which will open to the gentiles and this future door of 10:16 is already open in 1:1-18, 17:1ff and 21:1ff.

fact that we have, literally, entered into a completely different world becomes easily palpable. We do not need to read more than the first five words of the prologue to feel this! In John 1:1-18, as it now stands, we have left behind the Palestinian boundaries and the war against Rome in 66-73 AD. We are now in another general context, in another place and at another time. That is why the change of context between the two façades is so significant that it is difficult to find another change like it in the entire NT.

## **2.2 Are there two editions?**

Several exegetes state that the gospel of John had two editions, for example: Robinson (1962-63:120-129); Waetjen (2005); Ashton (1991:199-204), (2007:136-140) and (2014:121-131); Parker (1956:303-314), Lindars (1995:380-382) and von Wahlde (2010). According to my interpretation, the Fourth Gospel has two editions in which three pericopes were added to the second edition: John 1:1-18, 17:1-26 and 21:1-25.

## **2.3 Where?**

Chapter 7 states that if the real author used the term ὁ λόγος it was because this word was understood in different contexts such as that of Greek Philosophy, LXX/MT, Essenes/Qumran, Stoicism, Jewish Wisdom, Hermetic Corpus, Gnosticism and the Eternal Torah. Therefore, the place for this edition must be a place with all these different backgrounds. Historically there are two cities which are the main candidates for this place: one is Ephesus,<sup>449</sup> the other is Alexandria.<sup>450</sup> The time is around 85-90 AD. My personal option is Ephesus. But, why?

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<sup>449</sup> See Lindars (1995:42-44). For this exegete the place could be Ephesus or, possibly, Syria.

<sup>450</sup> Waetjen (2005:30-45).

## **2.4 General picture of John 1:1-18**

According to my understanding the context of the prologue of John can be easily understood when set against the Ephesus milieu. In Ephesus there were followers of John that said that John and not Jesus was the Messiah; this fact would explain some statements like John 1:8: "οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός". Moreover, in this particular context there were readers present from all the different backgrounds that would have been able to easily understand the term ὁ λόγος. Finally, there were also Palestinian-Jewish-Christians there.

## **2.5 The reality to be changed**

The reality that the real author wished to change was characterized by the following issues.

The presence of John's followers who believed that John was the Messiah. The presence of Gnosticism largely within the Essene-Christians and the acceptance of this cosmivision. The lack of unity within the Johannine Community; this turmoil was a process which had begun at the time of the first edition of the Gospel, and reached its climax essentially, in the epistle of 1 John.<sup>451</sup> The strong presence of the Judaism "Establishment" which questioned the Community, and also, the relationship of Jesus, the Son of God, with the Law of Moses.

This was the experience that the Johannine Community had to face: the unbelief of the world, the death of the beloved disciple,<sup>452</sup> and how the Johannine Community related to other Christians. How to deal with the mission and role of the apostle Peter was another important issue. The members of the Johannine Community, needed

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<sup>451</sup> Schnackenburg (1990a).

<sup>452</sup> Schnackenburg (1980:463-480).



therefore to reformulate and assume a more active role as witnesses and bearers of the testimony of ὁ λόγος

## **2.6 The intended reader in John 1:1-18**

There are several issues that the real author challenges the Johannine Community with. Primarily, against those who proclaimed that John was the real messiah; the Johannine Community had in their hand the truth of the matter because they possessed a very old tradition which clearly explained the real relationship of John with Jesus. However, while they had to clearly reject this statement of John's followers, they also had to ensure that they stress the important relationship that Jesus actually had with John: they could not afford to lose such a valuable first-hand-source testimony. Thus we find in the Gospel of John two different kinds of statements concerning the character of John. On the one hand, we have the statement of John 1:8 which undoubtedly casts off any levelling between John and Jesus and, on the other hand, we have some statements like John 1:6-7 and John 1:15 which undeniably put John in a unique place, bearing testimony of Jesus. This guides us to our second issue.

It is clear that, in John 1:6-8.15, John bears testimony of Jesus but that the testimony of John is assimilated as being the testimony of the Johannine Community itself. Interestingly, this assimilation process is related to John 1:14.16, in which "ἐν ἡμῖν" and "ἡμεῖς" appear. In other words, the real author challenges the Johannine Community, which in clear contrast with the prologue of the first edition of John, assume a more active role as witness. Why was there such a change within this community?

John 21:20-23 shows that the Johannine Community had to cope with the death of the Beloved Disciple. After his death, the authority of this leader became more predominant. Sánchez Navarro (2005:511-528) is right when he stresses that there is a parallel between this disciple and Jesus. In John 1:18: "μονογενὴς θεὸς ὁ ὢν εἰς

τὸν κόλπον τοῦ πατρὸς" and,13.23, accordingly states that the Beloved Disciple "ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς." If in the beginning of the gospel the witnessing of John is highlighted, at the end, it is the principal role of the Beloved Disciple which receives more emphasis. The reality of 21:20-23 is subsumed in 1:14-16.

The outstanding exegetical work of Phillips (2006) on the prologue of John might cast doubt on the idea of ostracism or sectarianism that has always been attached to the Johannine Community.<sup>453</sup> As the Rhetorical analysis in chapter 7 of this dissertation has shown, the door-of-entry of the prologue of John, 1:1-18, is wide open. This characteristic is part of the intended reader of John 1:1-18! To my knowledge, this is the best way to understand why the real author chose, deliberately, to use the term ὁ λόγος. Therefore, when we analyse the negative answer that ὁ λόγος and the Johannine Community received, we need to remember that, although this community had been facing problems from the inside and the outside during the development of their mission-program, John 17:1-26 undoubtedly shows us that the Johannine Community did not succumb to the temptation of any kind of ostracism, exclusion, isolation, or the rejection of the world.<sup>454</sup> Otherwise, why would John 1:10b be between 1:10a and 1:10c?<sup>455</sup>

In John 1:10-11, the negative answer that ὁ λόγος received after his incarnation is emphasised and contrasted in 1:11-12 in which what is highlighted is the belief of all persons ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι. The proposal of the Johannine Community is that ἵνα πάντες πιστεύσωσιν really means to all, each and every person. Thus John 1:1-18, in patent difference with John 1:6.7ac.15.19-34, has two different

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<sup>453</sup> Fuglseth (2005) and Claussen (2010:421-440).

<sup>454</sup> Schnackenburg (1980:246-267).

<sup>455</sup> It is not true that in John the term ὁ κόσμος has a negative meaning, see for example 1:10b and 3:16.

levels of reading: the well trained reader in Jewish literature (principally in wisdom), and the beginners. The main missionary strategy of John 1:1-18 is in the manner of attracting people from such different backgrounds, in order for them to be able to understand the prologue of John on its own terms and, then, to accept the proposal to become part of the Johannine Community. John 21:1-14 has exactly the same meaning, principally 21:10-11.<sup>456</sup> The Johannine Community is challenged to consolidate and strengthen its missionary program and to have a mature attitude in the face of the possible negative answers that they might receive. Thus, the prologue of John shows us that, the Johannine Community does not have a pessimistic or despondent attitude to negative answers. Rather, with sobriety and temperance, the Johannine Community has accepted the possibility of rejection, as a part of their program development, just as Jesus did. But, what are the issues that the Johannine Community must address?

There were divisions in the Johannine Community. If, in John 17 Jesus prayed several times to God "may they be one", it is because they were not! The emerging motive for the fragmentation within the Johannine Community is related to the rise of Gnosticism; this reaches its climax in 1 John. Interestingly, the real author has another challenge for his community: to be one in Jesus. it is interesting that unity is one of the main ingredients that the Johannine Community must have for a good development of its missionary-program: John 17:20-21: "Ὅτι περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ἵνα πάντες ἓν ᾦσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ ἐγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας."

Another problem, an outside issue for the Johannine Community, was: what kind of relationship or attitude must this community have with Primitive Christendom? To the best of my knowledge, in the last chapter of the Fourth Gospel, chapter 21, we not

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<sup>456</sup> John 21:10-11: λέγει αὐτοῖς ὁ Ἰησοῦς· ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήτηκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

only have a redactional chapter and an appendix to this gospel, but importantly, we have an ecclesial chapter.<sup>457</sup> In this chapter we understand the following. The Johannine Community knew and recognized the ministry and authority that the apostle Peter certainly had in some regions; the Johannine Community is challenged to maintain and keep in harmony with all other Christian circles.<sup>458</sup> The image of the net, 21:8-11, is a symbol which signifies the crowd of believers, and the Eucharistic meal, 21:9.12ff,<sup>459</sup> speaks of the importance of the Holy Supper in the life of the church. Both images are among the most universal images of all Christendom. Was there any rivalry between the Beloved Disciple and Peter? According to my interpretation,<sup>460</sup> there was not. In John 21:20-23, the real author is not referring to an existence of enmity between the two disciples but, instead, there is a positive motivation for all who have accepted the authority of the apostle Peter, at the same time, to value and appreciate the beloved disciple and his community. In other words, without denying or reducing the authority of Peter, the real author through Peter, wishes to highlight the prestige of the founder of the Johannine Community. Summarizing, we see that the Johannine Community is challenged to steer clear of any kind of ostracism; once again, we are able to confirm the interpretation that the missionary-project of the Johannine Community in John 1.1-18 was an open door for all, "all" in its most full and complete meaning!

What is the relation of the Johannine Community with the Law of Moses? In John 1:16-18<sup>461</sup> we see that Jesus belonged to Judaism but Jesus completely transcends and transforms Judaism. Unmistakably this fact is highlighted and summarized in

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<sup>457</sup> Schnackenburg (1980:421-433).

<sup>458</sup> For another interpretation see Charlesworth (2006b:139-141).

<sup>459</sup> There is even a tradition of the Holy Supper with bread and fish see, for example, Hiers and Kennedy (1976:21-48).

<sup>460</sup> Schnackenburg (1980:463-488).

<sup>461</sup> Bowker (1965:401-402).

2:1-11, primarily in John 2:6: "ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἅνὰ μετρητὰς δύο ἢ τρεῖς."<sup>462</sup> Therefore, the Johannine Community is invited to value and appreciate its Jewish background.<sup>463</sup> What is the relationship of the Johannine Community with Judaism? Christians still belong to Judaism. Christians have been chased out of synagogues, but this does not mean that they have left Judaism behind. It was the "Normative-Judaism" which chased Christians out and not the "Orthodox-Judaism". The Johannine Community is still part of this Judaism. Although there are two different levels of reading, the Jewish readers are in exactly the same position as that of the non-experienced-readers: both need Jesus Christ as the only way to know God, YHWH, the Father. The ὁ λόγος, is the only one who has seen the Father; no one else has ever seen Him, not even Moses, only Jesus. The Johannine Community is called by the real author to be the open place for God to be known, whichever the background of the reader.

## 2.7 Freedom

The real author makes his proposal to the Johannine Community: whether it is accepted or, not. The first readers have the freedom to answer as they wish, independent of the real author. Once again, it is very interesting to analyse what kind of answer was given to the real author's proposal by the real reader, the intended reader of John 1:1-18. How can we know what the answer of the first reader might have been? According to my understanding, the best answer comes from the Johannine Letters. Firstly, it must be stressed that there is no unanimity, at all, about the chronological order in which these three letters were written<sup>464</sup> nor what the

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<sup>462</sup> Schnackenburg (1980:309-315.373).

<sup>463</sup> After all, in the second part of the prologue, John 1:9-18, the Jewish background is confirmed, furthermore, all the readers are invited to be trained in this by the Johannine Community.

<sup>464</sup> A complete analysis of this relationship is far beyond the limits of this dissertation, but very briefly, we can see that, for example: a°) for Wengst (1973:230ff), Brown (1988:105-126) and Schunack (1982:108ff) 1 John is previous 2 John; b°) for Robinson (1976:287ff), Strecker (1989:9) and Olsson (1987:34) 2 John was previous 1 John; c°) Dodd (1946:lxvii) proposed that 3 John is before 1° and 2°

relationship of these letters is with the body and the prologue of John. Certainly, the eye of the storm is the relationship of the prologue of John with the prologue of 1 John. My belief is that 1 John was written after the final edition of the gospel. In this, I agree with Dodd (1961:1-16) and Schnackenburg (1980:241-252)<sup>465</sup> that the prologue of 1 John is the first exegetical commentary to John 1:1-18. Although, it is true that the Gospel and 1 John have some vocabulary in common, as noted clearly by Kruse (2000:5ff);<sup>466</sup> nonetheless, it is easy to see that in the second edition of the Fourth Gospel we have a completely different context from the first one, it is the same when we enter the world of 1 John as can be seen in the next table:

<b>Gospel of John</b>	<b>1,2,3 John</b>
Jesus and the Judean unbelievers.	Conflict within the Johannine Community.
The function reserved for Christ	The functions of the Father
Eternal Life = for the believers in the Son	Eternal Life = correct faith in the Son

John; d°) Lieu (1986:148ff) argues that 1 John is before 3 John and 2 John was after 3 John; e°) Goodspeed (1937:319ff) and Burdick (1985:417ff) think that the three letters were written at the same time and, finally, f°) Bushsel (1933:32) states that there is not enough evidence to propose what would be the chronological order of these letters. At this point I agree with Wikenhauser and Schmid (1978:913-937) who state that it is very difficult to date 2 and 3 John but, according to my understanding, the chronological order is exactly the same as appears in the NT.

<sup>465</sup> On the other hand, Miller (1993:445-457) states that 1 John 1:1-4 is the ground for John 1:1-18.

<sup>466</sup> See for example the following parallels:

<b>Gospel of John</b>	<b>Gospel of John</b>
1:1-4	1:1-2
1:6-9	1:5-7
14:15	2:1
14:16,26; 15:26; 16:7	2:13
13:34	2:7
15:9-25	3:13
5:24	3:14
10:11,15,17,18; 15:12-14	3:16
6:29	3:23
1:18	4:12
4:42	4:14
1:12-13	5:1
19:34	5:6
3:16	5:13
13:24	2 Jn 5-6
20:31	5:13

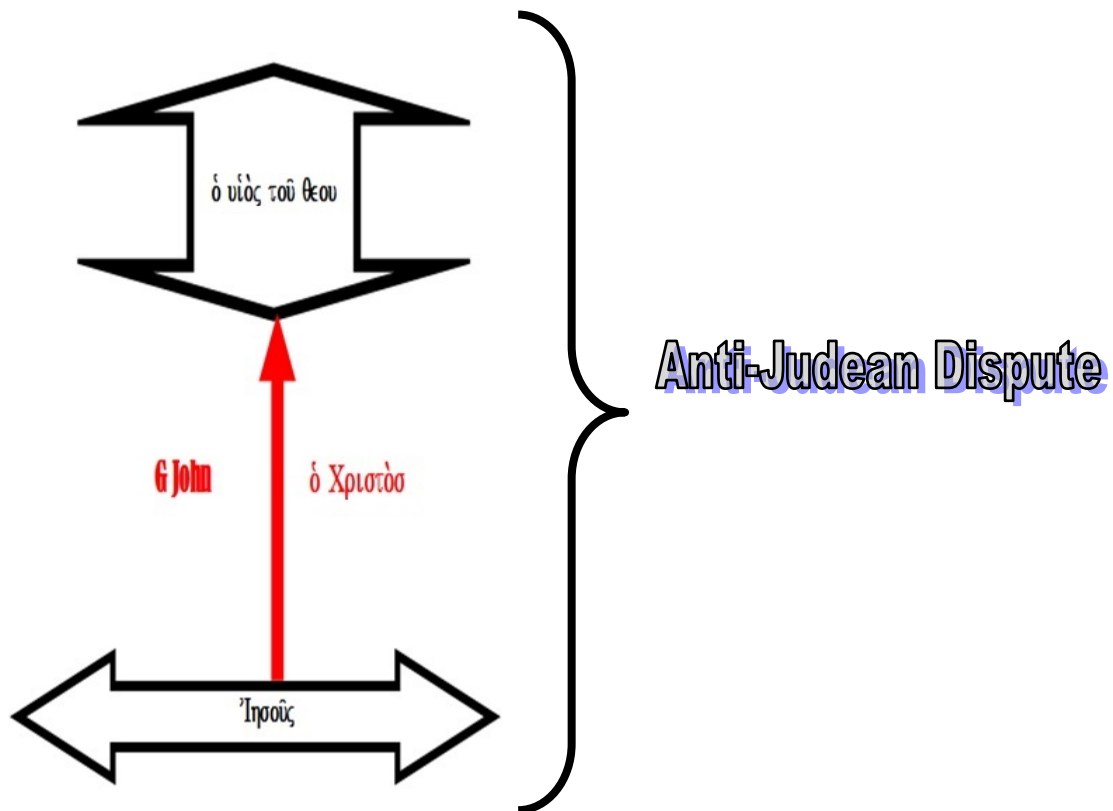
True signs of the messianism of Jesus.	There is no mention of this
Presential-Eschatology.	Eschatology of the End of Days + Judgment
Holy Spirit = Gift of Jesus.	Holy Spirit = testimony of the Truth Faith.
Vocabulary close to that of Qumran and Gnosis.	An even closer vocabulary to that of Qumran and Gnosis.
Jesus keeps the commandments of the Father and the disciples keep the commandments of Jesus	Disciples keep commandments of the Father
Emphasised: by the love of Jesus = union between the disciples and the Father.	Emphasised: the readers are given the assurance of salvation and are exhorted to remain in this salvation.

To what conclusion is all this analysis guiding us? It is clear, that as shown in 2 and 3 John, one part of the Johannine Community accepted the proposal of the real author through the intended reader. Regrettably, possibly, the other part of the community did not. The schism within the Johannine Community was increasing more and more and can be seen in 1 John 2:19: ἐξ ἡμῶν ἐξηλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμεινέκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. What was the cause of this schism? Docetism.<sup>467</sup> But, clearly, in spite of the call for unity made by the real author through his intended reader in the second edition of the Fourth Gospel, the process of schism at the time of the epistle of John had become a stark truth. In other words, the intended reader of 1 John is encouraging the "holy remnant" of the Johannine Community to remain in the received truth of Jesus Christ. It is interesting that both the Christology of the Gospel and the 1<sup>o</sup> letter of John are complementary in this difference.

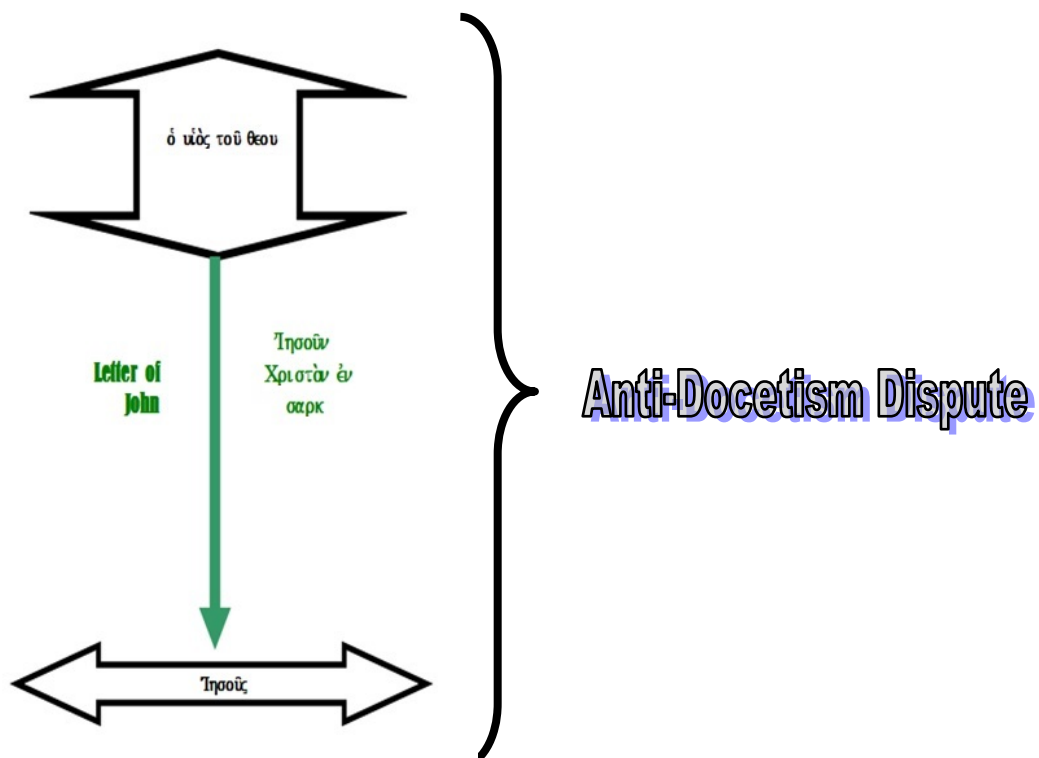
The Christology of the Gospel of John could be summarized, following Sabugal (1972:363-390), with the following diagrams:

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<sup>467</sup> Olsson (2013:251-279).

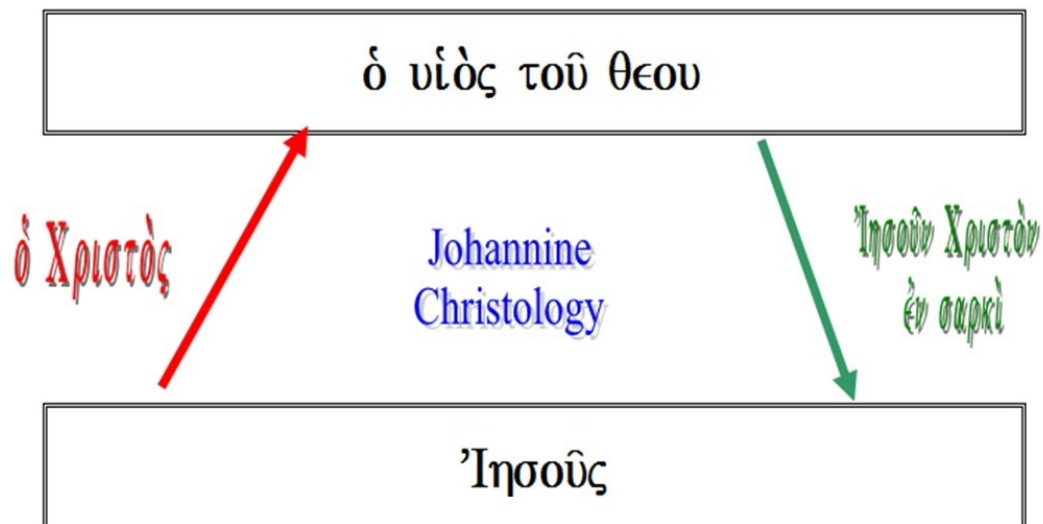


The Christology of 1 John could be summarized as follows:





How different are the two Christologies? Each Christology is exactly the same, but expressed in a different way, with a different emphasis. Why? Because the context between the second edition of John and the letters of John was different. That is why both Christologies are perfectly complementary as Sabugal (1972:390) clearly indicates:



References:

- = Anti-Judean Dispute  
→ = Anti-Docetism Dispute

### 3 Both façades in perspective

#### 3.1 The first comparison of both façades

<i>1° Façade</i>	<i>John 1:1-18</i>
1. Milieu: Palestine pre, around, post 70 BC	1. Milieu: Ephesus around 85-90 BC
2. Messiah and messianism(s) terminology	2. ὁ λόγος terminology

<p>3. Testimony of John</p> <p>4. Isaiah: return of the exiles</p> <p>5. Mission target: within Palestine</p> <p>6. Allusion to Messiah pre-existence</p> <p>7. Unique relationship of Jesus with YHWH</p> <p>8. Allusion to Jesus' baptism by John</p> <p>9. ἱερεῖς / Λευίτας / Φαρισαίος</p> <p>10. One level of reading: trained readers</p> <p>11. Allusion to Holy Spirit in Jesus' baptism</p> <p>12. Direct and indirect quotation from the OT</p> <p>13. The Temple is still standing</p> <p>14. Jesus = New Temple</p> <p>15. Written for just one background</p> <p>16. No presence of cosmology/ cosmogony</p> <p>17. Indirect allusion to Moses and the Torah</p> <p>18. Allusion to Jewish literature beyond-OT.</p> <p>19. Use of anti-language to understand Jesus as the Real Messiah of YHWH and Jesus' ontology.</p> <p>20. Precise geographical references.</p>	<p>3. Testimony of John + Johannine Testimony</p> <p>4. Isaiah: Universal Salvation of YHWH</p> <p>5. Mission target: all Ephesus backgrounds</p> <p>6. Allusion to the pre-existence of ὁ λόγος</p> <p>7. Unique relationship of ὁ λόγος with ὁ θεός</p> <p>8. Indirect allusion to Christian Baptism (1:12-13)</p> <p>9. εἰς τὰ ἴδια ἦλθεν... αὐτὸν οὐ παρέλαβον (1:11)</p> <p>10. Two levels of reading: trained &amp; beginners</p> <p>11. Indirect allusion to Holy Spirit in 1:13</p> <p>12. Without direct quotation from the OT</p> <p>13. There are no references to the Temple</p> <p>14 ὁ λόγος in Flesh = YHWH's new presence</p> <p>15. Written for a wide range of backgrounds</p> <p>16. Presence of cosmology/ cosmogony</p> <p>17. Direct &amp; indirect allusion to Moses and Torah</p> <p>18. Strong allusion to Jewish literature post-OT</p> <p>19. Use of anti-language to introduce Jesus to those from different backgrounds through ὁ λόγος</p> <p>20. Without geographical references.</p>
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As can be seen in this table, when John 1:1-18 is compared to the First Façade, some things have changed completely; others, only a little, and, there are some items that are entirely new to the prologue of John. These new things make John 1:1-18 highly unique compared to the rest of the NT books. The following analysis will allow us to have a systematical final balance about the change of the intended reader in the Fourth Gospel which is the core and the main research problem of our dissertation.

### 3.2 What stays permanent

The pre-existence of Jesus is present in both façades. In John 1:1-18, this pre-existence is shown in a way which is peculiarly unique among all the NT books. In the first façade the pre-existence of Jesus is developed through John's testimony but in the prologue of John this pre-existence goes back to eternity before the creation.

The testimony of John is also in both façades. In the first façade the testimony is made only by John. Of these two testimonies of John from the old façade, one is in the context of John 1:19-28 and the other is in the context of 1:29.34. But in John 1:1-18 the only testimony of 1:30 has a direct quote in 1:15. The testimony of 1:27 which in this particular context -and in clear contrast with 1:30- is bound to the levirate-law does not appear quoted, even indirectly, in the actual prologue of John.

Moreover, OT traditions are obviously present in both façades, especially Isaiah the prophet. But, interestingly enough, the only direct quotation from the entire OT appears in 1:23; the prologue of John, does not have a single direct quotation from the OT. Nonetheless, even when Jewish literature post-OT and beyond is present in both façades, they receive a very strong presence and preponderance in John 1:1-8.

Therefore, not only are Jewish-literature-traditions still present in John 1:1-18 but, the way in which this pericope was written, provides the possibility for the readers of any-background to accept this Jewish-literature-tradition as the backdrop if they desire to have a deeper understanding of John 1:1-18. Through this in-depth-understanding of the prologue, readers will -possibly- be able to understand the whole body of the Fourth Gospel.

In the old-façade of John, Christian Baptism is archetypically taken back to Jesus' baptism. John's baptism is not discarded, it is subsumed into the Christian baptism because both baptisms are complementary. This whole process is indirectly present in the understanding of the phrase ἐκ θεοῦ ἐγεννήθησαν, in John 1.13. The same also occurs with the Holy Spirit who is linked not only with Jesus' baptism but also with the Christian baptism of all times.

John is seen and characterized as a part of the Johannine-historical-tradition in both façades. That is because the Johannine Community has a more historical, dependable and reliable tradition of John than John's followers of Ephesus. At the same time, that is why the Johannine Community safeguarded this precious testimony which had been such a part of their inherited tradition, even in the presence of those that claimed the messiahship of John.

Both façades contain the same Johannine soteriology. It can be observed within the first façade, for example, with his statement of 1:29, ἴδε ὁ ἄμυνός τοῦ θεοῦ ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου. Although this statement is not quoted directly in John 1:1-18, the same concept is expressed in another way but with the same meaning in, for example, John 1:4, ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

The same could be stated of the Christology present in both façades. Though expressed in different ways, both façades, predominantly, stress the unique and unparalleled ontology of Jesus: he is and brings the most updated, ultimate, decisive and definitive revelation from God. Because in both façades this historical person -Jesus- had, has and will have a special and unique relationship with God. That is what makes all the difference with any other possible past revelation from God and, conjointly, why there is no possible, in any future, any further, complementary or not, divine revelation.

### **3.3 What is changed**

The pre-existence of Jesus expressed in John 1:1-18 cannot be surpassed by any other author in the entire NT. It is clear that the prologue of John raises the statement of pre-existence of Jesus one octave higher than the old façade. But, it is also remarkable that, when John 1:1-18 uses the ὁ λόγος terminology, at the same time, all the references to messiah/messianism are left behind. Exactly the same occurs with other terminologies such Israel/Israelites and the geographical, topographical or historical references or characters, with the sole exception of John (and Moses).

The testimony of John even then has an important structural place in John 1:1-18, it is clear that it only references the testimony of John of 1:30 and not that of 1:27. In other words, the testimony of John is used in the general and indeterminate context of 1:29-34, instead of the particular and unmistakably concrete context of 1:25-28. On the other hand, there is a huge change in John's testimony in the prologue: this valuable witness and his testimony had been assimilated into the Johannine Community. The Johannine Community is a community with a historical witness, not only as can be seen in John 1:14.16 with some expressions such as "ἐν ἡμῖν" or "ἡμεῖς πάντες" but also, as is even more emphasised in 1 John 1:1.3: "Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς- ὃ ἐώρακάμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. This emphasis on the senses was significant for this community due to a process which developed empirically by this community, alongside its history.

This Johannine testimony is very important for the fellowship because of the relationship of the readers with the Johannine Community and the relationship of the readers with God the Father and His Son Jesus Christ. It is noteworthy that all these elements are present in both Johannine prologues -John 1:1-18 and 1 John 1:1-4. This confirms that for this community the development of its testimony is a historical and empirical self-learning process and also entails that the Johannine Community is a community training trainers; it is a catechetical-community.

The testimony of John has lost all historical references in the actual prologue. The real author takes for granted all the information shared in John 1:19-34. The testimony of John has left behind its concrete referential context in order to be, in this new context, a more general horizon, as in John 1:6-8 or, more related to the Johannine Community as in 1:14-16. Even though in John 1:1-18 there is a notable increase in the indirect references from the OT and Jewish Literature, there is no direct quotation from any of these sources. And yet all the Jewish Literature from the OT and beyond is critical for the correct understanding of the prologue and,

therefore, the body of John. This is not an open contradiction but, rather, this fact is key for the mission-project-target of the Johannine Community and its two-level-reading-process. The first façade resemanticizes the concept of messiah, John 1:1-18 resemanticizes the concept of ὁ λόγος.

John 1:1-18 has further developed the concepts of Baptism and Holy Spirit in John 1:6-7a-c.15.19-34. Though there is no direct reference, both are related to each other, not in Jesus' Baptism but, instead, in the Christian baptism experience. Thus, what in the old façade is an archetypical projection, in John 1:1-18 becomes the stereotypical ground for the correct understanding of the experience of each and every Christian in his/her baptism, (John 1:13). Once again, this fact strengthens the idea that catechism was very important for the Johannine Community.<sup>468</sup> The Christology of John 1:1-18 remains the same as in the old façade, but it is still further developed. This Christological development is advanced through the Johannine anti-language. That is why the term ὁ λόγος is used: to allow readers from all different ranks and backgrounds to be able to enter the world of the prologue of John, and, through the process of reading the Johannine anti-language, to learn the new-meaning for the same vocabulary. How is this process related to the Johannine Christology? The readers might or might not accept the Johannine invitation, but, if they do, they will have to believe the kerygma preached. This kerygma is about who Jesus Christ really was and is.

One more development is given related to soteriology. In the first façade, the development of John's ontology is the first step for the correct understanding of Jesus' ontology: he is who ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. In the prologue of John who ὁ λόγος really is, is developed. This development of the ontology of ὁ λόγος is a Christological description of Jesus. This description of the actions of this ὁ λόγος is conjointly a soteriological description.

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<sup>468</sup> Croatto (1983:46).

What is, then, the reason for the use of ὁ λόγος terminology? To present, as the first façade did in its time, the special and unique relationship of Jesus with God. However, in John 1:1-18 this presentation is in a different milieu than in John 1:6.7ac.15.19-34! That is why, even when, for example, both façades used the Deutero and trite-Isaiah traditions, the emphasis of the first façade is on the return of the exiles; at variance with John 1:1-18 where the accent is on the universal salvation of God. Again, in the first façade God is clearly YHWH, the only One; in John 1:1-18 YHWH is called ὁ θεὸς who is no other than the Father of Jesus Christ who is, in turn, the μονογενὴς θεός.

### **3.4 The final balance**

The final balance, after this analysis, can be systematized as follows. All these changes are because of the change of milieu of the Johannine Community: From Palestine to Ephesus; from 66-73 AD to 85-90 AD. The Palestinian milieu understanding would have been very difficult to understand in Ephesus. For example: all the references of Jesus as the Messiah, the different kinds of Jewish messianisms and how Jesus' messianism was the answer to all of them were essential in the first façade. However they disappear in John 1:1-18 in which Christians and Jews of Ephesus were not at all imbued in the Palestinian context. Thus all historical, geographical, topographical, and institutional references to Palestine must be changed in order for the Johannine Community to be easily understood by people from this new milieu. This is the change of the intended reader! The Johannine Community, then changes its vocabulary to adapt it to the new reality without in any way, distorting the Kerygma of Jesus Christ. This was a very delicate and sensitive balance to be reached. The Kerygma is updated and reaches a deeper level of understanding but, at the same time, remains faithful to the preaching of the Kerygma received.

A change of milieu implies, then, a change in the listeners and this in turn signifies a change in: the mission strategy, the vocabulary, how to share the Johannine Testimony, the message of the Kerygma, how to perform catechesis within the

community, how to be faithful to the received tradition, and even, how to prove the truthfulness of what is being preached in this new context. The Johannine Community remains positive despite rejection and unbelief by some listeners and the divisions and the possibility of chasm within their ranks. These experiences of changes and theological reflections by the Johannine Community result in an amazing contribution for the Christendom of all times. The Johannine Community was, one day, dissolved but, its legacy and its theological heritage was, is, and will be, absolutely invaluable.

The strategy of change of the façade of the Gospel of John is directly related to whether the culture must adapt according to the Christian Kerygma or whether it is the Kerygma that must become accustomed to the particular culture in which it is preached. The answer is clear: it is the Kerygma which must be adapted. The real author of John 1:1-18, in clear difference with John 1:6.7ac.15.19-34, has used the term ὁ λόγος which could be understood within a very wide range of cultures, backgrounds and contexts.

The Kerygma of both façades of the Gospel of John is the same: it is the missional strategy which is completely different. The reason for this change is the change of the context in which the Johannine Community developed its missional project. All these statements highlight, very clearly, the importance of being flexible.<sup>469</sup>

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<sup>469</sup> Flexibility is a very important key. That is to say, the Johannine Community itself has begun to make the first steps for the encounter with the outsiders. This community must have thought deeply before writing John 1:1-18: *"what is the best way for us to be understood by persons who do not have all our training of understanding of everything that happened in the incarnation of Jesus Christ?"* In other words, the Johannine Community might have conducted some kind of field study in order to know exactly what was the best way to share their testimony. Hence, the Johannine Community decided to use the ὁ λόγος terminology, because they knew very well what was the best way to be understood. That is why the prologue of John is an amazing piece of writing! It is the same for us today: we, the real readers, are not called to preach about our own culture or even that of the NT but, instead, the Kerugma of the NT, being, at the same time, flexible enough so as to be understood properly. Yet, before sharing our Christian testimony, it is essential that we first understand the culture in which we are living. The best way to understand other people's lives is to try to listen to them. I am sure that the Johannine Community before writing the prologue of John, must have had a very good understanding of the particular context of Ephesus and the people who were living there. It is exactly the same for us in this day and age!



#### **4 The Johannine changes, permanence and up-datedness**

The Johannine Community was very unique; it is possible to have a chronology of its history and development although there was no general agreement among exegetes about what the Johannine Community was like. This uniqueness could be characterized by the following four points:

- The remarkable Johannine precision of what is not negotiable about the Kerygma to be preached: changing with faithfulness.
- The amazing Johannine clarity to be flexible without distorting the received tradition.
- The brilliant Johannine ability to be open, and to not fall into the temptation of ostracism, isolation and sectarianism.
- The valuable Johannine theological heritage for Christians of all times.

#### **5 Towards some general conclusions**

I believe, primarily, that the following has been demonstrated: only when we pay the proper and appropriate attention to the change of the intended reader in John 1:1-18 are we able to have a more holistic view and understanding of the message of the Fourth Gospel.

There are two characteristics of the Johannine testimony and witness: one is flexibility, the second is faithfulness; both, together, are the key in the change of the intended reader in the façade or the portico of John's Gospel.<sup>470</sup>

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<sup>470</sup> Sánchez Navarro (2005:511-528).

## Chapter XIII

### General conclusions

#### 1 My research problem

The research problem addressed in this dissertation started years ago, when I came across some exegetes who affirmed that the Gospel of John might have once started with another façade.<sup>471</sup> Why had the author(s) of the Fourth Gospel changed nothing else but the façade of this gospel? What kind of changes could have occasioned this redactional change and what were its implications for the Johannine Community? There must be a very good reason(s) for this change because the writer(s) of the four canonical gospels were painstakingly careful in the writing of their beginnings. All of these questions indicated that the façade of the Fourth Gospel had undergone

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<sup>471</sup> For example, Brown (1967-70:27): affirms:

*"Boismard and others have made an interesting suggestion about the origin of vv.6-7: that they were the original opening of the Gospel which was displaced when the Prologue was added. The first words of v.6, 'There was sent by God a man named John', would be a normal opening for a historical narrative. Judg xiii 2 opens the Samson narrative with: 'And there was a man Zorah of the Danites' (also xix 1; 1 Sam i 1). Moreover, if at least the substance of 6-7 came before i 19, there would have been a good sequence: 7 says that John the Baptist came as a witness to testify, and 19ff. presents his testimony and the circumstances under which it was given".*

a tremendous change and it was important to understand the historical reasons for this change. In consequence, the research problem was: *how, why and where, was there a change in the intended reader in the Prologue of the Gospel of John?*

## **2 The hypothesis to be demonstrated**

The main reason of this research was to have a holistic answer to my research problem through the following working hypothesis.

- In the beginning of the Gospel of John, there was a change in the intended reader. This change implied conjointly a change in the Theological Project of the whole Gospel.
- The change in the intended reader coincided with the change of the façade of the Gospel of John. The first façade was John 1:6-7a.c.15.19-34. The second one is the actual pericope John 1:1-18.
- With the first façade, the intended reader was the Israelite community. This first context was within Palestine, before 70 AD. The second intended reader was universal, all believers. This second context was in Ephesus, around 85-90 AD.
- The purpose of this analysis is to aid in a better and deeper understanding of the significant and positive change in the meaning of the mission of the Johannine Community.

## **4 The analysis of John 1:1-18**

### **4.1 The hymn to Logos, three points of view**

The analysis of the prologue of John is developed, first, with the Historical Critical methods. There are, primarily, three different interpretations about the redactional history of the prologue of John and, whether there is a hymn to Logos underlying this pericope. The first group of exegetes state that it was a hymn appropriated for the

development of John 1:1-18. The second group of exegetes state that the sense of unity in the prologue means that it has a clear and logical structure with a clear sense of progression from 1:1 to 1:18. Among the third group, some exegetes agree with the hypothesis of the hymn to Logos and others are completely silent about this matter, both parties agree on one item: we must pay attention to the biblical text in its final form.

## 4.2 The reconstruction of the hymn to Logos

Was there a hymn to Logos? The prologue of John undeniably has a kind of rhythm, and to label this rhythm purely as “*rhythmical prose*” does not do justice to the biblical text. Both mentions of John the Baptist, 1:6-8 and 1:15, seem to disturb the flow of this rhythm. All these facts seem to point to a hymnic structure. Therefore, my understanding of the hymn to Logos underlying the prologue would be as follows:

1 <sup>o</sup> Strophe	$\left\{ \begin{array}{l} {}^1 \text{ Ἐν ἀρχῇ ἦν ὁ λόγος,} \\ \text{καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,} \\ \text{καὶ θεὸς ἦν ὁ λόγος.} \\ {}^3 \text{ πάντα δι' αὐτοῦ ἐγένετο,} \\ \text{καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν} \end{array} \right.$
2 <sup>o</sup> Strophe	$\left\{ \begin{array}{l} {}^4 \text{ ἐν αὐτῷ ζωὴ ἦν,} \\ \text{καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·} \\ {}^9 \text{ Ἦν τὸ φῶς τὸ ἀληθινόν,} \\ \text{ὃ φωτίζει πάντα ἄνθρωπον,} \end{array} \right.$
3 <sup>o</sup> Strophe	$\left\{ \begin{array}{l} {}^{10} \text{ ἐν τῷ κόσμῳ ἦν,} \\ \text{καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.} \\ {}^{11} \text{ εἰς τὰ ἴδια ἦλθεν,} \\ \text{καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον} \end{array} \right.$
4 <sup>o</sup> Strophe	$\left\{ \begin{array}{l} {}^{14} \text{ Καὶ ὁ λόγος σὰρξ ἐγένετο} \\ \text{καὶ ἐσκήνωσεν ἐν ἡμῖν,} \\ \text{πλήρης χάριτος καὶ ἀληθείας.} \\ {}^{16} \text{ ὅτι ἐκ τοῦ πληρώματος αὐτοῦ} \\ \text{ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος·} \end{array} \right.$

The rest of the verses were added to this hymn, with exception of John 1:6-8. The text of 1:6-8.15 was added to this Didactic Hymnody, after the Evangelist had changed the Sitz im Leben of the hymn The redactional function of John 1:6-8 once

this was added within the didactic hymnody is clear: it is the centre of the whole pericope of John 1:1-18. The little pericope of 1:6-8 was edited when it was placed in the current position:

First façade	Later addition by the Evangelist
<sup>6</sup> Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ,	
ὄνομα αὐτῷ Ἰωάννης·	
<sup>7</sup> οὗτος ἦλθεν εἰς μαρτυρίαν	
	ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.	
	<sup>8</sup> οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

### 4.3 The meaning of the structure of John 1:1-18

According to our analysis, the structure of the prologue is as follows:

- A John 1:1-2
- B John 1:3
- C John 1:4-5
- X John 1:6-8
- C John 1:9
- B John 1:10-12
- A John 1:14-18

In John 1:1-18 there are, clearly, two different levels of reading. The first level is the lower level, for the readers who do not have any training in Jewish traditions. These kind of readers need to know exactly who the Logos is and who He is not. Thus A: who the Logos is, helps to understand A', the actions of the Logos. This same pattern logically, occurs in B to B', C to C', and the elliptical reading allows us to understand the pivot centre X. This elliptical sequential reading trains the reader

about who the Logos is, in order to demonstrate what the Logos did through His incarnation. The key for these readers is to unlearn the mistaken ideas in order to understand who the Logos is, accepting and, simultaneously, embracing the testimony which the Johannine Community is sharing.

The upper level that corresponds to the readers well trained in the Jewish tradition of the Second Temple period does not have the advantage of the reader from the lower level. People in this upper level, on account of their knowledge, are more in danger of being scandalized by the paradoxes expressed by the faith of the Johannine Community. Again the key for them here is to accept the special relationship of the Logos with YHWH who is nothing less than the historical Jesus. This process is an “updating” of the faith in YHWH of the Real Israel, the community of John. Therefore, the Johannine Community has one intention: to be an open community where people are trained in order to know who the Logos really is, and, at the same time, to help people to not become scandalized about the Logos incarnate in the unique being of Jesus. Hence, the theological project of the prologue is a very broad missional project. The proposal of the Johannine Community is an open invitation for the reader to be part of this community.

#### **4.4 John 1:1-18 and Narrative Criticism**

The following conclusions by Phillips (2006:138-141) are crucial for my understanding of the prologue of John. Beyond any doubt, the use of the word *λόγος* within the prologue is quite different from its use in the rest of the NT books, including the body of the Gospel of John. The word *λόγος* could allude to each and every intertextual<sup>472</sup> meaning of all the traditions, written within the vast Greek-Roman-World of the first century AD. It was chosen because it was a universal concept.

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<sup>472</sup> The word "intertextual" is used in the sense given by Philips (2006).

Narrative criticism, then, has helped us to understand how the implied author guides the implied reader of the prologue of John to the comprehension of the full meaning of this pericope. Moreover, the plot of John 1:1-18 was developed in such a way that this biblical text can be read at two levels, one for the specialist in the OT tradition and beyond, and the other for the inexperienced reader from a very wide range of different backgrounds.

The implied reader, through the voice of the narrator, guides the reader in accepting the invitation to enter the Johannine Community. But, when the reader accepts the point of view of the implied reader, he/she not only accepts the anti-language of this community but also becomes a part of this community; and, once she/he is willing to be part of this community, she/he agrees to be trained in the study of the OT and in the Jewish tradition.

## **5 Analysis of the first façade of John**

### **5.1 Redactional history of this pericope**

The first question to be addressed by the Diachronic analysis in conjunction with the Historical Critical Methods is, what is the redactional history of this hypothetical pericope? According to my understanding and following, for example, Schnackenburg (1980:312-313), the entire pericope John 1:19-34 was composed by the Evangelist. This statement does not mean that the Evangelist did not use two different traditions. There must be another way to understand the supposed duplicates, cuts, stitches or sutures and the apparent disorder of this pericope if, as it is my hypothesis, this pericope was once the introduction of the whole Fourth Gospel. It is true, I think, John 1:15 likely comes from 1:30; I also think that, in all probability, 1:30 were already in the source(s) that the Evangelist took to write this pericope and that when the Evangelist wrote this introduction 1:6.7ac.15, he took 1:30 as a ground for 1:15.

The second question concerns the location where John baptizes, according to the data of John 1:28. It is impossible to be completely sure of this location. I think that

the place mentioned in John 1:28 could be, maybe, on the northwest side of the Jordan instead of the southeast and or southwest. I would agree with Riesner (1987:29-63) and (1992a:703-705) that, perhaps, this place was Batanaea. But, at the same time, I do not agree with this exegete about the name of this place. Hutton (2008:305-328) and (2014:149-177) states that the name of this place was Bethabara. Hence, according to my understanding, the Evangelist was geographically and topographically highlighting that Jesus has come to save Israel, in all its length and breadth, the entire expanse of Israel.

The third and last section analysed a very controversial and important question: how and why must the term οἱ Ἰουδαῖοι be translated? I understand that the best translation of οἱ Ἰουδαῖοι is "Judeans" rather than "Jews".<sup>473</sup> The Gospel of John was never anti-Jew or anti-Semitic. Rather, this gospel could have anti-Judean connotations. Thus, according to my understanding, the confrontations in the Fourth Gospel were of intra-Judaism nature within Palestine around 66 BC. They could have possibly even been confrontations between two or more different parties within Judaea.

## **5.2 The structure of the first façade**

The first façade of the Fourth Gospel once was, according to my understanding, composed of 1:7a.c.15.19-34. When I add the introduction that John 1:19-34 once had, it is easy to see that each and every element and parallel has its own place, developing a clear chiasmic structure:

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<sup>473</sup> It is not correct to assume, as a direct relationship that οἱ Ἰουδαῖοι is a synonym of ὁ κόσμος. Understanding this last term as the space of rejection, unconversion and hostility against Jesus, the true Messiah. The reason for this is simply that, both terms, throughout the Fourth Gospel not only have negative, but also, in different contexts, positive connotations.



- A John 1:6.7ac.15
- B John 1:19a-b
- C John 1:19c-22b
- D John 1:22c
- X John 1.23
- D John 1:24
- C John 1:25-27
- B John 1:28
- A John 1:29-34.

This pericope, John 1:6-7a.c.15.19-34 could have just one level of reading. And in this one level of reading, it seems, that the first readers could have been well trained in Jewish traditions of the Second Temple period. Could it be that, therefore, the phrase of 1:7c ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ in this first context meant, in open contradiction with its meaning in the later context of John 1:1-18, only a reference to the whole Israel and that then, the target of the mission was limited within this territory? If this were true, we would therefore have an earlier tradition than the Gospel of Luke and Acts of the Apostles in which there is a clear universal missional target.

It might be that in the way that John 1:6-7a.c.15.19-34 unfolds its meaning, the main target of this first façade was not to call people to faith but, instead, to strengthen the Christian faith that the readers already had. Therefore, the first readers were Palestinian-Judean-Christians. Hence, the mention of the Pharisees in 1:24 and their relationship with 1:19.22b would be reflecting an intra-Jewish-dispute. Of course, there was a common ground in Palestine, a cultural and theological identity, a "common Judaism" but, within this common ground, there were theological differences and expectations. In John 1:6-7a.c.15.19-34 the testimony of John has a very special theological importance, which is more predominant than in the actual prologue of John.

### **5.3 Narrative Criticism of the first façade of John**

The methodologies of Narrative Criticism have shown us how John 1:6.7ac.15.19-34 once was a very polished pericope, absolutely well structured and once, probably, had been a brilliant first façade of the Fourth Gospel. The plot of the first façade was developed into 5 blocks; John 1:6.7ac.15 and John 1:29-34 are in general contexts, in clear contrast with John 1:19-22 and 1:24-28 which are in a particular context. The centre, the pivot, John 1:23, is an indeterminate context. The strategy of the implied reader is excellent. In the first block the reader receives all the information about who the pre-existent Messiah is. The reader knows what the characters of the second and fourth blocks do not. In the second block the ontology of John is developed, in the fourth, the ontology of Jesus. In the fifth block, the reader receives further information about the ontology of the Messiah: this is the One who possesses the Holy Spirit in a very special way, unlike ever before seen in the entire OT. Thus the last block John 1:29-34, develops how the Messiah is equipped with the Holy Spirit in order to achieve and attain the target of His ministry as it unfolds in the body of the Gospel of John. Hence, the baptism of Jesus is an archetype of Christian baptism!

### **5.4 The intended reader in the first façade**

The Johannine Community is encouraged to be an alternative community, a possibility offered to all the people from the main four regions of Palestine. The Johannine Community, this new-Israel, is an antagonistic alternative to the concept of the Israel of the triumphalist messianism of Palestine in 66-70 AD. The narrow concept of Judaism is clearly contrasted throughout the entire Fourth Gospel. What is this narrow concept of Judaism? In the end, all triumphalist messianisms wanted the same thing, to reach a position of power. In the Fourth Gospel, the Davidic messianism is not developed and, instead, an alternative Messiah is proposed, the assassinated Messiah who brings salvation from YHWH, but with an understanding

poles apart from triumphalist messianism.<sup>474</sup> The alternative-Israel which was the real-new-OT-Israel, the Johannine Community had a very different and unique gift: the gift of the Holy Spirit. Through this gift it was possible to distinguish the insiders from the outsiders. Jesus, who had received the Holy Spirit in his baptism witnessed by John, is the one who gives this gift to the first disciples and later to the Johannine Community. The expulsion from the synagogue mentioned in the Fourth Gospel was around 66-70 AD.

The intended reader, then, is being challenged to be faithful to Jesus Christ, the Messiah and therefore, to be part of the Johannine Community, the renewed-Israel; the expulsion from the synagogue implied no more than the expulsion from the old Israel.<sup>475</sup>

## 6 Intended reader

### 6.1 John 1:1-18: a new world

Once we have analysed the first façade, John 1:6.7ac.15.19-34 and we enter again into the world of the text of the actual prologue of the Fourth Gospel, it is more than

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<sup>474</sup>This is confirmed by the pacifism which characterized Palestinian Christianity. The original version of the first edition was written before 70 AD, and the change happened after this date, when the Pharisee party held the main role in Judaism and the Johannine Community had to deal with an increment in the opposition from the Judaism "establishment" because, gradually this establishment was building "Normative-Judaism" -see Martens (2012:97)- which must be differentiated from "Orthodox-Judaism". The former comes from the Pharisees' Party and the latter from Rabbinism. However, there was not a "Normative-Christianity" either.

<sup>475</sup> In other words, I agree entirely with Yoder (2003:60) when he states correctly that:

*"Nothing in the Christianity of the apostolic canon is anti-Jewish, or even un-Jewish or non-Jewish, unless it be read in the light of later Christian prejudice. Christian anti-Judaism arose well after the apostolic/canonical period, from causes running counter to the apostolic experience and witness. Thus 'normative Christianity', when defined by the Christian canon rather than by the fourth century and its anti-Jewish precursors, was documented, as a Jewish movement, before the Jewish-Christian split. The apostolic writings do not call for or legitimate such a split; whereas the documents of specifiable non-Christian Judaism come in their written form from long after the split. the Judaism of the Mishna, being post-schism, is committed (in some but in fact very few of its parts) to being non- or anti-messianic, whereas the Christianity of the New Testament is entirely committed to being Jewish."*

evident that in John 1:1-18 we have entered literally into a completely different world. We do not need to read more than the first five words of the prologue to feel this! In John 1:1-18, as it now stands, we have left behind the Palestinian boundaries and the war against Rome in 66-73 AD. We are now in another general context, in another place and in another time. The change of context between both façades is so enormous that it is difficult to find another change like this in the entire NT!

We have that the milieu of the second edition of the Gospel of John is the city of Ephesus, around 85-90 AD. The reality to be changed and the proposal that the intended reader is cantered on is, on the one hand, the relationship of the Johannine Community with the outsider and, on the other hand, the establishment of a united community with an open missional-program. Thus, the idea that the Johannine Community was characterized by ostracism or sectarianism is highly questionable. The proposal of the intended reader was to avoid schism within this community. Jewish tradition is essential in order to understand the prologue of John. The Johannine Community is invited to value its Jewish tradition by training the new members in it. Emphasised above all, is the unique relationship of Jesus with YHWH.

The reality that the real author wished to change is characterized by the presence of the followers of John who affirmed that, in reality, he was the Messiah. In addition, the presence of Gnosticism promoted, for the most part within the Essene-Christians, the acceptance of this cosmogony. There was some lack of unity within the Johannine Community; this turmoil was part of a process that had begun at the time of the first edition of the Gospel and would have its climax primarily, in the epistle of First John. Moreover, there was a strong presence of the Judaism "establishment" which questioned the Community, and also the relationship of Jesus, the Son of God, with the Law of Moses. There was the experience that the Johannine Community had to face: the fact of the unbelief of the world, the death of the beloved disciple and the question of how the Johannine Community related to other Christians. These were very important issues, as well as how to deal with the

mission and role of the apostle Peter. Finally, the members of the Johannine Community, in light of all the above mentioned, needed to reformulate, emphasise and then assume a more active role as witnesses and bearers of testimony to ὁ λόγος.

## 6.2 Comparing both façades

The comparison between both façades could be systematized as follows:

<i>1° Façade</i>	<i>John 1:1-18</i>
1. Milieu: Palestine pre, around, post 70 BC	1. Milieu: Ephesus around 85-90 BC
2. Messiah and messianism(s) terminology	2. ὁ λόγος terminology
3. Testimony of John	3. Testimony of John + Johannine Testimony
4. Isaiah: return of the exiles	4. Isaiah: Universal Salvation of YHWH
5. Mission target: within Palestine	5. Mission target: all Ephesus backgrounds
6. Allusion to Messiah pre-existence	6. Allusion to the pre-existence of ὁ λόγος
7. Unique relationship of Jesus with YHWH	7. Unique relationship of ὁ λόγος with ὁ θεός
8. Allusion to Jesus' baptism by John	8. Indirect allusion to Christian Baptism (1:12-13)
9. ἱερεῖς / Λευίτας / Φαρισαῖος	9. εἰς τὰ ἴδια ἦλθεν... αὐτὸν οὐ παρέλαβον (1:11)
10. One level of reading: trained readers	10. Two levels of reading: trained & beginners
11. Allusion to Holy Spirit in Jesus' baptism	11. Indirect allusion to Holy Spirit in 1:13
12. Direct and indirect quotation from the OT	12. Without direct quotation from the OT
13. The Temple is still standing	13. There are no references to the Temple
14. Jesus = New Temple	14. ὁ λόγος in Flesh = YHWH's new presence
15. Written for just one background	15. Written for a wide range of backgrounds
16. No presence of cosmology/ cosmogony	16. Presence of cosmology/ cosmogony
17. Indirect allusion to Moses and the Torah	17. Direct & indirect allusion to Moses and Torah
18. Allusion to Jewish literature beyond-OT.	18. Strong allusion to Jewish literature post-OT
19. Use of anti-language to understand Jesus as the Real Messiah of YHWH and Jesus' ontology.	19. Use of anti-language to introduce Jesus to those from different backgrounds through ὁ λόγος

20. Precise geographical references.	20. Without geographical references.
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As can be seen in this table, when John 1:1-18 is compared to the First Façade, some things have changed completely; others only a little, and some considerations are entirely new to the prologue of John. These new aspects make John 1:1-18 unique compared with the rest of the NT books. All these changes are because of the change of milieu of the Johannine Community: from Palestine to Ephesus and from 66-73 AD to 85-90 AD. The Palestinian milieu would have been very difficult to understand in Ephesus. For example, all the references of Jesus as the Messiah and the different kinds of Jewish messianisms and how Jesus' messianism was the answer to all of them, that were essential in the first façade, disappear in John 1:1-18 because the Christians and the Jews of Ephesus were not the least imbued in the Palestinian context. Thus all the historical, geographical, topographical and institutional references to Palestine must be changed in order for the Johannine Community to be easily understood by people from this new milieu. This is the change of the intended reader! The Johannine Community then changes its vocabulary to adapt it to the new reality in which they were. This was a very delicate and sensitive balance to be reached.

The Kerygma is updated but, at the same time, remains faithful to the preaching of the Kerygma received.

A change of milieu implies a change in the listeners and this in turn signifies a change in the mission strategy or vocabulary used to share the Johannine Testimony, the message of the Kerygma. This strategy impacts how to perform catechesis within the community, how to be faithful to the received tradition and even how to prove the truthfulness of what is being preached in this new context.

Flexibility is the key. This community must have spent a long time pondering the writing of John 1:1-18: They used the  $\delta$   $\lambda\acute{o}\gamma\omicron\varsigma$  terminology, because it was the best way to ensure they would be understood by people from each and every background of the time. That is what makes the prologue of John such an incredible piece of writing!

### **6.3 The Johannine changing, permanence and up-datedness**

The uniqueness of the Johannine Community could be characterized by the following four points:

- The remarkable Johannine precision of what is not negotiable about the Kerygma to be preached: changing with faithfulness.
- The amazing Johannine clarity to be flexible without distorting the received tradition.
- The brilliant Johannine ability to be open, and to not fall into the temptation of ostracism, isolation and sectarianism.
- The valuable Johannine theological heritage for Christians of all times.

## **7 The final conclusion**

Our final conclusion is patently clear: within the Johannine community there was a very delicate and complementary balance between faithfulness and flexibility. For us, today, just as yesterday, it is never easy to maintain a correct balance between a continuously updated Kerygma and faithfulness.

It is our responsibility, furthermore, to search for ways to bring a clear testimony of our faith in Jesus Christ. It is our duty to be flexible in the way we share our faith while trying to faithfully adapt the Kerygma we preach.

We have in the Johannine Community one of the most amazing examples God has given us of the balance between faithfulness and flexibility in order to bear fruit in our testimony about the Kerygma of Jesus Christ.

To conclude with St. Augustine: *"In necessariis unitas, in dubiis libertas, in omnibus caritas."*



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