CRITICAL THEORY AND JOHANNINE MISSION
A TEST CASE:
THE JOHANNINE COMMUNITY
AS DIVINE COMMUNICATIVE ACTION

A thesis submitted for the degree of Doctor of Philosophy

by

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ABSTRACT

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This dissertation explores the potential for utilizing Jürgen Habermas' *Theory of Communicative Action* (TCA) as a hermeneutical method in biblical studies—in this case—Johannine agency and mission. The thesis is developed by means of TCA and four "contextual anchor points." These components of critical and literary theory are used in a sequential argument to examine the thesis: *The Johannine community was portrayed by John as divine communicative action to the world.*

After a brief introduction, chapter two discusses TCA, differentiating its relevant aspects from those unsuitable. An examination of the intertextual interface between John and his readership is performed in chapter three.

Chapter four analyzes John's call for unity in the face of cosmic brokenness and division over Jesus. Though John portrays a closed κόσμος, opposed to its creator, he demonstrates openness, showing interest in gathering exiles. Unity is for the sake of the world (13:35; 17:21, 23).

Chapter four discusses the possibility that the AD 70 loss of the temple was John's motivation for communicative action to his fellow "Jews."

Chapter five examines re-creation. Humanity separated from its creator was incapable of communicative reason. Jesus therefore served as God's communicative act and *Tatwort* (deed-word, sign) to set it free.

Chapter six concerns the mediatorial role of the παράκλητος. Central to John's eschatology was the continued presence of Messiah through the Spirit. The παράκλητος was the communicative glue of the Johannine community, mediating communicative action to the world.

Chapter seven concludes the study, demonstrating the community was a *provocateur* of life and judgment, *gathering* those who responded to communicative action and relinquishing others to judgment. The community's oneness served as a *Tatwort* (deed-word) to the κόσμος. Their words and deed-words served as divine communicative action to re-create the world.

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ABBREVIATIONS

BD	Beloved Disciple
CA	Communicative Action
CoP	Community of Practice
FD	Farewell Discourses
JCom	Johannine Community
Jn	John, the Gospel of John or its author
SAT	Speech Act Theory
TCA	Theory of Communicative Action

All other abbreviations conform to the *SBL Handbook of Style* (1999).

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CHAPTER 1
INTRODUCTION

1.1 The Issue: Johannine Communicative Action

My interest in the Johannine mission began with a desire to learn more about early Christian interaction with surrounding cultures. I wanted to explore the biblical account of how God manifested himself to the world through his people.[1] Considering the social and emancipatory nature[2] of this process, I have approached the problem through the filter of critical theory.[3] John 17:6 says, "I have manifested your name to the people whom you gave me out of the world."[4] This *manifestation* (φανερόω) in some sense was also to be conveyed to the Johannine reader:

> As you sent me into the world, so I have sent them into the
> world. . . . I do not ask for these only, but also for those who
> will believe in me through their word, that they may all be one,
> just as you, Father, are in me, and I in you, that they also may
> be in us, so that the world may believe that you have sent me."
> (Jn 17:18-21).

Here (at least in theory) a communicative interface exists between God and the world, through God's community. As I further investigated John's gospel,[5] I discovered more portrayals of divine agency[6] and became convinced that this topic had potential for further exploration.

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[1] E.g., Jn 4:34-38; 6:44; 11:50-52; 12:32.

[1] E.g. Jn 4:34-38; 6:44; 11:50-52; 12:32.

[2] E.g., 1:4; 3:16; 4:14; 5:24; 6:33; 8:32, 36; 10:28; 11:25; 12:25; 14:6; 17:2-3; 20:31.

[3] See Anthony C. Thiselton, *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading* (Grand Rapids: Zondervan, 1992), 379-409, 597-619.

[4] John's use of φανερόω is communicative in nature.

[5] By "John," I do not mean a specific "historical" person. I am referring to the implied author. By "Johannine reader/community," I mean the implied readers. I refer to the implied reader as just "the reader or readers."

[6] E.g., 3:21; 5:17, 20, 36; 9:4; 10:25, 37-38; 13:35; 14:10-12, 31; 15:24; 17:21-23. Nicholas Wolterstorff, *Divine Discourse: Philosophical Reflections on the Claim that God Speaks* (Cambridge: Cambridge University Press, 1995); George I. Mavrodes, *Revelation in Religious Belief* (Philadelphia: Temple University Press, 1988).

My point of interest lies in the interface between what the Johannine reader[7] was encouraged to say and do *and* how the world was expected to perceive her *communicative action* (CA). Here, the term *communicative action* is taken from the critical theory of Jürgen Habermas. CA entails communicative interactions between individuals as they seek to obtain mutual understanding or consensus. By means of communicative reason, CA conveys information, establishes relationships, and expresses feelings, attitudes, and desires (see chapter 2).[8]

1.2 Critical Theory as a Johannine Method

CA springs from critical theory. The term, "critical theory" belongs to Max Horkheimer of the Frankfurt School.[9] Horkheimer compares "traditional" and "critical" theories, asserting that traditional theory is about the instrumentality or utilization of human beings for teleological purposes, while critical social theory is about fostering un-manipulated human interaction in society. The dialectic between people being used instrumentally and people being freed for human social interaction is the crux of critical theory. Critical theory thus has an emancipatory trajectory.[10] However, the critical theory of the Frankfurt School was extremely pessimistic and offered no real solutions to the problem of alienation. It would take the subsequent work of Jürgen Habermas to develop solutions

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[7] It is my presupposition that the JCom was *not* a small "sectarian group," but a diverse group that lived over a broad area in the Diaspora. For perspectives on a sectarian view, see: Bruce J. Malina and Richard L. Rohrbaugh, *Social-Science Commentary on the Gospel of John* (Minneapolis: Fortress, 1998); Jerome H. Neyrey, *The Gospel of John*, NCBC (New York: Cambridge University Press, 2007); Ernst Käsemann, *The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17* (Philadelphia: Fortress, 1968), 39; J. Louis Martyn, *History and Theology in the Fourth Gospel*, 3rd ed. (Louisville: Westminster John Knox, 2003). For perspectives on a broader audience, see: Richard Bauckham, ed. *The Gospels for All Christians: Rethinking the Gospel Audiences* (Grand Rapids: Eerdmans, 1998); Craig L. Blomberg, "The Gospel for Specific Communities *and* All Christians," in *The Audience of the Gospels: The Origin and Function of the Gospels in Early Christianity*, ed. Edward W. Klink III, LNTS 353 (London; New York: T&T Clark, 2010), 111-33. Also see: Edward W. Klink III, "The Gospel Community Debate: State of the Question," *CBR* 3, no. 1 (2004): 60-85.

[8] Andrew Edgar, *The Philosophy of Habermas* (Montreal, Ithaca: McGill-Queen's University Press, 2005), 138-64.

[9] Max Horkheimer, *Critical Theory: Selected Essays*, trans., Matthew J. O'Connell (New York: Herder and Herder, 1972), 188-243.

[10] Paul Lakeland, *Theology and Critical Theory: The Discourse of the Church* (Nashville: Abingdon, 1990), 11-38.

through his *Theory of Communicative Action* (TCA).[11] "The task of *socio-critical* hermeneutics [i.e., critical hermeneutics] is to unmask these social interests through an emancipatory critique, which serves freedom, justice, and truth."[12] Habermas' TCA is oriented toward *reaching understanding,* versus pursuing success.[13] His mode of analysis to reach understanding is based upon speech act theory as found in his *Universal Pragmatics*.[14] David Ingram notes that "UP [i.e., *Universal Pragmatics*] is the core of Habermas's entire philosophy—his theory of knowledge as well as his ethics. Without this philosophical foundation, his sociology of action, society, rationality, and modernity—the parts that make up the TCA—would be nothing."[15] Habermas further elucidates:

> [W]e can explain the concept of *reaching understanding* only if we specify what it means to use sentences with a communicative intent. The concepts of speech and understanding reciprocally interpret one another. Thus we can analyze the formal-pragmatic features of the attitude oriented to *reaching understanding* in connection with the model of the attitude of participants in communication, one of whom—in the simplest case—carries out a speech act, to which the other takes a yes or no position.[16]

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[11] Jürgen Habermas, *The Theory of Communicative Action: The Critique of Functionalist Reason*, trans., Thomas McCarthy, 2 vols. (Boston: Beacon Press, 1987).

[12] Thiselton, *Horizons,* 12. [Italics his, brackets mine].

[13] Habermas, *TCA,* 1:286-95.

[14] Jürgen Habermas, "What is Universal Pragmatics? (1976)," in *On the Pragmatics of Communication,* ed. Maeve Cooke (Cambridge: MIT Press, 1998), 21-103. Habermas' utilization of Austin's speech act theory is not without contention. However, they have a general agreement on basic terminology and usage. Habermas, *TCA,* 1:288-95.

[15] David Ingram, *Habermas: Introduction and Analysis* (Ithaca: Cornell University Press, 2010), 75. [Brackets, italics mine].

[16] Habermas, *TCA,* 1:287. [Italics mine]. Habermas' "linguistic turn," as the tool for communicative analysis is expressly emphasized by both Habermas and his interpreters. See Habermas: ibid., 1:286-95; Habermas, "Pragmatics," 46-92; Habermas, "Actions," 222-27. See Habermas' interpreters: Maeve Cooke, "Introduction," in *On the Pragmatics of Communication,* ed. Maeve Cooke (Cambridge: MIT Press, 1998), 1-19, 1-3, 6; Ingram, *Habermas,* 72-75; Andrew Edgar, *Habermas: The Key Concepts* (London; New York: Routledge, 2006), 77-79; Stanley E. Porter and Jason C. Robinson, *Hermeneutics: An Introduction to Interpretive Theory* (Grand Rapids: Eerdmans, 2011), 138.

Habermas proposes three "roots of communicative action"[17] based upon speech act theory: the propositional, illocutionary, and expressive features of speech acts. When they are respectively correlated with the concepts of cognition, obligation, and expression, *reaching understanding* becomes possible.[18] These parings in turn must possess the validity claims of truth, rightness, and sincerity (see chapter 2). Of course, the whole point of this is not the formation of a language theory, but a means of establishing and fostering an authentic lifeworld through communicative reason. Lifeworlds should be free from the influences of instrumental and strategic action. CA seeks to thwart "the tendency of individuals to manipulate or control others via the act of communication."[19] Anthony Thiselton describes critical theory as " . . . an approach to texts . . . which seeks to penetrate beneath their surface-function *to expose their role as instruments of power, domination, or social manipulation.*"[20] I am thus inquiring whether an analysis of the Fourth Gospel can clearly detect an effort by the Johannine author to demonstrate CA, as opposed to *strategic action*, through his characters. I will attempt to detect CA in one of the most obvious of Johannine community motifs—Johannine mission. I propose that Habermas' TCA and accompanying complementary methodology can be utilized as a *test case* to investigate John's approach to mission. But, why do I propose this thesis as a *test case*?

First, critical methodology in Johannine studies is atypical. In fact, precious little has been written utilizing critical theory in Johannine biblical studies,[21] though much discussion of critical theory's usefulness exists in hermeneutical and theological studies.[22]

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[17] Habermas, *TCA*, 2:62.

[18] Ibid., 2:62-63. [Italics mine].

[19] Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, 2d ed. (Downers Grove: IVP Academic, 2006), 505-6.

[20] Thiselton, *Horizons*, 379. [Italics his].

[21] A few exceptions with regard to critical theory in Johannine biblical studies would be: Musa W. Dube and Jeffrey Lloyd Staley, *John and Postcolonialism: Travel, Space and Power* (London; New York: Sheffield, 2002); George L. Renner, "The Life-world of the Johannine Community: An Investigation of the Social Dynamics Which Resulted in the Composition of the Fourth Gospel" (Ph.D. diss., Boston University Graduate School, 1982); Fernando Segovia, "The Gospel of John," in *A Postcolonial Commentary on the New Testament Writings*, ed. Fernando Segovia and R. S. Sugirtharajah (New York: T&T Clark, 2007), 156-93.

[22] E.g., Lakeland, *Theology*, 39-69; Osborne, *Spiral*, 505-7; Porter and Robinson, *Hermeneutics*, 131-53; Anthony C. Thiselton, "Communicative Action and Promise in

Second, Habermas' fundamental understanding of CA as the *illocutionary* attempt to reach *understanding*, without the additional *perlocutionary notion of success*, may in itself be seen as diametrically opposed to identifying scriptural texts as CA—in this case—the Fourth Gospel (e.g., 20:31). Our discussion will engage this difficulty in the next chapter.

Third, due to the great historical distance between post-modern, democratic, capitalistic society (for which Habermas writes) and the socio-political situation at the end of the first century, Habermas' critical theory must be reconfigured. It is debatable whether such a redesigned critical theory could justifiably be called CA.

However, even with these proposed difficulties, I believe Habermas' TCA is deep and rich with insights for biblical studies. Without a doubt, there are valuable aspects of his theory that should carry over into the Johannine lifeworld because they are clearly a part of a universal communicative process. I think it worth the effort to explore both Habermas and John in order to see how, and to what extent, John utilizes CA. However, because of the significant need to both *adopt* and *adjust* TCA's insights, this study must be regarded as a hermeneutical *test case*.

I am also proposing that (in keeping with Habermas' concerns regarding CA) the Fourth Gospel itself is an effort by John to communicate in the "public sphere."[23] Andrew Lincoln's well-known thesis that the Fourth Gospel contains a trial motif substantiates John's effort to publicly illustrate the nature of Jesus' case.[24] Through a substantial list of witnesses, John is out

Interdisciplinary, Biblical, and Theological Hermeneutics," in *The Promise of Hermeneutics*, ed. Roger Lundin, Clarence Walhout, and Anthony C. Thiselton (Grand Rapids: Paternoster, 1999), 133-239; Kevin J. Vanhoozer, *Is there a Meaning in this Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998), 217-25; Don S. Browning and Francis Schüssler Fiorenza, eds., *Habermas, Modernity, and Public Theology* (New York: Crossroad, 1992); Maureen Junker-Kenny, *Habermas and Theology* (London; New York: T&T Clark, 2011); Johann Baptist Metz, *Faith in History and Society: Toward a Practical Fundamental Theology*, trans., J. Matthew Ashley (New York: Herder and Herder, 2007); Helmut Peukert, *Science, Action, and Fundamental Theology: Toward a Theology of Communicative Action*, trans., James Bohman (Cambridge, Mass.: MIT Press, 1984).

[23] Edgar, *Philosophy*, 27-55; Jürgen Habermas, *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society* (Cambridge: MIT Press, 1989); Jürgen Habermas, *Between Naturalism and Religion: Philosophical Essays*, trans., Ciaran Cronin (Cambridge, U.K.; Malden, Mass.: Polity, 2008), 11-23; Lasse Thomassen, *Habermas: A Guide for the Perplexed* (London; New York: Continuum, 2010), 33-57.

[24] Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel* (Peabody:

to publicly convince the reader that Jesus has been falsely accused and convicted of crimes in a most shameful manner. Walter Brueggemann posits that testimony can serve as an attempt to establish public legitimacy. Testimony establishes a public reality in a court of law.[25] John contends that there is a schism in the world over Jesus, which suggests a response is indicated from his readers. His validity claims concerning Jesus and the Law of Moses (e.g., 1:17, 45; 3:14; 5:45; 6:32; 7:19-24), the temple (e.g., 1:14; 2:19-21; 7:37-39; 8:12; 14:2, 20), re-creation (e.g., 1:1-5; 5:17-23; 9:6-7), judgment (e.g., 5:20-30; 9:39; 12:31), and the gathering of true Israel (e.g., 4:35-36; 6:12-13; 10:16; 11:52) imply the nature of his argument was public.[26] John's action of writing entails that at least some of his readers should recognize and respond to the σχίσμα in the world over Jesus.[27]

1.3 Mission Agency and Critical Theory: Differentiating the Emphasis

There is no better way to assess the hermeneutical character of CA in the Fourth Gospel than to examine the Johannine mission, since mission is representative of the Johannine community's[28] (JCom's) communicative interface with the world. I deem John's gospel to be a *Gemeindeschrift*, prodding the reader with a strong *Missionsgedanke*[29] that rejects the κόσμος as hostile, yet simultaneously offers life to that same κόσμος.[30] My project

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Hendrickson, 2000).

[25] Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress, 1997), 120-22.

[26] Richard A. Burridge, "About People, by People, for People: Gospel Genre and Audiences," in *The Gospels for All Christians: Rethinking the Gospel Audiences*, ed. Richard Bauckham (Grand Rapids: Eerdmans, 1998), 113-45, 136-37.

[27] Lincoln, *Trial*, 258-60. For examples of σχίσμα see 7:43; 9:16; 10:19 cf. 6:64; 7:12, 25-31, 40-41, 44; 9:9, 16; 10:20-21; 11:45-46.

[28] By Johannine community, I do not mean the sectarian characterization given by, for instance, Raymond Brown, J. Louis Martyn, or Bruce Malina. Instead, I mean the Christian readership of the Fourth Gospel. In the gospel-community debate I would side with scholars such as Craig Blomberg, who posits the gospels were intended for both specific communities and the general Christian community. Blomberg, "Communities," 111-33.

[29] Andreas J. Köstenberger, *The Missions of Jesus and the Disciples According to the Fourth Gospel* (Grand Rapids: Eerdmans, 1998), 203; Juan Peter Miranda, *Der Vater der mich gesandt hat: Religionsgeschichtliche Untersuchungen zu den johanneischen Sendungsformeln. Zugleich ein Beitrag zur johanneischen Christologie und Ekklesiologie.*, Europäische Hochschulschriften 23/7 (Frankfurt am Main: Lang, 1972), 25-40.

[30] Lincoln, *Trial*, 255-62.

will test the communicative relationship between the JCom and both the hostile and accepting constituents of the κόσμος (as depicted by John). My project can be articulated by the following thesis: *The Johannine community is portrayed by John as divine communicative action to the world.*

This thesis examines divine communicative agency between the JCom and the world by means of John's communication to the JCom. I will utilize Jürgen Habermas' Theory of Communicative Action (TCA) to analyze mission in John's Gospel. I employ the categories of lifeworld,[31] system,[32] and discourse ethics[33] to engage the Johannine narrative, its relationship to the reader, and the expected relationship between the reader and the world. I argue that John's community functions to convey divine CA to the world. Its function can be described as both "mission" and "agency," which need to be differentiated before further discussion can ensue.

One of the more challenging aspects of this project has been the ambiguity of classification. *Prima facie,* my thesis statement seems to be about *agency*. From that vantage, it could well be a study of how the JCom is communicatively related to its sender and how it is sent to participate in the world (e.g., 4:34-42 [esp. 37-38]; 13:15-16, 20; 15:27; 17:18; 20:20-23). However, *mission* is also deeply concerned with agency. J. Kuhl, J. P. Miranda, J-A. Bühner, R. D. Prescott-Ezickson, M. R. Ruiz, T. Okure, and A. Köstenberger (see critiques below) all deal with agency at length in their missional studies. Johannine agency is clearly a part of mission.

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[31] "Lifeworld" is Habermas' term for social interaction involving culture, society, and people for the purpose of maintaining human relationships. Thomassen, *Habermas*, 72-73. "[W]e can think of the lifeworld as represented by a culturally transmitted and linguistically organized stock of interpretive patterns." Habermas, *TCA*, 2:124. Lifeworld components are "processes that operate by way of communicative action: *reaching understanding, action coordination, and socialization.*" Habermas, "Actions," 247. [Italics his].

[32] "System" is culture, society, and people *acted upon* through the filter of money or power. Thomassen, *Habermas*, 74-75. People become objects of system goals and purposes. System utilizes *strategic action* (people become a means to an end). Instrumentality, not CA is the method used for success. Habermas, "Actions," 224-26, 233-39.

[33] Discourse ethics are skills and rules necessary for competent communication between members of a society, whereby deliberated decisions are fair and just. For Habermas, this minimal but necessary set of validity claims consists of truth, rightness, intelligibility, and sincerity. Jürgen Habermas, *Moral Consciousness and Communicative Action*, trans., Christian Lenhardt and Shierry Weber Nicholsen (Cambridge: MIT Press, 1990), 89; Habermas, "Pragmatics," 22-23.

Not as evident in my thesis statement is *how* John expresses the community's agency between the divine lifeworld[34] and the κόσμος. I am not interested in the *model* of representation[35] so much as the communicative *method* of the representation.[36] For example, though the *shaliach* is undoubtedly one model for understanding Johannine agency,[37] I believe that agency is secondary to the proposition that as *shaliach*, the JCom was to declare creation's renewal, which constitutes the *emancipative purpose* of the community's mission.[38]

So why not rephrase the thesis to include re-creation and call it mission? To do so is tempting, but such an action leads to reductionism—that Johannine mission is only about re-creation. Instead, I see a missional motif (re-creation) that is *communicated* by the agency of Jesus and the JCom. This understanding shows an emancipatory communicative purpose that encompasses both agency and mission. It is not only important to ask *whether* John portrays the JCom to be an agent, but more so, *how* does its agency and mission function? How does the community itself serve as a hermeneutical agent? Thus, there is a need to include the component of critical theory to address both agency and mission. My chosen presupposition, then, is to see critical theory as a hermeneutical lens, with mission and agency as the

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[34] "Divine lifeworld" means the communicative relationships between the Father, Jesus, Spirit-Paraclete, and the JCom.

[35] Köstenberger differentiates the missions of Jesus and his disciples. This rightly indicates their mode of representation. Köstenberger, *Missions*, 190-97, 212-17. However, this is not the focus of my thesis.

[36] Communication can take the form of CA (e.g., Jesus and the Samaritan woman) or strategic action (e.g., Jesus and the Sanhedrin). How communication is utilized by the JCom is the major concern of this project.

[37] See, for example, Jan-Adolf Bühner, *Der Gesandte und sein Weg im 4. Evangelium: Die kultur-und religionsgeschichtlichen Grundlagen der johanneischen Sendungschristologie sowie ihre traditionsgeschichtliche Entwicklung*, WUNT, Reihe 2/2 (Tübingen: Mohr, 1977), 2-3, 191-206.

[38] Jeannine K. Brown, "Creation's Renewal in the Gospel of John," *CBQ* 72, no. 2 (2010): 275-90, 276; Jan A. Du Rand, "The Creation Motif in the Fourth Gospel: Perspectives on its Narratological Function within a Judaistic Background," in *Theology and Christology in the Fourth Gospel: Essays by the Members of the SNTS Johannine Writings Seminar*, ed. G. van Belle, J. G. van der Watt, and P. Maritz (Leuven: Leuven University Press, 2005), 21-46; John Painter, "Earth Made Whole: John's Rereading of Genesis," in *Word, Theology, and Community in John*, ed. John Painter, R. Alan Culpepper, and Fernando F. Segovia (St. Louis: Chalice, 2002), 65-84; Marianne Meye Thompson, "Eternal Life in the Gospel of John," *Ex Auditu* 5, (1989): 35-55, 40, 45, 50.

subject of inspection. This thesis reflects the use of a lens to see its subject. It is hermeneutical in scope. In light of this choice, I will now survey recent scholarship in Johannine mission, while addressing critical method in chapter two of the project.

1.4 A Critique of Johannine Mission in Recent Scholarship

Josef Kuhl's revised dissertation (1967) on mission and agency was perhaps the most significant statement of Johannine mission for its time.[39] After exploring the sending theology of pre-Christian writings and the Fourth Gospel,[40] Kuhl posits Jesus as the *absolute* agent and revealer of the Father.[41] The only means by which the world can know about God is through such a revealer. The Son's relationship to the Father is the paradigm for the whole community. Their relationship extends to the Spirit, the Johannine community,[42] and is open to the κόσμος[43] as one continuous, unified mission.[44]

I find much agreement with Kuhl's work, such as the continuity of the missions of Son, Spirit, and community (a Johannine *Gestalt*),[45] the continuing work of Jesus through the Spirit and the community, the significance of love as a sign to the world, and the openness of the Johannine community to the world. However, Kuhl's work is limited. His emphasis on mission vocabulary makes his work one-dimensional. I propose to form more compelling missional connections through intertextual analysis, which better expresses the attitude of the community toward the world. One such allusion is John's portrayal of "gathering" and its interpretive dimension in explaining the community's agency.[46]

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[39] Josef Kuhl, SVD, *Die Sendung Jesu und der Kirche nach dem Johannes-Evangelium*, Studia Instituti Missiologica Societatis Verbi Domini 11 (St. Augustin: Styler, 1967), 119-25. See also Robert Kysar, *The Fourth Evangelist and His Gospel: An Examination of Contemporary Scholarship* (Minneapolis: Augsburg, 1975), 244-45.

[40] Kuhl, *Sendung*, 3-57.

[41] Ibid., 58-129.

[42] Ibid., 139-59.

[43] Ibid., 160-231.

[44] Ibid., 141-74.

[45] Ibid., 130-59. See also M. Eugene Boring, "The Influence of Christian Prophecy on the Johannine Portrayal of the Paraclete and Jesus," *NTS* 25, no. 1 (1978): 113-23, 114.

[46] Others include: wisdom, re-creation, judgement, the temple etc.

Juan Miranda (1972, 1977) explores a prophetic setting.[47] Jesus is the fulfillment of the end-time prophet like Moses (Deut 18:15, 18) and serves as the Father's messenger. For Miranda, mission and revelation belong together, since Jesus is the epiphany of God. John interprets these retrospectively through the memory of the community after Jesus' death.[48] John considers Jesus the fulfillment of the "Jewish" OT salvation.[49]

Though I agree with Miranda's appraisal of Jesus' agency as "the prophet like Moses" and the "Jewish messenger concept,"[50] I find his singular model of agency to be too narrow. I will argue that John portrays multiple forms of agency to depict both Jesus and the community as divinely sent agents, and these are better analyzed with a communicative model.[51]

Birger Olsson (1974) utilizes linguistic methodology to explore John 2:1-11 and 4:1-42. His study yields some significant findings for understanding agency in John. He analyzes the dialogical structure of 4:31-42[52] and asserts that Jesus' mission is to bear a harvest for the Father. Words like field (χώρα), gather (συνάγω), fruit (καρπός), sow (σπείρω), and reap (θερίζω) are tied to food (βρῶμα), harvest (θερισμός), wages (μισθός), work (ἔργον), and labor (κόπος, κοπιάω). These are unified with the work (ἔργον)[53] of the Father, Jesus, and his disciples.[54] For Olsson, "harvest" is the chief means by which John articulates Johannine mission. It is the gathering of scattered Israel that is illustrated.[55]

Olsson rightly identifies John's use of the gathering motif. I find much to commend in his assessment of Johannine mission.[56] John's use of harvest

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[47] Miranda, *Vater*, 372-86; Juan Peter Miranda, *Die Sendung Jesu im vierten Evangelium: Religions--und theologiegeschichtliche Untersuchungen zu den Sendungsformeln*, SBS 87 (Stuttgart: Katholisches Bibelwerk, 1977), 46-70.

[48] Miranda, *Vater*, 129.

[49] Ibid., 387-88.

[50] Miranda, *Sendung*, 46-70.

[51] E.g., Angel-Christology, Wisdom, Word, Torah, prophet, incarnation, and glory.

[52] Birger Olsson, *Structure and Meaning in the Fourth Gospel: A Text-Linguistic Analysis of John 2:1-11 and 4:1-42*, ConBNT 6 (Lund: Gleerup, 1974), 218-241.

[53] Ibid., 238.

[54] Ibid., 220-48.

[55] Ibid., 242-48. This gathered people is "True Israel." See also Gerhard Lohfink, *Jesus and Community: The Social Dimension of Christian Faith* (Philadelphia: Fortress, 1984), 80; Gerhard Lohfink, *Does God Need the Church?*, trans., Linda M. Maloney (Collegeville, Minn.: Liturgical, 1999), 218-19.

[56] Olsson, *Structure*, 248.

language,[57] the gathering of Israel,[58] the restoration of relationship between Israel and Judah,[59] and his recognition of a "true Israel" are all well thought out.[60]

However, Olsson mainly stresses the *purpose* of Johannine mission through terminology with little to say about the method or agency by which the harvest is gathered. He also fails to indicate the important connections that John makes between gathering and unity as a sign (e.g., 13:35; 17:21, 23). I demonstrate that this sign is a means of John's communicative action.

Jan-Adolf Bühner (1977) investigates the origins of Johannine agency. He explores the role of Jesus from the perspective of the messenger sayings: "I am" and "I have come" (e.g., 6:35, 48, 51; 8:12; 9:5; 10:7, 9, 11; 11:25; 14:6; 15:1 cf. 5:43; 6:38; 12:27, 46; 18:37). In them he sees the human messenger formulas: "I am so-and-so" and "I have come for this purpose." He ties them to divine commission and mission.[61] The sayings imply both life and judgment.[62] Bühner also posits that the idea of the divine messenger-angel is intimately related to the prophet and Jesus.[63] He finds in the prophet-messenger language a relationship between the sending of prophets and the appearance of the angel of the Lord (e.g., Judg 6; 13; Isa 44:26; Hag 1:13; Mal 1:1; 3:1).[64] He relies heavily upon the *shaliach* concept, arguing that the angel-prophet is the *shaliach* sent from heaven. Jesus is the sent "son of the house," a heavenly prophet come as divine messenger, representing the domain of his father.[65]

As with Miranda, much the same can be said for Bühner's work. Reducing Johannine agency to two basic models does not encompass the broader range of John's thought. His combination of angel-prophet and *shaliach* comes closer to my own than Miranda's but still does not include the broader spectrum of communicative agency.

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[57] Ibid., 241-42.

[58] Ibid., 242-43.

[59] E.g., Ezek 37:16-28; Jer 31:17-20; Zech 10:6-12. Ibid., 244.

[60] Ibid., 248.

[61] Bühner, *Gesandte*, 123-79.

[62] Ibid., 191-261.

[63] Ibid., 341-99.

[64] Ibid., 341-73. "Offenbar bedeutet dies, daß der Besitz der רוח הקדש zu einer engelähnlichen Erscheinung des Propheten führen kann." Ibid., 349.

[65] Ibid., 191-206.

Robert Prescott-Ezickson (1986) also considers Johannine mission from the aspect of agency and sending. He analyzes the meaning of πέμπω ἀποστέλλω and ἔρχομαι.[66] Πέμπω he connects with the *relationship* between the sender and the sent (i.e., Father and Son); ἀποστέλλω is associated with the *responsibility* of mission to the world.[67] He places great emphasis upon the adverb, καθώς. In it, he *equates* the missions of Jesus and his disciples.[68] Evidence found in rabbinic literature indicates an agent holds the same authority as the sender.[69] Inevitably, the mission of the disciples is a literal extension of the mission of Jesus.[70]

The weight Prescott-Ezickson places upon καθώς is untenable.[71] The missions of Jesus and his disciples become too closely linked, with little differentiation. The community even serves as an atoning agent for the world. I will propose the mission of the community continues that of Jesus but functions in a derivative or analogical sense.

Miguel Ruiz (1987) sees the Fourth Gospel as a *Gemeindeschrift*, with a secondary, but significant, *Missionsgedanke*.[72] He links several passages together into a coherent understanding of Johannine missional thought.[73] He clearly distinguishes the mission of Jesus from that of his disciples. In Jesus' Samaritan mission, the disciples play little role. On the other hand, the

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[66] Robert Davis Prescott-Ezickson, "The Sending Motif in the Gospel of John: Implications for Theology and Mission" (Ph.D. diss., The Southern Baptist Theological Seminary, 1986), 51-74.

[67] Ibid., 66-68.

[68] Ibid., 127-28.

[69] E.g., *m. Ber.* 5:5; *m. Qidd.* 2:1, 4). See ibid., 60-61.

[70] Ibid., 128. Prescott-Ezickson is mistaken here. The mission of the community is very much like that of Jesus, but functions in a derivative or analogical way.

[71] Ibid.

[72] Miguel Rodríguez Ruiz, *Der Missionsgedanke des Johannesevangeliums: Ein Beitrag zur johanneischen Soteriologie und Ekklesiologie*, FB 55 (Würzburg: Echter, 1987), 25-40, esp. 29. Ruiz follows his mentor, Rudolf Schnackenburg, *The Gospel According to St John*, Vol 3. 3 vols. (New York: Crossroad, 1982), 214-17. I too utilize this perspective.

[73] (1) Jesus gathers his disciples from among the Jewish people. Ruiz, *Missionsgedanke*, 49-52. (2) John explains Jesus' mission through the Samaritan harvest. Ibid., 58-72. (3) He explains the Gentile mission and Jesus' revelation to the world. Ibid., 74-162. (4) He explores the disciples' mission through the farewell discourses and Jesus' high-priestly prayer. Ibid., 165-255. (5) Ruiz explains the disciples' mission after the resurrection. Ibid., 258-76. (6). He discusses the great catch of fish. Ibid., 278-305. (7) He discusses the historical connection with the Johannine concept of mission. Ibid., 306-35.

community must continue Jesus' mission after his glorification.[74] Ruiz holds that the κόσμος can be saved.[75] He grounds mission in Christology, because it is grounded in the person of Jesus.[76] However, it is also an ecclesiological event in that Jesus commissions the church to carry on his task.[77] The community's proclamation and witness are the means by which the world can come to faith.[78]

Ruiz rightly classifies the Fourth Gospel as a *community* document and not a *missional* document.[79] He also correctly ties soteriology and ecclesiology to mission. Though he rightly sees the κόσμος as "redeemable," he does not clearly distinguish why John sometimes paints it as reachable, and at other times, unreachable.[80] I would also argue that the Gentile mission is much more subtle than he supposes. The "Jewish" ethos of John's gospel indicates the Gentile mission is implicit. Polemic against the "Jews" using Moses and Abraham signifies a thorough "Jewish" understanding of the text. The multiple references to the gathering motif and re-creation also have their roots in Judaism.

Teresa Okure has produced an extremely capable study (1988) of John 4:1-42.[81] The Samaritan woman serves as a paradigm for the mission motif.[82] Okure sees mission as the fundamental purpose of the Gospel, though not an evangelistic document, as such.[83] She utilizes a literary-rhetorical approach which she calls "contextual analysis," utilizing the rhetorical categories of *narratio* (4:1-26), *expositio* (4:31-38), and *demonstratio* (4:28-30, 39-42).[84] She rejects the conclusion that John should only be viewed from a post-Easter

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[74] Ibid., 42-60, 345-47.

[75] Ibid., 231-47.

[76] Ibid., 341-45.

[77] Ibid., 345.

[78] Ibid., 345-51.

[79] Ibid., 25-38.

[80] A "reachable κόσμος" (e.g., 1:29; 3:16; 4:42; 6:33, 51; 8:12; 9:39; 11:9; 12:19, 46-47; 14:31; 16:8; 17:6, 21, 23; 18:37). An "unreachable κόσμος" (e.g., 3:19; 7:7; 9:39; 14:17; 15:18-19; 16:20; 17:9, 14, 16, 25; 18:36).

[81] She focuses primarily upon Jn 4, though she also discusses Jn 17 and 21. Teresa Okure, *The Johannine Approach to Mission: A Contextual Study of John 4:1-42*, WUNT 2/31 (Tübingen: Mohr, 1988).

[82] Ibid., 78-79, 285.

[83] Ibid., 16, 34-35.

[84] Ibid., 136-68, 168-81, 287.

perspective.[85] Mission is not just the work of the community; Jesus' work in Samaria is, in fact, mission activity.[86] Jesus' interaction with the Samaritan woman is a model for the disciples and the later community. However, by insisting that Jesus' work defines mission,[87] Okure inadvertently restricts the attention of the reader to Jesus in his milieu.[88] She focuses the reader's attention upon the early first century perspective. John is instead emphasizing the *continuing* missional work of Jesus through the Paraclete (e.g., 14:12, 16-18, 20, 26; 15:26-27).

Okure is also mistaken to view the community's problem as "boasting" and "pride."[89] Rather, it is related to discouragement, as evinced by the use of edificatory passages (e.g., orphans 14:18, troubled 14:1, 27, sorrow 16:6, 20, 21, 22, and peace 14:27; 16:13; 20:19, 21, 26). Though mission is important, Okure's insistence that John is primarily a *Missionschrift*[90] ignores the evidence that the text is written to *encourage the community* to persevere (20:30-31).[91] Though Okure agrees the gospel is addressed to believers,[92] she holds the concept of discipleship to be a modern invention and, thus, encompassed by Johannine mission. I contend that John differentiates between those being *drawn* (6:44; 12:32) and those who *continue* in Jesus' word (8:31; 14:23-24; 15:3, 7). John is primarily written for the latter so they will continue to participate in the former.

Andreas Köstenberger (1998) uses a "semantic field" approach to explore sending.[93] As his title suggests, the mission of Jesus is significantly different from that of his disciples. Discipleship is "broadened" as one moves

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[85] Ibid., 64.

[86] Ibid., 64-65.

[87] Ibid., 286.

[88] Ibid., 6, 34-35, 39-49, 76-77.

[89] Ibid., 287.

[90] Ibid., 6, 39-55, 291-92.

[91] John's use of a farewell type-scene (13-17) indicates he was signaling Jesus' promises, comfort, encouragement, hope, warning, instructions *and commission* to the community. This makes the gospel more than a missional document. See Fernando F. Segovia, *The Farewell of the Word: The Johannine Call to Abide* (Minneapolis: Fortress, 1991), 296-97; Francis J. Moloney, "The Function of John 13-17 within the Johannine Narrative," in *"What is John?" Vol. II: Literary and Social Readings of the Fourth Gospel*, ed. Fernando F. Segovia, SBLSymS (Atlanta: Scholars, 1998), 43-65; Aelred Lacomara, "Deuteronomy and the Farewell Discourse (Jn 13:31-16:33)," *CBQ* 36, no. 1 (1974): 65-84.

[92] Okure, *Approach*, 292.

[93] Köstenberger, *Missions*, 17-44.

from Jesus' relationship to the Twelve to later generations of disciples.[94] Second, the task of the disciples does not involve *signs*, but *works*, which have no specific redemptive function (i.e., atonement).[95] The disciples' mission is connected to Jesus', but not identical with it.

Opposed to Prescott-Ezickson, Köstenberger posits the JCom is a *representative* of Jesus, and does not serve an *incarnational* role.[96] His otherwise excellent and well integrated analysis of Johannine mission is blemished by his generalized treatment of *incarnational theology*. His analysis is based upon the work of John Stott,[97] but Stott's work is rather generic and Köstenberger uses it as a straw man to discredit a Johannine incarnational approach. I believe Köstenberger misses valuable insights by not considering incarnational theology from a Johannine communicative perspective. From my vantage, Jesus himself *continues* to communicate to the world *through the community* by means of the Paraclete.[98] The JCom itself then, is the *embodiment* of heavenly things by means of their words and works (e.g., 14:12, 18; 15:26-27; 17:21, 23). This is more than representation; it is incarnational agency.

1.5 Trajectory—Questions Raised to Guide this Study

Unlike the work of the above scholars, I have chosen to focus upon the *communicative nature* of the Johannine mission—the way John communicates to the reader and the associated ways the JCom is to address the world. So, it is prudent to examine the nature of the disciples' mission from the perspective of CA.

On the one hand, CA takes place by way of the story itself in the AD 30 context between Jesus, his disciples, and others. On the other hand, it also takes place at the level of the reader in a post-AD 70 context.

A first question to consider is, "What markers portrayed by the author at the discourse level are designed to speak to the reader concerning their

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[94] Ibid., 144-53.

[95] Ibid., 169-75.

[96] Ibid., 212-17. I will critique the incarnational approach in chapter 7.

[97] Ibid., 212-13. John R. W. Stott, *Christian Mission in the Modern World* (Downers Grove: InterVarsity, 2008).

[98] Ross Langmead, *The Word Made Flesh: Towards an Incarnational Missiology* (Lanham, Md.: University Press of America, 2004), 20-21.

mission?" Such markers will involve a look at the intertexts[99] John uses in order to speak to the reader. One example connects the temple cult in AD 30 to the post-70 destruction of the temple, where Jesus becomes the replacement for the temple and its feasts.

Second, "How does John communicate with the JCom? How do his use of promises, rebukes, judgments, provocations, and forgiveness function at the level of the post-70 reader?"[100] For example, how does Jesus' proclamation, "Destroy this temple, and in three days I will raise it up"(2:19) affect John's likely post-70 audience in light of the temple destruction?

Third, "What does John's communication to the reader reveal about the nature of Johannine validity claims?" "Are they locutionary (reflecting propositional truth), illocutionary (reflecting a claim's obligatory rightness), expressive (reflecting the sincerity of the claim), or do they have illicit perlocutionary tendencies (i.e., strategic action)?"[101] "What do these validity claims infer about reaching a *rational understanding* about the divine lifeworld and the κόσμος?" These three categories of questioning will guide us to the conclusion proposed by this thesis: *The Johannine community is portrayed by John as divine communicative action to the world.* But before entering into the intricacies of the thesis, a discussion of critical theory, Habermas' TCA, and his view of religion is essential. It is to these tasks that I now turn.

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[99] See chapter 3 for discussion on intertextuality.

[100] An important component of TCA is speech act theory. Propositions, illocutions and expressives correspond to the validity claims of truth, rightness, and sincerity.

[101] Locution, illocution, (and perlocution) are aspects of speech act theory, developed by scholars like Austin and Searle. John Langshaw Austin, *How To Do Things With Words*, ed. J. O. Urmson and Marina Sbisa, 2nd ed. (Cambridge: Harvard University Press, 1975); John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge: Cambridge University Press, 1969). I will utilize TCA (incorporating SAT) to explain CA from Habermas' perspective of validity claims. Habermas, "Pragmatics"; Habermas, "Actions." The relationship between SAT and divine agency is covered by Wolterstorff, *Discourse*, 19-57.

CHAPTER 2
METHODOLOGY

2.1 Introduction to Critical Theory

As indicated in the previous chapter, CA springs from critical theory.
"Critical theory" originated with Max Horkheimer of the Frankfurt School.[102]
Horkheimer compares "traditional" and "critical" theories, asserting that
traditional theory is about the utilization of human beings for teleological
purposes, while critical social theory is about fostering un-manipulated
human interaction in society. The dialectic between instrumentality and
human social interaction is the crux of critical theory. Critical theory thus has
an emancipatory trajectory.[103] "Knowledge is always . . . value laden."[104]
Habermas posits that there are three different sources of knowledge: (1)
natural science, (2) social science, and (3) critical science.[105] The task of critical
science is to ascertain the values placed upon natural and social sources of
knowledge, and then identify these values so they do not become
instruments of oppression. "The task of *socio-critical* hermeneutics [i.e.,
critical hermeneutics] is to unmask these social interests through an
emancipatory critique, which serves freedom, justice, and truth."[106]

2.1.1 Types of Action

In order to understand Habermas' program of TCA, it is helpful to explain
his models of action. First of all, *teleological action* is action oriented toward
the success of a particular goal.[107] Teleological action may be broken down
into instrumental and strategic actions. *Instrumental action* is the *non-social*
action of manipulating the environment. The basis of this manipulation
comes through science, technology, or labor as the means to achieve some

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[102] Horkheimer, *Critical Theory*, 188-243.

[103] Lakeland, *Theology*, 11-38.

[104] Edgar, *Key Concepts*, 32.

[105] Edgar, *Philosophy*, 57.

[106] Thiselton, *Horizons*, 12. [Italics his, brackets mine].

[107] Habermas, *TCA*, 1:85.

desired goal or end.[108] *Strategic action*, on the other hand seeks to manipulate *social* or human interactions for specific purposes, often through the steering media of money or power.

Second, Habermas identifies *normatively regulated action* as the actions of a social group, rather than individuals. Group values and norms are the focus here. "The central concept of *complying with a norm* means fulfilling a generalized expectation of behavior."[109] Individuals may comply with or disregard expected behaviors, but the validity of a behavior is measured against the socially expected norm. Social groups generally have the right to judge the validity of normatively regulated actions. Actions are accepted or rejected by the social group. Importantly for John's gospel, these norms can be engaged through CA, where various community values are engaged.

Third, Habermas addresses *dramaturgical action*, which involves actors presenting themselves to a public audience to purposefully affect their views, attitudes, and perceptions, according to the actor's intentions. "A performance enables the actor to present himself to his audience in a certain way; in bringing something of his subjectivity to appearance, he would like to be seen by his public in a particular way."[110]

Finally, Habermas delineates *communicative action* (CA). This mode of action

> refers to the interaction of at least two subjects capable of speech and action who establish interpersonal relations. . . . The actors seek to reach an understanding about the action situation and their plans of action in order to coordinate their actions by way of agreement. The central concept of *interpretation* refers in the first instance to negotiating definitions of the situation which admit of consensus.[111]

CA, then, is not just the passing of information between two parties; CA creates *understanding* or *consensus* by means of communication. This understanding or consensus is reached "purely by *the force of the better*

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[108] Thomassen, *Habermas*, 68; Habermas, *TCA*, 1:85.
[109] Habermas, *TCA*, 1:85. [Italics his].
[110] Ibid., 1:90.
[111] Ibid., 1:86. [Italics his].

argument, that is, when nothing external or internal constrains the participants."[112]

2.1.2 Communicative Action: A Closer Look

Since TCA plays a central role in my thesis, a closer look at Habermas' theory is in order. In order to reach *understanding*, Habermas looks to *language* as the primary strategy for defining action. *Teleological action* utilizes language to express intentions, goals, and purposes. *Normative action* expresses cultural norms and approved behavior through language. "The *dramaturgical model of action* presupposes language as a medium of self-presentation. . . . Language is assimilated to stylistic and aesthetic forms of expression."[113] With regard to CA, Habermas states:

> Only the communicative model of action presupposes language as a medium of uncurtailed communication whereby speakers and hearers, out of the context of their preinterpreted lifeworld, refer simultaneously to things in the objective, social, and subjective worlds in order to negotiate common definitions of the situation.[114]

CA's perlocutionary effects are focused upon the reasonable agreement of at least two parties involved in dialogue, and does not represent the sole advantage of any singly invested party or social group.

Another way of distinguishing CA from other action is by means of a subject/object contrast.[115] In each of the first three classes of social action, *a subject and an object may both exist* (though all are people). When a subject (A) initiates an action (strategic, normatively regulated, or dramatic) with a second actor (B), (B) can serve merely as an object of (A's) interests. The lone subject (A) finds utility in the labor, success, or actions of the second party (B). (B) can merely be an instrument or object of (A's) intention.[116] This

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[112] Lakeland, *Theology*, 47.

[113] Habermas, *TCA*, 1:95. (Italics mine).

[114] Ibid.

[115] Subject/object here does not refer to the dualisms of Kant's philosophy of consciousness, which is opposed to Habermas' TCA. The subject/object orientation I refer to delineates *reification*. The term means to "make into a thing"—i.e., objectification. It is the process of making persons into instruments of success. Axel Honneth et al., *Reification: A New Look at an Old Idea* (Oxford U.K.; New York: Oxford University Press, 2012), 21.

[116] Edgar, *Philosophy*, 138.

scenario is always true of *strategic action*, in which deception, manipulation, threats, or force are used to achieve one's ends. Only in CA can we *always* say that there are two genuine subjects. CA is based upon communicative reason, which means that mutual understanding exists between subjects (A) and (B), or consensus is reached through their dialogical discourse. In either case (understanding or consensus), participants are considered equal participants in which the main goal of communication is not the success of either party, but their gaining of *understanding*. This is key to comprehending CA. Rational understanding and/or agreement is logically prior to success. The propositional or locutionary content of a speech act is of secondary importance in comparison to the illocutionary effect of the speech act, which is to reach understanding and/or agreement.[117]

2.1.3 Validity Claims and Discourse Ethics

In order to reach understanding or consensus, Habermas proposes that participants make *validity claims* utilizing *discourse ethics*. Validity claims are a speaker's commitment to the rational defense of one's assertions.[118] Discourse is not merely speech, but communication aimed at reaching understanding or consensus.[119] Through communicative reason, Habermas emphasizes problem solving. Two parties utilize illocutionary acts to assert, promise, warn, judge etc. about issues that need resolution. In order to reach understanding, these speech acts must be transparent to both parties, based upon certain understood criteria. Habermas has defined the criteria for validity claims in his *Universal Pragmatics*:

> The speaker must choose an intelligible (*verständlich*) expression so that speaker and hearer can *comprehend one another*. The speaker must have the intention of communicating a true (*wahr*) proposition . . . so that the hearer can *share the knowledge* of the speaker. The speaker must want to express her intentions *truthfully* (*wahrhaftig*) so that the hearer can find the utterance of the speaker credible (can trust her). Finally, the speaker must choose an utterance that is right (*richtig*) with respect to prevailing norms and values so that the hearer can

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[117] Thomassen, *Habermas*, 62-66.
[118] Habermas, *TCA*, 1:9-10, 36-42.
[119] Thomassen, *Habermas*, 87-93.

accept the utterance and both speaker and hearer can, in the utterance, thereby *agree with one another* with respect to a recognized normative background.[120]

Habermas posits four necessary criteria for validity claims: intelligibility, truth, sincerity, and rightness.[121] Claims must be understandable (intelligibility); propositions must contain truth from the speaker's perspective (truth); the speaker must represent her claims reliably and without deceit (sincerity); finally, the speaker must have the right to make her claim according to given norms (rightness). Every communicative act must contain these universal criteria.[122]

Validity claims are assumptions about the speaker and what is being spoken. An *ideal speech situation* should exist whenever CA is attempted. The situation is composed of the following stipulations:

(3.1) Every subject with the competence to speak and act is allowed to take part in a discourse.

(3.2) a. Everyone is allowed to question any assertion whatever.
b. Everyone is allowed to introduce any assertion whatever into the discourse.
c. Everyone is allowed to express his attitudes, desires, and needs.

(3.3) No speaker may be prevented, by internal or external coercion, from exercising his rights as laid down in (3.1) and (3.2).[123]

That such an ideal situation exists in every case of CA is thought by most scholars to be naïve.[124] However, as Stanley Porter observes, "Nevertheless, as a regulative ideal for us to at least try to achieve, universal pragmatics offers . . . the means of securing that which undergirds the process of arriving at consensus, namely, validity claims."[125]

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[120] Habermas, "Pragmatics," 22-23. [Italics his].

[121] Intelligibility is generally assumed and only three criteria are generally given (i.e., truth, rightness, and sincerity).

[122] Porter and Robinson, *Hermeneutics*, 142-46.

[123] Habermas, *Moral Consciousness*, 89.

[124] Porter and Robinson, *Hermeneutics*, 145.

[125] Ibid.

In formalizing these principles for discourse and argumentation, Habermas ensures that coercion, manipulation, and exclusion are eliminated in favor of ethical communicative behavior.

2.1.4 Lifeworld and System

Lifeworld is "[t]he stock of skills, competences and knowledge that ordinary members of society use, in order to negotiate their way through everyday life, to interact with other people, and ultimately to create and maintain social relationships."[126] It is Habermas' term for social interaction for the purpose of maintaining human relationships.[127] "[W]e can think of the lifeworld as represented by a culturally transmitted and linguistically organized stock of interpretive patterns."[128] Lifeworlds consist of "processes that operate by way of communicative action: *reaching understanding, action coordination, and socialization.*"[129] Lifeworld is " . . . part of a complex process of interaction, through which we use language to establish, maintain and repair social relationships to others."[130]

CA within the lifeworld serves to both change and preserve the society in which speech acts are utilized. For instance, promises, warnings, judgments, pardons, appointments, and testimonies serve to both reinforce and alter the fabric of the stock of knowledge that makes up the lifeworld. Lifeworld dynamics occur through adherence to norms and traditions as well as contentions for change. By means of CA, the culture is both affirmed and challenged. CA serves to stabilize the lifeworld against social disintegration, but also promotes transformation through consensus. "The lifeworld and communicative action . . . are complementary concepts. The lifeworld is reproduced through communicative action."[131]

"System," on the other hand is not maintained or developed through CA. Culture, society, and people are *acted upon* through the non-linguistic instruments (steering media) of money or power.[132]

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126 Edgar, *Key Concepts*, 89.

127 Thomassen, *Habermas*, 72-73.

128 Habermas, *TCA*, 2:124.

129 Habermas, "Actions," 247.

130 Edgar, *Key Concepts*, 89-90.

131 Thomassen, *Habermas*, 72.

132 Ibid., 74-75.

> Steering media such as money and power attach to empirically motivated ties . . . Because they not only simplify communication in language but *replace it with a symbolic generalization of negative and positive sanctions,* the lifeworld context in which processes of reaching understanding always remain embedded gets *devalued:* the lifeworld is no longer necessary for coordinating actions.[133]

The lifeworld is controlled by unseen forces that function in the background, independent of discourse and reason. There are factors in every society outside of CA that are oriented to success. Markets, for example, drive a society's need for efficiency. Money and power are the primary *steering media* that regulate the formation and perpetuation of systems.

Such objective relationships are beneficial and necessary to every society as long as the system serves the lifeworld. However, systems can become the source of societal pathologies. People can become mere objects for systemic goals and purposes. Pressure, lack of resources, security, natural disasters, the desire for profit, or the desire for power may trigger the development of efficiency structures for the benefit of the system. People can merely exist to make the system successful. Manipulation, force, or deceit, not CA can be the methods used to achieve success.[134] Minimally, *strategic action* competes with the lifeworld. A major imbalance between lifeworld and system will place limitations upon freedom and autonomy. Critical theory hopes to eradicate this state of affairs.

2.1.5 Colonization of the Lifeworld

When actions are coordinated without the use or need for CA or when institutional structures are created in which constituents do not even know each other, the relationship between instrumental forces and the human lifeworld becomes more and more systematic. Systems are necessary and beneficial to a society when the system serves the lifeworld by providing it with readily available goods and services. However, systems can take on a life of their own. When systems become complex and indifferent to the lifeworld in the pursuit of success, systems can begin to dominate the very

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[133] Habermas, *TCA*, 2:280-81. [Italics his].
[134] Habermas, "Actions," 224-26, 233-39.

causes they are designed to serve. Habermas' term for the overtaking of the lifeworld by the system is *colonization*. Andrew Edgar observes:

> Crucially, as more and more social interactions are conducted according to the rules of the system rather than according to the much richer and more complex rules of cultural life or the lifeworld, then again I appear to be obeying rules for their own sake—interacting in this way, because that is the only option given to me. It is precisely this erosion of freedom and meaning that Habermas addresses as the problem of the **colonization of the lifeworld.**[135]

Habermas' version of colonization is directed toward modern capitalistic societies where the interface of the lifeworld with such mechanisms as consumer markets, welfare, national health-care, and education need to be managed. The enormity and complexity of these bureaucratic or technical components of society eliminate the role of CA in the culture. They are replaced by rules, laws, and regulations that may or may not apply to a given situation.

Since this pathology is recognized as a symptom of modern capitalism, we must ask: Is colonization also applicable to less-complex lifeworlds? Could such a state of affairs be suggested in the interpretation of the Fourth Gospel? I believe, within certain parameters, the answer is, "yes." When strategic forms of action totally replace communicative forms, dissonance is created in the lifeworld, and colonization is frequently observed through the misuse of power (e.g., 10:10; 11:48-53 cf. 5:18; 7:19; 16:2-3).

Though Habermas contends that money *and* power are both steering media that contribute to colonization, his interest in complex, modern capitalism, the market, and the welfare state keep his focus more upon money than on power.[136] Money is quantified more easily than power and is therefore integrated into the system much more easily than power.[137] As an agent of colonization, money is more fluid and capable of colonizing the lifeworld at numerous entry points.

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135 Edgar, *Key Concepts*, 154. [Bold his].
136 Habermas, *TCA*, 2:311-12 cf. 2:269.
137 Ibid., 2:269.

Power is a more applicable steering media for pre-capitalistic societies.[138] Power reorganizes the lifeworld by re-shaping its behavior toward that of fulfilling the edicts of the state's strategic action. Power, unlike money is in need of legitimation.[139] Power thus depends upon communicative processes for legitimation. Power begins to colonize the lifeworld through the overuse of strategic action. When the utilization of power conflicts with the legitimacy of requests or commands, a dissonance occurs that conflicts with the lifeworld and its normatively regulated actions. The system dominates the lifeworld asymmetrically (not as equals) by making demands and threats. Strategic action is backed by the threat of force or retaliation.[140] The lifeworld is thus colonized by the system's strategic domination.

I suggest that in simpler societies (such as the late first century Roman Empire), strategic power, not market, was the central catalyst of colonization.[141] For example, persecution of Christianity created tremendous anomie. And in John's day, when the normatively regulated actions of the "Jews" (actions determined by the Law) came into conflict with Roman power (e.g., the Jewish War), a period of anomie or normlessness ensued. This cross-mixture of actions "involves substituting strategic forms of economic and legal action mediated by money and power for communicative forms of action responsible for socialization, cultural transmission, and social integration."[142] Under such duress, the "Jewish" lifeworld was (over time) unilaterally restructured by the powerful (i.e., the Romans) and the "Jewish" lifeworld had to be reinterpreted in terms of a new political, economic, and religious life (e.g., the reinterpretation of Torah and tradition by Yavneh).

However, I am not pursuing the empirical causes of "Jewish" colonization. More to the point, I am concerned with those areas of the Johannine narrative that suggest CA was restricted or strategically thwarted due to colonizing activity. I will demonstrate that John views colonization as

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[138] Ibid., 2:270.
[139] Ibid., 2:272.
[140] Ibid., 169-71.
[141] Strategic power is power utilized for systemic success. Ingram, *Habermas*, 271.
[142] Ibid., 272.

a *spiritual* attribute of the κόσμος that manifests itself through strategic action and power in the *physical* (i.e., narrative) world.[143]

2.1.6 Communicative Action in the Public Sphere

Habermas' concern with CA has a parallel interest in the "public sphere."[144] For Habermas, CA is powerfully served in the public sphere. The public sphere is the realm of a society in which private members can participate in the public offering of opinions for the purpose of informing, suggesting, asserting, arguing, rebutting, and refuting the ideas, intentions, and actions of a society.

> A public sphere comes into existence when citizens
> communicate, either face to face or through letters, journals
> and newspapers and other mass media, in order to express
> their opinions about matters of general interest, and to subject
> these opinions to rational discussion.[145]

"We call events and occasions 'public' when they are open to all, in contrast to closed or exclusive affairs—as when we speak of public places or public houses. But as in the expression 'public building,' the term need not refer to general accessibility."[146] Habermas' *The Structural Transformation of the Public Sphere* examines the history of the public sphere, from ancient Greece[147] to modern capitalism.[148] His starting point though is the bourgeois public, differentiating the public from the private.[149] He divides the public sphere into two sources: the literary (media, journalism, and literature) and the political (public debate).[150] Habermas explains the decline of the public

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[143] The colonized κόσμος is characterized by darkness (1:5; 3:19), rejection (1:11; 4:9), sin (1:29; 2:24-25; 3:19-20), inadequate religion (2:6-11, 13-22; 3:3-8; 4:21-24; 5:9-17), murder, threats, (5:18; 7:1, 19-25; 8:37-44, 59; 9:22; 10:10, 31-33; 11:8; 12:42; 16:2), judgment (3:18-19, 36; 5:24-30; 9:39; 12:31, 48; 16:8, 11), lifelessness (5:24; 6:53), a world ruler (12:31; 14:30; 16:11), and unbelief (3:18; 5:38; 6:28-36; 8:45; 10:25-38; 12:37-40; 16:9).

[144] Edgar, *Philosophy*, 27-55; Habermas, *Public Sphere*, 3-4; Habermas, *Naturalism*, 11-23; Thomassen, *Habermas*, 33-57.

[145] Edgar, *Philosophy*, 31.

[146] Habermas, *Public Sphere*, 1-2.

[147] Ibid., 3-4.

[148] Ibid., 14-26.

[149] Ibid., 30.

[150] Ibid., 51-56.

sphere, due to the invasion of consumer lobbyists.[151] The genuine, unhindered public nature of debate was replaced with self-promoting consumerism.[152] However, Habermas remains optimistic that the public sphere is an ideal that can *in principle* serve to function in society as a means of debate among equals for the good of the lifeworld.[153]

I am proposing, in keeping with Habermas' concern regarding CA in the "public sphere," that the Fourth Gospel itself should be seen as an effort by John to communicate in the "public sphere." The Fourth Gospel's trial motif publicly examines the nature of Jesus' death.[154] Through a substantial list of witnesses, John is out to publicly convince the reader that Jesus has been falsely accused and convicted of crimes in a most shameful and unjust manner. Walter Brueggemann posits that testimony can serve as an attempt to establish public legitimacy. Testimony establishes a public reality in a court of law.[155] Tom Thatcher posits that the Fourth Gospel serves a social "rhetorical function" that carried great significance for the Johannine community.[156] Paul Trebilco recognizes that the NT writers engage in public contextual translation, using terms that only the culture at large would use, in order to speak to them about the unique person of Jesus Christ.[157] John utilizes language that is intended to engage a public with expressions that both critique the current worldview and simultaneously maintain continuity with the message of the gospel.[158] Richard Burridge contends that with regard to the Gospels,

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[151] Ibid., 159-75.

[152] Ibid., 181-95.

[153] Habermas, *Naturalism*, 20-23, 44-45.

[154] E.g., Lincoln, *Trial*. See also A. E. Harvey, *Jesus on Trial: A Study in the Fourth Gospel* (Atlanta: John Knox, 1977); David K. Rensberger, "The Politics of John: The Trial of Jesus in the Fourth Gospel," *JBL* 103, no. 3 (1984): 395-411.

[155] Brueggemann, *Theology*, 120-22.

[156] Tom Thatcher, *Why John Wrote a Gospel: Jesus--Memory--History* (Louisville: Westminster John Knox, 2006), 37-68.

[157] Paul Trebilco, "Gospel, Culture, and the Public Sphere: Perspectives from the New Testament," *Evangel* 24, no. 2 (2005): 37-45, 42.

[158] For example, John uses the phrase "savior of the world" (4:42) to show that Jesus is above the emperor. Pilate declares Jesus' innocence three times (18:38; 19:4, 6). Jesus' death on the cross is seen as political victory (17:1; 19:19-22). The temple and its feasts are irrelevant in light of Jesus (2:13-22; 4:20-24; 7:37-39; 8:12). All can become children of God (e.g., 1:11-13). These are all political statements that John appropriates in the public sphere.

the author envisaged a wider public, aiming to legitimate the church in the eyes of contemporary society. . . . Brown argues that the Fourth Gospel's portrayal of "the Jews" and the references to being put out of the synagogue (9:22; 12:42; 16:2) suggest that conflict is taking place between the "Johannine" community and the synagogue. However, this would have been happening all over the ancient Mediterranean, rather than in just one city, such as Ephesus. The evangelist writes his account of the *bios* of Jesus in terms of growing conflict in order to legitimate this separation from the synagogue and to help similar groups in similar situations across the whole Jewish-Christian world.[159]

I agree with Craig Blomberg, that the Gospels were written both to specific communities and to all Christians.[160] In the Gospel-audience debate, "[t]here appears to be growing affirmation that the solution to the problem of Gospel communities is not one of 'either-or' but of 'both-and.'"[161]

What is more, the language John utilizes suggests it was intended for an even wider audience. John contends that there is a σχίσμα *in the world* over Jesus, which suggests a response is being elicited from his readers.[162] His validity claims concerning Jesus and the Law of Moses (e.g., 1:17, 45; 3:14; 5:45; 6:32; 7:19-24), the temple (e.g., 1:14; 2:19-21; 7:37-39; 8:12; 14:2, 20), re-creation (e.g., 1:1-5; 5:17-23; 9:6-7), judgment (e.g., 5:20-30; 9:39; 12:31), and the gathering of true Israel (e.g., 4:35-36; 6:12-13; 10:16; 11:52) imply that his argument is public.[163] John's action of writing is a public event that invites his readers to recognize and respond to the σχίσμα over Jesus in the world.

2.2 The Applicability of TCA to John's Gospel

In review, I have proposed that a communicative approach in light of critical theory would be of significant value in characterizing John's approach to missional communication. I have chosen to utilize aspects of Jürgen Habermas' *Theory of Communicative Action* (TCA)[164] as especially appropriate

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[159] Burridge, "People," 136-37.

[160] Blomberg, "Communities," 111-33.

[161] Ibid., 118.

[162] Lincoln, *Trial*, 258-60. For examples of σχίσμα see: 7:43; 9:16; 10:19 cf. 6:64; 7:12, 25-31, 40-41, 44; 9:9, 16; 10:20-21; 11:45-46.

[163] Burridge, "People," 136-37.

[164] I will utilize Habermas' writings before, during, and after TCA, since his work

for this task. First, his critical theory is linguistically based—establishing social understanding in communicative theory.[165] By focusing upon the communicative relationship between author and reader,[166] I propose to examine the signals John furnishes to the JCom to gather the world.

Second, TCA's concepts of lifeworld and system are highly applicable to the apparent struggle between the "Jews"[167] and the JCom. The intrusion of Johannine ideology into the "Jewish" religious milieu competed with the "Jewish" lifeworld and system, which was undergoing transformation after AD 70.

Third, TCA ultimately concerns *emancipation*.[168] John portrays Jesus' coming as an emancipatory mission, continuing in John's time, through the community. Johannine CA means freedom and release from oppressive ideology[169] inherent in the κόσμος. This freedom is procured through re-creation, unity, proclamation, and gathering.[170]

Fourth, Habermas employs concepts significantly present in John, such as *strategic action*[171] and *colonization*.[172] These concepts help us

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has evolved significantly over time.

[165] Jürgen Habermas, *The Theory of Communicative Action: Lifeworld and System: A Critique of Functionalist Reason*, trans., Thomas McCarthy; vol. 2 (Boston: Beacon, 1987), 3-42.

[166] Ibid., 62-76, 88-93. See also: Habermas, "Actions," 215-55.

[167] I often use such terms as "Jewish," the "Jews," or "Judaism" (in quotes). These references refer to the characters employed by the author. The "Jews" most often (but not always) refers to those in opposition to Jesus and his disciples. John is inconsistent in his usage. Other terms (without quotes) will reference the historical people (e.g., Judaism, the Jewish nation, etc).

[168] Thiselton applies TCA to social repression and force. Thiselton, *Horizons*, 379-393. Emancipation from a critical perspective means dislodging erroneous ideologies from the structure of society. From a Johannine perspective, emancipation is human self-liberation in the broader context of redemption. Lakeland, *Theology*, 228-38; Juan Luis Segundo, S. J., *The Community Called Church* (Maryknoll, N.Y.: Orbis, 1973), 98-114. On the integration of emancipation and redemption, see Metz, *Faith*, 114-27. On critical emancipation, see Edgar's treatment of *Legitimation Crisis* in Edgar, *Philosophy*, 86-92, 104-6.

[169] Habermas, *TCA-2*, 374-403. Dissolving pathologies due to the colonization of lifeworld is one of the primary goals of TCA.

[170] E.g., 1:1-3, 7-8, 29, 34; 3:3-5, 11-14; 4:39; 5:36, 39; 8:32-36; 9:3-4, 39; 10:25, 32, 37-38; 11:51-52; 12:28-33; 13:35; 14:10-12; 15:26-27; 16:8-11; 17:18-23; 20:22, 31.

[171] In s*trategic action* one participant treats another instrumentally as an *object* for obtaining success. CA is *subjective* interaction that relies upon shared understanding for mutual benefit. Habermas, "Social Action," 119-29.

[172] *Colonization* reflects a lifeworld overrun by systematically distorted communication, manipulation, steering media, and associated reifying effects. Habermas, *TCA-2*, e.g., steering media: 256-82; colonization: 312-31; reification: 375, 388-89.

understand the disintegrating transactions between Jesus and the "Jews" and possible repercussions for the JCom. Persecution is strategic action and systematically distorted communication.[173]

My concern is to show *how* John conveyed his desire for the JCom to communicate to the world. I will develop my thesis by combining applicable components of TCA with a literary-critical underpinning.[174] The literary approach will uncover communicative interaction between the author and reader by means of allusions, intertextuality, and contextual anchor points. Critical theory will show how the author sought to communicate divine intention through the JCom, to emancipate the world.[175]

Having shown the relevance of Habermas' work for interpreting John, I will now explain more completely how TCA and John's gospel interrelate. I will highlight some of Habermas' vocabulary to emphasize the correspondences and conflicts between John's theology and Habermas' theories.

First, the "Judaism" portrayed by John is dysfunctional in that the *lifeworld*[176] of "Judaism" has been displaced by a *system*[177] of "Judaism" that no longer justifiably upholds significant aspects of its own *validity claims*[178] (*truth, rightness, intelligibility, and sincerity*).[179] The "Jews" utilize the *steering*

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[173] E.g., 8:47; 9:39-41; 18:3-5. On the interrelationships between various components of Habermas' social action, see Habermas, "Pragmatics," 93-94 n2.

[174] On this approach, see David M. Rhoads, "Narrative Criticism and the Gospel of Mark," *JAAR* 50, no. 3 (1982): 411-34, 413.

[175] Critical theory will assist the modern reader in understanding the lifeworld behind the narrative and thus, will clarify the story's emancipatory trajectory.

[176] "The *lifeworld* is the social and cultural background of the community and hence affects the individual. It is everything that pertains to a society, and lies implicitly behind all acts of communication." Lakeland, *Theology*, 56. Lifeworld is differentiated into society, culture, and personality. Thomassen, *Habermas*, 73; Habermas, *TCA-2*, 137-38.

[177] Whereas *lifeworld* consists of the skills, competencies, and knowledge built upon communication *between subjects* for mutual understanding; *system* is "the [arena] of action oriented toward success." [Brackets mine]. Lakeland, *Theology*, 63. System involves efficiency and results. They are regulated by *strategic action*, which utilizes people for system goals. Thomassen, *Habermas*, 68; Habermas, "Pragmatics," 63. See John 11:45-54.

[178] *Validity claims* are communicative efforts that possess *truth* (propositions containing substantive reality), *rightness* (legitimacy for speaker and hearer) *intelligibility* (understandable to speaker and hearer), and *sincerity* (honest intentions). Habermas, "Pragmatics," 22-23; Edgar, *Philosophy*, 147-48.

[179] Habermas, "Pragmatics," 22-23. See also, Habermas, *Moral Consciousness*, 43-115, esp., 89.

media of power[180] to manipulate circumstances for their benefit.[181] Their communicative practice contains a high degree of *strategic action*.[182] Indeed, the gospel's indictment not only ensues against "Judaism," but also against the whole κόσμος (e.g., 8:33-59; 10:1-18 cf. Ezek 34; 14:17; 16:8-11), of which "Judaism" is its exemplar. "Judaism" no longer models the *lifeworld* that God intended, so John declares re-creation of the whole κόσμος is necessary.[183] John's gospel is primarily a *Gemeindeschrift*,[184] reflecting both a mission to, and adversity from the κόσμος. John encourages a second generation of Jesus' followers to examine its roots, stay strong, and maintain unity. Their mission is to offer life to the whole κόσμος, which needs reconstitution.[185] However, considering the document's public nature, it is not just speculation to suggest that the Fourth Gospel was also intended for others interested in Christianity.[186] Certainly the broader, international aspects of the book will have had an effect upon readers outside of "Judaism" (e.g., the use of λόγος and of ὅσος [*as many as* believed in Jesus] in John 1, God's love for the *world* in John 3 and 12, the Samaritan woman and the official's son in John 4, Jesus as the light of the *world* in John 8, the *other sheep* in John 10, the coming of the *Greeks* in chapter 12, and the ones who will come to believe in Jesus through the disciples' word in chapter 17). Though aimed at the JCom and "Judaism," the Fourth Gospel reveals the potential for a much broader audience.

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[180] *Steering media* (money and power) regulate the actions of economies and political entities.

[181] Habermas, *TCA-2*, 179-197; 256-282.

[182] E.g., 5:18; 7:19-20; 8:47-52, 59; 10:20, 31-33; 11:8, 49-53;12:42-43; 13:8, 12-17, 34-35; 18:19-24.

[183] E.g., 1:17, 45; 2:6-11, 13-22; 5:39-40; 10:14-16; 15:1, 17:6, 9, 12, 23.

[184] Köstenberger, *Missions*, 203.

[185] David K. Rensberger, *Overcoming the World: Politics and Community in the Gospel of John* (London: SPCK, 1989), 144; Ruiz, *Missionsgedanke*, 22-38; Rudolf Schnackenburg, *The Gospel According to St John*, Vol 1. 3 vols. (New York: Herder and Herder, 1968), 162-64; Takashi Onuki, *Gemeinde und Welt im Johannesevangelium: Ein Beitrag zur Frage nach der theologischen und pragmatischen Funktion des johanneischen "Dualismus,"* WMANT 56 (Neukirchen-Vluyn: Neukirchener Verlag, 1984), 85-93.

[186] Richard Bauckham, "For Whom Were Gospels Written?," in *The Gospels for All Christians: Rethinking the Gospel Audiences*, ed. Richard Bauckham (Grand Rapids: Eerdmans, 1998), 9-48, 32-48; Blomberg, "Communities," 131-33; Dean E. Flemming, *Contextualization in the New Testament: Patterns for Theology and Mission* (Downers Grove: InterVarsity, 2005), 258-64.

Focusing upon "Judaism," John depicts Israel as having a distorted purpose and identity because of the *colonization of its lifeworld*.[187] Furthermore, the ideological and theological locus of their *system* (the Law) still thrives during the time of the JCom, even though its root symbol (i.e., the temple) has been destroyed. The portrayed aims of Jesus' "coming to his own" (1:11) are to (1) gain victory over the ruler of the *colonized lifeworld/system* (i.e., Satan), (2) re-create the "Jewish" *lifeworld* so it can fulfill God's intentions, and 3) gather a *community* through the παράκλητος, which has the capacity to mediate genuine CA to both Israel and the world. In this project, I will be primarily concerned with the latter two objectives.

John thus locates the only real potential for creating CA among the interrelationships between father, son, παράκλητος, and those drawn into their community.[188] CA is initiated through proclamation (witness), communicative signs (*Tatwörter*),[189] and modeled through mutual service—all of which manifest the glory and presence of God.[190] I intend to show Jesus and his community not only *utilizes* CA, they also function as the *communicative force* of CA—they *are* a divine communicative act.

2.3 Communicative Action in Habermas and John

Though I propose the application of TCA is extremely useful in the study of Johannine mission, there are also problems. For instance, Habermas did not design his program for the purpose of interpreting first century society.[191] He

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[187] A colonizing system intrudes into the lifeworld such that the lifeworld no longer functions through communicative processes but through the systematically driven mechanisms of success—leading to alienation, anomie, and psychopathologies. Thomassen, *Habermas*, 75-77; Habermas, *TCA-2*, 140-43.

[188] E.g., 2:24; 3:16; 8:13-18, 31-32, 47; 9:39-41; 10:25-26, 31; 13:8,12-17, 34-35; 14:15-20; 15:1-17, 26-27; 16:7-15, 26-27;17:6-21.

[189] *Tatwort* is German for "deed-word." Vanhoozer summarizes its usage: "[T]he idea of treating divine speech in terms of action is relatively recent. The germ of the idea is present in the Fourth Gospel itself. Balthasar admires Goethe's translation of John 1:1 'Am Anfang war die Tat' (In the beginning was the deed). By placing Goethe's translation in tension with John, Balthasar produces the notion of the *Tatwort* (deed-word). Whereas Barth mentions speech-acts (*Rede-Tat*), Balthasar thinks of deed-words. The two emphases can be combined under the broader rubrics of divine discourse and communicative action." Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical-Linguistic Approach to Christian Theology* (Louisville: Westminster John Knox, 2005), 47.

[190] E.g., 1:14; 2:11; 5:36; 9:3; 10:25, 32, 38; 11:40-41; 14:10-12; 15:24-27; 17:4-6, 10, 21-24.

[191] Habermas discusses different maturity levels of society and religion, such as tribal, traditional, state, and modern. His discussion does not adequately examine first

is, in part, trying to answer questions regarding the systematic dysfunction prevalent in the modern capitalistic world.[192] Formal pragmatics is designed for use in modernity and western societies,[193] and is more complex than the economic and political issues of the first century. The *uncoupling* of the post-modern lifeworld from its system[194] and the subsequent differentiation and colonization typical of capitalistic societies[195] are highly complex relationships with many interactive vectors. Religious communities of the first century are definitely not the focus of Habermas' work. Below are several pertinent areas in which Habermas and John are especially incompatible. Therefore, I will need to adjust Habermas' program in order to incorporate a first century religious context.

First, though Habermas' work *evolves* in its view of religion in the public sphere, he *criticizes religion* and its effect upon CA. The era of the 1970s and 1980s saw great secularization taking place in the West. At this point in his research, Habermas considers religion antithetical to the formation of a truly rational society. One finds few references to the benefits of religion in TCA.[196] "Habermas believes that modern communicative rationality, unlike mythologies and metaphysical worldviews, enables one to examine validity claims free from dogmatic restraints."[197] Habermas' early

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century Mediterranean society. Habermas, *TCA-2*, 153-97, esp. 164-72.

[192] Ibid., 153-197.

[193] Jürgen Habermas, *The Theory of Communicative Action: Reason and the Rationalization of Society*, trans., Thomas McCarthy; vol. 1 (Boston: Beacon, 1984), 143-56, 157-85, 341-44.

[194] Uncoupling means "that social organization can seemingly be explained without reference to the lifeworld competences of participants." Edgar, *Philosophy*, 183. Rogerson observes that uncoupling is necessary for the expansion of human potential, but therein, "arise conflicts of interest, a lack of common purpose and identity, the restriction of communicative activity by the invasion of system." J. W. Rogerson, "'What Does It Mean To Be Human?': The Central Question of Old Testament Theology," in *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield*, ed. David J. A. Clines, Stephen E. Fowl, and Stanley E. Porter, JSOTSup (Sheffield: JSOT, 1990), 285-98, 294.

[195] Habermas, *TCA-2*, 318-31, 332-73. Thiselton, *Horizons*, 388-39. Edgar, *Philosophy*, 185-87.

[196] Michael Reder and Joseph Schmidt, "Habermas and Religion," in *An Awareness of What is Missing: Faith and Reason in a Post-Secular Age*, ed. Jürgen Habermas (Cambridge, U.K.: Polity, 2010), 1-14, 4.

[197] William J. Meyer, "Private Faith or Public Religion? An Assessment of Habermas's Changing View of Religion," *JR* 75, no. 3 (1995): 371-91, 373. See also, Habermas, *TCA-2*, 288.

opinion is seen in the following quote: "The aura of rapture and terror that emanates from the sacred, the *spellbinding* power of the holy, is sublimated into the *binding/bonding* force of criticizable validity claims and at the same time turned into an everyday occurrence."[198] However, his view on religion evolves. "Habermas . . . thinks that religion is existentially helpful, insofar as it offers a consoling and inspiring message that enables humans to cope with the crises and tribulations that challenge the order of everyday existence."[199] Later, Habermas posits: "Rather, the liberal state must also expect its secular citizens, in exercising their role as citizens, not to treat religious expressions as simply irrational."[200]

Though, not the sole reason for Habermas' change in posture, the events of September 11, 2001 certainly advanced the need for religious dialogue in the public sphere. His attitude toward religion has since changed significantly.[201] Habermas' statement on secularization has huge implications: "The secularization of the state is not the same as the secularization of society."[202] Religion is no longer just a private matter; religious citizens are the participants in the society. Religion has a voice in the public sphere.[203] However, for Habermas, that religious voice must be *translated* into a "universally accessible language"[204] that insures the neutrality of the secular. By the same token:

> For secular citizens, the same ethics of citizenship entails a
> complementary burden. By the duty of reciprocal
> accountability toward all citizens, including religious ones,
> they are obliged not to publicly dismiss religious contributions
> to political opinion and will formation as mere

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[198] Habermas, *TCA-2*, 77. [Italics his].

[199] Meyer, "Faith," 379.

[200] Jürgen Habermas, "An Awareness of What is Missing," in *An Awareness of What is Missing: Faith and Reason in a Post-Secular Age*, ed. Jürgen Habermas (Cambridge, U.K.: Polity, 2010), 15-23, 22.

[201] Reder and Schmidt, "Religion," 1-3.

[202] Jürgen Habermas, "'The Political': The Rational Meaning of a Questionable Inheritance of Political Theology," in *The Power of Religion in the Public Sphere*, ed. Eduardo Mendieta and Jonathan VanAntwerpen (New York: Columbia University Press, 2011), 15-33, 23.

[203] Ibid., 24.

[204] Ibid., 26.

noise. . . . Secular and religious citizens must meet in their
public use of reason at eye level.[205]

Habermas' insistence upon dialogue is not an advocacy of religious reason as
a basis of CA.[206] But Habermas does take the position that finding a means of
CA using both religious reason and secular reason is "an urgent task."[207]

It is important to understand Habermas' intention here. He is
concerned with religious *and* secular participants in the public sphere being
able to speak in a manner acceptable to all. The goal is reaching
understanding or consensus. CA "takes on a coordinating role."[208] He
validates the value of both religious and secular reason, but does not treat
them as equals. Whereas secular reason can be generally understood without
reference to metaphysical experience, religious reason must inevitably call
upon experience in order to justify itself.[209] So, it must be translated into
language acceptable for the secular public. Notice that Habermas leans
toward the secular as the standard of CA. He does so because he works
within Western and European models of government. Western religio-
political ideology has been bifurcated between a secular public and private
religious spheres.[210] Habermas' communicative concerns focus upon the
public side of the public/private divide.

John, however, depicts relationship with God and the community as
the basis of CA to the world.[211] This perichoretic trust relationship is the basis
upon which CA is created and sustained.[212] It is the manifestation of God
within the JCom that effactually communicates to the world and offers a
genuinely compelling lifeworld.[213] It is "the mutual abiding in God's love,

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[205] Ibid.

[206] Reder and Schmidt, "Religion," 10-11.

[207] Ibid., 10.

[208] Habermas, *Naturalism*, 53.

[209] Jürgen Habermas and Charles Taylor, "Dialogue: Jürgen Habermas and Charles Taylor," in *The Power of Religion in the Public Sphere*, ed. Eduardo Mendieta and Jonathan VanAntwerpen (New York: Columbia University Press, 2011), 60-69, 61.

[210] Ibid., 68. E.g., the United States.

[211] E.g., 1:12; 3:16-17, 36; 4:42; 5:24; 6:29, 35, 40; 7:38; 11:25-26; 12:36, 46; 17:21; 20:31.

[212] E.g., 3:3; 5:24; 6:63, 68; 8:31; 12:47-50; 13:35; 14:10, 23; 15:3, 7; 17:8, 17, 20, 21, 23. Neyrey depicts Jesus as the theophany of God and the communication of heaven. Jerome H. Neyrey, "The Jacob Allusions in John 1:51," *CBQ* 44, no. 4 (1982): 586-605.

[213] E.g., 13:1-17, 35; 17:21, 23.

the covenant relationship with God, which unites and empowers them to become the visible presence of God in the world."[214]

Second, in criticizing religion, Habermas is actually criticizing the community's *mode* of CA. He criticizes religious claims for lacking an adequate vocabulary for communicating, when placed alongside "rational sources," such as science, ethics, and aesthetics.[215] Habermas proposes modern societies should take a *post-metaphysical* stance in resolving issues. That is, a single, grand meta-narrative, describing the cosmos in terms of an overarching ideal or philosophy should be rejected in favor of an appeal to reason, empirical evidence, and the socio-linguistic turn.[216]

In response, William Meyer correctly notes that Habermas mistakenly limits validity claims to truth, rightness, intelligibility, and sincerity. Contra Habermas, Meyer rightly introduces *metaphysics* to the list, citing Clifford Geertz, who includes religion as a part of a culture's basic view of human existence.[217] "What any particular religion affirms about *the fundamental nature of reality* may be obscure, shallow, or, all too often, perverse; but it must . . . affirm *something*."[218]

"Thus, religion inevitably raises or seeks to raise a fourth validity claim that is metaphysical—one that deals with the whole or totality of existence."[219] With regard to the Fourth Gospel, I believe there are sufficient grounds for doing so. First, the discourse between John/Jesus and the "Jews" does not have a secular environment to navigate through. All agents hold to a similar metaphysical position. Since a purely secular reason is not required, translation into post-metaphysical language is not required; CA based upon normatively regulated action will suffice.[220]

Second, much of the human interaction portrayed in the Fourth Gospel utilizes the discourse of normatively regulated action. Claims to "rightness" are in regard to proper social action within the religious

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[214] Rekha M. Chennattu, *Johannine Discipleship as a Covenant Relationship* (Peabody: Hendrickson, 2006), 135.

[215] Habermas and Taylor, "Dialogue," 60-69; Habermas, *Naturalism*, 24-76.

[216] Edgar, *Key Concepts*, 110-12.

[217] Meyer, "Faith," 380.

[218] Clifford Geertz, *The Interpretation of Cultures* (New York: Basic, 1973), 98-99. [Italics mine].

[219] Meyer, "Faith," 381.

[220] Habermas, *TCA-2*, 53.

lifeworld of the "Jews." A post-metaphysical translation would actually render arguments quite meaningless.

Third, because the Fourth Gospel posits a metaphysical set of arguments, Habermas' post-metaphysical reason lacks the motivations and grammar to address John's theological concerns. CA can take place and should take place without the need for secular translation. Habermas perceptively allows that

> enlightened reason unavoidably loses its grip on the images, preserved by religion, of the moral whole—of the Kingdom of God on earth—as collectively binding ideals. At the same time, practical reason fails to fulfill its own vocation when it no longer has sufficient strength to awaken, and to keep awake, in the minds of secular subjects, an awareness of the violations of solidarity throughout the world, an awareness of what is missing, of what cries out to heaven.[221]

How can this necessary ingredient of motivation and inspiration exist without the existence of CA within the religious realm? I submit that it cannot. Habermas' concern is dialogue between religious and secular participants in the public secular sphere, not communicative reason among those in similar public religious spheres (i.e., the Fourth Gospel).

My proposal then, in analyzing John, is that metaphysics *should not be added* to the other validity claims but *should underlie* them.[222] John demonstrates this proposition in his portrayal of the community's *eschatological existence*. Eternal life begins *now* and is the underlying structure of what John portrays as reality.[223] Truth, rightness, intelligibility, and sincerity are found in the dialectic between the community's *now* and *not yet*.[224] Communicative reality exists in the dialogue between these two

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[221] Habermas, "Missing," 19.

[222] I am not advocating the *addition* of metaphysics to Habermas' validity claims as Meyer does, because Habermas rightly insists that all four validity claims must apply to every speech act. Habermas, "Pragmatics," 89. Since not every validity claim is necessarily metaphysical in nature, it is better to posit that metaphysics *underlies* validity claims, emphasizing that every validity claim asserted must take metaphysics into account.

[223] E.g., 3:15-16, 36; 4:14; 5:24; 6:27, 40; 6:54; 10:28; 17:3.

[224] Robert Kysar, *John, the Maverick Gospel*, 3rd ed. (Louisville: Westminster John Knox, 2007), 125.

dynamics. The inclusion of religion in my discussion of the Johannine context is therefore warranted.

A third disparity between Habermas and John involves their individual views of the human condition. Habermas proposes that *society evolves* toward freedom and greater fulfillment through the application of free rational understanding and consensus. His presupposition is that the human condition *improves.* Habermas "understand[s] social evolution as . . . differentiation: system and lifeworld are differentiated in the sense that the complexity of the one and the rationality of the other grow."[225] He envisions a truly free lifeworld as an ideal community that has shed the debilitating effects of religion.[226] He views archaic religion as a "child"; the higher religions of more developed ancient civilizations are seen as a "principled youth"; while the "mature" society of modernity has finally reached the point where the potential for true rationalism can prevail.[227] "For the first time, the universalistic potential already contained in the rationalized world views could be set free."[228]

On the other hand, John portrays all the lifeworlds of the κόσμος as *in bondage and incapable of growth* because of strategic self-interest, manipulation, and systematically distorted communication.[229] Consequently, societal evolution is non-existent. Ironically, John locates true freedom in submission to God (e.g., 8:31-36). Emancipation, then, is not realized through an evolutionary process, but only through *re-creation—rebirth from above*.[230] Therefore, the creation motif in John is of special interest, showing the need for adaptations to TCA, which I will expound upon later.

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[225] Habermas, *TCA-2*, 153.

[226] While Habermas is now more sympathetic to religion, he does not allow religion to fully participate (i.e., without translation) in the public sphere. Meyer, "Faith," 379.

[227] Jürgen Habermas, *Communication and the Evolution of Society*, trans., Thomas McCarthy (Boston: Beacon, 1979), 103-105.

[228] Ibid., 105.

[229] E.g., 2:24; 3:19; 5:18; 7:1, 19-25; 8:37-47; 9:22; 11:45-54; 15:18-19; 16:8; 17:14.

[230] R. Brown translates 1:4a, ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν as, "*That which had come to be in him was life*" [Italics his]. This is preferable to the idea of natural creation. It correlates well with the idea of life's being *spiritual life*. John does not use ζωή to speak of natural life, but only spiritual life. Raymond E. Brown, *The Gospel According to John*, 2 vols., AB (New York: Doubleday, 1979), 1:6-7. E.g., 1:1-7, 9-14; 3:3-8; 8:23, 31-32, 36; 9:39; 12:31, 46; 17:23.

A fourth disparity involves rationality. Habermas understands true CA *within the human community as unhindered and un-coerced*—free from pressure and power. He idealizes CA as rational discussion among equals for the benefit and improvement of society. All parties must have equal access and not experience exclusion or control.[231] These elements describe his "discourse ethics."[232] He sees genuine transparency and truthfulness as components of reaching mutual agreement. He does not understand sincerity—naïvely, as a utopian ideal—but as a beginning point in all CA. Habermas developed his model of critical theory with a sense that the human community is trustworthy in its truth claims.[233]

John, on the other hand, depicts human interaction as normatively regulated by a diseased system and systematically distorted communication.[234] Contrary to the mature equality available in the modern world of Habermas, John depicts the κόσμος as actually opposing rational thought and silencing those who attempt to speak truth in the public sphere.[235] Stanley Marrow divides κόσμος into three categories: (1) neutral ("the 'inhabited world,' and the 'creation' as a whole" [e.g., Jn 1:10]), (2) positive ("the object of God's love and redemption" [e.g., Jn 3:16]), and (3) negative ("the world of those estranged from God and imprisoned in the darkness" [e.g., 3:19; 7:7; 8:23; 12:31]).[236] It is the last category that most pertains to human communicative interactions. Andrew Lincoln submits that it is this negative view of κόσμος that is dominant in John.[237] J. Ramsey Michaels conveys that "[t]he perspective of John's Gospel as a whole, however, suggests that 'the darkness' is equivalent to 'the world' *(ho*

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[231] Habermas, *Evolution*, 1-68; Habermas, *Moral Consciousness*, 88-89. See also Apel's notion of "Unrestricted Communication Community" in Karl-Otto Apel, *Towards a Transformation of Philosophy*, trans., Glyn Adey and David Frisby (London: Routledge & Kegan Paul, 1980), 276-85.

[232] Habermas, *Moral Consciousness*, 89.

[233] Habermas, "Pragmatics," 24.

[234] Ibid., 93.

[235] E.g., 2:24; 3:19; 5:18; 7:1, 19-25; 8:37-47; 9:22; 11:45-54; 15:18-19; 16:8; 17:14.

[236] Stanley B. Marrow, "Kosmos in John," *CBQ* 64, no. 1 (2002): 90-102, 96-101.

[237] Andrew T. Lincoln, *The Gospel According to John*, BNTC 4 (New York: Hendrickson, 2005), 102.

kosmos)."[238] Fernando Segovia describes the κόσμος as "bipolar and divided."[239]

The above descriptions by no means portray creation as intrinsically evil, but *controlled by evil*. The Word created the κόσμος (1:3, 10); God loved it (3:16); Jesus died for it (3:16; 10:10-18; 12:32). But as Segovia remarks above, the world is bifurcated. Some will respond positively to the light, though all currently live in darkness (12:46; 8:12 cf. 3:19). This possibility for a positive response is motivation for CA *to all*.[240]

This bifurcation also suggests that κόσμος in creation was good, but has been invaded by darkness (by the ruler of this world); but John does not elaborate on how this happened. For John, the dark, cosmic lifeworld is in a continuous state of colonization. Therefore, God is depicted as *drawing or gathering* his own out of the κόσμος. He uses several metaphors to convey this: ("gather"συνάγω [4:34-38; 6:11-13; 11:47-52]), "draw" (ἕλκω [6:44; 12:32]), "bearing fruit" (ἵνα καρπὸν πολὺν φέρητε [15:5-8]), "oneness" (εἷς [11:52; 17:11, 21-23]), "bringing into one place" (παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν [14:3]; ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, [17:21]), "shepherd/sheep" (καὶ γενήσονται μία ποίμνη, εἷς ποιμήν [10:16]).

Thus, Habermas' rational CA with the κόσμος is an impossibility for John, which necessitates exploring *the gathering motif*—the Fourth Gospel's answer to cosmic coercion and control. I will suggest that mediation is made possible through the communicative role of the Spirit and the community. It also beckons us to look more closely at the precise missional role of the community.

In a fifth disparity, Habermas presupposes that competence to participate in discourse ethics is *contractual*. People are able to know what is best for the self as well as for the community for which decisions are made. Human ethics presuppose that CA is founded upon equality in pursuit of the mutual interest of others. Maeve Cooke observes:

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[238] J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010), 56.

[239] Segovia, "Gospel," 165.

[240] Scripture supports Habermas' idea of humanity's essentially communicative potential, however, "with the difference that scripture depicts God as the only agency that can accomplish the goal of an ideal communicative world" (e.g., Gen 3:8-10; Isa 55:8-11; 59:15-16; Ezek 22:30; Jn 1:1-5; 17:20; Acts 17:26-28; Heb 1:1-2). Rogerson, "Human," 295.

A norm or principle is morally valid (right or just), for Habermas, if it is the possible object of a discursively achieved consensus to the effect that it is equally in the interest of all affected. . . . It is clear from this that Habermas conceives moral validity as internally linked to the idea of discursively achieved consensus and hence to pragmatic contexts of justification.[241]

John understands that the source of discourse ethics required for genuine CA is perichoretic oneness among the community. Since the lifeworld and system of the κόσμος is an untrustworthy place, "rational" human contracts are suspect. Servanthood and mutual submission are therefore prerequisites for CA to obtain. John portrays these prerequisites in the form of a *liminal community*[242] (i.e., 13-17). I posit that only within the context of selflessness, servanthood, unity, abiding, and oneness, is the JCom able to express genuine CA to the world.

Finally, in a sixth disparity, we must analyze the perlocutionary nature of the Fourth Gospel and judge whether CA is even possible from Habermas' perspective. Habermas judges perlocutionary acts to be *strategic* in nature—the opposite of CA.[243] John summarizes his gospel with the words: "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; *but these are written so that you may believe* that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (20:30-31). John, then, seems to have a perlocutionary purpose—"so that you may believe." Such a statement of purpose seems teleological in nature, and therefore not communicative. Habermas says, "[s]uch examples of the use of language with an orientation to consequences seem to decrease the value of speech acts as the model for action oriented to reaching understanding."[244] Thus, if John is trying to *persuade* his readers to believe in Jesus, Habermas would discount John's efforts as perlocutionary,

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[241] Cooke, "Introduction," 12-13.

[242] Victor Turner developed the concepts of *liminality* and *communitas* in his study of African rites of passage. *Liminality* takes place when people are subjected to danger or marginality. Subjects are placed into a disorienting limbo, where status, rank, gender, and role are eliminated. *Communitas* is the intimate bond formed as a result. Victor W. Turner, *The Ritual Process: Structure and Anti-Structure*, The Lewis Henry Morgan Lectures, 1966 (New York: Aldine, 1982), 94-130.

[243] Habermas, *TCA-1*, 286-95 esp. 292.

[244] Ibid., 288.

and therefore, strategic in nature.[245] In disagreement, Kevin Vanhoozer addresses this issue.

> Habermas's view results, I believe, in an overly narrow view of communicative action. Moreover, it is based on confusion, for the *distinction between the illocutionary and the perlocutionary is not a distinction between communicative and strategic action*. It is a misconstrual of human communication to say that the point of language is solely to manifest one's illocutionary point. On the contrary, many illocutionary acts are designed to bring about effects beyond understanding.[246]

For instance, Vanhoozer illustrates that warnings are perlocutionary in that they are *not* typically used for the purpose of reaching understanding, but to enact a teleological end—a warning.[247] Yet, this kind of speech act *can be* illocutionary because warnings are sometimes necessary in the process of reaching understanding. Such illocutions have *known* perlocutionary aims, yet, are also geared toward reaching understanding. So, with Vanhoozer, I submit that Habermas operates with "an overly narrow view of communicative action."[248]

Second, it is not altogether clear that John's goal *is* perlocutionary in the writing of his gospel. I propose that John's writing is a reaction to public opinion over Jesus. Thus, the gospel is a *counterargument* in a debate in the public sphere. To point out one's reasoning and attempt to gather support and favor are part of the natural process of reaching understanding. John is correcting what he perceives to be false assertions made against Jesus' nature, character, identity, and wrongful execution. For John, Jesus is not a criminal, condemned and punished by the state and its representatives; he is the Son of God. This is a rational argument—albeit, one with a metaphysical core.

In support of this position, I posit the following: (1) John's story of Jesus is presented in terms of truth-telling. The trial motif and its many

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[245] Ibid., 291.

[246] Vanhoozer, *Meaning*, 224. (Italics his).

[247] Ibid.

[248] Ibid.

witnesses are a case in point.[249] That John would attempt to correct Jesus' public image shows his desire to engage in public discourse.

(2) John uses language concepts amenable to reasoning and argumentative discourse (*knowing* [γινώσκω, οἶδα], 124x; *believing* [πιστεύω], 98x; *witnessing* [μαρτυρία, μαρτυρέω], 47x; *understanding* [γινώσκω, λογίζομαι, νοέω, οἶδα], 12x).

(3) *Rightly remembering* the circumstances of Jesus' life and death is evoked in order to attempt reasoning with a broken world (e.g., 2:17, 22; 12:16; 15:20; 16:4). The Spirit is sent to enable the JCom to *rightly remember* (14:26). Memory serves to emphasize understanding and justice. Note Miroslav Volf's position on remembering truthfully:

> When we remember, we bear the moral obligation to pay to others the debt of giving events their 'due' by remembering them truthfully. . . . So the obligation to truthfulness in remembering is at its root an obligation to do justice.[250]

This remembering is CA, not strategic action. *Persuasion to believe* can be perlocutionary, but *persuasion to believe justly* is discourse, motivated toward understanding, not strategic action.

Helmut Peukert correctly advocates "remembering justly" as a necessary step in moving religion into conversation with the public sphere. He associates "an all-inclusive communication community"[251] with universal solidarity.[252] Peukert asks whether communicative praxis is truly universal if it does not include and engage those generations who have suffered and died without voicing injustice, critical reason, and emancipation.[253] For Peukert, this "anamnestic solidarity" can only become a reality by embracing a future enabled by a realized eschatology and resurrection.[254] Thus, Judaism

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[249] Harvey, *Trial*; Lincoln, *Trial*.

[250] Miroslav Volf, *The End of Memory: Remembering Rightly in a Violent World* (Grand Rapids: Eerdmans, 2006), 53, 55.

[251] Helmut Peukert, "Fundamental Theology and Communicative Praxis as the Ethics of Universal Solidarity," *Conrad Grebel Review* 3, no. 1 (1985): 41-65, 45. See also, Peukert, *Science*.

[252] Peukert, "Theology," 50.

[253] Ibid., 54-55.

[254] Ibid., 59-62.

and Christianity, with their eschatological core should be made conversation partners in CA. Of course, Habermas objects to Peukert's thesis:

> Under the conditions of postmetaphysical thinking, whoever puts forth a truth claim today must, nevertheless translate experiences that have their home in religious discourse into the language of a scientific expert culture—and from this language retranslate them back into praxis.[255]

Though Habermas could not be satisfied with such religious ideology and language, nevertheless, I believe Peukert's proposal has merit and should be incorporated. The Fourth Gospel contains both anamnestic and eschatological elements that call the previous and the current generations to *rightly* remember (e.g., memory [2:17, 22; 12:16; 15:20; 16:4, 22], witnesses [1:7, 15; 3:11; 5:32, 33, 36, 37, 39; 8:18; 10:25; 12:17; 15:26, 27; 18:37; 19:35; 21:24), the arrival of the eschatological day (e.g., 2:4; 4:21, 23; 5:25, 28; 12:23, 27; 16:2, 4, 21, 32; 17:1).

(4) But even if John's intent were found to be perlocutionary, that fact would not necessitate that the mission of the JCom is also strategic in nature. In fact, the mission of the JCom is for the sake of "reconciliation" and "human flourishing,"[256] which is offered to the world in terms of eternal life (e.g., 1:4, 12; 3:15, 16, 36; 10:28; 12:25; 17:3).

Some researchers have also identified *communities of practice* (CoPs),[257] which, though connected with a teleological purpose, still exercise CA internally. David O'Donnell calls this arrangement, "a Habermasian lifeworld-in-system perspective."[258] Such a community is centered on the sharing of knowledge[259] and its dissemination among participants of the

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[255] Jürgen Habermas, "Transcendence from Within, Transcendence in this World," in *Habermas, Modernity, and Public Theology*, ed. Don S. Browning and Francis Schüssler Fiorenza (New York: Crossroad, 1992), 226-50, 234.

[256] Miroslav Volf, *A Public Faith: How Followers of Christ Should Serve the Common Good* (Grand Rapids: Brazos, 2011), 55-74.

[257] Etienne Wenger, Richard A. McDermott, and William Snyder, *Cultivating Communities of Practice: A Guide to Managing Knowledge* (Boston: Harvard Business School Press, 2002).

[258] David O'Donnell et al., "Creating Intellectual Capital: A Habermasian Community of Practice (CoP) Introduction," *Journal of European Industrial Training* 24, no. 2-4 (2003): 80-87, 83.

[259] CoP structures consist of "a *domain* of knowledge, a *community* of people who care about the domain; and their shared *practice* that they are developing." Wenger et al.,

community for the benefit of all.[260] That the JCom might be classified as a CoP is suggested by: (a) John's emphasis on discipleship (used 80x—more than any other gospel), (b) John's assertion that the Spirit teaches the disciples (14:26), (c) Jesus' *model* (ὑπόδειγμα [13:15]) of serving, (d) John's emphasis on self-sacrifice on behalf of the world (12:23-26), (e) the communicative interface between Jesus/his disciples and the people of the land (e.g., 4:4-42; 6:1-15; 7:31-32; 12:9-12, 17-18), (f) the focus on oneness for the sake of the world (13:35; 17:21, 23), and (g) the lack of emphasis on eschatological judgment (e.g., 8:15, 50; 12:47-48). These examples suggest a learning community with a high degree of internal communicative orientation. I propose that the JCom can be classified as a CoP.[261]

2.4 Conclusion: Evaluating CA in the Fourth Gospel

By way of summary, Habermas and John find much *uncommon ground* when it comes to CA. No matter how respectful Habermas' treatment of religion, he simply cannot accept religion's presupposition of faith, without translation into the language of secular reason.[262] This most obvious impasse is observed in John's metaphysical perspective and the validity claims found in his religious language, which reflect an ideological meta-narrative.

Nevertheless, within the broader context of the Fourth Gospel, I still posit the case for a qualified, delimited use of TCA—one which can be very beneficial to biblical studies. Despite disagreement over a metaphysical worldview and the grammar of secular reason, Habermas and John still agree upon much. Communicative ethics, priority of the lifeworld, use and misuse of power, elimination of colonization, emancipatory purpose, and

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Cultivating CoPs, 27.

[260] Ibid., 29.

[261] Fiorenza posits the church as a "Community of Interpretation" to mediate between lifeworld and system. "As religious institutions and communities, they [communities] also provide a locus for the discussion of the affective and expressive spheres of human life." Francis Schüssler Fiorenza, "The Church as a Community of Interpretation: Political Theology between Discourse Ethics and Hermeneutical Reconstruction," in *Habermas, Modernity, and Public Theology*, ed. Don S. Browning and Francis Schüssler Fiorenza (New York: Crossroad, 1992), 66-91, 87. [Brackets mine].

[262] J. M. Bernstein, "Forgetting Isaac: Faith and the Philosophical Impossibility of a Postsecular Society," in *Habermas and Religion*, ed. Craig Calhoun, Eduardo Mendieta, and Jonathan VanAntwerpen (Cambridge, U. K.; Malden, Mass.: Polity, 2013), 154-75, 175.

universal access to CA are concerns of both. Despite the differences between Habermas and John, it is still worthwhile to explore my thesis as a test case.

Therefore, the preceding comparison between Habermas and John bids us to look at how a Johannine rendition of CA might be evaluated in the Fourth Gospel. From the above discussion, I propose that attention should be paid to the following criteria, which are integral to CA: (1) the type of action utilized, (2) John's use of reason, discourse ethics, and validity claims, (3) use of speech acts as validity claims, (4) observed strategic action/indications of colonization, (5) the degree of understanding/consensus sought, and (6) signs of universal solidarity.

2.4.1 Types of Action Utilized

Addressing the type of action utilized is basic to understanding whether CA is in view. In pertinent passages, I will identify whether we are observing, strategic, normatively regulated, dramaturgical, or CA. Also, multiple types of action may be in play at the same time. For instance, normatively regulated action is most common to religious communities; it judges moral-practical knowledge. Habermas posits that moral-practical knowledge

> can be contested under the aspect of rightness. Like claims to truth, controversial claims to rightness can be made thematic and examined discursively. . . . [P]articipants can test both the rightness of a given action in relation to a given norm and, at the next level, the rightness of such a norm itself. This knowledge is handed down in the form of legal and moral ideas.[263]

Thus, when speaking of religious groups, normatively regulated action is CA: "Because the basic *normative agreement* expressed in *communicative action* establishes and sustains the identity of the group, the fact of successful consensus is at the same time its essential content."[264] He therefore sustains the use of CA within religious spheres of society based upon the goal of

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[263] Habermas, "Pragmatics," 170.

[264] Habermas, *TCA-2*, 53. [Italics mine]. For example, Nicholas Adams advocates reasoning through dialogue about scripture. Nicholas Adams, *Habermas and Theology* (Cambridge: Cambridge University Press, 2006), 234-55.

understanding/consensus. In sum, identity of action-type will be useful in determining the type of communication.

2.4.2 Use of Validity Claims, Discourse Ethics, and Reason

Equally necessary is the evaluation of validity claims and discourse ethics. How discourse ethics are followed is necessary for determining whether understanding/consensus is reached and how it is reached. Discourse ethics also reveal the kind of reason utilized. Identifying the validity claims (truth, rightness, intelligibility, and sincerity) give an indication of the nature of the action analyzed.[265] The use or misuse of discourse ethics can lead to understanding/consensus or equally, to strategic action.

2.4.3 Use of Speech Acts

For Habermas, speech acts[266] are the fundamental means of analyzing validity claims in CA.[267] Habermas posits that "it is only at the level of grammatical speech that an agreement can take on the form of communicatively achieved consensus."[268] Habermas identifies three roots of speech acts: the locutionary, illocutionary, and expressive components.[269] These three elements find their importance in the validity claims they are associated with. Locutionary propositions examine truth (not the truthfulness of the speaker, but the truth of the proposition).[270] Illocutionary acts examine rightness or obligation toward a validity claim.[271] An expressive act examines the truthfulness (sincerity, authenticity) of the claim.[272]

Each part of a speech act illuminates a particular kind of reality. Propositions reveal the representation of facts in the world of external nature

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[265] Habermas, "Pragmatics," 170-71.

[266] A detailed exposition of SAT is beyond the scope of this study. I will, however, attempt to elucidate specific areas of consideration necessary to clarify my hypothesis of CA within Johannine and Habermasian contexts.

[267] E.g., Habermas, *TCA-2*, 62-76; Habermas, "Pragmatics," 109-64; Habermas, "Actions," 229-33; Jürgen Habermas, "Some Further Clarifications of the Concept of Communicative Rationality (1996)," in *On the Pragmatics of Communication* (Cambridge, Mass.: The MIT Press), 307-42, 310-41.

[268] Habermas, *TCA-2*, 73.

[269] Ibid., 62-76. These elements are directly connected to propositions, normative rightness, and authenticity, which convey human social interactions in the world.

[270] Habermas, "Pragmatics," 80-81.

[271] Ibid., 81.

[272] Ibid.

(the ball is red). Illocutions posit the legitimacy of interpersonal relations and obligations in our common social world (I hereby promise to pay my debt). Expressives are the disclosure of a person's sincerity or authenticity (I really am qualified to perform marriages).[273] By paying close attention to the type of speech act utilized, it should be possible to determine the extent with which understanding/consensus is being attempted or if it has been achieved.

The primary means of analyzing CA in the Fourth Gospel is dialogue among the narrative's actors. However, we will also want to keep in view John's communication to his readers. We could examine, for example, how John's trial motif communicates to the reader. One example is Pilate's denial of Jesus' guilt (18:38; 19:4, 6). On the narrative level, Pilate's validity claim implies a corresponding speech act (validity claim) that John is expressing to the reader (I hereby assert that Jesus is *not guilty*). The reader must acknowledge Pilate's verdict for herself and is thereby asked to consider John's validity claim (see also e.g., 13:19; 14:29; 20:31).

Second, the way John portrays a key actors' function within the narrative should be considered in terms of understanding/consensus. For instance, John gives Jesus a distinct *locutionary role*. From the viewpoint of the reader, Jesus himself is a divine propositional expression (e.g., 8:19, 26, 38, 54; 10:25, 30-38; 14:6-11, 23). For instance, he is the way, the truth, and the life (14:6). To reach understanding/consensus about Jesus is to associate him with the nature (locutions) and obligatory actions (illocutions) of God. John brings these speech acts to the public sphere in his writing. So, we will want to examine the communicative functions of various narrative characters (i.e., Jesus, the Spirit, and the missional community) with respect to John's readership. What is communicated concerning characters in the text also has implications for readers outside the text (e.g., Jesus' sending the Spirit, Jesus' return, and the commissioning of disciples).

2.4.4 Use of Strategic Action/Indications of Colonization
The Fourth Gospel portrays many examples of strategic action (e.g., 5:18; 7:1, 19, 25, 8:37, 40; 9:22; 10:10; 12:42; 16:2; 18:22-24; 19:1, 6-7, 15-18). John views

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[273] Ibid., 92.

colonization as a *spiritual* attribute of the κόσμος that manifests itself through strategic action and power in the *real* (i.e., narrative) world. The colonized κόσμος is typified by darkness (1:5; 3:19), rejection or alienation (1:11; 4:9), sin (1:29; 2:24-25; 3:19-20), insufficient or irrelevant religion (2:6-11, 13-22; 3:3-8; 4:21-24; 5:9-17), murder, threats, strategic action (5:18; 7:1, 19-25; 8:37-44, 59; 9:22; 10:10, 31-33; 11:8; 12:42; 16:2), judgment/wrath (3:18-19, 36; 5:24-30; 9:39; 12:31, 48; 16:8, 11), lifelessness (5:24; 6:53), the world ruler (12:31; 14:30; 16:11), and unbelief (3:18; 5:38; 6:28-36; 8:45; 10:25-38; 12:37-40; 16:9). For John, this colonization is the reality of the human lifeworld without divine intervention.[274]

In light of colonization and strategic action, we will want to pay attention to instances when attempts at understanding/consensus break down, and whether the breakdown involves simple communicative dynamics or something more serious, like strategic manipulation or colonizing influences. Both facets of broken communication are likely to illuminate CA, or the lack of it.

2.4.5 CA in the Public Sphere

Fifth, we will want to gauge whether CA is actually taking place, and to what extent the Fourth Gospel portrays it. Of course, this version of CA will be limited in scope due to John's metaphysical language and worldview. In light of my thesis, *CA generally concerns normatively regulated action, communicated as the rightful, sincere, intelligible attempt to reach understanding/consensus about truth.*[275] This CA obviously represents an adaptation of Habermasian method (i.e., secular reason).

Additionally, since John wrote his Gospel to publicly address the meaning of Jesus in "Judaism" and beyond, we will need to be sensitive to communication between John and his readers. Besides analyzing select motifs that will bring John's public emphasis to light, I will evaluate several

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[274] Lincoln, *John*, 155; Michaels, *Gospel*, 56-57; Segovia, "Gospel," 166; Tom Thatcher, *Greater than Caesar: Christology and Empire in the Fourth Gospel* (Minneapolis: Fortress, 2009), 11-17.

[275] These four validity claims of Habermas' discourse ethics are the basis of CA. However, unlike Habermas, my utilization presupposes a metaphysical underpinning to "truth."

intertextual "points of sensitivity,"[276] which I call, "contextual anchor points" (see next chapter). These areas of interest will reveal John's efforts to capture the public interest of the reader through intertextual sources.

2.4.6 Signs of Universal Solidarity

Finally, we will need to observe signs of universal solidarity. Since Habermas maintains an emancipative interest for *all humanity*, all humanity is invited to participate in universal pragmatics in order to attain happiness. Therefore, examining John's emancipative interest in universal solidarity seems necessary. While John's idea of emancipation is not functional for Habermas, Peukert reminds us that a truly encompassing emancipative interest is found in anamnestic solidarity—hearing the suffering voices of history. For Peukert, universal solidarity can be attained by giving voice to injustices of the past and connecting them with the resurrection of Jesus. [277]

Thus, John shows God's universal love for humanity and his desire that all should experience life (emancipation). For John, "life" is not a future or far off hope, but an eschatological present. It is the resurrection that will establish justice. Therefore, Habermas' context for understanding "universal pragmatics" needs to be broadened as suggested by Peukert.

> Faith is a remembering assertion of the saving reality for Jesus and at the same time the assertion of the reality of God for all others. . . . Faith in the resurrection of Jesus is faith as communicative action factually anticipating salvation for others and thus for one's own existence. As practical solidarity with others, it signifies the assertion of the reality of God for them and for one's own existence.[278]

Peukert maintains that only within the context of a theological lifeworld can such universal solidarity and CA truly exist. Such a lifeworld is advanced by John.

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[276] On points of sensitivity, see chapter 4. James D. G. Dunn, *The Christ and the Spirit: Collected Essays of James D.G. Dunn* (Grand Rapids: Eerdmans, 1998), 354. See also, Stephen Motyer, *Your Father the Devil?: A New Approach to John and 'the Jews'*, PBTM (Carlisle, U.K.: Paternoster, 1997), 35-73.

[277] Peukert, "Theology," 54-62; Metz, *Faith*, 108-10.

[278] Peukert, "Theology," 61.

CHAPTER 3
JOHN AND THE READER

3.1 The Reader

A discussion of the relationship between the author and reader is important to help characterize the Fourth Gospel and its mission. My goal is to better understand the communicative process of the JCom in its mission. The Fourth Gospel displays a communicative relationship between the author and reader. For example, René Kieffer rightly shows that the reader is repeatedly called upon *to see*.[279] The Baptist *sees* the Spirit on Jesus; the disciples will *see* angels; one must be born from above to *see* the kingdom; the disciples must *see* the harvest; the "Jews" must *see* Jesus' day, and so the reader is also called upon to *see* who Jesus really is.[280]

John is signaling to his readers.[281] His purpose is to help them understand that it is important to *continue to see* (20:30-31).[282] Speech acts for understanding, consensus, and expression are part of the author's strategy.[283] This interaction reveals the author's *perceived desires* and/or the author's understanding of the reader's *perceived needs*. John makes assertions,

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[279] René Kieffer, "The Implied Reader in John's Gospel," in *New Readings in John: Literary and Theological Perspectives: Essays from the Scandanavian Conference on the Fourth Gospel in Åarhus 1997.*, ed. Johannes Nissen and Sigfred Pedersen, JSNTSup 182 (Sheffield: Sheffield Academic, 1999), 47-65, 54-55.

[280] E.g., 1:33, 46, 50-51; 3:3; 4:29, 35; 8:56; 9:25, 39, 41; 11:40; 12:39-41, 45; 14:17; 17:24; 20:25 cf. "hearing" e.g., 3:8, 29; 5:24, 25, 28, 30; 8:43, 47; 9:27; 10:3, 27; 11:42; 12:47; 14:24 cf. "knowing" e.g., 1:10, 26, 33; 3:11; 4:22, 42; 6:69; 7:17, 26-29; 8:14, 19, 28, 32, 55; 10:14-15, 27, 38; 13:17-18, 35; 14:4, 7, 9, 17, 20; 15:15, 21; 16:30; 17:3, 7-8, 23, 25; 19:35; 21:4, 24.

[281] Stephen Motyer, "Method in Fourth Gospel Studies: A Way Out of the Impasse?," *JSNT*, no. 66 (1997): 27-44, 37-40.

[282] The purpose clause in verse 31 may imply "keep believing" (πιστεύητε), if present subjunctive (א P66vid B θ 0250 etc.) or "come to believe" (πιστεύσητε), if aorist subjunctive (א A C D L N W Δ Ψ etc.). See Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 2002), 219-20. See also Brown, *John*, 2:1056; George R. Beasley-Murray, *John*, 2nd ed., WBC 36 (Nashville: Nelson, 1999), 367. I prefer the present subjunctive.

[283] These speech acts (1) convey information, (2) establish social relationships, and (3) express one's feelings. Habermas, *TCA-2*, 75-91; Thomas A. McCarthy, *The Critical Theory of Jürgen Habermas* (Cambridge: MIT Press, 1978), 275-79.

promises, comparisons, and he connects his lifeworld to that of his readers.[284] John's assertions signify important concerns the reader should consider, which may thus help characterize the JCom and John's greater audience. For instance, John the Baptist does not initially recognize (see) Jesus. However, the association of Jesus and the Spirit identifies *who and what is from God* (1:33; 3:34; 6:63; 7:39; 14:17, 26; 15:26 cf. 1 John 3:24; 4:1-3, 6, 13; 5:6-8). This recurring theme signals to the reader that she also needs to recognize (see) this association. Throughout the Fourth Gospel, the reader is being moved by the author's locutionary (propositional), illocutionary (obligatory), and expressive (sincere/authentic) assertions (i.e., validity claims).

3.2 Textual Factors that Shape Our Understanding of the Reader

Since the Fourth Gospel is a text, indications of CA between author and reader are determined by our analysis of the text. I propose that John utilizes a broad range of intertexts, word-pictures, symbols, allusions, echoes, and narrative expectations to grab the attention of his audience. By considering the possible motivations behind his choices, I believe we can detect John's attempts at CA.

3.2.1 Intertextuality

Kieffer posits *intertextuality* as an indicator of the reader's identity.[285] The text of the Fourth Gospel is vitally related to other texts. Intertextuality "presumes the existence of other writings, some of which possess canonical status."[286] For instance, when John refers to the λόγος, he is calling to mind a concept from the related "Jewish" wisdom tradition and the creation narratives (e.g., Jn 1:1-5 cf. Ps 33:6-9; 104:24; Prov 3:19; 8:27-30; Jer 10:12; Wis

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[284] Derek Tovey, *Narrative Art and Act in the Fourth Gospel*, JSNTSup 151 (Sheffield: Sheffield Academic, 1997), 80-115.

[285] Kieffer, "Implied Reader," 51. See also, Andrew C. Brunson, *Psalm 118 in the Gospel of John: An Intertextual Study on the New Exodus Pattern in the Theology of John*, WUNT 2/158 (Tübingen: Mohr, 2003), 7-16; Susan Hylen, *Allusion and Meaning in John 6*, BZNW 137 (Berlin; New York: de Gruyter, 2005), 43-75; Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven; London: Yale University Press, 1989), 29-32.

[286] Jean Zumstein, "Intratextuality and Intertextuality in the Gospel of John," in *Anatomies of Narrative Criticism: The Past, Present, and Futures of the Fourth Gospel as Literature*, ed. Tom Thatcher and Stephen D. Moore, SBL: Resources for Biblical Study (Leiden; Boston: Brill, 2008), 121-35, 122.

7:22; 8:6; 9:1-2).[287] John also relocates the temple cleansing from the end (in the Synoptics) to the beginning of Jesus' ministry.[288] Jesus' connection to Moses, the Law, and signs motivate the reader to accept Jesus as the prophet greater than Moses through intertextual references to OT traditions.[289] The Good Shepherd of John 10 is a contrast to the evil shepherds of Ezekiel 34.[290] Jesus is portrayed greater than any Roman rival through comparative stories of first century culture.[291] These intertextual contrasts and comparisons urge the reader to look closer at the person of Jesus. John thereby attempts communication in the public sphere.

Vanhoozer writes, "Two texts that have no literal or logical connection are nevertheless seen together, and as a result of this dynamic interaction new meaning is produced. . . . [I]ntertextuality associates two or more textual fields, effectively creating a new context in which to read a text."[292] Susan Hylen adds, "[i]ntertextuality . . . is a way of understanding how texts intersect, destabilize, and transform one another."[293] Anthony Thiselton concludes that "[t]hese are instances in which . . . a later biblical (Old Testament) writer takes up an earlier biblical text in order to '*transform*' it."[294] I will show that because of the radical way John redefines "Judaism" through Jesus, the communicative nature of his intertexts speaks to the reader in transformative ways. I will use the term "intertextuality" when referring to the author's assumptions, as they relate to the synchronic aspects of the narrative and their effects upon the reader.

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[287] Henry R. Moeller, "Wisdom Motifs and John's Gospel," *Bul ETS* 6, (1963): 92-99.

[288] Zumstein, "Intratextuality," 129-31.

[289] E.g., 1:17, 45; 2:11, 23; 3:2, 14; 4:48; 5:46; 6:2, 14, 30, 32; 7:31; 9:16; 11:47; 12:18; 20:30-31 cf. Deut 6:22; 18:15-19; 34:10-12. Wayne A. Meeks, *The Prophet-King: Moses Traditions and the Johannine Christology*, NovTSup 14 (Leiden: Brill, 1967).

[290] Mary Katharine Deeley, "Ezekiel's Shepherd and John's Jesus: A Case Study in the Appropriation of Biblical Texts," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James A. Sanders, JSNTSup 148 (Sheffield: Sheffield Academic, 1997), 252-64.

[291] F. Gerald Downing, *Doing Things with Words in the First Christian Century*, JSNTSup 200 (Sheffield: Sheffield Academic, 2000), 133-51.

[292] Vanhoozer, *Meaning*, 132.

[293] Hylen, *Allusion*, 50.

[294] Thiselton, *Horizons*, 39. Thiselton cites from Michael A. Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford; New York: Clarendon, 1985), 1, 140, 410, 414, 440, 473. [Italics mine].

3.2.2 Allusions

I will also rely John's employment of pertinent allusions. The Fourth Gospel is filled with them.[295] Robert Smith finds allusions in Exodus,[296] as does Jacob Enz.[297] Gary Manning investigates allusions in Ezekiel.[298] The farewell discourses may reflect a farewell type scene from Exodus[299] and/or Deuteronomy.[300] Moses typology is also present.[301] Those allusions associated with creation, judgment, the temple, farewell type scenes, and the Spirit will be of special interest.

Benjamin Sommer differentiates between intertextuality[302] and allusion:

> Intertextuality is concerned with the reader or with the text as a thing independent of its author, while . . . allusion is concerned with the author as well as the text and reader; the study of intertextuality is synchronic, the analysis of allusion diachronic or even historicist; intertextuality is interested in a wide range of correspondences among texts, allusion with a more narrow set; intertextuality examines the relations among many texts, while allusions represent specific connections between a limited number of texts.[303]

Allusion is a diachronic subset of intertextuality and is a device utilized by the author that "brings that evoked text into contact with the alluding text in a way that alters the interpretation of the alluding text."[304] Jon Paulien states:

> An 'outright allusion' assumes the author's intention to point the reader to a previous work as a means of expanding the

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[295] Zumstein, "Intratextuality," 131-34.

[296] Robert H. Smith, "Exodus Typology in the Fourth Gospel," *JBL* 81, no. 4 (1962): 329-42.

[297] Jacob J. Enz, "The Book of Exodus as a Literary Type for the Gospel of John," *JBL* 76, no. 3 (1957): 208-15.

[298] Gary T. Manning, *Echoes of a Prophet: The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period* (London; New York: T&T Clark International, 2004).

[299] Enz, "Exodus," 208-9.

[300] Lacomara, "Deuteronomy," 65-66.

[301] Francis T. Glasson, *Moses in the Fourth Gospel* (Naperville: Allenson, 1963).

[302] See *3.2.1* above.

[303] Benjamin D. Sommer, "Exegesis, Allusion and Intertextuality in the Hebrew Bible: A Response to Lyle Eslinger," *VT* 46, no. 4 (1996): 479-89, 487.

[304] Hylen, *Allusion*, 46.

reader's horizons." The portion of the text alluded to can only be fully understood in the light of its context within the original work.[305]

David Mathewson recommends four criteria in the assessment of allusions, drawing upon the work of Paulien.[306] Internal to the text, are there (1) verbal correspondences between alluding and alluded texts? (2) thematic parallels? (3) structural correspondences? and/or (4) recurrences elsewhere by the author? External to the text, is there (5) availability to the alluded source? (6) historical precedent utilizing the same source? and/or (7) scholarly consensus?[307] These criteria will prove valuable in determining whether a particular allusion should be connected to a text.[308]

3.2.3 Echoes

Similar to allusions, *echoes* are the *unconscious* or unintentional utilization of intertexts or intertextual influences.[309] According to Paulien, "[a]n echo indicates that the author picked up an idea that can be found in previous literature, but was probably unaware of the original source."[310] John undoubtedly uses echoes.[311] Readers detect these familiar symbols, which encourage them to relate to the world in CA.

3.2.4 Relecture

Related to intertextuality is the concept of *relecture*, which is the author's supplementation of a theological emphasis by adding "a new dimension of

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[305] Jon Paulien, "Elusive Allusions: The Problematic Use of the Old Testament in Revelation," *BR* 33, (1988): 37-53, 39.

[306] Jon Paulien, "Criteria and the Assessment of Allusions to the Old Testament in the Book of Revelation," in *Studies in the Book of Revelation*, ed. Steve Moyise (Edinburgh: T&T Clark, 2001), 113-29.

[307] David Mathewson, "Assessing Old Testament Allusions in the Book of Revelation," *EQ* 75, no. 4 (2003): 311-25, 314-15.

[308] John bases his use of the OT largely upon the LXX. Maarten F. F. Menken, *Old Testament Quotations in the Fourth Gospel: Studies in Textual Form* (Kampen, the Netherlands: Kok Pharos, 1996), 205. John is familiar with both the Hebrew and LXX but uses them both to suit his agenda. Andreas J. Köstenberger, *A Theology of John's Gospel and Letters* (Grand Rapids: Zondervan, 2009), 303-4.

[309] Hays, *Echoes*, 29.

[310] Paulien, "Allusions," 40.

[311] Andreas J. Köstenberger, "John," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 415-512, 421-507.

meaning."[312] Antoinette Wire describes *relecture* as re-reading or reinterpretation.

> [R]*electure* theorists do clarify the traditioning process in important ways. They see multiple reworkings of tradition over time, a story interpreted by a speech, a speech by a speech, or either by a commentary, and at any point incorporating further traditional material. . . . Thus the Gospel builds up within the community in a process of agglutinization in order to confirm the believers' faith in each new crisis. [313]

Marinus de Jong adds that "*relecture* is used in diachronic analysis to denote a creative process of continuation in which an initial text leads to the composition of a second text that acquires its full significance only in relation to the first."[314] *Relecture* is not meant to say *more* but, rather, to enhance those passages that seem to say *less*, since they contain a surplus of meaning which is not immediately apparent to the reader. It is a further elaboration of what is known from the earlier reference. Narrative at a local level is given a deeper meaning on a "meta-level."[315] For instance, Caiaphas plots to kill Jesus. But John deepens the meaning of Jesus' death by having Caiaphas *inadvertently prophesy* the salvation of God's people and their subsequent "gathering into one" (11:47-54). Irony[316] (11:48), signs (2:11, 23; 3:2; 6:14; 7:31; 9:16; 11:47),[317] and remembering (2:17, 22; 12:16; 15:20; 16:4)[318] are other

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[312] Zumstein, "Intratextuality," 126. Also, Andreas Dettwiler, *Die Gegenwart des Erhöhten: Eine exegetische Studie zu den johanneischen Abschiedsreden (Joh 13,31-16,33) unter besonderer Berücksichtigung ihres Relecture-Charakters*, FRLANT 169 (Göttingen: Vandenhoeck & Ruprecht, 1995), 46-52.

[313] Antoinette Wire, "Jesus Retold as the World's Light in Johannine Oral Prophecy," in *The Fourth Gospel in First-Century Media Culture*, ed. Anthony Le Donne and Tom Thatcher, LNTS 426 (London; New York: T&T Clark, 2011), 121-32, 122. See also Zumstein, "Intratextuality," 127-28; Paul D. Wegner, *An Examination of Kingship and Messianic Expectation in Isaiah 1-35* (Lewiston, N.Y.: Mellen Biblical, 1992), 9-12.

[314] Marinus de Jonge, "The Gospel and the Epistles of John Read Against the Background of the History of the Johannine Communities," in *What We Have Heard from the Beginning: The Past, Present, and Future of Johannine Studies*, ed. Tom Thatcher (Waco: Baylor University Press, 2007), 127-44, 137.

[315] Zumstein, "Intratextuality," 127. Dettwiler applies this method in his analysis of John 16:4-33 as a *relecture* of John 13:31-14:31. Dettwiler, *Gegenwart*, 111-212.

[316] Paul D. Duke, *Irony in the Fourth Gospel* (Atlanta: John Knox, 1985), 88-90; Severino Pancaro, "People of God in St John's Gospel," *NTS* 16, no. 2 (1970): 114-29.

[317] Robert Tomson Fortna, *The Fourth Gospel and Its Predecessor: From Narrative Source to Present Gospel* (Philadelphia: Fortress, 1988), 128-39; Robert Tomson Fortna, *The Gospel of*

means of *relecture*. In each case, the author is referencing the significance of some event—thus deepening its importance at the meta-level.[319]

Relecture may also suggest a change in the context of the reader. Adjustments in terminology, such as the change from Φαρισαῖοι, ἀρχιερεῖς, and ἄρχων to the more "hostile" use of Ἰουδαῖοι may indicate the community encounters an adversary[320] (e.g., 7:40-52; 9:15-16 cf. 7:13; 9:22; 10:19-21; 19:38; 20:19).[321] The community experiences changes in unity as well. A later redactor emphasizes oneness (e.g., 10:16; 11:52-53; 13:34; 15:17; 17:11, 21-23) and settles the rift concerning Peter and John (21:11, 15-25).[322] Such examples of editorial *relecture* are common to the Fourth Gospel.

3.2.5 Changes in Context

Another category unmasking the reader is contextuality. Since the author possesses noetic aspects of the Johannine lifeworld, some of them appear in the text. Repeated references to a particular context reinforce the author's communication to the reader. For instance, the AD 70 destruction of the temple most likely affects the message to the reader. John's references to Jesus in the temple signal that Jesus is now its replacement (e.g., 1:14; 2:13-22; 4:20-24; 7:37-39; 14:2-3). Changing contexts, then, can be filters through which we may explore John's interaction with his readers.[323]

Contextual changes may also signal adjustments in the situation of the reader. Editorial changes may indicate changes in the reader's context. Von

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Signs: A Reconstruction of the Narrative Source Underlying the Fourth Gospel, SNTMS 11 (London: Cambridge University Press, 1970), 147-48.

[318] John Painter, "Memory Holds the Key: The Transformation of Memory in the Interface of History and Theology in John," in *John, Jesus, and History, Volume 1: Critical Appraisals of Critical Views*, ed. Paul N. Anderson, Felix Just, and Tom Thatcher, SBLSymS (Atlanta: Brill, 2007), 229-45, 238-45.

[319] Jean Zumstein, "Erinnerung und Oster-Relecture im Johannesevangelium," in *Kreative Erinnerung: Relecture und Auslegung im Johannesevangelium*, ed. Erhard Blum et al., Abhandlungen zur Theologie des Alten und Neuen Testaments (Zürich: Theologischer, 2004), 47-63.

[320] Urban C. von Wahlde, *The Gospel and Letters of John*, 3 vols. (Grand Rapids: Eerdmans, 2010), 1:xv, 145.

[321] Ibid., 1:xv, 158.

[322] Ibid., 1:xxvi, 337.

[323] Mark W. G. Stibbe, *John as Storyteller: Narrative Criticism and the Fourth Gospel*, SNTSMS 73 (Cambridge: Cambridge University Press, 1992), 50-66; Flemming, *Contextualization*, 257-64; Jerome H. Neyrey, *The Gospel of John in Cultural and Rhetorical Perspective* (Grand Rapids: Eerdmans, 2009).

Wahlde has posited three different editions to John.[324] When looking through the filter of such redactions, the reader's viewpoint can shift—even radically. For instance, there is a significant change in the theology of the Spirit between chapters 1-12 and chapters 13-17.[325] The concept evolves from an impersonal power into a personality representing Jesus within his community. In one sense, reading must be considered diachronic. It is helpful to explain the change between the diachronic and synchronic aspects, for without analysis, the researcher can be left with an ontological dilemma concerning the Johannine theology of the Spirit.[326] It is often preferable to integrate seemingly disparate views when the text suggests theological development (i.e., *relecture*).

> Thus, although the author reaffirms the essential aspects of the teaching about the Spirit from the second edition, he modifies the teaching in several respects and focuses more on the role of the Father and Son in relation to the Spirit. In so doing he preserves the teaching but corrects the opponents.[327]

Because of theological and editorial changes to the text, the reader can, at times, appear *schizophrenic*—holding seemingly divergent views on the same subject. This situation results from an changing readership that must hold evolving ideas in tension. In my example, the Spirit is first theologically described as a power and later "develops" into a person. Diachronic and synchronic views thus form a tension. "[T]he possibility has to be left open that in the Gospel's literary world the author presupposes knowledge both of a communal history and of a *composition history* on the part of the implied reader."[328] Therefore, narrative and empirical worlds are sometimes

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[324] Von Wahlde rightly places the Johannine writings in the following order: Fourth Gospel—first edition, Fourth Gospel—second edition, 1 John, and Fourth Gospel—third edition. von Wahlde, *Gospel and Letters*, 1:47-49.

[325] Ibid., 447-59. See also Marianne Meye Thompson, *The God of the Gospel of John* (Grand Rapids: Eerdmans, 2001), 146-88.

[326] This issue (see chapter 6) raises questions as to whether the Spirit was a power, a personality, or both. See Thompson, *God*, 145-88. Levison alternatively differentiates between (1) the Spirit as something one is born with and (2) a *donum superadditum.* John R. Levison, *Filled with the Spirit* (Grand Rapids: Eerdmans, 2009), 7-15.

[327] von Wahlde, *Gospel and Letters*, 451.

[328] M. C. de Boer, "Narrative Criticism, Historical Criticism, and the Gospel of John," in *The Interpretation of John*, ed. John Ashton, Studies in New Testament Interpretation (Edinburgh: T&T Clark, 1997), 301-14, 309. [Italics mine].

inseparably related and should be taken into consideration. With Motyer, I agree that, "the text itself . . . points *by its very existence* beyond itself, and connotes *by the actual phenomena of its textual shape* the world and life that give it birth."[329] These changes in context will be gained (largely) through analysis of data derived from intertexts outside the Fourth Gospel.

3.3 A Sketch of Important Johannine Communicative Motifs

Significant for my thesis is the integrative utilization of several Johannine *motifs*.[330] These contextual indicators are like pieces of a puzzle that, when situated in close proximity, offer a broader perspective on John's communicative purpose. Following Ulrich Busse and Jan van der Watt, Ruben Zimmermann posits that motifs can be integrated into larger networks of metaphors.[331] In other words, related motifs, when drawn together, can reveal a "network" of meaning. I have connected four such motifs with which John regularly interacts: *brokenness, re-creation, Spirit, and gathering*. These contextual anchor points arise from the gospel's context of critical theory. By attending to how these motifs act upon to the reader, I will show how John calls upon his readers to communicate to the κόσμος.

3.3.1 The Motif of Cosmic Spiritual Brokenness

John portrays a world divided over Jesus (e.g., 7:41, 43; 9:16; 10:19; 11:45-46). Division exists because the world has been invaded by darkness and is not able to recognize its creator. Spiritual darkness contributes to the strategic use of power.[332] The question of *who* possesses authority to wield power is strongly emphasized by John (e.g., 1:12; 5:18, 27; 7:1, 17, 19; 8: 37, 40; 9:22;

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[329] Motyer, "Method," 37. (Italics his).

[330] See Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans., Donald H. Madvig (Grand Rapids: Eerdmans, 1982), 179-97. On intertextual motifs in John, see Hylen, *Allusion*, 43-75; Brunson, *Psalm 118*, 7-16.

[331] Ulrich Busse, "Die Tempelmetaphorik als ein Beispiel von implizitem Rekurs auf die biblische Tradition im Johannesevangelium," in *The Scriptures in the Gospels*, ed. C. M. Tuckett, BETL 131 (Leuven: Leuven University Press: Uitgeverij Peeters, 1997), 395-428; Jan G. van der Watt, *Family of the King: Dynamics of Metaphor in the Gospel According to John* (Leiden; Boston: Brill, 2000); Ruben Zimmermann, "Imagery in John: Opening Up Paths into the Tangled Thicket of John's Figurative World," in *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language*, ed. Jörg Frey et al., WUNT 200 (Tübingen: Mohr, 2006), 1-43, 7-8.

[332] Lance Byron Richey, *Roman Imperial Ideology and the Gospel of John*, CBQMS 43 (Washington, D.C.: Catholic Biblical Association of America, 2007).

10:10, 18; 12:42; 14:30; 16:2, 11; 17:2; 19:10-11). Though, from a first century "earthly" perspective, the gods, the emperor, Roman officials, and the "Jewish" elite dominate the world, for John, authority and power of this world come from the "the ruler of this world" (12:31; 14:30; 16:11). On a spiritual plane, humanity is marginalized and objectified by this ruler. Even the emperor does not possess definitive power over the world.[333] Humanity is subjugated by this world's ruler[334]—from emperor to the slave. In Habermasian terms, the lifeworld of John's κόσμος has been colonized. John localizes the human representation of this power in the "Jewish" leadership (e.g., 11:48-52). Norman Petersen notes that Jesus comes as light to differentiate light from darkness, to set the κόσμος free from this power.[335]

Thus, light creates division—exposing illicit power.[336] Lance Richey illustrates that John utilizes specific terms to engage his readers in the language of power.[337] Because power divides and separates the world, John emphasizes *oneness.* John is not addressing "Jewish" sectarian factionalism, but (1) a socio-religious divide that separates the "Jews" from Jesus and (2) a lack of unity that keeps the JCom from being effective in the world (e.g., 1:40; 3:25-27; 4:1, 9; 5:36; 6:11; 10:41; 13:35; 17:21, 23; 19:31, 33, 36; 21:11).

Motyer argues that "John is deeply concerned about social reconciliation."[338] John emphasizes the poor, the afflicted, and the role of women, in order to accentuate the world's depravity and the greatness of

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[333] Thatcher, *Caesar*, 11-17; Richey, *Ideology*, 22-25.

[334] An "object" here is a tool that serves the "subject" holding power. Objectification occurs when CA is limited by systematic forces through steering media. See Habermas, *TCA-2*, e.g., 126-27, 153-97, 257-61, 310-12, 355.

[335] Norman R. Petersen, *The Gospel of John and the Sociology of Light: Language and Characterization in the Fourth Gospel* (Eugene, Oreg.: Wipf and Stock, 1993), 72-79; Marrow, "Kosmos," 90-102. John describes κόσμος neutrally, positively, and as the object of God's love and salvation. However, as a corporate symbol of the fallen human condition, κόσμος is largely spoken of in the negative sense, within the Johannine corpus. H. Sasse, "κόσμος," *TDNT* 3:868-95, 894. See chapter 4.

[336] E.g., 4:1, 9; 5:39; 7:42-52; 8:33-59; 9:22, 28, 34; 11:45-46. Richey, *Ideology*, 22-25.

[337] E.g., ἐξουσία cf. ἀξίωμα (1:12; 5:27; 10:18; 17:2; 19:10-11), ὁ σωτὴρ τοῦ κόσμου (4:42), ὁ υἱὸς τοῦ θεοῦ (1:34, 49; 3:18; 5:25; 10:36; 11:4, 27; 19:7; 20:31). Ibid., 66-103. See also Thatcher, *Caesar*, 15-16; Kathy Ehrensperger, *Paul and the Dynamics of Power: Communication and Interaction in the Early Christ-Movement*, LNTS 325 (London; New York: T&T Clark, 2007), 179-200.

[338] Stephen Motyer, "Jesus and the Marginalized," in *Mission and Meaning: Essays Presented to Peter Cotterell*, ed. Antony Billington et al. (Carlisle, U.K.: Paternoster, 1995), 70-89, 75.

God's love (1:11-13; 4:7-10; 12:32).[339] For John, *all* can become children of God, despite ethnicity or social standing (1:11-13). *All* can worship without the temple (2:19-21; 4:20-24). However, judgment has already come; unbelief has ratified it, and faith has nullified it (5:24; 9:39; 12:31).[340] The emancipation of the eschaton is now coming to those who live in spiritual darkness (e.g., 1:4; 3:16, 34; 4:36; 6:33, 35; 11:23-27).

Motyer recognizes John's emphasis on brokenness in his study of Nathanael, Nicodemus, the Samaritan woman, and the Herodian official.[341] In each case, John underlines the social distance that is prevalent between conflicting social groups. Social reconciliation means dropping factional validity claims in favor of those of the divine lifeworld.[342] Spiritual brokenness makes John's motifs of unity and the gathering significant. That Israel is broken and scattered among the nations with no place of worship doubly demonstrates the Johannine call for Israel to unify, gather, and glorify God.[343] John proposes spiritual brokenness can only be remedied by their embracing the lifeworld of Jesus, and oneness with him.[344]

3.3.2 *The Temple Destruction as a Possible Motivation for CA*

The aftermath of the AD 70 destruction of the temple is potentially important for understanding John.[345] The catastrophe challenged the Jewish people to their very core.[346] It not only made Israel question its spiritual identity, but

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[339] Robert J. Karris, *Jesus and the Marginalized in John's Gospel* (Collegeville, Minn.: Liturgical, 1990), 105-7; Timothy J. M. Ling, *The Judaean Poor and the Fourth Gospel*, SNTSMS 136 (Cambridge: Cambridge University Press, 2006).

[340] Jose Porfirio Miranda, *Being and the Messiah: The Message of St. John*, trans., John Eagleson (Maryknoll, N.Y.: Orbis, 1977), 208.

[341] Motyer, "Marginalized," 76-77.

[342] Ibid., 76.

[343] God's glory breaking into the world enlightens and gathers it (e.g., 1:12-14; 10:25; 12:28; 13:35; 14:13; 15:16; 17:6, 11, 21, 23, 26 cf. Ezek 36:19-27; 39:7).

[344] See chapter four.

[345] Mary L. Coloe, *God Dwells With Us: Temple Symbolism in the Fourth Gospel* (Collegeville, Minn.: Liturgical, 2001), 1-3; Andreas J. Köstenberger, "The Destruction of the Second Temple and the Composition of the Fourth Gospel," in *Challenging Perspectives on the Gospel of John*, ed. John Lierman, WUNT 2/219 (Tübingen: Mohr, 2006), 69-108; Motyer, *Devil*, 77-104; Lloyd Gaston, *No Stone on Another: Studies in the Significance of the Fall of Jerusalem in the Synoptic Gospels*, NovTSup 23 (Leiden: Brill, 1970), 205-13; Alan R. Kerr, *The Temple of Jesus Body: The Temple Theme in the Gospel of John*, JSNTSup 220 (London; New York: Sheffield Academic, 2002), 1-66.

[346] Motyer, *Devil*, 77-79.

made a serious impact upon its dislocated inhabitants.[347] The translocation of Palestinian exiles into the Diaspora[348] was likely part of the backdrop for the writing of the Fourth Gospel.[349] Jacob Neusner perceptively detects four interrelated social problems in light of the temple's destruction:

> First, how to achieve atonement without the cult? Second, how to explain the disaster of the destruction? Third, how to cope with the new age, to devise a way of life on a new basis entirely? Fourth, how to account for the new social forms consequent upon the collapse of the old social structure?[350]

These questions correspond to four different solutions to the problem of the apparent loss of God's favor: First, *apocalyptic writers* acknowledged Israel's sin but could only look for God to intervene at the end of time. Second, *Qumranians*, who had rejected the temple and its cult as impure and false, found their solution in becoming a holy temple community.[351] Third, the *Christian community* similarly rejected the sacrificial efficacy of the temple because Jesus' atonement made the temple sacrifices obsolete. They believed instead that God had come to dwell in the midst of his people by means of the Spirit (e.g., Jn 14:17, 20; 17:21, 23; 1 Cor 3:16-17; 6:19; 2 Cor 6:16). Finally, *the Pharisees*, (and later, the Rabbis) ultimately considered good deeds of loving-kindness their means of atonement (e.g., Hos 6:6). Self-sacrifice was to be embodied by the community.[352]

The importance of these ideologies lies in their continuance after the disaster.[353] These solutions become enmeshed in the theology of the Diaspora

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[347] Martin Goodman, *Rome and Jerusalem: The Clash of Ancient Civilizations* (London: Penguin, 2008), 422-30.

[348] Martin Hengel, *The Johannine Question*, trans., John Bowden (London; Philadelphia: SCM; Trinity, 1989), 133-35.

[349] Craig S. Keener, *The Gospel of John: A Commentary*, 2 vols. (Peabody: Hendrickson, 2003), 1:142-49; Beasley-Murray, *John*, xlvi; Köstenberger, "Destruction," 81.

[350] Jacob Neusner, "Judaism in a Time of Crisis: Four Responses to the Destruction of the Second Temple," *Judaism* 21, no. 3 (1972): 313-27, 314.

[351] Lawrence H. Schiffman, "Community Without Temple: The Qumran Community's Withdrawal from the Jerusalem Temple," in *Gemeinde ohne Tempel--Community without Temple: Zur Substituierung und Transformation des Jerusalemer Tempels und seines Kults im Alten Testament, antiken Judentum und frühen Christentum*, ed. Beate Ego, Armin Lange, and Peter Pilhofer, WUNT 118 (Tübingen: Mohr, 1999), 267-81, 272-74.

[352] Neusner, "Four Responses," 315-26.

[353] Consider the advancement of Christianity, the establishment of the Rabbis, the third-temple movement, and the revival of apocalypticism by the Zealots by AD 135.

and the subsequent debates to see which would endure. Since we now surmise that the definitive acceptance of Yavneh's Judaism was much slower than previously thought, the animosity portrayed between the "Jews" and Christians in the Fourth Gospel must be sought elsewhere.[354] If John's context involved Jewish refugees escaping from Palestine into the Diaspora,[355] the issues of land, identity, and temple would have been important for easing the anomie and normlessness of Palestinian refugees and (to a lesser extent), Diaspora Jews. John may be addressing these issues to speak to his reader concerning the loss of the temple.

John possibly utilizes the temple motif in a variety of ways to draw people to Jesus as a temple replacement. Jesus has "tabernacled" in their midst (1:14). He cleanses the temple (2:13-22). He introduces worship that supersedes the temple (4:20-24). Jesus declares himself the focus of the Feast of Tabernacles (7:1-8:59). The temple destruction is alluded to in the prophecy of Caiaphas (11:45-54). Together, these passages may communicate to the reader both the loss and a resolution for the temple tragedy. This motif will be covered in chapter four.

3.3.3 The Re-creation Motif

In response to this cosmic bondage, John presents Jesus as *the light* shining into a world devoid of light (e.g., 1:4-5, 9; 3:19; 8:12; 9:5; 12:35-36, 46) in order to destroy evil and usher in re-creation (e.g., 1:1-5, 10-14; 2:1-11; 3:3-8, 15-16;

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[354] Major Yavnean influence on *Torah* adherence did not take place until after the Bar Kokhba rebellion. Yavneh focused upon the integration of Judaisms. Motyer, *Devil*, 75; Raimo Hakola, *Identity Matters: John, the Jews, and Jewishness*, NovTSup 118 (Leiden; Boston: Brill, 2005), 55-61, 215-16; Robert Kysar, *Voyages with John: Charting the Fourth Gospel* (Waco: Baylor University Press, 2005), 237-45. Though Pharisees and Christians did not seem to get along, the temple destruction was not the focus of their hostility (e.g., Jn 7:32, 45-49; 8:13; 9:13-22; 11:46-50, 57; 12:42; 18:3 cf. Matt 3:7; 5:20; 12:14; 15:12; 19:3; 22:15; 23:13-39; Phil 3:4-6). However, temple theology seems to be high on John's list of communicative priorities.

[355] We find evidence of Jewish and Christian influx into Asia Minor during the first and second centuries. Josephus *J.W.* 6:421; Eusebius *Hist. eccl.* 3:31; 5:24. Jews emigrated there from Palestine, well into the second century. David E. Aune, *Revelation. 1-5*, WBC 52A (Dallas: Word, 1997), 1:164. See also Keener, *John*, 1:142-49; Beasley-Murray, *John*, xlvi; Köstenberger, "Destruction," 81; Martin Goodman, "Diaspora Reactions to the Destruction of the Temple," in *Jews and Christians: The Parting of the Ways*, ed. James D. G. Dunn (Grand Rapids: Eerdmans, 1999), 27-38.

11:1-45; 17:2-3; 20:22-23).[356] Jesus' disciples will continue this work (e.g., 13:20; 14:12; 15:27; 17:18; 20:21-23).

Johannine re-creation is possibly a response to disillusionment with Jewish apocalypticism.[357] John's realized eschatology relocates the new age in the present (e.g., 3:19; 4:23; 5:17-30; 7:39; 9:39; 12:27, 31; 13:31; 19:28). Jesus is now the prophet greater than Moses (e.g., 1:17, 45; 5:45-46; 6:32; 7:21-23) and the Messiah on whom the Spirit rests (1:32-33). The coming of the Spirit demonstrates the descended wisdom of God.[358] Those bewildered by the temple's destruction can now find in Jesus a new temple, the ultimate sacrifice, the fulfillment of temple feasts, and the כָּבוֹד of God (e.g., 1:14; 2:13-22; 4:20-24; 7:37-39; 14:2-3). In Jesus the Messiah, re-creation has begun (e.g., 1:45; 3:15-16; 3:36; 4:14 etc.).

John's intertextual emphasis on sacred space (versus land) also helps resolve Diaspora-Israel's detachment from their homeland.[359] Gary Burge writes, "*John is saying that the heritage of the people of God is no longer territorial.*"[360] Thus, the temple is Jesus' body; worship is in spirit and in truth; Jesus is the true vine of Israel; children of God are born of faith, not of ethnicity. The children of God scattered abroad will be gathered, not to their homeland, but to Jesus himself (e.g., 4:35-38; 6:12-13, 44; 11:49-52; 12:32). John's theology of sacred space puts re-creation in terms of Jesus. He offers resolution to a people who are endeavoring to reestablish their religious identity.[361] Sacred space is a communicative strategy for building a new Israel.

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[356] Brown, "Renewal; Du Rand, "Creation"; Painter, "Earth"; Sjef van Tilborg, "Cosmological Implications of Johannine Christology," in *Theology and Christology in the Fourth Gospel: Essays by the Members of the SNTS Johannine Writings Seminar*, ed. G. van Belle, J. G. van der Watt, and P. Maritz (Leuven: Leuven University Press, 2005), 483-502.

[357] David E. Aune, "Apocalypticism," *DNTB* 45-58, 48.

[358] E.g., Job 32:6-13; 33:4; Ps 51:6, 10, 11; Prov 1:23; 3:18; *2 Bar.* 21:4 cf. *4 Ezra.* 638-39; Judith 16:14; Wis 1:7-8 cf. Jn 1:1-18; 2:1-11; 3:6, 8; 6:63; 7:39.

[359] See e.g., 1:14; 2:19-21; 4:20-24; 15:1; cf. Jer 31:33; Ezek 11:19; 18:31; 36:26;).

[360] Gary M. Burge, "Territorial Religion, Johannine Christology, and the Vineyard of John 15," in *Jesus of Nazareth: Lord and Christ: Essays on the Historical Jesus and New Testament Christology*, ed. Joel B. Green and Max Turner (Grand Rapids; Carlisle, U.K.: Eerdmans; Paternoster, 1994), 384-96, 390. [Italics his].

[361] N. T. Wright, *The New Testament and the People of God*, Vol. 1 of Christian Origins and the Question of God. (Minneapolis: Fortress, 1992), 224-43.

3.3.4 The Spirit Motif

The JCom is a Spirit-community.[362] Inhabited by the Spirit, they are both purified and empowered.[363] Eugene Boring describes them as prophetic.[364] The Johannine writings are addressed to a charismatic group whose false prophets have claimed superior spiritual revelation.[365] Both the first epistle and the gospel create theological distance from false Spirit-activity by associating the Spirit with Jesus-traditions.[366] This strategy is aimed at discrediting false teachers striving for authority through Spirit utterances (1 John 4:1-2 cf. Jn 14:26; 15:26).

The association of Jesus and the Spirit becomes an important clue for the reader to identify *who and what is from God*. For instance, John the Baptist does not initially recognize Jesus, except by the Spirit's resting upon him (1:32-33). John connects Jesus, the Spirit, and the community (3:5-8, 34; 4:23-24; 6:63; 7:39; 14:17, 26; 15:26; 16:13; 20:22). The Spirit becomes the *mediator* of all God does, though intrinsically connected to Jesus (1:33; 3:34; 6:63; 7:39; 14:17, 26; 15:26 cf. 1 John 3:24; 4:1-3, 6, 13; 5:6-8). As mediator, the Spirit serves as divine CA to the community and for the community.

Second, the Spirit is portrayed as the mediator of *remembrance*, which is, in part, an effort at CA. The trial motif conveys both injustice *and* salvation to the reader's memory, while the specific memories invoked by the Spirit help the reader understand Jesus' and the reader's circumstances, *rightly* (e.g., 2:17, 22; 12:16; 14:26; 15:20, 26; 16:4, 13, 21). Contrary to the notion that John's perlocutionary goal of faith is strategic action, and contrary to reason (20:31), I propose that through the recounting of injustice, John attempts to help his readership to "rightly remember," as an attempt at reasonable

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[362] E.g., 1:33; 3:5, 34; 4:23-24; 6:63; 7:38-39; 14:16-17, 26; 15:26; 16:13-15; 1 John 3:24; 4:1-6, 13.

[363] Max Turner, *The Holy Spirit and Spiritual Gifts in the New Testament Church and Today*, rev. ed. (Peabody: Hendrickson, 2005), 69-70; Craig S. Keener, *The Spirit in the Gospels and Acts: Divine Purity and Power* (Peabody: Hendrickson, 1997), 157-60.

[364] Boring, "Influence," 113. See also Crinisor Stefan, "The Paraclete and Prophecy in the Johannine Community," *Pneuma* 27, no. 2 (2005): 273-96; Marie E. Isaacs, *The Concept of Spirit: A Study of Pneuma in Hellenistic Judaism and its Bearing on the New Testament* (London: Heythrop College, 1976).

[365] Cf. 1 John 2:18-27; 4:1-6, 13-15; 5:5-12.

[366] Urban C. von Wahlde, *The Gospel and Letters of John: Introduction, Analysis and References*, ECC 1 (Grand Rapids: Eerdmans, 2010), 49.

discourse. By remembering the injustice done by the "Jews" and showing that Jesus was in reality, their king, John attempts to reason with Israel (1:12, 31, 49; 11:48-52; 12:11, 13; 15:1; 19:19-22 cf. 5:16, 18; 7:1, 13; 8:48; 9:22; 10:31, 33; 11:53; 18:14; 19:7; 20:19). Far from being strategic action, John's attempt to promote *understanding* involves CA by reason of remembering justly.[367]

Other contextual influences have shaped the Johannine Spirit-concept (see chapter 6): Qumran's "spirit of truth"[368] (e.g.,1QH V 23-25; XIV 15-17; XVI 4-14; 1QS IV 20-25),[369] wisdom traditions[370] (e.g., Job 32:6-13; 33:4; Ps 51:6, 10, 11; Prov 1:23; 9:1-6); Wis 9:17-18; 2 *Bar.* 21:4 cf. 23:5; *4 Ezra* 6:38-39), creation passages (e.g., Gen 1:2; 2:7; cf. Jn 1:1-18; 20:22), and OT eschatological passages (e.g., Num 11:29; Isa 11:1-9; 32:15; 44:3; 61; Ezek 36:24-29; 37; Joel 2:28-29). These passages communicate John's Spirit motif to the reader, giving us a better understanding of the Spirit's mediatorial function between the community and the κόσμος.

3.3.5 The Gathering Motif

For John, Israel will be gathered into one true people of God (e.g., 4:34-38; 6:44; 10:11-18; 11:48-52; 12:32).[371] Jesus' death will result in all being drawn to him (6:44; 12:32). Gathering will continue through his disciples (e.g., 17:18, 20; 20:21), who will serve as the Father's agents—*just as* (καθώς) Jesus has done (e.g., 13:15, 34; 17:11, 18, 21; 20:21). In this light, I propose John's post-AD 70 context of exile echoes an intertextual awareness of the Babylonian captivity.[372] In the aftermath of the second temple's destruction, Judaism is

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[367] Volf, *Memory*, 53, 55, 56.

[368] "Spirit of Truth" is especially relevant in light of Habermas' emphasis on propositional (i.e., "truth") statements.

[369] John Breck, *Spirit of Truth: The Holy Spirit in Johannine Tradition* (Crestwood, N.Y.: St. Vladmir's Seminary, 1991), 111-45.

[370] Levison, *Filled*, 399; Cornelis Bennema, *The Power of Saving Wisdom: An Investigation of Spirit and Wisdom in Relation to the Soteriology of the Fourth Gospel*, WUNT 148 (Tübingen: Mohr, 2002), 42-99.

[371] John A. Dennis, *Jesus' Death and the Gathering of True Israel: The Johannine Appropriation of Restoration Theology in the Light of John 11.47-52*, WUNT 217 (Tübingen: Mohr, 2006), 311-18.

[372] William Glenn Fowler, "The Influence of Ezekiel in the Fourth Gospel: Intertextuality and Interpretation" (Ph.D. diss., Golden Gate Baptist Theological Seminary, 1995), 170-76. Fowler associates these themes in Ezekiel with resurrection; the context better fits Israel's corporate gathering.

again, challenged.[373]

As their ancestors had lived to see the first temple rebuilt, so first century Jews (wrongly) believed their temple would be restored and the nation re-established.[374] The empire's refusal created a dissonance of faith, which could only be understood as God's disfavor.[375] Into this context John projects the commission of forgiveness of sins and the gathering of Israel.[376]

John is addressing the Jewish felt need to recover the OT restoration promises of temple, cultus, and land.[377] Forgiveness is the vehicle through which the nation can be reunited with God.[378] John engages Ezekiel 34-37 as a restoration intertext. Ezekiel 34 illustrates God's gathering of Israel and his denunciation of evil leaders (cf. Jn 10). Ezekiel 36 speaks of the cleansing of Israel, the coming of the Spirit, and a new heart for God's people (cf. 1:33; 2:6-11; 3:5-6; 13:4-17). Most important is John's use of Ezekiel 37 for the giving of the Spirit, the gathering of Israel, the restoration of the twelve tribes, and the depiction of the Davidic servant. These passages speak of gathering together a dislocated, judged people, living in exile—not unlike John's context (cf. 6:12-13; 11:49-53; 12:15; 18:37; 19:19; 20:21-23).[379] John's intent is both to strengthen his community and to exhort them to reach out to the "Jews" with the revelation of Jesus the Messiah. Manning writes, "Jesus' prophetic action of blowing, combined with the uttering of words 'receive the Holy Spirit,' seems intended to announce the fulfillment of Ezekiel's prophecy."[380] I will propose in chapter 7 that John compresses Jesus' death,

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[373] Goodman, *Clash*, 445.

[374] Ibid., 449.

[375] Ibid., 445-49. Neusner shows Judaism's predominant need after AD 70 was for atonement and reestablishment. Opinions varied as to the nature "sin." Jacob Neusner, *First Century Judaism in Crisis: Yohanan ben Zakkai and the Renaissance of Torah* (Nashville; New York: Abingdon, 1975), 160-61.

[376] Philip S. Alexander, "'The Parting of the Ways' from the Perspective of Rabbinic Judaism," in *Jews and Christians: The Parting of the Ways A. D. 70 to 135*, ed. James D. G. Dunn (Tübingen: Mohr, 1992), 1-25, 20-25.

[377] Peter R. Ackroyd, *Exile and Restoration: A Study of Hebrew Thought of the Sixth Century B.C.* (Philadelphia: Westminster, 1968), 111-15; Wright, *People*, 224-32; Brueggemann, *Theology*, 164-73; Paul R. House, *Old Testament Theology* (Downers Grove: InterVarsity, 1998), 340-45.

[378] John incorporates a "Sin-Exile-Restoration pattern" to encourage the reader to return from exile through forgiveness. Brunson, *Psalm 118*, 164-67.

[379] Manning, *Echoes*, 163.

[380] Ezekiel 37 portrays the resurrection of dry bones. Ibid., 169.

resurrection, ascension, and bestowal of the Spirit into a single theological event, in order to portray that God is indeed re-creating and reconstituting Israel (20:19-23).[381]

Robert Kysar insightfully suggests that just as Jesus is sent out in oneness with his Father, so the disciples are to reside within that same oneness.[382] Mark Appold rightly states: "Since the heart and the core of this proclamation consists in the witness to the Son's oneness with the Father, the oneness motif in John is pre-eminently a christological motif."[383] John's ecclesiology and soteriology of oneness are "a theological abbreviation for the evangelist's deepest concerns."[384] Oneness/gathering is the resolution to the problem of spiritual brokenness.

Though unity is significant for the harmony of the JCom, the author denotes more. Oneness is explicitly intended "for the sake of the world" (e.g., 13:35; 17:21, 23).[385] It is therefore possible to understand that the perichoretic relationship portrayed by John is a *sign*, communicating the validity claims of the divine lifeworld to the κόσμος. With Wiard Popkes, I agree that the interwoven relationships emphasized by Jesus are mandatory for the proclamation of the gospel to be effective.[386] John emphasizes unity so the κόσμος will believe (πιστεύω 17:21]) and gain knowledge (γινώσκω [13:35; 17:23]) of the divine lifeworld.

This oneness is no mere "representation" or "corporate witness,"[387] but the manifestation of the divine lifeworld itself. Clearly, John alerts the reader that such a corporate unity is communicative in nature, as well as compelling in effect (13:34-35; 17:20-21, 23). For John, the gathering of true

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[381] Du Rand, "Creation," 46.

[382] Robert Kysar, "'As You Sent Me': Identity and Mission in the Fourth Gospel," *Word and World* 21, no. 4 (2001): 370-76, 374.

[383] Mark L. Appold, *The Oneness Motif in the Fourth Gospel: Motif Analysis and Exegetical Probe into the Theology of John*, WUNT 1 (Tübingen: Mohr, 1976), 261.

[384] Ibid., 262.

[385] Kysar, "Identity," 374.

[386] Wiard Popkes, "Zum Verständnis der Mission bei Johannes," *ZMR* 4, (1978): 63-69, 66. Cited in Köstenberger, *Missions*, 189-90.

[387] Köstenberger rightly insists that proclamation must precede "corporate witness"; however, he places insufficient emphasis upon the communicative dynamic of the divine lifeworld as *Tatwort*. Proclamation gathered Israel, but the gathering itself manifested the reality of the proclamation. Köstenberger, *Missions*, 190.

Israel through a community of love and unanimity would be a powerful *Tatwort* to the world.

3.4 Summary and Prospect

In summary, the Fourth Gospel displays a communicative relationship between the author and reader. John communicates with openness to the JCom and to others in the Diaspora.[388] By means of speech acts (validity claims), John persuades, informs, promises, warns, values, appoints, commands, affirms, and corrects, etc., as he connects his lifeworld to that of his readers.[389] These claims signify important concerns the reader must consider. They help characterize the JCom and John's greater audience. These validity claims are attempts at CA.

Several contextual motifs reveal the interaction between author and reader. Their utilization will contribute to our understanding the mission and agency of the JCom. Reminiscent of Dunn's "points of sensitivity,"[390] my thesis will develop around four "contextual anchor points."[391] These will serve methodologically to link critical theory to both the narrative and the theology of the JCom. These anchor points are (1) the spiritual brokenness of the κόσμος, (2) re-creation, (3) the Spirit as mediator, and (4) the gathering of Israel. Analyzing these motifs will strongly suggest that the JCom is portrayed as divine CA to the world.

Examining the *spiritual brokenness* motif in chapter four will show multiple spheres of disunity in the κόσμος. Externally, John predicts hatred and persecution[392] because the κόσμος is estranged from and opposed to its

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[388] John's openness to others can be called "speech convergence." This communicative strategy stands in opposition to the JCom being labeled a closed community of anti-language. Peter M. Phillips, *The Prologue of the Fourth Gospel: A Sequential Reading*, LNTS 294 (London; New York: T&T Clark, 2006), 68-71.

[389] Tovey, *Art*, 80-115.

[390] These points are " . . . evidently being made to clarify some confusion or to counter opposing views. These points obviously tell us something about the situation to which such polemic or apologetic is addressed." Dunn, *Essays*, 354. See also, Motyer, *Devil*, 35-73; Köstenberger, "Destruction," 89-91.

[391] "Anchor points" are intertextual motifs which show something of John's *Sitz im Leben*. They serve to portray the situation of the JCom and the motivation for mission.

[392] E.g., 5:16; 7:1, 19, 25; 8:37, 40; 9:22; 10:10; 12:42; 15:18-20; 16:1-2; 17:15.

creator.[393] John, therefore, portrays the need for openness through CA to gather those who are separated from God.[394]

The community itself also experiences disunity. The betrayals of Judas and Peter left scars that needed to be healed (13:21-38; 21:21-23). John dedicates the last five chapters (in part) to reparation, concretely encouraging the community toward unity of purpose—for the sake of the world (e.g., 13:35; 17:21, 23).

We will explore the destruction of the temple as a possible motivation for CA. John uses *temple* stories as part of his cosmic portrayal. Jesus has tabernacled among us; he has cleansed the temple; he *is* the living water and eternal light that *will* emanate from the eschatological temple.[395] As the answer to the "temple vacuum" and those who support a "third temple project,"[396] Jesus has become God's new temple that supersedes the old. The dismay felt by the Jewish lifeworld motivates John to encourage mission to fellow "Jews" concerning Jesus, the redefined temple. Jesus heals the difficulties felt by the temple destruction. John's CA comes at a time when Yavnean, apocalyptic, and Christian voices competed to be heard.

Chapter five discusses the *re-creation motif*.[397] Jesus is God's communicative act of re-creation. In the prologue, John utilizes a Jewish Wisdom/Torah allusion to connect his audience with the Genesis account of creation (e.g., Gen 1; Ps 33:6 cf. Wis 9:1-2; Sir 24:3-4). Jesus is portrayed as the divine word of Wisdom—the Father's *true communicative agent*. Since fallen creation is incapable of communicative reason, the Word is sent as a divine communicative agent to set it free. Jesus is God's CA and *Tatwort*. His purpose is to re-create the κόσμος through a new community.

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[393] E.g., 1:5, 11; 2:23-25; 8:31-36; 16:1-4.

[394] E.g., 2:13-22; 7:1-8:59; 11:47-54 cf. 2:1-11; 4:20-24; 14:2-3.

[395] E.g., Zech 14:6-9; Ezek 47:6-12 cf. Jn 7:37-39; 8:12. George W. MacRae, "Meaning and Evolution of the Feast of Tabernacles," *CBQ* 22, no. 3 (1960): 251-76.

[396] Travis D. Trost, *Who Should Be King in Israel?: A Study on Roman Imperial Politics, the Dead Sea Scrolls, and the Fourth Gospel*, ed. Hemchand Gossai, Studies in Biblical Literature 139 (New York: Peter Lang, 2010), e.g., 191-217.

[397] Brown, "Renewal," 275-90; Paul S. Minear, "Logos Ecclesiology in John's Gospel," in *Christological Perspectives: Essays in Honor of Harvey K. McArthur*, ed. Robert F. Berkey and Sarah A. Edwards (New York: Pilgrim, 1982), 95-114; John N. Suggit, "Jesus the Gardener: The Atonement in the Fourth Gospel as Re-creation," *Neot* 33, no. 1 (1999): 161-68.

Chapter six concerns the παράκλητος. The close association made between Jesus and the Spirit implies the Spirit is a mediator of divine discourse and memory. The association of Jesus and Spirit with "glory" (OT כָּבוֹד) and "divine name" theology indicate Jesus is called to communicatively reason with the world through the mediation of the Spirit.

The Spirit of Truth (14:17; 15:26; 16:13) is also the foundation of the community's validity claims and the dynamic of its continuing existence. John's theology of the Spirit draws the other motifs together: Division is resolved; the temple is realized; the Johannine community provokes life or judgment; and re-creation continues. The παράκλητος is the glue of the JCom—joining it in mission to the world as divine CA.

Chapter seven concludes this study, showing the community is called to be an *agent-provocateur* of life and judgment—mediating forgiveness to those who accept Jesus—and surrendering those who deny him to judgment. The JCom's commission to grant or withhold forgiveness results in divine CA to the world. Forgiveness of wrong is a means of universal solidarity, required by CA. This CA necessitates both anamnesis and forgetting—which create emancipation. Consensus regarding forgiveness initiates oneness and further gathering, which serves as a sign to the κόσμος that the eschatological day has arrived; the *Tatwörter* of unity and proclamation of forgiveness will gather *true Israel* to Jesus. Consequently, the community serves as divine CA to the κόσμος.

CHAPTER 4
COSMIC SPIRITUAL BROKENNESS AS MOTIVATION
FOR COMMUNICATIVE ACTION

4.1 Purpose and Scope

This chapter functions to show that the Johannine mission would need to be achieved by a people who could mediate CA between God and the world. Since John portrays the κόσμος as lacking in genuine discourse ethics,[398] it is incapable of CA on its own. The human lifeworld has been colonized by evil and is unable to obtain freedom. A cosmic system based upon strategic action has invaded the human community. The world has become *spiritually broken* and requires rescue. By engaging Jesus' commission to embody the divine lifeworld ethos, the JCom would offer life to the κόσμος through divine validity claims and *Tatwörter*.

John's CA is also attempted in the literary public sphere of his normatively regulated lifeworld. This communication would not be considered true CA by Habermas because it is metaphysical in nature. However, given the similarity of worldview with his discourse partners, John's attempts at communication can be considered an adaptation of CA, modeling unguarded discourse ethics and openness in the face of discursive resistance.

My investigation will first examine the theme of *cosmic spiritual brokenness* to enhance our understanding of the Johannine lifeworld and its need for CA. The brokenness/separation of the world's relationship to God (1-12) is juxtaposed to *repairing* broken relationships in the remaining chapters (13-21). There, John takes a communicative approach, showing interest in mending relationships—*for the sake of the world*.

Second, I will examine the possible correlation of spiritual brokenness/separation to the temple motif. It is probable that John uses a temple replacement motif to speak to the reader concerning Israel's restoration. John utilizes the AD 70 temple destruction and a new paradigm

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[398] See "Method," section 2.2.

of worship through Jesus as motivation for reaching out to Israel with a worship alternative. My conclusion will show that spiritual brokenness and the vacuum of temple worship create a motivation for CA.

4.2 Introduction: Cosmic Spiritual Brokenness

Cosmic spiritual brokenness can be characterized as the universal human tendency to produce or experience relational separation or fragmentation through, for example, parting, abandonment, disunity, division, unfaithfulness, divorce, or oppression. *Brokenness* thus possesses several nuances. In highlighting humanity's brokenness, John illustrates that God's creation has been invaded and colonized; without intervention, the human lifeworld is relegated to self-absorption, alienation, and anomie. In isolation, people experience death (e.g., 3:18; 5:24; 6:50; 8:21, 24; 10:10; 12:25).

John portrays the κόσμος in chaos (e.g., 1:5, 10-11; 3:19; 8:12; 11:10; 12:35, 46), religious leaders as evil (e.g., 7:32;, 45-49; 9:13-41; 11:46-57; 12:42; 18:3), and humanity as divided over its creator (e.g., 7:41, 43; 9:16; 10:19; 11:45-46). The JCom too is in turmoil. Persecution besets them from without and division troubles them from within (e.g., 15:18-25; 1 John 2:19; 4:1-6, 20-21). John highlights the relational difficulties that separate the JCom from *others*.[399] These points of *otherness* identify attributes of the Johannine lifeworld. The language of exclusion exposes strategies for dealing with difficulties. Communities reveal their ethos—how they are different. David Reis considers this "otherness" the basis upon which to construct the Johannine identity.

> The most common way this procedure begins is through the establishment of models of binary opposition, by means of which the defining group characterizes and distinguishes those who belong from those who do not.[400]

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[399] Kysar writes, "I define 'the other' simply as the awareness of a person or group of people who appear in some way to be different from me and my group, and thereby may pose some sort of threat to me and the group to which I belong." Robert Kysar, "The 'Other' in Johannine Literature," in *Voyages with John: Charting the Fourth Gospel* (Waco: Baylor University Press, 2005), 227-35.

[400] David M. Reis, "Jesus' Farewell Discourse, 'Otherness,' and the Construction of a Johannine Identity," *SR* 32, no. 1-2 (2003): 39-58, 41.

Reis notes that one way to observe self-definition is through Johannine dualism.[401] The binary oppositions of light and darkness,[402] children of God and children of the devil,[403] above and below,[404] truth and error,[405] God the Father and the god of this world,[406] each indicates something of the JCom's identity. This insider-outsider language communicates loyalty to insider ethos, while differentiation creates distance. The JCom is able to identify with group values and reject outsider ethics. This demarcation increases social distance from what is undesirable and conformity to the insider's group ethos.[407] Teresa Shaw calls this "the rhetoric of deviance."[408] She demonstrates that identity can be characterized by "the defining of the 'other' through an assertion of difference."[409]

John employs a motif that I call *cosmic spiritual brokenness.* This theme shows the need for re-creation in the κόσμος. John also reminds the JCom of their own need for *oneness* for the sake of the world in light of this brokenness (e.g., 13:35; 17:21-23).

4.3 Brokenness/Separation in Chapters 1-12

Chapters 1-12 deal primarily with Jesus' relationship to the world. John depicts Jesus either rejected by the world or engaging an already broken lifeworld. John addresses three classifications of characters in chapters 1-12: the unbelieving κόσμος, potential believers, and his own community. Three examples will illustrate John's use of this motif in chapters 1-12.

4.3.1 *The κόσμος: His Own People Did Not Receive Him (1:10-11)*
John utilizes the prologue to speak to some conflict within his lifeworld. It has a polemical quality that reflects the JCom's situation.[410] The language

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[401] Ibid., 42-43.

[402] E.g., 1:5; 3:19; 8:12; 12:35, 46.

[403] E.g., 1:12; 11:52 cf. 8:44.

[404] E.g., 1:51; 3:13, 31; 6:62; 8:23; 20:17.

[405] E.g., 1:14, 17; 3:19; 4:23; 7:7; 8:32, 44; 14:6; 16:13; 17:17, 19.

[406] E.g., 1:13, 49; 3:16; 6:29, 33; 13:3; 16:27; 17:3; 20:17 cf. 5:42; 6:70; 8:44; 12:31; 13:2; 14:30; 16:11; 17:15.

[407] Teresa M. Shaw, "Askesis and the Appearance of Holiness," *JECS* 6, no. 3 (1998): 485-99, 488, 494.

[408] Ibid., 498.

[409] Ibid., 499.

[410] Robert Kysar, "Christology and Controversy in the Prologue of the Gospel of John," in *Voyages with John* (Waco: Baylor University Press, 2005), 27-41, 33-35.

exposes the community's theology in opposition to the world. Robert Kysar comments "that while the prologue is a confessional hymn, . . . it seems to be intended as the affirmation of a view of Christ within a situation that challenges such a view."[411] George Renner notes "[t]he hymn and worship experience from which it emerged are an example of the community's need to legitmate [*sic*] their life-world, in this instance on a cosmic scale."[412]

The polarity between the κόσμος and JCom characterizes their respective lifeworlds. The JCom's separation from humanity is evidenced in the fact that the world does not know Jesus (1:10) or receive him (1:11). Jesus' lack of reception likely means rejection rather than ignorance,[413] which is indicated in verse 12, in what Culpepper calls the "pivot" of John's prologue.[414] The JCom's chief identity marker is the validity claim to be children of God. The chief disagreement between the JCom and the κόσμος entails contrasting validity claims (e.g., 8:38-59 esp. 8:44). For the JCom, there is no good reason to reject the claims concerning Jesus, since he is creator of the κόσμος (1:3) and the author of life (1:4).[415] Rejection and hostility make the κόσμος culpable.[416] Bruce Malina notes that παραλαμβάνω (1:11) "refers to showing hospitality to those with whom one is in solidarity"[417] (e.g., 3:11; 4:44; 5:43 cf. 2 John 10). Pryor similarly suggests, οἱ ἴδιοι means, "his own fellow citizens."[418] The prologue thus shapes the reader's perspective from the very start. The world is separated from its creator and his community.

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[411] Ibid., 34.

[412] Renner, "Life-world," 190. Though the prologue establishes "otherness," it also demonstrates a communicative openness. Phillips, *Prologue*, 70-71.

[413] Keener, *John*, 1:395.

[414] R. Alan Culpepper, "The Pivot of John's Prologue," *NTS* 27, no. 1 (1980): 1-31.

[415] The relationship to the wisdom tradition is evident (see esp. *1 En.* 42:1-3). "Wisdom went out to dwell with the children of the people, but she found no dwelling place" (*1 En.* 42:2).

[416] John uses κόσμος positively, neutrally, and negatively. I use the negative to emphasize the critical tension between above and below. Marrow says, "κόσμος will stand as the opposing power to the revelation, the sum of everyone and everything that sets its face adamantly against it and becomes, in consequence, the object of judgment." Marrow, "Kosmos," 98. Michaels also views the world predominantly as darkness. Michaels, *Gospel*, 56-57. For Sasse, the Johannine κόσμος "is in some sense personified as the great opponent which the ἄρχων τοῦ κόσμου represents. Christ and the world are opponents." Sasse, *TDNT* 3:868-95, 894. This emphasis does not negate God's love for the world or its original goodness. It requires emancipation from *invading* evil.

[417] Malina and Rohrbaugh, *John*, 32.

[418] John W. Pryor, *John: Evangelist of the Covenant People: The Narrative and Themes of*

From the vantage of *critical theory*, Jesus comes "to his own" for their emancipation. But the world refuses to engage in CA so that it might procure freedom. What is more, it rejects the witness of the Baptist (5:33-38), the scriptures (5:39-40), Moses (5:45-47), and the Father (8:18-19). The world rejects Jesus as the *subjective* source of life and freedom (3:36; 5:26, 39-40; 6:53). Instead, Jesus is perceived as a threat to their lifeworld (11:47-48). He is made an *object* or a *thing* to be overcome. His subjective value is negated as he falls prey to the political system and its steering media of power.[419]

Most significantly, *John does not recognize the κόσμος (on its own) to be competent to participate in CA* (3:3; 8:43; 14:17; 15:4)[420] since it is colonized by the ruler of this world (12:31 cf. 14:30; 16:11). Attempts at CA are rejected by power structures that emanate from the "evil one." Tom Thatcher calls these entities the "three headed dog" of the Roman Empire.[421] Kathy Ehrensperger says of Roman rule:

> All aspects of life, including cult/religious practice had to be controlled. Thus in Rome's perception there could be no aspect of life which was free from their dominating control and influence, not even when so-called religious freedom was granted to subordinate peoples.[422]

Instead of communicative competence, John understands that the κόσμος relies upon strategic action[423] and systematically distorted communication.[424] As a result, the κόσμος must be drawn to God (ἕλκω [6:44; 12:32]), and given signs to help convince it (e.g., 2:11, 23; 4:48; 6:30; 7:31; 20:30, but cf. 12:37). Signs are in fact *Tatwörter* or deed-words to

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the Fourth Gospel (Downers Grove: InterVarsity, 1992), 8.

[419] Habermas, *TCA-2*, 374-75. However, John portrays Jesus' death as his own choice.

[420] Edgar, *Philosophy*, 153-57. The κόσμος was colonized and infected with systematically distorted communication.

[421] (1) "Jewish" religious leaders, (2) Pilate, (i.e., Rome's representative), and (3) crucifixion, (the instrument of Roman strategic action). Thatcher, *Caesar*, 11-17.

[422] Ehrensperger, *Dynamics*, 9.

[423] It is governed by manipulation, violence, power, etc. Ibid., 20-22.

[424] Those objectified by power repress their communicative rationality and the system maintains its *status quo.* Examples: The parents of the blind man refused to defend their son (9:21-22); council members were afraid to be cast out of the synagogue (12:42-43). Edgar says, "[A] mutual consensus . . . is maintained, paradoxically, only by repressing the full potential of communicative action. The conflicts that are inherent . . . are systematically excluded from communication and discourse." Edgar, *Philosophy*, 156.

persuade the κόσμος of Jesus' sincerity and truthfulness.

In this light, the JCom must understand its mission in a dialectical tension: While the world is broken and hates the JCom (e.g., 3:20; 15:18-20; 16:1-4), the community must always show love and solidarity in order to reveal Jesus to the κόσμος, so that some can respond favorably (13:34-35; 17:21, 23). This response, will in turn, cause the world to further hate them. This dialectic requires a unique communicative strategy: discourse ethics are one-sided. The community must openly *offer* CA to the κόσμος, but must be willing to suffer at the hands of the κόσμος. The stability of the dialectic will be their unity and love (13:34-35; 17:21, 23).

4.3.2 The Samaritans (Jn 4:1-42)

A second category of cosmic spiritual brokenness engages those who are open to faith. In contrast to the rejection portrayed in the prologue, the Samaritan encounter shows openness to CA. John portrays the Samaritans as a people who are separated from God and Israel, but are in need of restoration (e.g., Isa 11:10-13; Jer 31:1-10; Ezek 37:15-28 cf. Jn 4:34-42).

John does not limit mission to the "Jews." He speaks of a mission outside of Israel[425] or a specific mission to the Samaritans[426] *as Israel* (viz. Ephraim [e.g., Ezek 37:16, 19; 48:5-6]).

The Samaritan discourse denotes John's desire for the JCom to communicate in the face of significant differences. Habermas maintains that reaching mutually agreed upon consensus between communicating parties assumes the offered speech act(s) stand between speaker, person, and their symbolic worlds.[427] This model is used by the JCom as the basis of CA.

> This stock of knowledge solidifies along paths of interpretation,
> into interpretive paradigms that are handed down; the
> knowledge becomes compressed, in the network of interactions
> of social groups, into values and norms; and it condenses, by

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[425] Köstenberger, *Missions*, 133-38.

[426] For instance, see Okure, *Approach*, 34-35; Edwin D. Freed, "Samaritan Influence in the Gospel of John," *CBQ* 30, no. 4 (1968): 580-87; Edwin D. Freed, "Did John Write His Gospel Partly to Win Samaritan Converts," *NovT* 12, no. 3 (1970): 241-56; Köstenberger, *Missions*, 181-84; Meeks, *Prophet-king*, 314-18.

[427] Habermas, "Actions," 246.

way of socialization processes, into attitudes, competencies, modes of perception, and identities.[428]

Possessing an ethos capable of dialogue with antithetical lifeworlds illustrates that the JCom holds a communicative *openness* toward the "other."[429] Although Reis posits the Johannine identity by means of *polarization*,[430] the JCom can also be characterized by a willingness to *communicate about* "otherness." There are several things to consider.

First, the Samaritan people are alienated from the "Jews." The "Jews'" hatred for the Samaritans is well known (e.g., 2 Kgs 17:24-41; Sir 50:25-26),[431] and John's editorial comment is apt (4:9). The efforts of the Jewish people during the intertestamental period to shield themselves from contamination by Greek culture, mixed marriage, corrupted government, etc., caused the "Jews" to isolate themselves from perceived sources of impurity, like the Samaritans (4:3-7).[432]

Second, the social distance between genders in public could be quite large.[433] Awkwardly, this woman must relate to a man.[434] In verse 27, the disciples are astounded that Jesus is talking with her—indicating their dialogue was indeed unusual.

Third, the woman seems to be ostracized by her own people—having had "five husbands." Due to her marital history alone, she would have been treated as an outcast;[435] if she is considered sexually immoral, then her isolation is doubly so. Despite the difficulties, she is not afraid to engage Jesus in conversation and think on her own.[436] Jesus patiently dispels her

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[428] Ibid., 247.

[429] Reis, "Otherness," 39-58; Phillips, *Prologue*, 70-71.

[430] Reis, "Otherness," 42-3.

[431] Bright writes, "But it was for Samaritans that Jews reserved their profoundest contempt." John Bright, *A History of Israel*, 3rd ed. (Philadelphia: Westminster, 1981), 444.

[432] Ibid.

[433] Low status might be the case of the Samaritan woman, who would have avoided regular times to draw water (cf. 4:15). Carolyn Osiek and David L. Balch, *Families in the New Testament World: Households and House Churches* (Louisville: Westminster John Knox, 1997), 58-60.

[434] Ben Witherington, *Women and the Genesis of Christianity* (Cambridge: Cambridge University Press, 1992), 73.

[435] Teresa Okure, "Jesus and the Samaritan Woman (Jn 4:1-42) in Africa," *TS* 70, no. 2 (2009): 401-18, 407-8.

[436] Ibid., 408.

fears, engages her in conversation, corrects her misunderstandings, and encourages her faith. They engage in interactive CA. This narrative illustrates John's positive use of CA.

Fourth, the Samaritans were alienated from their "extended family,"[437] the Jews. *Brokenness/Separation* existed between them. This situation is indicated by the woman's observation, "Our fathers worshiped . . . but you say . . . " (4:20). Neyrey shows how Jesus negates the Jew-Samaritan dispute concerning worship. Which *worshipers* are right? Jesus answers that both assumptions are wrong and neither group of worshipers is correct (οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν [4:23]). *Place* is made irrelevant, as the two alternatives are made null and void (οὔτε [4:21]). *Place* is especially evident to the reader, for in John's time, neither place of worship was in existence. The methods of worship are wrong as well, for true worship is in spirit and truth (4:23-24). Last, it is God's requirement (δεῖ [4:24]), not religious opinion, to worship in spirit and truth.[438] Jesus thus eliminates their religious barriers. John emphasizes that a whole village is given life through Jesus' *openness* and the woman's witness (4:39-40).

4.3.3 Broken Community (10:14-16)

A third category of spiritual brokenness in chapters 1-12 concerns the believing community. In John's context, believers are still "Jews" and *all* believers in Jesus are part of a greater Israel—the true people of God.[439] Jesus is depicted as leading God's people to liberation with new exodus typology (cf. Exod 12:33-42; Num 27:15-17).[440] The destination of the exodus is Jesus himself. The absence or rejection of Christ is linked to *separation or brokenness*.[441] John places great value on Jesus' *gathering* lost sheep to the flock. Olsson perceptively concludes that "mission in Jn may be best described as the gathering of the people of God, who are dispersed

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[437] The two groups, however, still had much in common (i.e., monotheism, worship of the same God, temple cult, the Pentateuch, messianic expectations, etc.).

[438] Neyrey, *John*, 93-94.

[439] E.g., 1:31, 49; 12:13. This might include any people group (e.g., 1:12-13; 3:16-17; 4:22; 12:20-21), though John focuses upon the "Jews."

[440] Smith, "Exodus Typology," 329-42.

[441] Appold notes that "[i]n any area where that presence [Christ's] is either absent or diminished and no longer central there is critique and separation." Appold, *Oneness*, 266-67. [Brackets mine].

throughout the world."[442]

Various word-pictures signify this gathering: "to gather"(συνάγω [4:34-38; 6:11-13; 11:47-52]), "draw" (ἕλκω [6:44; 12:32; 21:6, 11]), "lift up" (ὑψόω [3:14; 8:28; 12:32, 34]), "bear fruit" (ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν [15:5-8]), "oneness" (εἷς [11:53; 17:11, 21-23], ἵνα πάντες ἓν ὦσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας [17:21]), "to receive into one place" (πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε [14:3], and the gathering shepherd (καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἷς ποιμήν [10:16]). This gathering motif represents the restoration of their lifeworld, Israel's emancipation and pardon from exile.

"The gathering shepherd" metaphor alludes to the brokenness motif when Jesus addresses his people as their shepherd. An allusion to Ezekiel 34 can be strongly heard.[443] The bad shepherds care nothing for the sheep, so they fall prey to wild animals (10:12-13 cf. Ezek 34:5-6, 8). The religio-political establishment responsible to care for the people has failed to fulfill its obligations. Therefore, the good shepherd takes responsibility himself (10:11 cf. Ezek 34:10b). Gail O'Day rightly detects that the Pharisees are portrayed in the role of the thief (10:10).[444] Jesus is God's agent, searching for *his own* sheep (10:11, 14, cf. Ezek 10:10b-16).[445]

John's references to "other sheep" and "one flock" show his concern for those disconnected from the whole people of God (10:16). They can be identified as those who have not yet heard the gospel, ostracized Samaritans, Gentiles, or Jews of the Diaspora.[446] If we take seriously the allusion to Ezekiel 34 (i.e., 34:16-31), a likely prospect is the Diaspora. The "other sheep" alludes to the Diaspora and the "one flock" refers to the whole people of

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[442] Olsson, *Structure*, 248. Also cited in Köstenberger, *Missions*, 9-10. Though Olsson's study concerns John 2 and 4, his analysis is applicable to John 10 and similar passages on gathering (e.g., 11:50-52; 15:1-16).

[443] Perhaps Isaiah 40:11 is implied as well.

[444] Gail R. O'Day, *The Gospel of John*, ed. Leander E. Keck, NIB 9 (Nashville: Abingdon, 1995), 668.

[445] Such a relationship has covenant overtones. Keener, *John*, 1:808, 817-18.

[446] Ibid., 1:818-20; Brown, *John*, 1:396-398.

God. In support, Ezekiel gives several Diaspora references (cf. 34:4, 5, 6, 8, 11, 12, 13, 16).

John's concept of gathering, however, is different from the traditional understanding,[447] as Schnackenburg explains:

> But the thought is now expressed in a fresh way: the children of God gathered together by Jesus take the place of Israel, God's chosen people, and they are formed into God's one flock through the one shepherd, Jesus.[448]

Additionally, Ezekiel speaks of the gathering of Ephraim and the rejoining of all Israel (cf. 37:16-28). These references indicate a brokenness and scattering that has taken place because of bad shepherds, who are equivalent to the thieves, robbers, and hirelings of John (10:1, 8, 10, 12, 13).

The neglect by Israel's shepherds means Jesus must lead his *other sheep* (10:16) who are currently outside the flock.[449] John utilizes wicked shepherds, scattered sheep, and the gathering of Israel to create a new metaphor: *the one flock*. It includes both the traditional concept of gathering and the new idea of the one people of God.[450] John uses this motif to raise an awareness of brokenness and the need for oneness.[451]

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[447] By "traditional," I mean God's promise to return the exiles of Israel back to their homeland (e.g., Deut 30:1-5; Isa 11:11; Jer 29:14; Ezek 20:41-42).

[448] Rudolf Schnackenburg, *The Gospel According to St John*, Vol. 2. 3 vols. (New York: Seabury, 1980), 300. Brown also emphasizes the importance of Ezekiel and the Diaspora setting for John 10. Brown, *John*, 1:395-98. O'Day simply asserts that the "other" sheep are from outside of Israel. O'Day, *John*, 670-71. Morris maintains that they are "people not found within Judaism." Leon Morris, *The Gospel According to John*, rev. ed., NICNT (Grand Rapids: Eerdmans, 1995), 455. Michaels asserts this passage tells of the uniting of Jew and Gentile into the flock of Jesus. J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010), 588-90. His position ignores the influence of Ezekiel 34.

[449] Robert Kysar, "Johannine Metaphor—Meaning and Function: A Literary Case Study of John 10:1-8," *Semeia* 53, (1991): 81-111, 99.

[450] Contra Beutler, who minimizes the significance of a Diaspora interpretation. Johannes Beutler, *Judaism and the Jews in the Gospel of John*, SubBi, 30 (Roma: Pontificio istituto biblico, 2006), 143.

[451] With reference to the reconstitution of the 12 Tribes, Appold says, "Precisely this accent, however, is absent in John." Appold, *Oneness*, 243-44. I propose that John does not use traditional idiomatic expressions such as "children of Israel," because John's "gathering" encompasses a larger idea than ethnic Israel. The "children of God" are still those scattered abroad (11:52 cf. 1:12).

Neyrey shows that "good shepherd" is better translated, "noble shepherd."[452] Jesus' role is understood through the lens of honor-shame. Honor is exemplified through his role as *benefactor*.[453] Jesus sacrifices his life for his sheep (10:9-13, 15, 17, 18).[454] The ruler of this world and its evil system are depicted as Jesus' adversaries. Since they are the most powerful sources of evil, Jesus' honor is even more elevated.[455]

The noble shepherd enacts *justice* for his sheep,[456] elevating piety, fairness, and reverence.[457] The JCom must embody these lifeworld values: where Jesus is noble, the JCom is to be noble; where the shepherds of Israel are shameful, their dishonor is denounced. These traits serve to establish communicative ethics and protect them from the spiritual brokenness and dishonor of outsider values. Through the motif of *otherness*, communicative ethics are conveyed to the reader.

4.4 Brokenness/Separation in Chapters 13-17

Chapters 13-17 will examine the lifeworld of the JCom. The Farewell Discourses[458] (hereafter FD) are aimed at the inner circle of "Jesus' own" (13:1 cf. 10:3, 4, 14). Since a full discussion of the FD is beyond the scope of this project, I will focus on it as a literary type and how it functions to *communicate* the brokenness/separation motif. John's use of the genre will allow us to view his efforts at CA.

4.4.1 The Genre of John 13-17

I include chapters 13-17 in the FD, which serves as a transition between

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[452] Neyrey, *Perspective*, 282-83, 300.

[453] Ibid., 300.

[454] Jerome H. Neyrey, "The 'Noble Shepherd' in John 10: Cultural and Rhetorical Background," *JBL* 120, no. 2 (2001): 267-91, 281.

[455] Neyrey, *Perspective*, 300-301.

[456] On the justice motif, see, Frederick Herzog, *Liberation Theology: Liberation in the Light of the Fourth Gospel* (New York: Seabury, 1972); Miranda, *Being*; Walter Rebell, *Gemeinde als Gegenwelt: Zur soziologischen und didaktischen Funktion des Johannesevangeliums*, BBET 20 (Frankfurt am Main: Lang, 1987); Rensberger, *World*.

[457] Neyrey, *Perspective*, 302.

[458] The term "discourses" (plural) underlines the difficulties associated with calling the FD a unified work (e.g., 14:31 cf. 18:1). For irregularities in the FD, see: Segovia, *Farewell*, 25-35. For similar synchronic approaches, see Donald F. Tolmie, *Jesus' Farewell to the Disciples: John 13:1-17:26 in Narratological Perspective*, BibInt 12 (Leiden: Brill, 1995), 6-7; L. Scott Kellum, *The Unity of the Farewell Discourse: The Literary Integrity of John 13:31-16:33*, JSNTSup 256 (London; New York: T&T Clark International, 2004), 10-78.

Jesus' earthly ministry and his trial, death, and resurrection. The FD serve three general functions in my thesis. First, they demonstrate the JCom's communicative motivation due to brokenness/separation. Second, John provides clues about the lifeworld of the JCom, offering them suggestions as a community of practice (CoP) and revealing lifeworld motivations. Third, the FD point to the disciples' role in bearing witness as divine CA.

4.4.1.1 John 13-17 as a Farewell Type-Scene

Fourth Gospel FD studies have been undertaken with a variety of approaches. These may be roughly categorized as redaction,[459] thematic,[460] literary,[461] genre studies,[462] rhetorical,[463] and expositional[464] approaches. Of particular interest are genre studies and their associated effects upon the reader. Robert Alter describes the genre of a biblical type-scene as a series of basic conventions and situations applied to a narrative in order to bring the

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[459] E.g., Johannes Beutler, *Habt keine Angst: Die erste johanneische Abschiedsrede (Joh 14).* Stuttgarter Bibelstudien 116 (Stuttgart: Verl. Kathol. Bibelwerk, 1984).

[460] Among many others, see Edward Malatesta, *Interiority and Covenant: A Study of "ειναι εν and μενειν εν" In the First Letter of Saint John* (Rome: Biblical Institute Press, 1978); Chennattu, *Discipleship*; Fernando F. Segovia, *Love Relationships in the Johannine Tradition: Agape/Agapan in I John and the Fourth Gospel* (Chico, Calif.: Scholars, 1982); Georg Richter, *Die Fusswaschung im Johannesevangelium. Geschichte ihrer Deutung*, BU 1 (Regensburg: Pustet, 1967); John Christopher Thomas, *Footwashing in John 13 and the Johannine Community*, JSNTSup 61 (Sheffield: JSOT, 1991); D. Bruce Woll, *Johannine Christianity in Conflict: Authority, Rank, and Succession in the First Farewell Discourse.*, SBLDS 60 (Chico, Calif.: Scholars, 1981).

[461] E.g., Tolmie, *Farewell*; Kellum, *Unity*; Wayne Brouwer, *The Literary Development of John 13-17: A Chiastic Reading* (Atlanta: SBL, 2000).

[462] E.g., Enric Cortès, *Los discursos de adiós de Gn 49 a Jn 13-17: Pistas para la historia de un género literario en la antigua literatura judia.*, Colectánea San Paciano 23 (Barcelona: Herder, 1976); William S. Kurz, "Luke 22:14-38 and Greco-Roman and Biblical Farewell Addresses," *JBL* 104, no. 2 (1985): 251-68; H.-J. Michel, *Die Abschiedsrede des Paulus an die Kirche Apg. 20.17-38: Motivgeschichte und theologische Bedeutung*, SANT 35 (Munich: Kösel, 1973); Johannes Munck, "Discours d'adieu dans le Nouveau Testament et dans la littérature biblique," in *Aux sources de la tradition chrétienne; mélanges offerts à M. Maurice Goguel à l'occasion de son soixante-dixième anniversaire*, ed. Oscar Cullmann and Phillippe H. Menoud (Neuchâtel: Delachaux & Niestlé, 1950), 155-70.

[463] E.g., John C. Stube, *The Graeco-Roman Rhetorical Reading of the Farewell Discourse*, LNTS 309 (London; New York: T&T Clark, 2006); Segovia, *Farewell*; George L. Parsenios, *Departure and Consolation: The Johannine Farewell Discourses in Light of Greco-Roman Literature*, NovTSup 117 (Leiden; Boston: Brill, 2005).

[464] E.g., G. M. Behler, *The Last Discourse of Jesus*, trans., Robert T. Francoeur (Baltimore; Dublin: Helicon, 1965); Donald A. Carson, *The Farewell Discourse and Final Prayer of Jesus: An Exposition of John 14-17* (Grand Rapids: Baker, 1980). Many commentaries would also fall under this category.

reader into the story with certain expectations.[465] Divergences from the basic pattern help the reader re-imagine the story by changing the motif.[466] The basic type-scene found in the FD is commonly understood to be a testament.[467] Its form can be found within the biblical canon and without.[468] James Charlesworth describes the "testament" genre as taking place near death with friends present. The dying person gives instructions in righteousness and gives both blessings and curses.[469]

Segovia subdivides the structure of the Johannine FD into three parts: the foot washing (13:1-20), Jesus' betrayal (13:21-30), and his departure (13:31-17:26). He describes the FD as a literary work having five functions (didactic, consolatory, exhortative, admonitory, and polemical)[470] and six motifs ("the announcement of approaching death, parenetic sayings or exhortations, prophecies or predictions, retrospective accounts of the individual's life, determination of a successor, and final instructions").[471] Though other descriptions are possible,[472] Segovia's construct is sound. For example, Jesus gathers his loved ones before death (13:1; 15:15), teaches (13:12-17; 15:12; 15:13-14), consoles (14:1, 18-19, 26-27; 15:26-27; 16:32-33; 17:13), exhorts (13:34; 15:4, 9, 17), and warns (14:9, 29-30; 15:6, 18-25; 16:1-3; 17:14-15). He speaks of his departure (13:33, 36; 14:5-6, 28; 16:5, 16-22, 28;

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[465] Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981), 47-51.

[466] Ibid.

[467] Though other motifs have been considered (e.g., the symposium, or consolation literature), my position is that John's FD are a testament or farewell, with other genre appended to it. On the aspects of consolation and symposium, see Parsenios, *Departure*, 22-31; 31-35.

[468] E.g., Jacob (Gen 47:29-49:33), Moses (Deut 31-34), Joshua (Josh 23-24), David (1 Kgs 2:1-10; 1 Chr 28-29), Tobit (Tob 4:3-21; 14:3-11), Mattathias (1 Macc 2:49-69), The Testaments of the Twelve Patriarchs, Ezra, (2 Esd 14:28-36), Baruch (*2 Bar.* 77-87), Abraham (*Jub.* 20:1-23:7), Rebecca and Isaac, (*Jub.* 35-36), and Paul (Acts 20:17-38; 2 Tim 3:1-4:8). Brown, *John*, 2:598.

[469] James H. Charlesworth, ed., *The Old Testament Pseudepigrapha.*, 2 vols. (Garden City, N.Y.: Doubleday, 1983-1985), 1:773.

[470] Segovia, *Farewell*, 19.

[471] Segovia utilizes Michel's nine farewell groupings. Segovia finds six within 13:31-16:33. Ibid., 308-13. Cf. Michel, *Abschiedsrede*, 17-38.

[472] There are significant overlaps when interpreting the categories of the FD. For instance, to warn, admonish, and exhort—overlap. To teach and exhort have overlapping domains as well. Some categories therefore may be left out and some may be differentiated more closely.

17:11), prophesies (13:11, 19, 21, 26, 38; 14:29; 16:4), and commissions his disciples (13:18; 15:16; 17:16-19).

4.4.1.2 Genre Bending

As Harold Attridge has observed, the Fourth Gospel contains several unconventional story forms, often portraying a genre element with an incongruous feature that stands in contrast. For instance, in chapter 4, the Samaritan discourse type-scene depicts Jesus as a suitor in pursuit of his bride.[473] However, Jesus does not follow the prescribed expectation. The genre is "bent" by means of a plot twist in which the village is drawn to Jesus—not as the type-cast lover or marriage prospect, but as savior of the world (4:39-42).[474] When genre bending takes place, the point of deviation signals to the reader. Where Jesus fails to pursue the Samaritan woman, the reader discovers a developing relationship to all Samaritans. I propose that at the point of genre bending, we can detect attempts at CA.

Within Segovia's three subdivisions (see above) there are several instances of genre bending related to separation. These are found in the foot washing (13:1-20), Jesus' betrayal (13:21-30), and his departure (13:31-17:26).

4.4.2 Gathering before Death (13:1-3)

The FD *ought* to end in the death of the hero, yet John portrays Jesus' return and continued presence.[475] As a type-scene, the FD *should* address Jesus' meeting with his disciples to convey his last words and final will just before his death.

Verse 1 certainly involves the disclosure of Jesus' imminent death. The key phrases, "Jesus knew that his hour had come" and "he loved them to the end" (13:1) both indicate a typical testament prologue. However, the type-scene is *bent*. Jesus did not "permanently" die. *Death* changes to *departure and separation* (13:1). Broken relationship takes on a different nuance. Where Jesus is expected to *die*, the reader is informed that he is instead on a *journey*.

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[473] E.g., Gen 24, 29. J. Eugene Botha, *Jesus and the Samaritan Woman: A Speech Act Reading of John 4:1-42*, NovTSup 65 (Leiden; New York: Brill, 1991), 111-59; O'Day, *John*, 565; Keener, *John*, 586.

[474] Harold W. Attridge, "Genre Bending in the Fourth Gospel," *JBL* 121, no. 1 (2002): 3-21, 13.

[475] Ibid., 17-18.

Through genre bending, John asserts a validity claim that reaffirms Jesus'
continued presence (cf. 14:18).[476] The JCom is assured that Jesus has not
abandoned them. Their relationship has not been severed.

4.4.3 The Footwashing and Betrayal (13:1-20, 13:21-30, 36-38)
The footwashing has been interpreted in numerous ways through the
centuries.[477] Christopher Thomas lists seven of the most significant modern
interpretations, including (1) an example of humility, (2) symbol of the
Eucharist, (3) symbol of baptism, (4) forgiveness or cleansing, (5) a new
sacrament, (6) cleansing by means of Jesus' death, and (7) a polemic against
purification rites.[478] I propose that the footwashing concerns the preservation
and unity of the JCom in light of divisions and attacks that arise after Jesus'
departure. This pericope has a three-fold purpose. (1) As a *pattern*
(ὑπόδειγμα) of status reversal,[479] the community could circumvent internal
divisions.[480] (2) As a statement of "cleansing" for sins against one another
(νίπτω, καθαρός), the unity of the community could be preserved.[481] (3) The
story encourages preparation for service (13:7, 12-17).

As Peter absurdly asks for a complete bath (13:9), Jesus declares that
anyone who has bathed (λελουμένος)[482] has no need to wash, but is

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[476] Keener posits John's realized eschatology was unacceptable to the Jews, " . . . not
future hope, but the inauguration of that hope in Jesus." Keener, *John*, 1:323. Culpepper adds
that the community saw themselves as already living in the reality of the Spirit. R. Alan
Culpepper, "Realized Eschatology in the Experience of the Johannine Community," in *The
Resurrection of Jesus in the Gospel of John*, ed. Craig R. Koester and Reimund Bieringer
(Tübingen: Mohr, 2008), 253-76, 274-75.

[477] See Richter's history of interpretation. His categories include humility,
purification, sacramental, soteriological, OT typological, and etiological. Richter,
Fusswaschung, 247-270.

[478] Thomas, *Footwashing*, 17.

[479] Turner, *Ritual Process*, 94-130. Hirsch describes liminality as a shared ordeal,
forming a deep bond and common purpose. Social status is eliminated in light of mutual
survival. Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids:
Brazos, 2006), 221.

[480] For Culpepper, ὑπόδειγμα is directly associated with Jesus' death and the
martyrdom of the disciples. R. Alan Culpepper, "The Johannine Hypodeigma: A Reading of
John 13," *Semeia*, no. 53 (1991): 133-52, 142-43. Schlier, however, convinces me that the term
is better understood as a "prototype" for unity. H. Schlier, "ὑπόδειγμα," *TDNT* 2:32-33.

[481] Thomas, *Footwashing*, 58-60.

[482] I use the shorter reading, dropping εἰ μὴ τοὺς πόδας. Brown, *John*, 2:564-72. The
longer version implies that washing the feet is a further cleansing, in addition to the bath
(and so contrary to verse 6). It is likely it was a later addition of the church regarding

completely clean (13:10). This is a clue to the meaning of the footwashing. The disciples are already clean (καθαρός) except for one—referring to Judas—*because he is a betrayer*. Footwashing thus reflects the relational disposition of the community.[483] Their relationships are pure, except for Judas'. That the disciples are already clean militates against the view that the footwashing refers primarily to the cross.[484] The effects of the footwashing are present before Jesus' death. In 15:3, καθαρός[485] is used in regard to maintaining *oneness*. *Solidarity* in Jesus is modeled by footwashing, and thus, a communicative sign (*Tatwort*) that relationships are clean and un-broken.

Sandra Schneiders rightly sees footwashing as more than humility or sacrifice; it is a "prophetic action"[486] that includes Jesus' death, but is more than emulation. Though he is their teacher and lord (13:13), Jesus treats his disciples as friends (cf. 15:12-15).[487] "The superiorities and inferiorities . . . are simply transcended by friendship, rendered irrelevant and inoperative as the basis of their relationships."[488] The footwashing, therefore, concerns the *preservation* of relationships between disciples.

In verse 13, Jesus' example as lord, teacher, master, and sender demonstrates the role reversal that must be embodied by the JCom.[489] Jesus' ὑπόδειγμα is the commitment to mutual service, regardless of rank or honor.[490] That there could be no superiority within the JCom[491] is John's

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baptism.

[483] Waetjen rightly attributes the cleansing to the horizontal relationships between disciples. Judas Herman C. Waetjen, *The Gospel of the Beloved Disciple: A Work in Two Editions* (New York: T&T Clark International, 2005), 331-32.

[484] Culpepper, "Hypodeigma," 138.

[485] John's only uses καθαρός in the three passages under consideration (foot washing [13:10], betrayal [13:11], and departure [15:3]).

[486] Sandra M. Schneiders, "The Foot Washing (John 13:1-20): An Experiment in Hermeneutics," *CBQ* 43, no. 1 (1981): 76-92, 81.

[487] Ibid., 86-88.

[488] Ibid., 88.

[489] A tradition also found in the synoptics (e.g., Matt 18:3-4, 10; Mark 9:36-37; 10:15, 42-45; Luke 22:24-27).

[490] Liminality leads to what Turner calls *anti-structure.* He writes, "The bonds of communitas are anti-structural in the sense that they are undifferentiated, egalitarian, direct, extant, nonrational, existential, I-Thou . . . relationships." Victor W. Turner, *Dramas, Fields, and Metaphors: Symbolic Action in Human Society* (Ithaca: Cornell University Press, 1975), 274. *Structure* differentiates and separates people, which resembles Habermas' *objectification*. *Anti-structure* eradicates societal differentiation, uniting individuals of mutually shared experiences and hardships. The egalitarian-forming nature of an ordeal causes interpersonal

message in light of Jesus' prolonged departure. The footwashing serves as relational cement for the JCom through the act of status reversal—a preventative against broken relationships and a communicative sign of revolutionary subordination to the world. In light of Habermas' *ideal speech situation*, which he maintains is both rational and fundamental to CA, Jesus' model of revolutionary subordination ensures strategic action will not be a communication issue.[492] Therefore the implication arises that a truer litmus test of discourse ethics might be whether discourse partners can control their own power.

Some scholars characterize *the new commandment* in terms of old and new dispensations or as newness in time.[493] But Keener rightly observes the love command is linked to Jesus; he is its center.[494] It is "new," because it is the *fulfillment* of OT prophecy about Jesus (e.g., Jer 31:31-34 and Ezek 36:24-28).[495] The new commandment "shows implicitly that he [John] is thinking of this Last Supper scene in covenant terms."[496] For John, covenant is a preventative against separation—a way of reinforcing potentially unstable relationships in light of disputes, pressures, or persecution.

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bonding, which is close to Habermas' *subjectification*. We should view the movement of the JCom from structure to anti-structure, which is observed in the cases of persecution, the footwashing, crucifixion, and the love commandment.

[491] Neyrey argues that liminality concerns status transformation. He asserts the footwashing "functions primarily as a preparation for a new phase of being an *elite* disciple." [Italics, mine]. Neyrey, *John*, 230; Neyrey, *Perspective*, 356-76. I disagree with his analysis. Footwashing is a reduction, of status; all become slaves of one another. The shock-value of applying the ὑπόδειγμα is the severe *reduction* of status, not *any* sense of elitism.

[492] John Howard Yoder, *The Politics of Jesus* (Grand Rapids; Cambridge, U.K.: Eerdmans, 1994), 162-92.

[493] E.g., Beasley-Murray, *John*, 247-48; Edwyn C. Hoskyns, *The Fourth Gospel*, ed. Francis Noel Davey, 2nd ed. (London: Faber and Faber, 1947), 451; Barnabas Lindars, *The Gospel of John*, NCB (Grand Rapids: Eerdmans, 1987), 464; Michaels, *Gospel*, 759; Morris, *Gospel*, 562.

[494] Keener, *John*, 2:924.

[495] Lindars, *John*, 463; Malatesta, *Interiority*, e.g., 23-24.

[496] Brown, *John*, 2:612-14. On covenant approaches, see Chennattu, *Discipleship*, 91-101; Pryor, *John*, 162-63; Beutler, *Angst*, 55-86; Malatesta, *Interiority*, e.g., 23-24; 134-38; Beasley-Murray, *John*, 247-48. In 14:15-25, Beutler connects Deuteronomic covenant theology with the coming of the Spirit, whom the world cannot "accept" (*annehmen* = λαβεῖν), "perceive" (*erkennen* = γινώσκει), or "see" (*schauen* = θεωρεῖ) (14:17), with the new covenant of Ezekiel 36:26-27 and Jeremiah 31:34. Beutler, *Angst*, 77-86. Voorwinde connects the love command with covenant passages in Exodus and Deuteronomy. Stephen Voorwinde, *Jesus' Emotions in the Fourth Gospel: Human or Divine?*, JSNTSup 284 (London; New York: T&T Clark International, 2005), 227-32.

Another aspect of the love commandment involves its missional character. Köstenberger writes:

> [A]t the heart of John's ethic is a call to evangelistic mission that is grounded in God's love for the world and *undergirded by communal love and unity*.[497]

Further, that love and unity is to be the *Tatwort* that will convince the world that Jesus has come from God (13:35; 17:21, 23). If the fabric of the community unravels, so will its mission.

In 1 John 2:9-10, the new commandment is directly connected to broken relationships.[498]

> Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.

The first epistle's "to walk just as he walked" (1 John 2:6) echoes the gospel's ὑπόδειγμα (13:15). To walk as Jesus walked (in sacrificial love) is the same pattern given at the footwashing.[499] Additionally, the epistle's "walking in darkness" and the gospel's references to darkness reveal a disturbing lack of solidarity in both settings.[500] The "love command" is opposite to "walking in darkness" and is further evidence of the Fourth Gospel's emphasis on broken relationship (1 John 2:9 cf. Jn 13:30; 15:10-13).

Peter's denial should also be taken seriously in this regard. O'Day writes:

> The pathos of the prediction of Peter's denial is increased in John by its location at the foot washing and immediately following the love commandment. This dialogue between Jesus and Peter serves notice to the disciples (and the reader) that in significant ways Judas is not an isolated case.[501]

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[497] Köstenberger, *Theology*, 514. [Italics mine].

[498] Malatesta, *Interiority*, 134-38.

[499] I. Howard Marshall, *The Epistles of John*, NICNT (Grand Rapids: Eerdmans, 1978), 128-29; Rudolf Schnackenburg, *The Johannine Epistles: A Commentary* (New York: Crossroad, 1992), 98-99; Stephen S. Smalley, *1, 2, 3 John*, WBC 51 (Waco: Word, 1984), 52-53.

[500] E.g., 1:5; 3:19; 8:12; 12:35. Smalley, *1, 2, 3 John*, 59.

[501] O'Day, *John*, 733.

The scandal of Judas' betrayal, Peter's denial, and the community's discord all serve as a reminder to the reader of the need to maintain unity and avoid broken relationships.

4.4.4 The Unbroken Loaf (13:21-30 cf. 6:11-12)

The FD differ greatly from the synoptics in their rendition of the Last Supper. John hardly mentions the Last Supper while the footwashing takes center stage. Longenecker notes a truer connection between the Last Supper and the feeding of the five thousand.[502] In the Synoptics,[503] a specific tradition is utilized in the distribution of bread. The bread is *taken*,[504] *blessed*, or thanksgiving is offered,[505] *broken*,[506] and then *given away*.[507] In John, however, Schnackenburg detects an intentional omission (i.e., the breaking of bread), which he attributes to John's theological emphasis.[508] Bruce Longenecker concurs, proposing that since the four-verb formula[509] is present in every other part of the early Christian tradition (see also, Paul, 1 Cor 10:16; 11:23-24), it seems unlikely that John would be unaware of it.[510] It is more likely

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[502] Bruce W. Longenecker, "The Unbroken Messiah: A Johannine Feature and Its Social Functions," *NTS* 41, no. 3 (1995): 428-41. Others who agree are: Schnackenburg, *John vol. 2*, 16-17; also see vol. 3, 42-47; Mark W. G. Stibbe, "Magnificent But Flawed: The Breaking of Form in the Fourth Gospel," in *Anatomies of Narrative Criticism: The Past, Present, and Futures of the Fourth Gospel as Literature*, ed. Tom Thatcher and Stephen D. Moore, Resources for Biblical Study (Atlanta: SBL, 2008), 149-65.

[503] The feeding of the five thousand is found in Matt 14:19, Mark 6:41, Luke 9:16, and Jn 6:11. The Last Supper references are found in Matt 26:26, Mark 14:22, and Luke 22:19.

[504] λαμβάνω is used in all four accounts of feeding the five thousand (Matt 14:19; Mark 6:41; Luke 9:16; Jn 6:11) and in each synoptic version of the Lord's Supper (Matt 26:26; Mark 14:22; Luke 22:19).

[505] εὐλογέω is used in the synoptics for the feeding of the five thousand (Matt 14:19; Mark 6:41; Luke 9:16), and by Matthew and Mark in the Last Supper (Matt 26:26; Mark 14:22). John uses εὐχαριστέω in the feeding of the five thousand (Jn 6:11); Luke uses it in the Last Supper (Luke 22:19).

[506] Matthew uses κλάω for the feeding of the five thousand (Matt 14:19). Mark and Luke use κατακλάω (Mark 6:41; Luke 9:16). In the Lord's Supper, the synoptics all use κλάω (Matt 26:26; Mark 14:22; Luke 22:19). In John the mention of breaking is suspiciously missing (Jn 6:11).

[507] The synoptics all use δίδωμι for the feeding of the five thousand (Matt 14:19; Mark 6:41; Luke 9:16) and the Lord's Supper (Matt 26:26: Mark 14:22; Luke 22:19). John uses διαδίδωμι in the feeding of the five thousand (Jn 6:11).

[508] Schnackenburg, *John vol. 2*, 16-17.

[509] I.e., λαμβάνω, εὐλογέω or εὐχαριστέω, κλάω or κατακλάω, and δίδωμι or διαδίδωμι.

[510] Longenecker, "Messiah," 430.

that John *excludes it*; but why? I maintain that whereas other traditions consider the *broken* body of Jesus to be the means of reconciliation,[511] John develops the "breaking" analogy as a symbol of division, with which he is contending.[512] If the tradition was well known, the omission of "breaking" would have been conspicuous to the reader. John bends the genre of both the miracle feeding and the Last Supper in order to claim the necessity of unity among God's people.[513] John 6:12-13 solidifies this point. Jesus tells his disciples to gather up the leftover fragments *that nothing may be lost* (ἀπόλλυμι). Lindars rightly argues,

> [I]t is difficult to avoid seeing a symbolical feature here; verse 39; 11.52; 17.12; 18.9 show that we have here an important idea in John's theology; cf. 3.17. He has taken this item of the tradition and applied it to the Christian mission.[514]

John uses ἀπόλλυμαι and ἀπόλλυμι to consistently illustrate the loss or destruction of people.[515] It is significant that 6:39 rehearses the same thought: ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

In addition, an interpretation of John 6:12 was assimilated by the early church.[516] Didache 9:4[517] shows the "gathering" of fragments was adopted as a reference to the gathering of God's people:

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[511] E.g., Matt 26:26; Mark 14:22; Luke 24:30; 1 Cor 10:16.

[512] Stibbe, "Magnificent," 157.

[513] Waetjen submits the gathering motif reflects the probable loss of "Jews" and Johannine disciples after the destruction of Jerusalem. Waetjen, *Beloved Disciple*, 222. While his view is related, it is better to see a more general gathering reference in the Diaspora.

[514] Lindars, *John*, 243. Michaels rightly questions whether the symbolism of lost fragments has significant meaning, but (wrongly) sees no connection. Michaels, *Gospel*, 350. Lincoln rightly associates the twelve baskets with new (true) Israel. Lincoln, *John*, 213.

[515] Only in 6:27 does it refer to "food that perishes."

[516] Michaels reservedly recognizes that Didache 9:4 holds significance for this passage, but wrongly misses the strength of the gathering motif by failing to connect lostness with the bread's being scattered on the mountain, and then, gathered into one. Michaels, *Gospel*, 350.

[517] Evans dates the Didache at AD 70-80, while Holmes favors the end of the first century. Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* (Peabody: Hendrickson, 2008), 272; Michael W. Holmes, *The Apostolic Fathers: Greek Texts and English Translations* (Grand Rapids: Baker Academic, 2007), 337-38.

> ὥσπερ ἦν τοῦτο τὸ κλάσμα διεσκορπισμένον ἐπάνω τῶν
> ὀρέων καὶ συναχθὲν ἐγένετο ἕν, οὕτω συναχθήτω σου ἡ
> ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν.

This metaphor of unity was undoubtedly assimilated by the church. The FD and their bent supper genre, along with their connection to love, loyalty, and solidarity strongly support my thesis that the brokenness/separation motif is operating in the Fourth Gospel. It claims the necessity of standing against division and providing a unified presence for the sake of the world. The reader is thus encouraged to stand against division and strategic action, and prioritize open communicative ethics.

4.4.5 Consolation and Brokenness/Separation (14:1-31; 16:16-19)

The testamentary type-scene emphasizes consolation,[518] which, in the FD is also a point of genre bending.[519] John 14 addresses the consolatory nature of the motif and its effect upon the reader.

The testamentary genre is about dying, but the passage bends the expectation of Jesus' death into one of temporary departure. This news, while difficult, is meant to console the disciples. Even after his departure, Jesus will still be quite present[520] through the παράκλητος (14:16-18). John Ashton and George Parsenios connect the exhortation *to believe* with Jesus' "presence in absence."[521] The notion of "indwelling" is used throughout the passage (14:10, 16, 17, 20, 23) to encourage unity and reduce the risk of scattering (i.e., brokenness/separation). Genre bending comes at the point of consolation. Jesus will die, yet will never leave them (14:18).

Second, "brokenness/separation" is explicit in chapter 16.[522] John's utilization of μικρόν (16:16-19 cf. 7:33; 12:35; 13:33; 14:19) refers primarily to Jesus' absence between his death and resurrection.[523] But the eschatological

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[518] E.g., 14:1, 3, 18, 23, 27, 28; 16:6, 20-22, 33.

[519] Parsenios and Ashton maintain that genre bending takes place, but argue that "comfort and consolation are not overwhelmingly significant aspects of the testament form." However, a case cannot be made for eliminating consolation, since consolation passages can be readily found. John Ashton, *Understanding the Fourth Gospel*, 2nd ed. (Oxford: Oxford University Press, 2008), 428; Parsenios, *Departure*, 26-27.

[520] Attridge, "Bending," 17-18; Parsenios, *Departure*, 10-11.

[521] E.g., 14:1, 10, 16-20, 29; 16:30-31. Ashton, *Understanding*, 431, 442; Parsenios, *Departure*, 7-8 and throughout.

[522] See 16:16-19, 32 cf. 7:33; 12:35; 13:33; 14:19; 17:11, 12, 15, 20.

[523] O'Day, *John*, 778.

context should not be overlooked.[524] Though resurrection is central, *Spirit* and *Eschaton* should not be ignored,[525] for they function as an extension of the resurrection. This assertion is confirmed by Jesus' parable of a birthing mother in verses 20-22. *Resurrection* and *Spirit*[526] (16:13-15) surely conjure up thoughts of *the eschatological age.*[527] All three facets assert validity claims that hold significance for the JCom in their post-AD 70 lifeworld.[528] Jesus' presence draws the community together. It motivates them to pursue mission in the context of the present reality, the eschatological age.

4.4.6 Persecution by the World (15:18-25; 16:1-4, 31-33; 17:11-21)

Perhaps the most obvious indicator of brokenness is demonstrated by the hatred of the κόσμος (15:18-25). The disciples are incompatible with the world (15:19; 17:14), so they will be mistreated just like Jesus (15:20). This hatred is also connected with hatred for the Father (15:21-23). John emphasizes consolation to keep the community from falling away (16:1 cf. 16:31-33).[529] In 16:1-4, John uses anamnesis to catch the attention of his

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[524] As does Rudolf Bultmann, *The Gospel of John: A Commentary*, trans., George R. Beasley-Murray (Philadelphia: Westminster, 1971), 585-86.

[525] See Morris, *Gospel*, 623; Hoskyns, *Gospel*, 487; Lindars, *John*, 506-7; Segovia, *Farewell*, 245-47; Carson, *Farewell*, 158.

[526] Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: Eerdmans, 1987), 143-44; Barry Schwartz, "What Difference Does the Medium Make?," in *The Fourth Gospel in First-Century Media Culture*, ed. Anthony Le Donne and Tom Thatcher, LNTS 426 (London; New York: T&T Clark, 2011), 225-38, 236-37; Kysar, *Maverick*, 123-24.

[527] O'Day, *John*, 778. There are significant parallels in the OT concerning a birthing mother or "a little while" as a symbol of judgment or the new age (e.g., Isa 10:25; 21:2-3; 26:16-21; 29:17; 66:7-14; Jer 51:33; Hos 1:4; Mic 4:9-10). Beasley-Murray, *John*, 284-86.

[528] Schnackenburg, *John vol. 3*, 155-56.

[529] The synagogue is the stated source of persecution (16:2). Though Martyn's hypothesis concerning the *birkat ha-minim* has been found wanting, it is, nonetheless, going too far to ignore the ongoing conflict between "Jews" and Christians (cf. Acts 9:22-23; 13:45, 50; 14:2, 4-5, 19; 17:1-10, 13; 20:3; 21:27; 24:1, 9; 25:15; 26:2). Rejecting Martyn's hypothesis does not necessitate ignoring a synagogue conflict existed. See Motyer, *Devil*, 8-34; Köstenberger, *Theology*, 55-59; Robert Kysar, "The Whence and Whither of the Johannine Community," in *Life in Abundance: Studies of John's Gospel in Tribute to Raymond E. Brown*, ed. John R. Donahue (Collegeville, Minn.: Liturgical, 2005), 65-81; Kysar, "Expulsion," 237-45; Alexander, "Parting," 19-25; Keener, *John*, 1:194-214. An important complementary setting is the aftermath of the temple destruction. See Köstenberger, *Theology*, 61; Sjef van Tilborg, *Reading John in Ephesus*, NovTSup 83 (Leiden: Brill, 1996), 67-68; Judith Lieu, "Temple and Synagogue in John," *NTS* 45, no. 1 (1999): 51-69; Anthony J. Blasi, *A Sociology of Johannine Christianity.*, Texts and Studies in Religion, v. 69 (Lewiston, N.Y.: Mellen, 1996), 135-97.

readers.[530] His illocutionary dictum to "remember," reminds the reader of her own hardship, and the hardships experienced by an earlier generation. It is a reminder that the JCom needs to unite in challenging times.

John 17:11-21 finds Jesus praying for his disciples in light of coming persecution. The world hates them because Jesus has given them his word (17:14). He prays that the disciples will be kept safe from the evil one (17:15). Verse 18 states that they are being sent into the world just as Jesus was. They will face the same opposition. Crucially, Jesus also prays for those who *will believe* through the disciples' word (17:20). This prayer for the JCom explicates John's concern for the cohesion of his community. His exhortation to the JCom as a CoP encourages assimilation of unifying practices in light of the resurrection and continuing presence of Jesus (e.g., 16:1, 4, 21-22, 33).

4.5 Brokenness/Separation in Chapters 18-21

The last four chapters of John are in some ways less substantive than those previous, but perhaps more interesting to explore. In this segment, it is not *brokenness/separation*, but its converse, *un-brokenness*, that is examined. Whereas the preceding sections have portrayed brokenness quite tangibly, the following are more vague and metaphorical. In chapters 1-17, John has portrayed a spiritually broken/separated κόσμος; in 18-21, he emphasizes restoration and solidarity.

4.5.1 Jesus' Mother placed in Family (19:25-27)

Four women standing near the cross serve as a foil for a scene in which Jesus entrusts the care of his mother to the Beloved Disciple (BD) and the BD to his mother.[531] A new family is formed to replace the one lost due to separation.[532]

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[530] Peukert bases his theory of CA upon the dimensions of subject, society, and history. He establishes that death, and solidarity with those who have died is necessary for CA. The voices of the suffering dead must be heard as a critical response to injustice. Anamnestic solidarity is therefore a requirement for CA. Peukert, *Science*, 241-45. John's "remembering" can be seen in light of Peukert's thesis. Remembering can take place in solidarity with martyred OT saints, persecuted apostles, those removed from the synagogues, and those persecuted by the Gentiles. As a CoP, memory serves a self-critical role through which the JCom can participate in CA and circumvent strategic action.

[531] It also contrasts the cowardly disciples who were scattered. Keener, *John*, 2:1142.

[532] Many interpretations are given, but as Schnackenburg writes, "These and other symbolic interpretations are due to the general understanding of the figure of this disciple and are not based on the text." Schnackenburg, *John vol. 3*, 281. For other interpretations, see ibid., 277-81.

Jesus reflects John's concern for the JCom as the family of God. Jesus gives the care of this mother to a trusted believer, not his unbelieving brothers (7:5).[533] John signals the reality of the new commandment to the reader. The lifeworld of the community does not permit alienation. The BD serves as a type of "ideal witness."[534] Taking Mary into his home is a *Tatwort* for the CoP, communicatively portraying the ethics of the divine lifeworld to the reader (13:34-35; 17:21, 23).

4.5.2 Un-broken Legs (19:31-37)

Longenecker and Stibbe propose that John asserts several examples of "un-brokenness" as part of his brokenness/separation strategy. These symbols[535] communicate solidarity in light of external pressure and discord within the JCom.[536]

Jesus' "un-broken" legs and pierced side are part of this motif (19:31-37). Though Jesus is the un-broken sacrificial lamb,[537] John has more than one nuance in mind. "Breaking legs" is mentioned four times (19:31, 32, 33, 36). What is the significance of this?

As a fulfillment of prophecy (19:36-37), two points are made. First, concerning the un-broken bones, Jesus is the fulfillment of Exodus 12:46 and Numbers 9:12 (cf. also Ps 34:20). Longenecker sees an echo here. The command not to break the bones of the lamb is connected to the participation of the whole congregation of Israel (Exod 12:46-47). Numbers 9:12-13 warns that if the people do not participate, they will bear the weight of their sin. In the same way the OT connects the un-broken lamb to the covenant of Israel, so John ties the un-brokenness of Jesus with the new covenant and the inseparability of the community (i.e., one house [Exod 12:46]).[538]

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[533] Keener, *John*, 2:1145.

[534] Richard Bauckham, *The Testimony of the Beloved Disciple: Narrative, History, and Theology in the Gospel of John* (Grand Rapids: Baker Academic, 2007), 82-87.

[535] Ruben Zimmermann, "Symbolic Communication Between John and His Reader: The Garden Symbolism in John 19-20," in *Anatomies of Narrative Criticism: The Past, Present, and Futures of the Fourth Gospel as Literature*, ed. Tom Thatcher and Stephen D. Moore (Atlanta: SBL, 2008), 221-35, 223-26.

[536] Longenecker, "Messiah," 432; Stibbe, "Magnificent," 157-58.

[537] An inclusio begins at 1:29 and ends at 19:36. Stibbe, "Magnificent," 158.

[538] Longenecker, "Messiah," 436-39.

Second, verse 34 refers to the blood and water that pours forth from Jesus' wound. John wants the reader to know emphatically that Jesus physically dies;[539] but theologically, he implies more. Some (rightly) make the water a prolepsis, anticipating the Spirit;[540] but the blood also needs to be accounted for. Both can be found together in rabbinic writings. Francis Glasson cites Exodus R. on Psalm 78:20, which recalls Moses' striking the rock. First comes forth blood and then water. The Palestinian Targum on Numbers 20:11 is similar.[541] Blood, water, and hyssop (19:29) may also evoke the sign of a new covenant, as indicated in Hebrews (Heb 9:19-20 cf. Lev 14:4-6; Num 19:6, 18). Jesus, the source of life (i.e., blood and water), is made available to the *un-broken*, covenant people of God.[542]

4.5.3 Unbroken Nets (21:8-14)

After catching nothing all night, Jesus tells his disciples to cast their net on the right side of the boat. They haul in a great catch of 153 fish, and yet, the net is not torn. This account has two intentions. First, Peter's drawing (εἵλκυσεν [21:11]) the net should be connected to the Father's drawing (ἑλκύσῃ [6:44]) and Jesus' being lifted up to draw (ἑλκύσω [12:32]) all people to himself.[543] The community is depicted as the missional arm of the Father and the Son.

Second, Longenecker and Stibbe rightly assess that the strength of the net in relation to the large number of fish[544] suggests the fruitfulness of the

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[539] Craig R. Koester, *Symbolism in the Fourth Gospel: Meaning, Mystery, Community* (Minneapolis: Fortress, 1995), 200-201; Pryor, *John*, 80; O'Day, *John*, 834.

[540] Keener, *John*, 2:1151-57; Turner, *Spiritual Gifts*, 92; Koester, *Symbolism*, 200-206.

[541] Glasson, *Moses*, 54-55.

[542][542] Burge sees a reference to John 7:39. "Now this he said about the Spirit, . . . for as yet the Spirit had not been given, *because Jesus was not yet glorified*" (Italics mine). Burge, *Community*, 95; Hoskyns, *Gospel*, 533. 1 John 1:6-8 holds the same symbolism, but with emphasis upon the identity of Jesus. Brown, *John*, 2:930. Lindars suggests an allusion to the marking of Passover door posts (Exod 12:22). Lindars, *John*, 581-82. Moloney (wrongly) sees the sacramental view. Francis J. Moloney, *The Gospel of John*, SP 4 (Collegeville, Minn.: Liturgical, 1998), 509.

[543] O'Day, *John*, 858. Michaels sees no connection of the Father's drawing, due to the use of a synonym. In verse 8, John uses σύροντες, while in verse 11, he uses εἵλκυσεν (cf. 6:44; 12:32; 21:6). Michaels, *Gospel*, 1036-37. O'Day more convincingly argues that ἕλκω almost always implies drawing people.

[544] See Beasley-Murray's summary. Beasley-Murray, *John*, 401-4. Also see Bauckham's explanation using gematria. Bauckham, *Testimony*, 271-84.

disciples' mission (4:36; 12:24; 15:2-8, 16).[545] The JCom will become the communicative agent that gathers true Israel, without being torn.[546] John's account contrasts Luke's, where the nets break with the large catch of fish (Luke 5:6).[547] Michaels correctly observes that the unbroken net parallels the gathering of fragments in John 6. In both cases, none are lost.[548] Jesus emphasizes oneness for the sake of the world (13:35; 17:21, 23). It is only through love and unity that the world will gain freedom. John's net symbolizes solidarity and fruitfulness in gathering Israel. Longenecker summarizes it well: "[T]he community of believers, like its Messiah, is to be unbroken within a broken world."[549]

4.5.4 The Restoration of Peter (21:15-19)

A fourth illustration is Peter's restoration to the community after his denial. Peter has abandoned following Jesus. His shame needs healing—for the sake of Peter and the community.

Jesus challenges Peter concerning his love (21:15).[550] The phrase, "more than these" ($\pi\lambda\acute{\epsilon}ov\ \tauo\acute{\upsilon}\tau\omega v$) could refer to the disciples, the fish, or perhaps the fishing boats (Peter's occupation). Peter requires restoration (i.e. pardon and appointment) because of his denial. His failure sharply contrasts with Jesus' trust in him to care for the flock. Jesus assigns him to a position of leadership despite his failed courage (13:37 cf. 18:17, 25, 27), thus creating a humble servant who will take his commission seriously. The JCom can see the effects of Peter's restoration, which motivates the reader to resolve internal disunity for the sake of the gospel. Peter's failure is instructional for the community. The JCom, as a CoP, wrestles with Peter's failure. Peter's disposition somehow threatens unity. This pericope shows CA within the community thwarting disunity and maintaining oneness.[551] The rightness of Peter's commission is ratified by his later martyrdom.[552]

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[545] Stibbe, "Magnificent," 156; Longenecker, "Messiah," 433-34.

[546] Moloney, *Gospel*, 550-51.

[547] Longenecker, "Messiah," 433-34.

[548] Michaels, *Gospel*, 1038-39.

[549] Longenecker, "Messiah," 434.

[550] The alternating of verbs ($\dot{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$, $\phi\iota\lambda\acute{\epsilon}\omega$) are used merely for stylistic variation. Keener, *John*, 2:1236; O'Day, *John*, 860; Brown, *John*, 2:1102-3.

[551] Peter's communicative act of disloyalty requires resolution. John posits the validity claim of restoration through Jesus' illocutionary act of appointment (rightness) and

4.5.5 The Controversy Concerning the Beloved Disciple (21:18-23)

Controversy also accompanies this passage. Verse 18 explains the mode of Peter's death. As the flock's under-shepherd, he will die on their behalf, just as Jesus has died. The present imperative (ἀκολούθει μοι) in verse 19 (cf. 21:22) suggests it is a command difficult for Peter to reckon with. His retort, "Lord, what about this man?" points to the controversy over the death of the BD. In some way, his "deathlessness" is in question.[553] John settles the debate by asserting that the BD's life expectancy has been misstated; it is simply none of Peter's business. John's main point is to inform the reader that there has been a misunderstanding and that both servants have a part to play in service of their master.[554] Once again, broken relationships are averted and love can govern the community.

4.6 The Temple Destruction as a Possible Motivation for CA

A useful context for examining the Fourth Gospel is the destruction of the temple in AD 70. For example, Köstenberger discerns, "[t]he core element occasioning the composition of the Fourth Gospel, and particularly its emphasis on Jesus as the fulfillment of Jewish festivals and institutions, including the Temple, can be identified as the destruction of the second Temple."[555] With the destruction of the temple, Judaism had to redefine itself.[556] This catastrophe was not the only motivation for writing the gospel;

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his acceptance (expressive action). The story of Peter's appointment serves as CA to the CoP, resolving tension and disunity within the JCom.

[552] Michaels, *Gospel*, 1046-49.

[553] Hoskyns, *Gospel*, 559.

[554] Francis J. Moloney, "John 21 and the Johannine Story," in *Anatomies of Narrative Criticism: The Past, Present, and Futures of the Fourth Gospel as Literature*, ed. Tom Thatcher and Stephen D. Moore (Atlanta: SBL, 2008), 237-51, 239.

[555] Köstenberger, "Destruction," 77. See also Brown, *John*, 1:114-27; Coloe, *Dwells*, 1-3; Beate Ego, Armin Lange, and Peter Pilhofer, eds., *Gemeinde ohne Tempel, Community without Temple: Zur Substituierung und Transformation des Jerusalemer Tempels und seines Kults im Alten Testament, antiken Judentum und frühen Christentum*, WUNT 2/118 (Tübingen: Mohr, 1999); Kåre Sigvald Fuglseth, *Johannine Sectarianism in Perspective: A Sociological, Historical, and Comparative Analysis of Temple and Social Relationships in the Gospel of John, Philo and Qumran*, NovTSup 119 (Leiden; Boston: Brill, 2005), 117-22; Goodman, "Reactions," 27-33; Kerr, *Temple*, 46-66; John McHugh, "'In Him was Life': John's Gospel and the Parting of the Ways," in *Jews and Christians: The Parting of the Ways A.D. 70 To 135*, ed. James D. G. Dunn (Grand Rapids: Eerdmans, 1992), 123-58, 125-30; Motyer, *Devil*, 36-42.

[556] Shaye J. D. Cohen, "The Significance of Yavneh: Pharisees, Rabbis, and the End of Jewish Sectarianism," *Hebrew Union College Annual* 55, (1984): 27-53.

however, when employed as a critical filter, the destruction can provide significant insight into the JCom's missional motivation.[557] Therefore, in this section, I will explore the temple destruction as motivation for CA with reference to the motif of cosmic spiritual brokenness. I propose that the state of temple-less "Judaism" offered John an opportunity to entice the "Jews" to embrace a Jesus-centered temple-community. In the language of Habermas, the *lifeworld situation* shared by both "Judaism" and the JCom is the "temple."[558]

Scholars have seen the temple motif in a variety of passages. Coloe identifies 1:1-18; 2:13-25; 4:1-45; 7:1-8:59; 10:22-42; 14:1-31; and 18:1-19:42.[559] Hoskins confines himself to 1:14, 51; 2:18-22; 4:20-24.[560] Kerr's study[561] involves the prologue; 1:51; 2:13-22; 4:16-24; 13; 14; and 17.[562] Köstenberger deals with 1:14, 51; 2:14-22; 4:19-24; 7:1-8:59; 9:38; 10:22-39; 11:48-52; and 20:28.[563] McCaffrey limits his work to 14:2-3.[564] Walker analyzes 1:14; 2:13-22; 4:21-23; 7:14-8:59; 10:22-39; 11:48-53; 13-17, with particular attention to 2:17-22; 11:48; and 19:15.[565]

Segovia has outlined the plot of Jesus' public ministry by means of

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[557] Ernst and Avemarie consider silence concerning the temple cult evidence that John does not address the issue. Avemarie finds John indifferent to the concerns of the cult. Friedrich Avemarie, "Ist die Johannestaufe ein Ausdruck von Tempelkritik?—Skizze eines methodischen Problems," in *Gemeinde ohne Tempel, Community without Temple: Zur Substituierung und Transformation des Jerusalemer Tempels und seines Kults im Alten Testament, antiken Judentum und frühen Christentum*, ed. Beate Ego, Armin Lange, and Peter Pilhofer, WUNT 2/118 (Tübingen: Mohr, 1999), 395-409. Against this position, I find the temple cleansing, the Samaritan woman, and the prophecy of Caiaphas evidence to the contrary.

[558] A *lifeworld situation* considers a set of goals for harmonization. Habermas identifies two aspects of every lifeworld situation: It is teleological—having purpose; and it explores consensus among social actors. The "Jews" and the JCom share the lifeworld situation of *worship*—"Jews" having lost their symbol and the JCom having redefined it. Habermas, *TCA-2*, 126-27.

[559] Coloe, *Dwells*, 11-14.

[560] Paul M. Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John.*, PBM (Eugene Oreg.: Wipf & Stock, 2007), x.

[561] In agreement with Kerr, a worship motif is present, along with the gospel's treatment of a *place* of worship. Kerr, *Temple*, 167-204.

[562] Ibid., 31-33.

[563] Köstenberger, "Destruction," 95.

[564] James McCaffrey, *The House with Many Rooms: The Temple Theme of Jn. 14, 2-3* (Rome: Pontifiicial Biblical Institute, 1988).

[565] Peter W. L. Walker, *Jesus and the Holy City: New Testament Perspectives on Jerusalem* (Grand Rapids: Eerdmans, 1996), 161-75.

four visiting cycles to Jerusalem and Galilee.[566] Each of these includes at least one temple scene. I will limit my discussion to those passages, plus the prologue, which references the "tabernacling" of Jesus. I will cover John 1:14, 2:13-25, 4:20-24, 7:14-8:59, and 11:48-52.

4.6.1 Jesus the Tabernacle: John 1:14

At the heart of John 1:14 is an OT concept we might call, "in the midst." The primogenitor of biblical Israel's notions of tabernacle and temple may be seen in passages where God is said to be, "in your midst."[567] God's dwelling "in the midst" of Israel signifies both a covenantal relationship as well as a cooperative mission with God (cf. Ex 33:12-17). The preexistent Word's becoming flesh and "dwelling among us" (ἐσκήνωσεν [1:14]) suggests the same idea. The Word bears the divine nature (1:1, 4, 10, 18),[568] and John depicts this OT concept as glory (δόξα) "dwelling among us" (e.g., 1:14b).[569]

The prologue is a communicative statement concerning the λόγος and the state of the world. John presents a significant ontological juxtaposition. On the one hand, the λόγος was with God (1:1-2) and was the creator of the κόσμος (1:3, 10). Jesus entered into the κόσμος to re-create it with his light and life (1:4, 9, 14 cf. 3:31; 8:23). Divine children would be born from faith in him, not from hereditary or volitional initiative (1:12-13). He was full of glory (1:14). He communicated the very presence of God (1:18).

On the other hand, the prologue shows the κόσμος to be the antithesis of the λόγος. It was created, but it has been invaded by darkness (1:5; 3:19; 8:12; 12:46). It no longer recognizes its creator, but rejects him. It tries to overcome its creator. It does not recognize God's glory—the Word's presence in their midst.

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[566] First cycle: 1:19-3:36; second: 4:1-5:47; third: 6:1-10:42; fourth: 11:1-17:26. Fernando F. Segovia, "The Journey(s) of the Word of God: A Reading of the Plot of the Fourth Gospel," *Semeia*, no. 53 (1991): 23-54, 50. Cited in R. Alan Culpepper, "The Plot of John's Story of Jesus," in *Gospel Interpretation: Narrative-Critical and Social-Scientific Approaches*, ed. Jack Dean Kingsbury (Harrisburg, Pa.: Trinity, 1997), 188-99, 192.

[567] E.g., Deut 6:15; 7:21, בְּקִרְבֶּךָ MT; ἐν σοὶ or ἐν μέσῳ σου, LXX; and similar; cf. Isa 12:6; Zeph 3:15, 17 and Zech 2:10-11 [15-16]: בְּתוֹכֵךְ MT; ἐν μέσῳ σου LXX and similar; *2 Bar.* 4:2; cf. Luke 17:20, ἐντὸς ὑμῶν; Jn 1:26, μέσος ὑμῶν ἕστηκεν.

[568] Coloe, *Dwells*, 26. Schnackenburg, *John vol. 2*, 266-67.

[569] Cf. כָּבוֹד Exod 16:7, 10; 24:16-17; 29:43; 40:34-35; Lev 9:6, 23; Num 14:10, 21; 16:19, 42; 20:6; Deut 5:24.

From the perspective of critical theory, the prologue is dramatological action, portraying the human lifeworld as colonized by a pretender, who rules the κόσμος and dominates it through evil (1:5, 10, 11).[570] The λόγος came to his own lifeworld (1:9), yet it did not recognize him (1:11).[571] The reader is presented from the very first with a tension between the λόγος and the κόσμος. The world is *separated* from its creator.

John the Baptist was sent by God to reveal the presence and communicative nature of the λόγος (1:6-8). The very use of the word λόγος in conjunction with "light" echoes Genesis 1:1-5 to the reader (cf. 1:4, 5, 8, 9). The creator descended "in their midst" to bring revelation and emancipation (implied by light). Leonhard Goppelt writes, "This is not speculation; it is *proclamation*."[572] John is thereby signaling the eschatological day. Goppelt further posits:

> The coming of the Word to tent among us signifies the in-breaking of the new age. In the Mosaic period the glory of God came down in the tent (σκηνή, Exod 33:9; Num 12:5) and the OT predicts that this grace will come again in perfection in the new age. Moreover, the coming of God's glory (δόξα, Exod 33:22), together with love (חֶסֶד) and faithfulness (אֱמֶת), was celebrated in the Mosaic period and was expected to reoccur in the last days.[573]

Verses 14 and 16 contain a community declaration: "we have seen his glory, . . . we have all received . . . ." Both the presence of Jesus "in their midst" and the dawn of a new lifeworld are presented as a validity claims.[574]

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[570] E.g., 12:31; 14:30; 16:11 cf. 3:19; 5:29; 7:7; 17:15. Sasse, *TDNT* 3:894-95; Segovia, "Gospel," 166-67.

[571] In *People of God*, Wright's interpretation of the logos as Wisdom takes the place of both *Shekinah* and Law. "He [John] recognizes . . . the tragedy which lies behind *1 Enoch* 42: the world did not know the *logos*, its creator, and even 'his own people did not receive him'. But this did not make him return home having abandoned the world to 'iniquity.'" [Brackets mine]. Wright, *People*, 415-16.

[572] Goppelt, *Typos*, 181. The *proclamation* signals the reader through the prologue.

[573] Ibid., 181-82. Brown sees חֶסֶד in χάρις and אֱמֶת in ἀλήθεια, connecting God's covenant faithfulness with the giving of the Law and the coming of Jesus (cf. Exod 34:6; Pss 25:10; 61:7). Schnackenburg and Pancaro concur. Severino Pancaro, *The Law in the Fourth Gospel. The Torah and the Gospel, Moses and Jesus, Judaism and Christianity According to John*, NovTSup 42 (Leiden: Brill, 1975), 540; Schnackenburg, *John vol. 1*, 272-73.

[574] Habermas, *Evolution*, 1-5; Edgar, *Philosophy*, 147-48.

Jesus *tabernacled* among them (ἐσκήνωσεν ἐν ἡμῖν) and his glory *was observed*. This validity claim to the "Jewish" lifeworld recognizes the tragedy of the fallen temple and the radical proposal of Jesus, the new temple.

This dialogue also implies an illocution for those *beyond* the Johannine community.[575] The prologue makes a *normatively authorized request*[576] to the world. The world must trust its creator, but Jesus is rejected (1:3 cf. 1:5, 10-11). John's view is that the creator is authorized to challenge his creation in response to their strategic action,[577] thus the world is placed on trial.[578] The world is severely limited as a competent actor in communicative rationality. To be competent, actors must experience rebirth from above (3:3, 5-6, 19-21; 31).[579] In a colonized state, they are unable to comprehend and communicate about the divine lifeworld.

In the prologue, we are thus met with two propositions that embrace the thesis of this chapter. First, John's statement that Jesus *tabernacled* among us (1:14) discloses Jesus as the new temple. In light of the temple destruction, Jesus the tabernacle is a motivation for CA to the "Jews." Second, John's message of Jesus' "tabernacling" demonstrates the effort to repair the spiritual brokenness/separation between people and God, through the temple motif by connecting them with Jesus through faith.

4.6.2 The Temple Cleansing: John 2:13-22

The temple cleansing scene, placed at the beginning of John, signals its intentional prominence, compared to the Synoptics.[580] However, the meaning

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[575] Though I maintain the Fourth Gospel is a community document, it is still an evangelistic effort toward the "Jews." Stephen Motyer, "The Fourth Gospel—An Appeal to Jews," *TynBul* 45, no. 1 (1994): 201-5. On the openness of the gospel to those outside the JCom, see also Phillips, *Prologue*, 70-71; Bauckham, "Whom?," 22-26.

[576] In n*ormatively authorized requests*, the speaker is authorized to solicit compliance with recognized norms of behavior. The conditions of compliance are not power based, but of general acceptability. Hugh Baxter, "System and Life-World in Habermas's 'Theory of Communicative Action'," *Theory and Society* 16, no. 1 (1987): 39-86, 42-45.

[577] E.g., 1:1-4 cf. 1:5, 10-11.

[578] Harvey, *Trial*; Lincoln, *Trial*.

[579] Habermas grades competency according to a culture's ability to be self-reflective, solving problems effectively. Such reflection can increase overall competency. However, Habermas also acknowledges that colonization debilitates competency and severely limits emancipation. Edgar, *Key Concepts*, 130-31. Though Habermas and John radically disagree on the ground of rational competency, their mutual recognition of colonization as an obstruction should be recognized as significant.

[580] E.g., Matt 21:12-17; Mark 11:15-19; Luke 19:45-48. It also varies in that Jesus

of the temple action is of considerable debate. Rudolf Bultmann sees Jesus pronouncing judgment upon the temple establishment.[581] Similarly, E. P. Sanders maintains that the temple cleansing is not a cleansing at all, but a portent of destruction.[582]

Brown suggests that the Fourth Gospel's first edition alludes to the rebuilding of the messianic temple, though it later refers to cleansing (e.g., Jer 7:11; Zech 14:21; Mal 3:1).[583] Bertil Gärtner believes "[t]he criticism implied . . . is that the old temple has reached the limit of its usefulness and must be replaced."[584]

From the Mishnah (*m. Šeqal.* 1:3),[585] Neusner sees the money changers as necessary for the collection of the half-shekel tax, which funded the twice-daily offering of Israel (Exod 30:16). Jesus' actions would, therefore, *not* have been understood by the temple authorities since the whole offering was a requirement of the Law. But Neusner argues that for John, "the daily whole offering does not accomplish what people said it did, paying for it is not required, and, it follows, the money-changers have no worthy task to perform in the Temple."[586] If this is the case, John portrays Jesus' temple action in order to show the expiatory significance of his death (e.g., 1:29, 36; 3:14; 4:42; 6:51; 8:28; 12:32; 19:34).

Victor Eppstein inconclusively posits that Jesus was reacting to a recently imposed change in the temple regulations by Caiaphas, allowing the merchandising of animals within the temple precincts. Merchandising probably began with the expulsion of the Sanhedrin.[587] As Evans observes:

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searches for those selling oxen and sheep (2:14); he makes a whip of chords (2:15); the house of prayer becomes his Father's house and a house of trade (2:16); robbers are not mentioned (cf. Matt 21:13; Mark 11:17; Luke 19:46), and John has Jesus quoting Psalm 69:9 in John 2:17.

[581] Bultmann, *John*, 128.

[582] E. P. Sanders, *Jesus and Judaism* (Philadelphia: Fortress, 1985), 61-76. In agreement are Walker, *Holy City*, 165; Köstenberger, "Destruction," 100.

[583] Brown, *John*, 1:122-23.

[584] Bertil Gärtner, *The Temple and the Community in Qumran and the New Testament: A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament*, SNTSMS 1 (Cambridge: Cambridge University Press, 1965), 120.

[585] Neusner defends his use of the Mishnah (AD 300) by positing that Exod 30:16 was well known to Israel at the time of Jesus and John; I concur. Jacob Neusner, "Money-Changers in the Temple: The Mishnah's Explanation," *NTS* 35, no. 2 (1989): 287-90, 289.

[586] Ibid. See also Coloe, *Dwells*, 73.

[587] Victor Eppstein, "Historicity of the Gospel Account of the Cleansing of the Temple," *ZNW* 55, no. 1-2 (1964): 42-58, 55.

"If this rabbinic tradition can be accepted, then Jesus' action may very well have been motivated out of indignation over this new activity, especially if he had been aware of the motivation underlying it."[588] But this is at best, only plausible and not a concrete solution to the temple question.[589]

Kerr's approach rightly recognizes John's eschatological context. In the co-text of the temple passage, Jesus turns water into wine. The sheer volume of fine wine (cf. Amos 9:13), the use of Jewish purification vessels (2:6), and the allusion to an "eschatological marriage" (cf. Isa 54:4-8; 25:6-7) point to the eschatological day of the Lord.[590] Jesus' subsequent meeting with Nicodemus has eschatological overtones, since he must be born ἄνωθεν, ἐξ ὕδατος καὶ πνεύματος in order to enter the kingdom (3:3, 5). The Feast of Tabernacles also foreshadows future deliverance.[591] These are all indicators that the new age has come.[592]

Jesus' action in the temple (2:14-17) is prefigured by Malachi 3:1-3 and Zechariah 14:20-21.[593] The messenger comes and traders are removed from the temple when the new age appears (2:15-16). In his subsequent discourse, Jesus redefines the temple in his own person (2:19, 21). The disciples' remembrance of the three days points to the resurrection as the moment of eschatological transition, when the temple will be redefined as his body (2:22 cf. 20:9, 19, 26).[594] Kerr's eschatological interpretation indeed has merit.

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[588] Craig A. Evans, "Jesus' Action in the Temple: Cleansing or Portent of Destruction?," *CBQ* 51, no. 2 (1989): 237-70, 265.

[589] Evans sees two holes in Eppstein's hypothesis: First, it is debatable whether the Sanhedrin was actually removed forty years prior to the destruction of the temple. Second, he provides no concrete correlation between the removal of the Sanhedrin and the date for beginning the sale of animals in the temple courts—making the coordination of Jesus' and Caiaphas' action *possible*, but questionable. Ibid., 266-67.

[590] Kerr, *Temple*, 69-71.

[591] Gale A. Yee, *Jewish Feasts and The Gospel of John* (Wilmington, Del.: Michael Glazier, 1989), 58-59; Francis J. Moloney, "Narrative and Discourse at the Feast of Tabernacles: *John 7:1-8:59*," in *Word, Theology, and Community in John*, ed. John Painter and Fernando Segovia (St. Louis: Chalice, 2002), 155-72, 156-57. The *Mishnah* also depicts the eschatological age (e.g., *Pesah.* 10:5).

[592] Kerr, *Temple*, 71-72.

[593] Ibid., 73-74; Brown, *John*, 121; F. F. Bruce, *The Gospel of John: Introduction, Exposition and Notes* (Grand Rapids: Eerdmans, 1983), 74-75; Koester, *Symbolism*, 86; Köstenberger, "John," 434; Lindars, *John*, 140.

[594] Brown, *John*, 1:124-25; Bultmann, *John*, 128; Coloe, *Dwells*, 175-79; C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 301; Hoskins, *Fulfillment*, 115-16; Lindars, *John*, 144; Schnackenburg, *John vol. 1*, 345.

However, it does not entirely address the disparity between Jesus' driving out the traders in John 2:14-16 and the redefinition of the physical temple as his own body in John 2:19-21. The former implies a cleansing, while the latter implies either judgment or obsolescence.

Goodman shows that the religious pilgrimages to Jerusalem created a substantial economy for the whole city because of the vast numbers visiting the temple.[595] Wealth does not *prove corruption* but does make sense of Jesus' rebuke, "[D]o not make my Father's house a house of trade" (2:16). Evans cites corruption from Josephus, the Pseudepigrapha, Targums, and Rabbinic sources.[596] (1) Targums from Isaiah (5:1-7; 28:1-13; 22:20-25), Jeremiah (7:9; 6:13; 8:10; 14:18; 23:11, 33), Genesis (49:12), Leviticus (6:23), Deuteronomy (14:22-23; 16:19), and Ezekiel (22:26) suggest that scribes and priests were dedicated to making a profit.[597] (2) The sages of the Tannaitic and early Amoraic eras record priestly corruption in the form of overpriced sacrifices, refusal to pay tithes, bribery, defilement of the temple, robbery, nepotism, oppression, profiteering, and extortion.[598] (3) The Qumran tradition was adamantly against the temple cult, claiming it had great wealth, robbed the poor, and defiled the temple.[599] (4) Josephus and Philo record Pilate's significant offenses against the temple with subsequent failures of Caiaphas to voice any protest.[600] (5) The *Testament of Moses* describes this priesthood as

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[595] Martin Goodman, *Judaism in the Roman World: Collected Essays*, Ancient Judaism and Early Christianity: AGJU 66 (Boston: Brill, 2007), 59-67. See also, Yee, *Feasts*, 58; Oscar Skarsaune, *In the Shadow of the Temple: Jewish Influences on Early Christianity* (Downers Grove: IVP Academic, 2002), 87-102.

[596] Craig A. Evans, "Jesus' Action in the Temple and Evidence of Corruption in the First-Century Temple," in *Society of Biblical Literature 1989 Seminar Papers* (Atlanta: Scholars, 1989), 522-39, 523.

[597] Ibid., 528-30.

[598] For Rabbinic Literature, Evans cites: *m. Ker.* 1:7; *m Seq.* 1:4; *Sipre Deut* § 105; *Seq.* 4:3-4 *Sipre Deut* § 357; *Mek. Amalek* 2 § 83-87; *Pesiq. R.* 47:4; *Lev. Rab.* 21:9 from the Tannaitic Traditions and *t. Yoma* 1:6; *b. Pesah.* 57a; *Tg. 1 Samuel* 2; *t. Menah* 13:18-19; *b. Pesah.* 57a; *t Menah.* 13:18-19 cf. *b. Pesah* 57a; *m. Seq.*4:4; *t. Menah.* 13:21 cf. *b. Pesah.* 57a; *t. Zebah.* 11:16-17; *y. Maʿas. S.* 5:15; *Josephus Ant.* 15.9.3 § 320; 20.8.8 § 181; 20.9.2 § 207; 19.6.2 § 297; 19.6.4 § 313; *Sipre Deut* § 105; *Peʾa* 2:16; *Ant.* 20.8.8 § 179-81; 20.9.2 § 207; *J.W.* 5.5.6 § 222 cf. *m. Seq.* 4:4. Ibid., 530-34.

[599] Concerning Qumran, Evans cites: 1QpHab I 13; VIII 9; IX 9; XI 4; 1QpHab VIII 12; IX 5; X 1; XII 10; 1QpHab VIII 8-12; IX 4-5; 1QpHab XII 8-9; 4QpNah I 11. Ibid., 534.

[600] Concerning Josephus and Philo, Evans cites: *J.W.* 2.9.2-3 § 169-174; 2.9.4 § 175-177; *Ant.* 18.3.1 § 55-59; 18.3.2 § 60-62; 18.4.1 § 85-87; 18.4.3 § 90-95; 20.9.1 § 199.; *Philo, Lagat.* 38 § 299-305; ibid., 535-36.

robbing the poor, committing unlawful deeds, and feasting in luxury.[601] These indicators support the view that the cult utilized strategic action and steering media to maintain power at the expense of others. The temple cleansing identifies the locus of corruption in which Jesus was unjustly put to death. It is the temple cult, both near the beginning and the end of the "book of signs" that identifies the source of strategic action and those who oppose CA (2:13-22; 11:48-52).

In light of this corruption and the eschatological nature of the gospel, I propose that John is conveying to the reader the spiritually broken state of the former cult leadership, and conversely, portraying Jesus as the new, righteous temple in the midst of his people. The reader is asked to remember in solidarity with the disciples, that Jesus' zeal for his Father's house ultimately did destroy (κατεσθίω) him (2:17 cf. Ps 69:9),[602] but in doing so, inaugurated the new age. Lincoln aptly observes:

> [H]e wants his readers to understand from the outset the significance of what has happened to Jesus. His coming has brought radical implications for the central symbols and institutions of Judaism, anticipating the end of the sacrificial system and, even further, the replacement of the temple itself through his indestructible crucified and risen body.[603]

This understanding motivated John to reach out to all who had lost the temple as the foundational symbol of their faith.

4.6.3 The Place of Worship: John 4:20-24

In chapter four John uses the temple motif to show the *alienation* between Judah and Samaria and how this brokenness/separation can be repaired through Jesus. The Samaritan discourse models CA for the JCom.

At the beginning of the discourse, the Samaritan woman displays distrust and a limited understanding of Jesus' words. While Jesus speaks on a spiritual level, the woman responds on a natural plane.[604] Jesus regularly

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[601] Of the *Testament of Moses*, Evans cites chapters 5, 6, and 7. Ibid., 523-37.

[602] Michaels, *Gospel*, 167-70.

[603] Lincoln, *John*, 143-44.

[604] The contrast of the earthly and spiritual is a pattern in John (e.g. Nicodemus' interpretation of ἄνωθεν [3:3-12], the "Jewish" view of flesh and blood [6:48-69]). Kieffer, "Implied Reader," 53, 58.

redirects her attention (e.g., 4:7, 10, 14, 16, 21).[605] Botha notes that misunderstandings between characters do not mean the reader also misunderstands. The reader may very well gain understanding through miscommunication.[606]

After a discussion about living water,[607] their conversation turns to her "many husbands" (4:16-18).[608] The woman's recognition of Jesus as a prophet signals a change in her perception of who he is.[609] His special knowledge serves as an introduction to Jesus' prophetic nature (4:16).[610] The claim to be a prophet (4:19) can be associated with the Samaritan messiah they called *Ta'heb*.[611] *Ta'heb* was a teacher-messiah (a *Moses redivivus* [Deut 18:15, 18]). The reader is thus invited to see Jesus outside the lifeworld of the "Jews." He is the "Jewish" Μεσσίας, the "Greek" χριστός, the "Samaritan" *Ta'heb*, and even more broadly, *savior of the world* (4:19, 25-26, 42).[612]

Coloe rightly structures verses 19-26 as the center of a chiasm.[613] These verses become the pivot of the pericope. The place of worship becomes the central question, and the woman ponders this from a Samaritan perspective:

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[605] J. Eugene Botha, "John 4.16: A Difficult Text Speech Act Theoretically Revisited," in *The Gospel of John as Literature*, ed. Mark W. G. Stibbe (Leiden: Brill, 1993), 183-91, 189-90.

[606] Botha, *Woman*, 115.

[607] Cf. Gen 2:10-14; Sir 24:23-29; 1QS IV 21-22; Ezek 47:1-12.

[608] Some see an allusion to a betrothal ritual (cf. Gen 24:10-33; 29:1-14; Exod 2:15-22). Alter, *The Art of Biblical Narrative*, 51-62; Botha, *Woman*, 111-59; Coloe, *Dwells*, 97-99; Jerome H. Neyrey, "Jacob Traditions and the Interpretation of John 4:10-26," *CBQ* 41, no. 3 (1979): 419-37, 426.

[609] Botha, *Woman*, 143.

[610] Kerr understands the reference to her five husbands, allegorically, to idolatry prior to the Assyrian captivity. See Kerr, *Temple*, 179-80; Dodd, *Interpretation*, 313; Coloe, *Dwells*, 98-99.

[611] The Samaritan's and Jew's common tradition concerning messiah referenced a new Moses. *Ta'heb* as messiah would have been considered teacher, prophet, and king (cf. Deut 18:18). Meeks, *Prophet-king*, 250-57.

[612] The phrase, ὁ σωτὴρ τοῦ κόσμου (4:42) shows a Roman milieu. Koester recalls the titles of several Roman emperors as savior (σωτήρ). Craig R. Koester, "'The Savior of the World' (John 4:42)," *JBL* 109, no. 4 (1990): 665-80, 3. The townspeople's welcome to Jesus echoes the Roman tradition of welcoming emperors and great benefactors. Van Tilborg says: "[T]he title σωτήρ is given to Jesus by Samaritans—that an important proconsul from this Hadrian era is given the title σωτήρ also by Samaritans—the inhabitants of Neapolis in Samaria (III-713). So, in the Hadrian era, the text of Jn 4:42 receives a very real meaning." van Tilborg, *Reading*, 56-57.

[613] The chiasm begins in 4:1 and concludes at 4:45. Coloe, *Dwells*, 87. See J. Bligh, "Jesus in Samaria," *Heythrop Journal* 3, (1964): 329-31, 329-31.

οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν·
καὶ
ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου
προσκυνεῖν δεῖ (4:20).

Though the form of the text is a statement, the illocutionary force of her words is to question Jesus.[614] "Is the correct place to worship Gerizim or Jerusalem?" Each represents a different lifeworld perspective.[615] They appear mutually exclusive. From a critical perspective, knowledge ingrained into the lifeworld is often difficult to displace. Lifeworld concepts are resistant to change and hold power over culture, society, and the person. Resistance both stabilizes the lifeworld and blocks progress. "[I]n the background of the lifeworld, knowledge of the world and knowledge of language are integrated."[616]

However, Jesus' response in verse 21 introduces a new paradigm—a lifeworld with which she is unfamiliar. Habermas notes:

> The lifeworld also stores the interpretive work of preceding generations. It is the conservative counterweight to the risk of disagreement that arises with every actual process of reaching understanding; for communicative actors can achieve an understanding only by way of taking *yes/no positions* on criticizable validity claims.[617] [Italics mine].

Thus, the Samaritan woman's *yes/no position* is a result of her cultural understanding. It would take Jesus' revolutionary validity claim to disrupt her worldview. Habermas further explains:

> The more cultural traditions predecide which validity claims, when, where, for what, from whom, and to whom must be accepted, the less the participants themselves have the

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[614] Note the contrast in verse 21 between οἱ πατέρες ἡμῶν and ὑμεῖς λέγετε. Botha, *Woman*, 144. The plural gives Jesus and the woman representative status. Kerr, *Temple*, 182-83.

[615] Gerizim had historical significance and Samaritans could lay claim to its relevance because of nearby Shechem and biblical accounts on Gerizim (Gen 12:6; 33:18-20; 35:4; 37:12; 1 Kgs 12:1; 2 Chr 10:1 cf. Deut 11:29; 27:12-13; Josh 8:33; 24:1-33; Judg 9:7).

[616] Habermas, "Actions," 243-45. The Samaritan discourse is a good example of what Adams calls, "scriptural reasoning." Different traditions come together and discuss scripture with the goal of reaching understanding/consensus. Adams, *Theology*, 239.

[617] Habermas, *TCA-1*, 70.

possibility of making explicit and examining the potential grounds on which their yes/no positions are based.[618]

If Jesus and the woman held the same lifeworld understandings, their need for debate would be greatly reduced or eliminated. Her *yes/no* reply is based upon her presuppositions. She expects the prophet's answer to be an *either/or* response. However, because she is being confronted by a paradigmatic lifeworld, the need to insist upon *yes/no* extremes is curtailed. Thus, *normatively ascribed consensus*[619] is not the focus of their communication, while *communicatively achieved understanding* becomes a motivation because of the woman's unfamiliarity.

In verse 21 Jesus' claim transcends *the place* of worship and suggests a physical temple is irrelevant. What is more, the *time* of this transformation is not portrayed exclusively in the future: "but the hour is coming, and is now here" (23a). For the reader, "now" points to the temple destruction and a new mode of worship that is already taking place: "when the true worshipers will worship the Father in spirit and truth" (23b).[620]

The "hour" (4:21) is therefore an eschatological reference, inaugurated by Jesus' presence. It implies life for some, even while judgment remains upon the κόσμος.[621] The presence of Jesus is superior to any place of worship.[622] "The hour" reminds the reader of the obvious *absence* of a "Jewish" or Samaritan place of worship and asserts Jesus as its locus.

A comparison is then made between the Samaritans, who worship what they do not know, and the "Jews" who worship what they know, "for salvation is from the Jews" (4:22). Neyrey reminds us of Jacob's words when he awoke from his dream: "Surely the LORD is in this place, *and I did not know it*" (Gen 28:16 [Italics mine]). Here, Jesus' remark, "you worship what you do

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[618] Ibid., 70-71.

[619] See, *2.1.1* above.

[620] Hoskins, *Fulfillment*, 135-45; Köstenberger, "Destruction," 102-3; Walker, *Holy City*, 166-67.

[621] Bruce, *Gospel*, 110; Bultmann, *John*, 190-91; Köstenberger, "Destruction," 102; Schnackenburg, *John vol. 1*, 435.

[622] C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text* (London: SPCK, 1962), 198-99; Beasley-Murray, *John*, 62. See Brown on ὥρα. Brown, *John*, 1:517-18; Hoskins, *Fulfillment*, 140; Lindars, *John*, 188.

not know" is a claim of "Jewish" superiority over Samaritan worship practices.[623]

Betz correlates John 4:22 to Israel's covenant to follow the Lord at Shechem (near Gerizim) in Joshua 24:25.[624] Better said, the "not knowing" alludes to Samaria's history of idolatry (cf. 2 Kgs 17 [esp. verses 26, 34]). Thus, Joshua 24 signifies Jesus' statement that "salvation is from the Jews," and 2 Kings 17 implies the idolatrous Samaritan history in "you worship what you do not know."

The "*you/we*" contrast in verse 22 implies a broader audience. Singular and plural references are also found in verse 25: [οἶδα] ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ [ἡμῖν] ἅπαντα. John here invites others into the community to investigate this new worship.[625]

Aage Pilgaard observes that it is not the temple location that is important but the character of the worship (i.e., in spirit and in truth [4:21 cf. 4:23]).[626] Change is obviously signaled to the readers, for they know that neither worship location is in existence. Jesus' words, ἔρχεται ὥρα καὶ νῦν ἐστιν makes a new validity claim of worship—in spirit and truth. In the absence of a "place," John offers this new worship as CA to the Samaritans and the world.

John utilizes the phrase, ἐν πνεύματι καὶ ἀληθείᾳ to eliminate ethnic brokenness/separation. The phrase removes alienation and invites CA.[627] *Spirit and truth* redefines the nature of worship by removing boundaries that have separated the κόσμος. The *Ta'heb*, as prophet, priest, and restorer of

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[623] Neyrey, "Jacob Traditions," 432.

[624] Otto Betz, "To Worship God in Spirit and Truth: Reflections on John 4:20-26," in *Jesus, der Messias Israels: Aufsätze zur biblischen Theologie*, ed. Otto Betz, WUNT 42 (Tübingen: Mohr, 1987), 420-38, 423-27. Coloe sees a reference to Deut 27:4-7, when Israel crossed the Jordan. Coloe, *Dwells*, 101.

[625] Kieffer, "Implied Reader," 52.

[626] Aage Pilgaard, "The Qumran Scrolls and John's Gospel," in *New Readings in John: Literary and Theological Perspectives. Essays from the Scandinavian Conference on the Fourth Gospel Århus 1997*, ed. Johannes Nissen and Sigfred Pedersen, JSNTSup 182 (Sheffield: Sheffield Academic, 1999), 126-42, 137.

[627] Of interest is John's harsh treatment of the "Jews" compared to his positive treatment of others (e.g., 5:16, 18; 6:41; 7:1, 12, 13; 8:48, 49, 52; 9:22; 10:19, 31; 11:46, 54; 12:40). John references Galilee (1:43; 2:1, 11; 4:3, 43, 45-47, 54; 6:1; 7:1, 9, 41, 52; 12:21; 21:2), Aenon (3:23), Sychar (4:5), Jacob's Well (4:5), and Ephraim (11:54). Fifty four verses apply to the story of the Samaritan woman—all positive. Gerard S. Sloyan, "The Samaritans in the New Testament," *Horizons* 10, no. 1 (1983): 7-21, 16-17.

true worship would usher in a new order.[628] The temple *as place* is no longer relevant.[629] The mention of spirit and worship without a physical temple suggests the new age, which the reader must consider as present.[630]

Hendrikus Boers concludes: "Here it already becomes clear that the religious issue of the right place to worship is intricately intertwined with the social issue of the opposition between rival national groups."[631] The two systems of worship (Jewish and Samaritan) each sought the elimination of the other.[632] Unlike his discourses with the "Jews," Jesus' dialogue with the Samaritan woman focuses not upon the corruption of the world system, but on the anticipation of a new lifeworld. [633]

In sum, the Samaritan discourse further portrays the distance between the world system and the divine lifeworld.[634] It is clear that speaking of the *proper place* to worship is not only irrelevant, but implies divisive competition, alienation, and an obstruction to the kind of worship the Johannine God intended.[635] John uses this temple story as motivation for CA,

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[628] Freed, "Converts," 250.

[629] As a community without a temple, Qumran also referred to "spirit" and "truth" (e.g., 1QS iv 19-22). Vermes, *Dead Sea Scrolls*, 103. Brown observes "We may well have here the background making intelligible Jesus' remarks about worship in Spirit and truth replacing worship at the Temple." Brown, *John*, 1:181.

[630] For OT references on eschatological outpouring, see e.g., Num 11:26-29; Isa 11:1-9; 32:15; 44:3; Jer 31:33-34; Ezek 36:25-30; 37:14; 39:29; Joel 2:28-32. For Qumran, see Folker Siegert, "Die Synagoge und das Postulat eines unblutigen Opfers," in *Gemeinde ohne Tempel, Community without Temple: Zur Substituierung und Transformation des Jerusalemer Tempels und seines Kults im Alten Testament, antiken Judentum und frühen Christentum*, ed. Beate Ego, Armin Lange, and Peter Pilhofer, WUNT 118 (Tübingen: Mohr, 1999), 335-56. For Paul, see (e.g., 1 Cor 3:16; 6:19; Eph 2:21).

[631] Hendrikus Boers, *Neither on this Mountain nor in Jerusalem: A Study of John 4* (Atlanta: Scholars, 1988), 176.

[632] Sloyan, "Samaritans," 8-15.

[633] Schnackenburg sees a completed humanity, superseding the worship of any one nation: "Das ist die vollendete Menschheit, die die vollkommene Erkenntnis des Höchsten, die Weisheit der Himmelssöhne erlangt, zum 'ewigen Gottesbund' erwählt ist (IV, 22) und die ungetrübte Herrlichkeit Adams wiedererlangt (IV, 23)." Rudolf Schnackenburg, "Die 'Anbetung in Geist und Wahrheit' (John 4, 23) im Lichte von Qumran-Texten," *BZ* 3, (1959): 88-94, 89.

[634] The divine lifeworld is illustrated throughout the gospel (e.g., the Father's love [3:16-17], the Father's seeking [4:23], love [13:34-35], the Father's house [14:2-4], mutual indwelling [14:20], and proclamation to the world [17:21, 23]).

[635] E.g., Pss 57:5, 11; 72:19; 102:15 cf. Jn 1:29; 3:16; 4:42; 6:33, 51; 17:21, 23; Rev 5:13; 7:9-10.

promoting reconciliation and eliminating ethnic separation through the lens of temple worship.

4.6.4 Jesus and the Feast of Tabernacles: John 7:1-8:59

The very mention of *temple feasts* would have had a considerable effect upon the post-70 reader, invoking memories of former celebrations, as well as terrible loss. Three temple-related feasts are mentioned in John: Dedication,[636] Passover,[637] and Tabernacles.[638] I will show the continued relevance of the brokenness/separation motif by focusing on Tabernacles,[639] which is highlighted in chapters seven and eight.

The Feast of Tabernacles (or Booths) was one of three celebrations[640] commanded by Yahweh.[641] It was an eight-day celebration held in the month of Tishri (September-October) as the last agricultural festival.[642] Generally, it consisted of living in booths (Neh 8:15), where people slept and ate for seven days.[643] The custom, in part, enacted Israel's journey and Yahweh's provision in the wilderness. Two pertinent rituals are found in Zechariah 14:1-19 (esp. 7, 8).[644] They refer to water (7:37-39) and light (8:12). The passages are eschatological, for the first alludes to the water flowing from the sanctuary in Ezekiel 47 (esp. 47:9, 12).[645] The second, the lighting of menorahs in the Court of Women echoes Zechariah 14:7-9 which signals the day there would be no

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[636] Cf. 10:22.

[637] E.g., 2:13, 23; 6:4; 11:55; 12:1; 13:1; 19:14.

[638] E.g., 7:2 cf. 7:37-39; 8:12.

[639] Coloe, *Dwells*, 145-55; Hoskins, *Fulfillment*, 170-75; Kerr, *Temple*, 250-55; Köstenberger, "Destruction," 104.

[640] The other two were the Feast of Unleavened Bread in the spring and the Feast of Weeks in the summer.

[641] E.g., Exod 23:14-17; 34:18-23; Lev 23:33-36, 39-43; Deut 16:1-17; Neh 8:15-18; Zech 14:16-19.

[642] The festival likely began as an integration of Canaanite agricultural traditions with the Israelite celebration of their wilderness journey. It changed when celebrated as a tribal people, a captive people, temple worshipers, and a people of messianic hope. MacRae, "Meaning," 256; Mary B. Spaulding, *Commemorative Identities: Jewish Social Memory and the Johannine Feast of Booths*, LNTS 396 (New York: T&T Clark International, 2009), 55-67.

[643] Sukkah 1-2 (esp., 2:9 [cf. Lev 23:42-43; Hos 12:9]). Though the Mishnah is arguably late, it undoubtedly holds earlier traditions (e.g., the citron and lubab, *m. Sukkah* 3:4-42; the water libation, *m. Sukkah* 4:9; the lighting ceremony, *m. Sukkah* 5:2). Moloney, *Gospel*, 233.

[644] MacRae, "Meaning," 269.

[645] Bruce H. Grigsby, "'If Any Man Thirsts': Observations on the Rabbinic Background of John 7:37-39," *Bib* 67, no. 1 (1986): 101-8, 105-6.

darkness, but continuous light.[646] Jesus' most significant temple-activities can be found in 7:37-53 (the last day of the feast), 8:12-30 (Jesus as the light of the world), and 8:31-59 (Jesus' clash with the "Jews").

7:37-53 takes place on the last and greatest day of the feast (7:37a). Whether this means the seventh day or the eighth day of Tabernacles is of some debate. Those who opt for the seventh correlate the temple rituals to Jesus' proclamation. Lindars maintains that the eighth day was dedicated to worship and solemnity; therefore, Jesus' saying, in the context of the actual ritual, actually makes more sense on the seventh day.[647]

Edwyn Hoskyns more convincingly argues for the eighth day. Indeed, the very lack of a water ceremony made it more suitable for Jesus to emphasize his identity as the source of living water.[648] Coloe adds, "In the absence of water rituals, and Temple candelabras, Jesus provides water and light."[649] Without other distractions, he would have been the center. J. Brown significantly adds that the eighth day is also the eschatological day of new creation. John uses the number eight to signal the completion of God's created work (cf. 4:34; 5:17, 36; 19:28, 30), and it is the Johannine day of resurrection (2:18-21 cf. 20:1).[650]

I propose, then, that on the eighth day, Jesus proclaims himself the source of eschatological life-giving water that was prophesied to flow from Ezekiel's temple (Ezek 47:1-12).[651] In light of AD 70, the reader understands that Jesus *reconstitutes* the temple feast as the source of life that would flow into his community and re-create the world.

In 8:12-30,[652] Jesus again makes a self-proclamation: he is the light of

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[646] Coloe, *Dwells*, 121-22; Kerr, *Temple*, 226-27; Yee, *Feasts*, 74.

[647] **O**thers supporting the seventh day: Brown, *John*, 320; Lindars, *John*, 297-98; Bultmann, *John*, 302 n5.

[648] Hoskyns, *Gospel*, 320-21. Others who opt for the eighth day: Barrett, *John*, 269; Coloe, *Dwells*, 130; Grigsby, "Thirsts," 103-4; Moloney, *Gospel*, 252. Those indifferent: O'Day, *John*, 622-23; Spaulding, *Identities*, 122.

[649] Coloe, *Dwells*, 130.

[650] Brown, "Renewal," 9-10.

[651] This also alluded to the rock in the wilderness (Exod 17:1-7). Yee, *Feasts*, 82.

[652] 7:53-8:11 are commonly excluded from early manuscripts (e.g., p[66, 75], א, A[vid], B, C[vid], L, N, T, W, X, Y, Δ, Θ, Ψ). Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3rd ed. (New York: Oxford University Press, 1992), 116, 280; Metzger, *Textual Commentary*, 187-89.

the world (8:12).[653] The setting is still at the Feast of Tabernacles,[654] indicated by Πάλιν οὖν at the beginning of the sentence. John's use of "light" suggests something greater than Israel or the Torah.[655] With the accompanying ἐγώ εἰμί,[656] light here is theophany.[657] Jesus is the source of light, not reflected light.[658] Light differentiates life from death (1:4; 3:19-21; 8:12; 12:35-36).[659] The allusion is eschatological, in that the reader understands this allusion as a validity claim for the current temple-less "Judaism." The proclamation of light during the Feast declares a new era in which Jesus reconstitutes in himself the day of Zechariah 14:6-7.

In verses 31-59, some "Jews" clash with Jesus concerning his origin and identity. But their identity is also in question. Their dispute is in relation to their patriarch—Abraham. There are two key features that illuminate this passage: (1) the demarcation of "Jews" into believers and unbelievers and (2) the association of Jesus with Abraham, divine name theology, and the temple.

When Jesus speaks "to the Jews who had *believed in him*" (8:31), it must be understood as a *prima facie* statement; for these are the very people who will seek to stone Jesus in 8:59. How do we resolve the incongruity of calling these "Jews" believers and yet acknowledging they seek to kill Jesus?

Some help can be found from Kysar, who sees Johannine faith as both an evolutionary and a sensory experience.[660] He posits a developmental faith, ranging from openness, to deliberating faith (frequently based upon signs), and finally, to a mature faith.[661] Furthermore, Johannine faith is connected to *experience*. Seeing, hearing, and knowing produce a progressive faith,[662]

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[653] Cf. 1:4-9; 3:19-21; 9:5; 11:9-10; 12:35-36, 46.

[654] Menorah festival was observed at night in the court of women (*m. Sukkah* 5:2-4).

[655] O'Day, *John*, 632.

[656] Hoskyns refers to ἐγώ εἰμί as "the divine *I am*." Hoskyns, *Gospel*, 330; Morris, *Gospel*, 387; Yee, *Feasts*, 81-82. Others see ἐγώ εἰμί as revelation, not divinity. Brown, *John*, 1:340, 343, 344; Bultmann, *John*, 343-44; Dodd, *Interpretation*, 349-50.

[657] Schnackenburg, *John vol. 2*, 189; Beasley-Murray, *John*, 127-29; Koester, *Symbolism*, 157.

[658] Lindars, *John*, 315; Motyer, *Devil*, 155-56.

[659] Petersen, *Light*, 72-79.

[660] Kysar, *Maverick*, 93-113.

[661] Ibid., 100-101.

[662] E.g., seeing: 1:14; 3:32; 6:40; 9:39; 12:45-46; 14:7, hearing: 3:32; 5:24-25; 6:45; 8:40, 43, 45-47; 10:3, 8, 27; 12:47-48, and knowing: 1:10; 6:69; 8:31-32; 17:7-8, 23. Ibid., 102-9.

which can move one toward maturation or, equally, toward rejection of Jesus.[663] The multifaceted way faith is depicted shows that belief "in him" is frequently incomplete and variable.[664]

A second (complementary) aspect is to see faith tied to a specific group of "Jews." When he mentions "Jews" who believed in Jesus, John possibly portrays two groups of people.[665] Motyer proposes that these believing "Jews" are mirrored in the Ebionites,[666] while the opposing "Jews" denote the temple cult. However, the *object* of the believing "Jews" is not faith in Jesus the *Christ*, but faith in the *prophet*. Motyer posits three rationales based upon the *Pseudo-Clementine Recognitions* that would lead us to this conclusion: (1) Ebionite depiction of Jesus as the true prophet,[667] who also appeared to Abraham.[668] (2) Christological debates,[669] which point to a bifurcation between Ebionites who believed in Jesus the prophet, and other Jews who did not. (3) Ebionite opposition to the temple cult.[670]

Associated with the Ebionites is the link between Jesus and Abraham to *divine name* theology. By using ἐγώ εἰμί, John signals to the reader that God has placed his *name* within Jesus (8:58). Significant is the allusion to the hospitality of Abraham, who saw Jesus and welcomed him gladly—unlike the "Jews" of John 8:56. The *Recognitions* and *Apocalypse of Abraham* suggest that John is alluding to Jesus as the one Abraham saw (cf. 8:33, 37, 39, 40, 52, 53, 56, 57, 58).[671] This motif is significantly present in the Fourth Gospel.[672]

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[663] E.g., Positively, toward faith: 2:22-23; 4:28-29, 39-42; 20:24-29, 31. cf. Negatively, away from faith: 2:24; 8:30-31, 59; 10:38-39; 11:45-48; 12:9-11.

[664] The parable of the sower in Mark is similar (e.g., Mark 4:3-20).

[665] Cf. John 11:45-46.

[666] *Ps-Clem* 1:33-71. Motyer, *Devil*, 163-68.

[667] John portrays Jesus as the "prophet" (e.g., 1:45; 4:19; 5:46; 6:14; 7:40, 52; 9:17). See: 1:35-45 cf. Matt 10:1; Luke 10:1; Num 11:16 cf. *Ps.-Clem.* 1:40, 41, 43. Ibid., 156, 160-210.

[668] As prophet who appeared to Abraham, see esp. *Ps.-Clem.* 1:33; ibid., 166.

[669] *Ps.-Clem.* 1:55-69, esp. 1:58, 59, 64, 69. Ibid., 166-67.

[670] See esp. *Ps.-Clem.* 1:36. Sacrifice was a corrective for idolatry; it was to be abolished when idolatry was eradicated. *Ps.-Clem.* 1:64 (*ANF* 8:144). See Jean Daniélou, *The Theology of Jewish Christianity* (London: Darton, Longman & Todd, 1964), 55-64.

[671] On Abraham's interaction with the great prophet, see *Ps.-Clem.* 1:33:1; *Apoc. Ab.* 9-10. On Abraham's hospitality, see *T. Ab. Recension B*: 2; 5. cf. Jn 8:56-58; *Apoc. Ab.* 9-10, esp. 10:3, 8 and *3 En. 12,* esp. 12:5. Ashton, *Understanding*, 85-91. Note also the connection to Yaoel and Metatron, who possess *the name of God* (cf. Exod 23:20-21); each is a *lesser Yahweh*. Ibid., 90. Hurtado also supports this hypothesis. Larry W. Hurtado, *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism*, 2nd ed. (Edinburgh: T&T Clark, 1998), 89-90.

Larry Hurtado observes, "[T]he author is appropriating and creatively adapting biblical and Jewish divine-name tradition to express what he considers an important christological conviction."[673] For Hurtado, "it is the presence of *the divine name which sanctifies and legitimates the temple site* as the valid location for sacrifice."[674] John is not only making a validity claim of divine *truth*, but he is also asserting the *rightness* of Jesus as the true temple.[675] Jesus' resurrection will signal the *authenticity* of his claims. Motyer and Hurtado thus call attention to the continuing state of corruption and spiritual separation between the "Jews" and the followers of Jesus.

4.6.5 The Prophecy of Caiaphas: John 11:45-54

The co-text of this passage is the raising of Lazarus. This "undeniable" miracle causes division among the "Jews" (11:45-46). Division between believers and skeptics again raises tension and exposes the strategic action mediated by the "Jewish" leadership. Just prior to the meeting of the Sanhedrin, Jesus had healed a man, blind from birth (9:32-33), had declared himself to be the resurrection and the life (11:25), and had subsequently raised Lazarus from the dead (11:41-44). Yet, the Pharisees plan to kill both the miracle-worker and his miracle.

It is important to observe the emphasis of verse 48: ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. Here, the motivation of the "Jewish" leadership comes to the fore. They fear the enthusiasm about Jesus will produce a catastrophic response from the Romans. Beasley-Murray writes, "[T]hey feared (v 49): not that 'the Romans will come and *destroy* both our holy place[676] and our nation, . . . rather it was that 'the Romans will come

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[672] References to the name of Jesus: 1:12; 2:23; 3:18; 14:13-14, 26; 15:16, 21; 16:23, 24, 26; 20:31. References to the name of God: 5:43; 10:25; 12:13, 28; 17:6, 11, 12, 26.

[673] Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids: Eerdmans, 2003), 382. Quotation cited in Martin Rose, "Names of God in the O T," *ABD* 4:1001-11, 1003.

[674] Hurtado, *Lord*, 383.

[675] Note the OT passages, where God's name dwells in a specific location: places of worship, among his people, and even among the Gentiles. (e.g., Deut 12:4-7, 11, 21; 14:23: 16:2, 6, 11; 26:2; Pss 26:8 [LXX 25:8]; 74:7 [LXX Ps 73:7]; 78:60 [LXX 77:60]; 84:1 [LXX 83:1]; Isa LXX 42:4; 52:5-6; Jer 7:12). Cf. Ibid., 383-84.

[676] Commentators see Jerusalem as a possible τόπος, but prefer the temple as the probable meaning (cf. 2 Macc 1:29; 3:12, 18, 30; 5:19; Matt 24:15; Jn 4:20; Acts 6:13; 7:7; 21:28).

and *take away from us* both the place and the nation.'"[677] Their position of authority would be taken from them. Political intrusion into Jewish affairs happened frequently,[678] which created anxiety—more so with a messianic pretender on their hands.

Additionally, the high priest and the Sanhedrin possessed considerable influence, holding a position of honor with its associated rewards.[679] Jesus' honor in resurrecting Lazarus' caused them to lose face with the people. John therefore portrays the Sanhedrin with a reaction of fear, envy, anger, and desperation.[680]

In 11:49, Caiaphas enters the scene.[681] Verse 50 demonstrates his solution: οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνη ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. Here, John displays extreme irony, for neither does Caiaphas understand; for the man they will kill will *become* the new temple that will save the people and the nation. Ironically, the Sanhedrin will lose all political influence, and the temple cult which they try to save will be destroyed. Tobias Nicklas writes:

> Kajaphas wird hier als nüchtern abwägender Realpolitiker gezeichnet, der keine Skrupel besitzt, ein Menschenleben angesichts der Bedrohung der Nation politischen Erwägungen zu opfern. Indem er ihm aber die Wendung συμφέρει ὑμῖν / ἡμῖν in den Mund legt, verleiht der Erzähler der Gestalt des Kajaphas Tiefe: Mit diesem kurzen Teilsätzchen verrät der Hohepriester seine eigentlichen Beweggründe: Nicht das Schicksal der Nation liegt ihm am Herzen, sondern der Erhalt

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[677] Beasley-Murray, *John*, 196. [Italics his]. Though primarily concerned with their position, John also alludes to the destruction in verse 50 (ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται).

[678] Hoskyns reports that "Valerius Gratus had successively deposed Annas, Ismael, Eleazar, and Simon. Caiaphas . . . held office for eighteen years (A.D. 18-36, when he was deposed by Vitellius, see Josephus *Ant.* xviii. 34, 35, 95)." Hoskyns, *Gospel*, 411. Skarsaune writes, "Herod the Great began the practice of installing and deposing high priests as he wanted (Zadokite or not) and this was continued by the Romans after Herod's death and right up to the first Jewish war of A.D. 66-70." Skarsaune, *Shadow*, 99.

[679] Neyrey, *John*, 206; Evans, "Evidence," 524-25.

[680] Neyrey, *John*, 206.

[681] Being high priest (in that *memorable* year, [cf. 11:51]). Moloney, *Gospel*, 343.

des Status Quo, d.h. seine und des Synedriums
Vormachtstellung.[682]

Verse 51 reminds the reader that Jesus' death would indeed save the nation.
Caiaphas unknowingly prophesies the truth of the gospel. Such unwitting
powers were attributed to the high priest in rabbinic literature.[683]

    The narrator's note that τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν implies a
divine illocution. John highlights the prophecy's divine authorship, utilizing
both *deputized* and *appropriated discourse*.[684] This divine word from the mouth
of Caiaphas signals to the reader of the truth of Jesus' mission. Jesus'
innocence is upheld by his enemy in the public sphere. Caiaphas
unknowingly prophesies Jesus' identity and ironically ratifies a divine
validity claim: Jesus is the locus of salvation and gathering. John reaches his
audience by asserting a divine validity claim through Jesus' enemy.

    Verse 52 signals the gathering of the scattered into one people, which
likely refers to Diaspora Jews,[685] but not in the sense of an eschatological
return to Jerusalem.[686] The gathering *comprises* "Judaism," but also
transcends it. The reader realizes that Jesus, the true temple, is the center of

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[682] Tobias Nicklas, "Die Prophetie des Kajaphas: Im Netz johanneischer Ironie," *NTS* 46, no. 4 (2000): 589-94, 590-91.

[683] Barrett, *John*, 339. *Str B* cites R. Eleazar as saying: "*Alle Propheten, die geweissagt haben, haben nicht gewußt, was sie geweissagt haben, nur Mose u. Jesaja haben es gewußt.*" Hermann L. Strack and Paul Billerbeck, *Kommentar zum neuen Testament: aus Talmud und Midrasch*, 7th ed., 6 vols. 2 (Munich: Beck, 1978), 546 [italics his]. Ronning cites *Tg. Isa.* 1:19, 20; 30:11; 45:17, 22, 25; 52:13; 53:5; 57:15 in relation to Caiaphas' prophecy. John L. Ronning, "The Targum of Isaiah and the Johannine Literature," *WTJ* 69, no. 2 (2007): 247-78, 271-73.

[684] *Deputized discourse* is an illocutionary act, utilizing a chain of command to dispense a communication. The illocutionary agent (God) is the authorizing agent, while the locutionary party (Caiaphas) is the authorized agent. Only the illocutionary agent possesses true authority. *Appropriation* is communication by means of standing in agreement with another's illocutionary claim. John stands in agreement with God by ratifying Jesus' identity through Caiaphas (an unwitting locutionary agent). Wolterstorff, *Discourse*, 51-54.

[685] E.g., Isa 43:5-6; 60:4; Jer 31:10; Ezek 34:12. O'Day, *John*, 698.

[686] E.g., Ps 147:2; Isa 11:12; Jer 3:17; 23:3; Ezek 34:16; Mic 2:12. Barrett rightly observes that John does not use a traditional idea of gathering (i.e., the twelve tribes assembling in the Day of the Lord), but intends a gathering of *true* Israel. Barrett, *John*, 339-40. Note Jesus' identification with the *true vine*: 15:1 (cf. Sir 24:16-17; Isa 5:1-7; Jer 2:21; Ezek 19:10-14; Hos 10:1). O'Day, *John*, 756-57. Cf. 1:12-13; 10:16; 12:20. "Gathering into one" was seen as a reference to the later church, as supported by *Did.* 9:4. Lindars, *John*, 408; Brunson, *Psalm 118*, 165-66.

gathering, and thus, the end of separation and exile. Rebuilding a third temple[687] is therefore, pointless.

4.7 Conclusions and Implications

The focus of this chapter has been to show that John's motivation for CA was in part (1) a spiritually broken world in need of restoration and solidarity and (2) utilization of the temple motif to engage a temple-less "Judaism." John depicted these in order to emphasize the need for restoration and so encourage the mission of the JCom. I have used a combination of exegesis, literary, and critical theory methods to analyze this motif. I utilized Reis' filter of "otherness" to uncover details about the communicative ethics of the community and the characteristics of its lifeworld.

Integrating my findings, I find the brokenness/separation motif is expressed in three ways. First, John reveals that the lifeworlds shared between the κόσμος and the JCom are largely incompatible. The world's system is colonized, and because Jesus and his community threatened its power, the world tended to treat them as objects to be controlled or minimized. The post-70 reader recognizes this strategic action. CA is dialectical under such circumstances, requiring unity and openness.

Second, John is also concerned with the wholeness of the people of God. The gathering motif, the Samaritan discourse, the Shepherd discourse, the prophecy of Caiaphas, and the unbroken net all engage the narrative imagination of an incomplete and disunified people of God—pertinent to Diaspora Judaism. These issues are attempts at CA as well.

Third, John addresses the stability of the JCom. The unbroken legs, gathering before Jesus' death, footwashing, unbroken loaf, consolation motif, predicted persecution by the world, Peter's reinstatement, and controversy over the Beloved Disciple, all indicate that John is concerned about community solidarity. Falling away is one of his great concerns.

It is critical to understand that John considers the κόσμος incompetent to participate in CA without being drawn to the divine lifeworld (6:44; 12:32). When John uses the negative view of κόσμος, he implies the world system (which was created good) is now colonized by a world ruler,

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[687] Trost, *King*, 191-217.

personified by the "Jews," Pilate, and Rome. The world is *divided* (σχίσμα ἦν ἐν αὐτοῖς [9:16]) over Jesus (e.g., 7:41, 43; 9:16; 10:19; 11:45-46); therefore, some are *open* to CA, but others are not. The JCom's communicative mission is tied directly to that openness; and it is also dependent upon their own community ethics.

The community was to be a *sign* (*Tatwort*) to the world. Jesus issues a love commandment so that the world may *know* something of the divine lifeworld. The disciples' call to abide (e.g., 15:1-17 cf. 17:21-23) is a *Tatwort*, portraying CA between creator and creation. The JCom is to model the end of exile through unity. Oneness is the antithesis of spiritual brokenness. Since the JCom could be facing acceptance or rejection, their lifeworld ethos must always express openness toward others (e.g., 1:12-13; 4:1-42; 46-54). Though John warns the reader of persecution, he encourages them to witness (15:26-27; 19:35; 21:24).

Finally, John speaks to the JCom concerning the spiritual brokenness left by the temple's destruction. He utilizes various liturgical aspects of the temple lifeworld that are no longer possible—such as sacrifice, prayer, festivals, and eschatological fulfillment—to convince his readers of the temple's fulfillment in Jesus. John thus motivates the JCom to reach out to the "Jews" because of the vacuum left by the temple destruction. Only Jesus can create the new lifeworld. As its center, Jesus, the new temple would gather the children of God to himself. Jesus would continue to communicate to the world from the midst of his people.

CHAPTER 5
JESUS: THE DIVINE COMMUNICATIVE ACT OF RE-CREATION

5.1 Re-creation in the Fourth Gospel: Purpose, and Scope

The exegesis of Jesus' mission as agent of creation's renewal gives insight into John's communicative praxis. John utilizes the expectation of re-creation to focus the reader's attention upon Jesus.[688] Since the κόσμος was perceived as invaded and corrupted, Jesus is the creator coming to renew his creation (1:3, 9-11), giving new life to all who are born of God (1:12-13).

In this chapter, I will show that the Johannine Jesus, as the divine Word is sent from above as the Father's communicative agent to renew the κόσμος, which is colonized by the evil one. Jesus, as God's means of CA initiates re-creation, and anticipates the JCom's mission to the world.

I will proceed on the following course: Section 5.2 will describe John's cosmology, showing that the κόσμος requires renewal. In section 5.3, I will consider the allusions John uses to discuss re-creation (λόγος/creation, the gathering of Israel, ζωή, judgment, and resurrection). Section 5.4 will explore Jesus as the agent of re-creation. Section 5.5 will propose that John's validity claims to the reader assert that Jesus is God's communicative agent of re-creation. In section 5.6, I will summarize John's portrayal of Jesus as God's communicative act.

5.2 The Johannine Cosmic Perspective

A window into Johannine re-creation lies in the broader perspective of John's worldview.[689] In the context of universal darkness, he portrays Jesus' descent to reconstitute the κόσμος. Segovia rightly sees the gospel as a "cosmic journey."[690] Jesus is portrayed in a *cosmic context* as the creator-λόγος who

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[688] Turner, *Spiritual Gifts*, 3-20.

[689] Beale finds re-creation at the center of NT theology. Gregory K. Beale, "The Eschatological Conception of New Testament Theology," in *Eschatology in Bible and Theology*, ed. Kent E. Brower and Mark W. Elliott (Downers Grove: InterVarsity, 1997), 11-52, see esp., 18-24.

[690] Fernando F. Segovia, "John 1:1-18 as Entrée into Johannine Reality: Representation and Ramifications," in *Word, Theology, and Community in John*, ed. John

dwells "in the beginning" with God. The created order is dependent upon him for life. We are introduced to cosmic darkness,[691] which opposes light but fails to overcome it (1:5).[692]

A second narrative level depicts the λόγος within the *local context* of "his own" humanity (1:11). The author's use of τὰ ἴδια (1:11) probably refers to both the world *and* Israel. "Israel is rather to be seen as the centre of the world and therefore represents the world."[693] John portrays Jesus entering that world to enlighten it with true light (1:9). Κόσμος then, implies a *spiritually broken lifeworld* (e.g., 1:10, 29; 3:16, 19; 7:7; 8:12; 9:39; 12:31, 46; 14:17, 30; 15:18-19; 16:8-11, 20, 33; 17:6, 14; 18:36[694] in need of re-creation; the λόγος brings it new life (i.e., ζωή).[695]

Κόσμος is important to John. The verb form, κοσμέω (LXX) generally meant "to order or embellish." [696] The noun form in the Apocrypha (κόσμος) held the sense of ornament, glory, or the physical world (e.g., Sir 16:27; 42:21; 47:10; Wis 2:24; 6:24; 9:9). In the NT it denotes much the same thing.[697] For John, the meaning of κόσμος is not a uniform concept; it is multifaceted and a part of his dualism.[698] Though he uses it in a neutral sense (e.g., 1:10, 7:4; 11:9; 12:19) and a positive sense (e.g., 3:16, 17; 4:42; 6:33), it also represents the antithesis of the λόγος and his people.[699] John "bends" its meaning of

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Painter, R. Alan Culpepper, and Fernando F. Segovia (St. Louis: Chalice, 2002), 33-64, 34.

[691] E.g., 1:5; 3:19; 8:12; 12:35, 46; 9:4; 11:10; 12:31; 14:30; 16:11 cf. Gen 1:2. Keener, *John*, 1:382-85; Karl Löning and Erich Zenger, *To Begin With, God Created: Biblical Theologies of Creation*, trans., Omar Kaste (Collegeville, Minn.: Liturgical, 2000), 13, 18, 19, 69; Ben Witherington, *Jesus the Sage: The Pilgrimage of Wisdom* (Minneapolis: Fortress, 2000), 285 n136; Painter, "Earth," 75-76; Lindars, *John*, 86-87.

[692] Segovia, "Reality," 38-40.

[693] Peder Borgen, "Creation, Logos and the Son: Observations on John 1:1-18 and 5:17-18," *Ex Auditu* 3, (1987): 88-97, 93.

[694] Edward W. Klink III, "Light of the World: Cosmology and the Johannine Literature," in *Cosmology and New Testament Theology*, ed. Jonathan T. Pennington and Sean M. McDonough, LNTS 355 (New York: T&T Clark, 2008), 74-89, 75-76.

[695] E.g., 1:6-7, 15, 26-31, 35-41; 3:25-30 cf. 4:20-24, 39-42 cf. 12:19-24. The human lifeworld includes many individual lifeworlds: the Baptist and his sect, the Samaritans, and the Greeks. Each of these is changed by ζωή in significantly different ways.

[696] Marrow, "Kosmos," 94-95.

[697] E.g., Matt 5:14 cf. 25:7; Luke 11:25 cf. 11:50; 1 Tim 1:15 cf. 2:9; 1 Pet 1:20 cf. 3:5; Rev 17:8 cf. 21:2.

[698] Painter, "Earth," 75-76; Kysar, *Maverick*, 71-91; Warren Carter, *John: Storyteller, Interpreter, Evangelist* (Peabody: Hendrickson, 2006), 86-106; Köstenberger, *Theology*, 277-80.

[699] E.g., 1:3-5, 10; 3:19; 7:7; 12:31; 14:17, 30; 15:18-19; 16:20; 17:9, 14, 25. Marrow says, "κόσμος will stand as the opposing power to the revelation, the sum of everyone and

beauty and order to denote that it has been invaded by darkness and disorder.[700] Though the reader understands the gospel as a *cosmic* narrative, sometimes κόσμος refers to the "Jews" (e.g., 1:10-11; 7:4; 18:20). At times, people are its locus; they represent the world.[701] Ladd characterizes κόσμος as *the part of humanity* which stands in opposition to God.[702] Therefore, conflict is portrayed between the κόσμος and λόγος.[703]

Associated with the κόσμος is the ὁ ἄρχων τοῦ κόσμου τούτου[704]—the cause of cosmic colonization. He objectifies humanity, creating an enslaved world system.[705] John describes him as "coming" (14:30), "judged" (16:11), and "cast out" (12:31).[706] Without divine intervention, the κόσμος is helpless (e.g., 3:17-19). The λόγος comes to deliver it and to set it free.[707]

5.3 The Re-creation Motif in John

Though the κόσμος has been colonized, it is also the very "realm where God is at work."[708] It requires the revelation of "an alternate world."[709] The

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everything that sets its face adamantly against it and becomes, in consequence, the object of judgment." Marrow, "Kosmos," 98. Michaels also views the world predominantly as darkness. Michaels, *Gospel*, 56-57. For Hermann Sasse, the Johannine κόσμος "is in some sense personified as the great opponent which the ἄρχων τοῦ κόσμου represents. Christ and the world are opponents." Sasse, *TDNT* 3:868-95, 894. This emphasis, however, does not negate God's love for the world or the goodness of how he created it. The world needs re-creation through divine relationship and deliverance from an *invading* evil.

[700] Marrow, "Kosmos," 91.

[701] Lincoln, *Trial*, 96; Borgen, "Creation," 93. Edmund Arens, "Domination and Communication," in *The Influence of the Frankfurt School on Contemporary Theology: Critical Theory and the Future of Religion*, ed. A. James Reimer and Rudolf J. Siebert, Toronto Studies in Theology 64 (Lewiston, N.Y.: Mellen, 1992), 247-61, 258-59.

[702] E.g., 1:10; 7:7; 15:18-19; 17:6, 14, 25. George Eldon Ladd, *A Theology of the New Testament*, rev. ed. (Grand Rapids: Eerdmans, 1993), 262-63. See also, Köstenberger, *Theology*, 281-82; Adele Reinhartz, *The Word in the World: The Cosmological Tale in the Fourth Gospel*, SBLMS 45 (Atlanta: Scholars, 1992), 38-41; Carter, *John*, 91-92; Craig R. Koester, *The Word of Life: A Theology of John's Gospel* (Grand Rapids: Eerdmans, 2008), 53-81.

[703] E.g., 1:5, 10-11; 3:19; 7:7; 8:23; 9:39; 12:31; 14:17, 30; 15:18-19; 16:8-11, 20, 33; 17:14-16; 18:36. Judith L. Kovacs, "'Now Shall the Ruler of This World Be Driven Out': Jesus' Death as Cosmic Battle in John 12:20-36," *JBL* 114, no. 2 (1995): 227-47, 234.

[704] Cf. *T. Sol.* 2:9; 3:5, 6; 6:1 (first to third century AD); *Asc. Isa.* 1:3; 2:4; 10:29 (second century BC to fourth century AD). Ashton, *Understanding*, 396.

[705] Habermas, *TCA-2*, 311-12; 374-75. On the *ruler of this world*, see Carter, *John*, 89-90; Köstenberger, *Theology*, 281. For a different view, see Kysar, *Maverick*, 79-80.

[706] Koester, *Word*, 81.

[707] E.g., 1:9, 29; 3:16-17; 4:42; 6:14, 33, 51; 8:12, 26, 32, 36; 9:5, 39; 10:9; 11:9, 27; 12:46-47; 14:19; 16:33. See Edgar on the meaning of emancipation. Edgar, *Philosophy*, 56-101.

[708] Klink III, "Light," 75-76. Keener, *John*, 1:329.

κόσμος is to be reconstituted as a new lifeworld through the person of Jesus. "The new world that Jesus brings . . . consists . . . of eschatological and protological themes: beginning and end come together through Jesus."[710] He is both the beginning (e.g., 1:1-3; 17:5, 24) and the end of things (e.g., 3:19; 9:39; 12:31; 16:11). Though the κόσμος is Jesus' enemy (7:7; 9:39; 14:30; 15:18-19; 17:14), it is sustained, re-created, and brought to completion by him. Jesus will give his very life for the κόσμος (3:16; 6:33, 51; 11:27; 12:46; 17:21-23).

Jan Du Rand identifies the two loci of John's re-creation/mission motif as the *incarnation* of Jesus and Jesus' *breathing upon his disciples*.[711] John's story functions on these two levels by means of Jesus' mission and that of his disciples;[712] both participate in re-creation.[713] I propose that Jesus was sent by his Father to begin the work of re-creation; the disciples then continue it.[714] I have identified four areas where John clearly portrays Jesus as this agent of re-creation: (1) the prologue, (2) the gathering of Israel, (3) the ζωή motif, and (4) John's allusions to the resurrection/the "eighth day." With respect to these themes, I will focus upon John's portrayal of Jesus as CA.

5.3.1 Re-creation in Genesis and the Prologue

If we understand John (in part) as ancient biography,[715] then the prologue certainly references Jesus' origin.[716] The λόγος "was" (ἦν) "in the beginning" (ἐν ἀρχῇ), signifying both his pre-incarnated existence in differentiation *from* God and his essence *as* God. All things were made through him, suggesting his role as the "sole agent of creation" (1:1, 2).[717] "[T]he Johannine plot is about God's revelatory and salvational commitment to this world."[718]

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[709] van Tilborg, "Implications," 486.

[710] Ibid., 491.

[711] Jan A. Du Rand, "The Creation Motif in the Fourth Gospel: Perspectives on its Narratological Function within a Judaistic Background," in *Theology and Christology in the Fourth Gospel: Essays by the Members of the SNTS Johannine Writings Seminar*, ed. G. van Belle, J. G. van der Watt, and P. Maritz. (Leuven: Leuven University Press, 2005), 21-46, 24.

[712] Ibid., 23.

[713] Ibid., 25.

[714] I agree with J. K. Brown: "In no case does John draw on creation as a theme to introduce a dichotomy between original creation and some sort of replacement for it." Brown, "Renewal," 275.

[715] R. Alan Culpepper, "The Plot of John's Story of Jesus," *Int* 49, no. 4 (1995): 347-58.

[716] Klink III, "Light," 82-88; Segovia, "Reality," 34.

[717] Segovia, "Reality," 38, 40.

[718] Du Rand, "Creation," 23. Cf. 1:3, 10.

The beginning of the prologue alludes to the opening chapter of Genesis. Both begin with Ἐν ἀρχῇ (Jn 1:1 cf. Gen 1:1 LXX). *Speech, light, and creation* are also compared. First, God's spoken word is paralleled by John's use of creation through the Word (καὶ εἶπεν ὁ θεός [LXX; Gen 1:3] cf. πάντα δι' αὐτοῦ ἐγένετο [Jn 1:3]). Second, the *creation of light* is contrasted to the *Word's being the light* (Γενηθήτω φῶς. καὶ ἐγένετο φῶς [LXX; Gen 1:3] cf. ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· [Jn 1:4]). Third, John contrasts the Spirit's role (Gen 1:2b; Ps 33:6-7) with that of the λόγος (Jn 1:3-4). Both are identified as agents of creation. For John Painter,

> we have precedent for seeing some relation between the presence of God in creative power in Genesis 1:2 and the creative work of God through his Logos. . . . [I]t is not as if Genesis deals with God's creative spirit while John develops a theology of the word. The word is already present in Genesis as the manifestation of God's creative power.[719]

In Genesis, darkness is a part of God's order. God created the earth and then structured it (Gen 1:1-2).[720]

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ:
וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם

But in John 1:5 light and darkness allude to the primordial fall, where they are separated (Gen 1:4; 3 cf. Jn 1:5; 12:35); light and life are lost in the fall.[721] The narrative world of Genesis is thus re-imagined by John. Darkness epitomizes a corrupt world system (תֹהוּ וָבֹהוּ) in opposition to the divine lifeworld. Light shines in the darkness and darkness cannot overcome it. John seeks to differentiate light from darkness; light will expose the darkness.[722] John's explicit theme is victory over the darkness of the κόσμος by the light of the λόγος.[723]

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[719] Painter, "Earth," 72.

[720] Ibid., 70-73; John Painter, "Rereading Genesis in the Prologue of John?," in *NovTSupp*, ed. David Edward Aune, Torrey Seland, and Jarl Henning Ulrichsen, NovTSup 106 (Leiden; Boston: Brill, 2003), 179-201, 182.

[721] Peder Borgen, "Logos was the True Light: Contributions to the Interpretation of the Prologue of John," *NovT* 14, no. 2 (1972): 115-30, 127-30.

[722] Petersen, *Light*, 76-79.

[723] E.g., 1:5; 3:19; 8:12; 9:5, 39; 12:46.

5.3.2 The Restoration of Israel as a Sign of Re-creation

John's re-creation has both protological and eschatological implications. The protological theme is obviously indicated in the first chapter; the eschatological is hinted at as well. The JCom understands that the creator's entry into the world signals the start of creation's renewal—an *eschatological beginning*. The protological Word has come into the world to re-create children of God (1:12-13).[724] Beyond the prologue, we see further evidence of this re-creation theme: Jesus is the author of Israel's restoration.

5.3.2.1 The Restoration/Gathering Motif

The gathering of Israel was a common, though not a uniform idea, with several expressions in the first century:

> (1) the physical return of the Diaspora, (Tobit 13-14; Sirach 36; 2
> Maccabees 1-2); (2) the gathering of a righteous group from
> (within the land of) Israel (1 En. 90:6-39 [Animal Apocalypse];
> Damascus Document; Psalms of Solomon 17); (3) the gathering
> of the lost tribes of the northern kingdom (4 Ezra); and (4) the
> spiritualization or allegorizing of Israel's re-gathering (the
> writings of Philo).[725]

John's gospel aligns most closely with the fourth option. This "return as spiritual journey" has the following distinctives.[726] First, gathering to their physical homeland was not the focus of Philo's "exile theology."[727] Second, the object of restoration was "wisdom," not "land."[728] Third, according to Michael Fuller and Robert Hayward, Philo (cf. *Her.* 205-6; *Spec.* 2.163-68) saw Israel as a means of representation (a bridge[729]—μεθόριον) between heaven and earth.[730] The nation was to serve as a priestly mediator, keeping the world from utter chaos. Fourth, the spiritualization of gathering opened the

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[724] Dennis, *Death*, 138.

[725] Michael E. Fuller, *The Restoration of Israel: Israel's Re-gathering and the Fate of the Nations in Early Jewish Literature and Luke-Acts*, BZNW 138 (Berlin; New York: de Gruyter, 2006), 24.

[726] Ibid., 84-100.

[727] Ibid., 85.

[728] Ibid., 95-96. Cited from Robert Hayward, "Philo, the Septuagint of Genesis 32:24-32 and the Name 'Israel': Fighting the Passions, Inspiration and the Vision of God," *JJS* 51, no. 2 (2000): 209-26, 214.

[729] Hayward, "Philo," 216.

[730] Fuller, *Restoration*, 93-94; Hayward, "Philo," 214-16.

door to more than the Jewish nation.[731] All who sought wisdom could find it. "God is Father of all, Ruler of all and Saviour of all humanity (e.g. *Opif.* 72, 78, 169)."[732]

John here is not dependent upon Philo, though their views have commonalities.[733] John favors "sacred space," proposing Jesus as replacement for the sacred, and the one that people are gathered to (e.g., 2:19-21; 4:21, 23, 24; 6:53-63; 11:52; 12:32; 15:1). John replaces geography with wisdom—in the persons of Jesus and the παράκλητος (e.g., 1:1-18; 14:16-18, 26; 15:26; 16:7-14). Jesus' community is also a mediator between the divine lifeworld and the κόσμος (13:35; 15:27; 17:18, 20, 21, 23).

Philo's view, however, is not definitive for John; there are differences. Mark Elliott rightly rejects Philo's nationalistic view of restoration[734] (e.g., *Praem.* 163-72) in favor of a modified sectarian approach.[735] Ben Meyer calls this an "open remnant,"[736] which allows *the faithful* to emerge from the Diaspora, becoming true Israel.[737] This approach is distinctive in John and a validity claim to the reader that Diaspora Israel is being called to eschatological restoration through Jesus.[738] Though all are invited, belonging is limited to those born from above, not exclusively ethnic Israel (e.g., 1:11-13; 3:3, 5; 12:32).[739]

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[731] Fuller, *Restoration*, 99-100.

[732] John M. G. Barclay, *Jews in the Mediterranean Diaspora: From Alexander to Trajan (323 BCE - 117 CE)* (Edinburgh: T&T Clark, 1996), 172.

[733] Phillips, *Prologue*, 113-14.

[734] Some in favor of nationalistic restoration: Sanders, *Jesus and Judaism*, 23-58; James W. Watts, "The Remnant Theme: A Survey of New Testament Research, 1921-1987," *Perspectives in Religious Studies* 15, no. 2 (1988): 109-29.

[735] "Particularistic, sectarian," implies individual groups as opposed to a nationalistic gathering. Mark Adam Elliott, *The Survivors of Israel: A Reconsideration of the Theology of Pre-Christian Judaism* (Grand Rapids: Eerdmans, 2000); Lohfink, *Church*, 58-60.

[736] Ben F. Meyer, *The Aims of Jesus*, PrMS 48 (San Jose: Pickwick, 2002), 120, 210.

[737] Lawrence H. Schiffman, "The Concept of Restoration in the Dead Sea Scrolls," in *Restoration: Old Testament, Jewish, and Christian Perspectives*, ed. James M. Scott, JSJSup 72 (Leiden: Brill, 2001), 203-21, 205-208, 220.

[738] John P. Meier, "Jesus, the Twelve, and the Restoration of Israel," in *Restoration: Old Testament, Jewish, and Christian Perspectives*, ed. James M. Scott (Leiden; Boston: Köln, 2001), 365-404; Craig A. Evans, "Jesus and the Continuing Exile of Israel," in *Jesus and the Restoration of Israel: A Critical Assessment of N. T. Wright's Jesus and the Victory of God*, ed. Carey C. Newman (Downers Grove: InterVarsity, 1999), 77-100, 91-93.

[739] Barrett, *John*, 306, 312; Beasley-Murray, *John*, 169, 171; Lincoln, *John*, 298; Lindars, *John*, 363; Pancaro, *Law*, 123; Herman N. Ridderbos, *The Gospel According to John: A Theological Commentary*, trans., John Vriend (Grand Rapids: Eerdmans, 1997), 363-65. For

The question of judgment is also significant. With the temple destroyed and the Jews heavily taxed,[740] continued domination by the Romans implied exile.[741] Exile was an antitype to Adam and Eve being driven from Eden.[742] Disfavor was the result of disobedience.

> The view that A.D. 70 was a judgment from God was probably widely current. . . . The authors of 4 Ezra and 2 *Baruch*, for their part, seem to have been convinced that God's judgment was directed, not only against failed zealot attempts, but against *a general state of apostasy in Israel*.[743]

Of theological importance, then, was the need for a "new exodus," the deliverance from sin and captivity. N. T. Wright describes this as "[t]he return from exile, the defeat of evil, and the return of YHWH to Zion."[744]

5.3.2.2 Restoration and the Gathering Motif in the Fourth Gospel

In light of multiple dilemmas (sin, judgment, no land, no temple, no messiah), John is motivated to help his readers understanding a reasonable solution: Israel's situation can be resolved in Jesus. Physical land becomes a *spiritual* reality.[745] "Jesus becomes 'the place' which replaces all holy places."[746] It is to this "place" where Israel will be gathered.

There are numerous references and allusions to gathering throughout the OT and other Jewish literature.[747] John uses a number of expressions,

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alternate views see: Raymond E. Brown, *The Community of the Beloved Disciple: The Life, Loves, and Hates of an Individual Church in New Testament Times* (New York: Paulist, 1979), 90; Brown, *John*, 1:385-400; Martyn, *History*, 145-68; John Painter, "Church and Israel in the Gospel of John: A Response," *NTS* 25, no. 1 (1978): 103-12.

[740] Two drachmas were charged to every Jewish male, female, and child. Insultingly, the tax was used to repair Jupiter Capitolinus. Goodman, *Clash*, 454-55.

[741] Cf. *J.W.* 3.354; 6.420. Wright, *People*, 268-72.

[742] Jacob Neusner, *How Important Was the Destruction of the Second Temple in the Formation of Rabbinic Judaism?*, Studies in Judaism (Lanham, Md.: University Press of America, 2006), 303.

[743] Elliott, *Survivors*, 234.

[744] N. T. Wright, *Jesus and the Victory of God*, Vol. 2 of Christian Origins and the Question of God (Minneapolis: Fortress, 1996), 201.

[745] Burge, "Religion," 384-96; W. D. Davies, *The Gospel and the Land: Early Christian and Jewish Territorial Doctrine* (Berkeley; Los Angeles: University of California Press, 1974), 289; Goodman, *Judaism*, 219-231; Tod D. Swanson, "To Prepare a Place: Johannine Christianity and the Collapse of Ethnic Territory," *JAAR* 62, no. 2 (1994): 241-63.

[746] Davies, *Land*, 318.

[747] E.g., Deut 30:1-6; Neh 1:8-9; Pss 50:5; 106:47; 147:2-3; Is 11:12-13; 43:3-6; 54:5-7;

such as gather, draw, lift up, bear fruit, oneness, and the gathering shepherd.[748] These parallels help the reader make connections to restoration.

Gathering alludes to the Johannine mission. For example, Jesus speaks about the *harvest* during his trip through Samaria (4:34-38). In feeding the five thousand, he instructs his disciples to "*[g]ather* up the leftover fragments" (6:12).[749] Caiaphas predicts the salvation of the people through *gathering* the children of God (11:49-53).

Pancaro's analysis of this passage is revealing. John misquotes Caiaphas, as saying that one man would die for the *nation* (ἔθνος). John, substitutes ἔθνος for λαός. Why? Verses 50 and 51 are the evangelist's irony; Caiaphas' slip of the tongue reveals the λαός will be saved. The nation (ἔθνος) is no longer synonymous with the chosen people of God. Pancaro "interpret[s] λαός as 'the new people', 'the people of God' which is no longer perfectly identical with the Jewish nation."[750] For the reader, the gathering motif gives new understanding. Restoration is no longer exclusive to ethnic Jews, but to those born of God (1:12-13). It includes the Samaritans and all "true worshipers" (4:23-24). The gathering of the Gentiles (Greeks) is also anticipated (12:20-21).[751] Dennis' analysis of the passage confirms Pancaro's findings.

> If these intertextual connections are given the interpretive priority, the 'children of God who are in the state of dispersion' in 11.52b must describe the whole people of God who are gathered and unified by means of Jesus' death.[752]

John utilizes the symbol of gathering as to achieve understanding with his community concerning their mission. The symbol, however, is reinterpreted to mean a spiritual relationship with Jesus. John also uses the crucifixion to

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56:8; 66:18-24; Jer 23:3-4; 29-30; 31:10-11; Ezek 11:17; 20:41; 28:25; 34:13, 23-24; 36:24; 37; 39:23-29; 44; Mic 2:12; Zeph 3:19-20; Zech 10:8-10; Tob 13:5; Bar 4:36-37; 2 Macc 1:27-29; 2:16-18; *1 En.* 90:28-29; *Pss. Sol.* 11:1-9; 17:28-31.

[748] See references in *4.3.3* above.

[749] Contra Keener, Brunson and Meeks, who do not see here an allusion to gathering. Meeks, *Prophet-king*, 84-89; Brunson, *Psalm 118*, 163; Keener, *John*, 669. But see Didache 9:4.

[750] Pancaro, "People," 120-22.

[751] Or the reference could mean the "Jews" of the Diaspora.

[752] Dennis, *Death*, 313.

convey gathering. The word "draw" (ἕλκω) is key. The Father *draws* (6:44),
and when Jesus is lifted up, he will *draw* all people to himself (12:32).

The Fourth Gospel conveys other examples of restoration. Three
Passovers are mentioned—more than in any other Gospel (2:13; 6:4; 11:55).
John's focus on the Passover signals its importance to the reader as an
exodus from Egypt—slavery.[753] John also alludes to restoration by positing
such eschatological examples as Jesus the messiah,[754] the eschatological
temple,[755] the water of life from the eschatological temple,[756] the Danielic Son
of Man (12:23, 34) with an everlasting kingdom (Jn 12:23, 34 cf. Dan 7:13-
14),[757] the eschatological judge (12:31),[758] the resurrection from the dead
(6:44),[759] and the coming of the Spirit.[760] In effect, the reader grasps the "end
of exile" and the beginning of a new lifeworld.[761] To participate in these
eschatological blessings is to experience the restoration.

The validity claim of restoration, then, offers the reader hope of
release from exile and slavery. True Israel will be gathered together and
restored as God's eschatological people. This motif signals an understanding
of creation's renewal and motivates the JCom toward mission.

5.3.3 ζωή and Re-creation

The creation motif is also expressed as ζωή. "Life" is pervasive throughout
John's gospel, whose stated purpose is *to have life* (20:31). Forms of ζωή occur
thirty-six times, and forms of ψυχή (meaning life) occur eight times with
concentrations in chapters 5, 6, and 10.[762]

Life connected with re-creation begins in the prologue (1:3-4 cf. Gen 1,
2). J. K. Brown rightly finds creation's renewal expressed as "life" in (1) the
frequency of usage of ζωή, (2) the participation of believers in new birth, (3)
"I am" statements that convey the life motif (e.g., bread [6:35, 48, 51],

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[753] Brunson's analysis shows how Jesus' life parallels the events of the exodus. Brunson, *Psalm 118*, 157-58.

[754] E.g., 1:41; 4:25-26, 29; 7:26-27, 31, 41; 9:22; 10:24-25; 11:27; 17:3; 20:31.

[755] E.g., 1:14; 2:13-22; 4:20-24; 14:2-3.

[756] E.g., 7:37-39.

[757] E.g., 1:51; 5:27; 6:60-62.

[758] E.g., 5:22-30; 9:39-41; 12:31, 39-41, 48; 16:7-11.

[759] E.g., chapters 11, 20, and 21.

[760] E.g., 3:34; 6:63; 7:39; 14:16-18, 26; 15:26; 20:22.

[761] Wright, *People*, 292-93.

[762] Brown, *John*, 2:620-21; Keener, *John*, 328-29; Koester, *Word*, 55-56.

resurrection [11:25], way, truth, and the life [14:6]), and (4) the explicit purpose of the book (20:31).[763] *Eternal life* (ζωὴν αἰώνιον) is a signature expression in John.

Thompson addresses the content of eternal life (5:25-26).[764] "Eternal life is, rather, a continuation into the future of a reality granted and experienced here, of which faith is already a constituent element."[765] "[E]ternal life is not merely the unlimited prolongation of existence known here on earth. . . . [T]he imagery of 'new birth,' for example suggests life of a different order."[766]

Re-creation is observed in the Johannine metaphors of life and re-birth. In the prologue, authority to become *children* of God is claimed for those who believe in Jesus, as opposed to those naturally conceived, born of sexual passion, or of a husband's desire (1:13-14). The issue of *who* possesses life is of great importance to John and his audience.

The answer is conveyed to the reader in three ways. Life belongs to those *born of God* (1:13), *born from above* (3:3),[767] and *born of the Spirit* (3:5, 6, 8).[768] All three validity claims refer to the same birth, but can have different nuances. When the "Jews" accuse Jesus of being born of "sexual immorality" (8:41), Jesus counters that they are born of their father the devil, not born of God (8:44). Second, life is given through *divine choice*[769] from above. The Father draws them (6:44) and *gives them to Jesus* (17:6). Third, Jesus denounces "Jewish" exclusivity, claiming a broader definition for God's children (1:12-13; 8:31-59); they must be born from the Spirit (3:5-8). Life

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[763] Brown, "Renewal," 277-78.

[764] Thompson, "Eternal Life," 36.

[765] Ibid., 46.

[766] Ibid., 47.

[767] Jan G. van der Watt, "*Double Entendre* in the Gospel According to John," in *Theology and Christology in the Fourth Gospel: Essays by the Members of the SNTS Johannine Writings Seminar*, ed. G. van Belle, J. G. van der Watt, and P. Maritz (Leuven: Leuven University Press, 2005), 463-81, 473. Carmichael sees re-creation in this passage (e.g., 2 Esd 6:44; *Jub.* 1:29 cf. Gen 1:14-19). Calum M. Carmichael, *The Story of Creation: Its Origin and Its Interpretation in Philo and the Fourth Gospel* (Ithaca and London: Cornell University Press, 1996), 85-89.

[768] Burton H. Throckmorton Jr., *Creation by the Word: A Study of the Idea of Creation in Second Isaiah and the Gospel according to John* (Boston; Philadelphia: United Church, 1968), 85-86, 110.

[769] Brown, *John*, 2:683-84.

belongs to those born of God, chosen by God, and renewed by the Spirit. These validity claims required the reader to consider changes to their understanding of "Judaism."

5.3.4 Judgment, Resurrection, and Re-creation

John's re-creation is linked to life and death in the κόσμος.[770] The *life* motif is connected to the promise of *resurrection,* while evil and death are linked to the guarantee of *judgment*.[771]

5.3.4.1 Judgment

Judgment continues against the whole world, which remains in captivity.[772] For the JCom, judgment is chiefly a validity claim to truth and rightness against the "Jews." Israel's renewal had always followed judgment (e.g., Isa 57:15-19; Jer 29:10-14; Ezek 39:22-29). But judgment continues because they (in part) reject Jesus (3:18-19; 5:24; 9:39).

In John 12:31, judgment and the casting out of the world's ruler are also connected.[773] Jesus does not come to judge the world, but to save it (3:17; 12:47-48). His death marks the beginning of judgment (12:31-33). Even though Jesus *says* he did not come to judge, John does depict him as coming judge (5:22, 30; 9:39).[774] These seemingly contradictory ideas are part of John's realized eschatology,[775] for he states, "an hour is coming and is now here." (5:25). These two accounts portray Jesus as a coming judge, but the reader understands that judgment *now* rests upon the "Jews"[776] in the form of

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[770] E.g., 1:4-5; 3:19; 7:7; 8:12; 9:39; 12:48; 15:18-19; 16:11, 20; 17:14-15.

[771] David E. Aune, *The Cultic Setting of Realized Eschatology in Early Christianity*, NovTSup 28 (Leiden: Brill, 1972), 125.

[772] Wright, *Victory*, 320-68.

[773] Craig R. Koester, "The Death of Jesus and the Human Condition," in *Life in Abundance*, ed. John R. Donahue (Collegeville, Minn.: Liturgical, 2005), 141-57, 149-51.

[774] R. Brown differentiates two judgments: (1) the immediate work of the cross "in principle" and (2) "the gradual work of believing Christians" over time. Judgment is vindication of the righteous, more than punishment of the wicked, though judgment falls upon those who refuse to believe (5:22). Brown, *John*, 1:219, 477. O'Day correctly regards the two sayings (I do not judge, I judge) as the temporal aspect versus the eschatological aspect. O'Day, *John*, 661.

[775] John wants Jesus to be seen as lord of the present, as well as the future. Jörg Frey, "Eschatology in the Johannine Circle," in *Theology and Christology in the Fourth Gospel: Essays by the Members of the SNTS Johannine Writings Seminar*, ed. G. van Belle, Jan G. van der Watt, and P. Maritz (Leuven: Leuven University Press, 2005), 47-82, 78-79.

[776] J. Harold Ellens, *The Son of Man in the Gospel of John*, NTM 28 (Sheffield: Sheffield

sin and exile under the Romans (e.g., 8:31-36; 11:48). John's validity claim of judgment is therefore both present and future.

Life and death are depicted by John temporally and eschatologically. Life begins in the present through receiving Jesus' word and faith in the Father as sender (5:24). The avoidance of judgment is the act of finding life here and now. Keener calls it a "line of demarcation between those who have returned to God's side and those who remain arrayed against him."[777] The end result will be either *eschatological* life or judgment (5:25-29 cf. 3:18-20). Lincoln demonstrates Jesus' judgment through a trial motif. This cosmic lawsuit is based upon Deutero-Isaiah. (Isa 40:28; 45:12, 18). Judgment of the whole earth begins in the now (3:36).[778]

For Kysar, Johannine life and judgment begin in a "stepwise process."[779] Johannine signs either promote a positive faith or harden the hearts of onlookers (σχίσμα). Crowds are divided over Jesus' authenticity as messiah. Jesus addresses "the Jews *who had believed in him*" (8:31 [Italics mine]); yet, these Jews are later addressed as children of the devil (8:44). After the raising of Lazarus, there is a bifurcation between those who develop a stronger faith in Jesus and those who move further away from faith (i.e., toward judgment [7:43; 9:16; 10:19; 11:45-46]). Jesus' signs seem to *provoke* observers toward a decision.[780] The idea is implicit in John's reference to Isaiah 6:9-10. Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may become blind" (9:39). Temporal judgment is not the elimination of evil, but the dividing of evil from the good in the here and now. It is the gathering together of a community of light in the midst of cosmic darkness (e.g., 17:6-26).[781]

5.3.4.2 Crucifixion

Roman crucifixion was often considered a parody of a victim's insolence. Punishment for ascribing to oneself a position greater than one's status was

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Phoenix, 2010), 54-58.

[777] Keener, *John*, 1:653.

[778] Lincoln, *Trial*, 255-62. Similarly, Stibbe identifies Jesus' roles as judge, king, and allusive God through his trial. Stibbe, *Storyteller*, 111-12.

[779] Kysar, *Maverick*, 100-102.

[780] E.g., 2:11, 18, 23; 3:2; 4:48; 5:36; 6:2, 14, 26, 30; 7:31; 9:16; 10:25-38; 11:47; 12:18, 37; 14:10-12; 15:24; 20:31.

[781] Petersen, *Light*, 80-91.

met with mockery by authorities.[782] Jesus' being "lifted up" (ὑψόω cf. 3:14; 8:28; 12:32, 34) should have shown contempt for his purported kingship. His royal robe and crown of thorns were meant to be a parody of his messianic status.[783]

However, John's reader in the public sphere sees just the opposite; it is actually the world that is on trial, and Jesus is the just and vindicated judge.[784] Thatcher demonstrates Jesus' dominance over the "Jewish" authorities, Pilate, and ultimately, the Roman cross.[785] *Countermemories* disclose the real story. Countermemories are events interpreted through the eyes of a counter culture. Portrayals of the dominant culture are interpreted subversively. Alan Kirk observes that "[t]he activity of memory in articulating the past is dynamic, unceasing, *because it is wired into the ever-shifting present*."[786] "[C]ountermemories *reconfigure the value of accepted facts* by forcing those facts into a new social vision that is radically at odds with the values of a great tradition."[787] For example, the reader understands *prima facie*, that Jesus died at the hands of Rome, but interprets his death as voluntary, sacrificial, and glorifying. Marcus offers that in cases where victims died with dignity, parody was reversed and "mockery mocked."[788] John proclaimed to the reader that Jesus' death at the hands of the "Jews" and the Romans was, in fact, victory over them. The JCom reads the gospel through this subversive lens, thus creating the context for emancipation.[789]

Thomas Söding holds that John's crucifixion is interpreted as exaltation but is integrated with resurrection.

> Denn Erhöhung ist im Urchristentum durchgängig ein *terminus technicus* der Auferweckungstheologie. Auferweckung und

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[782] Joel Marcus, "Crucifixion as Parodic Exaltation," *JBL* 125, no. 1 (2006): 73-87.

[783] Marcus demonstrates that "this strangely 'exalting' mode of execution was designed to mimic, parody, and puncture the pretensions of insubordinate transgressors by displaying a deliberately horrible mirror of their self-elevation." Ibid., 78.

[784] See Lincoln, *Trial*, 105-10.

[785] Thatcher, *Caesar*, e.g., 11-17.

[786] Alan Kirk, "Social and Cultural Memory," in *Memory, Tradition, and Text: Uses of the Past in Early Christianity*, ed. Alan Kirk and Tom Thatcher (Atlanta: SBL, 2005), 1-24, 10. [Italics his].

[787] Thatcher, *Caesar*, 36-41. [Italics his].

[788] Marcus, "Crucifixion," 86-87. E.g., 1:29; 10:11-18; 12:23; 13:31; 15:13; 17:1; 18:32, 36; 19:8, 11, 12, 14, 19. Also, Stibbe, *Storyteller*, 108-109.

[789] Petersen, *Light*, 80-89.

> Erhöhung sind nicht identisch, aber eng miteinander verbunden.[790] . . . Das Kreuz ist nach Johannes das Zeichen des Sieges Gottes im Tod über den Tod, die Kreuzerhöhung das Zeichen des heilbringenden Leidens und Sterbens Jesu, des Auferstandenen.[791]

Jesus' crucifixion, then, integrates both the judgment of the world and the victory over evil. It is the prelude to obtaining eternal life, anticipated in creation's renewal. This is clearly CA, for the reader understands and integrates the community's memory of Jesus with its own social situation. Alan Kirk calls this kind of social memory, "communicative memory."[792]

5.3.4.3 Resurrection

To believe results in becoming a renewed creation by means of Jesus' resurrection power. The resurrection is the guarantee of eternal life.[793] "Easter was not an isolated event but the beginning of the new creation (20:22)."[794] Resurrection and re-creation are explicitly communicated to the reader in the Lazarus story (11:1-46). The clearest connection between creation's renewal and resurrection is found in John 11:25.[795] Judgment, eternal life, and faith are integrated. ζωή as creation's renewal is inaugurated by faith but is only eschatologically accessible by means of Jesus' resurrection.[796]

The Lazarus story is a precursor to Jesus' own resurrection.[797] Jesus is prepared for burial (11:2; 12:1-8); he gives his disciples last instructions (e.g.,

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[790] Thomas Söding, "Kreuzerhöhung: Zur Deutung des Todes Jesu nach Johannes," *ZTK* 103, no. 1 (2006): 2-25, 4.

[791] Ibid., 25.

[792] Kirk, "Social and Cultural Memory," 5-6. Cited from Jan Assman, *Das kulturelle Gedächtnis: Schrift, Erinnerung und politische Identität in frühen Hochkulturen* (Munich: Beck, 1992), 50-56.

[793] E.g., Ps 16:10; Isa 26:19; Ezek 37:1-14; Dan 12:2; 2 Macc 7; 4Q385 II 2-9; *1En.* 51. Jon D. Levenson, *Resurrection and the Restoration of Israel: The Ultimate Victory of the God of Life* (New Haven: Yale University Press, 2006), 201-16; N. T. Wright, *The Resurrection of the Son of God*, Vol. 3 of Christian Origins and the Question of God (Minneapolis: Fortress, 2003), 129-206.

[794] Beasley-Murray, *John*, 285.

[795] Brown, "Renewal," 278.

[796] E.g., 1:4; 3:15, 16, 36; 4:14; 5:24, 26, 29, 39; 6:33, 40, 47, 51, 53, 54, 68; 8:12; 10:10, 28; 11:25; 12:50; 14:6; 17:2, 3; 20:31. Wright, *Resurrection*, 441-43.

[797] Du Rand, "Creation," 26-27; Veselin Kesich, *The First Day of the New Creation: The Resurrection and the Christian Faith* (Crestwood, N.Y.: St. Vladimir's Seminary, 1982), 28-47;

13:1, 3; 15:13, 20; 16:4; 16:16-22, 32); soldiers take custody of him in the garden (18:1-5); and they proceed to his trial and passion.

J. K. Brown correctly sees evidence of resurrection and re-creation in John's use of the "first day" and the "eighth day."[798]

> [John] moves beyond the story level to communicate *theologically* that a new week has begun. Once again creation's renewal is evoked. . . . John turns the clock ahead in his dual reference to μιᾷ [τῶν] σαββάτων, thereby signaling that re-creation begins at the resurrection of Jesus Christ. In fact, the first day of the new week (of re-creation) for John may be a way of referring to an eighth day of creation.[799]

John alludes to re-creation by Jesus' declaration in the temple that he is the water of life from the eschatological temple.[800] His disciples interpret this declaration to mean the eschatological Spirit who will be received by believers.[801] This happens "[o]n the last day of the feast, the great day" (7:37).[802] This reference to the eschatological temple and the coming of the Spirit signals the beginning of creation's renewal. When connected with Jesus' death, resurrection, and the new temple (2:19-22), the eighth day very likely is John's way of signaling to the reader that re-creation begins in conjunction with the resurrection.

Coloe correlates the first day with the eighth, as a day of eschatological blessing, citing both Jesus' breathing upon his disciples (20:19-22 cf. 7:39)[803] and his visitation (20:19 cf. 20:26-29). John promises blessing to those who believe the eschatological day has arrived. The first day of

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Koester, *Symbolism*, 119-20.

[798] "Jesus' public career can also be understood as the completion of the original creation, with the resurrection as the start of the new." Wright, *Resurrection*, 440.

[799] Brown, "Renewal," 283. Cf. 20:1, 19. [Brackets mine].

[800] Sandra M. Schneiders, "The Raising of the New Temple: John 20.19-23 and Johannine Ecclesiology," *NTS* 52, no. 3 (2006): 337-355, 347-48.

[801] Moloney, *Gospel*, 252-53.

[802] See my argument for the eighth day in *4.6.4* above. Hoskyns, *Gospel*, 320-21. Others opting for the eighth day are Barrett, *John*, 269; Coloe, *Dwells*, 130; Grigsby, "Thirsts," 103-4; Moloney, *Gospel*, 252. O'Day and Spaulding, are indifferent. O'Day, *John*, 622-23; Spaulding, *Identities*, 122. Those opting for the seventh day include Brown, *John*, 1:320; Bultmann, *John*, 302 n5; Lindars, *John*, 297-98.

[803] Coloe, *Dwells*, 128-30. See also, Brown, "Renewal," 283-84; Du Rand, "Creation," esp. 43-46.

resurrection (20:1, 19) and the eighth day allude to the same day of creation's renewal.[804]

Schneiders sees Jesus as the resurrected temple in the midst of his community. This scene (20:19-23 cf. 2:19-22) "is the sealing of the New Covenant with the New Israel, in whose midst has been raised up the New Temple, the glorified Jesus."[805] It is heavily influenced by creation and new creation passages, such as Genesis 2:7, Jeremiah 31:31-34, and Ezekiel 37:9-10, 26-28.[806]

John Suggit shows that a garden motif (κῆπος)[807] is used to portray Jesus in relation to the new creation.[808] Judas' betrayal in the garden (18:1) echoes Adam's disloyalty in the Garden of Eden. Jesus' body is buried in a garden (19:41) and Mary mistakes the resurrected Jesus for the gardener (20:11-17).[809] John makes Jesus the second Adam, clothed in new life within the garden of his burial (Jn 20:14-15 cf. Gen 2:15).[810]

5.3.5 Summary: the Re-creation Motif in John

In section 5.3, I have demonstrated the prominence of the re-creation motif in the Fourth Gospel. I have shown that the gospel is rooted in a creation perspective that begins with the prologue. The restoration motif to conveys to the reader that re-creation is signaled with the gathering of Israel. Re-creation is equated with *Life*—centered in the person of Jesus. Judgment, crucifixion, and resurrection portray the temporal and eschatological facets of re-creation. John testifies[811] to both judgment and life.

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[804] Coloe, *Dwells*.

[805] Schneiders, "New Temple," 338.

[806] Ibid; Nicolas Wyatt, "'Supposing Him to Be the Gardener' (John 20,15). A Study of the Paradise Motif in John," *ZNW* 81, no. 1-2 (1990): 21-38, 38.

[807] Though John utilizes κῆπος (19:41; 20:15), the LXX uses παράδεισος (Gen 2:8). However, the terms are synonyms (Eccl 2:5 cf. Sir 24:30-31). Brown, "Renewal," 279-81.

[808] Suggit, "Gardner," 161-68.

[809] Ibid., 166-67.

[810] Ibid. See also Brown, "Renewal," 281-82.

[811] Matuštik observes "[t]he critical translator transmits history, traditions, texts by 'bearing witness' to what the 'perception' or the 'understanding' precisely fails to see or fails to witness." Martin Beck Matuštik, "The Critical Theorist as Witness: Habermas and the Holocaust," in *Perspectives on Habermas*, ed. Lewis Edwin Hahn (Chicago; LaSalle, Ill.: Open Court, 2000), 339-66, 346. Kuhl sees the community's witness as their works, word, sacraments, love, and service. Kuhl, *Sendung*, 174-219.

5.4 Jesus as Agent of Creation's Renewal

John depicts Jesus as the divine communicative agent. He uses various semantic fields to depict Jesus as the "voice" of the Father: (1) word, (2) prophet, (3) word of the Law, (4) divine messenger, (5) angel of the Lord, and (6) Wisdom. In sum, I will look at the various ways in which Jesus is depicted as "*word.*"

5.4.1 Jesus as Divine Word

I have briefly explained John's use of λόγος in the prologue. I will now look at his use of λόγος with respect to the rest of his gospel, drawing heavily upon the work of Rudolf Bultmann,[812] Paul Minear,[813] and Robert Gundry.[814]

Bultmann's famous quote, "Thus it turns out in the end that Jesus as the Revealer of God *reveals nothing but that he is the Revealer*" has important implications for this project.[815] In *Theology* he argues that John equates Jesus' words, his acts, and his very person.[816] "[T]he miracles in John are . . . *verba visibilia . . .* the *works of Jesus . . . are his words . . . his word is identical with himself."* [817] Though Jesus consistently says that he only communicates what he hears from the Father, the contents of his communication are the truth claims concerning himself. "[T]hey are words of life, words of God, not because of their content, but because of *whose* words they are."[818]

Gundry ably develops the view that a "Christology of the Word dominates the whole of John's Gospel more than has been recognized."[819] John's varied references to Jesus' words allude to the λόγος in the prologue.

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[812] Rudolf Bultmann, *Theology of the New Testament: Complete in One Volume*, trans., Kendrick Grobel (New York: Charles Scribner's Sons, 1955).

[813] Minear, "Ecclesiology."

[814] Robert H. Gundry, *Jesus the Word According to John the Sectarian: A Paleofundamentalist Manifesto for Contemporary Evangelicalism, Especially Its Elites, in North America* (Grand Rapids: Eerdmans, 2002). Others who argue similarly: Ed L. Miller, "The Johannine Origins of the Johannine Logos," *JBL* 112, no. 3 (1993): 445-57; Dodd, *Interpretation*, 263-85; Eldon Jay Epp, "Wisdom, Torah, Word: The Johannine Prologue and the Purpose of the Fourth Gospel," in *Current Issues in Biblical and Patristic Interpretation: Studies in Honor of Merrill C. Tenney Presented by His Former Students.*, ed. Merrill C. Tenney and Gerald F. Hawthorne (Grand Rapids: Eerdmans, 1975), 128-46.

[815] Bultmann, *Theology*, 2:66.

[816] Ibid., 2:59-69.

[817] Ibid., 60, 63. [Italics his]. E.g., 8:28; 10:25, 37, 38; 14:10, 11; 15:22, 24. Jesus himself then is a *Tatwort*—deed-word. His words as well as his works signify his own person.

[818] Ibid., 63.

[819] Gundry, *Jesus the Word*, 3.

Bultmann also acknowledges John's signs as *verba visibilia*,[820] showing them to be *Tatwörter* or deed-words—that is, authenticating (expressive) action.[821] Gundry finds a broader range of vocabulary referencing the λόγος[822] and delineates Jesus as the λόγος *throughout* the gospel. His cumulative case has quite convincing implications: Jesus is God's expression of CA.

In John 1:51, Jesus is depicted as a ladder upon which angels are ascending and descending.[823] Whereas the Synoptics portray Jesus as the Son of Man coming with clouds and positioned at the right hand of God,[824] John conveys Jesus as the bridge of revelation between heaven and earth (cf. Gen 28:12). What is known in heaven will be known on earth *through* the Son of Man. This connection is illustrated between Jesus and Nathanael. Jesus has *seen* Nathanael for who he is; now, Nathanael *sees* Jesus for who he is. Nathanael recognizes that the locus of revelation is Jesus.[825] For the reader, the metaphor has the same connotations as λόγος does in the prologue. *Seeing* (i.e., 1:51) means perceiving the revelation and understanding it leads to belief (e.g., 14:9-10).[826]

Gundry analyzes the healing of the royal official's son (4:46-54).[827] In comparison to the Synoptics, John's Word-Christology shows some striking features. Whereas the Synoptics emphasize the great faith of the centurion (Matt 8:5-13; Luke 7:1-10), John focuses exclusively on what Jesus *says* to the official (τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς [4:50]; εἶπεν αὐτῷ ὁ Ἰησοῦς [4:53]). The result of Jesus' word is faith and life (4:53). John points back to the prologue (1:4, 12-13) where it is the λόγος who brings life through faith. This too is the second *sign* Jesus performs—an allusion to re-creation.

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[820] Ibid.

[821] In dramaturgical action, actors publicly affect the views, attitudes, and perceptions of their audience (i.e., employing perlocutionary/strategic tactics). I maintain that Jesus' signs communicatively depict *expressive action* in order to convey *authenticity and sincerity and understanding* (not perlocution).

[822] Gundry, *Jesus the Word*, 4-12.

[823] Ibid., 12-14.

[824] Cf. Mark 13:26-27; 14:62; Matt 24:30-31; 26:64; Luke 21:27; 22:69-70.

[825] O'Day, *John*, 532; Schnackenburg, *John vol. 1*, 319-22.

[826] Kysar, *Maverick*, 102-13.

[827] Gundry, *Jesus the Word*, 21.

Scholars find it difficult to translate[828] τὴν ἀρχήν ὅ τι καὶ λαλῶ (8:25b). Metzger suggests (1) a question, (2) an exclamation, or (3) an affirmation.[829] Gundry takes the τὴν ἀρχήν to be a referential accusative,[830] with τὴν ἀρχήν being translated as "in reference to the beginning."[831] With "I am" being understood as the subject, he translates the phrase as, "'[I am] whatever I even speak to you.' He is the Word being spoken by himself, rather as he testifies concerning himself."[832] In effect, Jesus is saying, "I am indeed, (with reference to the beginning) just what I have been saying to you." In Gundry's analysis, Jesus, the λόγος, is testifying about himself. The reference to the beginning is an echo to the prologue and Jesus' role as the Word. This further echoes Genesis 1:1, and re-creation.[833]

Gundry's proposal also clarifies other details. First, of passages utilizing different forms of ἀρχή in John,[834] only the prologue and 8:25b are connected with Jesus' identity. Second, the phrase also refers back to his "I am" statement in 8:24. Third, it looks forward to his "I am" statement in 8:58. Though the phrase does not contain ἐγὼ εἰμί, it is a given that Jesus is the one speaking; so the "I am" is understood. Fourth, verse 26 again focuses upon Jesus' speech, in that he still has much to say and to declare.[835] Gundry's argument that Word-Christology is present in these passages is convincing.

Second, John 15:1-9 contains a λόγος saying: Jesus declares his disciples are clean because of his words (15:3). He instructs them *to abide in him*, *as he will abide in them* (15:4); mutual abiding is necessary (15:5-6). In verse 7 however, *personal abiding* becomes synonymous with his *words abiding* within them (ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ . . .). Jesus then gives them commandments, in which they are to abide

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[828] Metzger, *Textual Commentary*, 191; Brown, *John*, 1:347-48; Barrett, *John*, 283-84; Keener, *John*, 1:744-45; Beasley-Murray, *John*, 125-26 note C; O'Day, *John*, 634-35.

[829] Metzger, *Textual Commentary*, 191.

[830] Other referential accusatives are found in 4:38, 52; 6:10; 8:54; 11:44; 14:26; 21:21. Gundry, *Jesus the Word*, 128-29.

[831] Ibid.

[832] Ibid., 29.

[833] Keener, *John*, 745; O'Day, *John*, 635.

[834] John 6:64 uses ἐξ ἀρχῆς, 8:25 uses τὴν ἀρχὴν, 8:44 uses ἀπ᾽ ἀρχῆς, 15:27 uses ἀπ᾽ ἀρχῆς, and 16:4 uses ἐξ ἀρχῆς.

[835] Gundry, *Jesus the Word*, 29.

(15:9, 10, 11, 12, 14, 17). "[A]s the Word he is his words."[836] Gundry thus makes a clear case for accepting the role of Word-Christology in the Fourth Gospel. As the Word, Jesus embodies open communication. John is therefore signaling to the reader that Jesus himself is the source of divine CA.

Paul Minear also builds upon Bultmann's proposal and subdivides John's use of λόγος (and similar terms)[837] into seven "clusters."[838] I will summarize his findings. In cluster one (5:19-29), Jesus does what he sees the Father doing. His *seeing* (βλέπω [5:19]) moves to *hearing* (ἀκούω [5:24]) and results in *doing* (ποιέω [5:27 cf. 5:19]). Jesus' *doing* produces awe in those observing his signs; they authenticate his words, showing sincerity. His words (5:24) and actions (*Tatwörter* [5:19]) adjoin. His acts show the significance of his words (i.e., they *express* his authenticity—who he is).[839] Also, hearing Jesus' word (λόγος 5:24) and his voice (φωνή 5:25, 28) at the resurrection of the dead are equivalent, claiming rightness. "The logos operates in such a way as to free its hearer from final judgment, to enable him or her to pass from death to life."[840] John portrays Jesus, his word, and his voice as equivalent—pointing back to the λόγος and re-creation of John 1:1.

In clusters two (5:30-47) and four (8:31-47), Jesus' λόγος only abides within the community of the faithful.[841] The reader understands this abiding on two levels: Since the "Jews" in Jesus' *Sitz im Leben* rejected Jesus, they did not possess his word (or Jesus himself). In the second level, the JCom recognizes the identity of the true community of Abraham (8:31-44). Only those who possess the λόγος can make that truth claim. John thus

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[836] Ibid., 42. R. Brown says, "[H]ere it is his words that remain in the disciples. Jesus and his revelation are virtually interchangeable, for he is incarnate revelation (the Word)." Brown, *John*, 2:662. The recent commentaries of Michaels and Brunner miss this important point, differentiating the word *from* the person, who is the source of life. Frederick Dale Bruner, *The Gospel of John: A Commentary* (Grand Rapids; Cambridge, U.K.: Eerdmans, 2012), 878-87; Michaels, *Gospel*, 799-810.

[837] Bultmann, Minear, and Gundry do not limit Jesus' "word" sayings to "λόγος," but tie ῥῆμα, ἐντολή, μαρτυρία, λέγω, λαλέω, and φωνή to John's Word-Christology.

[838] Minear identifies seven clusters: (1) 5:19-29, (2) 5:30-47, (3) 6:52-71, (4) 8:31-47, (5) 12:44-50, (6) 17:6-19, and (7) 17:20-26.

[839] Recall that Habermas' three main validity claims are truth, rightness, and sincerity (truthfulness/authenticity).

[840] Minear, "Ecclesiology," 98.

[841] Note the plurals.

communicates the disparity between groups (promoting understanding and CA to the CoP), but signals caution concerning opponents, thus restraining CA to those resistant to the λόγος. The recipients are differentiated.

In cluster three (6:52-71), the "Jews" dispute, "How can this man give us his flesh to eat?" John conveys that feeding on Jesus is equivalent to abiding in him, and thereby, possessing life through his death (6:51, 56-57). But his words (ῥήματα) are also s*pirit and life* (6:63), which indicates that participation with Jesus is spiritual.[842] The hard saying (λόγος), the sacrifice, and the flesh are all the same: "Logos [6:60] as both word and bread connotes that complex relationship of mutual abiding."[843]

In cluster five (12:44-50), Minear correlates the passage with Genesis 1 and the act of creation. Λόγος, commandment, life, light, and darkness all allude to the first chapter (e.g., 12:46, 48, 49, 50). The references to commandments (ἐντολή [12:49-50]) allude to the Word's command to re-create the world and give it life. "In short, John understood logos as a link between the believer in Christ and that primal action of God in creation."[844]

Cluster six (17:6-19) refers to the disciples' possession of the Word. Receiving and keeping his ῥήματα also entails faith, and faith means life (17:8). Cluster seven (17:20-26) further includes those who believe through the disciples' λόγος. To believe their word is to enter into dialogue with the Father and the λόγος. Possession of the λόγος means hatred from the world because their reception of his word means association with Jesus (17:14).

In summary then, Bultmann, Gundry, and Minear draw strong connections between Jesus as word, the creation story, and the JCom. Jesus himself is a divine validity claim. As λόγος, he is locutionary/propositional truth, the illocutionary claim of life, and expressive/sincere communicative agency; he is CA. John uses this *Word* motif to give the reader understanding concerning Jesus' centrality in creation's renewal.

5.4.2 *Jesus as the Prophet*

John frequently compares Jesus to the prophet Moses and the Law—for what reason? I submit John desires the reader to see Jesus in contradistinction to

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[842] Minear, "Ecclesiology," 100-101.
[843] Ibid., 101. [Brackets mine].
[844] Ibid., 103.

the prophets and the Law—as the Word of God. Similar to the prophets' words and deeds,[845] divine agency is ultimately conveyed through Jesus' words and deeds. To demonstrate this concept, I will briefly survey Jesus as "prophet."

The Baptist is called, "the coming prophet," but he denies this, signaling to the reader that it is in fact Jesus who is the expected prophet (1:21-25 cf. Deut 18:15, 18). Philip compares Jesus to the coming one about whom Moses and the prophets wrote (1:45). Nathanael declares anyone from Nazareth worthless, but after his prophetic encounter, he declares Jesus to be the Son of God and King of Israel (1:46-49). These events reveal Jesus as greater than the prophet; for heaven and earth converge upon him, the locus of revelation (e.g., 1:51).

In the prophetic tradition, Jesus cleanses the temple (2:13-22).[846] His use of Zechariah 14:20-21 and Psalm 69:9 denounce the colonized temple system. His actions are *Tatwörter*,[847] prophetically proclaiming God's displeasure with the temple cult. For the reader, it implies the temple calamity was punishment for sin.[848] The reader should understand that Jesus is greater than a prophet and greater than the temple, because he is the new temple (2:21-22). The prophetic pronouncement of the temple of Jesus' body signals re-creation (see *4.6.2*).

The Samaritan woman discerns Jesus is more than a mere man. With each change in the dialogue, Jesus rises in stature. Jacob's water becomes Jesus' living water; worship on Gerizim becomes worship in spirit and in truth. The woman declares him to be a prophet (4:19); Jesus becomes the long awaited *Ta'heb*—Samaria's awaited Moses and Messiah.[849] Meeks

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[845] E.g., Moses' plagues, signs, Elijah's/Elisha's miracles, and Jeremiah's prophetic actions are *Tatwörter*.

[846] The temple cleansing is of some debate. Bultmann, *John*, 128; Sanders, *Jesus and Judaism*, 61-76; Walker, *Holy City*, 165; Köstenberger, "Destruction," 100; Gärtner, *Qumran*, 120; Neusner, "Money-changers," 289.

[847] *Tatwörter* are non-verbal, propositionally differentiated CA or dramaturgical action. Habermas, *Evolution*, 40.

[848] Motyer gives three *explanations* for AD 70: (1) punishment for sin, (2) the work of the devil, and (3) the will of God. He uncovers five *responses* to the calamity: (1) rejection of the cult, (2) Torah renewal, (3) mysticism, (4) quietist eschatology, and (5) messianism. The primary understanding of the catastrophe was "punishment for past sins."Motyer, *Devil*, 79-102.

[849]The messianic *Ta'heb* would have been considered both prophet and king (cf. Deut

observes that Jesus embodies *Ta'heb*, who would come in peace, reveal truth, destroy the wicked, reward the good, do righteousness, expose darkness, offer right sacrifice, separate the chosen, and initiate the beginning of re-creation.[850] Moreover, living water, eternal life, the new temple, the arrival of Messiah, and the gathering of the Samaritans (the northern tribes [4:34-42 cf. Ezek 37:18-19]) are all prophetic signs of re-creation.

In John 4:43-45, Jesus is welcomed in Galilee, where he quotes the proverb, "a prophet has no honor in his own hometown," referring to rejection in Judea.[851] After he feeds the five thousand, the crowds proclaim him as the prophet (6:14). However, Jesus argues with the "Jews" that it was not the prophet Moses, but the Father who gave *Jesus* as the true bread from heaven, making him greater than Moses (6:32).

In 7:16, Jesus claims his teaching is not his own, but belongs to the one who sent him: "Here the essential characteristic of the true prophet like Moses is that he speaks Yahweh's words, not his own"(cf. Deut 18:18-22).[852] John depicts Jesus as God's mouthpiece. The reader perceives that the reference also implies the "Jewish" leaders are *false prophets*.[853]

In 7:40 some claim that Jesus "really is the Prophet." The "Jews" have asserted that no prophet would arise out of Galilee (7:41, 52). From the perspective of critical theory, this assertion by the "Jews" was a counterclaim against rightness. Jesus should not receive consideration as the expected prophet. But for the reader, a prophet has indeed arisen from Galilee (Jn 1:9 cf. Isa 9:1, 2). He is the prophet and more than a prophet.

Jesus is also compared with past patriarchs and the prophets. He claims to be greater than the prophets and even Abraham, by his "I am" pronouncement (8:58). Between chapters 7 and 8, λόγος is used seven times, referring to life in Jesus' word.[854] Some identify him as prophet because of his λόγοι (7:40). Jesus' word characterizes him as the giver of life, but the Pharisees reject his word and so reject him as prophet (7:46, 51-52).

18:18). *Memar Marqah* 1:9 (text, I, 22) cited in Meeks, *Prophet-king*, 248-54.

[850] Ibid., 248-49.

[851] Jesus' own reject him in Judea (cf. 1:ll), so he travels to Galilee and Samaria, where people accept and honor him. So O'Day, *John*, 574; Meeks, *Prophet-king*, 39-40.

[852] Meeks, *Prophet-king*, 45.

[853] Ibid., 47-55.

[854] Cf. 7:40; 8:31, 37, 43, 51, 52, 55.

Jesus heals a blind man by mixing spittle and soil (alluding to creation [9:6-7 cf. Gen 2:7]).[855] The healed man declares to the "Jews" that Jesus is a prophet (9:17). Jesus later more accurately describes himself as the "Son of Man" (9:35).[856] He is not from this world, but from above.[857] The reader understands the Son of Man's claim to rightness for prophetic judgment to the spiritually blind (9:39 cf. Ezek 12:2; Isa 6:9-10; 29:9; 42:18-20; Jer 5:21)[858] but light and life to those who have faith.

5.4.3 *Jesus as Superior to the Mosaic Law*

John uses Moses to give reassurance to the JCom concerning its own "Jewish-ness" and Jesus' superiority.[859] "For the Law was given through Moses; grace and truth came through Jesus Christ (1:17)." "The question in dispute is . . . Are Christian believers still part of the Jewish community or not?"[860] Part of that consideration is the relationship between Moses and Jesus. Moses was a prophet, a leader, a friend of God, and the recipient of the Law. So, if the "Jews" claimed Moses and received the Law, to what extent should the JCom claim Moses and *receive* the Law? Was following Jesus incompatible with following Moses?

The prologue echoes the renewal of the Mosaic covenant (1:14, 16, 17 cf. Exod 34:6).[861] John 1:17 points to *grace and truth*, also mentioned in John 1:14. R. E. Brown sees חֶסֶד in χάρις and אֱמֶת in ἀλήθεια, connecting God's covenant faithfulness with both the giving of the Law and the coming of Jesus (cf. esp., Ex 34:6; Ps 25:10; 61:7).[862] The Word, full of חֶסֶד and אֱמֶת came and tabernacled in their midst.[863] The revelation of God was found both in

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[855] Brown, *John*, 1:372; Keener, *John*, 1:780; Malina and Rohrbaugh, *John*, 170.

[856] Kysar, *Maverick*, 52; R. Alan Culpepper, "The Theology of the Gospel of John," *RevExp* 85, no. 3 (1988): 417-32, 423-25; Schnackenburg, *John vol. 1*, 529-42; Ashton, *Understanding*, 240-76.

[857] On the Son of Man as heavenly revealer, see David E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids: Eerdmans, 1983), 184; Bultmann, *John*, 338-39; Ellens, *Son of Man*, 73-77.

[858] Keener, *John*, 1:796.

[859] Moses is mentioned in 1:17, 45; 3:14; 5:45, 46; 6:32; 7:19, 21-23; 9:28-29.

[860] Stefan Schapdick, "Religious Authority Re-evaluated: The Character of Moses in the Fourth Gospel," in *Moses in Biblical and Extra-Biblical Traditions*, ed. Axel Graupner and Michael Wolter, BZAW 372 (Berlin: De Gruyter, 2007), 181-210, 182.

[861] Ibid., 186-87.

[862] Brown, *John*, 14.

[863] Pancaro and Schnackenburg emphasize truth and further interpret ἀλήθεια more

the giving of the Law as well as in the tabernacling of Jesus Christ.

On this reasoning, the Word of God came to humanity, first through Moses, then through Jesus. But Jesus was the embodiment of the Law (e.g., 1:45; 5:38-40, 45-47; 6:45).[864] He "exegeted" God, conveying God's words, actions, and essence to the world (1:18); he was divine CA. As the λόγος and the Son of God, Jesus was the same substance and glory as the Father (1:14).

The friction between Jesus and the "Jews" over the Sabbath is another way of understanding Jesus' superiority over the Law.[865] The healing of the invalid on the Sabbath initiates a confrontation with the "Jews" that reveals their intentions to kill Jesus. Jesus' *violation* of the Sabbath alludes to re-creation (5:17-18). He accuses them of evil based upon Moses' accusations (5:45-46). He speaks of "your Law" (8:17; 10:34; 15:25), differentiating himself from "Jewish" practice. Moses wrote about Jesus, connecting Jesus to the Law and the coming of the prophet (5:45, 46 cf. Deut 18:15, 18). Meeks finds a strong parallel between Jesus' words and the Law.[866] "Jesus and his revelation stand over against or at least superior to the Torah."[867] Moses reveals through his *writing* (5:46-47); Jesus reveals by means of *his own words* (ἐμοῖς ῥήμασιν [5:47]). Jesus' revelation is therefore greater.

Additionally, Jesus implies his superiority by continuing God's creative work.[868] He represents the Father, continuing creation, fulfilling the Law, and working[869] on the Sabbath (5:16-18). John thus portrays Jesus as God's agent, establishing and sustaining his creation through his word.

In chapter 9, Moses' name resurfaces. The "Jews" identify themselves as Moses' disciples. "By placing Moses on Jesus' side, . . . the Fourth Gospel maintains, one must be a disciple of Jesus as well (9:28-29)."[870] So the assertion concerning whether the JCom should consider themselves part of the greater "Jewish" community is answered affirmatively. Following Moses

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as "divine reality." Pancaro, *Law*, 540; Schnackenburg, *John vol. 2*, 272-73.

[864] Pancaro, *Law*, 538.

[865] E.g., 5:9-10, 16, 18; 7:22-23; 9:14-16. Painter, "Earth," 75.

[866] Meeks, *Prophet-king*, 287-90.

[867] Ibid., 288. E.g., 1:17; 7:51; 8:17; 10:34; 15:25.

[868] Keener, *John*, 1:649; Segovia, "Reality," 77. Borgen observes: "According to John, the Laws of Moses and the specific observances give witness to the activity of the Creator through his Son, the specific historical person, Jesus of Nazareth." Borgen, "Creation," 91.

[869] E.g., ἔργον is used in Gen 2:2 LXX; Wis 13:1; *Sib.*; *Or.* 1:22. Keener, *Spirit*, 649.

[870] O'Day, *John*, 588; Petersen, *Light*, 82-84.

means following Jesus, because Moses would have followed Jesus.[871] Moses brought the Law; Jesus is the Word itself.

Finally, John utilizes the allusion of "lawgiver" in his representation of Moses and Jesus. This motif shows the superlative nature of Jesus' authority. Jesus creates the Law, while Moses' authority attests to Jesus.

John endows Moses with great authority (e.g., 1:17a; 7:19-23; 8:5). "[T]he evidence that appears is for a view of Moses as an authority in the giving of the Law, not just a messenger. . . . In some respect, the Law in the Fourth Gospel carries the authority of Moses personally."[872] Moses has given the Law (7:19, 22), and his Law must not be broken (7:23).

Though Moses has great authority, in chapter 12, Jesus is elevated even more. Concentrated in chapters 12-15, John portrays Jesus as the *conduit* of God's commandments.[873] He will speak all that is commanded him (Deut 18:18).[874] Jesus, as that fulfillment, does not speak on his own authority, but as an extension of the Father (12:49). His commandment is eternal life (12:50), signaling re-creation. Whereas obeying Moses brings Deuteronomic blessing (e.g., Deut 28), obeying Jesus brings eternal life.

Jesus also conveys his own commandments (e.g., 13:34; 14:15, 21; 15:10, 12, 14, 17). Gundry writes, "[I]t suffices to note that as the Word who is God, Jesus gives as his own a commandment that replaces God's commandment in the Mosaic law."[875]

For the reader, Jesus' words and commandments are shown to be equivalent (ἐντολή 14:15, 21 cf. λόγος 14:23, 24).[876] To keep his word/commandments is also to mutually abide with Jesus (15:3-4). Notice the cluster of interrelated words in chapter 15: (15:3, 20, 25 [λόγος]; 15:7 [ῥῆμα]; 15:10, 12, 14, 17 [ἐντολή/ἐντέλλομαι]). "The abiding of Jesus' words (ῥήματά) in the disciples (15:7) parallels the abiding of Jesus himself in them

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[871] John Lierman, "The Mosaic Pattern of John's Christology," in *Challenging Perspectives on the Gospel of John*, ed. John Lierman, WUNT 2/219 (Tübingen: Mohr, 2006), 210-34, 224.

[872] John Lierman, *The New Testament of Moses: Christian Perceptions of Moses and Israel in the Setting of Jewish Religion*, WUNT 2/173 (Tübingen: Mohr, 2004), 161.

[873] E.g., 12:49-50; 13:34; 14:15, 21, 31; 15:10, 12, 14, 17.

[874] Lincoln, *John*, 360-61.

[875] Gundry, *Jesus the Word*, 40.

[876] O'Day, *John*, 746-47.

(15:4, 5), because as the Word he is his words."[877]

In terms of critical theory, Jesus' role as superior to the Law does not reflect CA in a Habermasian sense, but *normatively regulated action*, which is compliance to expected group norms. However, within those expected norms, obedience to the Law or to Jesus' commandments was expected to give life. Finding life through obedience to community regulated norms implies an emancipative trajectory for Jesus' disciples, when viewed through the lens of a community of practice (CoP).[878] Such communities exist to share understanding, which is disseminated among participants for the benefit of all. In this sense, then, Jesus' role as divine word, superior to the Law should be considered CA within the bounds of the community. CA is not offered to adversaries outside the community (i.e., the disciples of Moses).

5.4.4 *Jesus as the Divine Shaliach*

John depicts Jesus as God's competent agent of creation's renewal—his *shaliach*.[879] The designation refers to a messenger *sent* in the name of a principal.[880] Karl Rengstorf says that as a legal institution, it was quite old.[881] The agency was utilized for betrothals, divorce, business transactions, ambassadorial assignments and represented religious authorities in liturgical or judicial matters.[882] The emphasis was upon representation and authority, which belonged to the sending person or group.[883] *Shaliach* is epitomized by the rabbinic phrase, "The-one-whom-a man-sends *[sâlîah]* is like the man himself."[884] Envoys could only act within their authorized range of authority.

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[877] Gundry, *Jesus the Word*, 42.

[878] See section 2.3, *Communicative Action in Habermas and John*.

[879] J. Louis Martyn, "Epilogue: An Essay in Pauline Meta-Ethics," in *Divine and Human Agency in Paul and His Cultural Environment*, ed. John M. G. Barclay and Simon J. Gathercole, LNTS 335 (New York: T&T Clark, 2006), 173-83, 174-78.

[880] Ἀποστέλλω and πέμπω are used often and interchangeably, though they cluster in certain passages. Kuhl, *Sendung*, 53-57; Keener, *John*, 1:317; Köstenberger, *Missions*, 97-111.

[881] K. Rengstorf, "ἀπόστολος," *TDNT* 1:407-45, 414. Though the practice dates back to after the exile (2 Chr 17:7-9), the institution developed only after AD 70. Caution should be taken regarding rabbinic sources. Francis H. Agnew, "The Origin of the NT Apostle-Concept: A Review of Research," *JBL* 105, no. 1 (1986): 75-96, 81-82.

[882] Ibid., 81.

[883] Ibid., 80-81.

[884] This was a common rabbinic saying. E.g., *Mek. Ex.*12:3, 6; *Ber.* 5:5; *Naz.* 12b. Also cited in Agnew. Ibid., 81.

S/he could not act outside the authority of the sender[885] and to deal with the envoy was to do business with the principal.[886] Kuhl summarizes some of their characteristics:

> 1. Der *Ŝaliach* ist am grundlegendsten charakterisiert durch das Element der Autorisation . . . 2. Gegenüber diesem primär bestimmenden Faktor der Autorisierung tritt das Gewicht des jeweils konkreten Auftrags zurück . . . 3. Die Institution der *Ŝaliach* ist ihrem Ursprung und Wesen nach nicht religiöser, sondern juristischer Natur . . . 4. Das Amt des *Ŝaliach* war auf Zeit übertragen. Es erlosch, wenn der Auftrag erfüllt war. Ein *Ŝaliach* auf Lebenszeit war unbekannt.[887]

John utilizes this agent language frequently—some sixty occurrences.[888] Jesus identifies himself with his sender.[889] Peder Borgen notes that John uses a similar formula written in two ways: "One formula is 'I and the Father are one' (10:30) and another formula is 'the Father is in me and I am in the Father' (10:38; cf. 14:10-11 and 17:21-3)."[890] Jesus functions within the authority of his Father.[891]

However, I agree with Keener that the *shaliach* only provides the general principle for understanding Johannine agency.[892] In the words of Marianne Thompson:

> [I]t does not explain fully such themes as the heavenly descent and ascent of the Son of Man, the use of 'Logos,' Jesus' functions of teaching and illumination, or the Gospel's emphasis on *seeing* the Father in the Son. Furthermore, . . . the relationship is not permanent.[893]

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[885] Edgar Leonard Allen, "Representative-Christology in the New Testament," *HTR* 46, no. 3 (1953): 161-69, 1.

[886] Keener, *John*, 1:313-14.

[887] Kuhl, *Sendung*, 28.

[888] E.g., 3:34; 4:34; 5:30, 36, 37; 6:29, 38, 39; 7:16, 28, 29, 33; 10:36.

[889] E.g., 5:23; 8:29; 12:44-45; 13:20; 14:9; 15:23; 17:3, 21, 23.

[890] The *shaliach* figure however, is inadequate to explain Jesus' heavenly origin. Peder Borgen, "God's Agent in the Fourth Gospel," in *The Interpretation of John*, ed. John Ashton (Philadelphia: Fortress, 1986), 67-78, 68-69.

[891] E.g., 5:27; 7:17-18; 8:28; 12:49; 14:10; 17:2.

[892] Keener, *John*, 1:313.

[893] Thompson, *God*, 127. Neither does the position explain Jesus' simultaneous subordination and equality (e.g., 10:30, 38; 14:10 cf. 5:19, 30; 7:16-18; 8:28; 10:29; 14:28).

But Ashton observes, "The convention according to which the agent was fully representative of his master was more than a legal fiction: it illustrated and exemplified *a way of thinking*."[894] It is a general principle compatible with others. The *shaliach*, then, is a major backdrop for the communicative agency of Jesus, which we will explore below in section 5.5.

5.4.5 Jesus as the Divine Angel

A number of scholars have proposed a "divine angel" or similar theophany to portray Jesus' agency.[895] This allusion can be illustrated in the OT appearances of certain angels and beings that acted in God's stead; they can be correlated with the high Christology of John.

William MacDonald finds this connection in the "angel of the Lord" motif.[896] He posits that the terms "angel of Yahweh" and "angel of God" should include the definite article because they are special agents. These angels are referred to ambiguously—encompassing both God and messenger simultaneously. God-like behaviors are ascribed to them and they are worshiped. OT depictions prefigure the incarnation of Jesus and the "son of the gods" interpretation of Daniel 3:25 should be identified with Jesus. Finally, unity between the OT and NT warrants the association between this angel and Christ.[897]

For Ashton, there is a close relationship between God and this angelic representative.[898] He associates the ambiguous nature of the angels who met with Abraham (Gen 18), who led Israel through the wilderness (Exod 14:19; 23:20; 32:34; 33:2; Num 20:16), and the "divine man" (אִישׁ-הָאֱלֹהִים) who visited

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[894] Ashton, *Understanding*, 218.

[895] E.g., William Graham MacDonald, "Christology and 'The Angel of the Lord'," in *Current Issues in Biblical and Patristic Interpretation: Studies in Honor of Merrill C. Tenney Presented by His Former Students*, ed. Gerald F. Hawthorne (Grand Rapids: Eerdmans, 1975), 324-35; Hurtado, *One God*, 71-92; Jarl E. Fossum, *The Image of the Invisible God: Essays on the Influence of Jewish Mysticism on Early Christology*, NTOA 30 (Freiburg; Göttingen: Universitätsverlag; Vandenhoeck & Ruprecht, 1995), 109-33; Bühner, *Gesandte*, 341-99; Ashton, *Understanding*, 281-98; Nils Alstrup Dahl, "The Johannine Church and History," in *The Interpretation of John*, ed. John Ashton (Philadelphia: Fortress, 1986), 147-68.

[896] E.g., Gen 16:7-14; 18; 21:17; 22:9-18; 24:7, 40; 28:12; 31:11; 32:24-31; Exod 3:1-6; 14:19; 23:20-24; 32:34; 33:2; Num 20:16; 22:21-35; Josh 5:13-6:5; Judg 2:1-5; 5:23; 6:11-24; 13:1-25; 1 Sam 29:9; 2 Sam 24:15-17; 1 Chr 21:15-30; 1 Kgs 19:5-7; Ps 34:7; Isa 63:9). MacDonald, "Christology," 329.

[897] Ibid., 328-29.

[898] Ashton, *Understanding*, 281-98.

Manoah and his wife (Judg 13), with the divine agent of the Fourth Gospel.[899]

Because of the ambiguous relationship between God and the "liberating angel," editors of the LXX created interpretive *distance* between the two. God's name is *upon* the angel, not *in* him. He carries out God's commands and does not act autonomously.[900]

Third, there is a close connection between the "liberating angel" and John's Jesus, "whose very name implies liberation. He too declares that he has been sent by God and shares in the authority of his name."[901]

Similarly, Borgen supports the "Angel Israel" from early Merkabah mysticism.[902] He connects an angel in Philo with similar elements found in John[903] and associates it with John's references to "the Son." He is the only one who has ever seen God (e.g., 1:18; 6:46; 12:45).[904] Philo here also calls him "the Word" and "the name of God" (see below). These references take us very close to John's divine agent.

Bühner sees the divine angel intimately related to the prophet and Jesus.[905] He finds in the prophet-messenger language a relationship between the sending of prophets and the appearance of the angel of the Lord (e.g., Isa 44:26; Hag 1:13; Mal 1:1; 3:1).[906] "Offenbar bedeutet dies, daß der Besitz der רוח הקדש zu einer engelähnlichen Erscheinung des Propheten führen kann."[907] For him, the angel-prophet is the *shaliach* sent from heaven.[908]

Hurtado ably demonstrates how ancient Judaism dealt with the tensions produced by God and his principal angel without threat to their monotheistic practice.[909] The earliest Christologies were a development derived from Jewish angelology. He posits that,

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[899] Ibid.

[900] Ibid., 287-89. Cf. MT vs. LXX in Exod 23:20-21; Num 20:16; Judg 2:1; Isa 63:9.

[901] Ibid., 290.

[902] Borgen, "Agent," 72-74.

[903] *Leg.* I 43; *Conf.* 146.

[904] Borgen, "Agent," 73-74.

[905] Bühner, *Gesandte*, 341-99.

[906] Ibid., 341-73.

[907] Ibid., 349.

[908] Ibid., 271-315.

[909] Principal angels: Gabriel (e.g., Dan 8:15-26; 9:21; 10:2-9; *1 En.* 9:1; 10:9; 40:9-10; *2 En.* 72:5), Michael (e.g., Dan 10:13-21; *1 En.* 9:1; 40:9-10; *2 En.* 22:6; 33:10; 71:28; 72:5; 1QM 17:6-8), Melchizedek (e.g., 11QMelch 2:9-11), Yahoel (e.g., *Apoc. Ab.* 10:1-4, 7-17; 11:1-4 cf. Ezek 1:26-28; Dan 7:9; 10:5-6; 17:13). Hurtado, *One God*, 71-91.

this mutation in Jewish tradition may be seen as an unprecedented reshaping of monotheistic piety to include a second object of devotion alongside God, a figure seen in the position of God's chief agent, happening among a group that continued to consider itself firmly committed to 'one God.'[910]

Perhaps the strongest example can be found in chapter 8:31-59. Jesus clashes with the "Jews" concerning his origin and identity. Both the "Jews" and Jesus dispute each others' relation to Abraham. As posited in chapter 4, Motyer argues that evidence from the *Recognitions* leads us to the conclusion that "Jews" of John 8 could be mirrored in Ebionite Christianity.[911] This position is also supported by *divine name theology*, which is prevalent in the Fourth Gospel.[912] John 8 alludes to the hospitality of Abraham, who saw Jesus and welcomed him gladly—unlike the "Jews."[913] References from the *Recognitions* and *Apocalypse of Abraham* support the position that John is referring to Jesus as the one Abraham saw.[914]

Ashton further suggests the ἐγώ εἰμί in John 8:58 can be connected to Yaoel in the *Apocalypse of Abraham*[915] and Metatron, in *3 Enoch*.[916] These figures possess *the name of God*.[917] Each is therein identified as a *lesser Yahweh*.[918] They derive their authority and power from God's name within them.

John utilizes these allusions to illustrate the preexistent divine agency of Jesus and his close association with the Father. By using ἐγώ εἰμί (8:58),

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[910] Ibid., 100.

[911] See esp. *Ps-Clem* 1:36. Sacrifice was to be abolished when idolatry was eradicated. *Ps-Clem* 1:64 says, "For we,' said I, 'have ascertained beyond doubt that God is much rather displeased with the sacrifices which you offer, the time of sacrifices having now passed away; and because ye will not acknowledge that the time for offering victims is now past, therefore the temple shall be destroyed."

[912] E.g., 1:12; 2:23; 3:18; 5:43; 10:25; 12:13, 28; 14:13, 14, 26; 15:16, 21; 16:23, 24, 26; 17:6, 11, 12, 26; 20:31. Hurtado, *One God*, 108-110; Hurtado, *Lord*, 381-392.

[913] Cf. John 8:33, 37, 39, 40, 52, 53, 56, 57, 58.

[914] On Abraham's interaction with the great prophet, see esp. *Ps-Clem.* 1:33; *Apoc. Ab.* 9-10. On Abraham's hospitality, see, *T. Ab. Recension B*: 2; 5 cf. Jn 8:56-58.

[915] Ashton, *Understanding*, 85-91. *Apoc Ab* 9-10. See esp. 10:3, 8.

[916] *3 En* 12, esp. 12:5.

[917] Cf. Ex 23:20-21.

[918] Hurtado posits that a figure closely related to, but still separate from God was still compatible with the Jews. Hurtado, *One God*, 89-90.

John claims that *God has placed his name within Jesus*.[919] "[T]he author is appropriating . . . divine-name tradition to express what he considers an important Christological conviction."[920] Based upon this analysis, Jesus was making a statement of divine agency.[921] Angel-Christology's greatest strength is its aspect of "divine name," of which John makes significant use.[922]

Angel-Christology, then, answers the question, Why are the "Jews" angry enough to kill Jesus? By Jesus' associating himself with this angelic messenger, the "Jews" would have perceived a validity claim, asserting authority greater than the patriarchs. Strategic action, then, was deemed necessary by the "Jews" to curtail Jesus' influence with the people. John exposes oppression and reinforces the truth of Jesus' claims to divine agency.

5.4.6 Jesus as the Divine Word of Wisdom

The λόγος is an intentional metaphor used by John to speak to the reader in a generally well-known convention. The prologue also likely alludes to several Jewish and Hellenistic wisdom traditions.[923] Semitic sapiential influence may be heard in pre-Hellenistic sources, including Egyptian, Canaanite-Aramean, Aramaic, and Targumic sources.[924] John 1:1-5 alludes to

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[919] References to the *name* of Jesus: 1:12; 2:23; 3:18; 14:13, 14, 26; 15:16, 21; 16:23, 24, 26; 20:31. References to the *name* of God: 5:43; 10:25; 12:13, 28; 17:6, 11, 12, 26. Williams posits that John's "I Am" sayings (without predicate) allude to the name of God (cf. Exodus 3:14). Catrin Williams, "'He Saw His Glory and Spoke About Him': The Testimony of Isaiah and Johannine Christology," in *Honouring the Past and Shaping the Future: Religious and Biblical Studies in Wales: Essays in Honour of Gareth Lloyd Jones*, ed. Robert Pope (Leominster, Wales: Gracewing, 2003), 53-80; Brown, *John*, 1:536; Fossum, *Image*, 127.

[920] Hurtado, *Lord*, 382. Quotation cited in Rose, "Names," 4:1003.

[921] Hurtado, *Lord*, 383-84.

[922] E.g., 1:12; 2:23; 3:18; 5:43; 10:25; 12:13, 28; 14:13, 14, 26; 15:16, 21; 16:23, 24, 26; 17:6, 11, 12, 26; 20:31. Hans Urs von Balthasar and John Kenneth Riches, *Theology: The Old Covenant*, Vol. 6. The Glory of the Lord: A Theological Aesthetics (San Francisco: Ignatius, 1991), 64-66; Walther Eichrodt, *Theology of the Old Testament.*, trans., J. A. Baker, 2 vols. (Philadelphia: Westminster, 1967), 2:40-45.

[923] E.g., Keener, *John*, 1:343-63; Painter, "Earth," 73; Culpepper, "Plot," 353; Dodd, *Interpretation*, 263-85; O'Day, *John*, 518-19; Barrett, *John*, 127-29; Ben Witherington, *John's Wisdom: A Commentary on the Fourth Gospel* (Louisville: Westminster, John Knox, 1995), 47-58; Witherington, *Sage*, 282-89; 370-380; Phillips, *Prologue*, 73-141.

[924] Keener, *John*, 1:347-363; Bright, *History*, 447-49. Scholars group the Targumic concept of *Memra*, into three categories: (1) circumlocution, (2) secondary influences supportive of hypostatization, or (3) strongly supportive of hypostatization. Ibid., 448. For a thorough consideration of *Memra* as Word, see Daniel Boyarin, "The Gospel of the Memra:

Genesis 1:1 in the LXX. There are also parallels between Genesis, John, apocryphal, and pseudepigraphal literature (see below). The connection between them is their mutual reference to the personification of the spoken word. They contain significant examples of mediatorial agency and/or hypostatization.[925]

The phrases, וַיֹּאמֶר אֱלֹהִים and וַיַּעַשׂ אֱלֹהִים (e.g., Gen 1:3, 7) are echoed in, πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν (Jn 1:3). The λόγος is God's agent of creation. Similarly, the Wisdom of Solomon says, "O God . . . who have made all things by your word, and by your wisdom have formed humankind" (Wis 9:1-2). "In the Targum Neofiti 1 the personified Word and . . . Wisdom are seen at the creation in a close relationship."[926] Sirach 24:3 declares wisdom came forth in creation as the word of God.[927] Proverbs alludes to Wisdom's presence in creation (Prov 8:27 cf. vss. 22-31). Psalm 33:6 declares the heavens were made by דְּבַר־יְהוָה.

Like John 1:10-14, Wisdom, Sirach, Baruch, and 1 Enoch claim that Wisdom came from above, but the world rejected her (e.g., Wis 9:10; Sir 15:7; Bar 3:12, 29; *1 En.* 42:1-3). Wisdom is *related* to John's λόγος in that both looked for a place to dwell among humanity, but found none (e.g., *1 En.* 42:1-3; Sir 24:8). Carson adds several OT texts from the same creation tradition (Ps 29:3-9; 107:20; 55:11).[928] These wisdom sources are *ideologically* related to the prologue (1:11, 14),[929] though from different lifeworlds. Yet, significantly, unlike other forms of agency: "[t]o speak of Jesus as God's wisdom incarnate is to say that he is God's self-expression, God's thought or mind, God's interior word spoken aloud."[930]

Jewish Binitarianism and the Prologue to John," *HTR* 94, no. 3 (2001): 243-84, esp. 255. I view *Memra* as largely circumlocution. Examples in other categories tend to be late. Brown, *John*, 1:520-24; Boyarin, "Memra," 254-55; Barrett, *John*, 128; Lincoln, *John*, 95; Keener, *John*, 349-50.

[925] Terence E. Fretheim, *God and World in the Old Testament: A Relational Theology of Creation* (Nashville: Abingdon, 2005), 219; Brown, *John*, 1:520.

[926] Löning and Zenger, *Created*, 74.

[927] Fretheim, *God*, 213-16.

[928] Donald A. Carson, *The Gospel According to John* (Grand Rapids: Eerdmans, 1991), 115, 289.

[929] Witherington, *Sage*, 282-89.

[930] Marianne Meye Thompson, "Thinking About God: Wisdom and Theology in John 6," in *Critical Readings of John 6*, ed. R. Alan Culpepper, BibInt 22 (Leiden; New York: Brill, 1997), 221-46, 230.

The Torah may also be linked with Wisdom, and with the λόγος.[931]

> Wisdom and Torah are both preexistent; both . . . are related to
> God in a unique way; both . . . played a significant role in
> creation; both . . . are eternal; both . . . are related to life, light,
> and salvation; both . . . appear in the world or among people;
> both . . . are associated with truth; and both . . . are associated
> with glory.[932]

John utilizes this relationship between Torah and Wisdom and applies it to the λόγος. According to these traditions,[933] the Word and Wisdom were "in the beginning" with God (1:1, 2), both made all things (1:3), were light and life (1:4, 5, 8, 9), were rejected by humanity (1:10, 11), came and tabernacled among her/his own people (1:14), and both were full of glory, grace, and truth (1:14, 16, 17). The *influence* of Semitic Judaism upon the prologue is, then, significant.[934]

There are also important commonalities between Philo and John:[935]

> [B]oth made use of the *logos* as a central concept; both
> understood the cosmological function of the *logos* as the
> instrument through which God created the universe; both saw
> the *logos* as the basis of 'life' and 'light' in contrast to darkness;
> both attributed to the *logos* an anagogical function as the means
> by which human beings became sons or children of God.[936]

However, Schnackenburg furnishes three distinctions that underline their uniqueness. First, Philo sees the λόγος as an intermediary that *separates*

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[931] E.g., Sir 24:23-34; Bar 3:37; 4:1; 4 Macc 1:17; *2 Bar.* 38:2-4; 77:16; Prov 8:32-36; Isa 2:3. Löning and Zenger, *Created*, 74-77; Skarsaune, *Shadow*, 325-333; Painter, "Earth," 75; Witherington, *John*, 52; Brown, *John*, 1:522-23; Fretheim, *God*, 208.
[932] Keener, *John*, 1:355. Keener cites Epp, "Prologue," 133-35.
[933] Wisdom: *Zebah.* 116a cf. *Sabb.* 88b; *Pesah.* 54a cf. *Ned.* 39b; *Gen. Rab.* 1.2; 8.2; *Pesiq. Rab.* 46.1. Creation: *Gen. Rab.* 1.1; *Abot* 3.15. Eternal: Ps 119:152; *1 En.* 99:2; Bar 4:1; Tob 1:6. Light, life, and salvation: Pss 19:8; 119:93, 105, 107-108, Prov 6:23; 2 Esdr 14:30; Sir 17:11; *Deut. Rab.* 7.3; *Pesiq. Rab.* 36.1; *Num. Rab.* 11; Wis 18:4; *T. Levi* 14:4. Truth: Ps 119:142, 151, 160; Neh 9:13. Glory: Exod 33:18-23; 34:29-35 cf. *Pesiq. Rab.* 20.4; *Num. Rab.* 11. For complete references, see Epp, "Prologue," 133-35.
[934] Keener, *John*, 1:350-63.
[935] E.g., *Opif.* 16-17, 24; 33 *Quod Deus* 31; *Somn.* I. 75; 229-30; *Cher.* 127; *Post.* 68-69; *Conf.* 60-63; 97; 145-47. See Dodd, *Interpretation*, 276-77.
[936] Thomas H. Tobin, "The Prologue of John and Hellenistic Jewish Speculation," *CBQ* 52, no. 2 (1990): 252-69, 268. Similarities can be found by comparing the prologue and e.g., *Cher.* 125-27; *Conf.* 40-41, 62-63, 146-47; *Opif.* 7-25, 29-30, 31, 33-34.

God from his creation. His λόγος is created in the image of God, and man is made in the image of the λόγος; humanity is a second image.[937] For John, the λόγος is both God and creator.[938] Second, by the use of the article, Philo posits a *distinction between λόγος and God*, while John explicitly says, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.[939] Philo keeps the λόγος between God and humanity while the λόγος takes the form of humanity. Third, Philo's λόγος dwells among his just ones as "the mediator or teacher of *(mystic) union* with God."[940] John's λόγος, on the other hand, is said to come in the flesh as a historical person, revealing the essence of God through faith.[941] I conclude then, that Philo and John, though connected, had substantially different influences.[942]

In sum, λόγος/wisdom traditions were well known in the late first century;[943] they came from multiple traditions, and consequently, the reader would have connected with their overall meaning. However, John does not *adopt* these allusions, but *transforms* them. John's linking of Jesus to λόγος/wisdom ideology permits Jesus to represent God as his living word—his communicative act of re-creation.[944]

It is not enough, though, to establish the premise of wisdom based upon the prologue alone.[945] Ben Witherington determines the evidence is more prevalent. First, one must take seriously the "ascending/descending" language.[946] John's plot is a *V pattern*, which, "refers to the fact that the Son preexists in heaven, comes to earth (the bottom of the V), and returns to the Father's side in heaven."[947] The same pattern is found in 1 Enoch, where Wisdom lives in the heavens, descends among humans, but can find no place to dwell. So, Wisdom re-ascends to live among the angels (*1 En.* 42:1-3 cf.

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[937] *Her.* 231 cf. *Opif.* 139.

[938] Schnackenburg, *John vol. 1*, 486-87.

[939] *Somn.* 1 229 cf. Jn 1:1. Ibid., 487.

[940] Ibid. [Italics mine].

[941] Ibid.

[942] Phillips, *Prologue*, 113.

[943] Epp, "Prologue," 136-37; Painter, "Earth," 75.

[944] Fretheim writes, "[W]isdom, which God is said to *speak* (Prov 2:6; Sir 24:3), comes to be identified with the *logos* in post-Old Testament times." Fretheim, *God*, 208.

[945] Thompson, *God*, 130; Martin Scott, *Sophia and the Johannine Jesus*, JSNTSup 71 (Sheffield: JSOT, 1992), 29. Thompson cites Scott on this.

[946] E.g., 1:51; 3:13; 6:62; 8:23; 17:11, 13, 18, 24; 20:17.

[947] Witherington, *John*, 370, n59.

Prov 8:22-31). Second, the language of the Son of Man's being lifted up is also found in 1 Enoch (70:2; 71:1). Third, Wisdom is the backdrop for many of the disputations between Jesus and the "Jews." Involving Jesus' origin, they point back to the prologue.[948] Fourth, Wisdom of Solomon portrays Wisdom much the same as John portrays Jesus. Wisdom provides life for God's people: (1) the Exodus (Wis 11:1-14), (2) manna (Wis 16:20-29), (3) salvation (Wis 10:1-14), (4) signs (Wis 10:16), and (5) prophetic words and actions (Wis 11:1).[949] The λόγος represents a variety of allusions and traditions,[950] in part, pointing to Jesus as divine Wisdom.

5.4.7 Conclusion

John utilizes a variegated Word-Christology, using multiple motifs to portray Jesus as God's communicative agent. He conveys that Jesus is indeed God's divine Word. Whether as prophet, *shaliach*, divine angel, the new Moses, the Law, or Wisdom, Jesus is shown to be God's mouthpiece—proclaiming and manifesting divine CA that signals re-creation to the reader.

5.5 Jesus: God's Divine Communicative Act of Re-creation

In Gundry's understanding of Jesus as the Word, he considers several alternatives to the interpretation of λόγος in John 1:1: "In the beginning was 'the proposition,' . . . 'the discourse,' . . . 'the sentence,' . . . 'the statement,' . . . 'the declaration,' and . . . 'the speech.'"[951] Mirroring Habermas, I would add, "In the beginning was *the divine locution* (propositional truth), *the divine illocution* (assertion of rightness), and *the divine expression* (assertion of sincerity and authenticity)." For John, Jesus was God's divine validity claim of CA.

I have shown that John intended to portray Jesus as the divine communicative agent of creation's renewal. *As* the Word, *with* words, and *by means of actions* that communicate as words, John conveys to the reader that the essence of Jesus' mission was that God had spoken through Jesus.[952] The proposition of that revelation was Jesus himself (i.e., truth); He was the

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[948] E.g., 5:18, 36, 37, 43; 6:40-42, 58, 62; 7:27, 29; 33-36; 52; 8:18-59.

[949] Witherington, *Sage*, 374.

[950] Phillips, *Prologue*, 138-39.

[951] Gundry, *Jesus the Word*, xv.

[952] E.g., 3:34; 5:24, 30, 38; 7:16; 8:26; 11:41-42; 12:49; 14:24; 17:8.

illocutionary manifestation of creator and re-creator (i.e., rightness); and the expression of the Father through signs (authenticity/sincerity). Jesus was "the definitive revealer of God, the one in whom people encountered God."[953] He was God's divine communicative act of re-creation.

5.5.1 *Jesus as the Embodiment of His Validity Claims*

John depicts Jesus narratively as divine CA. Thomassen's comments serve as a good review of validity claims:

> Habermas links speech act theory to an account of validity. . . . The three validity claims are claims to truth, normative rightness and truthfulness or authenticity [sincerity]. Each of these claims are linked to relations to different 'worlds': the external, objective world (truth), the intersubjective social world (rightness) and the internal, subjective world (truthfulness). Habermas also talks about three formal pragmatic functions of language: a cognitive, an interactive and an expressive function. These functions correspond to the three validity claims that I make when I am speaking.[954]

Whereas, teleological action relates to the external world of truth, and normatively regulated action correlates to the intersubjective world of rightness, and dramaturgical action relates to the internal, subjective world of expressed sincerity, CA encompasses all three validity claims, because it is oriented toward universal understanding.[955] Truth, rightness, and sincerity are all required of CA.

There is also a correspondence between the type of validity claim and its speech act counterpart. The external, objective world of *truth* is also directly related to that which is propositional or *locutionary*. The intersubjective social world of *rightness* also corresponds to that which is obligatory or *illocutionary* in aspect. The internal, subjective world of *sincerity* or *authenticity* is also represented by the speech act of *expression*.

Jesus, the Johannine character, has a relationship to both the textual world and the world exterior to the text.[956] John portrays Jesus in a narrative,

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[953] Koester, *Word*, 97.

[954] Thomassen, *Habermas*, 66. [Brackets mine].

[955] Ibid., 68.

[956] Walhout proposes "that the word *mimesis* be used to indicate the relationship of

but does so in the public sphere. This portrayal reveals Jesus as the embodiment of all three validity claims, which the reader must either embrace or reject. In this chapter, I have suggested that Jesus is God's communicative embodiment of re-creation, conveyed in truth, rightness, and sincerity. In this way, John offers re-creation to the colonized κόσμος through the communicative agency of the λόγος. Jesus is the primogenitor of new life as the *proposition*, *obligation*, and *authentication* to his creation. He is the validity claim of re-creation through locutionary, illocutionary, and expressive agency. Jesus is divine CA.

5.5.2 *Jesus as Locutionary Agent*

To say that Jesus is a locutionary agent means two things. First, preliminarily, he has been *deputized* to speak *for* God.[957] This is roughly equivalent to the *shaliach* model of agency discussed above.[958] Nicholas Wolterstorff describes various scenarios in which an agent may become authorized to act on behalf of her principal. The principal generally provides superintendence over the actions of the subordinate. Agency is authorized by the principal.[959] The agent makes only locutions, not illocutions.

Through commissioning, the agent *acts in the name of* the principal and is limited to a range of agreed upon issues or responses, but with a broader range of authority and less superintendence.[960] In the Fourth Gospel, Jesus utters the propositions (truths) made by the Father, and he is, generally, the *subject* of those propositions (e.g., 3:34; 5:30-37; 8:18). As he delivers divine propositions (locutions) to his hearers, the illocutionary force (rightness/obligations) of those propositions (requests, commands, promises, etc.) should, in most cases, be understood as belonging to the Father. The

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the fictional world projected by the text to the actual world that we inhabit. Questions about referentiality are questions about the fictional world projected by the text; questions about mimesis are questions about the relation of the fictional world to the actual world." Clarence Walhout, "Narrative Hermeneutics," in *The Promise of Hermeneutics*, ed. Roger Lundin, Clarence Walhout, and Anthony C. Thiselton (Grand Rapids: Paternoster, 1999), 65-131, here, 74, also 79-84.

[957] Wolterstorff, *Discourse*, 42-51.

[958] See section *5.4.4.*

[959] Wolterstorff, *Discourse*, 38-42.

[960] Jesus attested to acting in his Father's name; the name of the Father was within him. His disciples also acted in his name (e.g., 1:12; 2:23; 3:18; 5:43; 10:25; 14:13-14; 15:16, 21; 16:23, 26; 17:6, 11-12, 26).

Father communicates through the lips of Jesus (e.g., 5:19, 36; 8:16, 28; 12:48-50; 14:10-11). In Wolterstorff's words, "[l]ocutionary acts of the ambassador count as illocutionary acts of the head of state."[961] Jesus is thus the locutionary agent of God. Though depicted in a variety of roles (prophet, lawgiver, angel, and wisdom), Jesus speaks the essence of what the Father says. The force of these locutions, however, belongs to the Father.

Second, as locutionary agent, *Jesus* is the Father's *proposition*. Jesus embodies the *truth* of re-creation (1:14, 17; 5:33; 8:32; 14:6; 15:26; 16:13; 17:17). The Father's word is life, and Jesus is the means to that life.[962] Reception of God's word is equal to reception of Jesus—who is life—and therefore, reception of creation's renewal.[963] On the other hand, those who reject Jesus continue in judgment (e.g., 3:19; 5:24; 9:39; 12:48). John asserts Jesus is the truth of the Father, the manifestation of the λόγος, the restoration of Israel, ζωή, resurrection, the divine angel who possesses the name of God, and Wisdom of God. In all of these, Jesus is depicted by John as God's divine proposition of re-creation. He exists to expel the colonizer of this world (12:31) and emancipate humanity (3:16; 6:33, 51; 8:12; 12:25).

5.5.3 Jesus as Illocutionary Agent

Jesus as locutionary agent is by far the most predominant mode of agency portrayed. Far less frequent, but more important, he is depicted as God's illocutionary force. Jesus as an illocutionary agent can be described in two ways. First, the subtle quality of his illocutionary nature is demonstrated when Jesus *appropriates* the Father's own CA. *Appropriation* means that the speech act of one person is adopted—all, or in part—by another.[964] "[O]ne is appropriating *the discourse* of that other person. One's own discourse is a function of that other person's discourse."[965] In appropriating another's speech act, one also performs a speech act. John portrays Jesus' divine *illocution* through appropriated discourse. The Son appropriates the Father's discourse and vice versa.

Second, the intersubjective social world of *rightness* corresponds to

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[961] Wolterstorff, *Discourse*, 45.

[962] E.g., 5:19-27; 12:49-50; 14:10 cf. 1:4, 9; 6:48; 8:12; 10:28; 11:25; 14:6.

[963] E.g., 1:4; 3:15; 4:14; 5:26, 40; 6:48, 51, 53, 54; 68; 11:25.

[964] Wolterstorff, *Discourse*, 51-57.

[965] Ibid., 52.

that which is obligatory or *illocutionary* in aspect. Validity claims to rightness "establish legitimate intersubjective relations."[966] Jesus is often challenged on various normatively regulated activities, such as Sabbath activities or his identity and status from above. However, Jesus also challenges the normative rightness of the "Jewish" system. He claims he is the I Am, Son of Man, Son of God, the Life, and the Light etc. Such illocutionary claims to rightness include obligations to justify his assertions. Below I will illustrate Jesus' illocutionary agency with several illustrations.

In the Sabbath dispute (5:16-23) Jesus and the Father are both portrayed in sustaining creation. Though this passage could be limited to a *shaliach's* locutionary agency (17, 19), it is also an illocutionary claim to rightness. First, beginning in verse 20, we learn that the things the Father shows the son extend out of love (implying *mutuality* and *authority*), not just representation. Second, when appropriating the Father's love, the Son gives eternal life *to whom he will* (21); his actions are on behalf of the Father but show an independence that implies Jesus' own actions. Third, judgment does not belong to the Father, *but to the Son* (22). Jesus not only represents the Father's illocutionary acts, but his own. Fourth, eternal life comes by hearing *Jesus' word* and believing he is sent from the Father (24). These justifications to the rightness of Jesus' claims show his illocutionary agency. John shows that Jesus can authoritatively fulfill the obligations of his claims.

In John 6:48-58, Jesus offends the crowds in the discourse concerning his flesh (truth). Jesus *appropriates* the Father's illocutionary acts by voluntarily descending and *offering himself* as life-giver for the world (e.g., 6:51; 10:15, 17, 18; 13:1). He offers his own flesh in agreement with the Father (sincerity, 6:51-57). In this action he shows the exercise of his own authority (rightness). His words are "spirit and life" (6:63). Peter responds that Jesus *has* (possesses) the "words of eternal life" (6:68). The mutual appropriation between the Father and Son creates eternal life for the believer. The appropriating words of the Son are sent from the Father but consist of the Son *himself*. The word is his flesh (6:57). Jesus' appropriating speech acts create a new lifeworld for those who will feed upon him. John promises

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[966] Thomassen, *Habermas*, 66.

eternal life through Jesus' word and flesh, with *sincerity*, by giving his life. Jesus truthfully argues the *rightness* of his *truth claim* as life-giver.

Furthermore, Jesus declares himself king (18:33-38). Before Pilate, his claim to kingship supersedes the locutionary concept of the *shaliach*. He is more than a messenger, for *he possesses authority* over a kingdom. This validity claim to rightness places him far above Pilate in rank and honor.[967]

Jesus is not only king and judge, but proclaims himself the word of truth (18:37).[968] O'Day rightly discerns this statement as placing Pilate, Rome, and the "Jews" on trial.[969] As *the truth*, Jesus is the "eschatological judge," who places the whole world on trial.[970] Jesus proclaims *his* purpose comes from above; he declares *his* kingship resides elsewhere; he asserts *himself* to be the truthful witness to truth as well as its source.[971] As CA, Jesus asserts himself as truth, rightness, and authenticity.

Jesus claims that Pilate's authority is granted from above (19:9-11). His discussion with Pilate is part of a chiasm, emphasizing Jesus' authority over the world (truth and rightness).[972] Jesus' words hearken back to John 10:17-18, where he says, "No one takes it [my life] from me, but I lay it down of my own accord." [Brackets mine]. John shows that Jesus is in charge, even during his trial and crucifixion. He "went out, *bearing his own cross*" (19:17), emphasizing control of his own destiny. On the cross, he cries out, "It is finished," and he "gave up his spirit" for the world (19:30). Jesus voluntarily becomes the object of strategic action for the purpose of emancipation (sincerity). The irony over Jesus' kingship flies in the face of the purpose for crucifixion (rightness). The political self-interest of both Rome and the "Jews" to eliminate a supposed pretender (and his community) is thwarted. Instead of suffering humiliation, Jesus liberates humanity by de-centering himself and appropriating his Father's will.[973] John validates Jesus' claim to truth, rightness, and sincerity and offers the reader emancipation.

[967] Thatcher, *Caesar*, 67-85.
[968] Lincoln, *Trial*, 126-29.
[969] O'Day, *John*, 817-18; Lincoln, *Trial*, 255-62.
[970] Lincoln, *Trial*, 226-27.
[971] Jesus is "the truth" in a number of scriptures (e.g., 1:14, 17; 5:33; 8:32, 40, 44; 14:6; 17:8, 17, 19).
[972] Brown, *John*, 2:858-59.
[973] Thatcher, *Caesar*, 87-95, 97-122. See Thiselton's comments on the cross and CA: Thiselton, *Horizons*, 614-15, 18.

Jesus claims resurrection authority (2:19; 5:21; 10:17-18; 11:25). The manner in which the burial clothes are neatly laid suggests Jesus has folded his own garments.[974] Mary's encounter with Jesus in the garden connects creation and resurrection. John alludes to the Garden of Eden where Mary sees Jesus as the gardener. Jesus, the gardener, is the second Adam, clothed in new life within the garden of his burial (Jn 20:14-15 cf. Gen 2:15).[975]

Jesus appears to his disciples on the first day of the week, signaling the first day of the new creation (truth [20:19-23]). Though the disciples' commission has already been foretold (17:18), Jesus appoints them, making a validity claim to rightness (20:21). His breathing upon them undoubtedly alludes to the re-creation of humanity and a new community (e.g., Gen 2:7; Ezek 37:4-14). The allusion to creation's renewal is unmistakable:

> The pinnacle of this 'new' beginning happens according to Jn 20,21-23, where Jesus 'breathed' onto the disciples, bestowing onto them the Holy Spirit. This is the guaranteed moment for the dynamic departure of the disciples' mission to further the 'new creation.'[976]

Just as Jesus was sent by the Father, so the disciples will participate in open communicative discourse. As the authorized commissioner, Jesus is the divine Word that inaugurates creation's renewal. The disciples are authorized by means of their mutual appropriation to become God's mouthpiece. As we shall see in chapter seven, the community will continue Jesus' work as divine communicative agent. John forcefully argues that Jesus is who he claims to be. His claims are validated by his voluntary sacrifice, his resurrection power, and the impartation of the Spirit to his community. Jesus is the divine illocutionary act of re-creation.

5.5.4 Jesus as Authentic/Expressive/Sincere Agent

Johannine signs are *authenticating, expressive Tatwörter* that show the *sincerity* of truth claims. They are validity claims expressed by Jesus (e.g., 2:11, 23;

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[974] John Painter, "'The Light Shines in the Darkness . . . ' Creation, Incarnation, and Resurrection in John," in *The Resurrection of Jesus in the Gospel of John*, ed. Craig R. Koester and Reimund Bieringer, WUNT 222 (Tübingen: Mohr, 2008), 21-46, 44.

[975] Suggit, "Gardner," 166-67. See also Brown, "Renewal," 281-82.

[976] Du Rand, "Creation," 28.

10:25, 32, 37-38; 14:10-11). These *deed-words* contain the potential for instilling faith (e.g., 2:1l, 23; 5:20; 6:30; 10:37-38; 14:11). They do corroborate the validity claims made by the doer so that those observing may believe (e.g., 6:11 cf. 29-30; 10:25, 37-38; 14:11); they illustrate the authenticity and sincerity of Jesus' claims. However, signs are not conclusive proof of propositional truth claims (6:26); signs can foster division (9:16; 10:20-21; 11:47-48; 12:29, 37). John portrays Jesus' signs and works as speaking the Father's continuing creative work (e.g., 5:17, 20, 36; 10:25, 32, 37-38; 14:10-11). Signs only point to Jesus as the Father's divine proposition. They express the authenticity of John's claims, but observers must weigh their rightness.

5.6 Conclusion: Jesus, the Divine Communicative Act of Re-creation

5.6.1 Cosmology

John portrays a lifeworld controlled by strategic action. His cosmology incorporates a "colonized system," in which status and power are the obvious steering media. This world's rulers (Satan, Rome, Pilate, Caiaphas, and the "Jews") objectify their subjects. John's Jesus was the focus of their objectification, caught between the Roman and "Jewish" power structures.[977] In John's time, these powers continue to dominate.[978] In his *spiritual cosmology*, the κόσμος is the world below, exemplified by the flesh and darkness, but it is the focus of God's re-creative power to free creation from bondage, and to offer them light and life.[979]

5.6.2 Re-creation

The re-creation motif is portrayed by several allusions. First, the prologue shows the dire need for re-creation in the coming of the creator. Jesus, God's agent, was sent into the world to offer the divine lifeworld to humanity. John illustrates this new life through Jesus' CA—asserting claims, countering the claims of his opponents, authenticating his validity claims through *Tatwörter*,

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[977] John uses several themes to show the gospel's cosmic nature: The ruler of this world, judgment of this world, light of this world, darkness over this world, salvation for the world, etc.

[978] Petersen, *Light*, 80-89. That children of God can be born from faith transcends political, ethnic, and geographical categories. Faith transcends the world's power.

[979] Klink III, "Light," 74-82.

and submitting himself to those who dominated him. Re-creation will emancipate those who put faith in him.

John utilizes the theme of restoration to communicate to the reader that creation's renewal has dawned. Allusions like "gathering," "new exodus," and "judgment" are used to emphasize this point. John advocates a restoration similar to that proposed by Meyer and Elliott, in which the full restoration of Israel is not expected immediately.

John also impresses upon the reader the *immediacy* of re-creation. John's realized eschatology expresses both the present and future. Eternal life and judgment begin *now*, through the Son, and are also experienced at the consummation (e.g., 5:24, 29; 8:51-52; 11:25-26). Jesus' "I am" statements (with predicate) express the power of creation's renewal available *now*.

The cross is integrated with the resurrection, and together, they communicate vindication and victory. Resurrection is the claim that death has been defeated and a new era has come. Jesus' resurrection communicates a continuing hope that despite the cosmic condition or the community's predicament, new life is accessible through Jesus. This validity claim is authenticated by the raising of Lazarus and the story of his own resurrection (11:21-27; 20:8, 27-28; 21:6-14).

5.6.3 Agency

Several kinds of agency are used to portray Jesus as the Father's divine representative. They are reducible to Jesus as the divine word, which he both utters and embodies. Not enough can be said about John's emphasis, *that what Jesus says, he also is*. The *shaliach* is John's foundational concept of agency. It is largely understood by equating the Son's words and actions with the sending and authority of the Father. Subsequent forms of agency have the *shaliach* motif at their source as well.

John utilizes both prophetic and Mosaic traditions to portray Jesus. Moses served as the prophetic foundation of the "Jews" as well as the giver of the Law. Jesus supersedes them both. These play an important role in describing agency, but do not explain all of the allusions to creation.

Both angel-Christology and Wisdom-Christology appear to be significant. *Divine name theology* provides the reader with a sense of Jesus' proximity to divinity, but also implies the "Jews" have *illegitimate claims* to

true "Judaism." Wisdom-Christology, alluded to in the prologue, connects the mission of Jesus with Wisdom. Wisdom establishes a backdrop for renewal by correlating the λόγος to original creation. In sum, these claims of agency firmly establish a Word-Christology for the Fourth Gospel.

5.6.4 Divine Discourse

Jesus serves in three modes of agency: locutionary, illocutionary, and expressive. Locutionary agency is most common, while illocutionary agency is theologically most significant. The authenticating, expressive role of signs and works show the reader that Jesus sincerely represents his truth claims. But signs have limited power to transmit truth or convince of rightness.

On the one hand, Jesus most certainly is the Father's proposition. On the other hand, he is depicted as much more than a messenger. In his own right, he speaks the words of God and appropriates the Father's will. He performs *Tatwörter* that substantiate his claims to the reader. For those who are being drawn toward new life, Jesus' locutions, illocutions, and expressives are indeed from above. He is the Father's divine communication act of re-creation.

CHAPTER 6
THE MEDIATORIAL FUNCTION OF THE SPIRIT-PARACLETE

6.1 Introduction

Having proposed that the Fourth Gospel is a *Gemeindeschrift* with a strong *Missionsgedanke*,[980] the following question arises: Since Jesus ascended to the Father, how does John propose re-creation should continue? The ultimate answer this thesis proposes is through the JCom, as divine CA. This chapter concerns the *means* by which the Johannine *Missionsgedanke* becomes enacted—through the mediatorial agency of the Spirit-Paraclete.

First, I will review the Jewish context of the Spirit, showing Judaism's Spirit-expectation for mission. Second, I will explore the revelatory function of the Spirit-Paraclete in relation to the divine lifeworld. The Spirit both reveals Jesus the Word, and is the source of life through the Spirit's CA.[981] Third, I will show that John's doxological approach to revealing Jesus and the JCom is akin to a Habermasian expressive—indicating the sincerity of its truth claims. Fourth, I will show that John portrays the Spirit-Paraclete as the Father's *locutionary/propositional* agent, the primary communicative mediator in the absence of Jesus. The Spirit of Truth[982] is the communicative basis of the community's validity claim to truth, and is therefore an important element in its mission. The Spirit *exposes* humanity to the truth claims of the divine lifeworld (e.g., 16:8-11). The revelatory witness of the community through the Spirit is the means by which the Johannine mission inspires faith or creates division. The Father's CA to the JCom by means of the Spirit-Paraclete reveals life to the world.

6.2 The Spirit as a Missional Concept in the Background of Judaism

To gain a better understanding of John's spirit-language, it is prudent to examine his gospel within its "Jewish" missional context. Since a

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[980] See chapter one. Also note Köstenberger's excellent analysis of missional versus community, and sectarian perspectives. Köstenberger, *Missions*, 200-10.

[981] E.g., 3:5, 34-36; 4:23-24; 6:63; 7:38-39; 14:16-17, 26; 16:13-14; 20:22.

[982] E.g., 14:17; 15:26; 16:13.

comprehensive study of the Spirit in its pre-Christian setting is beyond the scope of this chapter, an overview will be presented, limited to the contextual framework of this thesis. This leitmotif will suggest preliminary answers to the question: How does the Spirit serve as mediator between the community and the world?

6.2.1 The Spirit and Creation

In chapter 5, I firmly connected *Jesus* and creation. Likewise, there is also a strong connection between *Spirit* and creation.[983] Drawing correlations between them anticipates the role of the Spirit in the community.

In Gen 1:2 the רוּחַ אֱלֹהִים is found hovering or brooding over the face of the waters. Gordon Wenham describes the תהו וָבֹהוּ as total chaos.[984]

> This frightening disorganization is the antithesis to the order that characterized the work of creation when it was complete. Here and in Isa 34:11 and Jer 4:23 תהו is coupled with בהו "void," where, as the context shows, the dreadfulness of the situation before the divine word brought order out of chaos is underlined.[985]

Wenham identifies the wind as a manifestation of God that hovers (רָחַף) over the chaos of the deep.[986] The disorder of the cosmos is put back into harmony by the work of the רוּחַ.[987]

Creation and Spirit in Genesis have commonalities with re-creation and Spirit in John. First, the Spirit is associated with reordering chaos in order to bring life.[988] The use of חֹשֶׁךְ (Gen 1:2) echoes John's use of σκοτία

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[983] F. Bäumgartel, "πνευμα, πνευματικός, κτλ," *TDNT* 6:359-68; Eduard Schweizer, *The Holy Spirit*, trans., Reginald H. Fuller and Ilse Fuller (Philadelphia: Fortress, 1980), 24-27; 35-37.

[984] Gordon J. Wenham, *Genesis 1-15*, WBC 1 (Waco: Word, 1987), 15. See also Du Rand, "Creation," 32-36.

[985] Wenham, *Genesis*, 15-16.

[986] Ibid., 2.

[987] Against Wenham, I agree with Sailhamer, who objects that רוח is not compatible with *wind* hovering (רָחַף) over the water. Sailhamer and Ronning see a hovering eagle (Deut 32:11) and tabernacle construction (Exod 31:2-6). John H. Sailhamer, "Genesis," in *The Expositor's Bible Commentary: Genesis - Numbers*, ed. Frank Ely Gaebelein and Dick Polcyn (Grand Rapids: Zondervan, 1990), 1-284, 25; John L. Ronning, *The Jewish Targums and John's Logos Theology* (Peabody: Hendrickson, 2010), 23.

[988] E.g., 1:29; 3:16-17, 19; 8:12; 9:39; 12:46; 16:8-11.

and νύξ.[989] John's lifeworld corresponds to the chaos prior to creation; re-creation is anticipated.

Second, the רוּחַ אֱלֹהִים is an agent of creation and re-creation (in John). The reordering of chaos is associated with giving life. It is God's breath (נְשָׁמָה) that gives life (חַי) to Adam. In the same way it is the "breathing into" (ἐνεφύσησεν) by Jesus and the subsequent reception (λάβετε i.e., inhalation) by his disciples that will endow them with the Holy Spirit and new life.[990] This bestowal will enable them to fulfill their mission (20:22).[991]

Third, there is a close correspondence between the Spirit, wisdom, and creation. Bennema posits a connection between Spirit, wisdom and salvation in the OT and in extra-biblical literature. He rightly argues for a wisdom tradition that incorporates the Spirit.[992] This wisdom is associated with the origin and continuance of life (*2 Bar.* 21:4; 23:5; *4 Ezra* 6:38; Jdt 16:14).[993] Perhaps nearest to the Fourth Gospel, the Wisdom of Solomon 1:6-8 presents the role of Spirit in the same vein as the role of the παράκλητος in John. Both expose the κόσμος of its evil and hold it accountable for wickedness (cf. Jn 16:8-11). The Spirit, which creates the world and holds all things together is aware of both good and evil and is able to judge wisely. The Spirit's activity is essential to the reordering of the Johannine κόσμος. This reordering is a necessary prerequisite for offering CA and reaching understanding/consensus. Reordering is a synonym for re-creation.

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[989] E.g., 1:5; 8:12; 12:35, 46 cf. 3:2; 9:4; 11:10; 13:30. See Wenham, *Genesis*, 16.

[990] On ἐνεφύσησεν, cf. Gen 2:7; Ezek 37:9; Wis 15:11. Turner, *Spiritual Gifts*, 90-91. See Levison, *Filled*, 367-72; Du Rand, "Creation," 43-46. Keener notes, "Jesus is creating a new humanity, a new creation." Keener, *John*, 2:1204.

[991] Spirit was associated with the *donum superadditum* of power, spiritual gifts, and the mission of the early church. Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (London; New York: T&T Clark International, 2004), 102. E.g. Acts 2; Rom 15:18-19; 1 Cor 2:4; Eph 3:7; 1 Thess 1:5. Keener, *Spirit*, 135-89; Max Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke--Acts*, JPTSup 9 (Sheffield: Sheffield Academic, 2000), 119-37; Robert P. Menzies, *The Development of Early Christian Pneumatology: With Special Reference to Luke-Acts*, JSNTSup 54 (Sheffield: JSOT, 1991), 212, 224-25, 259, 278.

[992] Bennema draws on Proverbs, Sirach, Wisdom of Solomon, Philo, and Qumran. Bennema, *Power*, 42-99. He proposes three strands of wisdom: (1) inspired interpretation of the Torah, (2) hypostatized wisdom, (the spirit of Yahweh and power), and (3) apocalyptic wisdom, (angelic beings). Cornelis Bennema, "The Strands of Wisdom Tradition in Intertestamental Judaism: Origins, Developments and Characteristics," *TynBul* 52, no. 1 (2001): 61-82, 63-67. See Wenham, *Genesis*, 17; Levison, *Filled*, 399.

[993] E.g., Job 32:6-13; 33:4; Ps 51:6, 10, 11; Prov 1:23; 3:18; 9:1-6; 16:22.

6.2.2 The Spirit and Messiah

Spirit is intimately related to John's high Christology. The "Jews" too had a high expectation of a spirit-empowered messiah long before the late first century (e.g., Gen 49:10; Num 24:17; Isa 11:1-6). Their exemplar was David and Isaiah repeatedly alludes to him. The Messiah is endowed with the Spirit of the Lord, wisdom, understanding, counsel, might, knowledge, and the fear of the Lord (Isa 11:2). Justice will be his predominant feature,[994] which comes by means of the Spirit's *anointing*.[995] Isaiah 61 depicts him as anointed (מָשַׁח) to bring good news to the poor and liberty (דְּרוֹר) to the oppressed. The emancipative mission of the Messiah is innately tied to the Spirit. The Messiah is commissioned to destroy oppression (strategic action) by means of the Spirit's power. John's Jesus possesses the Spirit "without measure" and, therefore, can offer eternal life (3:34-36), which is emancipation from the control of this world's ruler (e.g., 12:46; 12:31; 16:11). Like Messiah, the Paraclete has a juridical function with regard to this ruler.[996] He exposes the world to judgment because the ruler of this world has been judged (16:11).

The messianic Spirit tradition also depicts a spirit-wisdom motif.[997] Messianic antecedents, such as Joshua and Daniel, are characterized as being full of the Spirit and wisdom (Deut 34:9; Dan 5:11, 14). 1 Enoch 49:2-3 connects both justice and wisdom: "[O]ppression will vanish like a shadow having no foundations. . . . [I]n him dwells the spirit of wisdom." The Messiah's mission, then, is patterned as one filled with the Spirit and wisdom (Isa 11:2).

The Gospels all associate Messiah's initiatory baptism with the Spirit.[998] They connect the "descending/remaining" of the Spirit with his *sonship*,[999] which probably alludes to Isaiah 42:1 and Psalm 2:7. The Spirit's descent simultaneously triggers Jesus' sonship, messiahship, and the dawn of the eschatological age.[1000]

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[994] John R. Levison, "Holy Spirit," *DNTB* 507-15, 514.

[995] Ibid., e.g., Isa 11:3-5; 42:1; 61:1-7; *1 En.* 62:1-2.

[996] The Paraclete's juridical function will be delineated below.

[997] See, *1 En.* 49:2-3; *Pss. Sol.* 17:37; 18:7; 1QSb V 24-25.

[998] Jesus was filled with wisdom and grace (Luke 2:40). He astonishes the teachers in the temple (Luke 2:46-47). The crowds are astonished at his teaching (e.g., Matt 7:28; 13:54; 22:33; Mark 1:22; 6:2; 11:18; Luke 4:32).

[999] Cf. Matt 3:16; Mark 1:10; Luke 3:22; Jn 1:33.

[1000] David S. Dockery, "Baptism," *DJG* 55-58; James D. G. Dunn, *Baptism in the Holy*

The OT often associates water with the ministry of the Messiah and the Spirit. Water is a metaphor utilized particularly by the prophets, which is related to re-creation and the sustaining of life.[1001] John's Jesus baptizes in the Spirit (1:33). One must be born of water and the Spirit to see the Kingdom of God (3:5-6). Jesus is the source of living water, which is the Spirit (4:14; 7:38-39). Blood and water pour from Jesus' side, possibly alluding to the release of the Spirit (19:34).

James Dunn summarizes John's pneumatology: The Spirit, "continues the *work* of Jesus; indeed we can put it more strongly, he continues the *presence* of Jesus."[1002] Dunn detects a relationship between Jesus' mission and the Spirit in several ways. (1) The "remaining" of the Spirit upon Jesus indicates a continuing relationship throughout Jesus' ministry (1:32). (2) Eating and drinking his body and blood implies the reception of the Spirit by those who partake of Jesus (6:63; 7:37-39). (3) There are commonalities in origin (3:16; 16:27-28 cf. 14:16, 26; 15:26), a common teaching function (6:59; 7:14, 28; 8:20 cf. 14:26), and a shared rejection by the world (16:3 cf. 14:17). (4) The Spirit is portrayed as the breath of Jesus exhaled (ἐνεφύσησεν) and received (λάβετε) by his disciples (20:22). This prepares them for ministry. (5) The Spirit is called ἄλλον παράκλητον, showing a tie between Jesus and the Spirit (14:16 cf. 1 John 2:1). (6) The Spirit is Jesus' replacement, who will not leave the disciples as orphans (14:18), but will continue with them in their mission.[1003] The Spirit, then, parallels the Messiah in many ways. The truth claims, pastoral, and emancipatory interests of the Messiah are to a large degree, duplicated by the Spirit among the disciples.

Spirit (Philadelphia: Westminster, 1970), 28. Theissen posits that "Baptism was an eschatological sacrament. . . . [T]he forgiveness of sins by baptism is a vote of no confidence in the temple as a place where sins are forgiven." Gerd Theissen and Annette Merz, *The Historical Jesus: A Comprehensive Guide* (Minneapolis: Fortress, 1998), 210. Jesus baptized because of the coming eschatological correlation to the temple of his body (John 2:21).

[1001] E.g., Isa 32:15; 44:3; Ezek 36:25-27; 39:29; Joel 2:28-29; Zech 12:10. Keener, *John*, 1:462.

[1002] James D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament*, 2nd ed. (Grand Rapids: Eerdmans, 1997), 350.

[1003] Ibid., 350-51.

6.2.3 The Spirit and the Temple

As we observed in chapter four, the temple destruction motivated the JCom to communicate to the "Jews" the reality of a lifeworld where God could dwell in their midst.[1004] Indeed, one of the most predominant *typoi* seen in pre-Christian writings depicts God *in the midst* of his people.[1005] Pillars of fire and smoke, the ark, tabernacle, temple, and Jerusalem were all signs to Israel and the nations that God could be encountered in the midst of his people.[1006]

Jürgen Moltmann traces the presence of the Spirit among God's people through Israel's leaders. Through seers, prophets, judges, and kings, God's Spirit came to be a permanent gift, on behalf of the people of God.[1007] *The Spirit marked Israel as a special people. His presence became the basis of their corporate claim to that rightness and sincerity/authenticity* (e.g., Exod 33:13-16).

Walter Brueggemann shows that Israel's *testimony* of God was articulated in a juridical context, and so, became *revelation* to observers.[1008] Since for Brueggemann, "*the utterance is everything,*" he understands Israel's truth claims as having the capacity to shape reality.[1009] Through these courtroom proceedings, Israel conveyed to the nations that God was in their midst. John does something very similar.

The grammar of God's presence is, therefore, of particular importance for understanding the mission of the JCom. Various Jewish traditions called attention to the claim that God was in their midst. For instance, Coloe recognizes that the D tradition stressed the *name* of God to emphasize his uncontainable presence.[1010] The P tradition, which developed during the exile used שָׁכַן (dwell) and כָּבוֹד (glory) to emphasize that God could dwell in Israel without the temple. It underscored the transcendence of God, allowing for

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[1004] John Carney Meagher, "John 1:14 and the New Temple," *JBL* 88, no. 1 (1969): 57-68.

[1005] The temple is one of four primary symbols of Israel's symbolic universe. Wright, *People*, 224-226.

[1006] E.g., Exod 13:21-22; 25:22; 40:22-38; 1 Kgs 8; 2 Chr 6; 7:1-16; Pss 9:11; 135:21.

[1007] Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, trans., Margaret Kohl (Minneapolis: Fortress, 1992), 43-47.

[1008] Brueggemann, *Theology*, 121.

[1009] Ibid., 122. [Italics his]. Courtroom testimony is declared legally true or false, thus making claims legally binding.

[1010] E.g., 1 Kgs 3:2; 5:3, 5; 8:16-20, 27-53; 9:3, 7; 11:36; 14:21. Coloe, *Dwells*, 43.

the temple's destruction.[1011] The wisdom motif was a product of the P tradition, highlighting the order of the cosmos by means of the word of God.[1012] *Wisdom* transversed the world as God's representative presence, thus accomplishing his purpose.[1013] The Qumran community saw itself as "*Gemeinde ohne Tempel*."[1014] Perhaps more accurately, they could be described as "*Gemeinde als Tempel*."[1015] Because the temple was deemed corrupt and unworthy of God's presence, Qumran itself became a place of atonement, sacrifice, and divine presence through purity regulations, discipline, prayer and the study of Torah.[1016]

The terms *Shekinah* (e.g., *Tg. Neof.* Exod 40:34) and *Memra* (e.g., *Tg. Neof.* Gen 1:3) found in the Targums express:

> that which is of God, and which goes forth from God into the world, so that where the *Shekinah* or *Yichra* or *Memra* is present, there is God. By means of these expressions, the Targumist avoided expressions such as God dwelt, or departed or ascended.[1017]

Israel was to preserve the holiness of God, while communicating his presence to the world.[1018] Israel's testimony of God's presence was a validity claim to the nations, promising life to all who obeyed his covenant.[1019] We shall see that John does something similar.

In light of Israel's testimony, first-century Christianity adopted the temple motif to represent "God in their midst," early in their history. Paul told the Corinthians, Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; (1 Cor 3:16). References to the people of God as God's habitation are found throughout the NT.[1020] They point back to OT passages

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[1011] E.g., Exod 16:10; 24:16; 35:30-35; 40:34-35; Lev 26:11-12. Ibid., 50.

[1012] Ibid., 52-55.

[1013] E.g., Job 28:12-28; Prov 8; Isa 55:10-11; Ezek 37:14; Sir 24. Ibid.

[1014] Schiffman, "Community," 272-73.

[1015] Ibid.

[1016] Ibid., 280.

[1017] Coloe, *Dwells*, 60; Moltmann, *Spirit*, 47-51; Boyarin, "Memra," 256-61.

[1018] E.g., Exod 19:6; Isa 49:1-7; Ezek 36:20-27; 37:27-28; 39:7; Zech 2:11.

[1019] E.g., Pss 22:27; 98:3; Isa 18:7; 45:22; 49:6; 52:10; Jer 3:17; 33:9; Ezek 20:41; 28:25; 39:27; Mic 4:1-2, 7.

[1020] E.g., 1 Cor 6:19; 2 Cor 5:1-5; 6:16; Eph 2:18-22; 1 Tim 3:14-15; Heb 3:6; 10:21; 12:22; 1 Pet 2:4-10; Rev 3:12; 21:22.

that foresaw God dwelling in the midst of his people.[1021] Neither did the early church seem to find any contradiction between the Spirit's dwelling in the midst of God's people, and the Spirit's dwelling within Jesus.[1022]

This "presence" motif can be observed in the light of the AD 70 temple destruction, which compelled the Jews[1023] to grapple with the question: Where is the presence of Yahweh to be encountered? The Jewish answer was found in its previous experience of captivity.[1024] Ezekiel prophesied that God would dwell among them, *even in exile*.[1025] First century Jews expected a rebuilding of the temple within their lifetime.[1026] When the Romans continually refused, a similar theology was developed.[1027] God was relocated to the synagogue, via Torah piety.[1028]

The JCom's solution is found in the temple of Jesus' body (e.g., 1:14, 33; 2:11; 3:34; 11:4, 40; 14:16-17; 17:24).[1029] However, with Jesus' return to the Father, the Spirit is sent to the community as his replacement and the source of divine CA. Through the Spirit, the community's words and works (*Tatwörter*) would signal the presence of the new temple in their midst.[1030]

6.2.4 The Spirit and Revelation

Strategic to my project is the communicative correlation between Father, Jesus, Spirit, and community in its mission. My thesis that the JCom is divine CA is intrinsically connected to the mission of Jesus as the revelation of the Father[1031] and, therefore, connected to the continuing mission of the Spirit-

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[1021] E.g., Lev 26:11-12; Deut 12:5, 11, 14, 18; Ezek 37:27; Zech 2:10-11.

[1022] E.g., Mark 14:58; 15:29; Jn 1:32-33; 2:19; 3:34; 7:39; 14:17, 26; 15:26; 16:7; 20:22; Rom 8:9; Col 1:19; 2:9.

[1023] I refer to the more pluralistic, inclusive Judaism that developed after the temple destruction. Much pre-70 sectarianism was dispelled once the temple had been destroyed. Cohen, "Yavneh," 27-53; Waetjen, *Beloved Disciple*, 141.

[1024] Neusner, *Destruction*, 305-7.

[1025] E.g., Ezek 11:16. Köstenberger, "Destruction," 82-85.

[1026] Goodman, *Clash*, 448-49; Trost, *King*, 191-217.

[1027] Skarsaune, *Shadow*, 35-39.

[1028] Neusner, "Four Responses," 324-25.

[1029] Coloe, *Dwells*, 62-63; Warren Carter, "The Prologue and John's Gospel: Function, Symbol and the Definitive Word," *JSNT* 39, (1990): 35-58, 47.

[1030] E.g., 5:36; 10:25, 37-38; 14:10-12, 20; 15:26-27; 17:18-23.

[1031] With Vanhoozer (*Pace* Wolterstorff), I posit that *revelation* can include illocutionary actions; revelation need not be bound to propositions. Vanhoozer, *Drama*, 48; Wolterstorff, *Discourse*, 35. For example, Jesus as divine revelation has propositional (truth), illocutionary (rightness), and expressive (sincerity/authenticity) aspects—a Habermasian

Paraclete in the community.

Like Paul, John integrally binds *the Spirit of prophecy* to Jesus and the traditions the community has received.[1032] In the first epistle, he ties the community's problems to the traditions heard, "from the beginning."[1033] John's holding Jesus and Spirit in close proximity explains how the community is to function in CA. The Spirit-Paraclete is both the locutionary and doxological/expressive source of communication about Jesus and the means of revelation through the community, to the world.

The phrase, "Spirit of prophecy" meant that the Spirit acted "as the organ of communication between God and others, typically inspiring at least four different types of gifts."[1034] Turner lists them as, "revelation and guidance," "charismatic wisdom," "invasively inspired prophetic speech," and "invasively inspired charismatic praise or worship."[1035] The expression could be used interchangeably with "Holy Spirit," but was "primarily the *organ of revelation to the charismatic*."[1036] This was a *locutionary* function, as it involved the *content* of a speech act, but not its force or authority.[1037]

The term was mainly utilized in the Targums,[1038] but also appeared in pre-Christian writings.[1039] Archie Hui notes that though the *term* "is not commonly used outside of the rabbinic tradition, [however] *the*

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schema. The illocution, "Lazarus, come out" (11:43), not only contains *propositional content*, but signals a *promise* of life to the reader, and *authenticates* a revelation of Jesus' identity as the author of life.

[1032] E.g., Rom 8:9-10; 1 Cor 6:11; 12:3-6, 11-12; Gal 6:18; Phil 1:19; 2:1; 3:3 cf. Jn 1:32-33; 3:34; 6:63; 7:37-39; 14:16-17, 26; 15:26; 16:7, 13; 20:22.

[1033] E.g., 1 Jn 1:1; 2:7, 13, 14, 24; 3:11.

[1034] Turner, *Spiritual Gifts*, 8.

[1035] Ibid., 8-14.

[1036] Max Turner, "The Spirit and the Power of Jesus' Miracles in the Lucan Conception," *NovT* 33, no. 2 (1991): 124-52, 130. [Italics his]. Philo can speak of the πνεῦμα προφητικόν—which stands in opposition to νοῦς. This Spirit of prophecy is involuntary, temporary, and replaces the rational mind under its control. E.g., Philo, *Her.* 265. See W. Bieder, "πνευμα, πνευματικός," *TDNT* 6:368-75.

[1037] Wolterstorff, *Discourse*, 13, 37, 45.

[1038] Esp., Targums *Jonathan, Onqelos,* and *Pseudo-Jonathan*. Schafer shows that, "Spirit of prophecy" is older than the Targums. J. P. Schafer, "Die Termini 'Heiliger Geist' und 'Geist der Prophetie' in den Targumim und das Verhältnis der Targumim zueinander," *VT* 20, no. 3 (1970): 304-14. Hui shows that the Targumic fragments found at Qumran indicate that they are older than Christianity. Archie Hui, "The Spirit of Prophecy and Pauline Pneumatology," *TynBul* 50, no. 1 (1999): 93-115, 94-96.

[1039] E.g., *Jub.* 31:12; Philo *Flight* 186; *Mos.* 1:277. See Turner, *Spiritual Gifts*, 7.

concept . . . is.[1040] It was associated with the prophets and their communication.[1041] "According to Rabbi Nathan, the Spirit is called by ten names: parable, metaphor, riddle, speech, saying, glory, command, burden, prophecy, vision (*ʾAbot R. Nat.* A. 34)."[1042] Observe that the ten names all denote methods of communication. This divine agency served as the communicative method through which Israel and the world were made aware of the presence and will of Yahweh.

Israel expected that in the eschatological age, all would partake of the Spirit. Israel would be given a new heart and the world order would be turned upside down.[1043] God's Spirit was the necessary mediator of divine communication to humanity (Wis 9:17-18).[1044] Israel's freedom proceeded from its receiving the Spirit's presence. This emancipative action by the Spirit resulted in eschatological life coming to the world.[1045]

Eugene March finds four similarities between Jewish and early Christian pneumatology: (1) the Spirit was the source of prophetic inspiration,[1046] (2) the human spirit was dependent upon God's Spirit for life, (3) spiritual outpouring was expected with the arrival of the Messiah, and (4) Judaism and early Christianity agreed that the Spirit of prophecy *could* involve divine communication—to, or through a human subject.[1047]

However, divine speech in Christian Spirit-movements also had negative effects. There were also false prophetic expressions. To thwart this activity, John differentiates unbridled ecstatic utterances from *reliable*

[1040] Hui, "Spirit of Prophecy," 95-96. [Brackets, Italics mine].

[1041] It could also be associated with power. Turner, "The Spirit and the Power," 132. E.g., in the LXX: Judg 14:6, 19; 15:14; 3 Kgdms 18:12; 4 Kgdms 2:16; Ezek 2:2; 3:12, 14, 24; 8:3; 11:1, 24; 37:1; 43:5. Menzies sees the Spirit of prophecy limited to prophecy, wisdom, and divine guidance—contra miracles. Menzies, *Development*, 57, 75-76, 114.

[1042] Hui, "Spirit of Prophecy," 96.

[1043] E.g., Num 11:29; Jer 24:7; 31:33-34; Ezek 11:19; 36:26; Joel 2:28-29 cf. Acts 2.

[1044] W. Eugene March, "God With Us: A Survey of Jewish Pneumatology," *Austin Seminary Bulletin (Faculty ed.)* 83, no. 3 (1967): 3-16, 4-13.

[1045] *4 Ezra* 14:18-26.

[1046] Note the association between prophets and having a divine Spirit (e.g., Num 11:29; 4 Kgdms 2:9, 15; Neh 9:20; Zech 7:12). Hui, "Spirit of Prophecy," 95-96.

[1047] March also lists differences: (1) For the "Jews," the Spirit indicated the eschaton, still to come. For Christians, the eschaton had *already* begun. (2) For Judaism, Messiah embodied the Law and covenant (e.g., Jer 31:33-34; Ezek 11:19; 36:26). In Johannine Christianity Messiah was the revelation of God; Spirit was central to understanding Messiah (e.g., 1 John 3:24; 4:2, 6, 13; 5:6). March, "Survey," 12-13.

prophetic speech; he links "Spirit" utterances with "word of God" traditions. In doing so, ecstatic manifestations are deflated and word-related utterances are endorsed.

This tension can be detected in the writings of the late first century. A conflict between charismatic and institutional forms of Christianity is seen in the writings of the Apostolic Fathers.[1048] In particular, a comparison between the Shepherd of Hermas, the Didache, and the letters of Ignatius of Antioch convey a sharp contrast between authoritative and charismatic approaches. These three documents are dated from around the time of the Johannine writings, with Ignatius likely having a similar provenance as John.[1049] A short discussion should explain the issue.

The Shepherd of Hermas emphasized *charismatic* leadership. For instance, the *Shepherd* was carried away in the Spirit and the basis of his revelations was the *visions* he had received[1050] Though he appealed to his community to avoid false prophets,[1051] he gave instructions to *discern* the spiritual nature of individuals.[1052] His chief concern was the *purity* of the church.[1053] False spirituality was ascertained by the righteous of the community.[1054] Discernment protected the pure voice of the Spirit.

Shepherd stood in sharp contrast with *Ignatius*. Ignatius was faced with a number of difficulties that were disrupting the order of his churches. Docetics and Judaizers were on the rise and causing havoc.[1055] Some of the difficulty was associated with prophetic revelation.[1056] Instead of *discernment*, Ignatius' answer was to advance the authority of the bishop. This strategy

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[1048] A similar conflict arose between "free prophets" and "court prophets" in the OT. Aune, *Prophecy*, 85; Sigmund Mowinckel, "'The Spirit' and the 'Word' in the Pre-exilic Reforming Prophets," *JBL* 53, no. 3 (1934): 199-227.

[1049] Evans dates Hermas in the first half of the second century, Didache, as early as AD 70-80, and the letters of Ignatius, broadly, at AD 100-118. Evans, *Texts*, 270-72. Olbricht places the provenance of Ignatius' letters in Asia around the time of John's writing. T. H. Olbricht, "Apostolic Fathers," *DNTB* 81-85.

[1050] E.g., *Herm. Vis.* 1:3.

[1051] E.g., *Herm. Mand.* 11:1-21.

[1052] E.g., *Herm. Mand.* 6:2.1-10.

[1053] E.g., *Herm. Sim.* 9:18.1-5.

[1054] E.g., *Herm. Mand.* 11:9-10, 15.

[1055] E.g., Ign. *Eph.* 6:2; Ign. *Trall.* 6, 10; Ign. *Smyrn.* 1-7.

[1056] Christine Trevett, "Prophecy and Anti-Episcopal Activity: A Third Error Combatted by Ignatius?," *JEH* 34, no. 1 (1983): 1-18. Ign. *Eph.* 9. Schnackenburg also associates the problems encountered by John with Ignatius. Schnackenburg, *Epistles*, 21-24.

served to highlight the move from a "Spirit-friendly" community to an institutionally oriented church, which focused upon the traditions of the faith.

Ignatius associated the Spirit and spirit-language with Jesus Christ.[1057] He exhorted the churches to obey the bishop, presbytery, and deacons as if they were obeying Jesus Christ.[1058] His emphasis on associating the Spirit with Christ may be related to a rise in Docetic Christianity. With it, came the need to control prophecy by means of an authoritative figure, tasked with upholding the traditions.

Didache offered a mediating position for harnessing church order:

> Also, do not test or evaluate any prophet who speaks in the spirit, for every sin will be forgiven, but this sin will not be forgiven. However, not everyone who speaks in the spirit is a prophet, but only if he exhibits the Lord's ways. By his conduct, therefore, will the false prophet and the prophet be recognized. (*Did.* 11:7-8).

Apostles and prophets were being scrutinized for legitimacy. The itinerant nature of these ministries made it necessary for churches to develop methods of screening in order to keep false apostles and prophets from burdening the community and spreading fallacy. *Charismatic revelation* was giving way to the *authoritative word* of the bishop. A similar situation was in progress in John's community.

6.3 The Spirit's Communicative Role in the Divine Lifeworld

What, then, is the correlation to the JCom? I propose that in the Fourth Gospel and the first epistle, (1) we can detect a similar distancing of doctrinal tradition from Spirit movements, and (2) in contradistinction to prophetic utterance, we can detect an echo connecting *Spirit* with the *word* of the Father. This association between Spirit and word shapes the boundaries of CA and mission in the JCom. In essence, the Paraclete becomes the divine source of the community's CA but is placed under the influence of the

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[1057] E.g., Ign. *Eph.* 8:2; 9:1; 18:2; Ign. *Mag.* 1:2; 9:2; 15:1; Ign. *Phild.* Salutation. Note the close association of prophets with Antioch (Acts 11:27; 13:1; 15:32). Trevett, "Prophecy," 1.

[1058] E.g., Ign. *Eph.* 1:3; 3; 6; Ign. *Magn.* 13:2; Ign. *Trall.* 2; 3; 7; 13:2; Ign. *Phld.* Salutation; 3:2; 7; Ign. *Smyrn.* 8; Ign. *Pol.* 6.

Johannine Christological tradition. This move, in effect, shapes the nature of the community's mission.

6.3.1 The General Role of the Spirit in the Fourth Gospel
Eskil Franck observes that one problem associated with understanding the meaning of παράκλητος is a gap in understanding between its *title* and *function*. For instance, the *title* portrays a forensic setting and has the meaning of advocate, legal counsel, intercessor, or accuser. But if its meaning is derived from its *function* (i.e., παρακαλεῖν), παράκλητος becomes a counselor, helper, or exhorter. For Franck, both of these cannot be correct.[1059]

Supporting the juridical proponents, Betz suggests that a background for the meaning of παράκλητος comes from Qumran. He posits a great battle in the heavens by two forces (controlled by the Prince of Light and the Angel of Darkness).[1060] Before the heavenly court, these angels contend for the people of the earth.[1061] A parallel battle also takes place on earth, played out by the Spirit of Truth and the Spirit of Error. Some are governed by good and others by evil (e.g., 1QS III 15-25).[1062] Betz suggests that John's "Spirit of Truth" originates from the Michael/Jesus allusion in the Book of Revelation (e.g., Rev 12:7; 19:11-20:3). However, neither the angel Michael (Truth) nor Belial (Error) can be readily identified as an advocate or accuser in the Scrolls or the Fourth Gospel.

[1059] Eskil Franck, *Revelation Taught: The Paraclete in the Gospel of John*, ConBNT 14 ([Lund]; Malmö, Sweden: Gleerup, 1985), 9-10.

[1060] E.g., 1QM I 1-15; 1QS III 13, 17-21; IV 15-25; 11Q5 XIX 14-18; 11Q11 V 4-12. Hermann Lichtenberger, "Spirits and Demons in the Dead Sea Scrolls," in *The Holy Spirit and Christian Origins: Essays in Honor of James D.G. Dunn*, ed. James D. G. Dunn et al. (Grand Rapids: Eerdmans, 2004), 14-21; Breck, *Spirit*, 1255-45; John R. Levison, *The Spirit in First-Century Judaism* (Boston: Brill, 2002), 241; Schweizer, *Holy Spirit*, 33-34; Felix Porsch, *Pneuma und Wort: Ein exegetischer Beitrag zur Pneumatologie des Johannesevangeliums*, Frankfurter theologische Studien 16 (Frankfurt am Main: Knecht, 1974), 229-31; Tricia Gates Brown, *Spirit in the Writings of John: Johannine Pneumatology in Social-scientific Perspective*, JSNTSup 253 (London; New York: T&T Clark, 2003), 199-200; Bennema, *Power*, 83-92.

[1061] E.g., 1QS III, 24-25; IV, 15-25; 1QM XIII. Otto Betz, *Der Paraklet: Fürsprecher im häretischen Spätjudentum, im Johannes-evangelium und in neugefundenen gnostischen Schriften* (Leiden: Brill, 1963), 56-72; 113-14.

[1062] The Spirit (at Qumran) purified the world with the help of God and his good angels. Lucetta Mowry, *The Dead Sea Scrolls and the Early Church* (Notre Dame: University of Notre Dame Press, 1966), 129-54; Turner, *Spiritual Gifts*, 16-18. The spirit of truth would prevail over the spirit of perversity usher in a new age. E.g., 1QH V 23-25; XIV 15-17; XVI 4-14; 1QS IV 20-25. Breck, *Spirit*, 132-33; Levison, *Filled*, 208-17.

Betz associates the Paraclete with the good intercessor of God's people. "*Zu ihm gehört der 'Geist der Wahrheit', der das Herz des Menschen erleuchtet* (1QS 4,2)"[1063] In Belial, he finds the Spirit of Error associated with Satan. Both reflect a particular reality in the heavens and on the earth. "*Freilich gehören beide so eng zusammen, daß man sich fragen muß, ob nicht der 'Geist der Wahrheit' mit dem 'Engel der Wahrheit'(=Michael) und der 'Geist des Irrtums' mit dem 'Engel der Finsternis' (=Belial) gleichzusetzen sind.*" [1064]

For Betz, Jesus and Michael are both Paracletes (e.g., 14:16-17; 1 John 2:1). When Jesus ascends to heaven, he sends Michael to earth to defend God's people against Satan, who has been judged and cast down to the earth (12:31; 14:30; 16:11).[1065] But Betz wrongly makes John dependent upon Qumran. John's link to Qumran is indirect. There is little immediate evidence that they were dependent. More likely, Qumran and John held a common tradition.[1066]

In addition to the juridical emphasis, Betz also devotes appreciable space to non-juridical interpretations of παράκλητος. Its functions are to witness (*das Bezeugen*), exalt (*das Verherrlichen*), call to memory (*das Erinnern*), intercede or plead (*das Bitten*), reveal truth (*Wahrheit führen*), reveal the future (*das Künden der kommenden Dinge*), and convict (*das Überführen*).[1067]

Kenneth Grayston likewise suggests that in non-biblical use, παράκλητος is not a hard and fast legal term. It is a juridical expression, more positive in nature,[1068] and descriptive of a *sponsor, patron, or influencer*.[1069] Johnston's thorough survey concludes that the term refers to a *representative*.[1070] For Lincoln:

> It is significant that παράκλητος has a clear primary meaning in Greek—*advocate* in a legal context. . . . This need not be taken to imply that Paraclete was the designation for a professional

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[1063] Betz, *Paraklet*, 67. [Italics his].

[1064] Ibid. [Italics his].

[1065] Ibid., 154-55.

[1066] Raymond E. Brown, "The Paraclete in the Fourth Gospel," *NTS* 13, no. 2 (1967): 113-32, 125-26; Keener, *John*, 2:960; Schnackenburg, *John vol. 3*, 146.

[1067] Betz, *Paraklet*, 176-93.

[1068] Kenneth Grayston, "The Meaning of Paraklētos," *JSNT*, no. 13 (1981): 67-82, 67.

[1069] Ibid., 67-82.

[1070] George Johnston, *The Spirit-Paraclete in the Gospel of John*, SNTSMS 12 (Cambridge: Cambridge University Press, 1970), 87.

legal office. Instead a person of influence, a patron or sponsor, could be called into a court to speak in favor of a person or a person's cause, thereby providing advocacy.[1071]

As a prerequisite for CA, the task of the παράκλητος allows for both *accusing* the κόσμος and *testifying* to it concerning the claims of the Johannine lifeworld.[1072] To further understand its significance for Johannine mission, a closer look inside the JCom's situation is necessary.

6.3.2 Jesus and the Spirit in the JCom

Boring describes the Johannine community as prophetic.[1073] The first epistle is addressed to a charismatic group having problems with false prophets claiming superior revelation.[1074] Both the first epistle and the Gospel create theological distance from false Spirit activity by associating the Spirit *with Jesus-traditions*. John links the Spirit to Jesus in order to enforce Johannine doctrine and practice (1 John 4:1-2 cf. Jn 14:26; 15:26). This connection discredits false teachers striving to gain authority through Spirit utterances. William Domeris notes that "the Evangelist wittingly or unwittingly used the Paraclete to further the community's self-understanding, its structure and leadership." [1075]

Von Wahlde asserts that John's second and third editions, as well as the first epistle emphasize the role of the Spirit in the community.[1076] In the first epistle, John differentiates the Spirit of Truth from a spirit of falsehood, alluding to false teachers, who were claiming to have direct access to God

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[1071] Lincoln, *Trial*, 113.

[1072] The Paraclete can speak in favor of Jesus and his disciples and still maintain the role of a prosecutor. Ibid., 113-14.

[1073] Boring, "Influence," 113-22. Others claiming a Johannine prophetic emphasis are: Johnston, *Spirit-Paraclete*, 137-41; Käsemann, *Testament*, 38, 46-49; Aune, *Setting*, 88-103; Aune, *Prophecy*, 224-25; Burge, *Community*, 38-41, 217-221; Gary M. Burge, *The Letters of John: From Biblical Text--To Contemporary Life* (Grand Rapids: Zondervan, 1996), 172-77; Levison, *Filled*, 409-19; Brown, *Community*, 138-44, 154; Urban C. von Wahlde, *The Gospel and Letters of John: The Three Johannine Letters*, ECC 3 (Grand Rapids: Eerdmans, 2010), 140-59; D. Moody Smith, *Johannine Christianity: Essays on its Setting, Sources, and Theology* (Columbia: University of South Carolina Press, 1984), 30-31.

[1074] Cf. 1 John 2:18-27; 4:1-6, 13-15.

[1075] William Domeris, "The Paraclete as an Ideological Construct: A Study in the Farewell Discourses," *JTSA*, no. 67 (1989): 17-23, 20.

[1076] von Wahlde, *Introduction*, 1:442-59.

through the Spirit.[1077] In the third edition, the disciples possess only a *portion* of the Spirit (e.g., 1:33; 3:34 cf. 3:6, 8; 14:17; 20:22).[1078] "Twice the author says that God has given the believer 'of' his Spirit . . . ([1 John] 3:24; 4:13)."[1079] In the first epistle, restricting the role of the Spirit and highlighting the phrase "from the beginning" (ἀπ' ἀρχῆ),[1080] indicates John is speaking to a doctrinal issue. It is likely that influential teachers have "prophesied" divine revelation that supplanted the teachings laid down in the Johannine tradition.[1081] In the third edition, John therefore connects, but subordinates, the role of the Spirit to that of Jesus.[1082] First, the Spirit *remains* (ἔμεινεν, μένον) upon Jesus, but not his disciples (1:32-33).[1083] Second, Jesus possesses the Spirit without measure (3:34), while the disciples must be born of the Spirit (3:6, 8). Third, disciples must feed upon *Jesus* in order to have life through the Spirit (6:57 cf. 6:63). Fourth, Jesus must be glorified before the disciples can receive the Spirit (7:39); Jesus must depart before the Spirit can be sent (16:7). Fifth, Jesus must ask the Father to send the Spirit (14:16); the Spirit will be sent in Jesus' name (14:26). Sixth, the Spirit will bear witness concerning Jesus (15:26). Seventh, the Spirit will only speak what he hears (implying he hears from above). The Spirit, therefore, responds to the bidding of heaven, not to the disciples on the earth (16:13). Finally, the first epistle and the third edition describe both Jesus and the Spirit as παράκλητος—indicating a special association between them.[1084]

Thompson contends, "[A]lthough the Paraclete is sent by Jesus, the Paraclete is never 'the spirit of Jesus.'"[1085] I suggest her view is too rigid.[1086]

[1077] Ibid., 449.

[1078] Ibid., 452-53.

[1079] Ibid., 450. [Brackets mine].

[1080] E.g., 1 John 1:1; 2:7, 13, 14, 24; 3:11 cf. 1 John 1:5.

[1081] They (1) denied sinfulness and the need for sacrifice (1 John 1:5-10; 2:1-2), (2) disobeyed Jesus' commandment (1 John 2:3-11), (3) denied Jesus was Messiah (1 John 2:22; 4:2; 5:1, 6, 20), (4) denied Jesus had come in the flesh (1 John 4:2-3), (5) were ἀντίχριστοι (1 John 2:18, 22; 4:3), and (6) were "false prophets" (1 John 4:1). Köstenberger, *Theology*, 264-70; C. H. Dodd, *The Johannine Epistles:*, MNTC (New York: Harper, 1946), xvi-xxi; Schnackenburg, *Epistles*, 22-23; Smalley, *1, 2, 3 John*, 215-17; Burge, *Letters*, 27-36; John R. W. Stott, *The Letters of John: An Introduction and Commentary*, TNTC (Leicester: Inter-Varsity, 1988), 44-55.

[1082] von Wahlde, *Introduction*, 1:452.

[1083] Ibid., 452.

[1084] E.g., 1 John 2:1 cf. Jn 14:16-17, 26; 15:26.

[1085] Thompson, *God*, 182.

And I will ask the Father, and he will give you another Helper,
. . . You know him, for he dwells with you and will be in you. I
will not leave you as orphans; I will come to you. (14:16-18).

Here, John indicates (1) the disciples *already know* this Paraclete, (2) he
currently dwells with the disciples, and (3) Jesus will not leave them orphans,
but *he* will come to them. While some view these verses as either the
accompaniment of the Spirit *with* the disciples during Jesus' ministry or a
reference to the Parousia,[1087] I associate them with Jesus himself—present
with his disciples before his death and returning as the other Paraclete—after
his glorification. Jesus' statement, "I will come to you," is the coming of Jesus
as the other Paraclete.[1088]

I therefore propose that the Paraclete is portrayed as the
personification of Jesus[1089] (cf. Acts 16:6-7; 1 Cor 6:11; 1 John 4:2; Rev 19:10),
who has already dwelt *with them* during his earthly existence.[1090] After his
glorification, he would be *in them* as Jesus' presence (14:16-18). Since both
Paracletes are on complementary missions, they are identified both distinctly
and as the same person (14:16-20). There are further clues to this
interpretation's being the correct one.

First, the language surrounding them is intertwined. (1) The world
does not know them (14:17a). (2) Jesus is "another" Paraclete (14:16). (3) The
disciples *do know* Jesus; but are not even aware of the Paraclete's existence
(14:17b). (4) The Paraclete presently dwells *with them*, but he is *not yet in them*
(14:17c).[1091]

[1086] Note the similarities between Jesus and the Paraclete in Brown, *John*, 2:1135;
1140-41; Turner, *Spiritual Gifts*, 80-81; Boring, "Influence," 113-23; Burge, *Community*, 141.

[1087] Franck, *Taught*, 125-26; Brown, "Paraclete," 130-32.

[1088] After forty years, the reader would not understand, "I will not leave you as
orphans," as the resurrection or the Parousia. Jesus' coming is hidden from the world (14:19)
and the Father will participate in the coming (14:23). William Bradley Simon, "The Role of
the Spirit-Paraclete in the Disciples' Mission in the Fourth Gospel" (Ph.D. diss., Southern
Baptist Theological Seminary, 2002), 90.

[1089] Moloney differentiates Jesus from Spirit, yet rightly insists they encompass the
same person and purpose. Francis J. Moloney, *Glory Not Dishonor: Reading John 13-21*
(Eugene, Oreg.: Wipf and Stock, 1998), 43-44.

[1090] The Paraclete is Jesus' "double." Hans Windisch, *The Spirit-Paraclete in the Fourth
Gospel* (Philadelphia: Fortress, 1968), 20.

[1091] The phrase παρ᾽ ὑμῖν μένει (14:17b) is not John's usual, μεθ᾽ ὑμῶν (cf. 3:26; 7:33;
12:8; 13:33; 14:9; 16, 30; 16:4). Wallace translates it, "he **continually remains** with you," a
customary (habitual, or general) present tense. The Spirit was *in Jesus* (3:34) and, therefore,

Second, in 14:23 both Jesus and the Father make their home with the disciples (μονὴν παρ᾽ αὐτῷ); Jesus will indwell them (14:20), and the Paraclete will as well (14:16, 17, 26).[1092] This relationship will continue with future disciples. Moltmann calls this a *shared identity*—a mutual relationship.[1093] Divine agency incorporates both individuality and nothingness.

Third, like Jesus, the Paraclete is also portrayed as descended Wisdom. John utilizes a common wisdom tradition to connect Jesus with the Paraclete.[1094] "[T]he personal imagery upon which John can freely draw is the imagery of divine Wisdom, which his readers may recognize because of the parallel with Jesus, who is Wisdom/Torah incarnate."[1095] Heinrich Schlier points out that the world does not understand Jesus; he is enigmatic. Neither do his disciples understand him.[1096] It is probable that John emphasizes "knowing" (γινώσκω, οἶδα) for this reason. Jesus "knows," but most "do not know."[1097] His purpose is mysterious and hidden, but after his glorification, the Paraclete will make his actions clear.[1098] This revelation of understanding is the function of Wisdom—personified in the Spirit-Paraclete.

Bennema finds that John has much in common with the "Spirit" strand of wisdom.[1099] A close correlation exists between wisdom, Spirit, and the formation of salvific relationships in the divine lifeworld of the Father and the Son.[1100] Wisdom is personified as the agent of God.[1101] Von Wahlde

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with the disciples by means of Jesus. Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 521-22. [Bold his].

[1092] Thomas R. Hatina, "John 20,22 in Its Eschatological Context: Promise or Fulfillment?," *Biblica* 74, no. 2 (1993): 196-219, 216.

[1093] Moltmann, *Spirit*, 59-60. The agency of each is a kind of *kenosis*, reducing both to the pure will of the Father. Ibid., 62.

[1094] Isaacs, *Spirit*, 136. Isaacs cited in Keener, *John*, 2:963.

[1095] Ibid.

[1096] E.g., 3:3-4; 6:42; 7:33-36, 40-41; 8:22; 16:3 cf. 4:31-34; 6:6-9, 26; 14:8; 16:16-18, 25. Heinrich Schlier, "Der Heilige Geist als Interpret nach dem Johannesevangelium," *IKaZ "Communio"* 2, (1973): 97-108, 99-101.

[1097] E.g., 3:10; 8:27, 43; 10:6, 38; 12:16, 40; 13:7, 12; 20:9.

[1098] E.g., 2:17, 22; 12:16; 13:7; 16:4; 20:9 cf. 14:26.

[1099] In Philo, wisdom is associated with spirit (e.g., *Gig.* 24, 27, 47). Wisdom is a teacher (e.g., *Prob.* 13-14 cf. Jn 14:26; 16:13). Wisdom is on a journey (e.g., *Deus* 143, 160 cf. Jn 14:16-17; 15:26; 16:7). Bennema, "Strands," 73.

[1100] Bennema, *Power*, esp. 35-39, 48-99; Cornelis Bennema, "The Giving of the Spirit in John's Gospel—A New Proposal?," *EvQ* 74, no. 3 (2002): 195-213, 209-11; Turner, *Spiritual Gifts*, 71-75. *Pace* Frey, who believes the perspective of the author is post-Easter. The Spirit is

connects the prologue and the Paraclete sayings with wisdom influences.[1102] "[I]n the third edition this Wisdom orientation is joined to an apocalyptic worldview, much as Wisdom motifs were introduced into the apocalyptic worldview of the *Hodayot* from Qumran (1QH)."[1103]

In summary, the close association of Jesus with the Paraclete results from a combination of three factors: (1) false prophets in the community, (2) a desire to hold prophetic utterances in check by means of the Johannine "Jesus" tradition, and (3) the interjection of wisdom influences into the Fourth Gospel. I conclude that John stabilizes Johannine Jesus traditions by conveying to the reader that the Paraclete personifies the continuing presence of Jesus.[1104] Von Wahlde reasons likewise:

> [T]here is an emphasis on the way the Spirit will relate to the person and words of Jesus. By this emphasis the author does away with any danger that the community will minimize the words of Jesus because they now possess the eschatological Spirit."[1105]

The problematic situation that arose during the time of the first epistle and the third edition of the Gospel cemented the theological connection between Jesus and Spirit. The Spirit was imbedded into the Jesus tradition in order to moderate Spirit manifestations.

6.3.3 *The Spirit's Communicative Role*

John gives the Spirit-Paraclete a communicative role.[1106] Boring notes that "[e]very verb describing the ministry of the Paraclete is directly related to his speech function."[1107] There are also "relational links" involving the Paraclete:

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not yet active. Jörg Frey, "'. . . dass sie meine Herrlichkeit schauen' (Joh 17.24): Zu Hintergrund, Sinn und Funktion der johanneischen Rede von der δόξα Jesu," *NTS* 54, no. 3 (2008): 375-97.

[1101] E.g., Prov 1:20-33; 8:1-9:6; Sir 1:1-10; 24:1-31; Wis 7-9; Bar 3:9-37. von Wahlde, *Introduction*, 413.

[1102] Ibid., 411-17.

[1103] Ibid., 429. E.g., 1QH V 1-10; IX 1-20 cf. 1QH IV 26; V 25; VI 25; VIII 9, 11; XII 31; XV 7; XVII 32; XX 11-12; 1QS III 14-IV 26. Ibid., 429 cf. 457-59; Brown, *Community*, 30.

[1104] Dunn, *Jesus and the Spirit*, 350-51; Keener, *John*, 2:968. The λόγος, is tied to the παράκλητος through the wisdom tradition. Jesus and Spirit intentionally look alike.

[1105] von Wahlde, *Introduction*, 455; Smith, *Essays*, 31.

[1106] Lincoln, *John*, 397.

[1107] Boring lists: λαλεῖν and ἀναγγέλλειν (16:13), διδάσκειν (14:26), ὑπομιμνήσκειν

The communicative chain includes the Father, Jesus, παράκλητος, community, and the world.[1108] These links make up the communicative lifeworld of the divine community. As Boring notes, John 14:16-17 contains the entire "revelatory *Gestalt*"[1109] of the divine lifeworld. But, whereas Boring limits the dynamics of the Spirit to the community, I will extend his communicative role to the κόσμος (6.4).[1110]

6.3.3.1 The Spirit and the Father.

The Spirit's relationship to the Father is both impersonal and personified.[1111] *God is Spirit* and is the means of worship (4:23-24). It is the Spirit that gives life (6:63). At the same time, the Father has life in himself, gives life to the son, raises the dead, and gives others life (5:21, 26). The Spirit is depicted as the Spirit of the Father, with no mention of oneness with the other members of the *Gestalt*.[1112] One must be born of water and Spirit to enter the kingdom (3:5). People are baptized with the Spirit (1:33). The Spirit is also breathed into the disciples (20:21). "[A]s a power it is *given and received* (14:16 f.)."[1113]

On the other hand, the Spirit-Paraclete is referred to as "he," in the masculine. And since Spirit (neuter) is often placed in tandem with masculine pronouns referencing the Paraclete,[1114] it can only be deduced that at certain times, the author wishes to portray the Paraclete as a

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(14:26), μαρτυρεῖν (15:26), ἐλέγχειν (16:8), ἀκούειν, λαμβάνειν, δοξάζειν, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ (16:13). Boring, "Influence," 113.

[1108] Ibid., 114-15.

[1109] Ibid., 114.

[1110] Simon lists four missions: "On the sending of Jesus, cf. 3:17, 34; 4:34; 5:23, 24, 30, 36, 37; 6:38-44, 57; 7:16, 18, 28, 29, 33; 8:16, 18, 26, 29, 42; 9:4; 10:36; 11:42; 12:44, 45, 49; 13:16, 20; 14:24; 15:21; 16:5; 17:3, 8, 18, 21, 23, 25. On the sending of the Spirit, cf. 14:26; 15:26; 16:7. On the sending of the disciples, cf. 4:38; 13:20; 17:18; 20:21. On the sending of the Baptist, cf. 1:6, 33; 3:28. Simon, "Role," 42.

[1111] In the Book of Signs, the Spirit is an extension of the Father; the FD depict him as a personality. The "power" view is supported by Johnston, Scott, and Thompson, while the "personal" view is supported by Burge, Keener, and Köstenberger. Von Wahlde sees the tension as a result of editing. This is my stance as well.

[1112] E.g., 10:30; 14:20; 17:21, 23, 26.

[1113] Johnston, *Spirit-Paraclete*, 81.

[1114] E.g., 14:26; 15:26; 16:7, 8, 13. Jn 16:13 is instructive, for John maintains the masculine (ἐκεῖνος, ἑαυτοῦ), even with the neuter, πνεῦμα τῆς ἀληθείας (cf. 15:26). Burge, *Community*, 142; J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, vol. 1 (Edinburgh: T&T Clark, 1928), 2:500; Morris, *Gospel*, 621 n27; Brown, *Spirit in the Writings*, 201. Michaels acknowledges the difference, but implies *relecture*, indicating a more fully formed Spirit-idea as the narrative progresses. Michaels, *Gospel*, 784.

personality[1115]—distinct from the Father. The Spirit is sent (14:16-17, 26; 15:26); he abides as a person *with* and *in* the disciples (14:17). However, a connection with the Father is also present. The Spirit will not speak on his own but will only repeat what he has heard (16:13). This connection suggests that just as Jesus is sent to speak for the Father (e.g., 8:28, 38; 12:49; 14:10), so the Spirit-Paraclete is tied to the Father as a communicative agent.[1116] The Spirit and the Father also have the commonality of conveying glory and judgment.[1117] They both testify to, and glorify, Jesus;[1118] they accompany the disciples,[1119] and the Father has given the Spirit the right to judge.[1120]

6.3.3.2 The Spirit and Jesus

The Spirit's relationship to Jesus should be considered both before and after Jesus' glorification (cf. 7:39). *Before* the resurrection, Jesus is designated as Son of God based upon the community's observation that he has both received and possessed the Spirit. This observation was a prerequisite to their *knowing* Jesus' identity (1:32-34). Jesus is also said to possess the Spirit "without measure" (3:34). To feed upon Jesus is to participate in the Spirit (6:53-56, 63). Partaking of Jesus, then, includes the Spirit. In this way, the presence of the Spirit is *with* the disciples because *Jesus*, full of the Spirit, is *with* the disciples (14:17-18).

 After Jesus' resurrection and ascent to the Father (3:13; 6:62; 14:2-4; 20:17), he promises to send *another* Paraclete, linking Jesus and the Spirit together in title and function (14:16). Burge provides a comprehensive list of their commonalities.[1121] (1) They are both sent by the Father (3:16 cf. 14:16, 26). (2) They give testimony (5:31, 36; 7:7; 8:13-14 cf. 15:26). (3) They convict the world (3:19-20; 9:41; 15:22 cf. 16:8-11. (4) They lead into truth (14:16-17;

[1115] Ladd, *Theology*, 331; Joseph A. Fitzmyer, "Qumran Literature and the Johannine Writings," in *Life in Abundance: Studies of John's Gospel in Tribute to Raymond E. Brown*, ed. John R. Donahue (Collegeville, Minn.: Liturgical, 2005), 117-33, 124-25.

[1116] Keener, *John*, 2:1038-39.

[1117] Thompson, *God*, 183-86.

[1118] E.g., 5:37, 44; 8:18, 54; 12:23, 28; 13:31-32; 17:1, 5 cf. 15:26-27; 16:14.

[1119] E.g., 14:23; 17:11, 15, 26 cf. 14:17.

[1120] E.g., 16:8-11. Thompson, *God*, 183.

[1121] I have listed only those related to mission.

Jesus: 1:14, 17; 8:32; 14:6; 18:37 cf. Spirit: 14:16-17; 15:26; 16:13).[1122] Thus, they hold communicative functions in common.

The Spirit also acts independently in relation to Jesus but is tied to Jesus communicatively (6:63). He descends upon Jesus (1:32-33; 3:34). Believing in Jesus creates a flow of the Spirit and life (7:37b-39). The Spirit is an independent agent sent at the request of the Son (14:16, 26; 15:26; 16:7), speaking only what he hears. (16:13). He is the source of remembering Jesus (2:22; 12:16; 16:4 cf. 14:26). He will glorify Jesus (16:14).

6.3.3.3 The Spirit and the Johannine Community
Jesus sends the Spirit for the sake of the community and its mission.[1123] With the departure of Jesus, a new mode of communication became necessary: The Spirit descended and remained (μένον) upon Jesus as a sign he would baptize others in the Holy Spirit (1:32-33). This promise is not enacted until after Jesus breathes upon his disciples (20:22) because the Paraclete is to become Jesus' "replacement" after his ascension.[1124]

John reminds the JCom that they will continue Jesus' ministry.[1125] They are sent, just as Jesus was sent (13:20; 17:18; 20:21). They will participate in the harvest (4:38; 9:4). They will bear witness to Jesus (15:26). The disciples will do the works of Jesus (14:12). The works of the disciples will glorify him (14:13; 15:8; 17:10). The Spirit will guide them into all truth, which will bring glory to Jesus (16:13-14). Their unity will generate faith in the world (13:34-35; 17:21, 23). Their mission will only come to pass with the Spirit's empowerment (20:21-23).

6.4 The Spirit's Relationship to the World
The Spirit's interaction with the world is somewhat paradoxical. The κόσμος and the divine lifeworld are alienated,[1126] yet the Spirit is said to give life (6:63). The world does not receive Jesus or the Spirit,[1127] yet, obviously, some

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[1122] Burge, *Community*, 141.
[1123] E.g., 14:26; 15:26-27; 16:7-11, 13; 20:21-23.
[1124] "Replacement" means John integrated Jesus and Spirit to portray the continued presence of both (e.g., 14:17, 26; 15:26; 16:7).
[1125] E.g., 4:38; 9:4; 13:20; 14:12-13; 15:8; 16:14; 17:10, 18, 21, 23; 20:21.
[1126] Segovia, "Reality," 51-56.
[1127] E.g., 14:17 cf. 1:11; 3:11, 32; 5:43; 12:48; 13:20.

segment of the κόσμος does receive them.[1128] Burge writes, "[A]n unrelenting division existed between the Johannine church and the world, and it was focused on the person and presence of Jesus."[1129] Yet, "[t]he Johannine power for success amid persecution is the Paraclete (15:26-27)."[1130] Adele Reinhartz rightly observes,

> In saving the world, he [Jesus] will eventually lead those inhabitants who believe in him out of the world to his father's house (14:2-3). . . . [I]t is necessary for believers to leave behind the darkness and sin of this world in order to be saved.[1131]

For John, the κόσμος is a colonized system that *does not understand* the world above; divine CA is foreign to it.[1132] People are lost in cosmic darkness and must be rescued from the world to have life. The Spirit's validity claims create division, freeing some, but also generating hostility in others.[1133] As divine agent, the Spirit's communication to the world includes both the dissemination of light and the incrimination of darkness—both emancipation and judgment. The Spirit's emancipation of humanity comes through birth from the Spirit (3:5-8). Life is produced by the drawing of the Father through the Spirit and the subsequent response of faith to the truth he brings (e.g., 3:5-8; 6:44; 12:32; 15:26-27; 16:8-11).

6.4.1 The Forensic Function of the Spirit-Paraclete

An overarching theme of the Fourth Gospel is the trial motif.[1134] I will not endeavor to reproduce the depth of scholarship already established on this

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[1128] E.g., 3:5-6, 8; 4:23, 24; 6:63; 7:38-40 cf. 1:12, 16; 3:33; 4:36; 7:39; 12:19; 17:8, 20.

[1129] Burge, *Community*, 198.

[1130] Ibid.

[1131] Reinhartz, *Word*, 39-40. [Brackets mine].

[1132] See John's "misunderstanding motif," using γινώσκω (3:10; 8:27, 43; 10:6, 38), λογίζομαι (11:50), νοέω (12:40), and οἶδα (13:7; 20:9).

[1133] Johannine witnesses all bear testimony to the truth, but are frequently rejected (e.g., 1:17; 4:23-24; 5:33; 8:32, 40-45; 14:6; 17:8, 17, 19; 18:37; 19:35 cf. 14:17; 15:26; 16:13).

[1134] See, Lincoln, *Trial*; Allison A. Trites, *The New Testament Concept of Witness* (Cambridge; New York: Cambridge University Press, 1977), 78-127; Betz, *Paraklet*, 36-116; Köstenberger, *Theology*, 436-456; Harvey, *Trial*; Johannes Beutler, *Martyria: Traditionsgeschichtliche Untersuchungen zum Zeugnisthema bei Johannes* (Frankfurt am Main: Knecht, 1972); James Montgomery Boice, *Witness and Revelation in the Gospel of John* (Grand Rapids: Zondervan, 1970).

subject but, instead, briefly overview the ideas of witness and advocate to provide an understanding of the Paraclete's role.

6.4.1.1 The Παράκλητος as Witness

While John depicts Jesus as continually on trial through the strategic action of the "Jews," he concurrently shows that the world itself is on trial. The terms μαρτυρέω and μαρτυρία convey this. Witnesses are called upon to testify to Jesus' identity and purpose. These include John the Baptist (1:6-8, 15, 19-34; 3:25-30; 5:33), Jesus' disciples (1:35-51;15:27), the JCom (1:14; 3:10-11), the Samaritans (4:28-42), the Father (5:31-32, 37; 8:18), the works and signs of Jesus (5:36; 10:25 cf. 2:11, 23; 3:2; 4:47-54; 6:2, 14, 30; 7:31; 9:16; 11:47; 12:18; 20:30-31), the scriptures (5:39; 19:33-37), Abraham (8:31-59), Moses (5:45-47), Pilate (18:38; 19:4, 6; 19-22), and the dual witnesses of Spirit and community (15:26-27 cf. Deut 17:6).[1135] These testify in a trial portraying Jesus against the world.[1136]

Scholars commonly assert that this witnessing function is analogous to a modern court proceeding, with the παράκλητος serving as prosecuting attorney.[1137] In this scenario, the Paraclete convicts the world (16:8-11). Allison Trites corrects this misunderstanding: "[T]he same person could serve as both witness *and* advocate."[1138] The Paraclete, then, *defends* against the accusations of the world, while speaking on behalf of Jesus and his followers. Witnesses speak for the accused to convince the accuser and those present. This schema is suggested by the Baptist, who "came as a witness, to bear witness about the light, that all might believe through him" (1:7). His testimony serves to exonerate Jesus before the world *and* to convince the world of Jesus' identity. The same can be said of the Paraclete.

[1135] Trites, *Witness*, 90-122.

[1136] Lincoln, *Trial*, 105-10; Harvey, *Trial*, 18-45; 82-102.

[1137] Jerome H. Neyrey, "Jesus the Judge: Forensic Process in John 8:21-59.," *Biblica* 68, no. 4 (1987): 509-42; Keener, *John,* 2:1030-32; Barrett, *John,* 76; O'Day, *John,* 771-73; Lincoln, *Trial,* 112-13.

[1138] Trites, *Witness*, 118. My preferred rendering of the παράκλητος (conditionally) is "advocate," if (1) the function of "witness" is included, and (2) the role encompasses convincing *and* accusing. Barrett, *John,* 405-7; Beasley-Murray, *John,* 280-82; Brown, *John,* 1:1135-44; Burge, *Community,* 208-10; Hoskyns, *Gospel,* 484; Keener, *John,* 2:1030-32; Michaels, *Gospel,* 824-39; Schnackenburg, *John vol. 3,* 127-32.

The witness of the Paraclete likely happens concurrently with the witness of the community. Both are closely associated together as communicative agents (14:26; 15:26-27; 16:13). This pairing is consistent with other NT evidence in which the Spirit is said to witness through the disciples (e.g., Matt 10:17-20; Mark 13:9-11; Luke 12:11-12).[1139] Jesus warns that their testimony is required in the face of severe persecution (15:20, 25-27; 16:1-3, 32-33; 17:14). For the JCom, the Spirit's witness would have had stressful connotations (e.g., 15:18-27; 16:1-11).

The disciples' works, unity, and gathering are also events to which the Spirit bears witnesses. These *Tatwörter* are expressive validity claims to the world that serve to authenticate divine sincerity. However, because they are inextricably intertwined with the community's mission, I will save their explication for chapter seven.

6.4.1.2 The Παράκλητος as Advocate

Much ink has been spilled over the meaning of ἐλέγχω in John 16:8-11. Does the Paraclete *convict* the world, *convince* the world, or something else?[1140] There seems to be little consensus, as evidenced by modern Bible translations. Some prefer "convict," while others choose "convince," "prove," or "show."[1141] I intend to demonstrate that John uses ἐλέγχω as a validity claim, meaning *to expose*, with *accusing* or *convincing* as anticipated outcomes. Its overall effect is *provocation*.[1142]

The sense of ἐλέγχω should be derived from the Fourth Gospel, if possible. Both John 3:20 and 8:46 imply an *exposing* of evil.[1143] Harvey

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[1139] Also, Acts 4:13-21; 5:19-32; 6:8-10; 25:13-26:32.

[1140] See 3:20; 8:46; 16:8.

[1141] Note these English Bible translations: Convict: ASV, ESV, KJV, NASB, NIV, and NKJV; Convince: NLT and RSV; Prove: NCV, NET, and NRSV; Show: CEV.

[1142] Note, the outcome or effect is not a desired, perlocutionary effect, but an anticipated reaction. Provocation here means inciting one to accept or reject exposure. Provocation has the same force as a warning. One may heed it or reject it. Cf. Matt 18:15; Jn 3:20; 8:46; 16:8; Eph 5:11; 1 Tim 5:20; 2 Tim 4:2; Titus 1:9; Heb 12:5; Jas 2:9; Jude 15; Rev 3:19.

[1143] Bultmann finds "uncover" in ἐλέγχω, with the world accused. Bultmann, *John*, 561. Moloney discerns, "to lay bare." Moloney, *Glory*, 173-74. Hoskyns sees "*expose*, which has precisely the same double meaning, *display to the public gaze, expound, explain, unmask, show up, hold up to reprobation* (*N.E.D.*)." Hoskyns, *Gospel*, 484. Beasley-Murray agrees. Beasley-Murray, *John*, 280-81. I concur, though I disagree with Bultmann, Keener, Michaels, and Morris that the Advocate is a prosecuting attorney. Bultmann, *John*, 561-62; Keener, *John*, 2:1030-32; Michaels, *Gospel*, 833-35; Morris, *Gospel*, 619.

replaces "convict" with "accuse." "'Convict' (NEB) is not a correct translation here; for the advocate is not judging. Rather he is laying accusations."[1144] It is inaccurate to associate "uncovering," "exposing," or "accusing" with "condemning."

In chapter five I described John's portrayal of faith. Kysar shows that those perceiving Jesus either take steps toward belief or toward unbelief.[1145] Some do not believe at all;[1146] some have a secret faith;[1147] others express *some* faith and then turn against Jesus,[1148] while still others grow in faith.[1149] John *exposes* their faith responses.[1150] The contrast between those who are *accused* of rejecting Jesus and those who are *convinced* of him is plainly portrayed to the reader. This bifurcation is part of the strategy of the author throughout the gospel. Jesus' emphatic *rejection* by the world is juxtaposed to those who accept him. John writes, " . . . his own people did not receive him. *But to all who did receive him . . .* " (1:11-12). The same pattern repeats concerning the Paraclete. " . . . [the world] neither sees him nor knows him. *You know him . . .* " (14:16-17). Unbelief by the world is expected, but so is faith (cf. 7:41-43; 9:16; 10:19-21 11:46). The Paraclete undeniably *exposes* the whole world, but some stand accused and remain condemned, while others are *convinced* and are saved (3:18).

Salvation is associated with *drawing* people to Jesus (6:44; 12:32). Since the Spirit gives rebirth (3:5-6), bestows life (6:63), delivers truth (14:17), and witnesses (15:26), it is probable that John's metaphor of *drawing* (ἕλκω [6:44; 12:32]) is related to the Spirit. Drawing (i.e., convincing) is an outcome of the Spirit's exposing (i.e., ἐλέγχω). It is also closely associated with the witness of the disciples (15:26-27).

I propose ἐλέγχω περί should be interpreted as "expose concerning," with the anticipated outcome of accusing/convincing in all three instances of John 16:8-11. In terms of sin, there is little disagreement; the Paraclete

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[1144] Harvey, *Trial*, 113.

[1145] Kysar, *Maverick*, 95-102.

[1146] E.g., 3:18; 5:38; 6:36, 64; 7:5; 8:45-46; 10:25-26; 12:37, 39; 16:9.

[1147] E.g., 7:12-13; 12:42; 19:38.

[1148] E.g., 6:66; 11:45-46; 12:42-43.

[1149] E.g., 2:11, 22, 23; 4:39-41, 50, 53; 6:69; 7:31; 9:38; 10:42; 11:27, 45; 12:11.

[1150] Kysar, *Maverick*, 93-113.

exposes the world's unbelief. Concerning unbelief, the κόσμος either remains accused or becomes convinced of sin.[1151]

Carson's proposal that the world will be exposed concerning its own righteousness is also compelling in this light.[1152] Some doubt that John means inadequate human righteousness;[1153] however, this is exactly what he depicts to the reader (cf. Isa 64:6; Ezek 36:17; Dan 9:18; Matt 5:20; Phil 3:6, 9). The Pharisees defend their honor and heritage, while plotting intrigue, lies, and murder (e.g., 7:32, 48-49, 52; 8:33, 37-59; 11:45-53). In Jesus' absence, the Paraclete will accuse them of false righteousness and convince some to change (e.g., 7:12, 40-41, 44; 9:9, 16, 40; 11:45-46).

Judgment in John 16:11 is not a pronouncement of future condemnation upon the world. The Paraclete will expose the world to its current *liability* to judgment, because the ruler of this world has been judged. Judgment is coming—as exemplified in the world's ruler. However, the comparison is between the world (which has not yet been judged [3:17-18; 12:47-48 cf. 16:11]), and the evil ruler (who has been judged). The world's liability to judgment is exposed. They must believe or bear condemnation.

Ἐλέγχω then, is a validity claim that *exposes* the world. Exposure has two possible outcomes: (1) The world will fail to see its sin, self-righteousness, and judgment when it is "accused" (12:37-40; 14:17), or (2) faith will be produced by "convincing" one of her liabilities (15:26-27; 16:13; 20:22-23). The Spirit *provokes* a response from the world by offering CA concerning the state of the world. Some will respond with understanding or consensus. Others will deny the validity claims to be authentic. In either case, CA is genuinely offered to all, with no strategic action utilized.

[1151] To convince the world of sin "is to bring it to self-conscious 'conviction' of sin, to self-conscious recognition of guilt." Donald A. Carson, "The Function of the Paraclete in John 16:7-11," *JBL* 98, no. 4 (1979): 547-66, 558.

[1152] Carson analyzes "ἐλέγξει τὸν κόσμον περὶ," translating it in different combinations. Carson concludes convincingly, that the sin, (false) righteousness, and judgment belong to the world. Ibid., 558-60. Neyrey agrees. Neyrey, *John*, 268. Contra Carson, Keener sees the righteousness as Christ's. Keener, *John*, 2:1030-35. See Porsch, *Pneuma*, 278-89; Witherington, *John*, 264-65. *Pace* Brown, who views the Paraclete's work directed toward the *disciples*, to convince them of the world's guilt. Brown, *John*, 2:711-13; Brown, *Spirit in the Writings*, 221-32; Johnston, *Spirit-Paraclete*, 144-46.

[1153] Keener, *John*, 2:1034.

6.4.2 The Doxological/Expressive Function of the Spirit-Paraclete

Our examination of the Johannine narrative has shown that the Spirit mediates CA (see 6.3 above). As *interpreter*, he enables participation in the divine lifeworld. (1) One must be born of the Spirit to gain eternal life (3:3-8). (2) The Spirit mediates relationship with God (4:24). (3) He conveys divine truth (4:23-24; 14:17; 15:26; 16:13). (4) He gives life; Jesus' words are spirit and life (6:63). The Spirit mediates communication from the transmitter as well as to the receiver (16:13).

The glory motif is integrally related to his mediatorial role. "Spirit" is the center of the contextual understanding of glory in earlier Judaism (see 6.2 above [cf. שְׁכַן, כָּבוֹד, שְׁכִינָה, מֵימְרָא, יְקָרָה, פָּנִים, שֵׁם]). As the Spirit-concept evolved, it became the power of the eschatological age. Yahweh's presence became the Spirit's *intermediary* power.[1154] John Breck aptly asserts:

> The Spirit's basic task, then, is to *interpret* divine ('mighty') acts within history and to lead the people from 'stumbling' and 'error' to faithful obedience to their God. This interpretive or 'hermeneutic' function . . . will become the key element in St John's depiction of Spirit as 'the Spirit of Truth.'[1155]

For John, Jesus' glory can be *perceived* (1:14).[1156] He manifests his glory at Cana (2:11). Lazarus' death and resurrection exhibit the glory of God (11:4, 40). Jesus' death is a manifestation of glory (12:16, 23). Isaiah has seen his glory (12:41). The disciples' works will result in glory (14:13); their disciples' fruit-bearing manifests glory (15:8). Jesus' work glorifies the Father (17:4). He is glorified in his disciples (17:10). The oneness of the disciples portrays God's glory (17:22-23). Jesus prays that his disciples can see the glory of his ascended state (17:24). The crucifixion of Peter will glorify God (21:19).

John makes use of δόξα and δοξάζω as allusions to manifestations of glory (כָּבוֹד in the MT; δόξα in the LXX).[1157] Ladd writes,

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[1154] Eichrodt, *Theology*, 57-68.

[1155] Breck, *Spirit*, 21. Also see pages 8, 21, 25, 27, 36, 83, 93, 95, 156, 159-60.

[1156] Moloney, *Glory*, 120.

[1157] Nielsen says "It is beyond doubt that כבד in the Hebrew Bible forms the background for the concept of glory. Either כבד . . . designates a desirable *status* in the social hierarchy or it denotes a certain way of *appearing* that corresponds to a superior position." I take the latter view. Jesper Tang Nielsen, "The Narrative Structures of Glory and Glorification in the Fourth Gospel," *JSNT* 56, no. 3: 343-66, 346. [Italics mine]. For glory as

[δόξα] was the translation of the Hebrew [כָּבוֹד], which referred to visible manifestations of the presence and power of God. God himself is invisible, but he made his presence known by visible acts of glory (Exod. 16:10; 24:16; 1 Kings 8:11).[1158]

These occurrences of glory have a commonality. To the reader, they *speak* something about the divine. They *ascribe* divine attributes and therefore portray something about God's presence.

Manifestations of glory are *Tatwörter* or deed-words.[1159] They are commonly composed of expressive acts and dramatic acts—producing one whole communicative act. John portrays the Baptist as an Isaianic spokesman (e.g., 1:23), who "saw his glory and spoke of him" (Jn 12:41 cf. Isa 6:1). He is the voice in the wilderness that encapsulates Jesus' words and deeds as "his glory."[1160] The Baptist speaks of the whole of Jesus' ministry (word and deed) by testifying to both the "descending" of the Spirit and his "sacrifice" for humanity (1:32-34 cf. 1:29). These events of glory communicate to the reader of God's presence in Jesus.

The Lazarus narrative is a validity claim and *Tatwort*, authenticating Jesus' claims to rightness, regarding re-creation and life. Declarations are made concerning Jesus' identity as the power of resurrection (11:25), his messianic title is witnessed to (11:27), and Lazarus is commanded to come forth (11:43). These are combined with the *Tatwort* of Lazarus' resurrection.

"honor-shame," see Ronald A. Piper, "Glory, Honor and Patronage in the Fourth Gospel: Understanding the *Doxa* Given to Disciples in John 17," in *Social Scientific Models for Interpreting the Bible: Essays by the Context Group in Honor of Bruce J. Malina*, ed. John J. Pilch, BibInt 53 (Leiden: Brill, 2001), 281-309.

[1158] Ladd, *Theology*, 311. [Brackets mine]. Also Hermann Gunkel, *The Influence of the Holy Spirit: The Popular View of the Apostolic Age and the Teaching of the Apostle Paul*, trans., Roy A. Harrisville and Philip A. Quainbeck (Philadelphia: Fortress, 1979), 125-26; Hurtado, *Lord*, 374-81. OT examples of the glory portrayed as God's presence: Exod 16:7, 10; 24:16-17; 29:43; 33:18, 22; 40:34-35; Lev 9:6, 23; Num 14:10, 21-22; 16:19, 42; 20:6; Deut 5:24; 1 Sam 4:21-22; 1 Kgs 8:11; 2 Chr 5:14; 7:1-3; Pss 19:1; 26:8; 57:11; 72:19; 85:9; 96:3; 97:6; 102:15-16; 104:31; 106:20; 108:5; 113:4; 138:5; 145:5; Isa 3:8; 4:2, 5; 6:3; 24:23; 35:2; 40:5; 58:8; 59:19; 60:1-2; 66:18-19; Ezek 1:28; 3:12, 23; 8:4; 9:3; 10:4, 18-19; 11:22-23; 39:21; 43:2, 4-5; 44:4; Hos 10:5; Hab 2:14; Hag 2:7, 9; Zech 2:5, 8. NT see: Matt 16:27; 24:30; 25:31; Mark 8:38; 10:37; 13:26; Luke 2:9; 9:26, 31-32; 21:27; 24:26; Jn 1:14; 2:11; 11:40; 12:41; 17:5, 24; Acts 7:55; 22:11; Rom 1:23; 6:4; 8:18, 21; 2 Cor 3:7-11, 18; 4:4, 6; Phil 3:21; Col 3:4; 1 Tim 3:16; Titus 2:13; Heb 1:3; 9:5; 1 Pet 1:11; 4:13-14; 5:1; 2 Pet 1:3, 17; Jude 8, 24; Rev 18:1; 21:11, 23-24.

[1159] Vanhoozer, *Drama*, 47.

[1160] Williams, "Glory," 62, 65, 67, 74-76.

This event is said to proclaim the glory of God (11:40 cf. 11:4). Balthasar writes,

> that this form presents itself as the revelation of the inner depth of God. . . . [I]t does this essentially not by means of verbal claims, . . . but by the very shape of its existence, by the impeccable mutual reflection between word and existence and therein, at a deeper level, by the irrefutable and yet indissoluble unity of the active-passive testimony.[1161]

I suggest that John's depiction of glory contains a framework possessing *form, content,* and *realization*.[1162] (1) The *form* of glory is the setting in which the presence of God is displayed. (2) The *content* is the manner of God's presence. (3) *Realization* denotes the sensory sphere, which involves the receiver of the theophany. Realization shows the authenticity or virtue of the action. Realization conveys the validity claim of sincerity/authenticity.

For example, in Exodus 3, the *form* of glory is the burning bush. The *content* or propositional truth of the glory is God's eternal presence, communicated as the "I Am." The *realization* of glory involves the sensory interaction between God and Moses, who recognizes the significance and authenticating character of the event. Balthasar rightly states, "Moses thus stands in a dramatic dialectic *between knowing and not knowing*."[1163] Moses must weigh the truth of what he has experienced. *Tatwörter*, as communicative acts, testify to the presence of God, but do not necessitate facticity. It is this dialectic that John consistently portrays to the reader—communicating truth claims concerning the identity of Jesus and calling for responses of faith. These communicative acts are mediated by the Spirit.

Johannine glory is more than words and actions, but a synthesis of communicative actions holding *significance*. Thus, the complete communicative act of Lazarus' resurrection results not in the raising of a dead man, but the *signification* of God's activity in their midst—a divine

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[1161] Hans Urs von Balthasar, Joseph Fessio, and John Kenneth Riches, *Seeing the Form*, Vol. 1 The Glory of the Lord: A Theological Aesthetics (San Francisco; New York: Ignatius; Crossroad, 1983), 172.

[1162] von Balthasar and Riches, *Old Covenant*, 37.

[1163] Ibid.

expressive act, showing Habermasian authenticity. Manifestations of glory result in an expectation of understanding/consensus (10:25-38; 14:11; 15:24).

Johannine signs should be classified as part of the mediatorial communication of the Spirit. Köstenberger defines a sign as

> a symbol-laden, but not necessarily 'miraculous,' public work of Jesus selected and explicitly identified as such by John for the reason that it displays God's glory in Jesus who is thus shown to be God's true representative (cf. 20:30-31).[1164]

From this perspective, signs are *Tatwörter*. Each sign also has *form*, *content* and *realization*—glorifying Jesus as the Father's agent. They were "significant acts" that "symbolized eternal realities."[1165] Each has a distinct context (form) that communicates the divinity of Jesus (content) as a Christophany before the world (realization). John informs the reader that through Jesus' signs and works, the world *should* realize the significance of each event and believe. They are divine expressives of sincerity. These instances of כָּבוֹד *should* authenticate the sincerity of the truth claims they represent. Their acceptance will depend upon the disposition of the observer.

Margaret Pamment views δόξα as "selfless generosity and love."[1166] There are indeed numerous occurrences that can be labeled as such. The cross in particular fits this description (e.g., 3:14; 8:28; 12:16, 23, 32; 13:31).[1167] However, Pamment confuses the acts of glorification with their significance. Jesus' death is undoubtedly a selfless act of love; but the crucifixion-event demonstrates more. Ernst Käsemann notes, "[John's] dominant interest which is everywhere apparent is that Christ himself may not be overshadowed by anything, not even by his gifts, miracles and works."[1168] Those who see with eyes of faith *realize* that God manifests his presence in the event (e.g., 19:35-37; 20:28). John Oswalt adds, "It is not merely God's

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[1164] Köstenberger, *Theology*, 328.

[1165] Ibid.

[1166] Margaret Pamment, "The Meaning of Doxa in the Fourth Gospel," *ZNW* 74, no. 1-2 (1983): 12-16, 12.

[1167] José Comblin, *Sent from the Father: Meditations on the Fourth Gospel*, trans., Carl Kabat (Maryknoll, N.Y.: Orbis, 1979), 110-15; Keener, *John*, 2:881, 1237-38; Beasley-Murray, *John*, 407-9; Brown, *John*, 2:1108.

[1168] Käsemann, *Testament*, 21. [Brackets mine].

reputation which fills the earth, but it is the very reality of his presence."[1169] Dodd writes, "כָּבוֹד means the manifestation of God's being, nature and presence, in a manner accessible to human experience."[1170] The Spirit is the mediatorial agent that makes realization of God's presence accessible to human experience.[1171] Rather than glory's being an act of selfless love, it is the realization of the presence of God through the Spirit—the agent of his glory.[1172]

Yet these acts of glory are only recognized by some. Only the disciples who believed see the significance of the new wine (2:11). There is no indication that the wine stewards see anything significant about Jesus' identity. Similarly, the glory of Lazarus' resurrection produces both believers who turn to Jesus and skeptics who report the event to the "Jewish" authorities (11:42, 45 cf. 11:46). In the Fourth Gospel, the validity claims to *truth* and *sincerity* are always suspect. Moloney observes,

> Jesus' life and teaching and his signs have been the revelation
> of the *doxa* of God, . . . a *doxa tou theou* rejected by 'the Jews'
> because they preferred the *doxan tōn anthrōpōn*. . . . But there are
> some to whom the love of God, made visible in the *doxa* of
> Jesus, has been given (see vv. 6-8).[1173]

John uses "'visual techniques' to create his narrative."[1174] Using anamnesis, he builds images of Jesus through memory in order to create significance for the reader. Memory is tied to the Spirit (14:26). Being more than a mental exercise, it is the *realization* of meaning. This hermeneutical

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[1169] J. Oswalt, "כָּבֵד," *TWOT* 1:426-28, 427.

[1170] Dodd, *Interpretation*, 206. Navone associates the Spirit's glorification of the Son with his communicative acts to humanity. John Navone, "'Glory' in Pauline and Johannine Thought," *Worship* 42, no. 1 (1968): 48-52, 51.

[1171] T. J. Wheldon, *The Holy Spirit: Studies in the Fourth Gospel* (Caernarvon, Wales: Calvinistic Methodist Book Agency, 1900), 64.

[1172] Nielsen offers, "The overall content of Jesus' glorification of God is to provide humans' recognition of him as revealed in Jesus' deeds and words." Nielsen, "Structures," 363. Nielsen rightly equates glory with "divine appearance." Ibid., See e.g., 347, 356, 357, 366.

[1173] Moloney, *Glory*, 120.

[1174] Tom Thatcher, "John's Memory Theater: The Fourth Gospel and Ancient Mnemo-Rhetoric," *CBQ* 69, no. 3 (2007): 487-505, 501. For instance, Jesus *appears* as a *word*. Hans Urs von Balthasar and John Kenneth Riches, *Theology: The New Covenant*, Vol. 7. The Glory of the Lord: A Theological Aesthetics (San Francisco: T&T Clark, 1989), 273-74.

process concerns the temple (2:17, 22), the giving of the Spirit (7:39), and Jesus' triumphal entry into Jerusalem (12:16).[1175] In each case, the disciples "remember" an event, and the Spirit's anamnestic function delineates its significance to the reader. As a CoP, the JCom understands its meaning and must weigh each validity claim. It is not so much that they "remember," as they "realize."[1176] Anamnesis, then, is a post-resurrection ministry of the Spirit.[1177] In sum, we can say that the Spirit-Paraclete *mediates* the communication of glory as God's presence to the community and to the world. "He will glorify me, for he will take what is mine and declare it to you" (16:14).

6.4.3 *The Locutionary Function of the Spirit-Paraclete*

To say that the Spirit is a locutionary agent means two things. First, preliminarily, he has been *deputized* to speak *for* God.[1178] The Spirit's agency is not as extensively demonstrated as that of Jesus. John utilizes several different motifs to support the explicit portrayal of Jesus as the Father's locutionary agent.[1179] The Spirit-Paraclete, however, only reflects two—the Spirit of Wisdom and the *shaliach*.

If von Wahlde is correct (that the Johannine λόγος and παράκλητος were added to the Fourth Gospel in a third edition to address disparity in the Johannine Jesus-tradition),[1180] then the proposal that λόγος and παράκλητος were redacted agents of wisdom has possibilities.[1181] Isaacs writes that "John drew upon wisdom concepts precisely in order to emphasize continuity between the ministry of Jesus and that of the spirit."[1182]

[1175] Ladd, *Theology*, 312.

[1176] Renner, "Life-world," 304.

[1177] W. Robert Cook, "The 'Glory' Motif in the Johannine Corpus," *JETS* 27, no. 3 (1984): 291-97, 295.

[1178] Wolterstorff, *Discourse*, 42-51.

[1179] See chapter five: Jesus is divine word, prophet, interpretation of Mosaic Law, *shaliach*, divine angel, and word of Wisdom.

[1180] See section 6.3.2 above.

[1181] Both Jesus and Spirit are portrayed like the agents of Isaiah 55:1-11, 1 Enoch 42, and Wis 9:10, 17. Harris first proposed that λόγος and παράκλητος came from the same wisdom tradition. J. Rendel Harris, *The Origin of the Prologue of St. John's Gospel* (Cambridge: Cambridge University Press, 1917), 23, 38. Also Keener, *John*, 961, 63; Isaacs, *Spirit*, 136; Witherington, *Sage*, 378.

[1182] Isaacs, *Spirit*, 136.

John's associating Jesus and Spirit with wisdom in the prologue and the FD[1183] also grounds his theology in Judaism.[1184] Just as Jesus, the λόγος can be conceived as sent Wisdom, so can the Spirit (14:17, 26; 15:26; 20:22).[1185] Jesus' statement of being born ἄνωθεν, actually refers to being "born from above." This wisdom-language echoes 1 Enoch 42 and Wisdom of Solomon 9:17-18, where God's wisdom was sent from above to dwell among people and deliver salvation. The concept of Spirit as Wisdom creates a message palatable to the "Jews" as well as the JCom.[1186] Wisdom connects the παράκλητος to the λόγος of God as communicative agents from the same lifeworld.

Like Jesus, the Spirit-Paraclete is portrayed as a divine *shaliach*.[1187] He is sent by the Father in the name of the Son (14:26) to humanity.[1188] This personified actor is comparable to that of the λόγος. Both are sent by the Father, act under his authority, and accomplish his work as divine agents.

Since the Paraclete can only be sent after the glorification of the Son and at the request of the Son (14:16, 26; 15:26; 16:7), the Spirit serves as a secondary agent of the Father (i.e., Jesus' agent). Borgen has determined that agency could involve subsequent appointments,[1189] though he ascribes this double agency to *Jesus and the community.*[1190] Burge more accurately observes

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[1183] Sharon H. Ringe, *Wisdom's Friends: Community and Christology in the Fourth Gospel* (Louisville: Westminster John Knox, 1999), 29-45 cf. 46-63.

[1184] E.g., Wis 9:1, 10, 17, 18; Sir 24:3-8; Bar 3:29; Ps 33:6; Prov 8:27; *1En.* 42:1-3. Additionally, Wisdom and Torah were closely connected. Brown, *John*, 1:522-23; Fretheim, *God*, 208; Löning and Zenger, *Created*, 74-77; Painter, "Earth," 75; Skarsaune, *Shadow*, 325-33; Witherington, *John*, 52-58.

[1185] Ringe, *Friends*, 51-52; 87; Donald K. Berry, *An Introduction to Wisdom and Poetry of the Old Testament* (Nashville: Broadman & Holman, 1995), 132.

[1186] John's integration of Word and Spirit with Wisdom helped negate false doctrine (e.g., 1 John 2:18-27; 4:1-3). The prophetic word should not deviate from the message the community heard "from the beginning" (e.g., 6:64; 8:25; 15:27 cf. 1 John 1:1; 2:7, 13-14, 24; 3:11; 2 John 5-6). This connection also explains John's realized eschatology; Jesus continues in their midst. Brown, *John*, 2:710-11; Ringe, *Friends*, 84-92; Burge, *Community*, 143-47; Kysar, *Maverick*, 130-31.

[1187] E.g., 14:26; 15:26; 16:7.

[1188] The grammar of "sending" has been covered competently by several scholars studying Johannine mission. See Köstenberger, *Missions*, 27-37; Kuhl, *Sendung*, 53-94, 130-49; Miranda, *Vater*, 8-131; Prescott-Ezickson, "Sending," 51-68; 208-11.

[1189] Borgen, "Agent," 88-89.

[1190] Ibid.

the Spirit-Paraclete and community are sent by Jesus, and so *Spirit and community* should be grouped together.[1191]

Jesus was sent to do the Father's work, and upon his return, the Paraclete took his place in the midst of the community. The work of the Spirit and the community are thus intertwined, but it is necessary to differentiate the Spirit's mission from the community's.[1192]

As locutionary agent, the Spirit is deputized to convey the Father's validity claims. He never acts on his own authority, but delivers only what he has heard (16:13).[1193] Like Jesus, the Spirit is commissioned to act on behalf of the Father—the principal (14:16, 26; 15:26; 16:7, 13). Wolterstorff uses the analogy of an ambassador, who speaks on behalf of, or in the name of her government.[1194] The same can be said concerning John's allusions to the Spirit. As ambassador, he is limited to a specific scope of agreed upon issues. The Spirit, however, seems to be somewhat limited in this regard. *He speaks only to what is given him*, and his primary mode of interaction is within the divine lifeworld (14:26; 15:26-27). Where he interacts with the κόσμος, he does so indirectly through the disciples, manifesting glory, or exposing the world (16:8-11). The Spirit does not perform his own illocutionary acts, but only mediates the communicative acts of the Father, son, or community. The Spirit's agency is, thus, locutionary in nature. He merely conveys the illocutionary acts of others.[1195]

Second, to be a locutionary agent means that the *Spirit is the mediator of propositional validity claims and their experiential content*. (1) *The Spirit mediates the truth of the divine lifeworld*. He mediates worship in truth (4:23-24), truth to the disciples (14:17, 26; 16:13), and truth to the world (16:8-11). (2) *The Spirit mediates the authority of Jesus*. The Spirit is sent from Jesus (1:32-33), is given without measure (3:34), is the life of Jesus' words (6:63), witnesses to Jesus (15:26), and is dispensed by Jesus for mission (20:22). (3) *The Spirit mediates the possession of life*. People are baptized in the Spirit (1:32-33), born of the Spirit (3:5-6, 8), and receive the Spirit (7:39).

[1191] Burge, *Community*, 201-202.

[1192] The JCom's mission is one goal of the next chapter.

[1193] Wolterstorff calls this "double agency discourse." Wolterstorff, *Discourse*, 38-51.

[1194] Ibid., 47-51.

[1195] Ibid., 45.

As the divine mediator, then, the Spirit is the locutionary word, witness, and facilitator of the divine lifeworld; he is the power that enables life; he is the helper; he is the advocate; he is the mediator of CA. The Spirit makes the words and actions of the divine lifeworld effective.[1196]

6.5 Conclusion: The Spirit-Paraclete as Divine Mediator

John portrays the Spirit-Paraclete in a mediatorial role. His function is necessary because the world, on its own, has *no means to process* the validity claims of God. John utilizes "Jewish" expectations of the Spirit, forensic and doxological motifs, and agent-language to portray the Spirit as a mediator between the divine lifeworld and the κόσμος.

First, in the decades after the temple's destruction, John utilizes the motifs of the λόγος/πνεῦμα as a way of attracting the Jews, by calling upon the expectation of re-creation. The λόγος is creator of the world,[1197] and the πνεῦμα is the mediator of eternal life and rebirth. John portrays them embodied together in the Messiah.[1198] The Johannine Jesus is the anointed one on whom the Spirit rests (1:33), who utters the ῥήματα of God, and who possesses the Spirit (without measure [3:34]). The λόγος and πνεῦμα are integrated into the temple motif.[1199] The λόγος tabernacled among his people (ἐσκήνωσεν ἐν ἡμῖν), and his Spirit-empowered glory was manifested among them (1:11, 14; *1 En.* 42). Jesus was the Edenic temple whose waters poured forth life by the Spirit (7:37-39). The πνεῦμα is sent to dwell among (ἐν) the disciples forever (14:16-17). In each case, the *Shekinah* is portrayed as dwelling among God's people.

The λόγος and πνεῦμα are also depicted as the prophetic agents of revelation.[1200] Jesus was the prophet whose words inspired faith (4:11-15, 19, 29; 7:37-40). The παράκλητος is Jesus' double. John ties them together very closely. The Paraclete witnesses about Jesus, glorifies him, and takes his

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[1196] Vanhoozer, *Drama*, 68. Vanhoozer defines the Spirit's effectiveness as perlocutionary (read, *strategic* by Habermas). I argue that "effective," as Vanhoozer uses the term, means that the Spirit mediates communication, which is not strategic action. For example, "effective communication" should not be considered instrumental or strategic. Effective emancipation is the overall mediatorial role of the Spirit.

[1197] See section 6.2.2 above.

[1198] See section 6.2.3 above.

[1199] See section 6.2.4 above.

[1200] See section 6.2.5 above.

place among the community (14:16, 18; 15:26; 16:14). Both are portrayed as agents of divine revelation, expected at the coming of the eschatological age.

However, the prophetic nature of the Spirit is shown to be problematic within the community. False prophets supplanted the Johannine tradition, causing John to integrate the figure of Jesus with the Spirit. They were connected to ensure what was "heard from the beginning" would stabilize the JCom.

In section 6.3, the communicative role of the Spirit-Paraclete was examined. The harmony of the divine lifeworld contrasts sharply with the strategic action of the κόσμος. John exhorts the community to unify during persecution and for the sake of the world. The Spirit mediates both the unity and mission of the JCom.

Second, in section 6.3.3, we saw that John uses a "revelatory *Gestalt*." Each member is an agent sent on behalf of the Father. Each is included within the mutual relationships of the divine lifeworld. Though the Spirit is not mentioned in some passages (e.g., 14:20, 23; 17:21, 23), it is still obvious that he is an included participant (1:33; 3:5; 6:63; 7:39; 14:16-17). Jesus and the Spirit hold a *shared identity*. To perceive the activity of the Spirit is to perceive the activity of Jesus. Therefore, the Spirit is closely associated with Jesus. Both Jesus and Spirit can be viewed as locutionary agents of the Father's will.

Section 6.4 discussed the Spirit's relationship to the world. John consistently depicts the κόσμος as split between belief and unbelief. The Father's drawing is juxtaposed to persecution by the κόσμος. A fair appraisal of ἐλέγχω explains it as *exposing* the wrongness of the κόσμος, with *accusation* and *convincing* as expected outcomes. These are the results of the advocate's role in the world.

John's witnesses testify that God wishes to emancipate the world through Jesus. The acceptance of evidence in the cosmic trial publicly substantiates the JCom's validity claims. John's presentation of cumulative testimony signals to the reader of the reality of the truth claims. In the post-Easter context, the Spirit as advocate is obviously the mediator of this CA to the CoP through anamnesis.

I also explored the *expressive* communication of the divine lifeworld toward the κόσμος. The doxological function of the Spirit-Paraclete places a

great deal of emphasis upon *seeing*. John emphasizes glory to accentuate this
motif. Glory is a visible manifestation of God that *communicates* his
presence.[1201] To see the glory of God is to *realize* that God is a part of the thing
perceived. Realization authenticates a validity claim as sincere. This glory is
evident in Jesus' signs and works. These events are deed-words or *Tatwörter*.
For those who *see* with faith, signs *signify* the presence of God. They
communicate that God is in the midst of his people. The Spirit is at the center
of this manifested glory, alluding to the OT concept of כָּבוֹד.

Finally, in section 6.4.3, I investigated the agency used by John to
portray the Spirit-Paraclete. The Spirit is portrayed as both Wisdom and the
Father's *shaliach*. He is intrinsically connected to Jesus and the community.
He mediates the community's witness both verbally and nonverbally. He
serves as a locutionary agent, relaying only what he is given. He conveys
heaven's illocutionary acts in order to glorify the Father and the Son.

It is clear from this summary that the Spirit functions as the
mediatorial agent of the divine lifeworld. On the one hand, the Spirit is in the
forefront of activity—mediating for both Jesus and the community. On the
other hand, he has no will and no purpose of his own. He serves to mediate
the words and actions of the divine lifeworld. His role is crucial for the
missions of both Jesus and the Johannine community. He makes CA
effective.

[1201] John uses δόξα and δοξάζω somewhat differently. The former is frequently the
manifestation of God in an event, while the latter is the honoring of God or his people.

CHAPTER 7
THE JOHANNINE COMMUNITY
AS DIVINE COMMUNICATIVE ACTION

7.1 Introduction

In this chapter, I intend to explore the communicative nature of the Johannine mission. First, I will show that the mission of the community *analogously reflects*[1202] that of Jesus, who is the agent of re-creation and the embodiment of God's word. Second, I will posit that the communicative method of the community reflects Habermas' requirements for validity claims, and therefore, qualifies for consideration as CA. (1) Like Jesus and the Spirit-Paraclete, the JCom serves a locutionary role as the Father's agent. The community thus represents the *truth claims* of the Father through the embodiment of Jesus' word and in its witness. (2) The JCom possesses the role of illocutionary agent, claiming *rightness* in its mission, through mutual appropriation of the Father's will. (3) The JCom demonstrates an *expressive* role, showing the authenticity (sincerity) of its validity claims through the *Tatwörter* of glory. In these three ways, re-creation of the κόσμος is offered as divine CA.

7.2 The Johannine Mission

In order to understand the JCom's role as divine CA, we will consider its commission and purpose. I will explore its communicative character by examining several areas of its mission, including its commission, context, the role of the Spirit, forgiveness, restoration of Israel, and judgment. Further, I will show that John characterizes his community as a continuing "word-community," embodying Jesus. The "provocative"[1203] nature of its mission portrays the community as divine CA—gathering true Israel from exile or relinquishing those who do not believe to judgment.

[1202] By "analogous," I mean similar in substance and form, but differing greatly in degree.

[1203] Below, I will describe the community as *provocateurs*—those commissioned to *provoke* the κόσμος to life or judgment.

7.2.1 The Commission of the JCom

The Johannine "commission" found in John 20:21-23 is very different from those found in the Synoptic Gospels (cf. Matt 24:14; 28:18-20; Mark 13:10; 16:15-18; Luke 24:46-49). In this short passage, Jesus commissions the disciples by (1) blessing them with peace, (2) comparing his own mission with theirs, (3) sending them, (4) bestowing the Holy Spirit, and (5) granting them the authority to "release" (ἀφῆτε, ἀφέωνται) or "withhold" (κρατῆτε, κεκράτηνται) the sins of any (τινων). I will analyze this passage in order to establish the communicative nuances concerning the JCom's mission.

Though this passage marks the "official" bestowal of authority upon the disciples, it by no means portrays the whole story of Johannine mission.[1204] Other passages anticipate mission as well.[1205] However, the commissioning passage of John 20:21-23 most uniquely describes its communicative nature. I will investigate this passage in three parts. First, the context of fear and persecution motivated John to exhort his community toward mission. Second, the Spirit became integral to mission—mediating the eschatological age *now* through the re-creation of true Israel. Third, the disciples' commission of release or retention of sins became an identifying mark of re-creation, calling Israel to repent and gather to Jesus. These three perspectives provide context for understanding the communicative nature of Johannine mission.

7.2.2 The Context of the Johannine Mission: John 20:21-23

The theological context of John 20:21-23 is creation's renewal.[1206] John uses the word ἐνεφύσησεν to signal to the reader. Four times, this NT *hapax legomenon* is also found in the LXX, referencing creation.[1207] Schneiders writes, "Because it is such a rare word in the Old Testament it would immediately evoke the right associations for John's community reading or hearing this narrative."[1208]

[1204] Primary contributors: Köstenberger, *Missions*; Bühner, *Gesandte*; Kuhl, *Sendung*; Miranda, *Sendung*; Olsson, *Structure*; Prescott-Ezickson, "Sending; Ruiz, *Missionsgedanke*; Okure, *Approach*.

[1205] See the Samaritan discourse (4:31-42), the disciples' commission (15:16), Jesus' initial mention of the commission (17:18), and the miraculous catch of fish (21:1-11).

[1206] Du Rand, "Creation," 43-46.

[1207] Gen 2:7; Ezek 37:9; 3 Kgdms 17:21; Wis 15:11.

[1208] Sandra M. Schneiders, "Whose Sins You Shall Forgive: The Holy Spirit and the

In each reference, life emerges from lifelessness. Adam is molded from dust; the bones of Israel become a great army; Elijah breathes life into a widow's dead son; empty idols are compared to divine life, and the disheveled disciples are restructured into elect agents of re-creation.[1209] John contrasts the brokenness of the κόσμος with the life offered by the divine lifeworld.[1210]

Though used as a common greeting, Jesus' use of *peace* (εἰρήνη) certainly means something more (cf. 20:19, 21, 26). The doors are locked and the disciples are hiding "for fear of the Jews" (20:19 cf. 7:13; 9:22; 19:38). The reader identifies with a similar state of affairs: "John's audience probably has comparable reasons to fear the authorities in their own day and therefore will learn from the assurance John portrays in this passage."[1211]

Jesus had predicted his disciples would be scattered and offered them peace (16:32).[1212] Moloney rightly observes that "[t]he 'we' and the 'they' of v. 2 are still active forces in the account. The disciples ('we') have not overcome the fear 'the Jews' ('they') have created throughout the story of Jesus."[1213] The JCom is in need of the same joy Jesus brought to the first disciples.[1214] Fear necessitates peace. John therefore contrasts the adversity of the present age with the eschatological age.[1215] The power of the new age is made explicit in Jesus' resurrection. For the reader, peace is an eschatological greeting (20:19, 21, 26 cf. Luke 24:36). Resurrection begins the end of exile and the dawn of *Shalom* in the new age.[1216]

Forgiveness of Sins(s) in the Fourth Gospel," in *The Spirit in the New Millennium: The Duquesne University 5th Annual Holy Spirit Lecture and Colloquium*, ed. Radu Bordeianu, The Spirit in the New Millennium (Pittsburgh: Duquesne University Press, 2009), 1-41, 13.

[1209] Du Rand, "Creation," 44; Moloney, *Gospel*, 535.

[1210] See chapter 4.

[1211] Keener, *John*, 2:1200-1201. See O'Day, *John*, 846.

[1212] Davies associates "peace" with the aftermath of the Jewish War. It "finds its sharpest outlines when set over against the horror of that revolt." W. D. Davies, "Reflections on Aspects of the Jewish Background of the Gospel of John," in *Exploring the Gospel of John: In Honor of D. Moody Smith*, ed. R. Culpepper and Clifton C. Black (Louisville: Westminster John Knox, 1996), 43-64, 56. Alternatively, "[t]he scene may also reflect the later situation when Johannine Christians were expelled from the synagogue for their confession of Jesus as Son of God." Lincoln, *John*, 497.

[1213] Moloney, *Glory*, 169.

[1214] Moloney, *Gospel*, 533.

[1215] Hatina, "John 20,22," 199.

[1216] Timothy J. Geddert, "Peace," *DJG* 604-5, 604.

7.2.3 The Disciples' Commission: John 20:21

The relationship between Jesus' mission and that of his disciples deserves some discussion since John creates a link between them with the adverb, καθώς[1217] (20:21b).[1218] Prescott-Ezickson puts great weight on καθώς, giving the disciples, and thus the community, the authority to perform *all* that Jesus has performed—even "to save the world."[1219] Such a claim is more than the word can bear. Instead, it should be interpreted more broadly to mean "in like manner or in the same way as."[1220] Köstenberger's examples in John 3:14, 13:15, 13:34, and 17:16 show that "[o]ne should not require perfect correspondence in every detail between these relationships but only seek to grasp the perceived commonality between them."[1221] However, given the comparison, it is appropriate to consider the degree of commonality between the two missions.

Kysar describes John's *general understanding* of Jesus' mission: God sent his son (1) out of love for the κόσμος, (2) to save the κόσμος, (3) not to condemn the κόσμος, but (4) to bring eternal life to the κόσμος.[1222] These can rightly be applied to the mission of the disciples.

Second, Kysar understands suffering to be a key commonality.[1223] As the κόσμος has persecuted Jesus, it will also mistreat the community (e.g., 15:18-25; 16:2, 32-33; 17:14). The implication here is that in the same manner Jesus was sent *into* the κόσμος, the community is now also sent *into* the κόσμος. The community is sent to penetrate the realm of darkness and witness to it, so those called might come to believe (e.g., 17:20-21, 23). The mission of the community entails both compassion and sacrifice.[1224]

The feature that differentiates the two missions is that Jesus *was* the light that entered the darkness whereas the community *is to be embodied* by that light and carry it into the darkness (e.g., 1:4-9; 3:19-21; 5:35; 8:12; 9:4-5; 11:9-10; 12:35-36, 46). The disciples are to continue the work that Jesus has

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[1217] See John's use of καθώς in 1:23; 3:14; 5:23, 30; 6:31, 57-58; 7:38; 8:28; 10:15; 12:14, 50; 13:15, 33-34; 14:27, 31; 15:4, 9-12; 17:2, 11,14,16,18, 21-23; 19:40.

[1218] Note the similarity to John 17:18 cf. 13:20.

[1219] Prescott-Ezickson, "Sending," 128.

[1220] Köstenberger, *Missions*, 186.

[1221] Ibid.

[1222] Kysar, "Identity," 372.

[1223] Ibid.

[1224] Ibid., 373.

begun (4:37-38), but will continue with Jesus indwelling them via the presence of the Spirit (14:16-18).

Third, Kysar insightfully observes that just as Jesus had been sent out in the strength of perichoretic unity, so the disciples will also reside within that unity.[1225] Appold bases John's ecclesiology and soteriology in *oneness*, calling it "a theological abbreviation for the evangelist's deepest concerns."[1226]

Though unity is significant for the harmony of their mission, the readers understand more. Oneness is explicitly expressed "for the sake of the world."[1227] The mutual interpenetration of the divine *Gestalt* is a *Tatwort*, demonstrating the *sincerity* of the divine lifeworld to the κόσμος. "Oneness" illustrates that faith in Jesus means forgiveness, deliverance from exile, and participation in the divine community.

Though I agree with Köstenberger that *proclamation* is the JCom's primary mission (17:20), he does not give sufficient weight to the *total communicative act* of a unified community. Against Köstenberger, I agree with Popkes, that the perichoretic relationships emphasized by Jesus are mandatory for the proclamation of the gospel to be effective.[1228] John emphasizes unity so the κόσμος will believe (πιστεύω [17:21]) and gain knowledge (γινώσκω [13:35; 17:23]) of the divine lifeworld.

This unity is no mere "representation" or "corporate witness,"[1229] but the manifestation of the new age itself (i.e. δόξα, שְׁכִינָה/כָּבוֹד). Clearly, John informs the reader that such a corporate unity is communicative in nature, as well as compelling in effect (13:34-35; 17:20-21, 23). The manifestation of God within the community is indeed a powerful sign.[1230]

John *does* emphasize the importance of individual faith through dialogue (e.g., Nathanael, Nicodemus, the Samaritan woman, the official's son, the blind man, etc.). However, often missed is John's focus on the

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[1225] Ibid., 374.

[1226] Appold, *Oneness*, 262.

[1227] Kysar, "Identity," 374.

[1228] Popkes, "Mission," 66. Also cited in Köstenberger, *Missions*, 189-90.

[1229] Köstenberger rightly insists that proclamation must precede "corporate witness"; however, he places insufficient emphasis upon the communicative dynamic of the divine lifeworld as *Tatwort*. Proclamation gathered Israel, but the gathering itself manifested the reality of the proclamation. Köstenberger, *Missions*, 190.

[1230] Below, I will show how this kind of unity functioned.

gathering of the nation, for which the manifestation of "corporate witness" means *everything*.[1231] The gathering of Israel would be an indicator of the eschatological day; the process of gathering would be a sign of its arrival.[1232] Caiaphas prophesies that Jesus' death will not just be for the nation, "but also to gather into one the children of God who are scattered abroad" (11:52 cf. 18:14). John's symbolism, referring to "one flock, one shepherd" (10:16), gathering fragments—that nothing may be lost (6:12 cf. 6:39; 17:12; 18:9), the true vine and its branches (15:1-9), fruit-bearing, harvest (4:35-42; 12:24; 15:1-17), the great catch of fish (21:6-11), and Jesus' priestly prayer for oneness (17:11, 21-23), all indicate that John has in mind an evangelistic purpose whenever he alludes to oneness and gathering.

Keener and Lindars acknowledge that the words "gathering" and "lost" in John 6:12-13 have import for mission in the Fourth Gospel; yet, they discredit the interpretation that John's "twelve baskets" is a referent to gathering Israel. This pericope is mentioned in all four gospels (Matt 14:20; Mark 6:43; Luke 9:17; John 6:12-13).[1233] I find their conclusion improbable, given the emphasis John places upon the gathering motif. The key to understanding the passage is the phrase, ἵνα μή τι ἀπόληται (6:12).[1234] John uses ἀπόλλυμαι/ἀπόλλυμι consistently to mean either "lost" or "perished."[1235] Where he uses it to mean "lost," it always involves those gathered to Jesus.[1236]

[1231] James S. Jeffers, *The Greco-Roman World of the New Testament Era: Exploring the Background of Early Christianity* (Downers Grove: InterVarsity, 1999), 81.

[1232] E.g., Isa 11:12; 27:12-13; 49:18; 56:8; 60:4; Jer 31:10; Ezek 11:17; 20:41; 28:25; 34:10-31; 37:21-28; Zech 10:6-10. Lohfink, *Church*, 51-60; Moloney, *Gospel*, 344.

[1233] Keener, *John*, 1:669; Lindars, *John*, 243. Barrett and R. Brown see a reference to Eucharistic gathering. Barrett, *John*, 230-31; Brown, *John*, 1:247-49. O'Day sees the collecting of manna in Exodus 16. O'Day, *John*, 594. Ridderbos denies the sacramental and gathering motifs in favor of the Jewish tradition of gathering fragments after a meal. Ridderbos, *John*, 212-15. Schnackenburg sees the lost fragments as symbolic of eternal food which does not perish. Schnackenburg, *John vol. 2*, 16-18.

[1234] Meeks, *Prophet-king*, 93-98; Lincoln, *John*, 213; C. F. D. Moule, "A Note On 'Didache' IX. 4," *JTS* n.s., no. 6 (1955): 240-43, 242.

[1235] Oepke differentiates the two definitions, but shows how much their meanings overlap. Thus, "lost" can also imply "perishing." However, only John 10:28 and 11:50 seem ambiguous enough to accept both meanings. A. Oepke, "απολλυμι," *TDNT* 1:394-96.

[1236] Note the commonality between John 6:12 and the other passages:

Gather up the leftover fragments that nothing may be *lost* (6:12).
That I should *lose* nothing of what he has given me . . . (6:39).

In this context, it is difficult not to associate the twelve baskets with gathering the twelve scattered tribes—*true Israel.* The early church certainly associated the gathering of fragments in this way:

> ὥσπερ ἦν τοῦτο τὸ κλάσμα διεσκορπισμένον ἐπάνω τῶν ὀρέων καὶ συναχθὲν ἐγένετο ἕν, οὕτω συναχθήτω σου ἡ ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν. (*Did.* 9:4)

Three texts bring the gathering motif further into focus: Didache 9:4 speaks of the fragments scattered upon the mountains. Ezekiel 34:6, 13, and 14 speak of the people being scattered upon the mountains and God's feeding them there. I find it likely that John intentionally combines the metaphors of feeding and gathering. Note that in John 6:3-14, Jesus sits upon the mountain where the bread is distributed among the people. The gathering of fragments into twelve baskets upon the mountain is an echo to the reader that God indeed has found his scattered people and the remnant is being gathered into the twelve tribes of true Israel.[1237]

7.2.4 The Bestowal of the Spirit: John 20:22

The bestowal of the Spirit is important for interpreting the disciples' mission. John connects (1) sending (20:21b), (2) the Spirit (20:22b), and (3) the Johannine mission of forgiveness (20:23) with gathering the exiles. As mentioned above, ἐνεφύσησεν (20:22) is a NT *hapax legomenon* and is found only rarely in the LXX.[1238] Since the word is used so infrequently and recurrently alludes to creation or re-creation, John's meaning seems unmistakable.

. . . not one of them has been *lost* except the son of . . . (17:12).
Of those you gave me I have *lost* not one (18:9).

John's allusion to Ezekiel 34 makes use of the same metaphor:

You . . . did not seek the *lost* (ἀπόλλυμι) . . . (Ezek 34:4).
I will seek the *lost* (ἀπόλλυμι) . . . (Ezek 34:16).

John 6:27 also uses ἀπόλλυμαι. However, here, it clearly means "to perish," not "to be lost." Second, John 6:12-13 emphasizes *saving* the fragments, whereas in verse 27 Jesus rejects the significance of physical bread. Third, 6:27 is far enough removed from 6:12-13 that the word need not be associated with "lostness."

[1237] Moule, "Didache," 242.

[1238] Cf. Gen 2:7; 3 Kgdms 17:21; Job 4:21; Ezek 21:31; 37:9; Nah 2:2; Tob 6:9; 11:11; Wis 15:11 (LXX). In the Pseudepigrapha, see, *1 En.* 84:1; *L.A.E.* 13:3; *4 Ezra* 3:5.

Carson denies the commission is an actual endowment with the Spirit; but claims it is a symbolic promise later fulfilled at Pentecost.[1239] He argues that ἐνεφύσησεν simply means "breathed," and not "breathed in" or "breathed into," as might be indicated by the prefix.[1240] The verb is used in an "absolute" form without an added preposition and so does not refer to "in-breathing."[1241] Despite his argument, I contend it is impossible to disregard John's association with the creation motif in the LXX. God forms the man from dust: καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ (Gen 2:7 LXX). Ezekiel prophesies: ἐμφύσησον εἰς τοὺς νεκροὺς τούτους . . . καὶ εἰσῆλθεν εἰς αὐτοὺς τὸ πνεῦμα (Ezek 37:9-10 LXX). Elijah lies on top of the boy's body: καὶ ἐνεφύσησεν τῷ παιδαρίῳ τρὶς . . . (3 Kgdms 17:21 LXX). Wisdom also recalls the creation: καὶ ἐμφυσήσαντα πνεῦμα ζωτικόν (Wis 15:11 LXX). In John, therefore, Jesus' breath is referenced in a way that makes it more than an echo. It is not the preposition (or the lack of one) that speaks to the reader, but the explicit allusion to creation; receiving the Spirit means receiving life. It is not a grammatical but a narrative issue. John ties verse 20 to the creation stories so strongly that the reader has little choice but to associate Jesus' breath with the same unambiguous *in-breathing* portrayed by the LXX.

Neither is it probable that the bestowal of Spirit in John 20:22 should be interpreted as an *initial* endowment, with the final bestowal fulfilled at Pentecost.[1242] That interpretation would indicate either (1) an initial anointing for the apostles[1243] or (2) a bifurcation in the function of the Johannine account versus the Lukan version[1244] or (3) an evolution in the function of the Spirit vs. the Paraclete.[1245]

It is more likely that John condenses the resurrection, ascension, commission, and sending of the Spirit into one process to show Jesus'

[1239] Carson, *John*, 651-55. Also, Ladd, *Theology*, 325.

[1240] Carson, *John*, 651-52.

[1241] Ibid., 652.

[1242] Beasley-Murray, *John*, 381; Burge, *Community*, 119-123.

[1243] The Catholic interpretation is discussed in Hoskyns, *Gospel*, 545; James Swetnam, "Bestowal of the Spirit in the Fourth Gospel," *Bib* 74, no. 4 (1993): 556-76, 571-72; Windisch, *Spirit-Paraclete*, 33-34.

[1244] Turner, *Spiritual Gifts*, 96-100; Dunn, *Baptism*, 177-78.

[1245] Porsch, *Pneuma*, 374-77.

reunification with the Father.[1246] John gives several hints that this bestowal of the Spirit is at the apex of that process:

It begins with Jesus, the possessor of the Spirit (3:34), who will one day baptize others (1:33) when he is glorified (7:39). Glorification begins with the hour of Jesus' death on the cross (12:32; 17:1). At his death, Jesus, metaphorically "hands over" the Spirit (παραδίδωμι [19:30]), making it available to the world.[1247] After the resurrection, Jesus tells Mary Magdalene not to cling to him because he has not yet ascended to his Father; he directs the attention of his disciples toward that unifying event (20:17c cf. 14:20, 23).[1248] The ascended (glorified) Jesus baptizes/sends/breathes the Spirit into his disciples,[1249] who are commanded to receive it (20:22). The Spirit is bestowed in the context of *sending*, which is also connected with Jesus' continued presence (14:16-20, 23).[1250] Michaels rightly observes that this

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[1246] Burge writes, "Hence the entire upward movement beginning with the cross can be viewed as ascending . . . the terminus of 'the hour' in which Jesus completes the various steps of glorification." Burge, *Community*, 136-37. Porsch rightly adds, "Diese Verherrlichung besteht wesentlich in der Offenbarung der Liebeseinheit Jesu, des Sohnes, mit dem Vater. In seiner gehorsamen Selbstaufopferung am Kreuz, in der Erfüllung des ihm vom Vater aufgetragenen Werkes (17,4) wird er als der gehorsame Sohn erkannt, der mit dem Vater eins ist (vgl. 10,30; 14,20; 17:1ff). Das ist auch der eigentliche Inhalt der Stunde, die daher im Johev ein solches Übergewicht hat, daß alles Vorhergehende in Beziehung zum Geschehen in ihr relativiert wird—auch die Wirksamkeit des Geistes." Porsch, *Pneuma*, 80. Also, Beasley-Murray, *John*, 380-82; Neyrey, *John*, 329.

[1247] For Burge, παραδίδωμι is an unusual word to use of death (cf. ἀφίημι, Matt 27:50; ἐκπνέω, Mark 15:37; ἐκπνέω, Luke 23:46). It can mean "hand over" to a successor—to the world or the Father (most plausibly the latter. [cf. 14:16]). Burge, *Community*, 133-35. Also, Bennema, "Spirit," 199-201; Dodd, *Interpretation*, 428; Moloney, *Gospel*, 535.

[1248] John's phrase, μή μου ἅπτου" means do not hold onto me" or "do not keep me from leaving." This phrase points to his unification with the Father as the culmination of glorification. Reimund Bieringer, "'I am ascending to my Father and your Father, to my God and your God' (John 20:17): Resurrection and Ascension in the Gospel of John," in *The Resurrection of Jesus in the Gospel of John*, ed. Craig R. Koester and Reimund Bieringer, WUNT 222 (Tübingen: Mohr, 2008), 209-35, 232-33.

[1249] John utilizes three different terms to depict the bestowal of the Spirit. Jesus "baptizes" (1:33); he "sends" (14:26; 15:26); and he "breathes" (20:22). There is no discrepancy; John compresses the events (20:22) to show his theological concern, with little regard to chronology or terminology. See Alf Corell, *Consummatum Est: Eschatology and Church in the Gospel of John* (London: SPCK, 1958), 38.

[1250] Burge posits notable similarities between John 20, Luke 24, and Acts 1-2. The parallels hint that Luke and John may have used a common, but independent tradition. Burge, *Community*, 127-30. See also Johannes Beutler, "Resurrection and the Forgiveness of Sins: John 20:23 Against Its Traditional Background," in *The Resurrection of Jesus in the Gospel of John*, ed. Craig R. Koester and Reimund Bieringer, WUNT 222 (Tübingen: Mohr, 2008), 237-51, 244-46.

incident is not the sending of the personal Paraclete, but the infusion of Jesus' life and power for their mission.[1251] Equally important though, is the eschatological picture of re-creation, emphasizing the Spirit's infusion into the community to gather the exiles (Ezek 37:9).

John 20:22 sees the culmination of the glorification process enacted in the giving of the Spirit. Keener writes, "[I]n Johannine terms, Jesus' ascent, his 'lifting up,' began with the cross and may be completed only with the giving of the Spirit."[1252]

As part of this compressed glorification narrative, the bestowal of the Spirit has two important considerations. First, the background of fear portrayed by the disciples could well have related to persecution in the time of the reader. Experiencing persecution,[1253] John seeks to give hope to his CoP through the presence of their resurrected Lord. The "peace" Jesus offers should be associated with the Spirit—bestowed to confirm the continued presence of Jesus in the midst of crisis.[1254] This relationship between the disciples and their risen lord[1255] serves as a bridge between the divine lifeworld and the κόσμος (15:26-27).

Second, this type-scene (i.e., 20:22) most likely alludes to Ezekiel 37, depicting the sending of the eschatological Spirit and the gathering of Israel.[1256] For John, the Spirit is the means to end the exile, connecting the disciples with their commission to mediate forgiveness (20:21-23). Their role is to gather and bring life back to Israel.[1257] The forgiveness of sins and the sending of the Spirit are signs proclaiming the end of exile (Ezek 36:24-28).

7.2.5 The Validity Claim of Releasing/Withholding Sins: Introduction
The sudden commission to confer forgiveness of sins (20:23) seems out of place. It has puzzled scholars and there appears to be no real consensus

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[1251] Michaels, *Gospel*, 1011-12.

[1252] Keener, *John*, 2:1195. R. Brown also detects a relationship between "clinging," Jesus' ascension, the giving of the Spirit, and glorification (e.g., 6:62-63; 16:7; 20:17, 22). Brown, *John*, 2:1016.

[1253] Brunson, *Psalm 118*, 153-79.

[1254] Bennema, "Spirit," 211. Schnackenburg says, "'peace' is more than a mere greeting or blessing; it is a thing of the Spirit, an inner gift, which is also to manifest itself outwardly." Schnackenburg, *John vol. 3*, 323.

[1255] Bennema, "Spirit," 210.

[1256] See Olsson on gathering: Olsson, *Structure*, 241-49.

[1257] Manning, *Echoes*, 171.

concerning several aspects of the passage.[1258] For instance, John uses the word ἀφίημι fifteen times. Only in verse 23 does it mean, "forgive." Every other occurrence has the meaning of "letting" or "leaving." 1 John uses "to forgive" (ἀφίημι) twice (1 John 1:9; 2:12 cf. 2:2), but these instances seem disconnected from the gospel's concept of mission, as the context is internal to the community itself. Κρατέω is found in the gospel only in verse 23, and not at all in the epistles. It is not that the concept of sin is foreign to John,[1259] but considering the importance of the commission, it is surprising the theme has not been significantly raised in earlier passages, such as in the FD.

Also puzzling is the use of the perfect tense, which may be translated "their sins are forgiven"/ "they are not forgiven" (NIV) or may be rendered, "their sins have been forgiven them"/ "they have been retained" (NASB). Some equate the passage with the binding and loosing passages found in Matthew (Matt 16:19; 18:18).[1260] The main implication for John is that either the disciples hold the power of forgiveness, or forgiveness of the offender has already been granted by God, but ratified by the disciples.[1261] Others like Duncan Derrett reduce the argument to defining what is, and what is not sin.[1262] Herbert Basser, on the other hand, (wrongly) understands the passage to mean that the disciples decide who has good-standing membership in the church and who does not.[1263]

[1258] Steven E. Hansen, "Forgiving and Retaining Sin: The Study of the Text and Context of John 20:23," *Horizons in Biblical Theology: An International Dialogue* 19, no. 1 (1997): 24-32, 24.

[1259] E.g., 1:23, 29, 36; 3:5; 5:14; 8:1-11, 21, 24, 34, 46; 15:22, 24; 16:8-9.

[1260] Schnackenburg, *John vol. 3*, 326; Beasley-Murray, *John*, 382-83; von Wahlde, *Introduction*, 1:510.

[1261] Julius R. Mantey, "Distorted Translations in John 20:23, Matthew 16:18-19, and 18:18," *RevExp* 78, no. 3 (1981): 409-16; Julius R. Mantey, "Evidence that the Perfect Tense in John 20:23 and Matthew 16:19 is Mistranslated," *JETS* 16, no. 3 (1973): 129-38. Cf. Henry Joel Cadbury, "The Meaning of John 20:23, Matthew 16:19, and Matthew 18:18," *JBL* 58, no. 3 (1939): 251-54.

[1262] J. Duncan M. Derrett, "Binding and Loosing (Matt 16:19, Matt 18:18, John 20:23)," *JBL* 102, no. 1 (1983): 112-17.

[1263] Herbert W. Basser, "Derrett's 'Binding' Reopened," *JBL* 104, no. 2 (1985): 297-300, 300. Similarly, R. Brown posits that the commission to forgive/retain corresponds to Qumran's cleansing by the Spirit. Brown, *John*, 2:1043. The Community Rule says, "For it is through the spirit of true counsel concerning the ways of man that all his sins shall be expiated, that he may contemplate the light of life. He shall be cleansed from all his sins by the spirit of holiness uniting him to His truth, and his iniquity shall be expiated by the spirit of uprightness and humility (1QS III 7-8)." The Damascus Document describes a "guardian"

In order to clarify the commission, I will offer some possibilities that would explain John's motivation for writing it, explain its relationship to other contexts, and show that through its relationship to OT expectations, John seeks: (1) to deliver validity claims to the nation in order to (2) exhort his community to engage in the gathering and restoration of Israel.

7.2.5.1 Speculation Concerning the Nature of John 20:23

Since verse 23 is the only reference to forgiveness in John, comparing it with similar early church traditions can prove useful. The indicators that portray the disciples with the authority to declare the forgiveness or retention of sins are found in (1) the Synoptic Gospels[1264] and (2) the greater works of the disciples.

First, the Synoptics portray the practices of forgiveness and judgment when the disciples are commissioned to preach the gospel of the kingdom (Matt 10:5-33; Mark 6:7-13; Luke 10:1-16). Jesus instructs his disciples to perform miraculous works, to remain in homes open to their proclamation, and he warns them about persecution, telling them to pronounce judgment upon those rejecting their message (i.e., wipe the dust off your feet), and warns that the wrath of God will be poured out.

Comparable to the Spirit's communicative role in John, Matthew says that those taken before courts will speak *by the power of the Father's Spirit* (Matt 10:20 cf. John 15:26-27; 16:2, 8-11, 13). Matthew importantly moves the validity claim (testimony) from the disciples' lips and originates it in the divine lifeworld.[1265] Though forgiveness is not explicitly referenced in these particular missional passages (i.e., Matt 10, Mark 6, and Luke 10), Mark summarizes the apostles' ministry by saying, "So they went out and proclaimed that people should repent" (Mark 6:12). Luke 24:47 similarly concludes "that repentance and *forgiveness of sins* should be proclaimed in his name to all nations."[1266]

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who is responsible for the spiritual nurture of all those entering the community—to bind and to loose (CD XIII 9-10), and serve as judge (CD XIII 5-6).

[1264] For example, Luke 24:47-50 holds similarities to John 20:21-23.

[1265] As we shall see below, this is an example of divine locutionary agency.

[1266] Beutler rightly proposes that the strongest literary connection to John 20:23 in the Synoptics is found in Luke 24 (see below). Beutler, "Resurrection," 244-46.

These Synoptic passages are similar to John's commission of forgiveness and retention of sins. Forgiveness proclaimed in the name of Jesus is a divine validity claim (Matt 9:6; Mark 2:7-10; Luke 5:21, 24; 7:49; 24:47); so is judgment (Matt 7:2; 10:15; 12:36-37; Luke 18:7 cf. Jn 5:27; 8:16; 16:8, 11; see below). Considering the paucity of material on forgiveness of sins in John, it seems reasonable to *consider* the pattern found in the Synoptics as a potentially helpful first century parallel. The validity claim of forgiveness is supported by authenticating works (Matt 9:6; Mark 2:9-10; Luke 5:23-24).

Similarly, the "greater works" of the disciples (14:12-14) may also be associated with the authority to forgive or retain sin.[1267] John ties Jesus' "greater works" to the granting of life and the proclamation of judgment (5:19-27).[1268] Schnackenburg writes,

> [B]ut the real inner meaning of these works is that they make manifest Jesus' true and living power on the one hand or, on the other, that they show Jesus as the one through whom God's judgment takes place, in the case of unbelief.[1269]

It is proper to speak of life and judgment disseminated by Jesus, the Father's *shaliach*, but is it permissible to speak this way of his disciples or the JCom? The view that the reader could receive authority to both forgive sins and pronounce judgment seems troublesome, for only God can forgive sins (e.g., Jn 1:29; Mark 2:7; Luke 5:21). Even Jesus could only judge by what he heard from above (5:30). Schnackenburg helpfully remarks:

> The disciples will go further than Jesus by giving his 'greater works'—raising to life and judgment—an even greater effect, since Jesus goes to the Father *and continues to act through his disciples*.[1270]

[1267] The proclamations of forgiveness and judgment are not the only "greater works." Greater works were similar to those of Jesus in multiple ways (i.e., works [i.e., *Tatwörter*], prophetic speech, and gathering).

[1268] John's phrase, "the hour is *now here* when the dead will live" (5:25), implies salvation in the time of the reader, not just eschatological resurrection.

[1269] Schnackenburg, *John vol. 2*, 105. See also O'Day, *John*, 584; Morris, *Gospel*, 278; Lincoln, *John*, 202-3; Brown, *John*, 1:218-19.

[1270] Schnackenburg, *John vol. 3*, 71-72. [Italics mine].

There is a relationship between Jesus' "works," the disciple's "greater works," and the forgiveness/retention of sins in John 20:23. If Jesus proclaimed the "works" of life or judgment, it is likely that as an extension of his authority, the disciples are commissioned to do the same. The disciples' commission enables John to assert the validity claims of life and judgment. John's speech acts declare the *truth* of God's forgiveness, the *rightness* of the disciple's authority to act, and the *sincerity/authenticity* of their actions by means of the Spirit. In the face of adversity, this communicative reasoning concerning normatively regulated action indeed points to genuine attempts at CA.

The commission does not mean that the disciples themselves forgive sins. These "greater works" are *requested* (14:13-14). The disciples serve as agents of forgiveness, *mediated* by the Spirit (16:13-15). Cooperation takes place between heaven and earth (cf. 14:13). Whether we understand the commission to read, "their sins are forgiven" or "their sins have been forgiven them," the disciples only *mediate and convey* forgiveness; they are not the source of forgiveness.[1271]

These "greater works" involve *requests* to gather those responding to their witness (15:16). "Asking" is connected to mission.[1272] "Asking" is an expressive act, showing the sincerity of the claim to forgive. "Greater works," when viewed as forgiveness are divine CA. For forgiveness encompasses both the memory of suffering, *and* emancipation from the guilt and cause of suffering. De Greiff's "strikingly simple and powerful formula: '*we have an obligation to remember whatever our fellow citizens cannot be expected to forget*'"[1273] is an argument for universal solidarity that is insufficient. Forgiveness is a validity claim of liberation[1274] which signals the return from

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[1271] Hansen, "Forgiving," 27.

[1272] O'Day rightly connects "appointment" (τίθημι) and the verb "to go" (ὑπάγω) with the disciples' mission. O'Day, *John*, 759. Contra Schnackenburg, who includes the idea of mission, but relates bearing fruit more to "the fruitfulness of Christian life." Schnackenburg, *John vol. 3*, 111-12.

[1273] Cited in Max Pensky, "Solidarity with the Past and the Work of Translation: Reflections on Memory Politics and the Postsecular," in *Habermas and Religion*, ed. Craig Calhoun, Eduardo Mendieta, and Jonathan VanAntwerpen (Cambridge, U.K.; Malden, Mass.: Polity, 2013), 301-21, 311. [Italics his].

[1274] Volf, *Memory*, 103-28.

exile.[1275] In essence, greater works (whether forgiveness, physical, or emotional healing) are the healing of past oppressions, wrongdoing, and suffering. Greater works, therefore, *reconcile* the past. As such, this CA does cry out for remembering pain. Yet divine CA (dialectically) also calls for forgetting and the relieving the responsibility of offenses. Greater works, such as forgiveness resolve the past for the self and others. From one perspective, forgiveness is the highest form of CA, receiving no strategic gain or success in its bestowal. Metz' understanding of Christ's death as solidarity does not go far enough. As Volf observes, Christ's death is a "substitute for offenders."[1276] The truth and rightness of forgiveness is offered universally by the JCom. The reader is left to decide whether the validity claims are reasonable CA or not. And so, the world remains divided.

John's use of witnesses (e.g., 5:30-47) forces his readers in the public sphere to remember the vile injustices done to the Son of God. Remembering ensures justice for those rejecting God and his forgiveness. At the same time, Jesus as the "Lamb of God" (1:29) removes the guilt of remembered sin by offering forgiveness to those who believe (20:23). The granting of life is thus emancipation through forgiveness. It is encompassed in the present "greater work" of resurrection from the dead (5:20-22). Forgiveness is a mutually appropriated illocutionary act, in agreement with heaven.

7.2.5.2 The Discernment of Belief and Unbelief

Understanding the nature of sin in John is important to grasping the disciples' commission of forgiveness. Discussion of sin occurs frequently.[1277] For John, sin is the antithesis of faith.[1278] The consequence of faith is life, while the consequence of unbelief is judgment.[1279] Hansen writes,

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[1275] Wright, *People*, 273.

[1276] Volf, *Memory*, 115.

[1277] The noun (ἁμαρτία) occurs seventeen times, the adjective (ἁμαρτωλός) occurs four, and the verb (ἁμαρτάνω) occurs once in John—much more often than in the Synoptics.

[1278] Köstenberger, *Theology*, 464-66.

[1279] E.g., 3:15-21; 5:21, 24; 6:53; 8:12; 51; 9:39; 10:28; 11:25; 14:6; 17:1-3. Hansen, "Forgiving," 28-29; Rainer Metzner, *Das Verständnis der Sünde im Johannesevangelium*, WUNT 122 (Tübingen: Mohr, 2000), 211-19.

> Jesus has already given them the categories for whose sin are to be forgiven and not forgiven. . . . Jesus told the disciples that one of the Spirit's activities was to 'prove the world wrong about sin . . . because they do not believe in me' (16:8-9).[1280]

The disciples will not independently choose whom to forgive and not to forgive. Their declarations are coextensive with the Spirit's witness and leading.[1281] The Spirit speaks only what he hears—communicating locutionary acts to the disciples from the Father (16:13). The disciples use the criteria of faith and unbelief in concert with the Spirit's leading to discern life from judgment. They act upon the acceptance (the drawing of the Father [6:44; 12:32]) or rejection (hostility [1:10-13; 16:1-3]) of their witness. In this way the disciples will discern God's children and thus, gather the nation to Jesus.

7.2.5.3 The Context of Ezekiel's Restoration

Perhaps what the interpretation of this passage needs most is a fuller understanding of the context. Because of the influence of AD 70, John's contextual understanding should also include an awareness of intertextual allusions to the Babylonian exile, the destruction of the first temple, the gathering of Israel,[1282] and re-creation.[1283] In fact, these are exactly what we find.

However, many contemporary readers interpret the commission to forgive sins in John 20:23 from a Western mindset of individualism.[1284] But John writes for the sake of the "Jewish" nation (e.g., 11:50-53) and their corporate need to rediscover the OT restoration promises of covenant, temple, and land in Jesus.[1285] In this context of forgiveness, the nation is to be

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[1280] Hansen, "Forgiving," 29.

[1281] After Jesus' ascension, the Spirit would convict the world of sin, righteousness, and judgment (16:8-11). The disciples' proclamations of forgiveness would therefore be in step with the leading of the Spirit, who would "speak whatever he hears" (16:13). Bultmann, *John*, 692-93; Brown, *John*, 2:1043; O'Day, *John*, 846-47; Moloney, *Gospel*, 533.

[1282] Lincoln, *John*, 330.

[1283] Levenson, *Resurrection*, 156-65; Fowler, "Ezekiel," 170-76. Though Fowler ties these themes in Ezekiel to resurrection, the context better fits the gathering of Israel.

[1284] The examples of Nicodemus, the Samaritan woman, or the healing of the blind man are examples of individual salvation, but many ignore the corporate themes of exile and gathering. Keener, *John*, 2:1206.

[1285] Ackroyd, *Exile*, 111-15; Wright, *People*, 224-32; Brueggemann, *Theology*, 164-73;

reunited with God.[1286] John signals his burden to the JCom regarding the scattered "Jewish" nation's ingathering and return from exile (20:21-23).

The restoration of Israel in Ezekiel 34-37 is therefore a likely intertextual allusion for this passage.[1287] Already we have seen the relevancy of Ezekiel 34 for the shepherd discourse. Ezekiel 36 (cf. Jn 3) further speaks of Israel's cleansing, the Spirit's coming, and a new heart for God's people. Ezekiel 37 is significant for the giving of the Spirit, the gathering of Israel, and foreshadowing God's servant David in the restoration.[1288] John uses these allusions to exhort his community to witness to the revelation of Jesus the Messiah.[1289] Jesus' death, resurrection, ascension, and bestowal of the Spirit are condensed into a single theological event to show that God is indeed re-creating Israel—beginning with the disciples (20:19-23).[1290]

John frequently echoes Ezekiel.[1291] Ezekiel emphasized that gathering was to take place, not for the love of the "Jews," but for the restoration of *God's name* among the nations.[1292] Jesus' mission for the sake of his Father's *name* suggests a similar motif.[1293] Israel and, thus, "the name of God" had become an abomination on the lips of the Gentiles (cf. Ezek 36:20-23). Eichrodt writes concerning the first captivity:

> [Israel's] fellowship with God was to throw a bright light out into the world around her. . . . But now . . . profanation had taken the place of sanctification, and clear witness of God had been replaced by the scandal of a God reduced to helplessness.[1294]

House, *Theology*, 340-45.

[1286] John incorporates a "Sin-Exile-Restoration pattern" to show the reader, that return from exile is now possible through forgiveness. Brunson, *Psalm 118*, 164-67.

[1287] Walther Eichrodt, *Ezekiel; A Commentary*, trans., Cosslett Quin (Philadelphia: Westminster, 1970), 509-10.

[1288] Manning, *Echoes*, 163.

[1289] The prophecy is the resurrection of the dry bones of Israel. Ibid., 169.

[1290] Du Rand, "Creation," 46.

[1291] Bruce F. Vawter, "Ezekiel and John," *CBQ* 26, no. 4 (1964): 450-58, 452-55. John also alludes to the presence of God in the new temple (cf. Ezek 43:1-9; 47:1-12), the shepherds of Israel (cf. Ezek 34), the vine and the branches (cf. Ezek 15:1-8; 17:1-10; 19:10-14), and the raising of New Israel by God's Spirit (cf. Ezek 37).

[1292] E.g., Ezek 36:16-28.

[1293] E.g., 1:12; 2:23; 3:18; 5:43; 10:25; 12:13, 28; 14:13-14, 26; 15:16, 21; 16:23, 24, 26; 17:6, 12, 26; 20:31.

[1294] Eichrodt, *Ezekiel*, 495.

Ezekiel prophesied restoration to the captives of 586 BC so that God's name could be restored among the nations; John communicates restoration concerning the exiles of the AD 70 destruction in order to redeem the glory of God's name among his exiled people and the nations (e.g., 13:35; 17:21-23).[1295] In this context, the issue of Jesus' keeping his disciples *in the Father's name* is significant. They will bring him glory (14:13; 15:8; 17:10). They are contrasted to those "Jews" who have rejected Jesus' name (5:43; 15:21). For John, they are no "Jews" at all because they have actually rejected Moses and Abraham (5:43-47; 8:31-40). They have rejected the divine lifeworld because of Jesus' name; they belong to the cosmic system (15:18-25 cf. Matt 10:22, Mark 13:13; Luke 21:12 cf. Ezek 36:20-23; 39:7, 25).[1296] They are differentiated from the divine lifeworld, which lives to redeem God's honor.[1297] I would therefore assert that John places the coming of the Greeks in close proximity to his statement about Jesus' death/glorification (12:20-23) in order to communicate the importance of reestablishing God's honor among the nations. The need to renew God's name motivates John to persuasively proclaim the gathering of Israel to the reader.[1298]

Goodman writes that in the aftermath of the temple destruction the honor of Judaism was profoundly affected.[1299] The cause of its fall from God's favor could only have been from sin.[1300] Yet, despite this blow to its religious heritage, "All three schools of Judaism could continue without difficulty without the temple cult."[1301] What follows from this quote is that none of the extant Judaisms considered themselves to be the cause of judgment. They were not focused upon repentance, but upon adaptation.[1302] Because their ancestors had seen the temple rebuilt, many temple-oriented Jews also (wrongly) believed their temple would be rebuilt and the nation restored.

[1295] Both the Jews and the Jewish religion were greatly dishonored after the destruction of the Jerusalem temple. Goodman, *Clash*, 445-63.

[1296] Hurtado, *Lord*, 386, 389-92.

[1297] Malina and Rohrbaugh, *John*, 247-48.

[1298] Köstenberger, "Destruction," 78-94.

[1299] Goodman, *Clash*, 445.

[1300] Neusner shows that Judaism's primary need after AD 70 was for atonement, and thus, their reestablishment as a chosen people. Opinions varied as to the nature of their "sin." Neusner, *Renaissance*, 160-61.

[1301] Goodman, *Clash*, 447.

[1302] Neusner, *Renaissance*, 176-79.

Yet, it would never be rebuilt and the empire's refusal to do so created a dissonance of faith, which could only be understood as divine displeasure.[1303] This is the context into which John projects the commission of forgiveness of sins.[1304]

7.2.5.4 Cleansing and Restoration

Eichrodt connects OT Israel's bestowal of the Spirit with the cleansing of the nation (Ezek 36:24-27). Israel was first purified from her *uncleanness* (טֻמְאָה MT, ἀκαθαρσία LXX). But, maintaining her covenant obligations involved more than just inner holiness; her holiness served as a testimony against the sins of the world. Disobedient Israel would be purified, first, for her own sake, and, then for the world. This context would have been apparent to the reader (e.g., Ezek 36:25-27 cf. Ezek 11:19; 37:6, 14).[1305]

John makes similar connections that also reflect purification and re-creation. The Baptist prepares the way for the Lamb of God to forgive sin and baptize with the Holy Spirit (1:23-36). One needs to be born of water and Spirit to enter the kingdom (3:5). Living water flows from Jesus to those who believe in him, resulting in eternal life (4:14; 7:38 cf. 12:40).[1306] Jesus washes his disciples clean with his words (13:10-11; 15:3; 17:17-19).[1307] New life is equated with eating Jesus' flesh (6:51-56). The Spirit will empower and change the disciples (1:33; 3:6; 6:63; 7:39; 14:17; 15:26; 16:13; 20:22). These purification motifs are clearly detected in Ezekiel 36-37.[1308]

Second, the disciples' authority over sin is a function of Jesus' own authority (καθώς). The disciples' commission has the same *goals* as Jesus' commission:[1309] The Lamb of God would take away the sins of the world; the JCom would continue disseminating forgiveness after his departure. Based upon the criteria of faith and the leading of the Spirit, the JCom would

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[1303] Goodman, *Clash*, 448-49.

[1304] Alexander, "Parting," 20-25.

[1305] Eichrodt, *Ezekiel*, 492-503; Ackroyd, *Exile*, 111-17.

[1306] Water is a strong symbol of purification. Keener, *Spirit*, 137-38; Koester, *Symbolism*, 175-206. Köstenberger associates John's water symbolism with the eschatological cleansing of Judaism (as opposed to the insufficiency of the water rituals of OT Judaism). Köstenberger, *Theology*, 162-65.

[1307] Köstenberger, *Theology*, 164.

[1308] Manning, *Echoes*, 167-71.

[1309] Metzner, *Verständnis*, 272.

proclaim the removal of Israel's sin, or confirm their judgment.

7.2.5.5 Judgment and Withholding Forgiveness

Judgment in the Fourth Gospel is not a straightforward concept. For instance, Jesus says, "The Father judges no one, but has given all judgment to the Son" (5:22).[1310] Yet, Jesus also says, "for it is not I alone who judge, but I and the Father who sent me" (8:16). Again, there seems to be a conflict when comparing Jesus' words: "For judgment I came into this world, that those who do not see may see, and those who see may become blind" (9:39); but, "If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world" (12:47).[1311] This seeming aporia needs to be explained if we are to understand the other side of CA—the commission to withhold forgiveness.

The post-AD 70 situation provides a key for deciphering this "inconsistency."[1312] For the reader, the judgment of the "Jews" has been ratified by the temple's destruction and subsequent exile. From a Johannine perspective, the world *already* stands condemned. The failure of the "Jews" to recognize Jesus as their Messiah only *seals their existing condition* (3:18). The issue now becomes more intelligible. John seeks to exhort his community to reach out to their fellow "Jews" because Jesus is their only *alternative* to judgment.

As Lincoln has aptly shown, though Jesus is presumably on trial, he ultimately serves as judge.[1313] He rightly argues that the context incorporates more than the "Jews," Palestine, or the Roman Empire, but includes the whole world.[1314] Yet, John clearly makes his focus a "Jewish" one.[1315] The reader is generally assumed to identify with the Jewish lifeworld.[1316] John

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[1310] Blank shows that John's judgment is Christological. The present eon no longer exists in Jesus. Josef Blank, *Krisis: Untersuchungen zur johanneischen Christologie und Eschatologie* (Freiburg im Breisgau: Lambertus, 1964), 281-82.

[1311] Passages portraying Jesus judging: 5:22, 27, 30; 8:16, 26; 9:39. Passages portraying Jesus not judging: 3:17-19; 5:24, 45; 8:15, 50; 12:47-48.

[1312] Kysar, *Voyages*, 153.

[1313] Lincoln, *Trial*, 255-62; Reinhartz, *Word*, 16-28.

[1314] Lincoln, *Trial*, 258. E.g., Jesus is the "Savior of the world" (4:42).

[1315] Davies, "Background," 43-59; Motyer, *Devil*, 46-57; John Ashton, "The Identity and Function of the Ioudaioi in the Fourth Gospel," *NovT* 27, no. 1 (1985): 40-75.

[1316] For instance, the reader is familiar with Jewish rituals, allusions to the OT, priests, legal traditions, temple, Law, Patriarchs, Jesus came to his own, etc.

utilizes the cosmic perspective of the whole world to help the reader understand the total context of judgment (e.g., 3:17-18).

In a broad sense, John portrays Jesus *not judging* because Jesus' incarnation as the Word is not about *eschatological* judgment; it is about offering life to a colonized κόσμος that subsists in its own self-inflicted judgment (3:19). Harold Ellens rightly observes, "People bring judgment upon themselves by choosing unbelief, in a world in which the judgment is already in process and God endeavors to save everyone."[1317] Ashton recognizes that, "John effectively *de-eschatologizes* judgement by making it the immediate consequence of an option for or against Christ in the lifetime of each individual."[1318] He further remarks, "If life is what is promised to those who accept the revelation of Jesus, judgement is what is promised to those who do not. So in this respect the theme of judgement (κρίσις) is simply the obverse to that of life."[1319] Jesus, then, proclaims that he has not come to judge, but to save.

> [I]n the Fourth Gospel Jesus is the Eschatological Judge but will not prosecute, though his presence results in consequences for humans in terms of their posture toward him. This is a judgment humans bring upon themselves.[1320]

But what then do we make of the sayings in which Jesus *does* purport to judge (e.g., 5:22, 27, 30; 8:16, 26; 9:39)? R. E. Brown writes,

> The idea in John, then, seems to be that during his ministry Jesus is no apocalyptic judge like the one expected at the end of time; yet his presence does cause men to judge themselves. It is in this latter sense that we must understand the *second* group of texts to the effect that Jesus *did* come to judge.[1321]

When John says Jesus has come to judge, he means that his presence, communication, and actions *provoke* a response from humanity—either eternal life or eternal death.[1322] John 5:20-30 portrays Jesus as the author of

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[1317] Ellens, *Son of Man*, 86. See also Fowler, *Ezekiel*, 165.
[1318] Ashton, *Understanding*, 409.
[1319] Ibid., 405.
[1320] Ellens, *Son of Man*, 87-88.
[1321] Brown, *John*, 1:345.
[1322] Ibid.

creation and *future* eschatological judge. His eschatological judgment will be dispensed in the future (5:28-29); but even now (5:25) some hear his word and enter eternal life. On the other hand, though the rest of humanity will come (ἔρχεται) into judgment (5:24), they are *already* experiencing judgment (3:18-19, 36).

For R. E. Brown, "the judgment that he [Jesus] *provokes* among men is one that the Father will accept."[1323] Jesus is the *provocateur* of life and judgment.[1324] Bennema adds that the Messiah would "sift" the righteous from the unrighteous.[1325] Jesus' validity claims serve to confront humanity with the alternatives of believing or rejecting his validity claims—with consequences for each decision. Bennema rightly states that

> Jesus' "sword" is aimed at the world at large to sift it and to constitute a liberated community of people who live in exclusive allegiance to him and his rule, which will inevitably clash with an allegiance to Rome or to any other regime or ideology that has its source in this world and hence ultimately belongs to the devil's rule.[1326]

John juxtaposes his context of current judgment alongside Jesus' claims[1327] in three ways. First, John associates the temple with judgment. He refers to the destruction of the temple of Jesus' body (2:19-21). This is obviously an irony, comparing the death and the resurrection of the new temple with the destruction of the Jerusalem temple.[1328] John also places Jesus in the temple each time he discourses with the Pharisees concerning judgment (5:14, 22, 24, 27, 29, 30; 8:2, 15, 16, 20, 26, 50, 59). John demonstrates

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[1323] Ibid. [Italics mine]. Cf. 8:16, 26.

[1324] The word *provocateur* can have negative connotations, such as someone who incites others to perform illegal activities. Here, I mean an agent who *provokes* others by her words or actions, which threaten accepted social norms. The *provocateur* "exposes" both the openness and unreceptive nature of her audience. This is the basic function of the Paraclete (ἐλέγχω [16:8]) and the JCom as well. For the word's usage in regard to Jesus, see Jack Miles, "The Disarmament of God," in *The Destructive Power of Religion: Violence in Judaism, Christianity, and Islam*, ed. J. Harold Ellens (Westport Conn.: Praeger, 2007), 59-96, 93.

[1325] Cornelis Bennema, "The Sword of the Messiah and the Concept of Liberation in the Fourth Gospel," *Bib* 86, no. 1 (2005): 35-58, 39, 41, 43-46, 48, 52, 54-56. Cf. Isa 11:2-4; 30:28; Jer 15:5-7; *Pss. Sol.* 2:33-35; 17:19-46; Matt 3:12; Luke 3:17.

[1326] Ibid., 55.

[1327] Lincoln, *Trial*, 108-9.

[1328] Evans, "Cleansing," 242-43.

that Jesus is the true temple[1329] and true Israel,[1330] and so the Diaspora reader also understands Jesus to be the *place* to which the "Jews" return from exile.[1331]

Second, opposition to Jesus results in judgment. Evans writes,

> Whereas in Mark the emphasis is on Jesus' opposition to the temple, in John it is the reverse. Every mention of the temple in John is in the context of Jesus being threatened with death (2:14-22; 5:14-18; 7:14-20; 8:59), arrest (8:20; 11:56-57), or both (10:22-39; 18:20).[1332]

Unlike Mark, where Jesus threatens judgment against the temple, for John, it is the temple institution that threatens Jesus' very existence. But John's perspective is not to be thought of as an opposing view, for their very opposition to Jesus is equivalent to pronouncing judgment upon themselves.[1333]

Third, Jesus pronounces judgment upon unbelieving "Jews" who will die in their sins unless they believe in him (8:21, 24). This judgment is a preview of the irony that will come from the mouth of Caiaphas in his unwitting prophecy (11:50). Jesus indeed perished so the whole nation would not. However, the remnant (i.e., the nation, the people, and the gathered children of God) is saved only if they believe in him. Otherwise, they will *continue* to perish (e.g., 3:18, 36).[1334]

The significance of understanding judgment in this way is related to the commission of forgiveness and retaining sins. If Jesus was a *provocateur* of life and judgment to the κόσμος, the JCom will in like manner (καθώς) serve as *provocateurs* of life and judgment after Jesus' departure. They will carry on the ministry of Jesus (17:18; 20:21) and provoke life or judgment through their witness (e.g., 15:20; 17:14, 20).[1335]

[1329] E.g., 1:14; 2:19-22; 4:20-24; 7:37-39; 8:12; 14:2-3, 20.

[1330] E.g., 15:1-11. Köstenberger, *Theology*, 502-3; Pryor, *John*, 64.

[1331] See Chapter 4. Coloe, *Dwells*, 108-13, 143, 167-78, 213-21; Evans, "Cleansing," 242-43; Hoskins, *Fulfillment*, 59-89, 103-7, 135-46, 169-70, 182-203; Kerr, *Temple*, 93-101, 188-203, 303-13; Köstenberger, "Destruction," 77-108; Meagher, "New Temple," 57-68; Schneiders, "New Temple," 346-49, 355.

[1332] Evans, "Cleansing," 243.

[1333] Neyrey, "Judge," 512-15.

[1334] Those who will not believe in Jesus are *already* in a state of judgment.

[1335] Bennema, "Sword," 54-55.

Rainer Metzner then, rightly proposes that Jesus' dispute with the world is continued between the JCom and the world. The authority to forgive or withhold forgiveness is bestowed so they can carry on the work of their master, based upon the criteria of faith or unbelief of their audience.[1336] Just as Jesus came to judge, *but did not judge* (9:39), the community, through the παράκλητος, *exposes* (ἐλέγχω) the world's sin, false righteousness, and risk of judgment (16:8-11). This exposure *provokes* a response of acceptance, or rejection and persecution (e.g., 17:20 cf. 15:18-25).

The community's witness, then, is accompanied by the validity claim of forgiveness. Those who respond to their witness with faith receive life; for those who respond to their message with unbelief, hatred, or persecution remain in judgment—forgiveness is withheld.[1337] In this way, provocation causes sin to be forgiven or retained. Moloney observes that the disciples "will bring God's forgiveness for all sin that is to be forgiven and lay bare all sinfulness (v. 23). This latter aspect may ring harshly for the reader, but it flows naturally from the story of Jesus."[1338]

The perfect tenses in verse 23 now make more sense.[1339] Despite previous sin, faith results in re-creation (their sins have been forgiven them) whereas unbelief results in the performative of continued condemnation (their sins have been retained). The disciples, then, continue to do just as Jesus had done—provoke the κόσμος toward life or judgment. As *provocateurs* of the divine lifeworld, the JCom would gather believers to true Israel (i.e., Jesus).[1340]

7.2.5.6 TCA and Its Theological Implications

John compresses the larger story of Jesus' glorification into a condensed account (i.e., 20:19-31) in an effort to persuade the reader to receive cleansing and "return from exile" (e.g., 1:28-36; 2:1-11; 3:5; 11:52; 13:10; 15:3). Jesus'

[1336] Metzner, *Verständnis*, 262-282.

[1337] Forgiveness of sins in this case has the characteristics of being both an illocutionary proclamation and expressive offer of sincerity.

[1338] Moloney, *Glory*, 174.

[1339] Thus, Mantey's insistence with Burton's definition, that the perfect in 20:23 "implies a past action and affirms an existing result," makes sense. Mantey, "Evidence," 129; Ernest De Witt Burton, *Syntax of the Moods and Tenses in the New Testament Greek* (Chicago: University Press of Chicago, 1893), 37.

[1340] Culpepper, "Eschatology," 260-63.

death, resurrection, ascension, bestowal of Spirit, and declaration of lordship (further shaped by the context of the temple destruction), create a communicative context that suggests a new eschatological reality to the reader.[1341] This composite event (glorification)[1342] is conveyed throughout John by Jesus' "hour." It substantiates the validity claim of forgiveness of sins by declaring truths, rightness, and sincerity. This compressed account creates motivation for CA on the part of the reader toward the κόσμος.[1343] John compresses Jesus' glorification into one multifaceted event to instill a sense of eschatological incentive to the JCom.[1344] Such an understanding would have inspired a sense of urgency for the sake of "Judaism."

The CA of forgiveness and return from exile is (1) a *truth claim* of the divine lifeworld, which professes to hold the power of eternal life or judgment (e.g., 5:21-30). The offer of forgiveness asserts (2) the *claim to rightness*. The *right* to forgive proceeds from Jesus' commission from the Father (20:21) and the authority of Jesus' glorification (i.e., his suffering, death, resurrection, and ascension to the Father [13:31; 17:1; 20:8-23]). (3) The commission and bestowal of the Spirit (20:21-22) authenticate the *claim to sincerity*. These three validity claims substantiate John's desire to offer understanding to his readers through CA.

For John, the sending of the Spirit held the promise of restoration for true Israel (e.g., Ezek 11:17-20; 36:24-28).[1345] Beutler suggests these validity claims in the public sphere have two facets:

> The double mission of the disciples to transmit forgiveness of
> sins and to confront the unbelief of a part of the audience
> corresponds to the twofold mission of Jesus, namely,

[1341] Ibid., 269-75; Aune, *Setting*, 102-35.

[1342] E.g., 2:4; 4:21, 23; 5:25; 7:30, 39; 8:20; 12:16, 23, 27; 13:1; 16:21, 32; 17:1.

[1343] Köstenberger, "Destruction," 90; Motyer, *Devil*, e.g., 73, 103; Jonathan A. Draper, "Temple, Tabernacle and Mystical Experience in John," *Neot* 31, no. 2 (1997): 263-88, 263-64, 285-86.

[1344] Some Jewish-Christian writings (including John) held that glorification combined the resurrection and ascension on the same day (e.g., Jn 20:19-25; *Barn.* 15:9 cf. Apology of Aristides 2). However, the most predominant Jewish-Christian school of thought held that glorification referred only to ascension. Daniélou, *Theology*, 248-50.

[1345] Chennattu, *Discipleship*, 163-65; Evans, "Exile," 77-100; Lohfink, *Community*, 70-73.

proclaiming the saving message and bringing judgment against the unbelieving world (cf. 9:39-41; 12:31; 15:22-24; 16:8-11).[1346]

One of the strongest indicators of the *former* aspect (i.e., saving/re-creation) is found in John 4:28-42. Here, the Samaritan village is "gathered" (συνάγω) for the harvest (4:36).[1347] While some might call this story an account of Samaritan mission,[1348] I would prefer to say that John portrays here the re-gathering of the ten tribes of Israel (e.g., 1 Kgs 12:16-20; 2 Kgs 15:29; 1 Chr 5:26; Jn 4:9, 23, 42).[1349] Olsson rightly identifies the OT inference to the healing between the "Jews" and Ephraim. "When the harvest came, and the gathering of God's people began, the hostility between Jews and Samaritans would cease. This union of Judah and Ephraim is described in many other texts, such as Ezekiel 37:16-28; Jer 31:17-20 and Zech 10:6f."[1350] John's emphasis of unity highlights re-creation.

One of the strongest indicators of the *latter* aspect (i.e., judgment) is seen in John 8:12-59, where Jesus and the religious leaders confront one another. Notice that the verb πιστεύω is used five times in this passage (8:24, 30, 31, 45, 46). It is significant that John twice refers to these "Jews" as those who have "believed in him" (8:30, 31), yet actively provokes them so their true unbelief surfaces. These "Jews" have a disingenuous faith. They act in line with their true nature—as murderers (8:44). Such a claim would undoubtedly have provoked the "Jews" in John's day as well. Motyer rightly observes that the "opening chapters of John amount to a massive appeal for reconciliation between conflicting groups—groups which were still at odds with each other in the closing decades of the first century."[1351] Some, siding

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[1346] Beutler, "Resurrection," 242; Metzner, *Verständnis*, 267-82. Beasley-Murray similarly writes, "there is a double aspect of the mission: that of declaring salvation and judgment." Beasley-Murray, *John*, 383.

[1347] Note the usage of the gathering motif.

[1348] Ashton, *Understanding*, 197-202; J. Bowman, "Samaritan Studies I: The Fourth Gospel and the Samaritans," *BJRL* 40, no. 8 (1957): 298-327; Freed, "Converts; Freed, "Influence; Meeks, *Prophet-king*, 216-57; Susan Miller, "The Woman at the Well: John's Portrayal of the Samaritan Mission," in *John, Jesus, and History, Volume 2: Aspects of Historicity in the Fourth Gospel*, ed. Paul N. Anderson, Felix Just, and Tom Thatcher (Atlanta: SBL, 2009), 73-81, 73.

[1349] Though focused upon Israel, the Fourth Gospel obviously entails a universal perspective. Dennis, *Death*, 310-11.

[1350] Olsson, *Structure*, 244.

[1351] Motyer, "Marginalized," 76.

with the remnants of "Jewish" leadership, would have been provoked to anger by the message of the Fourth Gospel,[1352] while others who held the Jewish leadership responsible for their exile may have been more open to the message of the JCom.[1353]

In sum, the mission of the JCom and παράκλητος, would have had a polarizing affect on the κόσμος. The result of exposing their sin, (false) righteousness, and judgment would provoke a gathering of believers (e.g., 1:7; 4:36; 11:52; 12:31-32; 17:20-21), or persecution and hatred from the world (e.g., 15:18-21; 16:2-3; 17:14). These validity claims would ultimately serve to gather the "children of God" (1:12; 4:35-42; 6:12-13; 10:16; 11:52) and to differentiate those who choose unbelief.

7.2.6 The JCom as Jesus' Continuing Incarnational Word

William Dyrness describes a community's belief system that (1) is communally developed, (2) emphasizes its own lifeworld values and practices, and (3) is evaluated from within the community, as, "vernacular theology."[1354] John has such a theology. As leader of a predominantly "Jewish" community, he understands the nuances of their faith and how they compare with analogous "Jewish" beliefs. With encouragement from John, the JCom can serve as a divine *translator* for the κόσμος, specifically directing the similarities and differences of their lifeworld to the "Jews."[1355]

As *provocateurs* that witness to the κόσμος, via divinely initiated CA, the community serves as a hermeneutical agent—identifying and translating the validity claims of the divine lifeworld (i.e., their vernacular theology) for the purpose of emancipating fellow "Jews" from the colonizing, objectifying effects of the κόσμος. Their function is to translate Jesus' *word* through verbal witness (*Redewörter*) and to embody divinely empowered deeds (*Tatwörter*).[1356] These functions characterize the Johannine community as *word-oriented*.

[1352] Neusner, *Renaissance*, 176-79.

[1353] Alexander, "Parting," 3, 20. Also cited in Köstenberger, "Destruction," 79-80.

[1354] William A. Dyrness, "Vernacular Theology," in *The Church Between Gospel and Culture: The Emerging Mission in North America*, ed. George R. Hunsberger and Craig Van Gelder (Grand Rapids: Eerdmans, 1996), 260-69, 266-68.

[1355] Motyer, "Marginalized," 82, 87.

[1356] Arthur M. Vincent, "Four Correlations of the Revelation of God and the Witness of God," *CTM* 40, no. 1 (1969): 24-37, 33.

In chapter five, I demonstrated that John depicts Jesus in this fashion. Gundry notes that, as *the* Word, Jesus "exegetes" (ἐξηγέομαι [1:18]) the Father. John begins an inclusio in verse 1 when he says, "the Word was God." He ends it in verse 18, which explains that Jesus "has made him known" (ἐξηγέομαι).[1357] To perceive Jesus (in word and/or deed), is to perceive God (e.g., 12:45; 14:9-10).

John utilizes a communicative vocabulary, emphasizing that Jesus both *speaks* and *embodies* the word he speaks.[1358] Jesus is also the source of various kinds of manifestations that "speak" (e.g., John's use of φανερόω, ἐμφανίζω, ἀποκαλύπτω, δείκνυμι).[1359] Not only his words, but his works, are communicative demonstrations of eternal life.[1360] Jesus' signs are evidence to the κόσμος that his identity and function correspond.[1361] Jesus is the word of life because he himself is the source of life (e.g., 1:4; 5:26, 40; 6:48; 10:28; 14:10 cf. 3:34; 5:24; 6:63, 68; 8:51; 12:50). Bultmann aptly concludes, "[W]hen he promises a gift, he is, himself, that gift: he himself is the bread of life that he bestows (6:35); he himself is the light (8:12); he himself is life (11:25; 14:6)."[1362]

I propose that in a *secondary, analogous, or weak sense,*[1363] the disciples also hold a *word-oriented, incarnational* relationship to the κόσμος. It is possible to associate Jesus' ministry of words and deed-words to that of the disciples. Bultmann correctly reflects that, "Whatever Jesus does is a

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[1357] Gundry, *Jesus the Word*, 12, 98-100. Contra de la Potterie, who argues that ἐξηγέομαι cannot refer to a person, but means that Jesus shows the way to the Father. Ignace de la Potterie, "'C'est lui qui a ouvert la voie': La finale du prologue johannique," *Biblica* 69, no. 3 (1988): 340-70. Cited in Gundry, *Jesus the Word*, 98-99. Gundry, argues convincingly that (1) objects are often supplied from context; (2) even de la Potterie's interpretation requires an ellipsis; (3) context provides an object capable of showing that Jesus "exegetes" the Father; (4) ἐξηγέομαι is utilized outside the NT in the sense of exegeting a person. Ibid., 99-100.

[1358] E.g., λόγος x40, ῥῆμα x12, ἐντολή x10, μαρτυρέω x33, μαρτυρία x14, λαλέω x59, λαλιά x2, λέγω x268, φωνή x15.

[1359] E.g., φανερόω x7, ἐμφανίζω x2, ἀποκαλύπτω x1, δείκνυμι x5.

[1360] E.g., 5:20, 36; 6:30; 9:3; 10:25, 32, 37-38; 14:10-12; 15:24.

[1361] E.g., 2:11, 23; 3:2; 6:2, 14, 30; 7:31; 9:16; 11:47; 12:18, 37; 20:30.

[1362] Bultmann, *Theology*, 2:41. "Numerous formulations indicate to John that deed and word are identical." Ibid., 2:60.

[1363] Goshen-Gottstein proposes a weak and a strong sense of incarnation. Though I deem both of these senses as "weak" compared to the incarnation of Jesus, his differentiation is useful. Alon Goshen-Gottstein, "Judaisms and Incarnational Theologies: Mapping Out the Parameters of Dialogue," *JES* 39, no. 3-4 (2002): 219-47, 229-40.

speaking, whatever he says is a doing. His actions speak, his words act."[1364] I propose that in a qualified manner, we can describe the JCom similarly.

The issue is exemplified in Köstenberger's *representational*[1365] versus *incarnational* approach to mission.[1366] He sees the Johannine mission in terms of commission and assignment (i.e., representation) whereas I see it *additionally* in terms of embodiment (i.e., incarnation).[1367] For Köstenberger, the disciples serve as agents "just as" Jesus did, by acting as his representatives.[1368] It is not so much that his assessment is wrong, as it is inadequate to explain John's communicative emphasis.

Observe his criticisms of the incarnational view:[1369] (1) an overemphasis on the community serving the world, (2) a lack of emphasis on serving the sender, (3) a focus on mission as social harmony, (4) demeaning the uniqueness of Jesus' mission (e.g., atonement), (5) blurring the lines between the role of Jesus and the role of his disciples, and (6) the characterizing of the JCom as incarnational destroys the uniqueness of Jesus' entry into the world.[1370]

I would agree that these characteristics of incarnational mission are not appreciably found in the Fourth Gospel. However, I would not agree that incarnational mission is not found there! He is correct when he writes, "it is difficult to find precise definitions of the 'incarnational model' in the relevant literature."[1371] For instance, Hill insufficiently characterizes incarnation on the mission field as "becoming one with the people."[1372] This distinction means dressing like they dress, eating what they eat, and becoming one of them for the sake of Christ. Kenneth McElhanon communicates at a somewhat deeper level when he writes,

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[1364] Bultmann, *Theology*, 2:63.

[1365] Köstenberger, *Missions*, 3, 4, 190-97, 212-19.

[1366] Ibid., 191.

[1367] I define "incarnational" in terms the *continued embodiment* of Jesus within his missional community, not the missioner's emulation of Jesus' words and deeds.

[1368] Köstenberger, *Missions*, 191.

[1369] Köstenberger's criticisms are based on the work of Stott, *Mission*, 37-40.

[1370] Köstenberger, *Missions*, 212-17.

[1371] Ibid., 213.

[1372] Harriet Hill, "Incarnational Ministry: A Critical Examination," *EMQ* 26, no. 2 (1990): 196-201.

> When we speak of a missionary's having an incarnational
> ministry, we speak of an identification that transcends the
> superficial material culture and behavior roles and focuses on
> the underlying attitudes that should characterize missionaries
> as servants.[1373]

However, McElhanon still correlates incarnation with "identification," which I view as a weak foundation. In a more insightful approach Ross Langmead writes,

> The primary use of 'incarnation' and 'the incarnation' in
> theology is reserved for the action of God. . . . No matter how
> important incarnational talk is in mission, it is only in a
> secondary and metaphorical way that we can speak of the
> church's mission being 'incarnational.'[1374]

In this light, Johannine mission is not primarily *modeling*, but communicative *embodiment*.[1375] God's name is upon Jesus and his community (e.g., 17:6, 11, 12, 26) and for Judaism, "God is present in God's name."[1376] Michael Wyschogrod observes that incarnation is inseparable from the community of Israel because in this world, God is inseparable from Israel.[1377] There is a sense in which divine CA is inseparable from the community's words and actions. The world judges what is spiritual (above) by means of physical manifestations (below).[1378]

A discussion of Langmead's *metaphorical, soteriological, and pneumatological* aspects of incarnational theology will prove my point.[1379] Just

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[1373] Kenneth McElhanon, "Don't Give Up on the Incarnational Model," *EMQ* 27, no. 4 (1991): 390-93, 391.

[1374] Langmead, *Flesh*, 20.

[1375] "Divine reality is clothed in human stuff." Goshen-Gottstein, "Incarnational Theologies," 239. Divinity is present in this human "stuff," which is frail, sinful, and imperfect. This is the "weak sense" of incarnational theology.

[1376] Esther J. Hamori, "Divine Embodiment in the Hebrew Bible and Some Implications for Jewish and Christian Incarnational Theologies," in *Bodies, Embodiment, and Theology of the Hebrew Bible*, ed. S. Tamar Kamionkowski and Wonil Kim, Library of Hebrew Bible/Old Testament Studies 465 (New York: T&T Clark, 2010), 161-83, 172. See also, Hurtado, *Lord*, 381-92; Fossum, *Image*, 109-33.

[1377] Michael Wyschogrod, "A Jewish Perspective on Incarnation," *Modern Theology* 12, no. 2 (1996): 195-209, 205-8.

[1378] E.g., 1:14, 33, 50-51; 2:11 cf. 13:35; 14:12-13; 17:21, 23.

[1379] Langmead characterizes his incarnational theology as (1) metaphorical, (2) relational, (3) "from below," (4) pneumatological, (5) Trinitarian, (6) soteriological, and (7)

as the Johannine Jesus has a *word-oriented* relationship to the κόσμος, so does his community.

First, pertinent to Langmead's incarnational theology is a *metaphorical* approach that does not insist that *one* particular metaphor is the *only* way of seeing incarnation;[1380] it may incorporate multiple metaphors. For example, John's incarnation is primarily revelatory (1:5, 9, 14, 18), not self-emptying, as in Paul (e.g., ἀλλὰ ἑαυτὸν ἐκένωσεν [Phil 2:7]). Johannine incarnational mission is a product of doing Johannine theology. Köstenberger improperly utilizes a broader systematic definition. His criticism of a specific theology by means of a generic analysis is therefore misleading. A species of incarnational mission can be detected in John, but it is not the general program implied by Köstenberger.

Second, important to Langmead's incarnational theology is his emphasis on soteriology. "[A]ll talk of Jesus Christ's *person* must take place in the light of *his work*."[1381] Incarnational Christology encompasses "**Jesus' birth, life, death and resurrection**, . . . all part of one sweeping movement of cosmic and universal significance."[1382] Any expression of incarnational mission must be established upon that work. It cannot be duplicated through mere human effort.

Langmead writes, "incarnation is usually seen to speak of God's self-communication."[1383] Incarnational mission therefore involves more than human *representation*; the JCom was to mediate the words and deed-words of Jesus to the κόσμος.[1384] Incarnational mission is *his continuing work* and must not be confused with mimesis.[1385] The one communicating is essentially the *person* of Jesus through the community (6:44; 12:32 cf. 15:18-25).[1386]

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issuing in "incarnational mission." Langmead, *Flesh*, 36-47.

[1380] E.g., Christology from above, below, Spirit Christology, Functional Christology, Incarnational Christology, etc.

[1381] Langmead, *Flesh*, 45.

[1382] Ibid., 19. [Bold his].

[1383] Ibid., 21.

[1384] Obviously, not all communication is heard as divine discourse. Genuine divine discourse is often muted by negative communication. Contrast the moral failures of modern western church leaders to the ministry of Mother Teresa. Ibid., 52-55.

[1385] Mimesis is not germane to incarnational theology, though following Jesus' example is present in Johannine literature (12:25-26; 13:14-15; 1 John 2:5-6).

[1386] John clearly communicates that accepting the disciples' witness is accepting the witness of Jesus, and rejecting the one is rejecting the other as well (e.g., 15:18-25).

Third, essential to Langmead's incarnational mission is its *pneumatological* dimension.[1387] The Spirit is present and active in the ministry of Jesus.[1388] Likewise, the Spirit is closely associated with God's communication to the world.[1389] The Spirit is integral to both Jesus and the community, being placed in close proximity to both (1:32-33; 3:5-6, 34; 4:24; 15:26-27; 16:8-11).

From the vantage of the *metaphorical approach*, the disciples are those who live in oneness with the communicative word within them (17:21-23). Jesus' community becomes the embodiment of the *Torah*,[1390] Wisdom,[1391] and serves as commissioned agent.[1392] Indwelt by the bread from heaven, they distribute a living word, superior to the Torah (e.g., 1:17). The community is the embodiment of wisdom that bids seekers to come to Jesus.[1393] The Spirit, mediating the presence of Jesus through the community, allows others to "experience" God (e.g., 1:32-33; 6:63; 14:9).[1394]

From the vantage of *soteriological incarnation*, the continuing works of Jesus are manifested by the divine lifeworld in the κόσμος. For John, this is synonymous with giving "eternal life" (e.g., 1:4; 3:16; 5:26; 6:33, 40; 10:11, 28; 15:13; 17:2-3). "Life is mediated both through Jesus' person and his words"[1395] but can only be realized by the believer's "partaking" of him (3:36; 4:14; 5:24, 40; 6:27, 35, 48, 51, 53, 54; 17:3).

[1387] Langmead, *Flesh*, 43-44.

[1388] Ibid., 44.

[1389] As discussed in chapter six, the Spirit is portrayed in canonical, apocryphal, pseudepigraphal, and Qumranian literature to be the mediatorial author of new creation and life (e.g., Gen 1:2; Exod 33:13-17; Num 11:24-29; 2 Kgs 17:13, 23; 24:2; Ps 104:29-30; Isa 42:1; 66:18-19; Jer 7:25; Ezek 36:26; 39:7; 43:7; Joel 2:28-31; Amos 3:7; Hag 2:7; Zech 8:3, 8; Wis 1:6-11; 7:7; 9:17-18; 12:1-2; Sir 16:25; 34:13; 39:5-11; 48:12-16; *1 En.* 38:2; 48:7; 49:3; *T. Jud.* 20:1, 4; *T. Benj.* 9:4; *Jub.* 1:20, 21, 23; 2:1-2; 5:8; *Pss. Sol.* 17:42; *T. Naph.* 8:1-4; *4 Ezra* 14:22; *Ascen. Isa.* 5:14; First Book of Adam and Eve 42:4; CD II, 10; 1QS III, 18-19; IV, 21, 23; VIII, 1-16).

[1390] Peder Borgen, *Bread from Heaven; An Exegetical Study of the Concept of Manna in the Gospel of John and the Writings of Philo* (Leiden: Brill, 1965), 148-54. Also, Dodd, *Interpretation*, 336-45; Barrett, *John*, 239-40; Keener, *John*, 1:679-80; Pryor, *John*, 29-34.

[1391] Borgen, 154-58. Cf. Witherington, *John*, 254-60; Borgen, *Bread*, 154-58; Bennema, "Strands," 77-78; Epp, "Prologue," 128-46; Moeller, "Motifs," 92-99; Ringe, *Friends*, 93-97.

[1392] Borgen, *Bread*, 158-64.

[1393] E.g., 5:40; 6:35, 37, 44, 45, 65, 7:37 cf. Sir 24:19-21; Prov 9:5. Ibid., 154-55.

[1394] Ibid., 163. To "see" God within the disciples is, of course, a metaphorical statement. Better stated, others have an awareness of God's presence when observing the words and/or *Tatwörter* of Jesus or his community.

[1395] Ladd, *Theology*, 293.

Jesus' works are perceived in the world by perceiving his agents (15:18-24 cf. 14:12; 17:20-23). R. E. Brown correctly notes, "Their mission is to continue the Son's mission; and this requires that the Son must be present to them during this mission, just as the Father had to be present to the Son during his mission."[1396] They will "relieve Jesus of his function as 'the word.'"[1397] The community, then, continues the work of Jesus, while abiding in Jesus, through the Spirit.[1398]

In terms of *pneumatological incarnation*, the Spirit enables Jesus to be seen through the words and actions of the community. The unique feature of Johannine incarnational theology is God's "presence." Daniélou cogently describes the incarnational model:

> We are a language through which God speaks to others, just as others are a language through which God speaks to us. It rests with us to make this language intelligible and to permit this manifestation of God to pass through us.[1399]

The proposal of Langmead, Brown, and Daniélou yields a view of Johannine mission that indicates *more* than a theology of representation. It is the communicative manifestation of Jesus to the κόσμος, through the media of human words and *Tatwörter* (5:20 cf. 14:12). Further, the proclamation of forgiveness invites receptive exiles to enter the divine lifeworld (20:23). In light of these findings, it is prudent to further investigate the communicative agency of the JCom.

7.3 The Divine Communicative Agency of the JCom

I will now delineate the nature of the community's agency by explicating their locutionary, illocutionary, and expressive[1400] functions. First, I review Jesus' roles as divine agent (chapter five). Second, I show that the JCom demonstrates all three validity claims of CA in an *analogous sense*.[1401] (1) The

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[1396] Brown, *John*, 2:1036.

[1397] Miranda, *Being*, 213.

[1398] Pryor, *John*, 64; Langmead, *Flesh*, 53-54.

[1399] Jean Daniélou, *The Salvation of the Nations* (London: Sheed & Ward, 1949), 22.

[1400] "Expressive" here means the truthfulness of validity claims. These validity claims can be implied from *Tatwörter*.

[1401] Certainly the JCom does not possess the same level of agency as Jesus. "Analogous" means the disciples' works had a similar effect of provoking faith or hatred but did not contain the same Christological content.

JCom was to serve as Jesus' locutionary agent (i.e., *shaliach*), mediated by the Spirit. (2) The disciples' requests for God's continued work in the κόσμος reveals their illocutionary role and the commission the JCom received substantiated their validity claim to rightness. (3) John's glory motif incorporates the community's unity and works as *Tatwörter*, communicating divine presence. Deed-words are *analogous* to Jesus' *signs*.[1402] These expressive actions show the authentic sincerity of the validity claims of re-creation, begun in the work of Jesus and continued through his community.

7.3.1 Summary of Communicative Agency Related to Jesus

By way of review (see chapter five), John uses several expressions of agency to portray *Jesus* as the Father's divine representative. All of them are reducible to Jesus as the divine Word, which he both utters and embodies. What he says, he also is.

The *shaliach* concept denotes a messenger *sent* in the name of a principal.[1403] It is John's fundamental concept of agency. John equates Jesus' words and actions with the sending authority of the Father. Jesus frequently describes his sending in this way.[1404] He should be received as his sender.[1405]

John also utilizes prophetic and Mosaic traditions, showing Jesus to be the prophet greater than Moses (e.g., 1:45; 4:19; 6:14; 7:40, 52; 8:53; 9:17), while also showing Jesus to be the existential *Torah* (e.g., 1:17; 5:17-18; 6:35, 48; 51). Angel-Christology and Wisdom-Christology are also critical to understanding Jesus' agency in John. These assert Jesus' proximity to God and creation, and likewise, assert the "Jews'" illegitimate relationship to true "Israel."

Jesus is the divine Word sent from God to inaugurate re-creation in the κόσμος. John portrays Jesus functioning in three modes of agency: locutionary, illocutionary, and expressive. *Locutionary* agency is most common, while *illocutionary* agency is theologically most significant. The authenticating, *expressive* role of signs and works show the reader that Jesus

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[1402] *Tatwörter* will be shown to have a similar function as signs. Helpfully, Motyer sees a pastoral function in Jesus' signs. Motyer, "Marginalized," 80-81.

[1403] Ἀποστέλλω and πέμπω are used often and interchangeably, though they cluster in certain passages. Keener, *John*, 1:317; Kuhl, *Sendung*, 53-57; Köstenberger, *Missions*, 97-111.

[1404] E.g., 3:34; 4:34; 5:30, 36, 37; 6:29, 38, 39; 7:16, 28-33; 10:36. Agnew, "Origin," 80-81.

[1405] E.g., 5:23; 6:44; 8:29; 12:44, 45; 13:20; 14:9; 15:23; 17:3, 21, 23.

truthfully represents his validity claims. Though the locutionary is far more common, the illocutionary is theologically more significant. On the one hand, Jesus most certainly is the Father's locutionary spokesman. On the other hand, he is more than an agent or messenger. In his own right, he speaks the words of God because he appropriates the will of the Father for himself. He counters the world's strategic action with suffering and solidarity, and offers new life to his creation. He performs expressive acts (signs) that portray the truthfulness or sincerity of his revelation. Jesus becomes the fulfillment for the inadequacies of an exiled, temple-less "Judaism." As envoy from the divine lifeworld, his claims to truth, rightness, and sincerity are indeed divine. He is the Father's divine CA.

7.3.2 *The Locutionary Agency of the JCom*

Divine locutionary agency can be described as God's bestowal of authority upon an agent for the purpose of communicating God's truth propositions. His agents are authorized to convey the content (propositions, truth) of his discourse; the illocutionary force of God's message is communicated through a locutionary messenger. In this way, human CA is, in a sense, made divine.

As we have seen in the study of Jesus' agency, Wolterstorff designates some communicative acts as locutionary and others as illocutionary.[1406] How would John classify the JCom? Wolterstorff thinks the apostles[1407] were divinely commissioned,[1408] but denies they were "deputized to speak in the name of God."[1409] In terms of John's narrative, I do not agree with the latter. I argue that John portrays his community using locutionary, illocutionary, and expressive agency, delivering deputized discourse in God's name.

First, John portrays Jesus' sending the disciples in a manner *analogous to*[1410] the Father's sending Jesus (17:18; 20:21).[1411] Though care should be taken

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[1406] Wolterstorff, *Discourse*, 37-51.

[1407] It is reasonable to conclude that the "disciples'" (John does not use "apostles") commissioning also applied to the JCom. Keener, *John*, 2:1206; Barrett, *John*, 473-74; O'Day, *John*, 846; Schnackenburg, *John vol. 3*, 324.

[1408] Wolterstorff, *Discourse*, 50.

[1409] Ibid., 51.

[1410] By *analogous*, I mean alike in form, but differing in degree.

[1411] Of course, the disciples are not: from above, the Son of Man, the Son of God, or risen from the dead. However, they are: born from above, children of God, and given the Spirit. The disciples' mission is an extension of Jesus'. If Jesus is indeed present within the community via the Paraclete, then the disciples' validity claims are also (indirectly) those of

with John's use of καθώς, evidence suggests that both Jesus and the JCom share certain aspects of divine agency. John closely associates the disciples' agency with the relationship between Jesus and the Father. Both Jesus and the JCom serve as *shaliach*[1412]—deputized representatives who speak *in the name of* their principal (13:20; 17:18 20:21).[1413] Wolterstorff writes that "commissioning includes deputation to perform various actions on behalf of one's state."[1414] Borgen has shown from Halakah[1415] that a *shaliach* could appoint a further representative.[1416]

An analogous relationship thus emerges between Jesus and his disciples, as was observed between Jesus and the Father through the criteria of oneness,[1417] obedience,[1418] and representation.[1419] Their perichoretic relationship implies divine participation in the JCom's validity claims. John compares Jesus' divine relationship and mission to the disciples' continuing relationship and mission through oneness and acceptance/rejection by the world (15:23; 17:11, 14, 18, 21-23). Faith is seeing the Father in them; faithlessness is rejecting the Father in them. To accept or reject the sent one is to accept or reject the sender. This is locutionary agency.

Second, the disciples' commission also proceeds from their internal relationship with Father and Son.[1420] Faith (e.g., 3:15-16, 36; 5:24; 6:47, 68;

Jesus.

[1412] Dealing with the *shaliach* was equivalent to dealing with the principal: "a man's agent is as himself" (*Qiddushin* 41a). Helen S. Friend, "Like Father, Like Son: A Discussion of the Concept of Agency in Halakah and John," *ATJ* 22, no. 1 (1990): 18-28, 20. Material from the Qiddushin Tractate can be traced to sayings prior to AD 70. Ibid., 25-26.

[1413] See *5.4.5* and *5.5.1*.

[1414] Wolterstorff, *Discourse*, 43. Jesus was deputized to speak for the Father (e.g., 3:17, 34; 5:30; 12:45-50; 14:9-10). He was to perform the Father's works (e.g., 3:21; 4:34; 5:17, 20, 36; 6:38-39; 7:16; 8:16; 9:4; 10:25, 32, 37, 38; 12:49; 13:20; 14:11). The disciples are deputized to speak for Jesus and the Father (13:20; 15:20-21, 27; 17:14). They are sent to continue his works (4:38; 9:4; 14:12; 17:18, 20-23; 20:21). The words and actions of the Father's agents are counted as those of the Father.

[1415] *Qiddushin* 41a, as cited in Borgen, "Agent," 72. See also *Gittin* 3:5-6; 29b. Ibid., 77, note 25. See Friend, "Agency," 24-25.

[1416] Borgen, "Agent," 72.

[1417] See Preiss on juridical mysticism: Théo Preiss, *Life in Christ*, trans., Harold Knight, SBT 3 (Chicago: Allenson, 1954), 24-25.

[1418] Notice the master/servant relationship and the mediating role Jesus plays between the disciples and the Father through obedience (13:13-17; 14:21; 15:10).

[1419] Borgen, "Agent," 72; Trites, *Witness*, 86.

[1420] E.g., 14:10-11, 31 cf. 13:20, 34-35; 14:12, 20-24; 15:8-10, 15, 16; 16:15, 23, 26-27; 17:11, 18, 24; 20:21.

12:25, 46-50; 17:3) and love (e.g., 13:34; 14:15, 21, 31; 15:10, 12, 14, 17) are the factors that make perichoretic "abiding" within the divine community possible. Théo Preiss describes "abiding" as the basis of divine agency.[1421] This agency goes beyond *representation*: it includes a *familial* connection.[1422] Jesus was both the Father's divine *son* and legally represented him.[1423] By comparison, Jesus' disciples and the JCom become *children of God* (e.g., 1:12; 11:52; 13:33; 21:5) and continue the divine lawsuit (e.g., 15:26-27; 16:8-11; 21:24). This parallel relationship is a *Tatwort* to the κόσμος, showing both rightness and truthfulness (13:34-35; 17:21-23).[1424]

Third, the JCom must be considered a locutionary agent because of its election (i.e., setting apart) to that position. Jesus prayed,

> Sanctify them [ἁγίασον] in the truth; your word is truth. As
> you sent me into the world, so I have sent them into the world.
> And for their sake I sanctify [ἁγιάζω] myself, that they also
> may be sanctified [ἡγιασμένοι] in truth (17:17-19 [translation,
> mine]).

John is describing Jesus and the disciples as set apart for the Father's mission. They are being set apart as God's holy people.[1425] This passage must be read in light of John 10:36, "[Do] you say of him whom the Father consecrated (ἡγίασεν) and sent into the world . . . "?[1426]

Furthermore, the setting apart of those who would become the Father's agents is itself the JCom's claim of divine rightness. In light of Israel's calling (e.g., Gen 12:1-3; Exod 15:13; Lev 11:44; Deut 7:6; 14:2; 32:9-10; Pss 33:12; 135:4; Isa 41:8-9; 42:1; 43:10; 62:12; Jer 3:19), the reader would have heard the language of *election* through "consecration" (ἁγιάζω [10:36; 17:17, 19]), "choice" (ἐκλέγομαι [6:70; 13:18; 15:16, 19]), "appointment" (τίθημι

[1421] Preiss, *Life*, 25-26.

[1422] Friend, "Agency," 21.

[1423] E.g., 3:17, 34; 5:24, 30; 8:26; 12:45; 13:16, 20 cf. 5:22-23, 36; 6:57; 8:16, 18; 14:9, 24; 15:23; 17:21-23, 25; 20:21.

[1424] Preiss, *Life*, 25.

[1425] Chennattu, *Discipleship*, 59-61.

[1426] O'Day rightly argues that Jesus' sanctification refers to his commission (not his death [cf. 10:36]). Sanctification is the ground for the commission of the community. Election means "set apart for service in the world." O'Day, *John*, 793-94. Contra: Brown, *John*, 2:766-67; Hoskyns, *Gospel*, 502-4; Schnackenburg, *John vol. 3*, 187-88.

[15:16]), and "sending" (ὑπάγω) [15:16]). These words represent divine "setting apart" or commissioning of true Israel as locutionary agent.[1427]

Election also expresses the responsibility of service imposed upon the chosen (e.g., 15:16).[1428] Where historic Israel has failed, John portrays the JCom as fulfilling their calling. Their election to live in oneness, sanctify themselves as a people, and witness as *shaliach* through words and deed-words describes the JCom as a locutionary agent of Yahweh.

Finally, as the Father's elect people, they are to embody the validity claim to truth (4:23-24; 17:17, 19). Jesus embodied truth (8:32; 14:6). The Spirit is sent from Jesus to the JCom as truth (14:16-17; 15:26-27; 16:13). As *shaliach*, the JCom represents locutionary agency—divine proposition—the validity claim of truth.

7.3.3 *The Illocutionary Agency of the JCom*

Divine illocutionary agency generally means that the force of the agent's CA begins with God, the *authorizer*, rather than his agent. However, illocutionary agency can also happen when an agent acts in concert with the divine lifeworld, pronouncing illocutionary acts through *mutual appropriation*.[1429] Wolterstorff describes appropriation as a speech act made in agreement with another's speech act. For instance, when person X *promises* (an illocutionary act) that some action will be accomplished and person Y adopts X's promise with a like promise, the act is said to be *appropriated discourse*.[1430]

Appropriation is frequently seen when Jesus encourages the community to ask the Father *in Jesus' name*.[1431] In this mode of illocutionary agency, God appropriates the discourse of the JCom and, in answering their request, also performs an illocutionary act. Both parties *agree* to the truth of a certain action, to the rightness of it, and are truthful or sincere in their

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[1427] Hoskyns, *Gospel*, 478-79; Keener, *John*, 2:1015-16; Beasley-Murray, *John*, 275; Barrett, *John*, 398-99; Lindars, *John*, 492; Brown, *John*, 2:664-65, 2:683-84. OT allusions similar to these: Gen 17:5; 18:19; Num 8:10; 27:18; Neh 9:7; Ps 105:6 [104:6 LXX]; Isa 41:8; 49:6.

[1428] George R. Hunsberger, *Bearing the Witness of the Spirit: Lesslie Newbigin's Theology of Cultural Plurality* (Grand Rapids: Eerdmans, 1998), 90-92.

[1429] Either party may appropriate the other's speech acts—thus forming a second illocutionary act.

[1430] Wolterstorff, *Discourse*, 51-54.

[1431] E.g., 14:13-14; 15:16; 16:23-26.

expression of it. God "seconds the motion," and his agreement results in a subsequent illocutionary act or *Tatwort* to the κόσμος.

A necessary condition, however, is that the request be accomplished *in Jesus' name*. As discussed, *name* holds particular importance for John.[1432] In the OT, a *name* could be interchangeable with both the nature and character of the owner to such a degree that the name itself could stand for the person.[1433] *Name* frequently referred to God's *manifested* presence[1434] or the place where his presence dwelled (e.g., Deut 12:5). [1435] Daniélou treats "the Name as the manifestation of Yahweh"[1436] and an expression of Yahweh's power.[1437] Daniélou also correctly perceives that the *Name* is John's synonym for *the creative Word*,[1438] and that "Christ manifests the name of the Father (*Jn.* 17:6)"; he reveals God's presence.[1439] In light of AD 70, Eichrodt's observation[1440] (that the *Name* refers, not to the *place* of God's presence, but to the hypostatic *power* of God), has merit in John.[1441] In light of John's view of sacred space,[1442] it is likely that he has in mind both the presence and power of God, found in Jesus. Asking in *Jesus' name,* therefore, denotes the disciples' petition for the manifestation of God's power.[1443]

[1432] E.g., 1:12; 2:23; 3:18; 14:13, 14, 26; 15:16; 16:23, 24, 26; 20:31 cf. 5:43; 10:25; 12:28; 16:26. Acts also exemplifies this tradition, further showing that divine name theology was part of an early Christian tradition (e.g., Acts 2:21, 38; 3:6, 16; 4:7, 10, 12, 30; 5:41; 8:12; 10:43; 15:14, 17; 19:3; 22:16).

[1433] Eichrodt, *Theology*, 2:40.

[1434] Daniélou, *Theology*, 147, 149-50.

[1435] E.g., Lev 20:3; Deut 12:5, 11, 21; 14:23-24; 16:2, 6, 11; 1 Kgs 11:36; 14:21; 2 Kgs 21:4, 7; 2 Chr 6:20; Neh 1:9; Isa 18:7; Jer 7:12, 14; 14:9; Ezek 39:7; 43:7; Zeph 3:12. Eichrodt, *Theology*, 2:41; Michael Wyschogrod, *The Body of Faith: God in the People Israel* (San Francisco: Harper & Row, 1989), 91-104.

[1436] Daniélou, *Theology*, 148.

[1437] Ibid.

[1438] See *Herm. Sim.* IX, 14:5. Cited in ibid., 152-53.

[1439] Ibid., 149-50.

[1440] Eichrodt refers to an analogous situation: redefining the place of God's presence after the destruction of Solomon's temple and their subsequent exile. Eichrodt, *Theology*, 2:42.

[1441] Ibid., 43.

[1442] Burge, "Religion," 384-96; Neyrey, *Perspective*, 406-11; Thompson, *God*, 216-17; Köstenberger, "Destruction," 101-3; Andrew T. Lincoln, "God's Name, Jesus' Name, and Prayer in the Fourth Gospel," in *Into God's Presence: Prayer in the New Testament*, ed. Richard N. Longenecker (Grand Rapids: Eerdmans, 2002), 155-80.

[1443] Hurtado, *Lord*, 381-92.

Asking in Jesus' name is intrinsically related to abiding (e.g., 14:13-14; 15:7-8). Participation with Jesus is the condition for mutual appropriation. Divine discourse is dependent upon common agreement and abiding.[1444] In a Johannine context, appropriation is related to the gathering of Israel (e.g., 4:35-38; 15:4-8, 16; 16:23-26).[1445] The JCom's prayer is appropriated by God's act of *drawing* Israel toward faith (6:44; 12:32) or exposing their unbelief (16:8-11; 20:23).

Second, from the perspective of the κόσμος, those who receive the community's message (receptively) will surely perceive it as divine discourse.[1446] Though it is perhaps possible for someone to believe without perceiving it is "God's voice," the Fourth Gospel consistently associates faith with hearing God (e.g., 5:24; 6:44, 68; 12:32 cf. 14:23-24; 15:3; 17:6, 8, 14, 17, 20). Kysar rightly says, "Failure to believe is rooted in failure to discern the voice of God in the Son. . . . So faith-hearing, if you will, is not the sensory experience of sound but the act of discerning the presence of the Ultimate in this man, Jesus."[1447]

But God would not only be heard through the Son. From the perspective of those coming to believe, divine discourse would be "heard" through the JCom (13:20; 17:18, 20; 20:21). The presence of the Father and the Son within the community would be discerned by those willing to believe. That is one pertinent product of abiding (17:21-23).

Third, mutually appropriated agreements between God and his witnesses, when communicated to the observing κόσμος, would serve as divine CA if accepted by the listener as evidence.[1448] Brueggemann writes,

> [W]hen the witness utters testimony, the testimony is a public presentation that shapes, enjoins, or constitutes reality. In this sense, the testimony is *originary*: it causes to be, in the

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[1444] The disciples' requests stand in agreement with the Father's CA within the CoP.

[1445] Olsson, *Structure*, 241-48.

[1446] E.g., 4:29; 7:26, 31, 41; 8:30, 47; 11:27, 45; 12:47-50; 13:20, 35; 14:20; 17:6, 8, 20-23.

[1447] Kysar, *Maverick*, 104. Alston identifies this as indirect perception of God. "[W]e perceive X by virtue of perceiving something else, Y." William P. Alston, *Perceiving God: The Epistemology of Religious Experience* (Ithaca, New York: Cornell University Press, 1991), 21.

[1448] Lincoln, *Trial*, 175, 242-55. See John the Baptist (1:7, 15, 32, 34; 5:33), the Father (5:32), the Scriptures (5:39), the crowds (12:17), the Spirit (15:26), the disciples (1:40-41, 49; 4:42; 15:27), the Beloved Disciple (19:35; 21:24), the JCom (1:14; 17:18, 20; 20:21), and the unity of the community (13:35; 17:21-23).

> courtroom, what was not until this utterance. . . . [T]he
> testimony is accepted as true—that is, it becomes true.[1449]

In John's juridical context, validity claims concerning Jesus or the JCom constitute a legal claim to truth and rightness by the divine lifeworld (e.g., 14:26; 15:26-27; 16:13).[1450] Such evidence is corroboration (appropriation) of divine discourse and therefore constitutes divine CA (15:18-27 esp. 26-27; 16:8-11).

7.3.4 The Doxological/Expressive Function of the JCom

God's *speaking through human word and action* is different from *speaking in the name of God*. To *deliver divine CA* and to *become the instrument of divine CA* overlap, but they are not the same. One may *become* divine CA without speaking in the name of God. To speak for God is a different genus than God's speaking through another. For John, God would also speak *through* the disciples' actions. Wolterstorff's illustration of Augustine's coming to faith through hearing a child's rhythmic song, "*tolle lege, tolle lege*"[1451] strongly agrees with Daniélou's assertion that events and actions can serve as *divine communication*.[1452]

John portrays God's *speaking* through his people in ways other than human language. Divine discourse occurs as *God's glory is manifested* through various revelatory actions of his people. Glory serves as divine *Tatwörter*,[1453] which are mediated by the Spirit. Note, glory here does not refer to the honor/shame motif.[1454] Though related to honor/shame,[1455] the visible manifestation of God's glory is something *seen* in the actions of Jesus or his disciples.[1456] Johannine glory contains an additional attribute, shown

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[1449] Brueggemann, *Theology*, 121.

[1450] Habermas wrongly criticizes the sacred as unable to support compelling validity claims, preferring the "freeing of communicative action from sacrally protected normative contexts." Habermas, *TCA-2*, 77. John viewed the κόσμος just the opposite: CA could not be attained within the κόσμος because it was colonized by a cosmic system (below). Only the divine lifeworld could provide compelling validity claims. Neyrey, "Judge," 538-39.

[1451] This means, "Take it and read, take it and read." Wolterstorff, *Discourse*, 1-5.

[1452] Daniélou, *Salvation*, 22.

[1453] Moltmann, *Spirit*, 54-55.

[1454] Neyrey, *John*, 16-21; Malina and Rohrbaugh, *John*, 121-24.

[1455] Eichrodt says a person's כָּבוֹד is what gives her respect and honor. Eichrodt, *Theology*, 2:30.

[1456] Balthasar calls this "knowing and not knowing," "seeing and not seeing," "form

previously as God's δόξα/כְּבוֹד/שְׁכִינָה—Yahweh's representational presence "at a particular place and at a particular time."[1457] Eichrodt calls it an ἀπαύγασμα (i.e., radiance e.g., Heb 1:3), which is a "form in which the transcendent God can appear whenever he wills to make a particular revelation of himself on earth."[1458] This motif is particularly important for John, for when the OT temple had been destroyed, it was the שְׁכִינָה that traveled with and identified with God's people during their times of exile.[1459] This allusion now signals to the reader of the "Jewish" need to see the presence of God residing in Israel through Jesus and the community.

It is this doxological function related to the community that I am concerned with in this section. I will assert below that *for the author*, (1) Jesus' glory can be perceived through his works. (2) The Spirit is the mediator of works, which manifest glory. (3) These manifestations of glory reveal the presence of God and thereby provoke faith or unbelief. (4) Manifestations of glory are expressive actions, showing forth divine truthfulness or sincerity. (5) A framework can be established to help one understand the process of CA involving these *Tatwörter*. (6) Several illustrations will show how the framework elucidates glory as CA. These six points will allow us to understand *Tatwörter* as reflecting the sincerity/truthfulness/authenticity of God, manifested through his communicative agents.

First, Jesus and his works can be *perceived* as glory (1:14). His glory is manifested through signs (e.g., at Cana [2:11]). Lazarus' death and resurrection exhibits the glory of God (11:4, 40). Jesus' death is a manifestation of glory (12:16, 23). The manifestation of the disciples' answered prayers will result in glory to God (14:13). Similarly, the disciples' fruit-bearing will give glory to the Father (15:8). Jesus' works on earth will glorify the Father (17:4). Jesus is glorified in his disciples (17:10). The oneness of the disciples is related to God's glory (17:21-23). Jesus prays that his disciples can see the glory of his ascended state (17:24). The crucifixion of Peter will glorify God (21:19).

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and non-form." von Balthasar and Riches, *Old Covenant*, 31-40.
[1457] Moltmann, *Spirit*, 48.
[1458] Eichrodt, *Theology*, 33.
[1459] Moltmann, *Spirit*, 50-51; Coloe, *Dwells*, 60-61; von Balthasar and Riches, *Old Covenant*, 61-75. E.g., Jer 29:12; Ezek 11:14-20.

Second, manifestations of glory within the community are conveyed by the Spirit's mediatorial function. The Spirit serves as interpreter in that (1) one must be born of the Spirit to gain eternal life (3:3-8). (2) The Spirit is the mediator of relationship with God (4:24). (3) The Spirit is the mediator of God's truth (4:23-24; 14:17; 15:26; 16:13). (4) The Spirit gives life; Jesus' words are spirit and life (6:63). The Spirit is mediator of validity claims to the world (1:33; 6:63; 7:38-39; 15:26-27; 16:8-11). The Spirit is therefore the Johannine mediatorial communicator of divine CA.

Third, John ties δόξα and δοξάζω to manifestations of God's glory (כָּבוֹד in the MT; δόξα in the LXX).[1460] These occurrences of glory have the commonality of being events which *speak* something about the divine. Expressive and dramatic acts reveal God's presence.[1461] They ascribe divine attributes[1462] and provoke belief or unbelief.[1463] Clearly, John expects the κόσμος to see God working by observing both Jesus' works, and those of the community.[1464]

Fourth, manifestations of glory are expressive acts, showing forth divine truthfulness, authenticity, and sincerity. Deed-words provoke division, moving observers toward belief or unbelief. Faith accepts *Tatwörter* as expressing divine authenticity, while unbelief denies it (2:11, 23; 3:2; 4:48; 6:2, 14, 26, 30; 7:31; 9:16; 11:47-53; 12:17-19, 37; 20:30-31). The disciples will also perform signs (deed-words) in an *analogous* way. These signs will be met with the same kind of decision. Because the manifestations must be judged as to their truthfulness, *Tatwörter* provoke deliberation—and therefore, provoke faith or unbelief. They are evaluated as the sincere or (truthful) validity claims of God.

[1460] Nielsen says "It is beyond doubt that כבד in the Hebrew Bible forms the background for the concept of glory. . . . Either כבד functions within the ancient honour-shame system and designates a desirable *status* in the social hierarchy. Or it denotes a certain way of *appearing* that corresponds to a superior position." Nielsen, "Structures," 346. [Italics mine]. Also, Piper, "Glory," 281-309.

[1461] E.g., *Redewörter*: 3:34; 6:63; 14:26; 15:26-27; 16:8-11, 13-15 cf. *Tatwörter*: 5:19-21, 36; 13:35; 14:10-14; 17:20-23.

[1462] E.g., 1:14, 2:11; 11:4, 40; 12:28-30, 41.

[1463] E.g., 9:36-38; 10:25-26, 37-38, 42; 11:45-47; 12:9-11, 37, 42 cf. 14:10-13; 15:20-25.

[1464] E.g., 3:21; 4:34-38; 5:17, 36; 6:28; 9:3-4; 10:25, 37-38; 14:10-12, 24.

Fifth, a framework for understanding how glory is manifested consists of *form*, *content* and *realization*.[1465] In chapter six, I proposed that the *form* of glory is the setting or context in which the presence of God is displayed. The *content* of glory is the meaning of God's presence. *Realization* involves the sensory or mystical sphere, which engages the observer with the theophany, or awareness of God.[1466] For clarity, I will give four Johannine illustrations.

(1) John the Baptist is baptizing (*form*). John identifies Jesus as the spirit-baptizing Messiah by the Spirit's descent (*content*). The Spirit descends upon Jesus, and the Baptist testifies (*realization* [e.g., 1:31-34]).

(2) Nathanael, pondering that Jesus saw his meditation under the fig tree (*form* [1:49-50]) understands that Jesus' revelation implies the restoration of Israel[1467] and to the coming of the Messiah (*content*). In their discussion concerning the fig tree, Nathanael recognizes Jesus as the Son of God (*realization*). Nathanael "sees" God's glory (presence).

(3) The command to love and maintain unity suggests the Father will *speak* so "the world will know" (13:34-35; 17:21, 23). The love and oneness demonstrated by the community (*form*) are to show the world that Jesus is in their midst and he is sent from the Father (*content*), so the world might believe (*realization*).

(4) The works of Jesus' disciples emanate from the Father (14:11-12; 15:16, 26; 16:23). Jesus describes his disciples' works as "greater" (*form* [14:10-11 cf. 14:12]). Regardless of the precise meaning of "greater," the disciples' works will display the glory and presence of God—that God is in their midst, gathering Israel (*content*). The community's works are also those of Jesus, and, therefore, serve to provoke faith from the world (*realization*).

With regard to God's glory, John is concerned "that Yahweh is revealed in works."[1468] God is not seen directly, but in his dealings (e.g., 1:18; 14:9-10).[1469] The *form* of God's glory is found in his works. The *content* of

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[1465] von Balthasar and Riches, *Old Covenant*, 37.

[1466] Alston, *Perceiving*, 185-94.

[1467] See Culpepper on fig trees and the restoration of Israel (cf., 1 Kgs 4:25; 1 Macc 14:11-12; Zech 3:8-10). Culpepper, "Eschatology," 260-63.

[1468] Miranda, *Being*, 144.

[1469] Miranda reduces knowing God to "love of neighbor." His view should be broadened to include abiding in God. Ibid., 145-53.

God's glory is seen in what he reveals about himself. The *realization* of God's glory is seen in his drawing a spiritually broken world to believe.

Moltmann correctly associates the Spirit's manifestations of glory with the rebirth of the messianic people.[1470] "His dwelling place is the people and its history. . . . Yahweh's *ruach* [becomes] the expression for Yahweh's presence and Shekinah."[1471] In light of the temple destruction and associated exile, God's glory became the focus of the nation's attention. And if John 20:22 alludes to the re-gathering of scattered Israel (i.e., Ezek 37), the reader would have anticipated much divine activity.[1472]

Tatwörter are utilized (with *Redewörter)* to capture the attention of the nation. They are *analogous* to Jesus' signs.[1473] They are truthful indications of God's activity in their midst. They are not christological signs, but divine CA that *speaks* of God's presence and participation, nevertheless.

7.4 Conclusion: The JCom as Divine Communicative Action

In this chapter, I have shown that the JCom serves as divine CA to the world. Israel is in exile and needs forgiveness. This forgiveness is more than individual salvation, but restoration of the exiles. The communicative nature of the JCom's mission includes the *proclamation* of forgiveness and the *gathering of Israel* through Jesus the Messiah; both involve CA. The JCom's *proclamation* seeks consensus concerning restoration but also elicits opposition. It thus serves as *provocateur* of both life and judgment.

As the divine dwelling place, the JCom is inhabited by the *truth* and incarnates the *truth*. Jesus is the truth; the Spirit indwells the JCom as truth. This elect community *rightfully* embodies its validity claims (17:16-23, esp.

[1470] Moltmann, *Spirit*, 54-57.

[1471] Ibid., 54-55. [Brackets mine].

[1472] The chaos is "a sea of disjoined bones each separated from its mates—an extreme of deterioration." Moshe Greenberg, *Ezekiel 21-37: A New Translation with Introduction and Commentary*, AB 22A (New York: Doubleday, 1997), 742. Their gathering implies great spiritual activity. Ibid., 2:744-45.

[1473] Signs pointed to Jesus' identity—his divine relationship to the Father. The disciples' deed-words point to their adoption and position as God's children. *Tatwörter* show the presence of Jesus within his community. Their purpose is convincing the world (e.g., 13:35; 17:21-23). Hans Weder, "*Deus Incarnatus:* On the Hermeneutics of Christology in the Johannine Writings," in *Exploring the Gospel of John: In Honor of D. Moody Smith*, ed. R. Alan Culpepper and Clifton C. Black (Louisville: Westminster John Knox 1996), 327-45, 333-36; Köstenberger, *Missions*, 169-75.

17:17, 19). Its "greater works" (*Tatwörter*) *authenticate its sincerity* (14:12). This is the basis of divine CA as a word community.

The JCom is a representative agent of Jesus and the Father. Its CA is *locutionary*, in that it continues to act as the Father's *shaliach*, communicating what it hears by means of the Spirit. It is the instrument through which Jesus continues his mission. Through the JCom, Jesus *analogously* continues his incarnation, mediated by the Spirit.

The JCom's CA, however, is also *illocutionary*, appropriating the will of the Father by asking "in Jesus' name," serving as witness in the cosmic lawsuit, and provoking life and judgment in the κόσμος. The Spirit mediates its *Tatwörter* of servanthood, love, and unity so the presence of God can be perceived in its midst. The JCom shows authenticity to a broken κόσμος.

The community's validity claims affirm that the eschatological age has arrived. John condenses the resurrection, ascension, bestowal of the Spirit, commission of the disciples,[1474] and the forgiveness of sins[1475] into just three verses (20:21-23) as a variegated sign that the new age has dawned.[1476] In concert with the divine lifeworld, the JCom is responsible for offering the world a relationship with God (17:18, 20; 20:21) through forgiveness of sins (20:23). John's CA includes the whole κόσμος and transcends ethnic affiliation. Yet his theological priority is the re-creation of scattered Israel, whose restoration and gathering are the focal point of his narrative.

John's eschatological emphasis is seen in John 20, where he uses a resurrection metaphor (i.e., re-creation [20:22 cf. Gen 2:7; Ezek 37:1-14]).[1477] He breaks away from the apocalyptic tradition of resurrection;[1478] eternal life can be experienced presently through the Spirit.[1479] Frey agrees that even

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[1474] Du Rand, "Creation," 24.

[1475] Culpepper, "Eschatology," 260-63.

[1476] Beutler, "Resurrection," 238-43; John Pretlove, "John 20:22—Help From Dry Bones?," *CTR* 3, no. 1 (2005): 93-101.

[1477] John depicts *Jesus* as the *new* temple in light of the temple destruction (see chapter 4). Gregory K. Beale, "The Descent of the Eschatological Temple in the Form of the Spirit at Pentecost. Part 1, The Clearest Evidence," *TynBul* 56, no. 1 (2005): 73-102; Gregory K. Beale, "The Descent of the Eschatological Temple in the Form of the Spirit at Pentecost. Part 2, Corroborating Evidence," *TynBul* 56, no. 2 (2005): 63-90.

[1478] Culpepper, "Eschatology," 255-56.

[1479] Jörg Frey, *Die johannische Eschatologie. 3, Die eschatologische Verkündigung in den johanneischen Texten*, WUNT 117 (Tübingen: Mohr, 2000), 3:464-65.

John's eschatological references serve to emphasize the seriousness of his "realized" eschatology.[1480] John's allusion to Ezekiel 37 is a snapshot of the eschatological community's unique, corporate self-understanding as a gathered people.

For the JCom, re-creation is a global communicative act—its meta-narrative. Re-creation is the only way to emancipate the colonized lifeworld and gather its scattered remnants. The disciples' role in re-creation is intrinsically joined to Jesus through mutual appropriation and abiding (i.e., fruit-bearing, gathering, and drawing [e.g., 4:36; 6:12; 11:52; 12:32; 15:8]).

Finally, the JCom's CA is also *expressive*. As part of the divine lifeworld, the JCom is to communicate the claims of re-creation in the form of God's glory in its midst. As Jesus' validity claims were embodied as words and signs,[1481] so, too, the validity claims of his disciples are substantiated through deed-words of the Spirit.[1482] *Tatwörter* authenticate the sincerity of the community's validity claims by its servanthood, love, and unity (13:4-17, 35; 17:21-23). Mutual indwelling with the divine lifeworld demonstrates God "in their midst" and a "return from exile."The JCom proclaims and portrays to the κόσμος all the dynamics pertaining to the gathering of Yahweh's true Israel. The JCom is indeed portrayed as divine CA.

[1480] "Die Intention von V. 28f. ist daher nicht die johanneische Eschatologie einer vermeintlich 'orthodoxeren,' urchristlichen Eschatologie anzupassen oder mit dieser auszugleichen, sondern vielmehr, die christlichen Leser des Evangeliums zur Erkenntnis der gegenwärtigen Vollmacht Christi, wie sie in V. 24f. ausgesagt ist, argumentativ hinzuführen." Ibid., 390.

[1481] E.g., 1:14; 2:11; 5:20, 32, 36-37; 8:18; 10:25, 32, 38; 11:40; 12:41; 14:21-23; 15:26-27.

[1482] E.g., 4:36; 9:4; 14:10-13, 16-18, 21-23; 15:5, 8, 16, 26-27; 16:8-11, 13-14; 17:21-23.

CHAPTER 8
CONCLUSION

This dissertation has examined the communicative relationship between the Fourth Gospel's author and readers in light of critical theory in order to more fully understand the mission of the JCom to the world. I have analyzed this relationship using the tools of literary and critical theory. My project—to test whether *John portrays the Johannine community as divine communicative action to the world*—is based upon Jürgen Habermas' TCA, in the literary context of four contextual anchor points. When taken together, these two methods reveal a composite picture of John's efforts at CA. His communicative strategy is aimed inwardly to his community, outwardly to the literary public sphere, and missionally to the world.

The philosophical writings of Jürgen Habermas are immense. With regard to TCA, his major concern is the establishment of processes which enable the reaching of fair and rational understanding or consensus within a post-metaphysical, political framework. Habermas' TCA is critical theory and therefore sensitive to motives and methods which breed strategic action. His attitude toward religion, though having favorably evolved, is still directed against the use of metaphysical language; communication must be translated into a post-metaphysical framework. Therefore, out of necessity, my test case concerning the communicative mission of the JCom has been revisionary.

Ironically, TCA proves to be both invaluable (in one sense) and unsuitable (in another sense) for assessing the Fourth Gospel. On the positive side, the method's emancipatory trajectory correlates well with John's stated goal of bestowing life. TCA effectively complements John's emphasis on re-creation. The Johannine depiction of an invaded κόσμος is paralleled in critical theory's explanation of a colonized lifeworld and system. John's reaction against strategic action correlates highly with Habermas' ideology of communicative ethics. John's validity claims in the public sphere express truth, sincerity/authenticity, and rightness—thus conveying a desire to reach

understanding (i.e., CA in the Johannine sense), though communicative attempts are often met with animosity and rejection.

On the other hand, if we ask whether John employs CA in an acceptable Habermasian fashion, the answer is clearly—no! This analysis of John's gospel is, without a doubt, out of line with Habermas' philosophical and political programs. First, John's worldview is metaphysical— incompatible with Habermas' post-metaphysical framework. Second, John's literary κόσμος is pre-modern—unsuitable for comparison in today's modern/post-modern world. Third, Habermas places supreme trust in reason and the world's ability to participate in CA effectively through reason. The human condition improves as humanity becomes more reasonable; humanity evolves. But John finds no hope in human reason or humanity's ability to self-improve, but emphasizes the mediatorial agency of the Spirit to provide understanding—and thus—emancipation. It is only in openness to the revelatory *Gestalt* that genuine CA can flow and life can be attained by the κόσμος (14:2-3, 10-11, 17, 20, 23; 17:23, 26).

As literary communication, John can only reveal his *attempts* at CA in the public sphere. Since dialogue is not observable, evaluating a sustained interchange is not possible. But John's endeavors reveal that the community anticipated both acceptance and rejection of its validity claims. John displays an openness in the face of rejection, though he consistently warns of opposition. Inevitably, division in the κόσμος necessitates openness on the part of the community; therefore, dialogue concerning its validity claims must begin with an attempt at understanding. This, John seems to do consistently. Further inferences are difficult to detect.

The potential benefits of using TCA far outweigh the difficulties observed if we adjust the parameters of study. Such adaptation is necessary for utilization in biblical studies, although, admittedly, the method lacks the precision of Habermas' post-metaphysical approach. But as a test case adapted to the Johannine mission, TCA requires significant accommodation.

First, William Meyer's proposal to permit metaphysics to ground critical theory makes an analysis of John possible.[1483] CA is thus weighed in the sphere of normatively regulated action—the language of religious

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[1483] Meyer, "Faith," 380.

expectation. John's validity claims to the "Jewish" lifeworld are reflected in the interactions between Jesus and the religious leaders of his day. Their extreme, manipulative, and hostile responses of strategic action show their unwillingness to engage in ethical discourse. Jesus, however, consistently demonstrates validity claims to truth, rightness, and truthfulness—making genuine attempts at consensus, even if they are routinely rejected.

Second, John depicts a dysfunctional human lifeworld. I applied Habermas' methodology to John's spiritually broken context. The κόσμος has been colonized (invaded), and both John and Jesus address the colonizers. John contrasts a truly untrustworthy lifeworld with a divine lifeworld that is truly reliable and worthy of trust. He goes out of his way to depict Jesus and his community as the entry point into that arena of trust. John's attempts at CA always solicit a response from his audience; the κόσμος is divided. Evaluation of CA was made within the context of both hostile and receptive responses. One person's basis for acceptance is another's rationale for rejection—at least, that is what John's narrative portrays. The truth of a normatively regulated validity claim seems to be interpreted by one's pre-disposition to truth, rightness, and sincerity. CA is not easily discerned in the face of extreme strategic action (e.g., 11:45-53) *or* extreme favor (6:15; 12:13, 19 cf. 12:34-40).

Third, I proposed that Habermas' understanding of CA needs to be expanded in light of universal solidarity. Habermas' emancipative interests are somewhat incompatible with the Johannine perspectives on eternal life, resurrection, and judgment. Injustices found in extreme forms of strategic action (i.e., involving death) are never set aright in a Habermasian schema: That past becomes non-existent. John, however, recognizes past wrongs and deals with them justly, as reality. The past is reconciled and emancipative interest is maintained—for all. Peukert aptly maintains:

> Faith in the resurrection of Jesus is faith as communicative action factually anticipating salvation for others and thus for one's own existence. As practical solidarity with others, it signifies the assertion of the reality of God for them and for one's own existence.[1484]

[1484] Peukert, "Theology," 61.

The idea of CA, then, was expanded to accommodate both the present world and an eschatological existence. John's realized eschatology exists in "an hour that is coming, but is now here" (e.g., 4:23). Johannine emancipatory interest exists in the dialectic between these two realities. The wrongfulness of Jesus' death is declared and yet its memory is reconciled by his resurrection. The hope of re-creation creates a dialectic between injustice and vindication. This present age is the realm mediated by the eschatological age "from above" (3:3-8). Eschatological existence is a realm not possible for Habermas; but it is the essence of reality for John.

Alongside TCA, I have proposed intertextuality as a means of observing the communicative relationship between the author and readers. Chimamanda Adichie eloquently addresses the benefit of listening for multiple stories in any single narrative.[1485] To limit interpretation to only a single story is to distort the narrative; to hear the narrative's diversity broadens one's perspective. I propose that my use of intertextuality has accomplished this task. Observing only Jesus, without the community in view limits the narrative's interpretation. By showing how John uses CA through intertextual narratives, the relationship between the author and reader can be seen more easily. In particular, I have shown that allusions to exile, captivity, temple, creation, wisdom, Spirit, glory, worship, agency, and gathering prove useful in evaluating the interchange between author and readers.

Four contextual anchor points were chosen to discern a more exact portrayal of Johannine mission: spiritual brokenness, re-creation, the mediatorial role of the Spirit, and the gathering of Israel. Together, these four motifs illuminate an integrated landscape that helps us focus upon the terrain of Johannine CA in mission with finer resolution. John conveys mission to his community by communicating validity claims of *motivation* (spiritual brokenness), *process* (re-creation), *empowerment* (Spirit-mediation), and *promise* (the forgiveness of sins and the gathering of Israel).

[1485] TED, 2009. "Chimamanda Adichie: The Danger of a Single Story," TEDGlobal. Online Multimedia Speech, http://www.ted.com/talks/lang/en/chimamanda_adichie_the_danger_of_a_single_story.html (accessed 9/3/2012).

The spiritual brokenness of the κόσμος motivates the community to unify and embody oneness—for the sake of the world (17:21-23). Re-creation through Jesus equips the community with a process of eternal life that begins *now*. The locutionary role of the Spirit mediates the community's empowerment for mission. The promise of gathering the nations to Jesus propels the JCom to overcome the obstacles of strategic action through eschatological expectation.

Fourth, I have attempted to convey the communicative disposition of the community. The basis of its communicative character is Jesus himself. Jesus is presented as the embodiment of all he said and did. His words and works are life because he himself is life. He is the central point of attempted consensus; Jesus is divine CA.

As an extension of Jesus' mission, the character of the JCom is revealed as communicative as well. The community testifies, teaches, glorifies, exemplifies, embodies, unifies, exposes, forgives, retains, promises, and proclaims. But the JCom is further joined to Jesus' communicative character because Jesus continues his mission *in the midst of his community*. Jesus' words, "I will not leave you as orphans; I will come to you" must be taken seriously (14:18). His words and works continue on in the "greater works" of the JCom. However, to say that the disciples are sent "just as" (καθώς) Jesus is sent is not to *equate* their missions. The community's mission functions in a derivative or analogical fashion. Only Jesus atones for sin; the community merely communicates an invitation to participate in atonement. Only Jesus performs signs that show he is the Father's begotten son; the community (the children of God) only participate in that abiding as a sign to the world that God dwells in their midst.

Just as Jesus' attempts at CA *provoke* the world, the community's attempts at CA continue to do so. As *provocateurs*, the community exposes the usurpers of the κόσμος in the same way Jesus did. The JCom's attempts at finding consensus concerning Jesus cause division—belief and unbelief, life and continued judgment. This dual role of the Johannine gospel encourages perseverance in mission. Rejection *and* faith are both anticipated.

Fifth, a pertinent concern of this project pertains to the process by which the κόσμος is able to perceive the validity claims of the community as

being from God. The Fourth Gospel utilizes a diversity of compelling images to portray Jesus' agency from the Father. There is little dispute over whether John's validity claims depicted Jesus as divine CA. John's portrayal of Jesus as Word, Wisdom, Torah, prophet, *shaliach,* divine angel, and divine name, all signal to the reader that Jesus is indeed the Father's divine agent. Jesus serves locutionary, illocutionary, and expressive roles. His locutionary function comes through his role as *shaliach*. This propositional depiction of Jesus is John's foundational model of agency. The force of Jesus' validity claims belong to the Father. They are representative in nature—serving the principal's communication.

However, Jesus is also an illocutionary agent. He *appropriates* the Father's speech acts, thus making them his own. He sacrificially offers himself for the world (6:51). He gives life and pronounces judgment on whomever he wills (5:21-22). Jesus asserts himself as king, judge, and truth, acting by his own authority (18:36-37). He communicates with his own intrinsic, illocutionary force. His validity claims to *rightness* are substantiated by many witnesses, as well as John's own testimony. As an expressive component, John's validity claims are shown to be authentic and truthful through signs and works. John clearly conveys Jesus as divine CA through propositional assertions, his illocutionary claims to rightness, and his expressive claims to truthfulness and authenticity.

The *community* also serves as a locutionary, illocutionary, and expressive agent. However, I conclude that its agency functions in a derivative or analogical sense. First, the JCom serves in a *propositional* or *locutionary* sense as *shaliach*. Borgen's implication that Jesus appointed his disciples as an extension of his own authority means the community continued to see themselves as part of the revelatory *Gestalt*.[1486] The community's revelatory connection between the Spirit-Paraclete and the κόσμος is found in their mission (15:26-27; 16:8-11; 20:21-23). Their self-understanding as a prophetic community is connected to their self-image as a missional community. Their locutionary role in the delivery of prophetic revelation to their own community parallels their revelatory mission to the

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[1486] Borgen, "Agent," 72. On the divine *Gestalt*, see Boring, "Influence," 114.

world; in both, the Spirit is the instrument for the mediating truth, rightness, and sincerity/authenticity.

The community's *illocutionary* role is exhibited through mutual appropriation of the divine will. Their requests would be done for them by the Father *in Jesus' name*. Mutual appropriation between heaven and earth in the *name* of Jesus manifests the presence of God. These communicative acts confirm the divine name is present within the JCom. Such a reciprocal relationship endorses the community's validity claim to rightness.

The community's commission is also a validity claim to rightness. The JCom's infusion with the Spirit portrays divine favor. Their election differentiates them from ethnic Israel. As a sanctified community, they are children of God; they are recipients of the eschatological Spirit[1487] and divinely sent into the world. These validations substantiate the JCom's claim to rightness. Their validity claims propose reasonable arguments to the κόσμος from within the sphere of normatively regulated action.

The JCom's commission to grant or withhold forgiveness is divine CA to the world in a most provocative way. As I have shown earlier in chapter 7, the "greater works" entail (among other things) forgiveness of sins. In essence, greater works are the healing of past oppressions, past wrongdoing, and in short, past suffering. Greater works reconcile the past; it is emancipation. De Greiff's "strikingly simple and powerful formula: '*we have an obligation to remember whatever our fellow citizens cannot be expected to forget.*'"[1488] is an argument for universal solidarity. As such, this CA cries out for anamnesis. Yet, divine CA (dialectically) also calls for forgetting, and the relieving of responsibility and offenses. "Greater works" such as forgiveness resolve the past. From one perspective, forgiveness is the highest form of CA, receiving no strategic gain or success in its bestowal. Metz' and Peukert's understanding of Christ's death as solidarity does not go far enough. As Volf observes, Christ's death is also a "substitute for offenders."[1489] The truth and rightness of forgiveness is offered by the JCom.

[1487] Michaels rightly emphasizes that the person of the Spirit is not in view here (i.e., the Spirit-Paraclete), but the giving of the Spirit as the source of life. Michaels, *Gospel*, 1011.

[1488] Cited in Pensky, "Solidarity," 311. [Italics his].

[1489] Volf, *Memory*, 115.

The reader is left to decide whether the validity claim is reasonable or not. So, the world remains divided and consensus is only sometimes achieved.

John also uses the *doxological* motif to deliver expressive validity claims (i.e., sincerity, truthfulness, and authenticity). For John, glory can be witnessed: it can be seen, sensed, and perceived. The JCom's doxological acts serve as signs that God is in their midst; they are שְׁכִינָה/כָּבוֹד, which *can be* interpreted as the claim to rightness. However, since Jesus' signs point to his authenticity, it is better to see the community's doxological acts as expressing authenticity. *Tatwörter*, mediated by the Spirit through the community, thus reveal the sincerity of God. They portray the truthfulness of the community and the sincerity of God in offering life. Each manifestation encompasses *form*, *content*, and a *realization* of God's presence to the world. The community is literally *observed* as CA, an extension of the divine lifeworld.

Therefore, the communicative method of the JCom, in the context of a normatively regulated lifeworld, was indeed CA. Though this test case falls far short of the ideal conditions required of TCA's post-metaphysical philosophy and rationalism, John's validity claims to truth, rightness, and sincerity were both reasonable and possible within their given lifeworld. These claims were offered as attempts at consensus concerning Jesus. What is more, the JCom embodied these claims. Their approach to CA, with Jesus in their midst, employed a method that went beyond the verbal and the dramatic. The community displayed CA incarnationally; *they were* CA. In compelling ways, they too were Bultmann's *verba visibilia*.

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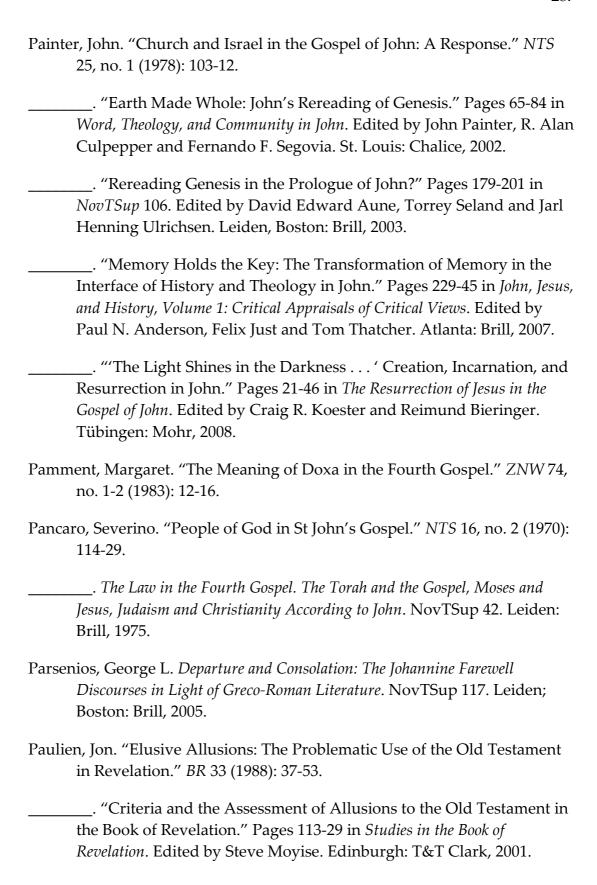
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