

CATRIN H. WILLIAMS

I am He

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

113

Mohr Siebeck

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Herausgegeben von
Martin Hengel und Otfried Hofius

113



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The Interpretation of '*Anî Hû*'
in Jewish and Early Christian Literature

Mohr Siebeck

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For my parents,
Cynwil and Carol Williams

Gyda diolch am bopeth

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Bangor
St. David's Day, 2000

C.H.W.

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Abbreviations

The system of abbreviations used in this study follows that compiled in the *Journal of Biblical Literature* 107, 1988, 583-96, with the following additions and exceptions:

ARA	Alphabet of Rabbi Aqiba
ARNA	Abot de Rabbi Nathan, Version A
ARNB	Abot de Rabbi Nathan, Version B
BHM	Bet ha-Midrash, ed. A. Jellinek
BM	Batei Midrashot, ed. S.A. Wertheimer
CG	Fragments of Palestinian Targumim from the Cairo Genizah
FJS	Frankfurter Judaistische Studien
FT	Fragmentary Targumim
FT-B	Ms. Or. 10794, British Library
FT-J	Ms. Jewish Theological Seminary 605
FT-L	Ms. Leipzig-Universität BH
FT-N	Ms. Nürnberg-Stadtbibliothek Solger 2.2 ⁰
FT-P	Ms. Paris Bibliothèque Nationale Hébr. 110
FT-V	Ms. Vatican Ebr. 440
LeqT	Leqah Tob
MBR	Midrash Bereshit Rabbati
Mek	Mekhilta de Rabbi Ishmael
MHG	Midrash ha-Gadol
MRS	Mekhilta de Rabbi Shim'on ben Yohai
MidTann	Midrash Tannaim
MidTeh	Midrash Tehillim
N	Codex Neofiti I
Ngl	Marginal glosses of Codex Neofiti I
N(I)	Interlinear glosses of Codex Neofiti I
O	Onqelos
Pesh	Peshitta
PesK	Pesiqta de Rab Kahana
PesR	Pesiqta Rabbati
PRE	Pirqe de Rabbi Eliezer
PsJ	Targum Pseudo-Jonathan
PTgs	Palestinian Targumim
Reuch	Codex Reuchlinianus
SamPent	Samaritan Pentateuch
SamT	Samaritan Targum
SekT	Sekhel Tob
SER	Seder Eliyahu Rabbah
SEZ	Seder Eliyahu Zutta
SifDeut	Sifre Deuteronomy
SifNum	Sifre Numbers

Tan	Midrash Tanhuma
TanB	Midrash Tanhuma, ed. S. Buber
TIsa	Targum of Isaiah
YS	Yalqut Shim'oni

Introduction

The Hebrew expression אֲנִי הָאֵלֹהִים has long been regarded as providing the key to a proper understanding of the absolute use of ἐγὼ εἰμι in the Fourth Gospel. F.A. Lampe, commenting on John 8:24 in 1726, drew attention to both Isa. 48:12 and Deut. 32:39 as possible sources,¹ while over a century later the significance of these biblical statements was more confidently asserted:

Diesem אֲנִי הָאֵלֹהִים des Gottes Israel's entspricht nun im neuen Testamente das ἐγὼ εἰμι, welches Jesus den Juden zuruft, daß sie es glauben sollen.²

A number of past and present scholars have adopted this view,³ and it forms the basis of several articles which seek to analyse the background and meaning of the expression ἐγὼ εἰμι.⁴ Detailed research on this subject is, nevertheless, primarily associated with a handful of studies published during the last forty years, and it is to their findings that the majority of later discussions of the Johannine pronouncements have turned, particularly in the case of those commentaries which pause only briefly to consider the absolute use of ἐγὼ εἰμι in the Fourth Gospel.

¹ *Commentarius in Evangelium Joannis*, 405.

² Hofmann, *Der Schriftbeweis: Ein theologischer Versuch*, I:61.

³ For example, Schlatter, *Der Glaube im Neuen Testament*, 178; Holtzmann, *Lehrbuch der neutestamentlichen Theologie*, II:411; Büchsel, 'εἰμί, ὁ ὢν', *ThWNT* 2, 396-98; Dodd, *The Interpretation of the Fourth Gospel*, 93f., 350; Wikenhauser, *Johannes*, 173; Lindars, *The Gospel of John*, 320, 455; Fossum, 'In the Beginning Was the Name', 127; Bauckham, *God Crucified: Monotheism and Christology in the New Testament*, 55f.

⁴ See, for example, Beveridge, "'I Am'" in the Fourth Gospel', 418-25; Feuillet, 'Les ego eimi christologiques du quatrième évangile', 5-22, 213-40; Klein, 'Vorgeschichte und Verständnis der johanneischen Ich-bin-Worte', 124f.; Simmons, 'A Christology of the "I Am" Sayings in the Gospel of John', 94-103; Thyen, 'Ich bin das Licht der Welt', 24-32; *idem*, 'Ich-Bin-Worte', 174-76. See also the extended discussions of ἐγὼ εἰμι statements in the commentaries of Brown, *The Gospel according to John*, 533-38, and Schnackenburg, *Das Johannesevangelium*, II:59-70.

1. The Theophanic אֲנִי הוֹאֵ and its Liturgical Context

The view that אֲנִי הוֹאֵ forms the relevant background to the absolute use of ἐγὼ εἶμι in the New Testament has figured prominently in the various publications of E. Stauffer, who, above all others, has sought to establish the theological importance of אֲנִי הוֹאֵ on the basis of its usage in biblical and ancient Jewish traditions. His initial views on ἐγὼ εἶμι were recorded in an article published in 1935,⁵ followed by a cluster of short studies about twenty years later,⁶ and culminating in a survey of the use and meaning of the expression in *Jesus: Gestalt und Geschichte* (1957).⁷

In his article on ἐγὼ Stauffer seeks to trace the origin of the absolute ἐγὼ εἶμι by noting the occurrences of אֲנִי הוֹאֵ as a solemn divine pronouncement (Deut. 32:39; Isa. 41:4; 48:12), and he claims that this emphatic statement has already been prepared by the formula אֲנִי הוֹאֵ אֲנִי הוֹאֵ (Exod. 3:14). This biblical background, together with the I-style of gods and saviour figures in ancient oriental literature, form 'eine doppelte Wurzel' leading to the formulation of new 'I' declarations in Jewish apocalyptic texts (cf. *Apocalypse of Abraham* 8:3; 9:3). Stauffer thus proposes: 'Die alttestamentlichen und altorientalischen Traditionen begegnen sich in der jüdischen Apokalyptik und wirken in dieser Vereinigung auf die Umwelt Jesu und der Evangelien'.⁸ The phrase ἐγὼ εἶμι, despite its emphatic overtones, is used in an ordinary sense in Mark 6:50 (and John 6:20; 9:9; 18:5, 6, 8), and it expresses Jesus' affirmation of his messianic status in Mark 14:62. The fact that no clear predicate can be supplied for ἐγὼ εἶμι in Mark 13:6 does, nevertheless, point to its function in the eschatological discourse as a technical formula for Jesus' self-revelation as the Christ whose complete manifestation will occur in the future. This, in turn, prepares the way for the distinctive usage of the expression in certain Johannine passages (8:24, 28, 58; 13:19) to convey Jesus' unique identity as 'das handelnde Subjekt der Gottesgeschichte'.⁹

Stauffer's approach does, however, change considerably during the next

⁵ 'ἐγὼ', *ThWNT* 2, 350-52.

⁶ Stauffer includes an analysis of Mark 14:62 in 'Der Stand der neutestamentlichen Forschung', 50-52. See also *idem*, 'Geschichte Jesu', 156-58, 171-73; 'Probleme der Priestertradition', 147f.; 'Messias oder Menschensohn?', 87f., 92, 102.

⁷ *Jesus*, 130-46, 167-72. See further *idem*, 'Neue Wege der Jesusforschung', 173f.; *Jesus, Paulus und wir*, 22; *Jesus war ganz anders*, 148, 180-84; 'Jesus, Geschichte und Verkündigung', 12 n.67, 37, 82f., 109.

⁸ 'ἐγὼ', 352.

⁹ *Ibid.*, 351.

twenty years. All notions of a double origin, biblical and oriental, for the divine 'I' formulations now disappear, Exod. 3:14 is no longer regarded as relevant to the discussion, and the focus shifts to Deutero-Isaianic divine speeches, particularly Isa. 43. Indeed, Stauffer's new point of departure is the recitation of certain scriptural portions in pre-exilic temple worship, and he proposes that the combination of the divine אֲנִי (Deut. 5:6; Ps. 46:11; 50:7; 81:11) and the divine הוּא (Ps. 115:9-11) within a liturgical context, especially during the feast of Tabernacles, led to Deutero-Isaiah's formulation of the theophanic אֲנִי הוּא, later adopted in Deut. 32:39.¹⁰ The multiplication of 'I' formulae in the LXX and Targumim,¹¹ and the use of the emphatic הוּא־אֲנִי in Qumran texts (cf. 1QS 8:13), are regarded as attesting the ongoing influence of אֲנִי הוּא in ancient Jewish circles. Even God's emphatic pronouncement in the *Apocalypse of Abraham* 8:3 ('I am he') and his words of consolation in 9:3 ('Fear not, for I am before the world') are now interpreted by Stauffer as directly linked to the Deutero-Isaianic occurrences of אֲנִי הוּא (46:4; TIsa 43:10-13).¹²

It is also proposed that the earlier liturgical use of אֲנִי הוּא and אֲנִי accounts for אֲנִי declarations recorded in Tannaitic traditions associated with the Tabernacles feast, particularly the saying attributed to Hillel in which אֲנִי signifies God's presence (b.Suk 53a) and a tradition about the recitation of the words אֲנִי הוּא in the Temple liturgy (m.Suk 4:5).¹³ These traditions, together with one example of אֲנִי הוּא in the Passover Haggadah, lead Stauffer to claim that 'es [das prädikatorlose ἐγὼ εἶμι] stammt aus den kultischen Theophaniereden des AT (ANI HU) und lebt in der jüdischen Festliturgie des neutestamentlichen Zeitalters fort (Passah und Laubhütten)'.¹⁴

Stauffer's ultimate aim is to highlight the affinities between אֲנִי הוּא and Jesus' pronouncement of the words ἐγὼ εἶμι, particularly during the feasts of Passover (Mark 6:50; 13:6; 14:62; John 6:20; 13:19) and Tabernacles (8:24, 28, 58).¹⁵ His earlier assessment of ἐγὼ εἶμι as a phrase that can be used as an

¹⁰ *Jesus*, 130-32.

¹¹ *Ibid.*, 133, 168 n.59.

¹² *Ibid.*, 169 n.63.

¹³ See 'Der Stand der neutestamentlichen Forschung', 50 n.65; 'Geschichte Jesu', 157; *Jesus*, 134f.

¹⁴ 'Probleme der Priestertradition', 148. See also *idem*, 'Geschichte Jesu', 171; *Jesus*, 73, 94, 136f.

¹⁵ See especially *Jesus*, 141: 'Das liturgische ANI HU hat im antiken Palästinajudentum einen doppelten Sitz im Leben: Das Tempelritual des Laubhüttenfestes und die Privatliturgie des Passahabends. Ganz analog erscheint diese Formel im Munde Jesu zur Laubhüttenzeit als exoterisches, zur Passahzeit als esoterisches Ichwort'.

everyday form of speech (Mark 6:50; 14:62),¹⁶ even as an emphatic claim to messiahship (13:6), is now replaced by the view that it functions as an *Offenbarungsformel* imbued with the theophanic force of אֲנִי הוֹאֵה to form ‘die echtste, kühnste und tiefste Selbstprädikation Jesu’.¹⁷ Jesus’ utterance of ἐγὼ εἰμι does not constitute a Markan or Johannine invention, but can be traced back to his appropriation of a formula traditionally associated with the feast of Tabernacles. Independent evidence for this solemn usage of ἐγὼ εἰμι by the historical Jesus can be found, according to Stauffer, in non-canonical Christian texts and polemical Jewish traditions.¹⁸ Particular interest is shown in a saying attributed to Rabbi Abbahu, ‘if a man says to you, “I am God” (אֲנִי אֱלֹהִים) he is a liar’ (j.Taan 2:1 [65b]),¹⁹ to be interpreted as an authentic Jewish record of Jesus’ pronouncement of the theophanic אֲנִי הוֹאֵה during his trial before the Sanhedrin.²⁰ When Jesus adopted this formula as the vehicle for his self-testimony, he used it to express his conviction that ‘sich in seinem Leben die geschichtliche Epiphanie Gottes vollzieht’.²¹

2. The Various Functions of אֲנִי הוֹאֵה and ἐγὼ εἰμι

A year before the publication of *Jesus: Gestalt und Geschichte*, J. Richter completed a doctoral dissertation under Stauffer’s supervision, entitled ‘*Ani Hu und Ego Eimi. Die Offenbarungsformel “Ich bin es” im Alten und Neuen Testament*’ (1956). The study bears close resemblance to the work produced by Stauffer, particularly his 1935 article, but Richter’s analysis offers a more comprehensive treatment of certain issues and he occasionally deviates from his teacher’s proposals.

It is significant that Richter, having briefly discussed the divine אֲנִי formulas

¹⁶ ‘ἐγὼ’, 350.

¹⁷ *Jesus*, 130, 136f., 140.

¹⁸ In ‘Geschichte Jesu’, 158, and *Jesus*, 138f., Stauffer draws attention to the *Ascension of Isaiah* 4:6, which depicts Beliar-Nero as speaking ‘like the Beloved’: ‘I am God and before me there was no one’. It is claimed that this passage can be dated to the beginning of 68 CE and that its author was acquainted with independent I-sayings in which Jesus spoke of himself with the aid of Deutero-Isaianic language. See further Chapter 7 §2 below.

¹⁹ ‘Der Stand der neutestamentlichen Forschung’, 50-52; ‘Probleme der Priestertradition’, 148 n.71; *Jesus*, 142f.; ‘Neue Wege’, 174. See further Chapter 5 §2.2 below.

²⁰ ‘Geschichte Jesu’, 171; *Jesus*, 94; ‘Neue Wege’, 173f.; *Jesus war ganz anders*, 181.

²¹ *Jesus*, 144.

of the Hebrew Bible, examines the use of *אני הוה* by beings other than God,²² a phenomenon not even mentioned by Stauffer. Although the expression *אני הוה* occurs only once within a non-divine context, in an emphatic statement attributed to David (I Chron. 21:17: *ואני הוה אשר חטאתי*), attention is drawn to other similarly formulated statements, such as ... *אזה הוה* (Jer. 49:12; Ezek. 38:17), *זה הוה* (I Sam. 16:12) and *מי הוה* (Jer. 30:21; Job 4:7). According to Richter, these examples of everyday usage clarify the role of the divine pronouncement of *אני הוה* as an emphatic and contrastive statement which highlights the fundamental differences between Yahweh and other gods (Deut. 32:37-39; Isa. 43:10) and even as an expression of self-identification (Isa. 41:2, 4; 46:4; 51:12). The distinctiveness of *אני הוה* as encountered in divine speeches lies in its role as an *Offenbarungsformel* to emphasize God's power in creation and history, his relationship with Israel, his exclusiveness and eternal presence. Richter's study of other *אני* declarations, especially *אני יהוה*,²³ leads him to conclude that they possess the same range of meanings as *אני הוה*, although this formula alone is used by Deutero-Isaiah to convey the divine forgiveness of sins (43:25) and God's eternal presence (41:4; 43:13; 48:12).

Richter, like Stauffer, considers the potential significance of certain Qumran and apocalyptic texts, and particularly Jewish liturgical traditions related to the Tabernacles and Passover feasts, but he cautiously notes that these isolated traditions may be of limited value when attempting to determine the origin of the absolute *ἐγώ εἰμι*.²⁴ In line with his earlier aim of establishing links between *אני הוה* and other *אני* formulas, Richter adopts a far broader framework than Stauffer in his discussion of the NT usage of *ἐγώ εἰμι*,²⁵ including a brief examination of the Johannine metaphorical *ἐγώ εἰμι* statements. Whereas Stauffer believes that the absolute *ἐγώ εἰμι* functions in most Markan and Johannine traditions as a theophanic formula, his pupil carefully balances the proclamatory use of the expression (John 8:24, 28, 58; 13:19; possibly Mark 13:6; 14:62) with its role as a form of self-identification (Mark 6:50; John 4:26; 6:20; 18:5-8), the inevitable result of his earlier approach to the divine and non-divine usage of *אני הוה*. This is not to deny the importance attributed by Richter to these declarations, for his main aim is to establish the grammatical, formal

²² 'Ani Hu und Ego Eimi', 19-21.

²³ *Ibid.*, 39-44.

²⁴ *Ibid.*, 60: 'Alle diese Andeutungen sind aber nur sporadisch und noch stark umstritten, so daß sie zunächst nur als interessant erwähnt werden müssen. Sie genügen noch keineswegs um die zwischentestamentliche Zeit auch nur einigermaßen zu überdrücken'.

²⁵ *Ibid.*, 61-85.

and theological continuity between אֲנִי הוּא and ἐγὼ εἰμι as self-revelatory formulas. He notes that Jesus' pronouncement of the absolute ἐγὼ εἰμι is also linked to his forgiveness of sins (John 8:24; cf. Isa. 43:25), the judgement of his enemies (John 8:28; cf. Isa. 41:4-5; 43:9-10; 48:12-13), prediction and fulfilment (John 13:19; cf. Isa. 41:4; 43:10), and is even employed as an expression of eternal presence (John 8:58; cf. Isa. 43:13).

3. אֲנִי הוּא and ἐγὼ εἰμι as Biblical Revelatory Formulas

The proposed role of ἐγὼ εἰμι as an *Offenbarungsformel* also dominates the doctoral thesis of H. Zimmermann,²⁶ and although it was presented to the University of Bonn in 1951, neither Stauffer nor Richter betrays any knowledge of its existence. Following a survey of past attempts at identifying the sources of ἐγὼ εἰμι, particularly in oriental, Hellenistic and Mandaean literature,²⁷ the lack of examples of the absolute ἐγὼ εἰμι in these texts leads Zimmermann to conclude that the appropriate background is to be sought in biblical traditions. His main interest lies not so much in identifying individual statements which may account for the NT usage of ἐγὼ εἰμι, but in seeking 'den Weg aufzuzeigen, der vom AT über LXX und spätjüdisches Schrifttum zum NT hinführt'.²⁸ His analysis of the use of the divine revelatory formula in the Hebrew Bible, which takes the form of a survey of all examples of אֲנִי הוּא and its variations,²⁹ leads him to conclude that four categories of usage can be identified: i) the revelatory formula in its strictest sense (e.g., Gen. 28:13; Exod. 3:14), often linked to אֱלֹהֵי יִרְאָה (Gen. 15:1; 26:24) or אֲנִי עִמָּךְ (e.g., Gen. 28:15; Exod. 3:12); ii) to establish and secure God's word, particularly in relation to his commandments (e.g., Exod. 20:2; Lev. 21:8; Isa. 44:24); iii) to serve as the content of the knowledge acquired as a result of divine acts in

²⁶ 'Das absolute "Ich bin" als biblische Offenbarungsformel'. Zimmermann published the results of his thesis in two summary articles, entitled 'Das absolute Ἐγὼ εἰμι als die neutestamentliche Offenbarungsformel', 54-69, 266-76, and 'Das absolute "Ich bin" in der Redeweise Jesu', 1-20.

²⁷ 'Das absolute "Ich bin"', 20-49. Previous analyses of Hellenistic and Mandaean texts surveyed by Zimmermann in his thesis include, in particular, Norden, *Agnostos Theos: Untersuchungen zur Formengeschichte religiöser Rede*, 177-239; Wetter, "'Ich bin es": Eine johanneische Formel', 233f.; Schweizer, *Ego Eimi: Die religionsgeschichtliche Herkunft und theologische Bedeutung der johanneischen Bildreden*, 46-112.

²⁸ 'Das absolute Ἐγὼ εἰμι', 61.

²⁹ 'Das absolute "Ich bin"', 51-109.

history (e.g., Exod. 29:46; Ezek. 6:7); iv) to highlight the uniqueness and exclusiveness of Yahweh (e.g., Isa. 45:5, 6, 18; 46:9). אני הוה declarations are classified as belonging to the third and fourth categories, although it is also proposed that the expression אני הוה functions as a substitute for אני יהוה and similar statements, since הוה alludes to the divine name already expressed in its immediate context.

Zimmermann, to a far greater extent than Stauffer and Richter, offers a quite detailed analysis of the LXX usage of $\epsilon\gamma\omega\ \epsilon\iota\mu\iota$,³⁰ and he argues that the distinctively uniform character of the formula אני יהוה is lost in its Greek renderings (e.g., $\epsilon\gamma\omega\ \kappa\upsilon\rho\iota\omicron\varsigma$, $\epsilon\gamma\omega\ \epsilon\iota\mu\iota\ \kappa\upsilon\rho\iota\omicron\varsigma$, $\epsilon\gamma\omega\ \gamma\acute{\alpha}\rho\ \epsilon\iota\mu\iota\ \kappa\upsilon\rho\iota\omicron\varsigma$). And while the use of $\epsilon\gamma\omega\ \epsilon\iota\mu\iota$ to render both אני הוה (Isa. 43:10) and אני יהוה (45:18) reflects this lack of uniformity, it also implies that the LXX translators regarded both formulas as equivalent to each other. This prompts Zimmermann to claim that he has discovered the ‘bridge’ connecting אני יהוה (= אני הוה) and the absolute $\epsilon\gamma\omega\ \epsilon\iota\mu\iota$. Thus, even before embarking on an analysis of the relevant NT material, he makes the following claim:

Das absolute $\epsilon\gamma\omega\ \epsilon\iota\mu\iota$ im Munde Jesu ist die alttestamentliche Offenbarungsformel. Das bedeutet formal gesehen: von אני יהוה , wie die alttestamentliche Offenbarungsformel im hebräischen Text lautet, geht der Weg über אני הוה , das an manchen Stellen als Ersatz für אני יהוה auftreten kann, zu dem absoluten $\epsilon\gamma\omega\ \epsilon\iota\mu\iota$ der LXX, das als Brücke für das $\epsilon\gamma\omega\ \epsilon\iota\mu\iota$ des NT zu gelten hat.³¹

According to Zimmermann, אני יהוה is the revelatory formula *par excellence* in the Hebrew Scriptures and no independent significance can be attributed to אני הוה . Since he also believes that the decisive factor when attempting to evaluate the NT usage of $\epsilon\gamma\omega\ \epsilon\iota\mu\iota$ is to determine whether a predicate can be supplied from its context, Zimmermann concludes that the absolute expression occurs at least five times (John 8:24, 28, 58; 13:19; Mark 13:6). To these one may probably add John 6:20 (Mark 6:50) and 18:5-8, and, due to the accusation of blasphemy, Mark 14:62. Jesus’ pronouncement of $\epsilon\gamma\omega\ \epsilon\iota\mu\iota$ in its absolute form assumes the role of the *Offenbarungsformel* ($\epsilon\gamma\omega\ \epsilon\iota\mu\iota$ = אני הוה = אני יהוה), a definition extended to include the Johannine metaphorical $\epsilon\gamma\omega\ \epsilon\iota\mu\iota$ pronouncements.³² Thus, a consideration of the christological implications of his study leads Zimmermann to conclude that Jesus can indeed proclaim $\epsilon\gamma\omega\ \epsilon\iota\mu\iota$ because his primary goal is to reveal the Father.³³

³⁰ *Ibid.*, 110-23.

³¹ ‘Das absolute’ $\epsilon\gamma\omega\ \epsilon\iota\mu\iota$, 270.

³² ‘Das absolute “Ich bin”’, 219-28.

³³ *Ibid.*, 170.

4. The Background to the Johannine Use of ἐγώ εἰμι

P.B. Harner's contribution, entitled *The 'I Am' of the Fourth Gospel: A Study in Johannine Usage and Thought* (1970),³⁴ offers a much briefer discussion than its German counterparts, although numerous fresh insights contained in this study undoubtedly merit examination. The origin of the Deutero-Isaianic use of אֲנִי הוָה is to be explained in the light of Near Eastern hymns of self-praise rather than scriptural passages read during Tabernacles (Stauffer) or the revelatory formula אֲנִי יְהוָה (Zimmermann).³⁵ Its distinctive features include the fact that Yahweh alone pronounces אֲנִי הוָה, and it serves as a key expression of the exclusiveness of the one whose sovereignty over creation and history (Isa. 46:4; 51:10-13) represents a challenge to the exiles to respond to him with renewed faith (41:1-4; 43:8-13).

The significance of later Jewish liturgical and rabbinic texts is acknowledged by Harner,³⁶ but Septuagintal renderings of אֲנִי הוָה and the Synoptic usage are regarded by him as the most likely source(s) of the Johannine ἐγώ εἰμι.³⁷ He makes a distinction between the clearly absolute examples of ἐγώ εἰμι, those for which no predicate can be supplied (8:58; 13:19), and the more ambivalent cases where the expression may possess a double meaning (8:24, 28; cf. 4:26; 6:20; 18:5, 8).³⁸ In its role as 'an early Christian attempt to formulate and depict the significance of Jesus, especially in terms of his relationship to the Father',³⁹ the true meaning and significance of the Johannine usage of ἐγώ εἰμι can be perceived through faith, for this expression ultimately expresses Jesus' power to forgive sins and offer eternal life.

To Harner's study one may add the recently published work of D.M. Ball, who offers a detailed analysis of both the absolute and metaphorical ἐγώ εἰμι pronouncements in the Fourth Gospel.⁴⁰ Ball believes that it is necessary to consider both categories of sayings because it is doubtful whether 'the use of ἐγώ εἰμι in the text of John allows such a sharp distinction between the forms

³⁴ See also *idem*, *Grace and Law in Second Isaiah: 'I am the Lord'*, in which he does not significantly depart from his 1970 contribution.

³⁵ Harner, 'I Am', 8, is indebted in this respect to Dion, 'Le genre littéraire sumérien de l'«hymne à soi-même» et quelques passages du Deutéro-Isaïe', 215-34.

³⁶ 'I Am', 17-26.

³⁷ *Ibid.*, 30-36.

³⁸ *Ibid.*, 37-48.

³⁹ *Ibid.*, 64.

⁴⁰ 'I Am' in *John's Gospel: Literary Function, Background and Theological Implications*.

of “I am””.⁴¹ Nevertheless, one of the central arguments developed by Ball in this investigation is that ἐγώ εἰμι sayings accompanied by an image emphasize Jesus’ role and mission, whereas the absolute statements stress his identity. A particularly innovative aspect of this study is the way in which Ball analyses the literary function of the Johannine sayings (Chapters 2-4); tools from the field of narrative criticism are applied to each of the relevant passages in order to analyse their structure and style according to such literary criteria as setting, characterization and irony. Ball stresses the importance of starting with the text of the Gospel, because his aim is to explore the function of ἐγώ εἰμι within each passage. The identification of Johannine irony in many of these texts leads him to conclude, like Harner, that some ἐγώ εἰμι statements are deliberately intended to function on two levels (4:26; 6:20; 18:5, 8).

Ball draws attention to אָנִי הִנְנִי in the second part of his study (Chapters 5-7), although it is clearly not his intention to offer a detailed study of the occurrences of this Hebrew expression in its various biblical contexts. It is proposed that all Johannine ἐγώ εἰμι pronouncements, both absolute and metaphorical, derive their meaning from the Hebrew Scriptures and ancient Jewish traditions, but Ball argues that the absolute ἐγώ εἰμι is most closely linked to the Isaianic use of this phrase and its accompanying themes. It follows that ἐγώ εἰμι can often ‘act as a key to point the alert reader back to the Old Testament and especially to Isaiah in order to interpret Jesus’ sayings on a far deeper level’,⁴² for the Johannine Jesus is portrayed as the one in whom Isaiah’s promise of salvation is fulfilled.

5. Previous Investigations and the Approach of this Study

In the most recent analysis of the use of ἐγώ εἰμι in the Fourth Gospel, Ball speaks of ‘the excessive preoccupation of scholarship with the background to Johannine thought’.⁴³ Whereas the method of approach favoured by Ball is to begin with the text of the Fourth Gospel and seek to determine the significance of Jesus’ ἐγώ εἰμι pronouncements before considering their most likely background, the main objective of his predecessors has clearly been to discover the conceptual source of this expression. This has meant that an examination of

⁴¹ *Ibid.*, 15.

⁴² *Ibid.*, 177.

⁴³ *Ibid.*, 16.

the individual examples of אֲנִי הוֹאֵה in the Hebrew Scriptures, as well as in certain ancient Jewish traditions, has often only been undertaken in the hope that they may offer new insights into the meaning and function of ἐγὼ εἶμι in New Testament traditions.

This tendency characterizes the work of Stauffer in particular, for, having ascertained that Jesus' use of the absolute ἐγὼ εἶμι occurs within the setting of Tabernacles and Passover, he then seeks to establish a pivotal role for אֲנִי הוֹאֵה within the liturgy of the same feasts. Certain traditions do support the view that אֲנִי הוֹאֵה (or אֲנִי הוֹאֵה יְהוָה אֱלֹהִים) played an important liturgical function during the feast of Tabernacles (Pss. 46, 50, 81),⁴⁴ but equally persuasive evidence cannot be adduced for the setting of Deutero-Isaianic אֲנִי הוֹאֵה pronouncements within the liturgy of this festival. A similar *Sitz im Leben* is sought by Stauffer for Ps. 115, a text which employs הוֹאֵה as a divine epithet (vv. 9-11), but this is only firmly attested in a much later period (m.Suk 4:8). Moreover, if the Psalms cited by Stauffer are actually post-exilic,⁴⁵ his reconstruction of their combined influence on אֲנִי הוֹאֵה in the poetry of Deutero-Isaiah is weakened. Even rabbinic support for the proposed link between this expression and the festivals of Passover and Tabernacles is not as compelling as Stauffer claims. Evidence for the setting of אֲנִי הוֹאֵה within the context of Passover is confined to an isolated, probably late Amoraic, tradition in the Passover Haggadah, and the association with Tabernacles only extends to אֲנִי הוֹאֵה (b.Suk 53a) and אֲנִי הוֹאֵה (m.Suk 4:5), two enigmatic designations whose relationship with אֲנִי הוֹאֵה has not been clearly delineated.

The approach to Jewish sources adopted in previous studies tends to be of limited value, both for an independent assessment of אֲנִי הוֹאֵה and for an evaluation of the use of ἐγὼ εἶμι. Methodological problems inevitably arise when a polemical tradition attributed to a third generation Palestinian Amora (j.Taan 2:1 [65b]) is used as proof that 'eine echt jesuanische Ichformel' has been identified,⁴⁶ particularly as this rabbinic tradition records a self-declaration which takes the form אֲנִי הוֹאֵה rather than אֲנִי הוֹאֵה. Stauffer's appraisal of possible parallels also raises the question whether the texts cited by him provide a clear

⁴⁴ On the original cultic setting of these Psalms, see especially Mowinckel, *The Psalms in Israel's Worship*, I:85ff., 104ff., 156ff.; Kraus, *Psalmen*, I:340ff., 372ff.; II:563f. For the view that Ps. 81 was composed for recitation during the liturgy of the Tabernacles feast, see MacRae, 'The Meaning and Evolution of the Feast of Tabernacles', 264; Anderson, *The Book of Psalms*, II:586f.

⁴⁵ This is acknowledged by Stauffer in *Jesus*, 168 n.47.

⁴⁶ Stauffer, 'Probleme der Priestertradition', 148.

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