

SAEED HAMID-KHANI

Revelation and Concealment of Christ

Wissenschaftliche Untersuchungen

zum Neuen Testament 2. Reihe

120

Mohr Siebeck

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Herausgegeben von
Martin Hengel und Otfried Hofius

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Saeed Hamid-Khani

Revelation and Concealment of Christ

A Theological Inquiry into the Elusive Language
of the Fourth Gospel

Mohr Siebeck

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Preface

The present book is a revised version of my doctoral dissertation submitted to the University of Cambridge in January, 1997. In this revision, I have enlarged the chapters and included the relevant publications since 1997. I have also endeavoured to make this work useful not only to specialists, but also to a wider audience of informed students of Scripture. I wish I could have made the work even more user-friendly and developed areas which I have had to leave for the future, but I have been intensely pressed for time by other responsibilities. The footnotes, which may appear to some as cumbersome and 'overkill', are intended for those who wish to follow further the various topics I have discussed.

Words fail me even to begin to thank those who have held such high aspirations for my life and have made significant contributions to my intellectual and spiritual nurture to reach the present point. The limited space given to this preface does not allow me to make note of them by name. I shall acknowledge them fully in an appropriate context, even as I do often before the throne of Grace. I thank my God upon every remembrance of you! I hope the fruit of my life proves worthy of your aspirations for me.

Within the confines of the present monograph, I should thank Professor Dr. Martin Hengel and Professor Dr. Otfried Hofius, editors of the *Wissenschaftliche Untersuchungen zum Neuen Testament*, who read and accepted this work for publication in the series. I thank Herr Dr. Georg Siebeck and the staff of Mohr Siebeck Publishers of Tübingen, Germany, who kindly accepted this work for publication and have patiently awaited its preparation for the press. I thank Dr. Leslie McFall and Mr. Jonathan Ryder for their assistance in preparing the work for publication. I thank especially Dr. Daniel Bailey for his careful editorial work and typesetting of the book for camera-ready production.

I am most deeply grateful to Rev. Professor C. K. Barrett and Rev. Professor William Horbury, who were my doctoral examiners. Their critique of my work, helpful observations, encouragement and approval were invaluable.

My heartfelt gratitude belongs to my tutor, the Rev. John Philip M.

Sweet, DD, for his unwavering commitment to my training and development during my years in Cambridge and his unceasing interest in me and assistance in so many ways even after my graduation. This book would have not reached publication without his encouragement and sacrificial giving of his time to see it to the end. I was his last doctoral student before his retirement, and he has always gone far beyond the call of duty. The shortcomings in the present work are indicative of my failure to give heed to his persistent, yet gentle and gracious, advice. Many thanks also to Mrs. Mary Sweet for her friendship which my family and I have come to treasure.

I wish to extend my gratitude to the following academic members of the University of Cambridge who at various stages of my studies either taught me, interacted with me intellectually, offered helpful suggestions on my work, or encouraged me when I could not see my way clear. These are: Professor Morna D. Hooker, the late Dr. Ernst Bammel, the late Professor Sir Harold Bailey, Professor Sir John Lyons, Professor John Emerton, Professor Robert Gordon, Professor William Horbury, and Dr. Eamon Duffy. I should also thank deeply Professor Sebastian Brock, my Oxford tutor, for his encouragement and support when I was in the midst of preparing this work for publication while at the same time carrying on with my studies in Oxford. I extend my profound appreciation to the Faculty of Divinity in Cambridge, the Board of Graduate Studies of the University of Cambridge, and the tutors, the governing body and staff of Magdalene College, Cambridge, and Christ Church, Oxford.

I am certain that I have expressed opinions and conclusions with which my teachers and examiners may disagree. All blame, criticism and shortcomings lie squarely at my own feet.

I am indebted to the late Professor Raymond Brown, and Professors Martin Hengel, Bruce Metzger, C. F. D. Moule, Herbert Leroy, Brevard Childs, Wayne Meeks, Don Carson, and Rudolf Schnackenburg for their input and suggestions whenever I wrote or called with questions. My gratitude also goes to my teachers at my theological alma-mater, Dallas Seminary. They laid the biblical and exegetical foundation upon which I have tried to build. They gave me an appreciation for the study of the sacred Scriptures in the original languages. I especially thank my teachers, Professors Stanley Toussaint and Dwight Pentecost who never ceased to emphasise the importance of tempering the pursuit of scholarship with the discipline of godliness. From professors S. Lewis Johnson and Bruce Waltke I learned that theological scholarship ought to be a reverent

scholarship. And there were many others who made significant contributions to my spiritual life and learning.

One of the main difficulties encountered by any one who wishes to write about the Fourth Gospel is the vastness of secondary literature in most European languages. Here I benefited greatly from the assistance I received from the Librarians of the Divinity Faculty, the Oriental Studies Faculty, and the University Library, Cambridge, as well as the Theology Faculty Library and the Bodleian Library, Oxford. I should also thank my friends at the Tyndale House Research Library. I made much use of the library and was happy to know them.

I am deeply grateful to the Committee of Vice-Chancellors and Principals of the Universities of the United Kingdom for the three-years award of an Overseas Research Students scholarship (ORS) and to the governors of the Cambridge Overseas Trust for the award of a Bursary. I am profoundly thankful to the directors of the Crosse Studentship for a two-year studentship award, and to the directors of the Hort Memorial Fund of the Divinity Faculty.

I can not even begin to thank my wife, Rebecca Ann Walter, for the countless hours spent into the early hours of the morning in reading and correcting the drafts of this work. I thank her and our sons, Benjamin Arya, Cyrus Matthew Christopher, and Josiah Kyan Bahram for their patience for such a very long time.

For all of you, I thank the Lord God who has looked upon me with unmerited favour, His matchless grace! It is to Him that this book is given as an unworthy token of my love.

Oxford, January, 2000

Saeed Hamid-Khani

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Abbreviations

Abbreviations have been taken in the first instance from the “Instructions for Contributors” in *JBL* 117 (1998) 567–579 or from the longer list in Patrick H. Alexander et al., eds., *The SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody, Mass.: Hendrickson, 1999), 121–152. Additional abbreviations have been derived from S. M. Schwertner, ed., *Theologische Realenzyklopädie Abkürzungsverzeichnis*, 2nd edn (Berlin: de Gruyter, 1994) and from Edward Malatesta, *St. John’s Gospel, 1920–1965: A Cumulative and Classified Bibliography of Books and Periodical Literature on the Fourth Gospel*, AnBib 32 (Rome: Pontifical Biblical Institute, 1967).

AB	Anchor Bible
ABRL	Anchor Bible Reference Library
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AJBI	<i>Annual of the Japanese Biblical Institute</i>
AJSL	<i>American Journal of Semitic Languages and Literature</i>
AJT	<i>The American Journal of Theology</i>
AnBib	Analecta Biblica
ANRW	<i>Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung</i> , II: <i>Prinzipat</i> . Edited by A. Temporini and W. Haase. Berlin, 1972–
AnSTar	Analecta Sacra Tarraconensia
AOAT	Alter Orient und Altes Testament
APOT	<i>The Apocrypha and Pseudepigrapha of the Old Testament</i> . Edited by R. H. Charles. 2 vols. Oxford, 1913
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
ATR	<i>Anglican Theological Review</i>
ATRSS	<i>Anglican Theological Review Supplementary Series</i>
AusBR	<i>Australian Biblical Review</i>
BA	<i>Biblical Archaeologist</i>
BAGD	W. Bauer, W. F. Arndt, F. W. Gingrich, and F. W. Danker. <i>A</i>

Greek-English Lexicon of the New Testament and Other Early Christian Literature. 2nd edn. Chicago, 1979

BAR	<i>Biblical Archaeologist Reader</i>
BBB	Bonner biblische Beiträge
BBET	Beiträge zur biblischen Exegese und Theologie
BBR	<i>Bulletin for Biblical Research</i>
BDB	F. Brown, S. R. Driver, and C. A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament.</i> Oxford, 1906
BDF	F. Blass, A. Debrunner, and R. W. Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature.</i> Chicago, 1961
BeO	<i>Bibbia e orienta</i>
BETL	Bibliotheca ephemeridum theologiarum Iovaniensium
BETS	<i>Bulletin of the Evangelical Theological Society</i>
BFCT	Beiträge zur Förderung christlicher Theologie
Bib	<i>Biblica</i>
BibLeb	<i>Bibel und Leben</i>
BibSac	<i>Bibliotheca Sacra</i>
BJRL	<i>Bulletin of the John Rylands Library</i>
BJS	Brown Judaic Studies
BK	<i>Bibel und Kirche</i>
BO	<i>Bibliotheca orientalis</i>
BR	<i>Biblical Research</i>
BT	<i>The Bible Translator</i>
BTB	<i>Biblical Theology Bulletin</i>
BTS	Biblisch-theologische Studien
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZ	<i>Biblische Zeitschrift</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CB	<i>Cultura biblica</i>
CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
ConBNT	Coniectanea biblica, New Testament
ConNT	Coniectanea neotestamentica
CRINT	Compendia rerum iudaicarum ad Novum Testamentum
CTAP	Cahiers théologiques de l'actualité protestante

CUP	Cambridge University Press
<i>DRev</i>	<i>Downside Review</i>
Ebib	Études bibliques
EHS	Europäische Hochschulschriften
EKKNT	Evangelisch-katholischer Kommentar zum Neuen Testament
EPRO	Etudes préliminaires aux religions orientales dans l'empire Romain
<i>EstBib</i>	<i>Estudios bíblicos</i>
ET	English translation
<i>ETL</i>	<i>Ephemerides theologicae lovanienses</i>
<i>ETR</i>	<i>Études théologiques et religieuses</i>
<i>EvQ</i>	<i>The Evangelical Quarterly</i>
<i>EvT</i>	<i>Evangelische Theologie</i>
<i>Exp</i>	<i>The Expositor</i>
<i>ExpTim</i>	<i>The Expository Times</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
FS	Festschrift
FTS	Frankfurter theologische Studien
GBS	Guides to Biblical Scholarship
GCS	Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte
HAW	Handbuch der Altertumswissenschaft
<i>HBT</i>	<i>Horizons in Biblical Theology</i>
<i>HeyJ</i>	<i>Heythrop Journal</i>
HNT	Handbuch zum Neuen Testament
<i>HPR</i>	<i>Homiletic and Pastoral Review</i>
HTKNT	Herders theologischer Kommentar zum Neuen Testament
<i>HTR</i>	<i>Harvard Theological Review</i>
HTS	Harvard Theological Studies
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
ICC	International Critical Commentary
<i>IDB</i>	<i>The Interpreter's Dictionary of the Bible</i> . Edited by G. A. Buttrick. 4 vols. Nashville, 1962
<i>IDBSup</i>	<i>Interpreter's Dictionary of the Bible: Supplementary Volume</i> . Edited by K. Crim. Nashville, 1976
<i>Int</i>	<i>Interpretation</i>

<i>ITQ</i>	<i>Irish Theological Quarterly</i>
JAC	Jahrbuch für Antike und Christentum
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JBTh</i>	<i>Jahrbuch für Biblische Theologie</i>
<i>JES</i>	<i>Journal of Ecumenical Studies</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JJS</i>	<i>Journal of Jewish Studies</i>
<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JR</i>	<i>Journal of Religion</i>
<i>JRH</i>	<i>Journal of Religious History</i>
<i>JRT</i>	<i>Journal of Religious Thought</i>
<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic and Roman Periods</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JSPSup	Journal for the Study of the Pseudepigrapha Supplement Series
<i>JSS</i>	<i>Journal for Semitic Studies</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>JTSA</i>	<i>Journal of Theology for Southern Africa</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
KJV	King James Version
<i>KuD</i>	<i>Kerygma und Dogma</i>
LCL	Loeb Classical Library
<i>LS</i>	<i>Louvain Studies</i>
LSJ	H. G. Liddell, R. Scott, H. S. Jones, and R. Mackenzie. <i>A Greek-English Lexicon</i> . 9th edn. Oxford, 1940
LXX	Septuagint
<i>MLN</i>	<i>Modern Language Notes</i>
MNTC	Moffatt New Testament Commentary
MT	Masoretic Text
n.s.	new series
NCB	New Century Bible
<i>Neot</i>	<i>Neotestamentica</i>
NHC	Nag Hammadi Codices

NHS	Nag Hammadi Studies
NICNT	New International Commentary on the New Testament
NIDNTT	<i>New International Dictionary of New Testament Theology</i> . Edited by C. Brown. 4 vols. Grand Rapids, 1975–1985
NIV	The New International Version
NKZ	<i>Neue kirchliche Zeitschrift</i>
NovT	<i>Novum Testamentum</i>
NovTSup	Novum Testamentum Supplements
NRSV	New Revised Standard Version
NRT	<i>La nouvelle revue théologique</i>
NTD	Das Neue Testament Deutsch
NTOA	Novum Testamentum et Orbis Antiquus
NTS	<i>New Testament Studies</i>
NZSTh	<i>Neue Zeitschrift für systematische Theologie</i>
OG	Old Greek
OPTAT	<i>Occasional Papers in Translation and Text Linguistics</i>
OTP	<i>The Old Testament Pseudepigrapha</i> . Edited by J. H. Charlesworth. 2 vols. New York, 1983
OUP	Oxford University Press
PEQ	<i>Palestine Exploration Quarterly</i>
PMLA	<i>Proceedings of the Modern Language Association of America</i>
QD	Quaestiones disputatae
RB	<i>Revue biblique</i>
RelSRev	<i>Religious Studies Review</i>
ResQ	<i>Restoration Quarterly</i>
RevEcl	<i>Revista eclesiástica</i>
RevExp	<i>Review and Expositor</i>
RevQ	<i>Revue de Qumran</i>
RevSR	<i>Revue des sciences religieuses</i>
RHPR	<i>Revue d'histoire et de philosophie religieuses</i>
RivB	<i>Rivista biblica italiana</i>
RSR	<i>Recherches de science religieuse</i>
RThom	<i>Revue thomiste</i>
RTL	<i>Revue théologique de Louvain</i>
SANT	Studien zum Alten und Neuen Testament
SBL	Society of Biblical Literature

SBLDS	SBL Dissertation Series
SBLMS	SBL Monograph Series
SBL SBS	SBL Sources for Biblical Study
SBLSCS	SBL Septuagint and Cognate Studies
<i>SBLSP</i>	<i>SBL Seminar Papers</i>
SBLTT	SBL Texts and Translations
SBS	Stuttgarter Bibelstudien
SBT	Studies in Biblical Theology
SCHNT	Studia ad corpus hellenisticum novi testamenti
<i>SE</i>	<i>Studia evangelica I, II, III</i> (= TU 73 [1959], 87 [1964], 88 [1964], etc.)
<i>SEÅ</i>	<i>Svensk exegetisk årsbok</i>
SJLA	Studies in Judaism in Late Antiquity
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNT	Studien zum Neuen Testament
SNTSMS	Society for New Testament Studies Monograph Series
SNTU	Studien zum Neuen Testament und seiner Umwelt
<i>ST</i>	<i>Studia Theologica</i>
Str-B	H. L. Strack and P. Billerbeck. <i>Kommentar zum Neuen Testament aus Talmud und Midrasch</i> . 6 vols. Munich, 1922–1961
STRT	Studia Theologica Rheno-Traiectina
StudBib	Studia Biblica
SUNT	Studien zur Umwelt des Neuen Testaments
<i>TBT</i>	<i>The Bible Today</i>
TDiss	Theologische Dissertationen
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> . Edited by G. Kittel and G. Friedrich. Translated by G. W. Bromiley. 10 vols. Grand Rapids, 1964–1976
<i>TE</i>	<i>Theologia Evangelica</i>
<i>TGl</i>	<i>Theologie und Glaube</i>
<i>THAT</i>	<i>Theologisches Handwörterbuch zum Alten Testament</i> . Edited by E. Jenni, with assistance from C. Westermann. 2 vols. Stuttgart, 1971–1976
<i>ThD</i>	<i>Theology Digest</i>
<i>TLZ</i>	<i>Theologische Literaturzeitung</i>
<i>TQ</i>	<i>Theologische Quartalschrift</i>
<i>TRE</i>	<i>Theologische Realenzyklopädie</i> . Edited by G. Krause and G. Müller.

	Berlin, 1977–
<i>TRu</i>	<i>Theologische Rundschau</i>
<i>TS</i>	<i>Theological Studies</i>
<i>TSAJ</i>	Texte und Studien zum antiken Judentum
<i>TSJTSA</i>	Texts and Studies of the Jewish Theological Seminary of America
<i>TSK</i>	<i>Theologische Studien und Kritiken</i>
<i>TT</i>	<i>Theology Today</i>
<i>TTZ</i>	<i>Trierer theologische Zeitschrift</i>
<i>TU</i>	Texte und Untersuchungen
<i>TWAT</i>	<i>Theologisches Wörterbuch zum Alten Testament</i> Edited by G. J. Botterweck and H. Ringgren. Stuttgart, 1970–
<i>TWNT</i>	<i>Theologisches Wörterbuch zum Neuen Testament</i> . Edited by G. Kittel and G. Friedrich. Stuttgart, 1932–1979
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>TZ</i>	<i>Theologische Zeitschrift</i>
<i>UNT</i>	Untersuchungen zum Neuen Testament
<i>VE</i>	<i>Vox Evangelica</i>
<i>Vox Theol</i>	<i>Vox Theologica</i>
<i>VT</i>	<i>Vetus Testamentum</i>
<i>VTSup</i>	Vetus Testamentum Supplements
<i>WBC</i>	Word Biblical Commentary
<i>WMANT</i>	Wissenschaftliche Monographien zum Alten und Neuen Testament
<i>WTJ</i>	<i>Westminster Theological Journal</i>
<i>WUNT</i>	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>YJS</i>	Yale Judaica Series
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>ZKT</i>	<i>Zeitschrift für katholische Theologie</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
<i>ZRGG</i>	<i>Zeitschrift für Religions- und Geistesgeschichte</i>
<i>ZTK</i>	<i>Zeitschrift für Theologie und Kirche</i>

Chapter 1

Introduction

1.1. Background: John Wrote a ‘Spiritual Gospel’

The enigmatic quality of the language of the Fourth Gospel has intrigued students of the sacred Scriptures throughout history. The Gospel seems to be so simple to grasp, and yet it unremittently points beyond itself to profound truths which inattentive readings miss and which are not apparent to undiscerning eyes.

As early as AD 200, Clement of Alexandria is reported by Eusebius of Caesarea as having said that since the knowledge of the ‘physical’ data about the Lord was already contained in the Synoptics, John wrote a ‘spiritual gospel’.¹ Earlier still, the Valentinian gnostic Heracleon gave a highly symbolic interpretation of John, treating it very much as a ‘spiritual’ document.² Origen, one of the earliest interpreters of John, systematically gave it a deeper spiritual sense and may even have derived his hermeneutical principles from his impressions and intense study of it.³

In modern times, especially since the 1920s, this enigmatic character

¹ Eusebius, *Historia ecclesiastica* 6.14.7: τὸν μέντοι Ἰωάννην ἔσχατον, συνιδόντα ὅτι τὰ σωματικά ἐν τοῖς εὐαγγελίοις δεδήλωται, ...πνεύματι θεοφορηθέντα πνευματικὸν ποιῆσαι εὐαγγέλιον.

² Elaine H. Pagels, *The Johannine Gospel in Gnostic Exegesis: Heracleon's Commentary on John*, SBLMS 17 (Nashville: Abingdon, 1973).

³ A. Skevington Wood, *The Principles of Biblical Interpretation as Enunciated by Irenaeus, Origen, Augustine, Luther and Calvin* (Grand Rapids: Zondervan, 1967); Joseph W. Trigg, *Origen: The Bible and Philosophy in the Third-Century Church* (London: SCM, 1985); A. E. Brooke, *The Commentary of Origen on St. John's Gospel*, 2 vols (Cambridge: CUP, 1896); Cécile Blanc, ed. and trans., *Origène, Commentaire au Saint Jean*, 5 vols (Paris: Éditions du Cerf, 1970); Henry Chadwick, *Early Christian Thought and the Classical Tradition: Studies in Justin, Clement and Origen* (Oxford: OUP, 1966); Eugene V. Gallagher, *Divine Man or Magician? Celsus and Origen on Jesus*, SBLDS 64 (Chico, CA: Scholars Press, 1982); Origen, *Commentary on the Gospel According to John*, Books 13–32, trans. by Ronald Heine (Washington, D.C.: Catholic University Press of America, 1993); Erwin Preuschen, *Origenes Werke: Der Johanneskommentar* (Leipzig: Hinrichs, 1903).

of John's language has been noted in various ways.⁴ Many students of John have described his Gospel as a mystical work whose language is too

⁴ E.g., W. M. Milligan, 'Double Pictures in the Fourth Gospel and the Apocalypse', *Exp.* 2nd Series 4 (1882), 264–78, 430–47; H. C. Vedder, *The Johannine Writings and the Johannine Problem: An Aid to the Critical Study of the Bible as Literature* (Philadelphia: Griffith and Rowland Press, 1917); H. A. A. Kennedy, *Philo's Contribution to Religion* (London: Hodder and Stoughton, 1919), 47–8; P. Rudel, 'Das Missverständnis im Johannesevangelium', *NKZ* 3 (1921), 351–61; H. J. Flowers, 'Interpolations in the Fourth Gospel', *JBL* 40 (1921), 146–58; W. Drum, 'Calmes and the Allegorical Interpretation of John', *HPR* 22 (1921–22), 18–24; idem, 'The Symbolism of the Fourth Gospel', *HPR* 22 (1921–22), 162–9; idem, 'A Résumé of Johannine Symbolism and Allegory', *HPR* 22 (1921–22), 257–63; idem, 'Johannine Thought-forms in the Discourses of Jesus', *HPR* 21 (1920–21), 722–32; idem, 'The Words of Jesus and the Meditation of John', *HPR* 21 (1920–21), 813–21; E. von Dobschütz, 'Zum Charakter des 4. Evangeliums', *ZNW* 28 (1929), 161–77; L. Cerfaux, 'Le thème littéraire parabolique dans l'Évangile de S. Jean', *ConNT* 11 (1947), 15–25; F. Verhelst, 'Sur quelques caractères distinctifs du IV Évangile', *Collectanea Mechliniensia* n.s. 2 (1928), 189–95; R. J. Drummond, 'The Johannine Writings: An Old Man's Speculations', *EvQ* 21 (1949), 219–23; W. F. Howard, 'Symbolism and Allegory', in idem, ed., *The Fourth Gospel in Recent Criticism and Interpretation*, rev. C. K. Barrett (London: Epworth, 1955 [orig. 1931]), 185–6; C. F. Burney, *The Poetry of Our Lord: An Examination of the Formal Elements of Hebrew Poetry in the Discourses of Jesus Christ* (Oxford: Clarendon, 1925); W. Wrede, *Charakter und Tendenz des Johannesevangeliums*, Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte 37 (Tübingen: Mohr-Siebeck, 1903, repr. 1933); A. von Harnack, *Das Wir in den Johanneischen Schriften*, Sitzungsberichte der Preussischen Akademie der Wissenschaften (Berlin: Verlag der Akademie der Wiss., 1923), 96–113; M. Ayala, 'El Evangelio de San Juan: su forma literaria', *RevEcl* 24 (1920, 2), 288–91; 331–5; Edwin A. Abbott, *Johannine Vocabulary* (London: Adam and Charles Black, 1905); idem, *Johannine Grammar* (London: Adam and Charles Black, 1906). See also M. Blumenthal, 'Die Eigenart des johann. Erzählungsstiles', *TSK* 106 (1934–1935), 204–12; W. von Loewenich, *Johanneisches Denken. Ein Beitrag zur Kenntnis der Johanneischen Eigenart* (Leipzig: Hinrichs, 1936); James Muilenburg, 'Literary Form in the Fourth Gospel', *JBL* 51 (1932), 40–53; J. Trepát, 'L'évangéliste Saint Jean: Idées caractéristiques', *AnStar* 3 (1927), 405–22; H. Preisker, 'Zum Charakter des Johannesevangeliums', in *Luther, Kant, Schleiermacher in ihrer Bedeutung für den Protestantismus: Forschungen und Abhandlungen George Wobbermin zum 70. Geburtstag*, ed. by F. W. Schmidt, et al. (Berlin: Collignon, 1939), 379–93; E. Hirsch, 'Stilkritik und Literaturanalyse im vierten Evangelium', *ZNW* 43 (1950–51), 128–43; S. Virgulin, 'Caratteristiche del quarto Evangelo', *Bibbia e oriente* 2 (1960), 152–6; D. W. Wead, *The Literary Devices in John's Gospel*, Theologische Dissertationen 4 (Basel: Friedrich Reinhardt Kommissionsverlag, 1970); H. Thyen, 'Die Einheit der johanneischen Sprache als methodologisches Problem', *TRu* 39 (1974), 48–52; F. M. Braun, 'La réduction du Pluriel au Singulier dans l'Évangile et la Première Lettre de Jean', *NTS* 24 (1977), 40–67; George MacRae, 'Theology and Irony in the Fourth Gospel', in *The Word in the World*, ed. by R. J. Clifford and G. W. MacRae (Cambridge: Weston, 1973), 83–96; R. E. Brown, 'The Language, Text, and Format of the Gospel – and some considerations on style', in idem, *The Gospel According to John*, AB, 2 vols (Garden City: Doubleday, 1966–70), 1:cxxix–cxxxvii; R. Schnackenburg, 'Sprache, Stil, Gedankenbewegung', in idem, *Das Johannesevangelium*, HTKNT 4/1–4, 4 vols (Freiburg: Herder, 1965–84), 1:88–101; F. Kermode, 'John', in *The Literary Guide to the Bible*, ed. by Robert Alter (Cambridge, MA: Belknap Press of Harvard University Press; London: Collins, 1987), 440–66; W. S. Vorster, 'The Gospel of St. John as Language', *Neot* 6 (1972), 19–27; L. Hartman, 'Aspects of Johannine Literature', *Literature and Theology* 1 (1987), 184–90; Mark W. G. Stibbe, *John as Storyteller: Narrative Criticism and the Fourth Gospel*, SNTSMS 73 (Cambridge: CUP, 1992); Norman Petersen, *The Gospel of John and the Sociology of Light: Language and Characterization in the Fourth Gospel* (Valley Forge, PA: Trinity Press, 1993).

elusive for human grasp.⁵ Martin Hengel, for example, has characterised this Gospel as 'the most mysterious writing of the New Testament.'⁶

In fact a whole range of descriptions have been used to indicate the same phenomenon. John's language has been described as a 'closed system of metaphors', a 'private language', 'parabolic language', 'anti-language', 'mystical', 'mysterious', 'strange', 'unfamiliar', 'beyond reach', 'incomprehensible', 'evasive', 'elusive', 'perplexing', 'allegorical', 'enchanted', 'esoteric', 'enigmatic', 'deep', 'profound', 'coded', 'cryptic', 'spiritual', or in similar terms,⁷ all highlighting its elusive character.

⁵ J. Ernst, 'Das Johannesevangelium – ein Frühes Beispiel Christlicher Mystik', *TGI* 81 (1991), 323–38; R. Kieffer, 'Det gåtfulla Johannesevangeliet', *STK* 67 (1991), 109–12; Jey J. Kanagaraj, *Mysticism in the Gospel of John: An Inquiry into Its Background*, JSNTSup 158 (Sheffield: Sheffield Academic Press, 1998); J. McPolin, 'Johannine Mysticism', *The Way* 18 (1978), 25; W. J. Fulco, *Maranatha: Reflections on the Mystical Theology of John the Evangelist* (New York: Paulist Press, 1971); D. L. Mealand, 'The Language of Mystical Union in the Johannine Writings', *DRev* 95 (1977), 19–34; E. R. Goodenough, *By Light, Light: The Mystical Gospel of Hellenistic Judaism* (New Haven: Yale University Press, 1935), 7–8; X. Léon-Dufour, 'Ouvertures johanniques sur la mystique', *Christus* 162 (1994), 180–8; E. Underhill, *Mystic Way* (London: J. M. Dent and Sons, repr., 1914), 217, 226, 254–5; B. Maggioni, 'La Mystica Di Giovanni Evangelista', in *La Mistica: Fenomenologia e Riflessione Teologica*, ed. by E. Ancilli and M. Paparozzi, vol. 1 (Rome: Citta Nuova, 1984), 223–4, 248–9; Jakob Jónsson, *Humour and Irony in the New Testament* (Leiden: Brill, 1985), 200; C. Hélou, *Sumbole et langage dans les écrits johanniques. Lumière – ténèbres* (Paris: Mame, 1980).

⁶ Martin Hengel, 'The Old Testament in the Fourth Gospel', in *The Gospels and the Scriptures of Israel*, ed. by Craig A. Evans and W. Richard Stegner, JSNTSup 104 (Sheffield: Sheffield Academic Press, 1994), 384; idem, *The Johannine Question*, trans. by John Bowden (London: SCM; Philadelphia: Trinity Press, 1989), 13.

⁷ For these and similar descriptions see W. Meeks, 'The Man From Heaven in Johannine Sectarianism', *JBL* (1972), 44–72; H. Leroy, *Rätsel und Missverständnis. Ein Beitrag zur Formgeschichte des Johannesevangeliums* (Bonn: Hanstein, 1968); Underhill, *Mystic Way*, 217, 226, 254–5; B. Maggioni, 'La Mystica Di Giovanni Evangelista', 223–4, 248–9; Cerfaux, 'Le thème littéraire parabolique'; Ian T. Ramsey, *Religious Language* (London: SCM, 1993 [1957]), 124–5; M. F. Wiles, *The Spiritual Gospel: The Interpretation of the Fourth Gospel in the Early Church* (Cambridge: CUP, 1960), Iff.; I. De La Potterie, 'L'emploi du verbe "demeurer" dans la mystique johannique', *NRT* 117 (1995), 843–59; Léon-Dufour, 'Ouvertures johanniques sur la mystique'; B. F. von Hügel, 'John, Gospel of St.', *Encyclopaedia Britannica*, 11th edn (Cambridge: CUP, 1911), 15:455; Goodenough, *By Light*, 7–8; J. H. Neyrey, *An Ideology of Revolt: John's Christology in Social Scientific Perspective* (Philadelphia: Fortress, 1988), 137; Hélou, *Sumbole et langage dans les écrits johanniques*; Kieffer, 'Det gåtfulla Johannesevangeliet', 109–12; Drum, 'Calmes and the Allegorical Interpretation', 18–24; idem, 'Symbolism of the Fourth Gospel', 162–9; idem, 'Résumé of Johannine Symbolism', 257–63; Verhelst, 'Sur quelques caractères distinctifs du IV Évangile', 189–95; Thyen, 'Die Einheit der johanneischen Sprache als methodologisches Problem'; Kermode, 'John', 440–6; Stibbe, *John as Storyteller*; B. Malina, 'The Gospel of John in Sociolinguistic Perspective', in *Protocol of the 48th Colloquy of the Center for Hermeneutical Studies in Hellenistic and Modern Culture*, ed. by H. C. Waetjen (Berkeley: Graduate Theological Union and Univ. of California-Berkeley, 1985), 1–23; Rensberger, *Overcoming the World: Politics and Community in the Gospel of John* (London: SPCK, 1989), 137; J. Colson, *L'Énigme du disciple que Jésus aimait*, *Théologie historique* 10 (Paris: Beauchesne, 1968).

In comparison with Matthew, Mark, and Luke, John is said to present a theologically reflective side of the New Testament interpretation of Jesus.⁸ This is not surprising for an author who insists that the spirit is what gives life, while the flesh is of no avail, and that the words of Jesus are spirit and life (John 6:63; cf. 4:24). Consequently, the Fourth Gospel is often regarded as both the best introduction to the Christian faith and the most sublime meditation on what Christians believe about the person at the centre of their faith.

1.2. The Problem: Enigmatic Language of Jesus and John

It is frequently observed that Jesus in the Synoptic Gospels speaks in a double-edged and ambiguous manner. When we come to the Fourth Gospel, this feature of language not only is greatly accentuated, but is further transformed into a special literary style which characterises the entire document. In John, ambiguity moves beyond the words of Jesus or anything comparable in the Synoptics (i.e., parables). Not only are the reported expressions of Jesus ambiguous, but also the language of the Fourth Evangelist himself is highly enigmatic.⁹ D. A. Carson traces this quality of speech back to Jesus and writes, 'It is altogether plausible that Jesus sometimes spoke in nothing less than what we think of as "Johannine" style, and that John's style was to some degree influenced by Jesus himself.'¹⁰ Both in the past and present, those who have seriously studied John's Gospel have had to wrestle with what the Fourth Evangelist seems to say denotatively and with the significance of his statements connotatively. The profound expressions in this Gospel often seem to be in one's grasp moments before they once again slip away. It is this quality which sets apart the Fourth Gospel from the other three canonical Gospels and results in its being characterised as a supplement to them, as 'spiritual' or 'theological'.

From the very first verse of the first chapter, the difficulty of relating conceptually to the writing becomes apparent.¹¹ John's language speaks

⁸ Rensberger, *Overcoming the World*, 17.

⁹ Ramsey, *Religious Language*, 124–5.

¹⁰ D. A. Carson, *The Gospel According to John* (Grand Rapids: Eerdmans, 1991), 48.

¹¹ In everyday language, words do not 'become flesh', neither do they possess the property of 'glory'. In the Fourth Gospel, being 'born' takes on a new spiritual dimension when John talks about 'becoming children of God', of which he only tells what becoming children of God is not. This problem is, in part, linguistically created through the utilisation of words as synonyms when

about a world that is incompatible with our world in a language which we find difficult to penetrate. In this, John imitates the language of the one who claims to be not of this world but from the world above (8:23). Therefore, the author insists that in order to understand the language of the world of Jesus and to perceive its reality, one must be born anew spiritually from above (3:3, cf. 3:6, 12–13; 15:19; 16:28; 17:14, 16, 18; 18:36, 37) – that is, born ‘not of blood, nor of the will of the flesh, nor of the will of man, but of God’ (Jn. 1:13). And this is also the central thesis of the present work.

1.2.1. A Brief History of Research

To give a comprehensive account of what has been written on various aspects of the language of John’s Gospel in general¹² and this feature in particular is beyond the scope of the present study. The following survey is a selection of some of the more prominent works in this area of Johannine scholarship.

One may begin with H. A. Kennedy’s comparative study of John and Philo in 1919, where he devoted considerable attention to the ‘symbolic element in the Fourth Gospel’ in contrast to the Alexandrian’s allegorical method of interpretation. He observed in the Fourth Gospel ‘mysterious sayings’ that yield divergent explanations and are often capable of expressing twofold meaning. Kennedy also pointed to the elusiveness of various

such words are not synonyms in everyday use of language. Cf. Petersen, *Gospel of John*, 10. Synonymy in everyday language is a matter of ‘sameness of meaning’. The linguistic categories such as synonymy, reference, denotation, connotation, etc. are defined in chapter two of the study.

¹² Franz Mussner, *The Historical Jesus in the Gospel of St. John*, trans. by W. J. O’Hara (New York: Herder, 1967); E. D. Freed, ‘Variations in the Language and Thought of John’, *ZNW* 55 (1964), 167–97; Hirsch, ‘Stilkritik und Literaturanalyse’, 128–43; F. M. Melús López, ‘Características del Evangelio de San Juan’, *Cultura Bíblica* 12 (1955), 288–95; S. Virgulin, ‘Caratteristiche del quarto Evangelio’, *Bibbia e Oriente* 2 (1960), 152–6; T. T. Rowe, ‘Science, Statistics and Style’, *London Quarterly and Holborn Review* 33 (1964), 231–5; G. D. Fee, ‘The Use of the Definite Article with Personal Names in the Gospel of John’, *NTS* 17 (1970–71), 168–83; Wead, *Literary Devices*; Thyen, ‘Die Einheit der johanneischen Sprache’, 48–52; V. S. Poythress, ‘Testing for Johannine Authorship by Examining the Use of Conjunctions’, *WTJ* 46 (1984), 350–69; Brown, *John*, 1:cxxix–cxxxvii; E. Haenchen, ‘Die Sprache des JE’, *Das Johannesevangelium* (1980), 57–74; J. H. van Halsema, ‘Het raadsel als literaire vorm in Marcus en Johannes’, *Gereformeerd theologisch tijdschrift* 83 (1983), 1–17; Johannes Beutler, ‘Literarische Gattungen im Johannesevangelium. Ein Forschungsbericht 1919–1980’, *ANRW* II.25.3, 2506–68; J. H. Moulton, *A Grammar of New Testament Greek*, vol. 4: *Style*, by N. Turner (Edinburgh: Clark, 1976), 64–79; Lindars, ‘The Language of John’, in *The Gospel of John* (London: Marshall, Morgan and Scott, 1972), 44–6; E. Ruckstuhl, ‘Johannine Language and Style: The Question of Their Unity’, in *L’Évangile de Jean: Sources, rédaction, théologie*, ed. by M. de Jonge, *BETL* 44 (Leuven: Leuven University Press, 1977), 125–47; Schnackenburg, ‘Sprache, Stil, Gedankenbewegung’, *Das Johannesevangelium*, 1:88–101 (ET, 1:105–118); Vorster, ‘The Gospel of St. John as Language’, 19–27.

passages such as the Samaritan scene of 4:15–26. These elements, Kennedy concluded, were the hallmark of the author's symbolism whereby a particular term or expression 'stands for something more general than itself'.¹³

In 1921, Rudel in his article 'Das Missverständnis im Johannes-evangelium'¹⁴ gave exclusive attention to the problem of misunderstanding in the Gospel. During the same period W. Drum published several articles in which he highlighted the symbolic nature of John's language. This symbolic element, he believed, led to the allegorical interpretation of the document.¹⁵

A series of studies between 1921 and 1948 further accentuated the multiple layers in the language of John.¹⁶ Charles C. Torrey captured the sentiment shared by a not a few readers of the Gospel when he observed how John uses simple, everyday language to express ideas which are easily understood by a child and yet puzzling to a wise man.¹⁷ Ten years after Kennedy's work, W. F. Howard incorporated his observations in a chapter entitled 'Symbolism and Allegory', in *The Fourth Gospel in Recent Criticism and Interpretation*.¹⁸ In 1929, J. H. Bernard in his commentary took note of the phenomenon by focusing again upon episodes of misunderstanding. Bernard isolated six instances of misunderstanding in chapters 3, 4, and 6 which, he concluded, followed a common pattern: a saying of Jesus, misunderstanding, repetition, expansion, and an explanation.¹⁹ Almost twenty years later, F. W. Gingrich in a brief article listed a number of words which he observed simultaneously carried two distinct meanings,

¹³ *Philo's Contribution to Religion* (London: Hodder and Stoughton, 1919), 47–8.

¹⁴ *NKZ* 3 (1921), 351–61.

¹⁵ His articles are noted above in footnote 4.

¹⁶ These include A. E. Baker, 'The Parables and the Johannine Problem', *Exp* 8th series 24 (1922), 305–15; Julius von Grill, *Untersuchungen über die Entstehung des 4. Evangeliums*, 2 vols (Tübingen: Mohr, 1902, 1923), Vol. 2: *Das Mysterienevangelium des hellenisierten kleinasiatischen Christentums*, 10ff.; Blumenthal, 'Die Eigenart des johann'; P. Doncoeur, 'Des silences de l'Évangile de Saint Jean', *RSR* 24 (1934), 606–9; Johannes Jeremias, 'Die vier Stimmen im vierten Evangelium', printed in *Theologisches Literaturblatt* 56 (1934), 81–7 and in *Nieuwe Theologische Studien* 17 (1934), 37–46; idem, *Die vier Stimmen im 4. Evangelium in den ursprünglichen Stilformen verdeutscht* (Herrnhut: Gustav Winter, 1934); von Dobschütz, 'Zum Charakter'; W. von Loewenich, *Johanneisches Denken. Ein Beitrag zur Kenntnis der Johanneischen Eigenart* (Leipzig: Hinrichs, 1936); C. Laverigne, *Les silences de S. Jean* (Paris: Desclée, 1940).

¹⁷ 'When I Am Lifted Up From the Earth', *JBL* (1932), 320.

¹⁸ Revised by C. K. Barrett (London: Epworth, 1955 [orig. 1931]), 185–6.

¹⁹ *A Critical and Exegetical Commentary on the Gospel According to St. John*, ed. by A. H. McNeile, 2 vols (New York: Scribner's, 1929), 1:cxi–cxii.

neither of which seemed to be contradictory. This, he believed, was deliberate on the part of the author.²⁰

In 1941, with the publication of Rudolph Bultmann's influential commentary on the Fourth Gospel,²¹ this feature of John's language was further brought into prominence. Bultmann noticed many expressions with symbolic significance. He also noted words of double meaning, but denied that both meanings could have been intended.²² Later in 1948, in the second volume of his *New Testament Theology*, Bultmann focused exclusively on the theology of the Fourth Gospel. This volume also contains scattered comments about John's language.²³ Also in 1948 O. Cullmann, in an article entitled 'Der johanneische Gebrauch doppeldeutiger Ausdrücke als Schlüssel zum Verständnis des vierten Evangeliums',²⁴ set out to show for the first time in a clear and precise manner that there was an intentional use of *double entendre* in the Fourth Gospel. Indeed as the title of his article indicates, he believed that this stylistic feature is the 'key' to understanding the symbolic and mystical character of the Fourth Gospel.

During the years 1929–59, H. Clavier devoted considerable research to irony and related dramatic techniques in the Gospel.²⁵ However, it was C. K. Barrett's important commentary of 1955 which had the farthest-reaching influence in this area, since he consistently pointed out ambiguous expressions with multiple meanings throughout the Fourth Gospel.²⁶

²⁰ 'Ambiguity of Word Meaning in John's Gospel', *Classical Weekly* 37 (1943), 77.

²¹ *The Gospel of John: A Commentary*, trans. by G. R. Beasley-Murray, et al. (Philadelphia: Westminster, 1971).

²² One has to sift through Bultmann's whole commentary to gather up his scattered comments and observations. What is important in this commentary is Bultmann's painstaking attention to the details of John's language.

²³ *Theology of the New Testament*, vol. 2, trans. by K. Grobel (New York: Scribner's, 1955), which appeared in its original German edition between 1948 and 1953.

²⁴ 'Der johanneische Gebrauch doppeldeutiger Ausdrücke als Schlüssel zum Verständnis des vierten Evangeliums' [The Johannine use of expressions with double meanings as key to the understanding of the Fourth Gospel], *TZ* 4 (1948), 360–72 = *Vorträge und Aufsätze 1925–1962*, ed. by K. Fröhlich (Tübingen: Mohr, 1966), 176–86.

²⁵ Clavier, 'La méthode ironique dans l'enseignement de Jésus', *ETR* 4 (1929), 224–41, 323–44; also *ETR* 5 (1930), 58–99. See further Clavier, 'Autour de Jean 5:17', *RHPR* 34 (1944), 82–90; 'Le problème du rite et du mythe dans le quatrième évangile', *RHPR* 31 (1951), 275–92; 'La structure du quatrième évangile', *RHPR* 35 (1955), 174–95; 'L'ironie dans l'enseignement de Jésus', *NovT* 1 (1956), 3–20; 'Les sens multiples dans le nouveau testament', *NovT* 2 (1957), 185–98; and 'L'ironie dans le quatrième évangile', *SE* 1 = *TU* 73 (1959), 261–76.

²⁶ *The Gospel According to St. John* (London: SPCK, 1955; future references will be to the second edition; London: SPCK, 1976; Philadelphia: Westminster, 1978).

E. C. Hoskyns²⁷ and C. H. Dodd,²⁸ whom Barrett acknowledged as his teachers,²⁹ had earlier noted the same phenomenon.

If Cullmann laid the foundation, and Barrett made the first clear systematic articulation of the problem of ambiguity in John, then Herbert Leroy's thesis *Rätsel und Missverständnis* (1968) provided the single most focused work to date. Leroy approached the subject from the form-critical angle and focused his attention upon eleven instances of Johannine misunderstanding within John 2–8. He proposed that each of these can best be understood as a form of 'riddle' (*Rätsel*) cast within a dialogue.³⁰

Since the 1960s, Johannine research has advanced essentially on three fronts: traditional exegetical and historical-critical studies; literary criticism; and sociology. Within the confines of the traditional approach,³¹ J. C. Fenton's concise and informative commentary provides in a brief introduc-

²⁷ *The Fourth Gospel*, ed. by F. N. Davey (London: Faber and Faber, 1947).

²⁸ *The Interpretation of the Fourth Gospel* (Cambridge: CUP, 1953).

²⁹ See prefaces to both editions of his commentary.

³⁰ In chapter four I have interacted with his proposal.

³¹ Within the confines of the 'classical critical' approach, one may distinguish several varying emphases. For example, a diachronic source and redactional-critical approach, or the traditions and religionsgeschichtlich approach. The first one focuses upon the history of the language, or the 'evolution' of the text to reach its final state. The term 'diachronic' owes its conception to Ferdinand de Saussure in *Cours de linguistique générale* (Paris: Payot, 1916, trans. by W. Baskin, London: Fontana, 1974), 117–40, and refers to linguistic theories which are preoccupied with the history of language. The second approach focuses upon the intellectual milieu or the context of thought out of which the text emerged. See R. Kysar, *The Fourth Evangelist and His Gospel* (Minneapolis: Augsburg, 1975), 102–46. There are two components within the diachronic source and redactional-critical approach: a literary component and a historical one. The literary element became the focus of Bultmann in his commentary where he proposed to restore the Fourth Gospel to its 'original order'. He further proposed three sources behind the Gospel, a 'passion narrative', a 'signs-source', and a 'discourse source'. The 'sign-source' is now widely accepted. R. T. Fortna has combined Bultmann's 'signs-source' with passion narrative to form a pre-existing 'Signs-Gospel'. R. T. Fortna, *The Gospel of Signs: A Reconstruction of the Narrative Source Underlying the Fourth Gospel*, SNTSMS 11 (Cambridge: CUP, 1970); also U. von Wahlde, *The Earliest Version of John's Gospel* (Wilmington: Michael Glazier, 1989). See especially the exhaustive survey of Gilbert van Belle, *The Sign Source in the Fourth Gospel: Historical Survey and Critical Evaluation of the Semeia Hypothesis* (Leuven: Leuven University Press, 1994). But see Barrett's response, *The Gospel According to St. John*, 2nd edn (London: SPCK, 1978), 19; Martin Hengel, 'The Interpretation of the Wine Miracle at Cana: John 2:1–11', in *The Glory of Christ in the New Testament*, ed. by L. D. Hurst and N. T. Wright (Oxford: OUP, 1987), 90 n. 95; F. Vouga, 'The Johannine School: a Gnostic Tradition in Primitive Christianity?', *Bib* 69 (1988), 381. Also see Robert Alter, *The Art of Biblical Narrative* (London: George Allen and Unwin Pubs., 1981), 19–20. The historical component of the diachronic source and redactional-critical method did not receive adequate attention from Bultmann. It was J. L. Martyn's *History and Theology in the Fourth Gospel* in 1968, revised and enlarged in 1979, and his subsequent articles which focused on the historical element. The three main articles are collected in his *The Gospel of John in Christian History: Essays for Interpreters* (New York: Paulist Press, 1978).

tion a summary of misunderstanding and irony, furnishing a list of terms and metaphors that are believed to be of a polysemantic nature.³² Raymond Brown, on the other hand, in his extensive two-volume commentary devotes only two brief paragraphs to John's use of 'twofold or double meaning' words and 'misunderstanding'.³³ But he does discuss some of the unique features of John's language in the main body of his commentary. Barnabas Lindars in his commentary devotes two pages to a very general observation of John's language but makes no reference to the problem of ambiguity.³⁴ Similarly Rudolf Schnackenburg in his multi-volume commentary bypasses any detailed treatment of John's language.³⁵ The excursus in Ernst Haenchen's commentary covers many details of the vocabulary and grammar of koine Greek, but likewise fails to address Johannine ambiguity.³⁶

Most commentaries on the Fourth Gospel discuss its language simply as part of the exegetical analyses. Johannine language rarely has received the treatment which it deserves, even though by all accounts it is of fundamental importance in the interpretation of the Gospel's message and in the accurate formulation of its theology. Among the critical commentaries published since the 1960s, in my assessment, there has been no significant breakthrough or additional insight beyond the works of the past (e.g., Bultmann, Hoskyns, Brown, Barrett) in the treatment of the Gospel of John and its language.

Among the articles and essays, the brief discussion by R. Shedd, entitled 'Multiple Meanings in the Gospel of John',³⁷ deserves to be noted. Shedd focuses on the multiple meanings embedded in 'the Johannine signs'. George MacRae's 1973 essay, entitled 'Theology and Irony in the Fourth Gospel',³⁸ looked at Johannine irony in the context of the Evangelist's theology.

J. D. Derrett has made a significant contribution to this topic by his

³² J. C. Fenton, *The Gospel According to John* (Oxford: Clarendon, 1970), 19–22.

³³ Brown, *John*, 1:cxix–cxxxvi.

³⁴ Lindars, 'The Language of John', in *The Gospel of John*, 44–6.

³⁵ R. Schnackenburg, *The Gospel According to St. John*, ET, vol. 1 (New York: Herder and Herder, 1968).

³⁶ E. Haenchen, 'Die Sprache des JE', *Das Johannevangelium* (1980), 57–74; ET: 'The Language of the Gospel of John', *A Commentary on the Gospel of John*, trans. and ed. by R. W. Funk, with U. Busse, 2 vols (Philadelphia: Fortress, 1984), 1:52–66.

³⁷ In *Current Issues in Biblical Interpretation*, ed. by G. F. Hawthorne (Grand Rapids: Eerdmans, 1975), 247–58.

³⁸ In *The Word in the World*, ed. by R. J. Clifford and G. W. MacRae (Cambridge: Weston, 1973), 83–96.

studious observations of rabbinic and scriptural allusions in John. In a series of articles he has examined potential Old Testament and rabbinic undercurrents in several of the Johannine accounts. Derrett's contributions include 'Fig Trees in the New Testament';³⁹ 'Fresh Light on the Lost Sheep and the Lost Coin (Jn. 2:13–17)';⁴⁰ 'Why and How Jesus Walked on the Sea';⁴¹ 'The Samaritan Woman's Pitcher';⁴² 'The Samaritan Woman's Purity';⁴³ 'Peter's Sword and Biblical Methodology';⁴⁴ 'The Bronze Serpent';⁴⁵ τί ἐργάζῃ (John 6:30): an Unrecognized Allusion to Isa. 45:9';⁴⁶ and 'John 9:6 Read with Isaiah 6:10; 20:9'.⁴⁷

Paul Trudinger is another contributor who in several essays has pointed out the Johannine tendency to say far more than is evident at first sight. Among his contributions are 'Subtle Word-Plays in the Gospel of John and the Problem of Chapter 21';⁴⁸ 'The Seven Days of New Creation in St. John's Gospel: Some Further Reflections';⁴⁹ and 'An Israelite in Whom There Is No Guile: An Interpretative Note on Jn. 1:45–51'.⁵⁰ Similar subtleties have been pointed out in such engaging studies as Bruce H. Grigsby, 'Washing in the Pool of Siloam: Thematic Anticipation of the Johannine Cross (John 9:7)';⁵¹ H. Hollis, 'The Root of a Johannine Pun';⁵² Craig R. Koester, 'Messianic Exegesis and the Call of Nathanael (John 1:45–51)';⁵³ idem, 'The Saviour of the World: Jn. 4:42';⁵⁴ Edwin D. Freed, 'Ego Eimi in John 8:24 in Light of Its Context and Jewish Messianic Belief';⁵⁵ A. J. Hultgren, 'The Johannine Foot Washing (Jn. 13:1–11) as a

³⁹ *HeyJ* 14 (1973), 249–65.

⁴⁰ *NTS* 26 (1979–80), 36–60.

⁴¹ *NovT* 23 (1981), 330–48.

⁴² *DRev* 102 (1984), 252–61.

⁴³ *EvQ* 60 (1988), 291–8.

⁴⁴ *BO* 32 (1990), 180–92.

⁴⁵ *EstBib* 49 (1991), 311–29.

⁴⁶ *ZNW* 84 (1993), 142–4.

⁴⁷ *EvQ* 66 (1994), 251–4.

⁴⁸ *JRT* 23 (1971), 27–31.

⁴⁹ *EvQ* 44 (1972), 154–8.

⁵⁰ *EvQ* 54 (1982), 117–20.

⁵¹ *NovT* 27 (1985), 227–35.

⁵² *NTS* 35 (1989), 475–8.

⁵³ *JSNT* 39 (1990), 23–34.

⁵⁴ *JBL* 109 (1990), 665–80.

⁵⁵ *JTS* n.s. 33 (1982), 163–7.

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