

CORNELIS BENNEMA

The Power of Saving Wisdom

An Investigation of Spirit and Wisdom
in Relation to the Soteriology
of the Fourth Gospel

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

148

Mohr Siebeck

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Herausgegeben von
Jörg Frey, Martin Hengel, Otfried Hofius

148



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*For my Friend
who laid down his life for me
to give me life
(John 6.51; 15.13)*

Preface

During my second year as an undergraduate student in theology at London Bible College, my view of the gift of the Spirit as a 'second blessing' dissolved rapidly when I was challenged by Max Turner's lectures on the teaching and ministry of Jesus. Nevertheless, my interest in the Spirit, dating prior to my undergraduate studies, only intensified. Consequently, I started to research the role of the Spirit in John's Gospel under Professor Turner's supervision, resulting in a thesis for which I was awarded with a Ph.D. by Brunel University (UK) in June 2001. This book is a slightly revised version of my doctoral thesis.

My research has inevitably been more extensive than what is included in this thesis. Attention is drawn particularly to two articles which further substantiate or develop parts of the argument contained within it. I have investigated the Jewish wisdom literature of the OT and the intertestamental period (ITP) as a whole, and the results of this have been presented in C. Bennema, 'The Strands of Wisdom Tradition in Intertestamental Judaism: Origins, Developments and Characteristics', *TynB* 52 (2001) 61-82. I have also examined the moment, nature and significance of the gift of the Spirit in the Fourth Gospel, and its findings will appear in C. Bennema, 'The Giving of the Spirit in John's Gospel — A New Proposal?', *EvQ* 74 (forthcoming, 2002).

Two studies, which came to me at a late stage, partly overlap with my chapter 3, which deals with John's overall soteriology (S. Hamid-Khani, *Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel* [WUNT II/120; Tübingen: Mohr Siebeck, 2000]; J.G. van der Watt, *Family of the King: Dynamics of Metaphor in the Gospel according to John* [BIS 47; Leiden: Brill, 2000]). However, I arrived at my own understanding of John's soteriology, independently — and had presented the main parts of my analysis on John's soteriology in two papers prior to the publication of their works: 'Spirit & Salvation in the Fourth Gospel' at Aberdeen University, 17 September 1999, and 'An Introduction to and a Model of Johannine Soteriology' at London Bible College, 26 June 2000.

Some further minor points deserve mention. First, due to space restrictions, the footnotes do not contain an exhaustive list of references, but 'merely' show interaction with key protagonists. Second, my spelling of the term 'judgment' is perhaps more conventional in strictly legal

contexts, but since the Fourth Gospel has forensic connotations, this spelling is used throughout, whether or not the cotext has specifically 'forensic' overtones. Third, in this study I have preferred the phrase 'the Father and Son' to 'the Father and the Son' in order to emphasize the oneness and intimacy of their relationship, i.e., our formulation means 'the Father-and-Son' in an even tighter relationship than would be implied by 'the Father and the Son'. Fourth, with regard to the use of models (see ch. 3 section 7), I recognize that a model is, by its very nature, an abstraction of reality (in order to assist in understanding reality), and hence a simplification; I hope it will not prove an *over*-simplification. Finally, biblical references and quotations in English are taken from the NRSV unless specified otherwise.

I would like to express my thanks to several people and organisations that have contributed in the completion of this work.

First of all, I am greatly indebted to Professor Max Turner, who supervised this work in thesis form, for his guidance, competence, patience and support. His probing has challenged and stretched me in my understanding both of research and of John.

I am also grateful to the community of London Bible College for having provided a stimulating intellectual and spiritual environment, and for having offered the opportunity to be a tutor for two years.

I would like to thank my fellow-members of the 'Greek Club' (Annette Glaw, Desta Heliso, André Munzinger and Volker Rabens) for their friendship, support and stimulating discussions.

I want to express my deep appreciation to the Laing Trust, my homechurch 'de Ark' in Holland, Perivale Mission Church in London and to many friends for their financial generosity over the years, which enabled me to do my research.

I want to thank Dr Mohan Uddin, Mr David Wallington and Ms Helen Wright for proofreading various parts of my work.

I am also very thankful to my parents for bringing me up in a Christian home and for their unwavering support throughout my life.

I am especially grateful to Professor Dr Jörg Frey who read and accepted this work for publication in the WUNT II monograph series, and to Herr Dr Georg Siebeck and the staff of Mohr Siebeck in Tübingen for all their assistance.

Above all, I would like to thank God for his inspiration, guidance, strength and joy in my research. My greatest desire is that this work will please God and be acceptable to him.

Cornelis Bennema

December 2001

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List of Abbreviations

General abbreviations and abbreviations of periodicals, series, lexicons and publishers follow the rules of *IATG*² (S.M. Schwertner, *Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete* [Berlin-New York: Walter de Gruyter, 1992²]). The following abbreviations are used in addition to or where they differ from the *IATG*².

BCE	Before Common Era
BIS	Biblical Interpretation Series
CE	Common Era
CUP	Cambridge University Press
DSS	Dead Sea Scrolls
ITP	Intertestamental period
IVP	Inter-Varsity Press
<i>JPT</i>	<i>Journal of Pentecostal Theology</i>
JPT.S	<i>Journal of Pentecostal Theology</i> Supplement Series
NIV	New International Version
NRSV	New Revised Standard Version
NSBT	New Studies in Biblical Theology
OBS	Oxford Bible Series
OUP	Oxford University Press
RSV	Revised Standard Version
SAP	Sheffield Academic Press
SBL.SBS	Society of Biblical Literature Sources for Biblical Study
<i>TDNT</i>	G. Kittel and G. Friedrich (eds.), <i>Theological Dictionary of the New Testament</i> (10 vols.; Transl. G. Bromiley; Grand Rapids: Eerdmans, 1964-76)
<i>TrinJ</i>	<i>Trinity Journal</i>
UMI	University Microfilms International
WBC	Word Biblical Commentary

Chapter 1

Introduction

1. Rationale, Aim and Task

Salvation is one of the most fundamental concepts of the Christian faith. Questions, such as ‘What is salvation?’, ‘How does one enter into salvation?’ and ‘How does one stay in salvation?’, must be answered adequately in order to understand the Christian faith. To these important questions we add an additional one, namely, ‘What is the role of the Spirit in all this?’. We will examine the Fourth Gospel to address these questions and look especially at the concept of W/wisdom because we have found this concept to be significant in explaining the relationship between Spirit and salvation.¹ Scholars have made significant contributions in the areas of John’s understanding of the Spirit, of salvation and of W/wisdom, but in general these three areas have not been related or synthesized. The task of this study, therefore, is an investigation of the relationship between the pneumatology and soteriology of the Fourth Gospel along the lines of W/wisdom, i.e., an examination of the *interrelationship* between the Johannine conceptions of Spirit, salvation and W/wisdom, in order to elucidate John’s Pneumatic Wisdom Soteriology. Before we can outline more precisely our strategy, however, we need to examine recent Johannine scholarship concerning the questions and issues that we have raised.

2. Overview of Contemporary Johannine Scholarship

In this section we shall examine the scholarly contribution towards: (i) the Johannine concept of salvation in general; (ii) Jesus as, and in relation to, Wisdom, and the relationship between W/wisdom and salvation; (iii) the relationship between Spirit, salvation and W/wisdom. Moreover, scholars’

¹ The term ‘Wisdom’ will be used to denote the personification of an attribute of God; in all other cases we will use ‘wisdom’ (e.g., to express that which God or Wisdom possesses, gives or mediates).

views will be presented in accordance with and in direct proportion to their importance and contribution to our agenda. The originality of this survey lies in its focus on how, i.e., the extent to which, scholarship has (or has not) provided an adequate synthesis.

2.1. Salvation

This subsection has three foci: John's concept of salvation in general, the role of faith in salvation, and the realized dimension of salvation in Jesus' ministry.

2.1.1. Salvation

Our agenda consists of four leading questions. How is salvation depicted in John? What or who leads to and maintains this salvation? What is the place of the cross in salvation? How is salvation mediated?

Cullmann argues that for John salvation is fellowship with the exalted Lord, which is created and maintained through the sacraments because they actualize the presence of the exalted Lord among the community of believers.² Dodd also interprets salvation relationally, in that eternal life is the personal (comm)union of the believer with Jesus by mutual indwelling, reproducing the archetypal mutual indwelling of Father and Son.³

Contrary to Cullmann's view of salvation through the sacraments stands Bultmann's concept of salvation through revelation.⁴ For Bultmann, the starting-point is the human quest for self-understanding, which results in the quest for God because of the human existential inclination to God.⁵ Salvation, then, is the reception of authentic self-understanding — the understanding of one's own personal existence in relation to God, namely, that a person is created by God — which results in the transition into eschatological existence.⁶ This salvation, i.e., this authentic self-understanding and its consequent transference into this new mode of eschatological existence, can only be received through faith in the

² O. Cullmann, *Early Christian Worship* (Transl. A.S. Todd and J.B. Torrance; London: SCM Press, 1953) 37-38, 58, 117-19. Cf. R.E. Brown, *The Gospel according to John: Introduction, Translation, and Notes* (AncB 29; 2 vols.; London: Chapman, 1971) 1:507; R. Schnackenburg, *The Gospel according to St John* (3 vols.; London: Burns & Oates, 1968-82) 1:525.

³ C.H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: CUP, 1953) 194-97, 397-98. Cf. Schnackenburg, *Gospel*, 2:355-56; S.C. Barton, *The Spirituality of the Gospels* (London: SPCK, 1992) 115-18.

⁴ For R. Bultmann the sacraments play no role in John, and were introduced into the text by an ecclesiastical redactor (*Theology of the New Testament* [2 vols.; Transl. K. Grobel; London: SCM Press, 1952, 1955] 2:9, 58-59).

⁵ R. Bultmann, *Jesus Christ and Mythology* (New York: Scribner's, 1958) 50-53.

⁶ R. Bultmann, *The Gospel of John: A Commentary* (Transl. G.R. Beasley-Murray; Philadelphia: Westminster Press, 1971) 44-60; *idem*, *Theology*, 2:20-21, 75-78.

revelation/Revealer.⁷ The locus of salvation, according to Bultmann, is the incarnation rather than the crucifixion, since Jesus' death has no salvific role but is merely the completion of the 'work' (of revelation) that began with the incarnation. Hence, salvation is mediated by revelation and John has no concept of an atoning sacrifice for sins.⁸ However, we may ask whether self-understanding as the primary salvific concept arises out of the text of the Fourth Gospel or out of Bultmann's existentialist hermeneutic. Passages such as John 3.14-16; 14.6-7; 17.3-8 seem to indicate that a saving understanding is primarily an authentic understanding of (the identity and mission of) the Father and Son rather than an authentic self-understanding. Moreover, Bultmann does not really describe how this salvation or eschatological existence can be maintained.⁹

⁷ Bultmann, *Gospel*, 53-59.

⁸ Bultmann, *Theology*, 2:48, 52-55; *idem*, *Gospel*, 467-68, 472, 624. For Bultmann, release from sin will not come through Jesus' death but through (the 'truth' mediated by) Jesus' word (*Theology*, 2:55). E. Käsemann also denies the centrality of the cross to salvation by reducing the cross to a mere transitional stage in Jesus' return to the Father (*The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17* [Transl. G. Krodel; London: SCM Press, 1968] 10, 17-18). The main difference between Bultmann and Käsemann is that Bultmann, taking $\sigma\alpha\rho\acute{\alpha}\varsigma$ in 1.14a as starting-point, interprets the cross in the light of the incarnation, and Käsemann, focusing on $\delta\acute{o}\xi\alpha$ in 1.14b, interprets the cross in the light of Jesus' glorification and return to the Father. Both Bultmann and Käsemann have their disciples: Müller and Nicholson are disciples of Käsemann (U.B. Müller, 'Die Bedeutung des Kreuzestodes Jesu im Johannesevangelium: Erwägungen zur Kreuzestheologie im Neuen Testament', *Kerygma und Dogma* 21 [1975] 49-71; G.C. Nicholson, *Death as Departure: The Johannine Descent-Ascent Schema* [SBL.DS 63; Chico: Scholars Press, 1983] 141-44, 163-66), whereas Loader, who will be presented below, is Bultmann's disciple (cf. W.G. Kümmel, *The Theology of the New Testament: According to Its Major Witnesses Jesus — Paul — John* [Transl. J.E. Steely; London: SCM Press, 1974] 296-98). Besides Bultmann's incarnation- and Käsemann's glorification-hermeneutic, Bornkamm is the classical representative of a third hermeneutical perspective, namely to interpret the Fourth Gospel from a post-Easter perspective in which the Paraclete-sayings are the hermeneutical key (G. Bornkamm, 'Der Paraklet im Johannesevangelium' in G. Bornkamm [ed.], *Geschichte und Glaube I* [Gesammelte Aufsätze Band III; München: Kaiser, 1968] 68-89 [esp. 88-89]; *idem*, 'Zur Interpretation des Johannes-Evangeliums: Eine Auseinandersetzung mit Ernst Käsemanns Schrift "Jesu letzter Wille nach Johannes 17"' in G. Bornkamm [ed.], *Geschichte und Glaube I* [Gesammelte Aufsätze Band III; München: Kaiser, 1968] 104-21 [esp. 114, 117]). For our hermeneutic concerning the Fourth Gospel, see excursus 1, below.

⁹ At the heart of Bultmann's existential approach to revelation is the *Dass/Was* distinction: the Fourth Gospel only presents the *Dass* of the revelation but not its *Was* (*Theology*, 2:66). Contra Bultmann, G.R. O'Day proposes to approach the concept of revelation by the category of *Wie*, i.e., the 'how' or mode of revelation (*Revelation in the Fourth Gospel: Narrative Mode and Theological Claim* [Philadelphia: Fortress Press, 1986] 44-46). For a critique of O'Day, see W.[R.G.] Loader, *The Christology of the Fourth Gospel: Structure and Issues* (BET 23; Frankfurt: Verlag Peter Lang, 1989) 138;

T. Müller agrees with Bultmann on the prominence of the theme of revelation in the Fourth Gospel, but he criticizes Bultmann's concept of the content of revelation being merely that Jesus is the Revealer. According to Müller, the content of revelation includes knowledge of the nature and work of the Father and Son.¹⁰ Contra Bultmann, Müller sets out to prove that the cross is central or integral to salvation and that Jesus' death is an expiatory and vicarious sacrifice for sin.¹¹ However, Müller's case is not very strong: Müller admits, for example, that John does not view Jesus' death as a priestly/cultic act nor does he consider it to establish reconciliation with God; it is actually not clear, Müller says, in what sense Jesus' death is a sacrifice and hence can only be called a 'sacrifice' in a broad sense.¹²

Forestell, whose objective is to isolate the properly Johannine theology of salvation, agrees with Bultmann that salvation is mediated by revelation, but, like Müller, disagrees that Bultmann has gratuitously reduced the concept of revelation to the simple recognition by man of his status as a creature before God.¹³ For Forestell, revelation has as its object the identity of the Father and Son and their mutual relationship, and as its aim the communication to people of eternal life, namely, that life which the Father has in himself, which he has given to the Son and which the Son offers to people.¹⁴ Salvation, then, is the possession of eternal life, i.e., the entrance into a dynamic communion of mutual knowledge and love which exists between the Father and Son.¹⁵ This salvation/communion is fostered and maintained by obedience to Jesus' words/commandments and the reception of the eucharist.¹⁶ Forestell partly adopts Cullmann's concept of the sacraments being the locus of salvation, and essentially argues for a 'two-stage' model of salvation: faith supplemented by (the external expression of this faith in) the sacraments.¹⁷ According to Forestell, the cross is both revelatory and salvific in that it is: (i) the exaltation and

J. Ashton, *Understanding the Fourth Gospel* (Oxford: Clarendon Press, 1991) 549 n.53, 552-53.

¹⁰ T. Müller, *Das Heilsgeschehen im Johannesevangelium: Eine exegetische Studie, zugleich der Versuch einer Antwort an Rudolf Bultmann* (Zürich: Gotthelf-Verlag, 1961) 13-38, 135-36. Cf. Ashton, *Understanding*, Part III (esp. pp.515-53).

¹¹ Müller, *Heilsgeschehen*, esp. 38-75.

¹² Müller, *Heilsgeschehen*, 56-57, 110, 114, 124 n.402. For a more convincing defence of Jesus' death as an objective atonement for sin, see the works of Turner and Knöppler mentioned in n.27, below.

¹³ J.T. Forestell, *The Word of the Cross: Salvation as Revelation in the Fourth Gospel* (Rome: Biblical Institute Press, 1974) 2, 14-18, 190.

¹⁴ Forestell, *Word*, 17, 57, 114.

¹⁵ Forestell, *Word*, 113, 117, 122, 196-97.

¹⁶ Forestell, *Word*, 122.

¹⁷ Forestell, *Word*, 139-46.

glorification of Jesus; (ii) the culmination of Jesus' revelatory work in that the cross is the supreme revelation of God's love for people; (iii) both a symbol of the gift of eternal life and the means whereby the sources of divine life are finally opened for people.¹⁸ Forestell concludes that the cross in John is evaluated in terms of revelation rather than in terms of a vicarious and expiatory sacrifice for sin.¹⁹ Thus, Forestell argues, with Müller, against Bultmann, that the cross is central or integral to salvation, but agrees with Bultmann, against Müller, that the cross is no objective atonement for sins.²⁰

Loader, who has also been strongly influenced by Bultmann, remains much more Bultmannian than Forestell by arguing that Jesus' death is: (i) not an act of vicarious or sacrificial atonement for sin (agreed by Forestell); (ii) only revelatory but not salvific, i.e., the cross does not add anything soteriologically (contra Forestell); (iii) not only the completion of Jesus' work of revelation but also its climax. Jesus' death is not only *das Ende* but also *die Wende* (turning point); it marks the start of the 'greater event' which results in 'greater things' (see section 2.3, below) (beyond Bultmann, Käsemann et al.).²¹

Concerning the place of the cross in salvation, virtually everyone (except Bultmann, Käsemann, Loader and a few others)²² accepts that the cross is integral or climactic to salvation.²³ However, there is some division about whether or not Jesus' death is an expiatory sacrifice for sins. At one end of the spectrum, besides Forestell, scholars such as Dodd, Barrett and Appold also deny a vicarious or expiatory interpretation of Jesus' death.²⁴ At the other end of the spectrum we find, besides T. Müller,

¹⁸ Forestell, *Word*, 73, 101, 113, 191-92. Cf. R.T. Fortna, *The Fourth Gospel and Its Predecessor: From Narrative Source to Present Gospel* (Edinburgh: T&T Clark, 1989) 274-83.

¹⁹ Forestell, *Word*, 165-66, 191.

²⁰ See Forestell (*Word*, 1-2, 75-76, 191) for a critique of Müller.

²¹ Loader, *Christology*, 93-135. Nevertheless, Loader observes that John knows and makes incidental, illustrative and confessional use of traditions of vicarious atonement (*Christology*, 102, 135).

²² E.g., Kümmel, U.B. Müller, Nicholson, M. de Jonge, *Jesus: Stranger from Heaven and Son of God: Jesus Christ and the Christians in Johannine Perspective* (SBL.SBS 11; edited and translated by J.E. Steely; Missoula: Scholars Press, 1977) 210.

²³ For additional names, see T. Knöppler, *Die theologia crucis des Johannesevangeliums: Das Verständnis des Todes Jesu im Rahmen der johanneischen Inkarnations- und Erhöhungschristologie* (WMANT 69; Neukirchen-Vluyn: Neukirchener Verlag, 1994) 8-18.

²⁴ Dodd, *Interpretation*, 233; C.K. Barrett, *The Gospel according to St John: An Introduction with Commentary and Notes on the Greek Text* (London: SPCK, 1978²) 81; M.L. Appold, *The Oneness Motif in the Fourth Gospel: Motif Analysis and Exegetical Probe into the Theology of John* (WUNT II/1; Tübingen: Mohr Siebeck, 1976) 273-74.

scholars such as Schnackenburg, Kohler, Carson, Beasley-Murray et al., who do believe that Jesus' death is central/integral to salvation as well as an expiatory and vicarious sacrifice.²⁵ In between there are various positions.²⁶ However, the most convincing defence of the cross as an expiatory sacrifice and objective atonement for sin has been put forward by Turner, who critically evaluates the views of Forestell (and Bultmann), and especially by Knöppler, who has written the most extensive and recent monograph on John's theology of the cross.²⁷ Nevertheless, even if it were not possible to decide decisively on the atoning nature of Jesus' death in the Fourth Gospel, it seems, against Bultmann, Käsemann and Loader, that the consensus of Johannine scholarship reflects at least that the cross is not

²⁵ Schnackenburg, *Gospel*, 1:157-58; H. Kohler, *Kreuz und Menschwerdung im Johannesevangelium: Ein exegetisch-hermeneutischer Versuch zur johanneischen Kreuzestheologie* (ATHANT 72; Zürich: Theologischer Verlag, 1987) 144, 199-201, 271-72, *passim* (holding the concepts of $\sigma\alpha\rho\varsigma$ and $\delta\delta\epsilon\alpha$ together, Kohler creates a *via media* between Bultmann's incarnation-christology and Käsemann's glorification-christology, and argues that Jesus' death is the crucial salvific event); D.A. Carson, *The Gospel according to John* (Leicester: IVP, 1991) 97, 152-53, 295, 386-87, 422, 567; G.R. Beasley-Murray, *John* (WBC 36; Milton Keynes: Word, 1991) lxxxiv-lxxxv, 51; *idem*, *Gospel of Life: Theology in the Fourth Gospel* (Peabody: Hendrickson, 1991) 36-58; J.T. Williams, 'Cultic Elements in the Fourth Gospel' in E.A. Livingstone (ed.), *Studia Biblica 1978: II. Papers on the Gospels* (JSNT.S 2; Sheffield: JSOT Press, 1980) 339-50; G.L. Carey, 'The Lamb of God and Atonement Theories', *TynB* 32 (1981) 97-122; B.H. Grigsby, 'The Cross as an Expiatory Sacrifice in the Fourth Gospel', *JSNT* 15 (1982) 51-80; L. Morris, 'The Atonement in John's Gospel', *Criswell Theological Review* 3 (1988) 49-64; J.W. Pryor, *John: Evangelist of the Covenant People. The Narrative & Themes of the Fourth Gospel* (Downers Grove: IVP, 1992) 168-73; J.P. Heil, 'Jesus as the Unique High Priest in the Gospel of John', *CBQ* 57 (1995) 729-45.

²⁶ The main intermediate positions are: (i) the issue whether Jesus' death is an expiatory sacrifice for sin is not addressed (J. Riedl, *Das Heilswerk Jesu Nach Johannes* [Freiburg: Herder, 1973]; M.M. Thompson, *The Incarnate Word: Perspectives on Jesus in the Fourth Gospel* [Peabody: Hendrickson, 1988] ch. 4); (ii) agnosticism (H.K. Nielsen, 'John's Understanding of the Death of Jesus' in J. Nissen and S. Pedersen [eds.], *New Readings in John: Literary and Theological Perspectives. Essays from the Scandinavian Conference on the Fourth Gospel Århus 1997* [JSNT.S 182; Sheffield: SAP, 1999] 232-54); (iii) the concept of Jesus' death as an atoning sacrifice is only secondary (W. Thüsing, *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium* [Münster: Verlag Aschendorff, 1970²] 31-33; A.J. Hultgren, *Christ and His Benefits: Christology and Redemption in the New Testament* [Philadelphia: Fortress Press, 1987] 149-50; Ashton, *Understanding*, 490-501); (iv) the idea of atonement appears only in the latest redaction of the Gospel (M.C. de Boer, *Johannine Perspectives on the Death of Jesus* [Kampen: Kok, 1996] 279-80).

²⁷ M.[M.B.] Turner, 'Atonement and the Death of Jesus in John — Some Questions to Bultmann and Forestell', *EvQ* 62 (1990) 99-122; *idem*, *The Holy Spirit and Spiritual Gifts — Then and Now* (Carlisle: Paternoster, 1999 [rev. edn]) 71-75; Knöppler, *Theologia*, esp. chs. 2 and 9. Knöppler (like Kohler) does not develop a theology of salvation but limits himself to formulating a theology of the cross.

merely central/integral to the Johannine concept of salvation but also climactic and constitutional.²⁸

A more complete outline of Johannine soteriology is presented by Carson, in which he also highlights further responsibilities demanded by faith, such as obedience, love for one another, perseverance, witness, prayer — in short, aspects of discipleship.²⁹ However, Carson's model is dominated by the divine sovereignty-human responsibility tension, and does not deal with the process of coming to salvation nor with the Spirit's soteriological role.³⁰ Motyer also gives brief attention to the important issue of discipleship in order to answer the question of what leads to salvation. He argues that not all faith leads to life, and that the Fourth Gospel consequently presents a two-stage model of salvation: first one comes to believe that Jesus is the Christ; then, if this faith is supplemented by discipleship, it will lead to life.³¹ However, we may ask whether Motyer does not virtually create a false dichotomy between faith and discipleship, as if faith and discipleship are subsequent (complementary) stages leading to life. Although other scholars have elucidated the Johannine concept of discipleship to a greater extent, they have not (adequately) related it to the soteriology of the Fourth Gospel.³² An exception is Pazdan's study, which

²⁸ This has become evident especially through the work of Forestell (*Word*, 58-102) and Knöppler.

²⁹ See D.A. Carson, 'Predestination and Responsibility: Elements of Tension-Theology in the Fourth Gospel against Jewish Background' (Cambridge: Ph.D. dissertation, 1975) ch. 5; *idem*, *Divine Sovereignty and Human Responsibility: Biblical perspectives in tension* (London: Marshall, Morgan & Scott, 1981) ch. 12.

³⁰ G.R. Osborne has a similar agenda to Carson's ('Soteriology in the Gospel of John' in C.H. Pinnock [ed.], *The Grace of God, the Will of Man: A Case for Arminianism* [Michigan: Academic Books, 1989] 243-60).

³¹ S. Motyer, *Your Father the Devil?: A New Approach to John and 'the Jews'* (Carlisle: Paternoster, 1997) 58-61. Cf. R.A. Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia: Fortress Press, 1987) 116.

³² E.g., de Jonge, *Jesus*, ch. 1; F.F. Segovia, *Love Relationships in the Johannine Tradition: Agapē/Agapan in 1 John and the Fourth Gospel* (SBL.DS 58; Missoula: Scholars Press, 1982); *idem*, "'Peace I Leave with You; My Peace I Give to You": Discipleship in the Fourth Gospel' in F.F. Segovia (ed.), *Discipleship in the New Testament* (Philadelphia: Fortress Press, 1985) 76-102; *idem*, *The Farewell of the Word: The Johannine Call to Abide* (Minneapolis: Fortress Press, 1991); R.F. Collins, *These Things Have Been Written: Studies on the Fourth Gospel* (Louvain: Peeters Press, 1990) ch. 2; D.F. Tolmie, *Jesus' Farewell to the Disciples: John 13:1-17:26 in Narratological Perspective* (BIS 12; Leiden: Brill, 1995); D.R. Beck, *The Discipleship Paradigm: Readers and Anonymous Characters in the Fourth Gospel* (BIS 27; Leiden: Brill, 1997); D. Kim, 'The Church in the Gospel of John' (Cambridge: Ph.D. dissertation, 1999) 107-24.

presents discipleship in the Fourth Gospel as the appropriation of salvation.³³

Most scholars so far have allowed a relational aspect to salvation (Cullmann, Dodd, Bultmann, Forestell), but a few scholars have a more explicit *relational soteriology*. Loader's objective is to identify the central structure of Johannine christology (like Bultmann), and then, on this basis, to integrate the wider issues of the Fourth Gospel, especially soteriology.³⁴ Loader argues that the central structure of Johannine christology is the *revealer-envoy model*, which is essentially that Jesus is sent by the Father, to reveal the Father, to bring salvation, and consequently to return to the Father.³⁵ Besides Bultmann's influence on Loader's formulation of John's christology, Loader is also strongly influenced by him in the formulation of John's soteriology. Agreeing with Bultmann's insight that the content of Jesus' revelation is not the giving of information (*kein Was, nur ein bloßes Dass*), Loader argues that the revealer-envoy model is *modified* by John and used as a means of epiphany, encounter and invitation to a relationship with the Son and the Father.³⁶ The saving event then is the Son's coming to reveal the Father, not by imparting information but, on the basis of his intimacy with the Father, by calling people into a saving relationship with himself and the Father, and so salvation comes in response to this revelation-encounter-invitation.³⁷ Thus, the primary focus in the modified revealer-envoy model is life-giving encounter; the primary focus in John's soteriology is life in relationship with the Son and the Father.³⁸ Loader's soteriology also includes a *cognitive* element: a saving relationship includes right understanding (=belief) of who Jesus is, namely, that the Son is the sent one, has a unique relationship of oneness with the Father, and speaks and acts for him (cf. Bultmann's 'knowing' faith).³⁹ However, the question of *how* this right understanding will come about remains untouched (also by Bultmann).

³³ M.M. Pazdan, *Discipleship as the Appropriation of Eschatological Salvation in the Fourth Gospel* (University of St. Michael's College: Ph.D. dissertation, 1982; Ann Arbor: UMI, 1998). She argues that: (i) the *basis* for discipleship is belief in Jesus; (ii) the *heart* of discipleship is formed by the mutual relationships of knowing, loving and abiding between Jesus and the disciples; (iii) the *tasks* of discipleship, which foster these developing relationships, are to hear and keep Jesus' word, and to seek and find him (see *Discipleship*, chs. 2-4). Pazdan only investigates the *πιστεύω* *εἰς*-construction.

³⁴ Loader, *Christology*, 19.

³⁵ Loader, *Christology*, 20-92.

³⁶ Loader, *Christology*, 136-41, 206, 228.

³⁷ Loader, *Christology*, 135-41, 147, 228.

³⁸ Loader, *Christology*, 206.

³⁹ Loader, *Christology*, 141-43.

Thompson argues that (eternal) life or salvation is a share in God's own life and received in a continuous and dynamic relationship with God, through the mediation of God's life by Jesus.⁴⁰ Thompson draws attention to John's stress on the necessity of *faithfulness* (as expressed by μένω): if eternal life/salvation is knowing God, namely, fellowship with God, then it demands a continual, ongoing, mutual relationship. Eternal life is not something that one has as a gift apart from connection with the Giver.⁴¹ Although Thompson rightly draws attention to the issue of how salvation can be maintained, the issues of *how* people enter into this saving relationship with God, and *how* God's life is mediated through Jesus to people are not raised.

For Harner, eternal life is to 'know' God and Christ; not simply to have an intellectual understanding of them but actually to be in a living relationship with them.⁴² Faith, then, is a response to divine revelation, and allows believers to enter a new relationship of heightened spiritual perception and ongoing life.⁴³

Ford approaches salvation from the angle of friendship with God: from a feminist perspective, she looks at the *pathos* of friendship and investigates whether redemption can be expressed in terms of restoration of friendship with God.⁴⁴ Ford sees a Greek and Hebraic idea of friendship woven into the fabric of the Prologue, which sets the tone for the entire Gospel; it is the friendship of the Father and Son who seek a symbiosis with humanity.⁴⁵ This symbiosis, which results in a new mode of relationship/existence, is accomplished through the concept of the incarnation and of rebirth. The Logos, functioning as friend and embodiment of covenantal רֵעַ, mediates this *saving* יוֹשָׁע to his special friends so that they attain, by way of a new birth, an intimate and filial relationship with (and in) the Godhead.⁴⁶ However, Ford does not work out either *how* people enter into this saving relationship with God, or *how* this saving רֵעַ is mediated by Jesus to people. Neither does she hint at how this friendship with God is maintained, unless she might use her image of Jesus as a breast-feeding mother for the growing child as the solution to

⁴⁰ M.M. Thompson, 'Eternal Life In The Gospel Of John', *Ex Auditu* 5 (1989) 40-42.

⁴¹ Thompson, 'Life', 41, 46-47.

⁴² P.B. Harner, *Relation Analysis of the Fourth Gospel: A Study in Reader-Response Criticism* (New York: Edwin Mellen Press, 1993) 61-62.

⁴³ Harner, *Relation*, 46.

⁴⁴ J.M. Ford, *Redeemer — Friend and Mother: Salvation in Antiquity and in the Gospel of John* (Minneapolis: Fortress Press, 1997).

⁴⁵ See Ford, *Redeemer*, ch. 7.

⁴⁶ Ford, *Redeemer*, 113.

this;⁴⁷ but then, growing children surely do not need breast-feeding forever.

Examining the metaphorical language of the Fourth Gospel, van der Watt argues that John's metaphors are best understood within the macro family metaphor; the metaphors of birth and life, for example, denote respectively how one becomes a member of the family of God, and how one exists within the divine family.⁴⁸

2.1.2. Faith

Virtually everyone agrees that faith is the primary (if not sole) means of attaining eternal life/salvation, but there is no consensus about what leads to full salvific faith (i.e., is faith staged or progressive?) nor about the relationship between faith and signs.

For Cullmann, a faith which is based exclusively on physical seeing (and hearing) is not true faith, but must be followed by a deeper, spiritual understanding.⁴⁹ Bultmann follows a similar line, and argues that faith, as the only way to salvation, proceeds from 'hearing' and 'seeing' and calls for decision, but is genuine only insofar as it is a *knowing* faith; signs-faith is just a first tentative step toward Jesus which has yet to prove itself as genuine faith.⁵⁰ For Bultmann, the cognitive element of salvation/eternal life — knowing faith — is nothing more than the (ac)knowledge(ment) that God is revealed/known through the Son.⁵¹ Bultmann briefly mentions further that genuine faith needs to be continuous and needs to illustrate discipleship.⁵²

Some scholars develop a more explicitly staged model of faith. Fortna presents two stages of faith: (i) signs-faith is genuine faith, although Jesus' miracles as a basis for faith are ambiguous; (ii) faith-without-seeing, i.e., faith not dependent on signs, is a superior form of faith and can be reached

⁴⁷ Ford, *Redeemer*, 124-35.

⁴⁸ J.G. van der Watt, *Family of the King: Dynamics of Metaphor in the Gospel according to John* (BIS 47; Leiden: Brill, 2000) ch. 3.

⁴⁹ Cullmann, *Worship*, 40-47.

⁵⁰ Bultmann, *Gospel*, 69 n.4; 131, 434-35; *idem*, *Theology*, 2:71-78. Cf. W. Nicol, *The Semeia in the Fourth Gospel: Tradition and Redaction* (NT.S 32; Leiden: Brill, 1972) 99-106; Appold, *Motif*, 98-99; Loader, *Christology*, 141-42; J. Painter, *The Quest for the Messiah: The History, Literature and Theology of the Johannine Community* (Edinburgh: T&T Clark, 1993²) 411; Pazdan, *Discipleship*, 117.

⁵¹ Bultmann, *Gospel*, 494-95.

⁵² Bultmann, *Gospel*, 434, 698-99; *idem*, *Theology*, 2:73, 79; *idem*, 'Τὴν ὥσκω, κτλ.' in *TDNT*, I:712. Cf. Schnackenburg, *Gospel*, 1:566.

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