LINGUISTIC BIBLICAL STUDIES 5

Mapping Metaphorical Discourse in the Fourth Gospel

John's Eternal King

BETH M. STOVELL

BRILL

Mapping Metaphorical Discourse in the Fourth Gospel

Linguistic Biblical Studies

Series Editor

Stanley E. Porter

Professor of New Testament at McMaster Divinity College
Hamilton, Ontario

VOLUME 5

This series, Linguistic Biblical Studies, is dedicated to the development and promotion of linguistically informed study of the Bible in its original languages. Biblical studies has greatly benefited from modern theoretical and applied linguistics, but stands poised to benefit from further integration of the two fields of study. Most linguistics has studied contemporary languages, and attempts to apply linguistic methods to study of ancient languages requires systematic re-assessment of their approaches. This series is designed to address such challenges, by providing a venue for linguistically based analysis of the languages of the Bible. As a result, monograph-length studies and collections of essays in the major areas of linguistics, such as syntax, semantics, pragmatics, discourse analysis and text linguistics, corpus linguistics, cognitive linguistics, comparative linguistics, and the like, will be encouraged, and any theoretical linguistic approach will be considered, both formal and functional. Primary consideration is given to the Greek of the New and Old Testaments and of other relevant ancient authors, but studies in Hebrew, Coptic, and other related languages will be entertained as appropriate.

The titles published in this series are listed at brill.nl/lbs

Mapping Metaphorical Discourse in the Fourth Gospel

John's Eternal King

By

Beth M. Stovell

BRILL

LEIDEN · BOSTON
2012

Library of Congress Cataloging-in-Publication Data

Stovell, Beth M., 1978–
Mapping metaphorical discourse in the Fourth Gospel: John's eternal king / by Beth M. Stovell.
p. cm.—(Linguistic biblical studies, ISSN 1877–7554; v. 5)
Includes bibliographical references (p.) and index.
ISBN 978-90-04-22361-5 (hardback : alk. paper)—ISBN 978-90-04-23046-0 (e-book) 1. Bible. N.T. John—Criticism, interpretation, etc. 2. Metaphor in the Bible. 3. Jesus Christ—Royal office. I. Title.

BS2615.52.S76 2012
226.5'066—dc23

2012010505

This publication has been typeset in the multilingual "Brill" typeface. With over 5,100 characters covering Latin, IPA, Greek, and Cyrillic, this typeface is especially suitable for use in the humanities. For more information, please see www.brill.nl/brill-typeface.

ISSN 1877-7554
ISBN 978 90 04 22361 5 (hardback)
ISBN 978 90 04 23046 0 (e-book)

Copyright 2012 by Koninklijke Brill NV, Leiden, The Netherlands.
Koninklijke Brill NV incorporates the imprints Brill, Hotei Publishing,
IDC Publishers and Martinus Nijhoff Publishers.

All rights reserved. No part of this publication may be reproduced, translated, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission from the publisher.

Authorization to photocopy items for internal or personal use is granted by Koninklijke Brill NV provided that the appropriate fees are paid directly to The Copyright Clearance Center, 222 Rosewood Drive, Suite 910, Danvers, MA 01923, USA.
Fees are subject to change.

This book is printed on acid-free paper.

This book is dedicated to my husband Jon.
Amor est spiritus qui nos alet

CONTENTS

Preface xi
Abbreviations xiii

1. Introduction 1
   A. Kingdom, Kingship, and John's Gospel 3
      1. Johannine Scholarship and Issues of Kingship 4
      2. Kingship in the Synoptic Gospels Versus John's Gospel 12
      3. The Turning Tide in Kingdom and Kingship 13
   B. Metaphor and John's Gospel 19
   C. Thesis Statement 24
   D. Research Methodology/Model/Framework 24
   E. Chapter by Chapter 25

2. Waterskiing Across Metaphor's Surface: A Linguistic and Literary Metaphor Theory 29
   A. Metaphor Theory: A Brief History, Definition of Terms, and a New Proposal 31
      1. Philosophy 31
      2. The Value of Philosophical Clarity 33
      3. Reality and Metaphor 34
      4. Knowledge and Metaphor 36
      5. Metaphor and Ideology 37
   B. Linguistics 39
      1. Cognitive Linguistics and Metaphor 39
      2. The Cognitive/Functional Divide 50
      3. Hallidayan Functional Linguistics and Metaphor 51
   C. Literary Theory 65
      1. Using Literary Theories 66
   D. Steps for the Model 68
      1. A Step-by-Step Model 68
      2. The Necessity of These Steps 70

3. God is King: Metaphors of Kingship in the Hebrew Bible 73
A. Past Scholarship 75
B. Kingship in the Hebrew Bible 77
1. Deuteronomy 17: A "Paradigm" of Kingship 77
2. Historical Texts 81
3. The "Davidic" Royal Psalms 99
4. Prophetic Texts 111
C. Conclusions 132

4. The Anointed King: Messiah and Kingship in John 1 135
A. Assessing the Conceptual Domains of King and Prophet 136
B. Discourse Analysis of John 1 137
Impact of Discourse Analysis on Metaphors in John 1 147
Lexical Cohesion 148
C. Metaphorical Blending Analysis: Messiah and Its Related Metaphors in John 1 152
Conceptual Blending and Kingship Terms 167
D. "Messiah" in John 11 and John 20 170
Martha's Confession and the Raising of Lazarus 171
The Stated Purpose of John's Gospel and the Confessions about Jesus 174
E. Conclusion: Rhetorical and Theological Purpose of the Use of Messiah and King in John 1 177
Jesus' Identity as King 178
Subverting the Power of Kings: Kingship and Contested Authority 179
Everlasting, Living Kingship: The King's Character and the Response 180

5. The Eternal King: Metaphors of Eternal Life and Kingship in John 3 181
A. Past Scholarship of John 3 181
B. Discourse Analysis of John 3:1–21 183
Impact of Discourse Analysis on Metaphors in John 3:1–21 195
Lexical Cohesion in John 3:1–21 196
C. Metaphorical Blending Analysis: The Eternal King in John 3:1–21 199
The Eternal King in the Hebrew Bible and Second Temple Literature 199

Familial Metaphors 203
Eternal Life and Jesus' Kingship 208
Sensory Metaphors and Kingship 211
Refuge/Salvific and Judging Metaphors and Kingship 213
Naming Metaphors and Kingship 214
D. Rhetorical and Theological Implications of the Eternal King 216
Eternal Life and God's Kingdom: The Character and Identity of the King 216
Everlasting, Living Kingship and Justice: Response to the King 218

6. The Shepherd King: Metaphors of Pastoralism and Kingship in John 9–10 221
A. Past Scholarship of John 9–10 222
B. Discourse Analysis of John 9–10 224
Impact of Discourse Analysis on Metaphors in John 9–10 236
Lexical Cohesion 238
C. Metaphorical Blending Analysis: Light of the World and Shepherd-King in John 9–10 241
Sensory Metaphors and Kingship 241
The Son of Man as Judge and Kingship 243
The Shepherd-King, Biblical Justice, and Contested Authority 245
D. Rhetorical and Theological Implications of the Shepherd King 251
Kingship, Contested Authority, and Jesus' Identity or Which One Flock and Which One Shepherd? 252
The Good Shepherd and Biblical Justice: The King's Character 253
The Good Shepherd and His Good Sheep?: Kingship and Response 254

7. Blessed be the King of Israel: The Triumphal Entry and Kingship in John 12 257
A. Discourse Analysis of John 12 258
1. Jesus, the King of Israel (John 12:9–19) 259
2. The Son of Man's Hour (John 12:20–36) 260
3. Fulfilling Prophecy (John 12:37–43) 262

4. Believing in the Son, Believing in the Father (John 12:44–50) 264
5. Lexical Cohesion 267
B. Metaphorical Blending Analysis: Kingship and Contested Authority in John 12 268
1. Don't Fear, Daughter Zion . . . Your King is Here: Quotation and Metaphor in John 12 268
2. John 12: Familial, Judicial, and Royal Metaphors 274
3. Contested Authority and Kingship in John 12 275
C. Rhetorical and Theological Implications of Jesus' Kingship in John 12 277
1. King of Comfort for the Oppressed 277
2. Kingship Clustering and the "Ruler of the World" 278

8. The Crucified and Exalted King: Contested Kingship in John 18–19 279
Discourse Analysis 281
Metaphorical Blending Analysis: Exaltation and Contested Authority in John 18–19 293
Contested Authority and Kingship in John 18–19 297
We Have no King but Caesar?: Rhetorical and Theological Implications in John 18–19 301
King of Comfort for the Oppressed 301
Which King? Discipleship and Allegiance 302
Exaltation in the Cross: Inaugurated Resurrection 303

9. Who is This King of Glory?: Implications of Kingship Metaphors in John's Gospel 305
Summary 305
Further Research Based on This Study 308

Appendices 311

Bibliography 319
Index of Modern Authors 349
Index of Names and Subjects 358
Index of Ancient Sources 369

PREFACE

I would like to take this opportunity to express my immense gratitude to those who have given their invaluable support and assistance. This monograph is a revision of my doctoral dissertation (McMaster Divinity College, August 2012). I would like to thank my advisors Dr. Stanley E. Porter and Dr. Mark J. Boda for their generous provision of their time, insight, and encouragement along this journey. Their gifted mentoring has helped me develop both academically and personally and I will continue to cherish it. I would like to thank Dr. Tom Thatcher for sharing his knowledge and time and providing me with many helpful suggestions. I would also like to thank Dr. Cynthia Westfall for her caring mentoring and her direction in the early stages of my study and Dr. Phil Zylla for his kind spirit and his encouragement to seek the continuing implications of my work for the Church. I would like to also thank my graduate assistant Daniel Morales for his help in editing my manuscript for publication.

My acknowledgements would not be complete without thanking the many friends who have been a constant source of strength and support for me during this journey. I would particularly like to thank Christopher Land, Matthew Lowe, Francis Pang, and Colin Toffelmire for fuelling my research with excellent conversations and insight, thought-provoking suggestions, a whole group of listening ears, and a great deal of fresh ground coffee.

Special thanks are reserved for my husband, Jon Stovell, without whom this work would not exist. Whether he was sharing his theological insight, taking an extra shift with our kids, making me laugh uncontrollably (at times at myself), or wrestling through a difficult idea with me into the wee hours of the morning, he has been my partner, my colleague and my best friend. This book is dedicated to you, my love.

ABBREVIATIONS

AB	Anchor Bible
ABRL	Anchor Bible Reference Library
AnBib	Analecta biblica
AThR	*Anglican Theological Review*
BECNT	Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca ephermeridum theologicarum lovaniensium
Bib	*Biblica*
BibInt	*Biblical Interpretation*
BN	*Biblische Notizen*
BR	*Biblical Research*
BBR	*Bulletin for Biblical Research*
BSac	*Bibliotheca sacra*
BTB	*Biblical Theology Bulletin*
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CBET	Contributions to Biblical Exegesis and Theology
CBOTS	Coniectanea Biblica Old Testament Series
CBQ	Catholic Biblical Quarterly
CBQMS	Catholic Biblical Quarterly Monograph Series
ConBOT	Coniectanea biblica: Old Testament Series
CTJ	*Calvin Theological Journal*
ECC	Eerdmans Critical Commentary
EdF	Erträge der Forschung
Enc	*Encounter*
EstBib	*Estudios bíblicos*
ExAud	*Ex auditu*
ExpTim	*Expository Times*
ETL	*Ephemerides theologicae lovanienses*
EvQ	*Evangelical Quarterly*
FAT	Forschungen zum Alten Testament
FCNTEW	Feminist Companion to the New Testament and Early Christian Writings
FFNT	Foundations and Facets: New Testament

FOTL	Forms of the Old Testament Literature
FN	Filología Neotestamentaria
HBT	*Horizons in Biblical Theology*
HKAT	Handkommentar zum Alten Testament
HUCA	*Hebrew Union College Annual*
HvTSt	*Hervormde teologiese studies*
IBC	Interpretation: A Bible Commentary for Teaching and Preaching.
Int	*Interpretation*
JAOS	*Journal of the American Oriental Society*
JBL	*Journal of Biblical Literature*
JBLMS	Journal of Biblical Literature Manuscripts
JETS	*Journal of the Evangelical Theological Society*
JPSTC	JPS Tanakh Commentary Collection
JR	*Journal of Religion*
JSJSupp	*Journal for the Study of Judaism Supplements*
JSNT	*Journal for the Study of the New Testament*
JSNTSupp	Journal for the Study of the New Testament Supplements
JSOT	*Journal for the Study of the Old Testament*
JSOTSupp	Journal for the Study of the Old Testament Supplements
JTS	*Journal of Theological Studies*
LNTS	Library of New Testament Studies
MScRel	*Mélanges de science religieuse*
NAC	New American Commentary
NCBC	New Cambridge Biblical Commentary
Neot	*Neotestamentica*
NICOT	New International Commentary on the Old Testament
NIVAC	New International Version Application Commentary
NovT	*Novum Testamentum*
NovTSupp	Novum Testamentum Supplements
NTL	New Testament Library
NTM	New Testament Monographs
NTS	New Testament Studies
OBO	Orbis biblicus et orientalis
OPTAT	*Occasional Papers in Translation and Textlinguistics*
ÖTKNT	*Ökumenischer Taschenbuch-Kommentar Neuen Testament*
OTL	Old Testament Library
PNTC	Pelican New Testament Commentaries
QD	Quaestiones disputatae

RB	*Revue biblique*
ResQ	*Restoration Quarterly*
RevScRel	*Revue des sciences religieuses*
SBG	Studies in Biblical Greek
SBLAB	SBL Academia Biblica
SBLDS	Society of Biblical Literature Dissertation Series
SBLEJL	Society of Biblical Literature Early Judaism and Its Literature
SBLMS	Society of Biblical Literature Monograph Series
SBLSP	*Society of Biblical Literature Seminar Papers*
SBT	Studies in Biblical Theology
SemeiaSt	Semeia Studies
SJLA	Studies in Judaism in Late Antiquity
SJOT	Scandinavian Journal of the Old Testament
SJT	Scottish Journal of Theology
SNTSMS	Society for New Testament Studies Monograph Series
STDJ	Studies on the Texts of the Desert of Judah
SVTQ	*St. Vladimir's Theological Quarterly*
TJ	Trinity Journal
TLZ	*Theologische Literaturzeitung*
TNTC	Tyndale New Testament Commentaries
TOTC	Tyndale Old Testament Commentaries
TSAJ	Texte und Studien zum antiken Judentum
TU	*Texte und Untersuchungen*
TynBull	*Tyndale Bulletin*
VCSupp	*Vigiliae Christianae Supplements*
VT	*Vetus Testamentum*
VTSupp	Vetus Testamentum Supplements
WBC	Word Biblical Commentary
WBCS	Westminster Bible Companion Series
WdF	Wege der Forschung
WTJ	*Westminster Theological Journal*
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
WW	*Word & World*
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*
ZNW	*Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*

CHAPTER ONE

INTRODUCTION

Metaphor is dangerous. Love begins with a metaphor.
The Unbearable Lightness of Being, Milan Kundera.[1]

The mechanism by which spirituality becomes passionate is metaphor. An ineffable God requires metaphor not only to be imagined but to be approached, exhorted, evaded, confronted, struggled with, and loved.
Philosophy in the Flesh, George Lakoff and Mark Johnson.[2]

Jesus used this poetic language, but they did not know what he was saying to them.
John 10:6.[3]

Metaphor in the Gospel of John has long been a thorny issue. This issue is compounded by the lack of precision in metaphor studies in New Testament scholarship. At times, scholars appear afraid of dealing with metaphor because they fear that metaphor is unreal or deceptive in some way.[4] In his "literary" analysis of the "I Am" statements in John's Gospel, David Mark Ball tellingly states, "the 'I am' sayings do not simply compare Jesus with various images but actually unite Jesus with the term. Jesus is not just like a vine (parable—cf. Mt. 13:24, 31, 33), he is the vine. Likewise he is not simply a vine (allegory), he is the vine." Ball continues by quoting Schweizer, stating that

---

[1] Kundera, *The Unbearable Lightness of Being*, 209.

[2] Lakoff and Johnson, *Philosophy in the Flesh*, 567.

[3] This is my translation of John 10:6. Scholars have debated how παροιμίαν should be translated with the range including "proverb" "parable" and "figure of speech". The translation I have given reflects the fact that however one translates this word precisely, the issue at hand is the poetic nature of Jesus' language. For a survey of the various scholarly positions, see Lewis, *Re-reading the Shepherd Discourse*, 1–7.

[4] There is a long tradition of distrust of metaphor, tracing its origins to ancient writers such as Aristotle who described metaphor at its best as ornamental and at its worst as ambiguous. This tradition continued into the 17th century with the rise of empiricism in the Enlightenment. Though a shift has occurred in many of the other humanities, this distrust of metaphor appears to have influenced the tenor of metaphor analysis in biblical studies as well, particularly in conservative circles where propositional and quantifiable truth has often been the goal. The history of metaphor in religious language and a clear argument for its necessity is found in Soskice, *Metaphor and Religious Language*, esp. 67–95.

> It is not Jesus who is the shepherd in the unreal, metaphorical sense—he is the only real and right one—it is not Jesus who is the bread in the unreal, metaphorical sense—he is the only true and right one—but all that we humans ("in reality") call shepherd and bread is only this in respect to him in an "unreal, metaphorical" sense.[5]

While the existentialist tendencies demonstrated here are obvious, the result is a ludicrous suggestion if one directly applies it to metaphorical interpretation. To state that, in fact, "Jesus is the vine" is to include all the aspects of vines into our understanding of Jesus. To apply this logic to all of Ball's statements would suggest that, "in reality," Jesus is a sheepherder, a loaf of bread, and a form of vegetation. While likely not Ball's intent, this demonstrates the troubles faced when one assumes metaphor to be "unreal".

Such issues with metaphor have also impacted the analysis of the metaphor of kingdom and kingship in the Johannine Gospel. In contrast to the Synoptics, scholars have suggested that John appears to avoid the language of kingdom, yet careful observation of the metaphors of John's Gospel demonstrates that John repeatedly returns to metaphorical descriptions of Jesus as king. Thus, a more precise approach to metaphor in the Gospel of John is a necessity for understanding how kingship and kingdom are represented in John's Gospel as a whole. This has important implications for the field of Johannine studies, the biblical theology of kingship and the kingdom of God, and the relationship between the Synoptic Gospels and the Fourth Gospel.

To explore these issues in greater detail, the following chapter will provide a brief introduction to several of the major shifts in recent Johannine scholarship that led to the diminution and subsequent interest of the study of kingship metaphors in John's Gospel. This introduction will first analyze the views of several pivotal Johannine scholars of the early to mid twentieth century who argue for the absence of kingdom or the sublimation/transformation of kingship in John's Gospel. Discussion will then turn to the impact of these scholars' arguments on the divide between research on the Synoptic Gospels and John's Gospel in terms of kingdom and kingship. This introduction will then suggest trends in Johannine scholarship in the late twentieth century and early twenty-first

[5] Ball, *"I Am" in John's Gospel*, 13–14. Ball cites Schweizer, *Ego Eimi*, 112–24, quoting 124 specifically.

century that have motivated an overall shift toward greater awareness and interest in the topic of kingship in John's Gospel. The next section of this introduction will focus on the issue of metaphor study in John's Gospel, with a particular focus on the study of kingship as a metaphor. This section will argue that the trends toward totalization and atomization in the study of Johannine metaphors has often resulted in overlooking how the kingship metaphors interact with other surrounding metaphors in John's Gospel. Furthermore, this oversight has obscured scholars' ability to see the presence of metaphors and themes related to kingship throughout the Fourth Gospel. The final sections of this introduction will provide the overall thesis statement, a brief explanation of the purpose and usefulness of the research methodology, and a summary of the chapters of this study.

A. Kingdom, Kingship, and John's Gospel

Johannine scholarship of the early to mid twentieth century frequently downplayed or overlooked the kingdom of God and its relationship to Jesus' kingship in John's Gospel. Only recently the theme of kingship has seen a rise in scholarly interest. There are several different motivating factors for this situation. First, the developments within the scholarship of C. H. Dodd, Rudolf Bultmann, Raymond Brown, Rudolf Schnackenburg, and Wayne Meeks, who in their distinct ways described the absence of kingdom or sublimation/transformation of kingship, have had a profound and lasting impact on later scholarship.[6] Second, the developing divide between the study of the Synoptic Gospels and of John's Gospel has complicated the interpretation of kingship and kingdom. It has been common among scholars differentiating the Synoptics from John's Gospel to note the replacement of the key term "kingdom of God" in the Synoptics with the term "eternal life" in John's Gospel. Scholars have provided a vast array of reasons for this shift including: 1) issues related to sources

---

[6] The impact of several of these scholars has been noted in studies of biblical interpretation and theological studies including including Braaten and Harrisville, *Kerygma and History*; Funk, *The Bultmann School of Interpretation*; Hasel, "The Relationship between Biblical Theology and Systematic Theology"; Hobbs, *Bultmann, Retrospect and Prospect*; Hughes, *Creative Minds in Contemporary Theology*; Perrin, *The Promise of Bultmann*; Worley, *Preaching and Teaching in the Earliest Church*.

(e.g., Hellenistic rather than Jewish),[7] 2) issues related to theology,[8] or 3) issues related to political persecution.[9]

A second factor in the Synoptic/Johannine divide is the issue of the historicity of John's Gospel compared to the Synoptic tradition. As the kingdom of God has long been an important element of the discussion of the historical Jesus,[10] a negative feedback loop has occurred between the belief that the Fourth Gospel is a historically unreliable "spiritual" gospel and its infrequent use of the term "kingdom of God."[11] Some scholars argue that John's lack of the constant reference to the kingdom of God (along with other issues) indicates a later date for the Fourth Gospel and, therefore, suggest that Fourth Gospel is less historically reliable, particularly in connection to studies of the historical Jesus.[12] However, because scholars have assumed that John's account is later and less likely to be historical, they argue that any reference to the kingdom of God is likely redactional, that its purpose is to make John sound more like the Synoptics,[13] or that John's conception of kingdom is intended to be a revision of the Synoptic idea (or even a replacement).[14]

1. *Johannine Scholarship and Issues of Kingship*

The lack of interaction with the kingdom of God and the metaphor of kingship in John's Gospel is largely because of the history of distinguishing

[7] These issues of sources are discussed at greater length in the following section.

[8] Käsemann attributes these differences to docetism in the Johannine community. See Käsemann, *The Testament of Jesus According to John 17*. Nicol pinpoints the shift as a possible response to changing views about eschatology. See Nicol, *The Semeia in the Fourth Gospel*, 76. Goppelt and Roloff suggest that the newly developing Hellenistic community caused the shift away from the "kingdom of God" language of Palestinian Judaism. See Goppelt and Roloff, *Theology of the New Testament*, 1:45.

[9] For example, see Trost, *Who Should Be King in Israel?*

[10] Wright provides a helpful introduction to the relationship between the kingdom of God and the historical Jesus studies in his work, *Jesus and the Victory of God*, especially in his introduction section, 1–144.

[11] Much recent scholarship has addressed the issue of historicity in John's Gospel. For example, see Bauckman and Mosser, eds., *The Gospel of John and Christian Theology*, esp. the "History and Testimony in John" section; Blomberg, *Historical Reliability of John's Gospel*; Anderson, et al., *John, Jesus, and History*; Fortna and Thatcher, *Jesus in Johannine Tradition*; Thatcher, "Why John Wrote Wrote His Gospel: Memory and History in an Early Christian Community," 79–97; Thatcher, *What We Have Heard from the Beginning*.

[12] Suggestions of late dating have also been linked by scholars such as Käsemann to what is perceived as docetism in John's Gospel. See Käsemann, *The Testament of Jesus According to John 17*.

[13] Dodd, *The Interpretation of the Fourth Gospel*, 90–2.

[14] Nicol, *The Semeia in the Fourth Gospel*, 76.

the Synoptic Gospels from the theology of the Fourth Gospel by stating that the Fourth Gospel either lacks or avoids Davidic kingship and the kingdom of God language in comparison to the Synoptics.[15] There is a long history of this position and many attempts have been made to explain this assumed absence or avoidance of kingship and kingdom language. This issue has in part arisen due to the excavation of sources for John's Gospel, which have at times been assumed.

Over the course of Johannine scholarship, one can trace general currents in the sources designated by scholars. In the early twentieth century, many scholars traced John's sources to Hellenism including Hellenistic philosophy (e.g., Abbott, Moffatt), Hermetic literature (e.g., Dodd), mystery religions (e.g., Reitzenstein, Barrett) and various forms of Gnosticism (e.g., Lidzbarski, Reitzenstein, Bultmann, and Käsemann).[16] A shift occurred in the mid-twentieth century as scholars began to question the previous trends toward Hellenistic sources and instead argued that John's sources were exclusively Jewish in their origin.[17] Impacted by new understandings

[15] For example, both C. H. Dodd and Wayne Meeks make comments concerning this avoidance. See Dodd, *The Interpretation of the Fourth Gospel*, 90–2; Meeks, *Prophet-King*, 35–8. Robert Hodgson, Jr. assumes the "virtual absence of the theme of the kingdom of God" in John's Gospel and suggests this is due to the Sethian Gnosticism present in the Johannine sect. See Hodgson, "The Kingdom of God in the School of St. John," 163.

[16] See E. A. Abbott, *Notes on New Testament Criticism*, 6; Moffatt, *An Introduction to the Literature of the New Testament*, 522–25; Dodd, *The Bible and the Greeks*, 99–209; Dodd, *The Interpretation of the Fourth Gospel*, 53; Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 36–39; Reitzenstein, *Die Hellenistischen Mysterienreligionen*; Lidzbarski, *The Book of John of the Mandeans, Part Ii*; Lidzbarski, *Ginza, the Treasure or the Great Book of the Mandeans*; Reitzenstein, *Die Hellenistischen Mysterienreligionen*; Bultmann, *Gospel of John*, 25–31. Smalley provides a helpful survey to this history of divergent sources. See Smalley, *John*, 45–74. Many scholars have noted the impact of the theology of Bultmann and Käsemann on the history of Johannine scholarship specifically and on the New Testament corpus and theology more broadly. Scholars have also noted the impact of Bultmann and Käsemann on the study of the kingdom of God. It is not then surprising that one finds Bultmann and Käsemann at the core of much of the discussion of the relationship between John's Gospel and the conception of kingship and kingdom. For an extensive list of sources discussing Bultmann's lasting contribution, see footnote 6 above. Studies discussing the impact of Käsemann include Harrisville and Sundberg, *The Bible in Modern Culture*; and Matlock, *Unveiling the Apocalyptic Paul*.

[17] Among the scholars arguing for a Jewish background to the Fourth Gospel, see Lightfoot, *Biblical Essays*, 125–93; Robinson, *Twelve New Testament Studies*, 107–25; Dodd, *Historical Tradition in the Fourth Gospel*, 31–49; Freed, *Hebrew Bible Quotations in the Gospel of John*. With the discovery of the Dead Sea Scrolls, many scholars suggested similarities between the Qumran community, even suggesting that John's community was also sectarian. See, for example, the extensive work of Raymond Brown on this subject including Brown, "Qumran Scrolls and the Johannine Gospel and Epistles," 559–574; Brown, "Second Thoughts," 19–23; Brown, "The Dead Sea Scrolls and the New Testament," 1–8.

of the broad impact of Hellenism on Judaism in the Second Temple period through the work of scholars such as Martin Hengel,[18] much of Johannine scholarship in the late twentieth century and early twenty-first century has shifted toward arguing for a wide range of sources in Hellenistic Judaism as foundational to John's Gospel.[19]

This issue of sources had a major impact on the question of kingship and kingdom in John's Gospel. If one locates John's Gospel in sources completely separate from the Jewish roots of the metaphor of the kingdom of God (or God's kingship), the natural result is to find a disconnect between the representation of kingdom and kingship in John's Gospel compared to the Synoptics, at times going as far as declaring John's Gospel as representing heterodoxy rather than orthodoxy such as in Käsemann's work.[20] For this reason, several scholars claim that the shift in John's Gospel from "the kingdom of God" to "eternal life" is influenced by Hellenistic sources.[21] While recent Johannine scholarship has tended toward a more inclusive view of the mutual impact of Hellenism and Judaism on John's Gospel, the interpretation of the metaphor of kingship and kingdom in John's Gospel has not always followed suit. Several Johannine scholars have been pivotal to continued trends in explaining the supposed absence of the kingdom of God. Prominent among these scholars are: C. H. Dodd, Rudolf Bultmann, Raymond Brown, Rudolf Schnackenburg, and Wayne Meeks. The following section will briefly examine these key figures and describe their continuing impact on Johannine scholarship.

Dodd argues for reading John's Gospel in light of Hermetic sources.[22] Arguing that John's Gospel shows a lack of attention to kingdom and even describing this as an avoidance of Davidic kingship, Dodd frequently sees

---

Recent scholarship has further developed and refined some of these ideas, see, for example, Coloe and Thatcher, *John, Qumran, and the Dead Sea Scrolls*. Smalley provides a helpful discussion of this shift towards seeing Jewish backgrounds in Johannine scholarship. See Smalley, *John*, 64–74.

[18] Hengel, *Judaism and Hellenism.*

[19] Scholars locating John's Gospel within Hellenistic Judaism include (among others) Smalley, *John*; Charlesworth, "A Study in Shared Symbolism and Language," 97–152; Ellens, "Exegesis of Second Temple Texts in the Fourth Gospel Son of Man Logion," 131–149; Hogeterp, *Expectations of the End*; Manning, *Echoes of a Prophet*; Trost, *Who Should Be King in Israel*?

[20] See Käsemann, *The Testament of Jesus*.

[21] For example, Goppelt argues that the Fourth Evangelist replaces the term "kingdom of God" because of its philological roots in Palestinian Judaism, whereas "eternal life" would be easier to understand for Hellenistic readers. See Goppelt and Roloff, *Theology of the New Testament*, 1:45.

[22] Dodd, *The Interpretation of the Fourth Gospel.*

the elements of John's portrayal that include what appears to be attributions of Jesus in relation to the kingdom of God or Davidic kingship as later additions from Synoptic sources.[23] Dodd's discussion focuses on the issue of Jesus' Davidic kingship. He notes the Fourth Evangelist's choice to leave questions unanswered about Jesus' provenance from Galilee instead of Bethlehem and about his role as the Messiah (for example, in John 7:25–44).[24] Dodd also notes the Fourth Evangelist's tendency to "avoid" language like "Son of David" where the Synoptics use it (for example, in the triumphal entry scene).[25] According to Dodd, "in essentials, Jesus is for this evangelist not the Messiah of Jewish expectation, but a more august figure" and the Fourth Evangelist "will not affirm that [Jesus] is the Son of David; if He is a king, his kingship is on an entirely different order."[26] Dodd argues that the controversy with the Jews during the time of the writing of the Fourth Gospel is the reason why the Fourth Evangelist "set aside" such ideas, and even "develops his teaching ... by way of opposition to these ideas," declaring the traditional "Son of David" vision of Messiah "as at best irrelevant."[27] While some have critiqued Dodd's use of sources and his conclusions on various counts, many scholars followed Dodd in assuming the avoidance of Davidic kingship in John's Gospel.[28]

While Bultmann's work diverges from Dodd's regarding their understandings of the kingdom of God itself, Bultmann's work marks another influential direction in Johannine scholarship in describing John's avoidance of kingdom language.[29] In his pivotal commentary on John's Gospel, Bultmann argues that the Fourth Evangelist "treats with particularly great freedom the material of the tradition; he unhesitatingly takes over

---

23 Dodd, *The Interpretation of the Fourth Gospel*, 90–2.

24 Dodd also points to the discussion of the expectation that the Messiah would live forever in John 12:34. Dodd, *The Interpretation of the Fourth Gospel*, 89–91.

25 Dodd, *The Interpretation of the Fourth Gospel*, 229.

26 Dodd, *The Interpretation of the Fourth Gospel*, 91–2.

27 Dodd, *The Interpretation of the Fourth Gospel*, 228. Travis Trost has affirmed a similar argument with some serious revisions based on his analysis of the DSS and a narrative reading of John's Gospel. See Trost, *Who Should Be King in Israel?*

28 Brown is an example of this, critiquing Dodd's dependence on the *Hermetica* and sources from Rabbinic Judaism due to their late date in comparison to John, but agreeing generally with Dodd's assertions regarding Davidic kingship. See Brown, *The Gospel According to John*, lviii–lxii. Other scholars have critiqued Dodd's assumptions surrounding the distinction between preaching and teaching in the early Christian community. See Worley, *Preaching and Teaching in the Earliest Church*.

29 Willis describes the striking differences between Dodd and Bultmann's approaches to the kingdom of God in terms of their scholarly heritage and their later impact on other scholarship. See Willis, *The Kingdom of God in 20th-Century Interpretation*, Chapter 2.

traditions that have come from outside Christianity, and carries out his redactional reconstructions on a much grander scale than the Synoptics."[30] Of the "traditions" that Bultmann believes the Fourth Evangelist freely "takes over," Bultmann argues that the "style and pattern of [John's] discourses have close parallels in Gnostic revelatory writings."[31] These Gnostic sources used for the discourses were then joined to the miracle-worker source, according to Bultmann.[32] Bultmann's belief in the Gnostic sources for John's Gospel frequently causes Bultmann to discuss elements of "kingdom" and "king" in John's Gospel as either "dominical" redactions (as Bultmann describes John 3:3)[33] or as part of a traditional source (as he does with the Passion narrative).[34]

The impact of Bultmann's theories has rippled through studies of the Fourth Gospel for years both in terms of viewing the Fourth Gospel as rooted in Gnosticism and in terms of seeing minimal elements of kingship.[35] Such an influence can be observed in the work of Robert Hodgson Jr. who assumes the "virtual absence of the theme of the kingdom of God" in John's Gospel and suggests this is due to the Sethian Gnosticism present in the Johannine sect.[36] While scholars like Raymond Brown have critiqued Bultmann's assertions about the relationship between Gnosticism and John's Gospel,[37] Brown has still maintained the lack of kingdom in John's Gospel, as will be discussed further below. Scholars like Nicol assume the absence of kingdom in John's Gospel based on positions like Bultmann's, but Nicol argues that the reason need not be Hellenistic

---

30 Bultmann, *Gospel of John*, 5.

31 Bultmann, *Gospel of John*, 6–7.

32 In his helpful essay on Bultmann's influences and impact, Koester locates Bultmann's theories as coming from his time as a student during the rise of the *religionsgeschichtliche Schule*. Koester argues that Bultmann's commentary on the Gospel of John "most clearly demonstrates that he was a student of the *religionsgeschichtliche Schule*." See Koester, "Early Christianity from the Perspective of the History of Religions," 59–74, esp. 67.

33 Bultmann, *Gospel of John*, 135.

34 Bultmann, *Gospel of John*, 491–92.

35 Many scholars have noted the broad reaching extent of Bultmann's impact not only in Johannine studies but throughout biblical and systematic theology. See Robinson, ed., *The Bultmann School of Biblical Interpretation*; Braaten and Harrisville, eds., *Kerygma and History*, especially the essays by Kinder (55–85), Prenter (120–137), Dahl (138–171), and Bornkamm (172–196); Miegge and Neill, eds., *Gospel and Myth in the Thought of Rudolf Bultmann*; Perrin, *The Promise of Bultmann*.

36 See Hodgson, "The Kingdom of God in the School of St. John," 163.

37 Brown, *The Gospel According to John*, lii–lvi.

influence, but rather a change towards high Christology and a growing lack of eschatological expectation in the theology of the early church.[38]

Following in the steps of Schweitzer, Raymond Brown argues that the "kingdom of God" language in the Synoptics is "noticeably absent from John" and that "the notion of the people of God also seems to be absent from Johannine theology."[39] However, Brown argues that the heavenly vision of "God's kingdom, rule, or reign in the world" found in the Synoptics becomes figuratively "applied to Jesus himself" through the "I am" passages in John's Gospel. Brown suggests that the function of this shift might be a desire on the part of the Evangelist to prevent the "kingdom" from being understood as a given place and instead "the rule of God is most perfectly made a reality in Jesus ... instead of entering the kingdom of God as a place, one needs to inhere to Jesus to be part of the community."[40] While Brown understands Jesus as making God's kingdom a reality on the earth, Brown understands John's description of Jesus' kingship as religious rather than political, and thus, Brown emphasizes the spiritual and philosophical dimensions of Jesus' kingship over against any socio-political elements. Accordingly, Brown argues that while Jesus does not reject the title king, "he indicates that he prefers to describe his role in terms of testifying to the truth."[41]

While Brown's view provides helpful insight into the relationship between God's kingdom and Jesus' kingship, Brown's view also removes the political and social implications of Jesus' claims to kingship, making Jesus' kingship only spiritual and philosophical, rather than having both religious and socio-political implications. Carter has critiqued Brown on this de-politicizing of the message of Jesus' kingship.[42] As Carter's work has pointed out, "religion, politics, economics, societal structures, and cultural contexts are interrelated. Religion in the world of John's Gospel is not a privatized, individualized, spiritualized, internal matter. It is public, societal, communal, and quite political."[43]

---

[38] Nicol, *The Semeia in the Fourth Gospel*, 76.

[39] Brown, *The Community of the Beloved Disciple*, 13, 28. Here Brown cites Schweizer, *Church Order in the New Testament*, 119 (11b).

[40] Brown, *The Churches the Apostles Left Behind*, 87.

[41] Brown, *The Gospel According to John*, 869.

[42] Carter, *John and Empire*, 12. Richey provides a similar critique of Johannine scholars following in this divide between the spiritual and the political aspects of kingship. See Richey, *Roman Imperial Ideology and the Gospel of John*, 157–166.

[43] Carter, *John and Empire*, 7. Carter notes that while Brown takes the communal aspects of John's Gospel into consideration, he downplays the political and economic dimensions. Recent work exploring the resistance to Roman imperial ideology in the works of Carter,

Another pivotal scholar in the discussion of the kingdom and kingship in John's Gospel is Schnackenburg. Schnackenburg believes John's Gospel has shifted the kingdom of God to a heavenly kingdom in John 3:3, 5, but that this should be differentiated from Jesus' βασιλεία described in Jesus' discussion with Pilate in John 18:36. According to Schnackenburg, rather than understanding Jesus' βασιλεία as "signify[ing] his 'kingdom,' [instead] in accordance with Pilate's question it is a designation of function ('kingship'). Thus Jesus' βασιλεία is not the heavenly realm like the βασιλεία τοῦ θεοῦ in 3:3, 5."[44] Schnackenburg emphasizes that this "kingship" is more closely aligned to the concept of Christ's lordship and that the Fourth Evangelist is "concerned with Jesus' royal rank and his sphere of operation which is in this world due to his proclamation of salvation. The field covered by the words 'king, kingship' is only transcribed, as it were, in terms of the Johannine kerygma."[45] The strength of Schackenburg's position is that it allows for Jesus' βασιλεία to include his impact on this world, while not deriving it from this world. However, Schnackenburg's separation of the βασιλεία of God and the βασιλεία of Christ has problematic implications for understanding the reign of God enacted through Jesus Christ that Schnackenburg discusses in his other works.[46] Critiquing this aspect in Schnackenburg's work, scholars like Kanagaraj have argued persuasively, following Bruce Chilton, that a separation like Schnackenburg's misunderstands the conception of the "kingdom of God," which should rightly be understood as God's action as king in the world. As Kanagaraj helpfully explains, in the case of Jesus' kingship in relation to the kingdom of God, "God... revealed himself as king in his Son, Jesus Christ, and was active among them."[47]

Meeks' *The Prophet-King* also marks an important shift in the tides of Johannine studies. Meeks' study reflects the impact of scholars like Dodd and Bultmann, although Meek departs from these scholars substantially.

Thatcher, Richey, and Cassidy all would contend against a purely spiritualized reading of John's Gospel and would argue for a richly socio-political understanding. See Carter, *John and Empire*; Richey, *Roman Imperial Ideology and the Gospel of John*; Thatcher, *Greater Than Caesar*; and Cassidy, *John's Gospel in New Perspective*.

[44] Schnackenburg, *The Gospel According to St. John*, 3.249. The emphasis is Schnackenburg's.

[45] Schnackenburg, *The Gospel According to St. John*, 3.249.

[46] For example, Schnackenburg, *God's Rule and Kingdom*.

[47] Kanagaraj suggests this occurs through a mystical notion related to the Merkabah tradition, which this study is not asserting, but Kanagaraj's assertion that Jesus is the son of God the king, revealing God's kingship, agrees with the arguments put forward by this study as well as Kanagaraj's critique of Schnackenburg. See Kanagaraj, *"Mysticism" in the Gospel of John*, 238. Kanagaraj cites Chilton, "Regnum Dei Deus Est," 261–270.

Rather than suggesting Gnostic sources like Bultmann or arguing for the absence of kingship in John's Gospel, Meeks argues that prophet and king were two of the central themes in John's Gospel and that the sources for John's Gospel are more likely Samaritan. However, Meeks argues that in the Messiah figure in the Gospel of John the royal language is subsumed beneath the language of prophet. Meeks traces this shift by arguing that John's Gospel is setting Jesus up as like Moses in the tradition of Moses as king, the expected prophet, and Messiah. This thesis allows Meeks to explain the downplay of Davidic kingship that scholars like Bultmann and Dodd already were noting in their work on the Gospel of John, while demonstrating the frequent use of themes associated with Moses in John's Gospel.[48]

While Meeks' work provides helpful insight into the role of Moses in John's Gospel,[49] Meeks' discussion of replacement in the depiction of the Messiah suggests a dualistic mindset in which Jesus must be depicted either primarily as a Mosaic prophet-king or primarily as Davidic king. Yet such a binary opposition need not be suggested. Instead one can argue, as this study does, that while there is little doubt to the abundance of language, themes, and metaphors associating Jesus with Moses, this need not preclude or subsume the abundant language, themes, and metaphors associating Jesus with Davidic expectations of kingship. Scholars such as Burge and de Jonge have critiqued the primacy that Meeks places on the prophet over the role of the king by examining the use of the titles of Son of Man and Son of God.[50]

From the tradition of Dodd, Bultmann, Brown, Schnackenburg, and Meeks, several themes arise that impact the scholarship following them. As noted above, Bultmann's view of John's Gospel's presentation of "kingdom" and "kingship" in light of Gnosticism has cast a long shadow over

[48] Examples of scholars who see the royal imagery being downplayed include, for example, both C. H. Dodd and Wayne Meeks make comments concerning this avoidance. See Meeks, *The Prophet-King*, 35–8.

[49] Other scholars have followed suit in further developing this concept of Moses in John's Gospel, including Clark, "Signs in Wisdom and John," 201–209; D'Angelo, "A Critical Note," 529–536; Minear, "Beloved Disciple in the Gospel of John," 105–123; Schapdick, "Religious Authority Re-Evaluated," 181–209; and Harstine, *Moses as a Character in the Fourth Gospel*. In a similar vein, some scholars have focused on the use of Exodus in John's Gospel, for an introduction to this theme, see Brunson, *Psalm 118 in the Gospel of John*. Other works preceding Meeks in this topic include Glasson, *Moses in the Fourth Gospel*; Teeple, *The Mosaic Eschatological Prophet*.

[50] See Burge, *The Anointed Community*, 107–110. See Jonge, "Jesus as Prophet and King in the Fourth Gospel," 160–177.

the interpretation of kingship in John's Gospel. While the tide has shifted on the view of the relationship to Gnostic sources generally, studies still arise linking John's view of kingship to elements of apocryphal and Gnostic sources. Dodd's view of the avoidance of Davidic kingship still frequently arises in Johannine scholarship at times as a presupposition to be explained.[51] While Brown's alignment of Jesus as the reality of God's rule has provided a helpful way forward, Brown's spiritualization of John's view of Jesus' kingship has had a wide impact on the de-politicizing of subsequent scholarship.[52] Schnackenburg's distinction between Jesus' βασιλεία and God's βασιλεία has also meant a frequent lack of integration of these two concepts in subsequent scholarship. Finally, Meeks' work has been formative in causing many scholars to separate references to Jesus as king from royal implications whether political or theological, and thus to cause scholars to miss the wealth of metaphorical associations to kingship throughout John's Gospel.

2. *Kingship in the Synoptic Gospels Versus John's Gospel*

These movements in Johannine scholarship have extended the already present divide between the Synoptic Gospels and John's Gospel in New Testament scholarship. This divide has often led scholars examining the kingdom of God in the Synoptics to overlook or minimize the place of the kingship and kingdom in John's Gospel.[53] For example, while the work of Wright has focused on Jesus as king and its impact on the kingdom of God, his work has focused almost exclusively on the Synoptics in terms of the kingdom of God. This is especially true in Wright's work *Jesus and the Victory of God* where Wright indirectly explains that his choice to exclude John's Gospel comes in part from inexperience working in the Gospel, from length restraints for his work, and because "the debate to which [he] wish[s] to contribute in this book has been conducted almost entirely in terms of the synoptic tradition."[54] Wright's final comment demonstrates a noted trend of focusing primarily on the Synoptic Gospels in the study of the kingdom of God. This trend can be seen in the works

[51] Trost's work moves in such a vein. Trost, *Who Should Be King in Israel*?

[52] Carter, *John and Empire*, 6–8.

[53] Wright notes the reasons for this choice in his introduction to Wright, *The New Testament and the People of God*. Both the work on the kingdom of God in Perrin and Schnackenburg focus primarily on the Synoptics. See Schnackenburg, *God's Rule and Kingdom*; Perrin, *The Kingdom of God in the Teaching of Jesus*.

[54] Wright, *Jesus and the Victory of God*, xvi.

of Beasley-Murray, Perrin, and Schnackenburg and reflects the impact of the Johannine scholarship discussed above. This avoidance of John's Gospel has also happened in part because of the focus on the study of the historical Jesus in studies on the kingdom of God. Only recently has the tide turned concerning the historicity of John, a trend that is beginning to impact the study of kingdom and kingship in John's Gospel.[55] Further, this study will demonstrate that the rich metaphorical networks surrounding the metaphor of Jesus as king in John's Gospel could suggest that work on the study of the kingdom of God could benefit from greater reflection on John's Gospel and its picture of Jesus' kingship as a helpful way of explaining what the kingdom of God means.

Another important issue in the divide between the Synoptic Gospel's view of the "kingdom of God" and John's Gospel's presentation of Jesus as king has been the replacement of references to "kingdom of God" with "eternal life" in John's Gospel. Among scholars who hold that the Fourth Evangelist minimizes an apocalyptic understanding of kingdom (e.g., Dodd) or that he minimizes a political understanding of kingdom (e.g., Brown) or that he moves from Jewish to Hellenistic sources (e.g., Bultmann), the use of eternal life in John's Gospel is the key to these shifts. As will be discussed below and at some length in Chapter 5 of this study, some scholars have suggested that this "eternal life" should be understood as the "life of the age (to come)" and is thus closely related to the conception of the kingdom of God. This study will examine this assertion, suggesting both cohesive and prominent features joining the two concepts together in John 3 and a metaphorical blend that links the two concepts to one another through the concept of eternal kingship.[56]

3. *The Turning Tide in Kingdom and Kingship*

A recent shift has occurred in the discussion of kingdom and kingship in John's Gospel causing several scholars to point to a greater similarity

[55] Work in the study of the historicity of John's Gospel can be well-documented by the number of books on the topic released in recent years and the development of a thriving "John, Jesus, and History" group at the annual meeting of the Society of Biblical Literature. Works focused on John's historicity include several articles in Bauckham and Mosser, *Gospel of John and Christian Theology*. See also Blomberg, *Historical Reliability of John's Gospel*; Anderson, et al., *John, Jesus, and History*; Anderson, *Fourth Gospel and Quest for Jesus*.

[56] Carter suggests a similar link, however, his work does not develop this idea along linguistic lines or use conceptual blending theory in his analysis. See Carter, John and Empire, Chapter 8, "Eternal Rome and Eternal Life," 204–34. My analysis was originally developed separately from Carter's, but they show a good deal of similarity in their results.

between John's vision of Jesus as king and the concept of the kingdom of God in the Synoptics. Several factors may have impacted this shift. First, as described above, recent scholarship has begun to overturn past understandings of the relationship between the Johannine corpus and Hellenism, particularly Gnosticism, that deeply impacted earlier scholarship on Johannine theology, and particularly John's view of kingdom.[57] Second, John's Gospel has been revisited in light of clearer articulations of the impact of Hellenism on traditional Judaism displayed in the literature of the Second Temple period.[58]

Due to these factors among others, several scholars have acknowledged the importance of kingdom and Jesus' identity as king to John's Gospel, but many of them have chosen to focus primarily on other aspects of John's Gospel. For example, Anderson argues that "John has a considerable number of basileic references, but they focus largely on the basileius, Jesus, rather than on the basileia, the Kingdom," and that John's account demonstrates an "alternative emphasis" rather than an actual disconnection from the Synoptics on this account.[59] Anderson goes so far as to call John's theology a "Christocentric basileiology."[60] However, Anderson does not develop this insight in any extended way in his work. Smith demonstrates the centrality of Jesus' exaltation as king in John's passion narrative, but does not identify other aspects of kingship in John's text.[61] Carson discusses the same centrality of kingship in John 18, and argues (with Bruce) against the notion that the reference to Davidic origin in John 7:45–52 suggests that John either did not know or did not believe the Davidic descent of Jesus and instead argues for Johannine irony. However, Carson does not focus specifically on Jesus' kingship as a theme.[62] Similarly, Coloe argues that the role of Jesus as king is central to John's Gospel, but focuses on temple imagery primarily rather than kingship. Examples of the relationship between kingship and temple imagery abound as Coloe discusses the figure of Jesus as Shepherd King in relation to temple and Jesus as Davidic king in the raising of the eschatological temple.[63] Brunson's monograph

---

[57] Hill argues against the prevailing theory on the relationship between John's Gospel and Gnosticism in Hill, *The Johannine Corpus in the Early Church*. The impact of this shift is described in Smalley's introduction on John's Gospel. See Smalley, *John*, 46–60.

[58] Smalley, *John*, 60–64.

[59] See Anderson, *Fourth Gospel and Quest for Jesus*, 54.

[60] See Anderson, *Fourth Gospel and Quest for Jesus*, 54, n. 21.

[61] See Smith, T*he Theology of the Gospel of John*, 115–24.

[62] See Carson, *Gospel According to John*, 95–7, 330.

[63] See Coloe, *God Dwells with Us*, 149–51, 71–74, 79–90.

on the use of Ps 118 in the Gospel of John also frequently discusses Jesus' kingship. Brunson's work agrees with many of the findings of this study, but its focus is primarily on the role of Ps 118 in John's Gospel and does not use linguistic approaches for analysis of these texts. Brunson's work will provide some helpful insight on the use of Ps 118 in this study, but this study will move beyond Brunson's work by suggesting a conceptual network of metaphors surrounding kingship in John's Gospel that shows similarities with Ps 118, but also with many other kingship texts in the Hebrew Bible. Similarly several scholars have looked at the impact of Roman imperial language in John's Gospel which includes discussions of Jesus' kingship, but these approaches tend to focus on the interaction between John's Gospel and empire rather than more narrowly on the metaphor of kingship.[64]

The only extensive study of kingship in the Fourth Gospel in recent years has come from Trost in his book *Who Should be King in Israel?: A Study on Roman Imperial Politics, the Dead Sea Scrolls, and the Fourth Gospel.* While elements of Trost's work overlap with the interests of this study, Trost's method, goals, and conclusions differ from those of this study. Trost's work is similar to this study in that it examines some of the same passages that this study will examine and provides engagement with Hebrew Bible and Second Temple literature on views of kingship. For example, Trost provides a helpful chapter detailing the implications of temple and the "Good Shepherd" metaphor and their impact on depicting Jesus as king, which agrees with this study at many points.[65] Also Trost addresses the text as a narrative unity when dealing with the idea of kingship just as this study does.

Yet overall, the methodology behind Trost's work differs from this study. Trost's concern is not with kingship as a metaphor per se,[66] but with how studying kingship in the Fourth Gospel allows scholars to understand

---

[64] Examples of book length studies of John's Gospel and empire include Carter, *John and Empire*; Thatcher, *Greater than Caesar*; Richey, *Roman Imperial Ideology and the Gospel of John*; and Cassidy, *John's Gospel in New Perspective*.

[65] Trost, *Who Should Be King in Israel*? Chapter 5, 131–62.

[66] Trost's work rarely engages with some of the major works in the study of metaphor in John's Gospel, even those directly related to kingship. See Trost, *Who Should Be King in Israel?*, 22. Several elements are surprising on this account. For example, Trost appears unaware of Mary Coloe's work on temple symbolism in John's Gospel (Coloe, *God Dwells with Us*; Coloe, *Dwelling in the Household of God*) and does not engage with the most recent work on the shepherd discourse by Karoline Lewis (Lewis, *Rereading the Shepherd Discourse*). One would expect that as Trost's extensive discussion on the temple and shepherd metaphor make up an entire chapter of his work, and this chapter is

how the Fourth Evangelist created a message "that Jesus is Christ without inflaming either Roman or Jewish sensibilities." Towards this end, Trost uses the Dead Sea Scrolls alongside the Gospel of John in an attempt to gain a sense of the political situation of the Second Temple period.[67] The lack of engagement with "kingship" as metaphor causes Trost to miss several key elements of the complexity of the kingship metaphor in John's Gospel. For example, Trost argues that "kingdom" in the Fourth Gospel is de-politicized and "clearly religious" language, yet Trost does not engage with scholars like Warren Carter and Tom Thatcher in his evaluation of the situation in Roman imperialist politics despite their work on John's Gospel and the Roman empire.[68] Carter argues that one can never fully separate the religious from the political language in the Roman imperial context, but rather such language was always theo-political to some degree.[69] Further, while Trost identifies some other metaphors that relate to kingship, like the shepherd metaphor and the figure of the Messiah, he misses other elements that also are directly related to kingship in John's Gospel such as eternal life. Thus, this study provides a helpful correction to the lack of metaphorical analysis in Trost's discussion of kingship with

---

foundational for other elements of his argument in later chapters, that his work would reflect this scholarship.

[67] Yet Trost's methodology does not lay out a clear explanation of in *what way* the Dead Sea Scrolls and its possible community (a point of very heated debate) should be read in association with the Fourth Gospel. It is as though Trost assumes this relationship due to the two texts being written in the same setting. Yet, the DSS were not written in the *same* setting at the Fourth Gospel. The texts span a broader time period than the Fourth Gospel, the community was in the desert of Palestine and the Johannine community may have been in Ephesus or Syria, and there is very little data on the make-up of the DSS community or if the texts we have even represent a "community" per se or rather a library from other sources. For a discussion on the complexity of these issues, see Collins, *The Apocalyptic Imagination*, Chapter 5, 145–194. Trost also gives no discussion from other Johannine scholars concerning the debates within Johannine studies over the potential influence of the DSS on the Fourth Gospel. For example, see Coloe and Thatcher, eds., *John, Qumran, and the Dead Sea Scrolls*; Smalley, *John*, 45–74; Aune, "Dualism in the Fourth Gospel and the Dead Sea Scrolls," 281–303; Attridge, "The Gospel of John and the Dead Sea Scrolls," 109–26; Brown, "Qumran Scrolls and the Johannine Gospel and Epistles," 559–74; Brown, "Second Thoughts," 19–23; Brown, "The Dead Sea Scrolls and the New Testament," 1–8; Charlesworth, "The Dead Sea Scrolls and the Gospel According to John," 65–97.

[68] Trost, *Who Should Be King in Israel*, 170–71. It is surprising to find that Trost writes a book whose focus is Roman imperial politics in John's Gospel and does not discuss any of the major players in these scholarly discussions including Warren Carter, Tom Thatcher, and Lance Byron Richey who have all written books on this subject. See Cassidy, *John's Gospel in New Perspective*; Carter, *John and Empire*; Thatcher, " 'I Have Conquered the World' "; Thatcher, *Greater Than*; Richey, *Roman Imperial Ideology and the Gospel of John*.

[69] Carter, *John and Empire*, 3–18.

a rigorous metaphorical analysis of kingship using modern theories of metaphor study.

A few articles have focused on kingship in John's Gospel. Among them, Kvalbein's article "The Kingdom of God and The Kingship of Christ in the Fourth Gospel"[70] seeks to argue against the current shift toward seeing the "kingdom of God" as the reign or rule of God and instead insists that this term points to a place in the Fourth Gospel.[71] In Kvalbein's view, this "kingdom" in John's Gospel is also non-apocalyptic.[72] While Kvalbein's article focuses specifically on the kingdom/kingship language in John's Gospel, his goals differ from the goals of this study because of this focus on the "kingdom of God" as a designated place. Further, this study will argue that Kvalbein's argument breaks down within John's Gospel when one speaks of the "ruler of this world". As one discusses contested space between two rulers, one realizes that, in order for one to speak of "kingdom" as a place, all parties must agree to the extent of that location of kingdom. The struggle described in John's Gospel between Jesus the king and "the ruler of the world"[73] suggests that kingdom is a matter of rule and a contested rule, at that. To speak of God's kingdom as a particular place, one must suggest that the location of God's kingdom is otherworldly, yet the contest

[70] Kvalbein, "The Kingdom of God and the Kingship of Christ in the Fourth Gospel," 215–232.

[71] Kvalbein places himself in the line of his mentor Aalen and provides a list of other scholars have followed in the same trajectory. Kvalbein, "The Kingdom of God and the Kingship of Christ in the Fourth Gospel," 217–18, n. 7.

[72] Kvalbein compares Matthew 25's discussion of kingdom " 'prepared' for the sheep at the right hand of the Son of Man, the King on the heavenly throne (Matt 25:34) with its concept of a "place Jesus has prepared for his followers" to the Johannine parallel of "enter the kingdom of God". Here Kvalbein differentiates the two saying, "John has, however, no need to retain the apocalyptic imagery linked to these concepts in the Synoptic tradition". However, Kvalbein does not explain the frequent use of the Son of Man imagery in association with the discussions of Jesus as king or even how the apocalyptic Son of Man figure in John 3 works in his interpretation as "non-apocalyptic". See Kvalbein, "The Kingdom of God and the Kingship of Christ in the Fourth Gospel," 223.

[73] Scholars who point out the importance of this struggle include Kovacs, " 'Now Shall the Ruler of This World be Driven Out,' " 227–47; Neyrey, *The Gospel of John in Cultural and Rhetorical Perspective*, 425; Voorwinde, *Jesus' Emotions in the Fourth Gospel*, 190–191, 239; Tonstad, ' "The Father of Lies," "the Mother of Lies," and the Death of Jesus (John 12:20–33),' 193–208. In his post-colonial interpretation of John's Gospel, Tan Yak-khee argues that this contest is one of resistance. See Tan, *Re-Presenting the Johannine Community*, 174, 185–191. Against the usual readings of this "ruler of this world" as Satan or the empire, Martinus Christianus Boer see this figure as "the diabolical god of 'the Jews' " which the Johannine community rejects. This reading does not seem consistent with the rest of the language of the "world" within John's Gospel nor does it take into careful consideration the Fourth Evangelist's likely position as a Jew himself. Boer, *Johannine Perspectives on the Death of Jesus*, 155.

between Jesus and "the ruler of this world" for rulership over the earth suggests something very different.[74] Further, Kvalbein's approach does not analyze the metaphor of "kingship/kingdom" in cognitive terms. Thus, this study will look carefully at the concept of "contested space" as an argument against "kingdom" as only understood as an otherworldly place.

In light of this gap in dealing specifically with kingship metaphors (as demonstrated in most recent scholarship) and this gap in carefully analyzing "kingship" as a metaphor (as demonstrated in Trost's work), this study will focus on the metaphor of Jesus' kingship and its implications for the broader picture of the kingdom of God in the Gospel of John. One goal of this study is to examine the important relationship between king and kingdom. While most scholars would agree that the Kingdom of God most correctly is understood as the rule and reign of God as king, this idea is not always extended to discussion of the kingship of Christ as it relates to the kingdom of God. Thus, to speak of Christ as king *is* to discuss the kingdom of God in a very real way. This concept is present in the early church fathers' interpretations as well.[75] For our purposes, this relationship of king and kingdom is very important because this study will argue that while the "kingdom of God" is only mentioned explicitly twice in the Gospel of John, the kingship of Christ is central and the implications of this kingship influence our understanding of the kingdom of God in the Gospel of John in general.

Further, this kingship has implications for understanding eschatology in John's Gospel that are often overlooked because of the persistent view (following Dodd) that John's eschatology is present in its orientation. Both the language of the Son of Man and the language of the "life of the age" (eternal life) counter this position, providing a vision of inaugurated eschatology in John's Gospel. The interweaving of the language of the "life

---

[74] This concept of the "ruler of the world" is made more complex by the naming of Augustus as "ruler of the world." Suetonius, Augustus 94.2. See Carter, *Matthew and the Margins*, 76.

[75] For example, Origen describes Jesus as "the auto-basilea", "the kingdom himself." Origen, *Mt. Hom. 14, 7*; PG 13, 1198 BC. See also Tertullian, *Adv. Marc.* 4, 33, PL 470–72; and Cyprian, *De. orat. domin.*, PL 4, 535. Bultmann argues that in the genesis of the New Testament Jesus, the messenger of the reign of God, ended up becoming the message. As Bultmann explains, "He who had formerly been the *bearer* of the message was drawn into it and became its essential *content. The proclaimer became the proclaimed . . .* " Bultmann, *The Theology of the New Testament*, 33. One need not agree with Bultmann's divide between the Jesus of history and the Christ of the Church to agree with the basic idea that Jesus' message of the kingdom of God was understood as enacted by Jesus himself and thus Jesus was understood as embodying the kingdom of God in various ways by the early church.

of the age" and "the kingdom of God" in John's use of the source material lends credence to this analysis. The life of the age is deeply related to the kingdom of God, though one must be careful how one depicts the overlap in these metaphorical concepts. In the past, scholars like Dodd, Beasley-Murray, and Thompson have argued that the terms should be understood as synonymous.[76] However, this equating of the terms does not do justice to the different conceptual domains of each of these metaphors. This study will provide a more nuanced approach, which sees these terms as overlapping metaphorical concepts, but not the same metaphor. Such a nuanced view will also provide us with a method for connecting the presentation of the kingdom of God/heaven in the Synoptics with the Johannine presentation.

B. Metaphor and John's Gospel

Metaphor has always been an area of interest both in John's Gospel and in the Scriptures as whole. Within biblical studies broadly, there has recently been an even greater surge of interest in the study of metaphor, including the application of recent theories of metaphor to biblical texts.[77] Much of this work has been done in the field of Hebrew Bible studies and theology, but a rising number of scholars in the New Testament have begun moving in this direction as well. Chapter 2 of this study provides a more extensive list of the scholars who have been applying recent metaphor theories in the Old and New Testaments. For the purpose of this introduction, however, this section will seek to assess the answer to the question: how well has the kingship metaphor specifically faired in the history of study of metaphor in John's Gospel? The answer is, "not very well."

There is a tendency in studies of metaphor in John's Gospel towards totalization on the one hand (i.e., attempting to include all metaphors under one single global metaphor) or atomization on the other (i.e., taking apart complex metaphorical structures into their smallest parts), rather than examining how these metaphors work as a mutually informing conceptual network. In part because of these tendencies, studies of metaphors in the Fourth Gospel have often neglected in-depth analysis of the

---

[76] Thompson's article provide a helpful survey of this position. See Thompson, "Eternal Life."

[77] In Hebrew Bible studies, Aaron, *Biblical Ambiguities*; Gan, *The Metaphor of Shepherd in the Hebrew Bible*; Cohen, *Three Approaches to Biblical Metaphor*.

metaphor of king and kingdom. In Koester's work on the symbolism of John, he notes the use of kingship imagery in the Passion narrative, but does not trace how this metaphor relates to the other metaphors in John's Gospel. Further, while Koester's examination of the metaphors in John's Gospel sheds light on the variety of Johannine metaphors, Koester's literary method lacks methodological clarity of recent metaphor theories and the linguistic rigour of an approach like systemic functional linguistics.[78]

In other cases, analysis tends to focus on single metaphors without carefully analysing the intertwining of various metaphors. While narrowing one's focus is no doubt necessary at times, it also can cause scholars to overlook the important element of interwoven metaphor as integral to the interpretation of individual metaphors. Just as single words do not possess their own theology, but must be read in context, so metaphors cannot be extracted from their context or from their fellow metaphors without doing harm to their interpretation.[79] Examples of studies in single symbols in the Fourth Gospel are numerous.[80] This study will avoid both tendencies by clearly identifying distinct metaphors and examining these metaphors in relation to one another.

There are a few notable recent scholars who have applied conceptual metaphor theory to the metaphors in John's Gospel. Several of these scholars have included discussions of kingship in their analysis, but none has provided an analysis with a focus on kingship. One of these scholars is Jan G. Van der Watt. Van der Watt's work focuses on the family metaphor primarily as the central metaphor in John's Gospel and discusses kingship

---

[78] Koester, *Symbolism in the Fourth Gospel*.

[79] Thus, one might argue that James Barr's fallacies might be extended to the interpretation of metaphor as well as to the interpretation of semantics. See Barr, *Semantics of Biblical Language*. Boda makes a similar suggestion in correcting the metaphorical analysis of Eilberg-Schwartz. See Boda, *Haggai-Zechariah*, 342, n. 30.

[80] Scholars include Balabanski, "'Let Anyone Who Is Thirsty Come to Me'"; Coloe, *God Dwells with Us*; Duff, "March of Divine Warrior and Advent of Greco-Roman King"; Fishbane, "*Sha'arei Talmon*"; Eynde, "Taking Broken Cisterns for the Fountain of Living Water"; Hodges, "Rivers of Living Water"; Hylen, *Allusion and Meaning in John 6*; Marcus, "Rivers of Living Water from Jesus' Belly (John 7)"; Moore, "Are There Impurities in the Living Water That the Johannine Jesus Dispenses? Deconstruction, Feminism, and the Samaritan Woman"; Choi, "I Am the Vine"; Freed, "Entry into Jerusalem in the Gospel of John"; Freed, "Ego Eimi in John 1:20 and 4:25"; Janzen, "'I Am the Light of the World'(John 8:12): Connotation and Context"; Leyrer, "Exegetical Brief: John 19:28–'I Am Thirsty' and the Fulfillment of Scripture"; Neyrey, "'I Am the Door' (John 10:7, 9): Jesus the Broker in the Fourth Gospel"; Okorie, "The Self-Revelation of Jesus in The 'I Am' Sayings of John's Gospel"; Coakley, "Jesus' Messianic Entry into Jerusalem (John 12)"; Menken, "Die Redaktion des Zitates aus Sach 9"; Menken, "Quotations from Zech 9,9 in Mt 21,5 and in Jn 12,15"; Smith, "John 12."

metaphors. While Van der Watt repeatedly points to the presence of kingship imagery in John's Gospel, he concludes overall that

> there is a movement away from the nationalistic kingship imagery to the familial imagery. Although the author does not abandon the kingship imagery completely, he does not develop it as the main imagery in the Gospel. In the cross and resurrection narrative it plays an important part, but when Jesus speaks of the believers in 20:17 he calls them brothers, not his people or nation. The dominant global imagery is the family imagery.[81]

Yet this argument for "global" family imagery over against kingship imagery has several problematic underlying assumptions colouring Van der Watt's position that need to be examined in more detail as they are often presented by other scholars as a means of dismissing the kingship metaphor in John's Gospel. Van der Watt argues that there is an underlying difference between kingdom and life as metaphors; kingdom is a "political notion" referring to a place where a king rules and life is an "existential notion." Thus, Van der Watt places "the two concepts in different semantic fields."[82] However, Van der Watt's understanding of the semantic ranges of both of these terms appears overly narrow. An increasing number of scholars have argued that the kingdom of God is not the "place" where a king rules, but his reign itself.[83] To enter into God's kingdom is to participate in his reign, not to enter into a particular place. The location of a king's rule is thus secondary to the rule itself. Second, Van der Watt's assumption that life is an "existential" rather than "political notion" is to narrow "life" to one quality, largely based on existentialist categories. While the concept of life does include the nature of existence, it also includes all spheres of life, which may include the physical, spiritual, socio-political, and noetic.[84]

---

[81] Van der Watt, *Family of the King*, 381.

[82] Van der Watt, *Family of the King*, 377.

[83] Bright and Ladd's articulations are formative here. See Bright, *The Kingdom of God*; Ladd, *The Gospel of the Kingdom*; Ladd, *The Presence of the Future*.

[84] In fact, Louw and Nida include ζωή in the semantic domain of physiological processes (domain 23), like eating, drinking, being healthy or sick, rather than in semantic domain of existence with verbs such as εἰμί, κεῖμαι; ἐπίκειμαι; ἀπόκειμαι, and nouns such as γένεσις and στάσις (domain 13). See Louw and Nida, Greek-English Lexicon of the New Testament Based on Semantic Domains, 23.88. Louw and Nida distinguish between the use of the term "kingdom" generally in Koine Greek and its particular usage when in the phrase "kingdom of God". While the term "kingdom" in the 1st century might focus on the area where a king rules, the term "kingdom of God" focuses more specifically on the rule or reign of God. Louw and Nida state, "It is generally a serious mistake to translate the phrase ἡ βασιλεία τοῦ θεοῦ 'the kingdom of God' as referring to a particular area in which

A second objection to Van der Watt's understanding of kingship metaphors can be raised on a different front, namely Van der Watt's need for a "dominant global" metaphor. As has been noted above, scholars studying metaphor have an overall tendency to focus on one metaphor to the exclusion of other metaphors. This appears to be the case with Van der Watt's desire to describe the family metaphor as the "dominant global imagery."[85] Describing any one metaphor as "dominant global imagery" seems an unhelpful and unnecessary step when attempting to describe the vast interplay of imagery in John's Gospel.[86] For example, while John's Gospel is replete with familial imagery, it is also replete with temple imagery,[87] pneumatological imagery,[88] household/dwelling place imagery,[89] apocalyptic imagery,[90] shepherd imagery,[91] among many other types of imagery.[92] While this study asserts that kingship is an important metaphorical concept for John's Gospel, its goal is not to assert that this metaphor takes precedence over all other metaphors, but rather blends with these other metaphors, thereby creating greater complexity and meaning. This is one of the main reasons that this study uses conceptual blending theory as a means of examining the complex network of metaphors which connect to kingship metaphors in John's Gospel. This approach will be discussed in more detail in Chapter 2 of this study.

A few other scholars have applied conceptual metaphor theory or conceptual blending theory to John's Gospel. Nielsen's examination of

---

God rules. The meaning of this phrase in the NT involves not a particular place or special period of time but the fact of ruling." See Louw and Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, 37.64.

[85] Van der Watt, *Family of the King*, 381.

[86] In all fairness to Van der Watt's work, he does discuss the familial metaphor as part of other metaphorical networks. Van der Watt also states cautiously, "Family language therefore seems a valid starting point for investigating the larger metaphorical networks on a macro level. This does not imply that the family imagery is the only metaphorical network found in the Gospel." But he follows up this statement with: "It will be shown that it is the most prominent, while several other clusters of metaphor occur, which are not so directly related to family life." Van der Watt, *Family of the King*, 161. Thus, while Van der Watt remains careful about allowing for other possible metaphorical networks, he argues for dominance of one over the other metaphors. Yet as noted above, this does not seem like a necessary step.

[87] See Coloe, *God Dwells with Us*.

[88] See Burge, *The Anointed Community.*

[89] See Coloe, *Dwelling in the Household of God.*

[90] See Reynolds, *The Apocalyptic Son of Man in the Gospel of John*.

[91] See Tolmie, "The (Not So) Good Shepherd".

[92] For edited volume with several examples of the many kinds of imagery in John's Gospel, see Frey et al., eds., *Imagery in the Gospel of John.*

the metaphor of the Lamb of God uses conceptual blending theory, but does not describe the Lamb of God as related to kingship, but rather to the Hebrew Bible conception of sacrifice (as will be discussed in more detail in Chapter 2 of this study).[93] Several German scholars have contributed recent work on the relationship between John's Christology and his metaphors.[94] Zimmermann's work has examined the metaphors in John's Gospel in light of their impact on John's Christology, using narrative, theological, metaphorical, and symbolic analysis. While Zimmermann's work is primarily focused on theological and hermeneutical issues and only uses Lakoff and his colleagues' conceptual metaphor theory as a small part of this larger method, Zimmermann's work provides a helpful basis for the profundity and theological impact of metaphor in John's Gospel as well as an application of his method on John 10. As Zimmermann's work is not primarily focused on the kingship metaphor, his analysis of John 10 connects the shepherd metaphor to other Christological titles, providing an element that overlaps with the study in this study.[95]

Ulrich Busse has also examined the relationship between metaphor and rhetoric in John's Gospel surrounding the metaphor of "king" and the relationship between "king" and shepherd in John 10, but has not contributed an extended examination of the subject.[96] Busse's contribution is a particularly helpful starting place for this study as it suggests that the kingship metaphor should be understood as a metaphorical network that goes hand in hand with a series of other metaphorical networks including temple and familial metaphorical networks.[97]

This study will build on the idea of examining the integration of the various metaphorical networks surrounding kingship. This approach will

---

93 Nielsen, "The Lamb of God," 216–58.

94 See Frey, et al., eds., *Metaphorik und Christologie.*

95 Zimmermann, *Christologie der Bilder im Johannesevangelium*. See also Zimmermann, "'Du Wirst Noch Größeres Sehen . . .' (Joh 1,50)." 93–110; Zimmermann, "Paradigmen einer Metaphorischen Christologie," 1–36.

96 Busse, "Metaphorik und Rhetorik im Johannesevangelium," 279–318; Busse, "Metaphorik in Neutestamentlichen Wundergeschichten? Mk 1,21–28; Joh 9,1–41," 110–34; Busse, "Open Questions on John 10," 6–17.

97 Busse, "Metaphorik und Rhetorik im Johannesevangelium," 279–318, esp. 313–17. After describing the Hellenistic kings and the kings' many functions, Busse states, "Jesus ist als loyaler Sohn Mitregent, aber sein Königtum funktioniert nicht nach den bekannten irdischen Maßstäben, sondern nach Prinzipien, die sein himmlischer Vater aufgestellt hat." "Jesus is the loyal Son of the Regent, however, his kingdom functions not according to the known yardsticks of the world, but according to principles, which his more heavenly Father has erected." My translation. See Busse, "Metaphorik und Rhetorik im Johannesevangelium," 316.

avoid the totalization of metaphor on the one hand by demonstrating how several metaphors that function in their own right are also linked to kingship, without assuming that kingship is the central metaphor in John's Gospel. This approach will avoid the atomization of metaphor, on the other hand, by incorporating study of these other metaphorical blends into the study of kingship, thereby avoiding the splintering of metaphors.

C. Thesis Statement

The goal of this study is to provide a framework for examining the metaphor of Jesus as king throughout the Fourth Gospel. Through this examination, this study will argue that the theme of Jesus as king provides one of the unifying themes of John's overall message, blending familial, pastoral, sensory, and judicial metaphors with the metaphor of Jesus as king. This allows for a cohesive depiction of Jesus' kingship that begins in John 1 as Jesus is introduced as king and leads to the climactic vision of Jesus' "exaltation" as king on the cross. This study will use an interdisciplinary theory of metaphor that incorporates elements of cognitive and systemic functional linguistic approaches with literary approaches. This examination will assess the place of the Hebrew Bible metaphors of Messiah, "eternal life/life of the age," shepherd, and exaltation in the conceptual metaphorical network of the kingship metaphor and address how these metaphors function in John's Gospel to provide a cohesive and dynamic depiction of Jesus' identity as king, the just character of his kingship, the subversion of power implicit in his cruciform kingship, and the necessity of response to Jesus as king and his reign.

D. Research Methodology/Model/Framework

My study will use an interdisciplinary metaphor theory that incorporates elements of philosophical, literary, and linguistic theories to provide greater insight into the use of metaphor in biblical texts, specifically in the Gospel of John. This methodology will be discussed to a greater extent in Chapter 2 of this study. The study of metaphor in biblical studies has been limited in its use of linguistic and interdisciplinary approaches. The goal of this study is to use an interdisciplinary linguistic-literary approach so that it might provide the constraints necessary to gain clarity without eliminating complexity in the study of metaphor in the biblical text.

As the discussion of the history of research above has suggested, the study of metaphor in John's Gospel has been limited in its scope and even negative concerning the concept of metaphor at times. The interdisciplinary model presented in this study is helpful on several fronts. First, it will provide a new approach to the research of metaphor within biblical studies proper. Second, it will provide a new analysis of the Gospel of John specifically. Third, it will address an overlooked area in the study of the Johannine corpus by exploring the metaphor of kingship/kingdom and suggest a way forward for analysis not only on the level of individual metaphors or on the word level, but provide careful linguistic analysis of larger discourse issues and literary analysis of the implications of these discourse elements.

This interdisciplinary model is particularly useful for generating and verifying data because of its inclusion of various forms of linguistic and literary models, without overlooking the philosophical implications of such models. By using elements of cognitive linguistics, this approach allows us to examine the conceptual blending between various metaphors surrounding kingship. This allows us to avoid the common mistake of stratification of metaphors in interpretation and instead generates a web of interpretation for each metaphor. At the same time, the use of systemic functional linguistics allows us to constrain the use of these metaphorical relationships in terms of the pragmatic elements of the text, through its context of situation, context of culture, and co-textual factors. Whereas the use of cognitive linguistics provides an abundance of conceptual data and systemic functional linguistics provides an abundance of lexicogrammatical data, the interaction between the two provide mutual boundaries for what should be included and excluded as possible interpretations of the metaphors at hand. The element of literary analysis allows this method to incorporate larger aesthetic, rhetorical, narratival, thematic, and theological elements into the evaluation of the text. This element generates further insight, while the model as a whole provides a means to verify any suggestions on the literary side through repeated analysis on the linguistic side.

E. Chapter by Chapter

This study argues that metaphors of kingship are both integral to the structure of John's Gospel and pervasive throughout John's Gospel. After establishing the methodology for the study and the background of Hebrew

Bible visions of kingship, each of the chapters of this study focus on a portion of John's Gospel. This analysis begins by establishing the role of kingship metaphors in the Gospel passage and then demonstrates how these metaphors function thematically and cumulatively through the rest of the Fourth Gospel narrative. For this reason, this study moves sequentially from John 1 to John 19 to allow for an analysis that follows the flow of the Fourth Gospel's narrative. The goal of the first three chapters of the study are to provide a framework for this study in relation to past scholarship (the present chapter), a methodological framework for a linguistic-literary approach to metaphor (Chapter 2), and a framework for the backgrounds of these kingship metaphors in the Hebrew Bible (Chapter 3).

Thus, Chapter 2 presents the methodology for this study. This chapter traces the past scholarship in the areas of linguistic and literary analysis of metaphor, suggesting the relative importance of using each aspect of this methodology, and proposing an approach to metaphor that incorporates elements of cognitive and systemic functional linguistics with literary analysis. This section also provides a detailed response to many of the philosophical implications of past metaphor theories.

Chapter 3 provides a survey of the chief metaphors associated with kingship within the Hebrew Bible. This chapter uses theories of conceptual blending to examine how metaphors are combined in these particular passages describing human and divine kingship in historical texts, the Psalter, and the prophets in the Hebrew Bible. The overall goal of this chapter is to provide the groundwork for understanding the use of kingship metaphors in John's Gospel.

Chapter 4 examines the relationship between the metaphorical conception of the Messiah as the anointed one and the associated concept of anointing with the conceptual domain of kingship in John 1. After examining John 1 in terms of cohesion and prominence, the second section of this chapter will examine the conceptual blending of various designations of kingship in John 1, looking closely at the metaphors "Chosen One of God," "Son of God", "Son of Man," and "King of Israel" in relation to the metaphor of "Messiah". A key element of this analysis is the confession of Nathanael in John 1:49, which will be compared to the confession of Martha in John 11 and connect this confession with the stated overall goal of the Fourth Gospel in John 20. Finally, Chapter 4 will examine the impact of these findings on the Christology in John's Gospel, the role of kingly power, and the conception of eternal life.

Chapter 5 analyses the metaphor of "life of the age"/"eternal life" and ascertains whether this term, prevalent in John's Gospel, may have impli-

cations for an understanding of John's view of Jesus' kingship and kingdom. Examining the role of "long life/eternal life" in the conceptual domain of "God is king" will provide a means of discussing the blending of the metaphors of the "kingdom of God" and "eternal life" in John 3. This chapter will also explore elements of cohesion and prominence that connect and highlight the relationship between these two metaphors, suggesting that the "eternal life/life of the age" and "the kingdom of God" should be seen as intricately linked metaphors both conceptually and linguistically. It will then point to the essential link between the three metaphorical domains of kingship, birthing, and family as a means of understanding the conception of "eternal life" in relation to the "kingdom of God" through the figure of Jesus as the eternal king. Based on these findings, this chapter will suggest implications for a depiction of provision of eternal life and kingdom in John 3 in terms of the Father, Son, and Spirit.

Chapter 6 examines the depiction of Jesus as "good shepherd" and its relationship to the figure of "shepherd-king" within the Hebrew Bible. This analysis will consider both the human and divine depictions of "shepherd-king" and their possible attribution to Jesus as king in John's Gospel. This chapter will argue that John's allusions to the "shepherd-king" of the Hebrew Bible in John 10 demonstrates elements of the expectations of the character of Jesus' reign as king as judge, warrior, and protector of his people. This analysis leads to several important conclusions regarding the contested nature of Jesus' rule and his identity and the identity of his followers and the role of biblical justice in Jesus' form of kingship.

Chapters 7 and 8 examine how the extensive use of kingship metaphors in John 12 and in John 18–19 fits with the trajectory of kingship already established in John's Gospel in the preceding chapters and is consistent with John's overall purpose of revealing Jesus' true identity with all of its ramifications. Building on the arguments of Chapters 4–6, these chapters examine the cohesion and prominence and the blending of metaphors in John 12 and 18–19 in order to dispel the notion that the abundance of kingship metaphors in John 12 and 18–19 stand in opposition to a lack of kingship metaphors elsewhere. These chapters will demonstrate that, while elements of John 12 and 18–19 must be necessarily understood as ironic, the overall portrayal of Jesus as truly king is never fully undermined. Moreover, Jesus' kingship is frequently emphasized by the use of this dramatic irony. These arguments about the nature of Jesus' kingship will lead to a new way of understanding the battle between Jesus as the "king" and the "ruler of this world" described in John 12 (and supplemented in John 16–17) and present in the debate concerning Jesus'

authority versus Pilate's authority (and the spiritual authority of the powers of darkness). These chapters will use the idea of contested authority as a means of revising past interpretations that tended towards an apolitical interpretation of Jesus' kingship and instead provide a more nuanced view of the socio-political implications of Jesus' kingship and the metaphors surrounding the representation of this kingship. This will involve careful examination of the use of Hebrew Bible allusions in John 12 and 18–19 as they support this view of contested authority.

Finally, Chapter 9 provides a conclusion, summarizing the themes of kingship throughout the Gospel of John and their implications for an understanding of kingship theology, the interaction between the Johannine Gospel and the Synoptic tradition, and the implications of this study for further interpretation of metaphor between the Hebrew Bible and the New.

CHAPTER TWO

WATERSKIING ACROSS METAPHOR'S SURFACE: A LINGUISTIC AND LITERARY METAPHOR THEORY

I ask them to take a poem
and hold it up to the light
like a color slide
or press an ear against its hive

I say drop a mouse into a poem
and watch him probe his way out,
or walk inside the poem's room
and feel the walls for a light switch.

I want them to waterski
across the surface of a poem
waving at the author's name on the shore.

But all they want to do
is tie the poem to a chair with a rope
and torture a confession out of it.

They begin beating it with a hose
to find out what it really means.

"Introduction to Poetry," Billy Collins[1]

Metaphor, like poetry, often stymies readers who want it to "confess" its meaning in a straightforward fashion. Some readers are even willing to do violence to metaphor itself in order to gain this "confession." However, as Collins demonstrates, examining metaphor is as much a careful endeavour of exploration (like putting a mouse in a maze) as it is a form of imaginative engagement itself. It involves the reader's active participation (like pressing one's ear against it or stepping inside it to feel for a light). This participation in metaphor, like the act of reading itself, does not leave the reader untouched in this process, but rather some literary theorists believe that while authors create texts and readers interpret texts, readers are re-created by the texts they read.[2] Metaphor plays an important role

[1] Collins, *Sailing Alone around the Room*.

[2] Among those scholars who suggest this are Valentine Cunningham and Paul Riceour. See Cunningham, *Reading after Theory*; and Ricœur, *The Rule of Metaphor*.

in this re-creation. Linguist George Lakoff and philosopher Mark Johnson argue that metaphorical conceptualization is a part of one's way of viewing the world and a change in metaphors is a change in worldview.[3]

This concept is particularly important when one applies these ideas to biblical texts. Thus in developing a theory of metaphor for the examination of the kingship metaphor in John's Gospel, this chapter will also touch upon a series of related questions. For example, how does one interpret the biblical metaphors present in the texts of the New Testament and in John's Gospel specifically? How does the metaphorical depiction of the world in these biblical texts affect the worldview of their hearers/readers? How do New Testament writers like the Fourth Evangelist reflect the function of metaphor within their writings and how do the changes in these metaphors, analyzed in their wider realm of interactions with Hellenistic Judaism and the Greco-Roman world, reflect their sociocultural milieu and create sociocultural change?

As this study moves from the use of metaphor in the Hebrew Bible to its use in the New Testament, specifically in John's Gospel, further questions arise. For example, how do shifting cultural contexts impact the use and function of metaphor? What happens when different metaphors once situated in their respective specific literary contexts in the Hebrew Bible text become transformed as they are blended within the New Testament? What rhetorical and theological impact does this blending have on the readers of these texts both ancient and modern?

As a start towards answering these questions (among others), the goal of this chapter is to introduce an interdisciplinary metaphor theory that incorporates elements of linguistic and literary theories (with a careful awareness of philosophical issues) to provide greater insight into the use of metaphor in biblical texts and, for the purposes of this study, in the Fourth Gospel specifically. This chapter will serve as the methodological groundwork for the remainder of this study. Towards this end, this chapter will discuss the history of the study of metaphor in the three areas of philosophical, linguistic, and literary analysis, provide a reason for the use of linguistic and literary elements in the metaphor theory proposed in this

---

[3] Lakoff and Johnson, *Metaphors We Live by*. This concept was further developed in Lakoff's subsequent collaboration with Mark Turner focusing on the conceptual power of metaphor in Lakoff and Turner, *More Than Cool Reason*. Since Lakoff and Johnson, this concept has informed political theory as well, especially in light of the more recent political bent of Lakoff's own writings. An example of this is Carver and Pikalo, *Political Language and Metaphor*.

study, and propose a theoretical basis for an interdisciplinary metaphor theory that incorporates elements of past theories in a new configuration. The final section of this chapter will provide a step-by-step description of the proposed linguistic-literary approach as it will be applied in Chapters 4–7 of this study.[4]

A. Metaphor Theory: A Brief History, Definition of Terms, and a New Proposal

While theories of metaphor have developed in other fields from psychology to business,[5] the three disciplines of philosophy, linguistics, and literary theory have been chosen for this interdisciplinary approach for a variety of reasons. These main reasons will be addressed here while providing a brief history of metaphor theory within each of these three disciplines. Each section will then provide a theoretical discussion of the chief elements of import by defining terms and explaining the theoretical basis for a new linguistic-literary model of metaphor analysis, which incorporates past theories.

1. *Philosophy*

The discipline of philosophy attempts to answer larger questions about the nature of the world than literary or linguistic approaches often offer.[6] Because of this, philosophical inquiry into metaphor often grapples with questions that overlap with questions concerning meaning in terms of its greater importance to understanding. A number of philosophical scholars have argued that metaphor has an essential role in creating more meaning than a literal re-statement could provide and that metaphor is more than ornamentation or deception. For example, Max Black engages with philosophical and literary approaches to metaphor with his interaction

[4] As noted in the introduction in Chapter 1, Chapter 3 lays the groundwork of the kingship metaphor in the Hebrew Bible and its use and blending in the Second Temple period and thus follows a different format than the rest of the body chapters of the study.

[5] For a full bibliography, see Noppen, *Metaphor*; Noppen and Hols, *Metaphor II*; and Shibles, *Metaphor.*

[6] While this is generally true, one must not overstate this point particularly in the places where philosophical, linguistic, and literary theories overlap. Examples include the writings of Riceour, Gadamer, Structuralists, Post-Structuralists, Deconstructionists, among others. In this case, I am focusing on the purpose of philosophical inquiry in this study rather than trying to draw strict dividing lines between disciplines.

theory of metaphor. In place of a substitution view of metaphor which argues that there is a literal meaning that could be used in place of the metaphor itself or a comparison view of metaphor which views metaphor as merely a form of comparison similar to analogy between two disparate ideas, Black argues for an interaction view of metaphor where metaphor itself extends the meaning of other words in its frame.[7] Black's interaction theory suggests that

> metaphor selects, emphasizes, suppresses, and organizes features of the principal subject by implying statements about it that normally apply to the subsidiary subject... This involves shifts in meaning of the words belonging to the same family or system as the metaphorical expression.

While Black's theory remains among the most referenced in the field of metaphor studies, his theory is hard to quantify and thus hard to test. Some scholars have pointed to the inherent ambiguity in Black's theory,[8] while others have tested Black's theory as it relates to the linguistic/ philosophical conceptual metaphor theory of George Lakoff and Mark Johnson.[9]

Another reason for using philosophical inquiry is the capability for metaphor theory to inform philosophical understanding and the influential role of philosophical understanding on the history of the development of many metaphor theories. Philosophers like Clive Cazeaux and Paul Riceour have demonstrated the mutually informing impact of metaphor on philosophy and philosophy on metaphor.[10]

Finally, the value of philosophical approaches comes from its ability to engage well with theological questions with which biblical scholars and theologians regularly wrestle. For example, Nicholas Lash approaches the

---

[7] Black, *Models and Metaphors*, 25–47. See Black's further discussion of this topic along with elements of clarification in Black, "More on Metaphor."

[8] Black discusses and supports his argument against several of these critiques in Black, "More on Metaphor."

[9] One such scholar is Gerard Steen in Steen, "From Linguistic to Conceptual Metaphor in Five Steps," 57–78.

[10] In his work, *Metaphor and Continental Philosophy: From Kant to Derrida*, Clive Cazeaux discusses the history of metaphor theory in relation to the history of modern and postmodern thought in continental philosophy. Cazeaux argues that metaphor provides a means to discuss many of the crucial issues in philosophy (e.g., epistemology, ontology, subject-object relationship, metaphysics) and suggests that much of the history of metaphor theory has been deeply impacted by continental philosophy, specifically the writings of Kant, Locke, Heidegger, Merleau-Ponty, Nietzsche, Ricoeur, Bachelard, and Derrida. See Cazeaux, *Metaphor and Continental Philosophy* and Ricœur, *The Rule of Metaphor.*

epistemological implications of metaphor in relationship to analogy and ideology in theological and religious discourse. If the interrelationality between metaphor and truth is questioned, the implications for theological debate are immense, particularly in light of the richly metaphorical language of biblical texts and the necessity of metaphor for theological understanding.[11] As Lakoff and Johnson rightly point out,

> Metaphor is one of our most important tools for trying to comprehend partially what cannot be comprehended totally: our feelings, aesthetic experiences, moral practices, and spiritual awareness.[12]

Metaphor influences one's philosophical and theological understanding as one uses it in discourse and as one interprets its use in discourse.

2. *The Value of Philosophical Clarity*

Thus, it follows that a careful philosophical understanding is essential to an interdisciplinary approach to metaphor in several ways. The theoretical basis of the model must address philosophical questions that arise from the use of metaphor as a constructive starting place for theoretical analysis. Among these philosophical questions are the nature of truth in relationship to metaphor (i.e., is metaphor a form of deceit on the one hand or access to ultimate truth on the other? Likely both extremes are problematic), the role of knowledge in relationship to metaphorical usage (i.e., as one creates metaphors to explain the world, does this in some way limit one's ability or increase one's ability to truly know it?), and the relationship between metaphor and ideology.[13] No model can sufficiently answer all these questions in their entirety, but a helpful model should engage with these questions as they have formed much of the basis of metaphor theory in the past. The following section will suggest ways of addressing these philosophical questions to provide the philosophical groundwork to move forward with describing a new configuration of linguistic and literary theories of metaphor.

---

[11] Lash, "Ideology, Metaphor, and Analogy."

[12] Lakoff and Johnson, *Metaphors We Live by*, 193.

[13] The term "ideology" will come into play especially as we discuss the role of metaphor in Hellenistic Judaism where the political ideology of Ancient Rome and the cultural beliefs of Judaism become an important factor in metaphorical interpretation.

3. *Reality and Metaphor*

Attempting to grapple with these issues, this section will examine the distinction between what is called truth or reality on the one hand and what is false or unreal on the other and the relationship of these terms to metaphor. This issue is particularly important in dealing with metaphor in biblical study. As demonstrated in Chapter 1, one of the central problems with past interpretations of Johannine metaphors has been the assumption by scholars that metaphor is unreal or untrue in some sense.[14]

At its most basic level, the question here is whether one should necessarily relate what is "literal" to what is true or real and relate what is "figurative" with what is unreal or untrue. Often without conscious effort, many believe that because something is figurative it is therefore "unreal," but to be figurative is not to be unreal anymore than to be literal is to be real. Nor is being literal necessarily a means of speaking truth anymore than being figurative is a way of speaking falsely.[15]

For example, one might state that my hair is blonde. This statement would be classified as a "literal" statement, in that one is not speaking figuratively and speaking only in physical terms. Yet, my hair is not blonde; it is brown. Thus, while a literal statement, this statement is not true and it is a false assessment of reality. On the other hand, one could say that "Linda's heart was torn by the loss of her friend." While none would argue that this sentence was meant as a literal depiction of a tear in the four chambered pumping structure sending blood to Linda's body, few would argue either that one can be sure that this statement is entirely false or an insufficient depiction of reality if Linda is in fact deeply sorrowful over the loss of her friend. As Kövecses has noted in his work, emotions are among the most common sources for metaphor.[16] Thus, one should look more closely at the shades of meaning conveyed by both figurative and literal language before determining their capacity for truth-telling. In fact, there are some elements of knowledge that can only be comprehended through metaphor and not through literal language; further to speak of matters that are spiritual or abstract in nature, and gain any proximity to reality, is to speak of them through metaphor.

---

[14] Chapter 1 provided the example of David Mark Ball's work. See Ball, "*I Am*" *in John's Gospel*.

[15] Soskice provides a helpful discussion of this confusion in her work. See Soskice, *Metaphor and Religious Language*.

[16] See Kövecses, *Metaphor and Emotion*.

Soskice provides a helpful discussion in terms of metaphor in relation to theology,

> In view of the Christian's insistence that he will not or cannot transpose his concept of God into supposedly imageless speech, attacks on the meaningfulness of his metaphorical language are, in fact, attacks on any of his attempts to speak of a transcendent God. It is our hope that a defence of metaphor and of its use as a conceptual vehicle will support the Christian in his seemingly paradoxical conviction that, despite his utter inability to comprehend God, he is justified in speaking of God and that metaphor is the principle means by which he does so.[17]

Thus, Soskice suggests that it is only through metaphor that one may arrive at any ability to speak of God in any kind of meaningful way. This issue is particularly important in biblical studies where for a long time proposition was the key to truth rather than narrative or poetry. While strides have been made toward understanding the importance of poetry and narrative and its impact on theology and interpretation, metaphorical language is still considered suspect at times, because of this perception that metaphor is "unreal" in some way.

Further, several scholars have further argued that the line between literal and non-literal is by no means a clear, dividing line. Goatly suggests that one could see literal and non-literal meanings on a continuum from more to less metaphorical rather than starting from the literal and moving to the non-literal. Overall, this approach is helpful for understanding that written language in itself is intrinsically symbolic and replete with metaphor.[18] Yet one could take issue with Goatly's assumption that the "starting point" of the "discourse process" is "a physically observable state of affairs which already exists in the actual world."[19] This equates the physical world with the "real world," the unfortunate starting place of many cognitive linguistics including Lakoff and his Conceptual Metaphor Theory. One could argue against this position by pointing to the spiritual world as another part of the "real world" which is not physical. This leads to several important questions: Does the move within cognitive linguistics to point to the material embodiment of metaphor also prove a similar problem to

---

[17] Soskice, *Metaphor and Religious Language*, x.

[18] One could discuss this in terms of Saussure's language of symbol and sign. Written language in some ways epitomizes the concept of symbol as letters and sounds represent ideas in a concrete fashion. As Louis Dupré argues, "Language is *the* symbol *par excellence.*" For the philosophical implications of this position and its impact on religious thought, see Dupré, *Symbols of the Sacred*, 43.

[19] See Goatly, *The Language of Metaphors*, 14.

labelling metaphor as "unreal" by trying to materialize the spiritual and perhaps thereby remove it? Is metaphor only in in the mind or does it actually convey a truth beyond comprehension in some way? While this is in itself a philosophical question with theological implications, it is also a question that literary studies has attempted to address to varying degrees over the years. Knowles and Moon correctly state,

> By using metaphors, much more can be conveyed, through implication and connotation, than through straightforward, literal language . . . So meaning is communicated between writer and reader in a less precise way, even though metaphors may seem concrete and vivid. It is this imprecision, this 'fuzziness' of meaning, which makes metaphor such a powerful tool in the communication of emotion, evaluation, and explanation too.[20]

That which exists beyond comprehension is comprehended in part through metaphor. Metaphor's blurring of interpretive lines allows for powerful communication beyond "straightforward, literal language".

4. *Knowledge and Metaphor*

This, in turn, provides an initial answer to the question of knowledge and metaphor. If metaphors are used to convey what cannot be conveyed or comprehended otherwise, then metaphor appears to have both a linguistic and an epistemological function. The majority of this chapter focuses on the linguistic questions associated with metaphor, but metaphor is no less important to epistemological questions. In fact, one of the most lasting impacts of the conceptual metaphor theory of Lakoff and Johnson has been the philosophical implications for an epistemology associated with the world. Lakoff argues for an "experientialist strategy" for understanding of the world, which they suggest avoids the difficulties of objectivism on the one hand and subjectivism on the other. As Lakoff and Johnson state, objectivists believe linguistic meaning arises from

> unmediated correlation with things and categories in the actual world (or possible worlds) . . . The experientialist approach is very different: to attempt to characterize meaning in terms of *the nature of experience of the organism doing the thinking* . . . Experience is construed in the broad sense: the totality of human experience and everything that plays a role in it—the nature of our bodies, our genetically inherited capacities, our modes of physical functioning in the world, our social organization, etc.[21]

---

[20] Knowles and Moon, *Introducing Metaphor*, 11–12.
[21] Lakoff, *Women, Fire, and Dangerous Things*, 266.

Yet this approach limits knowledge to experience and precludes elements outside experience, particularly as this theory is materialist in its orientation. If all one can know is part of their physical existence and metaphor is the means of conceptualizing the world based on physical experience, where do spirituality and the spiritual realm fit? It appears that, while trying to avoid the pitfalls of objectivism, Lakoff and Johnson have fallen into the pitfall of materialism, a common side effect of objectivism, and have suggested a type of individualist construction of reality, that leans towards subjectivism.

Instead while it is common to use physical language to convey metaphors, the goal of metaphor is to reach beyond the physical realm. To speak of this in Kantian terms, one reaches beyond the phenomenal to the noumenal by way of metaphor.[22] To speak in theological terms, one attempts to move from imminent to transcendent by way of metaphorical language, to comprehend the incomprehensible, if only in part. Thus, metaphor has epistemological implications as well as spiritual and linguistic ones.[23]

5. *Metaphor and Ideology*

Besides the relationship between metaphor and reality and between metaphor and theology, the relationship between metaphor, ideology, and culture is also a vital one to explore for the sake of philosophical clarity. If one agrees with Lakoff and his colleagues that metaphors are influential not only in providing shape to the abstract, but further providing a shape to one's view of reality based on the metaphors one believes, then it is vital to acknowledge that metaphors themselves come from within cultural ideologies[24] and shape cultural ideologies through their interpretation

[22] See Dupre's discussion of religious symbolism in relationship to the Kantian divide. See Dupré, *Symbols of the Sacred*. I am also thankful to Jon Stovell who suggested this connection to me prior to my finding sources that agreed with this conclusion.

[23] I am thankful to Dr. Joyce Bellous who encouraged me to think more carefully about the relationship between metaphor and the spiritual imagination. Her questions regarding metaphor, transcendence, and the materialism of Lakoff provided me with a rich place to start. She asked these questions when I presented this chapter in its preliminary form to the Theological Research Seminar at McMaster Divinity College on October 28, 2008.

[24] This view is expressed in several of Lakoff's works including Lakoff and Johnson, *Metaphors We Live by*; Lakoff and Turner, *More Than Cool Reason*; and Lakoff and Johnson, *Philosophy in the Flesh*.

of reality[25] and their re-interpretation of previous metaphors.[26] Thus, metaphors have implications both for the construction of socio-cultural identity and for the interpretation (or re-interpretation) of that identity. Much study has been done in this area from varied disciplines including cognitive linguistics,[27] discourse analysis,[28] biblical studies,[29] and theological and philosophical studies.[30] For the purpose of this study, political and social roles play a part in the interpretation of the interpersonal relationships between characters in the texts of John's Gospel; The role of metaphor in Hellenistic Judaism is influenced by the political ideology of Ancient

[25] Kövecses explores the interrelationship between metaphor and culture in terms of the universiality and particularity of metaphor in his work. See Kövecses, *Metaphor in Culture*. Kövecses' study suggests that "Universal experiences do not necessarily lead to universal metaphors; Bodily experience may be selectively used in the creation of metaphors; Bodily experience may be overridden by both culture and cognitive processes; Primary metaphors are not necessarily universal; Complex metaphors may be potentially or partially universal; Metaphors are not necessarily based on bodily experience many are based on cultural considerations and cognitive processes of various kinds." Kövecses, *Metaphor in Culture*, 4.

[26] Thus intertextuality plays a role in our understanding of the workings of metaphor. Much study has been done recently in intertextual elements in metaphor. For example, Jörg Zinken, "Ideological Imagination"; Carol Marley, "Assuming Identities"; Shields, *Circumscribing the Prostitute.* This re-interpretation can also take place through conceptual blending as Fauconnier and Turner point out. See Fauconnier and Turner, *The Way We Think*; and Fauconnier, *Mental Spaces*.

[27] Donald Schön discusses "generative metaphor" and its effect on social policy in Schön, "Generative Metaphor", 254–83; this is also seen in the more recent political bent of Lakoff's own writings based on his philosophical conclusions. See Lakoff, *Moral Politics*; Lakoff and Johnson, *Metaphors We Live by*; Lakoff, *Don't Think of An Elephant!*; Lakoff, *Whose Freedom?*; Lakoff, *The Political Mind.* Lakoff's view has influenced others writing on political theory, see Carver and Pikalo, *Political Language and Metaphor*.

[28] Examples include Petr Drulák, "Identifying and Assessing Metaphors: Discourse on EU Reform," 105–118; Alan Cienki, "The Application of Conceptual Metaphor Theory to Political Discourse," 241–56; Fetzer and Lauerbach, *Political Discourse in the Media*; Rut Scheithauer, "Metaphors in Election Night Television Coverage in Britain, the United States, and Germany," 75–108; and Gerda Eva Lauerbach and Anita Fetzer, "Political Discourse in the Media," 3–30.

[29] A growing field has developed around issues of worldview, metaphor, and ideology with varying perspectives including works like Wright, *Jesus and the Victory of God*; Warren Carter's continuing works on empire, see Carter, *Matthew and the Margins*; Carter, *Matthew and Empire: Initial Explorations*; Carter, *John and Empire*; and the teaming of cognitive theories of metaphor with socio-scientific and rhetorical approaches as demonstrated by two sections at the annual meeting of Society of Biblical Literature in the use of cognitive linguistics and other various sections which included cognitive approaches, including several presentations on socio-scientific readings with cognitive linguistic insights. Scholars presenting at these meetings in Boston 2008 included Bonnie Howe, Mary Des Camp, Eve Sweetser, and Joel Green.

[30] Lash, "Ideology, Metaphor, and Analogy"; Soskice, *Metaphor and Religious Language*; Soskice, *The Kindness of God.*

Rome and the cultural beliefs of Judaism, which are important factors in metaphorical interpretation.

B. Linguistics

1. *Cognitive Linguistics and Metaphor*

Metaphor has also been explored at great length in the field of linguistics especially in cognitive and functional linguistics. Among the many working in metaphor theory within cognitive linguistics, a few key figures will be discussed here whose work will be informative to the proposed metaphor theory of this study. George Lakoff's work in conceptual metaphor theory has become seminal for cognitive linguistics more broadly. At its most basic level, Lakoff's work argues that metaphor is "*embodied.*" Lakoff asserts that metaphors are "based on experience, often bodily experience" that is abstracted through the imagination. According to this theory, metaphors function in a conceptual system impacted by the environment and social situation from which they arise.[31] In his work with Mark Johnson, Lakoff developed a model of conceptual metaphor mapping that crosses the philosophical/linguistic divide.[32] Lakoff developed this theory further in his subsequent works.[33] Though Black's works were written in the late 60s and 70s, and Lakoff and Johnson's initial work was written in 1980, these works have profoundly shaped the study of metaphor in literary, linguistic, and philosophical circles. Their theories have been tested and further developed in corpus-based approaches,[34] various works in cognitive linguistics,[35] including the varied works of Kövecses,[36] among others.

Another of the key developments in the past decade in cognitive linguistics has been the application of theories of conceptual blending to metaphor in the work of linguists Gilles Fauconnier and Mark Turner and further developed by linguistics such as Eve Sweetser, Seana Coulson,

[31] Lakoff, *Women, Fire, and Dangerous Things*, xiv–xv.

[32] Lakoff and Johnson, *Metaphors We Live by*.

[33] Lakoff, *Women, Fire, and Dangerous Things*; and Lakoff and Turner, *More Than Cool Reason.*

[34] Stefanowitsch and Gries, *Corpus-Based Approaches to Metaphor and Metonymy*; and Charteris-Black, *Corpus Approaches to Critical Metaphor Analysis*.

[35] Kittay, *Metaphor*; Dirven and Paprotté, *The Ubiquity of Metaphor*.

[36] Kövecses, *Metaphor*; Kövecses, *Metaphor in Culture*; Kövecses, *Metaphors of Anger, Pride, and Love*; Kövecses, *Emotion Concepts*; Kövecses, *Metaphor and Emotion*; and Kövecses, *Metaphor in Culture*.

among others.[37] Conceptual blending builds on the work of theorists of linguistics like Lakoff who map from one domain or mental space to another.[38] Like the conceptual metaphor theory of Lakoff and his colleagues, conceptual blending applies not only to metaphor, but also more broadly to fields ranging from mathematics to advertising and from computer science to fashion.[39] Yet the application of conceptual blending to metaphor has produced new ways of explaining the intricacies of the creation of metaphor and potential implications for the examination of what others have derogatively referred to as "mixed metaphors."[40]

1.1. *Using Cognitive Theories of Metaphor*

This model of metaphor will build on the cognitive theories of metaphor developed by Lakoff, Johnson, and Turner, using cognitive means to classify the types of metaphor into categories in relationship to their place within cultures.[41] This model will also build on the concept of metaphorical coherence and metaphorical entailments presented by Lakoff and Johnson.[42] Conceptual blending as developed by Fauconnier and Turner and their colleagues will also play a part in this study's metaphor model. Towards this end, the next section will analyze the contributions of the cognitive linguistic approach and note the elements that have been included or excluded in the proposed approach for this study and the reason for these choices.

---

[37] Fauconnier and Turner, *The Way We Think*. For Sweetser's work in metaphor, see Sweetser, *From Etymology to Pragmatics*; Fauconnier and Sweetser, *Spaces, Worlds, and Grammar*; Dancygier and Sweetser, *Mental Spaces in Grammar Conditional Constructions*. For Coulson's work in metaphor and conceptual blending, see Coulson and Lewandowska-Tomaszczyk, *The Literal and Nonliteral in Language and Thought*; Coulson, *Semantic Leaps*. Fauconnier and Turner provide a helpful bibliography listing further work on conceptual blending including many studies on metaphor up to 2002. See Fauconnier and Turner, *The Way We Think*, 417–23.

[38] Fauconnier and Turner, *The Way We Think*, 3–57; Fauconnier and Turner, "Mental Spaces: Conceptual Integration Networks," 303–306. For a helpful explanation of the relationships between the theories of Lakoff's conceptual metaphor theory and Fauconnier and Turner's conceptual blending theory, see Grady, et al., "Blending and Metaphor," 101–102.

[39] Fauconnier and Turner, *The Way We Think*.

[40] Fauconnier and Turner, "Rethinking Metaphor."

[41] Raymond Gibbs speaks of the necessity of examining metaphor within culture rather simple "within the head". See Gibbs, "Taking Metaphor out of Our Heads and Putting It into the Cultural World," 145–166.

[42] Lakoff and Johnson, *Metaphors We Live by*.

1.1.1. *Conceptual Metaphor Theory and the Ubiquity of Metaphor*

The cognitive linguistic view of metaphor called Conceptual Metaphor Theory was originally developed by Lakoff and Johnson in their 1980 book entitled *Metaphors We Live By*. Since that time much work has been done to extend, clarify, and support their initial effort.[43] Kövecses describes 11 key components to the cognitive linguistic model of metaphor as it exists today: 1. Source domain; 2. Target domain; 3. Experiential basis; 4. Neural structures corresponding to 1. and 2. in the brain; 5. Relationships between the source and the target; 6. Metaphorical linguistic expressions; 7. Mappings; 8. Entailments; 9. Blends; 10. Non-linguistic realizations; 11. Cultural models.[44]

This model will use several of these components, while setting aside others. With the cognitive linguistic approach, the metaphor approach proposed in this study agrees that metaphor consists of a source and target domain and that generally the source is more physical and the target is more abstract.[45] However, this approach incorporates a functional linguistic and literary analysis of metaphor to overcome the limiting function of *only* seeing two parts to a metaphor and describing these two parts in a word-to-word, lexical description only. Further, the model presented in this chapter does not agree with a purely experiential basis for the choice of target-to-source relationship and thus rejects the one-to-one relationship with neuropsychological interpretations as proposed by the cognitive linguistic approach.[46]

The proposed approach for this study follows the cognitive linguistic approach in identifying that several sources may join with different targets and targets with various sources and this approach holds that it is in these various relationships where metaphorical linguistic expressions arise. Yet this proposed approach looks beyond only the semantic relationships and their lexical variations and looks at higher levels of discourse as well, including extended metaphor and its implications for

---

[43] For a helpful list of the 20 years following the theory and its further development, see Kövecses, *Metaphor*.

[44] Here I am following Kövecses' outline of the main chapters of Lakoff and Johnson for the sake of clarity and ease. as Kövecses' summary is excellent and concise. See Kövecses, *Metaphor in Culture*, 5–8.

[45] Kövecses, *Metaphor in Culture*, 5. Lakoff and Johnson, *Metaphors We Live by*.

[46] Kövecses, *Metaphor in Culture*, 6. Much discussion has come in the area of neuropsychology and metaphor. While some of this research is no doubt helpful in a general way, it does not explain all of the usages of metaphor, nor does it help us discuss the ancient reader who comes from a different culture and a different time. Thus we should rightly be hesitant to try to get inside their minds or their brains, as the case may be.

discourse. Further this proposed approach agrees with the concepts of linguistic mappings and metaphorical entailments generally, agreeing that "there are basic, and essential, conceptual correspondences, or mappings, between the source and target domains."[47] For example, Kövecses follows Lakoff in the conceptual metaphor of LOVE IS A JOURNEY, providing the following mappings:[48]

Example:
Conceptual metaphor:
LOVE IS A JOURNEY

Mappings:
travelers → lovers
vehicle → love relationship
destination → purpose of the relationship
distance covered → progress made in the relationship
obstacles along the way → difficulties encountered in the relationship

With the cognitive linguistic approach, the metaphor approach in this study addresses the issue of metaphorical entailments. Metaphorical entailments occur when "source domains map ideas onto the target beyond the basic correspondences"; for example, "if love is conceptualized as a journey and the vehicle corresponds to the relationship, then our knowledge about the vehicle can be used to understand love relationships."[49] Similar to this is the joining of the source and target to create conceptual blends. Conceptual blends create something new for both the target and the source.[50] In the proposed approach for this study, these components of metaphorical entailments and conceptual blending will play a role in helping integrate various metaphors and understand their potential to be

[47] Kövecses, *Metaphor in Culture*, 6.
[48] Kövecses, *Metaphor in Culture*, 6.
[49] Kövecses, *Metaphor in Culture*, 7.
[50] Kövecses provides the example of the sentence "He was so mad, smoke was coming out of his ears." The angry person is the target domain and actually as no smoke coming from his ears and the source (the smoke in the container) has no ears. Together we get the picture of a container with ears that have smoke coming out of them. This is an example of the conceptual blend. For more detailed discussion of this, see Fauconnier and Turner, *The Way We Think*, especially Ch. 11.

interpreted in relationship with one another. Conceptual blending will be discussed in greater detail in the subsequent section below.

Further, while the view of metaphor asserted in this study agrees with the cognitive linguistic approach that conceptual metaphors may be realized in nonlinguistic ways, in social interactions and the like, this is not central to this study's discussion of metaphor and will therefore be placed aside. Finally, this study's approach agrees generally with the idea that conceptual metaphors both operate within cultural models and inform cultural models, at times creating elements of a culture's self-understanding. Yet as noted in the philosophical section, it is vital to distinguish between the acknowledgement of the role that metaphor can play in shaping worldview and cultural understanding, and the assumption that this is either the only means to reality or that there is no element of choice in this process. Halliday's approach to linguistics provides a helpful reminder about the role of choice in language, but both the cognitive and functional approaches at times lean toward social constructivism or experientialism in ways that demand cautious attention when using these methods.

Though not directly included among the components mentioned by Kövecses, another important point that Lakoff and Johnson raise is the ubiquity of metaphor in the language both in its conventional and its creative forms. This has spawned a good deal of discussion in the use of metaphor in the English corpus, including corpus based approaches to metaphor analysis. Future analysis in Hellenistic Greek could move in a corpus based approach, although this is outside the scope of this study.[51]

---

[51] In the future, such analysis could play a helpful role in the analysis of the corpus in Hellenistic Greek. Such an analysis may be aided by CADS programs in the future incorporating the data from databases such as OpenText Greek New Testament Database and Lexham Discourse Greek New Testament Database. The goal of such studies might be to analyse how symbols, metonymy, and metaphors are used in Hellenistic Greek. For example, in English, corpus based approaches have analysed metaphors for emotions, metonymy involving the eyes, and the use of metaphor, motifs, and similes in different types of discourse. For Hellenistic Greek, such analysis might provide more insight into the role of Greco-Roman metaphorical influences versus the role of Jewish symbolism and the intermingling of the two in Hellenistic Judaism as demonstrated in the corpus of the New Testament and/or be used to determine the kinds of metaphor common in different forms of discourse in the Hellenistic world. Such analysis is out of the range of this chapter, but suggests a possible way forward for further study. For examples of previous study in the English language, see Dirven and Paprotté, *The Ubiquity of Metaphor*; Stefanowitsch, "Words and Their Metaphors: A Corpus-Based Approach", 63–105; Hilpert, "Keeping an Eye on the Data: Metonymies and Their Patterns," 123–51; Partington, "Metaphors, Motifs, and Similes Across Discourse Types: Corpus-Assisted Discourse Studies (CADS) at Work," 267–304.

1.1.2. *Conceptual Blending Metaphor Theory*

Among Kövecses' list of elements of conceptual metaphor theory listed above is the concept of blending. As this theory is used more extensively in this study, the theory of conceptual blending and its impact on metaphor theory will be given further articulation in this section. As noted above, conceptual blending builds on the theories of linguists such as Lakoff who suggest that in situations like metaphor[52] and analogy[53] mapping occurs between two domains. Fauconnier and Turner suggest that such "models of cross-space mapping do not by themselves explain the relevant data" because "these data involve conceptual integration and multiple projections in ways that have typically gone unnoticed." Thus, Lakoff's conceptual metaphor theory and others like it are only "one aspect of conceptual integration."[54] Further, Fauconnier and Turner argue that such cross-mapping and conceptual integration are present not only in metaphor or analogy, but in a host of other mental operations that people take for granted spanning a wide range of disciplines.[55] The impact of conceptual blending on understanding how metaphor works and what it means has also become well-known in the disciplines of literature and rhetoric, besides within cognitive linguistic circles, as will be discussed in greater detail below in light of the project of "cognitive rhetoric" developed by Turner.[56]

Conceptual blending theory[57] has several central features. Fauconnier and Turner describe their theory in terms of network. They are concerned

---

[52] Lakoff's work on metaphor has been extensive including its impact on political thinking, see Lakoff, "Conceptual Metaphor," 185–238; Lakoff, *Don't Think of an Elephant*; Lakoff and Johnson, *Metaphors We Live By*; Lakoff, *Moral Politics*; Lakoff and Turner, *More Than Cool Reason*; Lakoff and Johnson, *Philosophy in the Flesh*; Lakoff, *The Political Mind*; Lakoff, *Whose Freedom?*; Lakoff, *Women, Fire, and Dangerous Things.* Others who have worked on metaphor in terms of mapping between domains include Sweetser, *From Etymology to Pragmatics*; Sweetser, "Whose Rhyme Is Whose Reason?" 29–54; DesCamp and Sweetser, "Metaphors for God," 207–238; Turner, *Death Is the Mother of Beauty*; Gibbs, *The Poetrics of Mind*.

[53] Those working on mapping "analogy" or "similarity" include Holland, et al., *Induction*; Hofstadter, *Metamagical Themas*; Holyoak and Thagard, *Mental Leaps*. For an edited volume including many of the major scholars in this field, see Gentner, et al., *The Analogical Mind*.

[54] Fauconnier and Turner, "Mental Spaces," 304–305.

[55] Fauconnier and Turner, "Mental Spaces," 305. Fauconnier and Turner demonstrate this point throughout their larger articulation of their theory in Fauconnier and Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities*.

[56] Fauconnier and Turner have discussed the impact of conceptual blending on metaphor in their article Fauconnier and Turner, "Rethinking Metaphor," 53–66.

[57] At times, Fauconnier and Turner simply call this theory "conceptual blending" and at other times the "network model of conceptual integration". See Fauconnier and Turner, "Mental Spaces," 312.

with "the on-line, dynamical cognitive work people do to construct meaning for local purpose of thought and action."[58] Conceptual blending is the central process by which this cognitive work of meaning construction occurs, according to Fauconnier and Turner. A key element of conceptual blending is "mental spaces." Mental spaces are "small conceptual packets constructed as we think and talk, for purposes of local understanding and action."[59] These mental spaces contain partial elements from conceptual domains and from the given context.[60] These mental spaces can be used to model the mappings of thought and language happening dynamically in a given situation.[61] In conceptual blending theory, mental spaces make up the input structures, generic structures, and blending structures in the network.

Discussion above on metaphor has suggested that metaphor occurs in the interrelationship between two domains. These domains contain metaphorical entailments. In Lakoff's conceptual metaphor theory, metaphor occurs when one maps elements from the source domain to the target domain. If one moves from this understanding to applying the theory of conceptual blending to metaphor, one finds that metaphorical domains provide the specific entailments that may be used in a given mental space as input for a blended metaphor. Two (or more) areas called "input space" function a bit like the source and target of Lakoff's theory providing information that is correlated between the two input spaces. However, Fauconnier and Turner argue that often something new is created when these two input spaces join which is not inherently in either of the two input spaces, but rather a conceptual projection that extends, elaborates, or completes the existing connection between the two inputs. This projection is mapped with two additional mental spaces, namely generic and blended space. Generic space is the mental space that describes the connection drawn between the two input spaces allowing them to blend with one another. The blended space is the result of the connections created between the two input spaces.[62] To put it another way, this new mental space called "blended space" contains the *results* of "blending" the two inputs, while the mental spaced called "generic space" contains the *means*

---

[58] Fauconnier and Turner, "Mental Spaces," 312.

[59] Fauconnier and Turner, "Mental Spaces," 307–08.

[60] Fauconnier and Turner, "Mental Spaces," 331.

[61] For a more detailed discussion of the definition, use, and impact of "mental spaces," see Fauconnier and Sweetser, *Spaces, Worlds, and Grammar*; Fauconnier, *Mental Spaces*; Fauconnier, *Mappings in Thought and Language*.

[62] See Fauconnier and Turner, *The Way We Think*; Fauconnier and Turner, "Mental Spaces"; Fauconnier and Turner, "Rethinking Metaphor."

for this blending. Appendix A provides diagrams comparing conceptual metaphor theory and conceptual blending theory. The first diagram depicts the basic conceptual metaphor theory developed by Lakoff and his associates. The second diagram depicts the basic conceptual blending theory including the four mental spaces and their relationship.[63]

Metaphor creates even greater complexity and is simultaneously given greater clarity in conceptual blending theory because, as Fauconnier and Turner note, "integration networks" such as developed when creating metaphor

> are never built entirely on the fly nor are they pre-existing conventional structures. Integration networks underlying thought and action are always a mix. On the one hand, cultures build networks over long periods of time that get transmitted over generations. Techniques for building particular networks are also transmitted. People are capable of innovating in any particular context. The result is integration networks consisting of conventional parts, conventionally-structured parts, and novel mappings and compressions.[64]

When studying metaphors in the New Testament, one is facing metaphors that have underlying networks that have been built by Jewish and Hellenistic cultures "over long periods of time" and "transmitted over generations". These networks within the metaphors are joined with particular techniques that are also transmitted. The metaphors present in the Hebrew Bible and those present in Hellenistic literature provide the initial elements to culturally defined networks and techniques for joining particular parts of these networks. Yet the innovation of these underlying networks are depicted in the use of metaphor in the literature of the Second Temple period. While some elements in the metaphorical network remains stable and fixed as one moves from the Hebrew Bible into literature from the Second Temple period and some ways of connecting the intersecting elements of metaphor remain constant and consistent with the Hebrew Bible, other elements within any given metaphorical blend have room for innovation.[65]

---

[63] This graph comes from two of Fauconnier and Turner's works. See Fauconnier and Turner, *The Way We Think*, 46; Fauconnier and Turner, "Mental Spaces," 313. A similar comparison between the two metaphors is drawn by Pierre Van Hecke. See Hecke, "Conceptual Blending," 215–232.

[64] Fauconnier and Turner, "Rethinking Metaphor," 53–54.

[65] Other scholars have discussed the mix of stability and flexibility in the use of the Hebrew Bible in the New Testament and the inherent difficulties in describing the use of allusion, echoes, etc. Among these scholars are Beale, *Right Doctrine from Wrong Texts*; Moyise and North, ed., *The Hebrew Bible in the New Testament*; Moyise, "Intertextuality

The following example provides greater clarity for how this theory of conceptual blending works when applied to actual metaphors specifically in the field of biblical studies. For example, Jesper Tang Nielsen examines the blend of Jesus as the Lamb of God in John 1. Nielsen's analysis demonstrates that the Johannine Lamb of God is a blend of the Passover lamb of the Passover narrative in Exodus and of the Suffering Servant figure described like a lamb in Isa 53. Nielsen argues that the Passover Lamb served not only an atoning, but a commemorative function, reminding the people of God's great salvific event of the Exodus. These elements are made more amenable to this blend because of the "proverbial symbolism of the lamb and the shepherd motif" which "are already involved in the comparison of the Suffering Servant with the quiet and meek lamb (Isa 53:7)." Examining how these traditions are related to one another in the Second Temple period allows Nielsen to demonstrate the innovations present in the Johannine Lamb of God depiction. Nielsen argues that the narrative context of the "Lamb of God" in John's Gospel allows Jesus to "potentially take over the full semantic potential of the Lamb of God", yet "his being Lamb of God is actualized in the function of removing sin and in an intimate relation to God."[66] Nielsen argues that this is connected to the "lifting up" expressions in the Fourth Gospel, suggesting the conceptualization of Jesus' "lifting up" in his crucifixion, resurrection, and lifting up into heaven provides greater semantic content to the Lamb of God by connecting it further to the Suffering Servant.

Thus, blending Isa 53's depiction of the Suffering Servant and the Passover lamb allows for greater semantic potential in the Fourth Gospel by using elements from both of these two inputs including "the transferral from a situation of sin, slavery, and death to a situation of freedom from sin and protection from death [i.e., the Passover lamb]. The means of this transferral will be a realization that is called forth by the exaltation and glorification of a despised and dishonoured person [i.e., the Suffering Servant in Isa 53]." In the Fourth Gospel this becomes the means to revealing Jesus' identity and designating who will recognize and follow him.[67]

---

and the Study of the Hebrew Bible in the New Testament"; Hays, *Echoes of Scripture in the Letters of Paul*; Porter, "Use of the Hebrew Bible in the New Testament"; Porter, "Further Comments on the Use of the Hebrew Bible in the New Testament"; Porter, "Allusions and Echoes"; Hylen, *Allusion and Meaning in John 6*; Porter, ed., *Hearing the Hebrew Bible in the New Testament*.

[66] Nielsen, "The Lamb of God," 227.

[67] Nielsen, "The Lamb of God," 252.

Thus, to restate the Johannine "Lamb of God" blend in its most basic terms, the Lamb of God is the blended metaphor under examination. The two inputs for this blend are the Passover Lamb and the Suffering Servant of Isa 53. In the generic space is the common idea between the two inputs of slaughter and of the common understanding of the Suffering Servant as quiet and meek like a lamb. One might describe the two inputs as embedded and consistent in the Jewish culture. The connection between these two inputs of the Suffering Servant as meek like a lamb (what Nielsen describes as "the proverbial symbolism") is one of the culturally-conditioned techniques handed-down by the culture providing a way of connecting these metaphorical inputs. The blend "Lamb of God" includes elements from both inputs in ways that are both culturally-conditioned and also innovative.

Nielsen's example demonstrates that in the case of Johannine metaphors it is at least at times the case that other previous metaphors provide the input. The findings of Fauconnier and Turner provide helpful direction along these lines as they have demonstrated that a given metaphorical integration network may actually include multiple blends and even multiple metaphors.[68] As this study focuses particularly on the way kingship metaphors develop in John's Gospel, in each chapter the patterns of multiple blends will be examined and their impact on interpreting and understanding their relation to kingship metaphors will be emphasized.

Analysis of the blending of metaphors has implications not only for how metaphors are formed and how they function, but also on their rhetorical force. One of the progenitors of the conceptual blending theory, linguist Mark Turner and several of his colleagues including Todd Oakley and Eve Sweetser have examined the rhetorical impact of the use of conceptual blending in literature in a theoretical project called "cognitive rhetoric."[69]

---

[68] Fauconnier, Turner, and Coulson provide several examples of double-scope, multiple blends which include multiple metaphors including "The Grim Reaper," "Digging one's own grave," "Clinton and the Titanic," "Dracula and His Patients" and "The stork dropped George Bush on third base with a silver spoon in his mouth." Fauconnier and Turner, *The Way We Think*, 131–35, 279–98; Coulson, *Semantic Leaps*.

[69] Turner's books in this direction include Lakoff and Turner, *More than Cool Reason*; Turner, *The Literary Mind*; Turner, *The Artful Mind*; Turner, "Compression and Representation," 29–54; Turner, *Death is the Mother of Beauty*. Other scholars have moved in similar directions, see Sweetser, *From Etymology to Pragmatics*; Sweetser, "Whose Rhyme Is Whose Reason?" See also Oakley, "Presence: The Conceptual Basis of Rhetorical Effect"; Oakley, *From Attention to Meaning*. Others who have applied these methods include (among many others) Kearns, "Reading Novels: Towards a Cognitive Rhetoric," 17–30; Sinding, "The Mind's Kinds"; Hamilton, "A Cognitive Rhetoric of Poetry and Emily Dickinson," 279–94.

The connection between conceptual blending and rhetoric provides one means of bridging linguistic theories and rhetorical implications, an element that is examined alongside theological implications in the third section of each chapter in this study.

1.1.3. *Caveats and Clarifications*

The use of these cognitive approaches will be done with certain caveats. Accepting Lakoff and Johnson's theory or Fauconnier and Turner's theory of how metaphor works in their most basic forms does not mean assuming either of their entire philosophical programs. A key theoretical difference between the approach outlined in this study and the approaches of Lakoff and Johnson or Fauconnier and Turner is the philosophical implications assumed by these linguists. For example, Lakoff and Johnson argue that from their linguistic analysis of metaphor they can argue for the experiential nature of truth. Yet this is not a necessary conclusion from their understanding of metaphor if taken with certain modifications. It may be the case that multiple metaphors work together to help provide a cohesive view of a particular concept; it is not necessary, however, to suggest that this *must* mean that all knowledge is contingent on one's own experience, as discussed in the above section on knowledge and metaphor. One need not be convinced of Lakoff and Johnson's entire theory to find helpful elements within it for interpretation of metaphor. Similarly, one need not agree with all the assumptions at play in the evolutionary theories presupposed by Turner and Fauconnier or include a detailed discussion of whether blending is necessarily a conscious action at any particular point in time by a given ancient author (namely the Fourth Evangelist) as Fauconnier and Turner might in their analysis. As several scholars have discussed at some length (in connection to the issue of allusions), arbitrating between the conscious and unconscious elements in an ancient author's writing is a difficult practice at best, and it does not always yield the intended result that a scholar anticipates.[70] This study will avoid as

[70] While some conservative scholars hold that one must prove the conscious intent of an author for allusions (e.g., Beale, "A Reconsideration of the Text of Daniel in the Apocalypse."), scholars like Moyise, North, and Mathewson have argued that there are often latent elements that are unconscious to the reader and we cannot always distinguish between these two elements in our analysis. See Moyise and North, *The Hebrew Bible in the New Testament*, 6; Mathewson, "Isaiah in Revelation," 189–190. Porter provides a helpful critique of those who collapse the terms allusion and echo and gives suggestions for a uniform system to this discussion of allusion and echoes. See Porter, "Allusions and Echoes," 29–40. The discussion of conscious intent of an author and its necessity or neglect in

much as possible passing from examination of the text to psychologizing about the author of a given text.

2. *The Cognitive/Functional Divide*

Within the field of linguistics there has long been a divide between the generative linguistics of Noam Chomsky and the functional linguistics of M. A. K. Halliday. As Halliday explains in his introduction to *Introduction to Functional Grammar*, the divide between cognitive and functional linguistics has often been over-exaggerated, but there are definite differences between the cognitive versus functional approaches. Whereas the generative form of cognitive linguistics put forward by Chomsky and his followers focuses on universal concepts and their place in the human mind, functional linguistics focuses on the use of language within a text and its function. Whereas cognitive approaches are usually influenced by philosophy and psychology, functional linguistics is more frequently influenced by rhetoric and ethnography.[71] However, many of the proponents of more recent developments in cognitive linguistics including George Lakoff (and others discussed in the section above) have reacted against the formalism that characterizes the generative grammar of Chomskian linguistics and created a type of cognitive linguistics more congenial to functional approaches. Societies, conferences, and publications have been built around reducing this divide.[72] While the form of "functional" linguistics put forward by these linguists does differ on several major points from *systemic* "functional" approaches such as Halliday's, several shared assertions provide continuity between these different "functional" approaches including the following assertions: language functions in a given context, this context is impacted by social factors, and such usage is important for understanding not only how language works, but also what it means within that context.

However, the differences between cognitive models and systemic functional linguistics are still profound where metaphor is concerned. Whereas

literary interpretations is an issue that is writ large in biblical studies and impacted by what degree one agree or disagrees with the "Intentional Fallacy".

[71] Halliday, *An Introduction to Functional Grammar*, xxviii–xxvix.

[72] The annual Conceptual Structure, Discourse and Language conference encourages scholars representing both "cognitive" and "functional" approaches to have a forum of discussion with each other. A series of books have published from this conference which cross the cognitive/functional divide, for example, see Cienki, et al., *Conceptual and Discourse Factors in Linguistic Structure*; Rice and Newman, *Empirical and Experimental Methods in Cognitive/Functional Research*.

cognitive models propose universal ways of understanding metaphorical concepts in relation to physicality, functional models have shifted the very meaning of metaphor to reflect the system of congruence vs. incongruence (as will be discussed in more detail below). The strength of such cognitive approaches are their ability to speak of the conceptualization of metaphor in broader terms than systemic functional linguistic approaches allow. Yet this broad conceptualization can also be a limitation. While the cognitive approaches suggest helpful ways of understanding the more abstract qualities of metaphor, they often focus only on the word or clausal level and often do not move to higher levels of discourse. Another criticism of such models is their dependence "on idealized cases disconnected from the context of actual use in natural discourse."[73] Functional linguistics, with its focus on higher levels of discourse and its focus on how language functions in a given context rather than on abstract theories of the mind, provides a helpful way of understanding how metaphor *functions* in its larger context on a practical level. In some ways the pairing of cognitive and functional approaches in this methodology bears a striking resemblance to the function of metaphor itself, connecting the abstract (cognitive methods) with the concrete (functional methods). The goal of this pairing is to suggest a new way to identify both the *function* of metaphor, its *meaning*, and its *interrelationship* with other metaphors within its given context.

3. *Hallidayan Functional Linguistics and Metaphor*

Just as there are strengths in cognitive linguistics, one can see the strengths of using systemic functional linguistics to analyse the texts where metaphor occurs and to suggest ways that the coherence of discourse, the goals of the speaker, and the means of conveying topics within the discourse could inform metaphorical understanding. However, Halliday's own description of metaphor proves both helpful and problematic. For example, Halliday is correct in acknowledging that there is an important relationship between metaphor, metonymy, and synecdoche, but Halliday does not note the importance of the concept of symbol, allegory, or how extended metaphor might play a part in discourse.[74] Further Halliday argues that metaphor is "a word used for something **resembling** that which it usually refers to ... most instances involve transfer from a concrete to an abstract

[73] Quinn, "The Cultural Basis of Metaphor," 56–93, esp. 91.
[74] Halliday, *An Introduction to Functional Grammar*, 319–20.

sense, and one large class of these is from material to mental process."[75] Halliday connects this type of metaphor with metonymy and synecdoche as "forms of lexical variation stemming from the three fundamental semantic relationships of elaboration, extension, and enhancement."[76]

The proposed model for this study will pursue Halliday's suggestion that lexical metaphor should be understood as stemming from these three fundamental semantic relationships. Yet this proposed model will differ from Halliday's approach in several regards. First, this proposed model will differ from Halliday in what he *excludes* from his approach. This model will include unmarked metaphors that Halliday by necessity dismisses in his approach.[77] Second, this proposed model will differ from Halliday in what he *includes* in his approach. Halliday's concept of grammatical metaphor in its interpersonal form particularly becomes unhelpful for discussing the rhetorical and literary understanding of metaphor and, in fact, extends the very definition of "metaphor" past its intended usage.[78] If grammatical metaphor is nominalization, it no longer contains the essential qualities that most scholars would include in the concept of metaphor.[79] Further the goals of this form of metaphor so differ from

[75] Halliday, *An Introduction to Functional Grammar*, 319.

[76] Halliday, *An Introduction to Functional Grammar*, 320.

[77] While Halliday does note that "there are many instances where a metaphorical representation has become the norm, and this is in fact a normal process of linguistic change," he does not provide a space for metaphors that are unmarked or that are congruent in his analysis. See Halliday, *An Introduction to Functional Grammar*, 321.

[78] In fact, in his essay entitled "Linguistics as Metaphor" Halliday argues that due to its high level of indeterminancy and its elements of variation, the discipline of linguistics itself is metaphorical. This essay also provides insight into Halliday's social constructivism and its relation to Foucaultian ideas as shown in Halliday's assertion: "Ultimately, the overall power of our theory—the overarching metaphor, perhaps—attempts to replicate the power of language. With power, of course, comes responsibility: as David Rose (1993) has put it, if grammar has the power to construe experience, this means that it is charged with the responsibility of transmitting that experience—not just the categories and relations, but the categories together with their experiential value—across the generations. It cannot therefore be subject to random and trivial distortions, to the special interest of this or that section of society, however, much they may control the material resources. Power groups try, of course, to control the semiotic resources as well: the Nazis were able to carry out some pretty effective lexical engineering (Klemperer 2000) . . . Grammar, in its role as what I called the semogenic powerhouse of language, is essentially a democratic force." See Halliday "Linguistics as Metaphor," 269.

[79] Halliday, *An Introduction to Functional Grammar*, 320–345. Paltridge speaks of Halliday's grammatical metaphor in a helpful way, explaining it as "a high level of nominalization in written texts; that is, where actions and events are presented as nouns rather than as verbs. Halliday (1989) calls this phenomenon grammatical metaphor; that is, where a language item is transferred from a more expected grammatical class to another." Paltridge, *Discourse Analysis*, 15.

the goals of metaphor generally that one hesitates to see its relevance for any particular discussion of the goals and function of metaphor generally. Finally, this proposed model will suggest more than a pragmatic function for metaphor by interweaving linguistic and literary analyses. While appreciating the helpfulness of pragmatic analysis, this approach suggests a purpose for metaphor that is outside of its linguistic or even rhetorical function (though both linguistic and rhetorical function are appreciated throughout this analysis).

Yet, having said this, one must not overlook the strength of Halliday's approach for discerning that "metaphorical variation is lexicogrammatical rather than simply lexical." As Halliday explains,

> Many metaphors can be located in lexical expressions … but even with these there is often grammatical variation accompanying them … there is a strong grammatical element in rhetorical transference; and once we have recognized this we find there is also such a thing as a grammatical metaphor, where the variation is essentially in the grammatical forms although often entailing some lexical variation as well.[80]

This acknowledgement of metaphor at a lexicogrammatical level rather than simply a lexical one allows one to engage more fully in how grammatical elements play a role in the function and use of metaphor. This in turn encourages one to look more broadly at higher levels of discourse than simply semantic or lexical questions in relationship to metaphor.

3.1. *Using Systemic Functional Approaches*

3.1.1. *Metaphor in Context* (*and Co-Text*)

Following Halliday's method of systemic functional linguistics provides much insight into the ways metaphors could be understood linguistically. Metaphor is constrained in two directions linguistically. These two directions correspond to the two major axes of Halliday's systemic functional approach. As Porter explains, "Whenever a communicative act occurs, speakers or writers position themselves in relation to a grid with two major axes, that of other kinds of linguistic behaviour and that of their sociolinguistic context (i.e., the location of their linguistic actions)."[81] Porter notes that concept is what Halliday terms "the context of situation."

---

[80] Halliday, *An Introduction to Functional Grammar*, 320.
[81] Porter, "Dialect and Register," 197.

As Halliday describes it, "It is which kinds of situational factors determine which kinds of selection in the linguistic system."[82]

Thus, one must look at metaphor in terms of its context of situation that constrains the meaning of metaphor both socially and linguistically. The context of situation for a given metaphor explains why some sentences like "he's a shark" can have either metaphorical or literal meaning depending on their context of situation. (If one is in an aquarium the meaning is substantially different then if one is in a lawyer's office). Soskice points to the dire necessity of such contextual awareness in metaphorical interpretation as she discusses whether each metaphor has "two meanings". As Soskice explains,

> while it is possible to specify the literal sense for terms [in a given metaphor], metaphorical meaning pertains not to the individual terms, but to the complete utterance... It is true that a particular sentence ('her eyes are sapphires') may bear two construals, a literal one and a metaphorical one. But this only points to the ambiguity of the sentence prior to full consideration of its context... [In cases of non-metaphorical ambiguity,] characteristically, the speaker means one or the other and the context of utterance makes this clear. The same is true for metaphor.[83]

In Halliday's approach, this "context of utterance" described by Soskice is replaced with Halliday's "context of situation." While examining the "context of situation" in this study will not follow the usual pattern of Halliday's approach (i.e., a complete study of register),[84] the examination

---

[82] Halliday, *Language As Social Semiotic*, 32. Porter cites this quotation of Halliday and connects this to register in Halliday's system. Porter, "Dialect and Register," 197.

[83] Soskice, *Metaphor and Religious Language*, 85.

[84] Analyzing the context of situation is achieved by studying the register. Halliday explains register by stating, "The social functions of language clearly determine the pattern of language varieties, or 'registers;' the register range, or linguistic repertoire, of a community or of an individual, is derived from the range of uses that language is put to in that particular culture or sub-culture" (Halliday, *Explorations in the Functions of Language*, 24.) The context of culture includes "the immediate historical situation in which a discourse occurs" (Reed, *A Discourse Analysis of Philippians*, 42.) Register then is "the semantic configuration that is typically associated with the situation type in question" (Halliday, *Language As Social Semiotic*, 123). Register studies analyse the given context in terms of field, tenor, and mode. "These three semiotic components of the situation (field, tenor, and mode) are systematically related to the functional components of the semantics (ideational, interpersonal, and textual)" (Halliday, *Language As Social Semiotic*, 112.); the field component is realized in the ideational component, "representing the 'content' of language" (Halliday, *Language As Social Semiotic*, 48); the tenor is realized in the interpersonal component, representing the relationship between speaker and audience; the mode is realized in the textual component (Halliday, *Language As Social Semiotic*, 123.) Because of metaphor's transformative grammatical nature, metaphor may function on various

of cohesion and prominence will include many of the elements essential in register study.

Additional to the context of situation, contextualizing metaphor involves the two other metafunctions described by Halliday: context of culture and co-text. As noted above, the context of situation provides linguistic and sociolinguistic factors which constrain the use and function of metaphor in a given discourse. The context of culture also constrains metaphorical meaning. Context in its broadest sense includes "extra-linguistic factors that influence discourse production and processing."[85] This includes the context of situation and the context of culture which "includes such extra-linguistic factors as setting, behavioural environment, language itself, including the category of genre,[86] and extra-situational factors, often referred to as frames or scenarios."[87] The influence of the context of culture on a metaphor explains, for example, why certain types of metaphors work within one culture and not within another and why within one culture a metaphor may have certain constraints, not present in another cultural context.[88] The extra-situational factors of frames exist in both Hallidayan systemic functional linguistics and within cognitive linguistics and are particularly important to conceptual blending theory.[89]

---

levels of register. It may be part of expressing the content, it may connect speaker to hearer in some way, or it may function rhetorically or provide cohesion to the discourse and thus fall into the mode component.

[85] Reed, *A Discourse Analysis of Philippians*, 42. Porter cites Reed in this capacity. See Porter, "Dialect and Register," 198.

[86] See Butler for this discussion in Butler, "Systemic Models," 13–19. I am following Porter here. See citation below.

[87] Porter, "Dialect and Register," 198. In this discussion of "extra-situational factors," Porter cites Duranti and Goodwin, *Rethinking Context.*

[88] This statement in response to Dr. Mark Boda's intriguing question of why certain elements of the source is included in metaphor and other elements are out of bounds. Boda provided this helpful insight when I presented this chapter in its preliminary form to the Theological Research Seminar at McMaster Divinity College on October 28, 2008. Raymond Gibbs makes a similar point that metaphor should be read within culture rather than simply "in the head." See Gibbs, "Taking Metaphor out of Our Heads and Putting It into the Cultural World," 145–66.

[89] There is some difference in how these frames are understood in the various models of linguistics. In cognitive linguistics the concept of framing has been used to structuring of conceptual and social life with linguistic and sociological implications in the work of Fillmore, Langacker, Goldberg, Coulson, among others. See Fillmore, "Frame Semantics," 372–400; Langacker, *Foundations of Cognitive Grammar*; Goldberg, *Constructions at Work*; Goldberg, "Verbs, Constructions and Semantic Frames"; Coulson, *Semantic Leaps*. In Halliday's systemic functional linguistics, the term "frame" more broadly refers to a given situation or scenario at times associated with Whorf's "frame of consistency". See Halliday and Webster, *On Language and Linguistics*, 380. Here Halliday cites Whorf, *Language, Thought, and Reality*, 158.

Again, the factors involved in establishing the context of culture will not be systematically applied in this study, but many of these factors will be discussed as examinations of cohesion, prominence, and conceptual blending in relation to metaphor occur in each Johannine passage.

Besides the context of situation and the context of culture, metaphor is constrained and understood based on its co-text. In Halliday's approach the term "co-text" is equivalent to what is sometimes called "literary" or "linguistic" context. Whereas context of situation and context of culture are concerned with extra-linguistic factors impacting interpretation of a given text, co-text is concerned with factors within the text itself that impact interpretation, examining how each piece of the text provides context for other elements within the text. For example, the "co-text" of a word is the group of words that surrounds it in a given text and the co-text of a clause are its neighbouring clauses.[90] Thus, context of situation and context are concerned with external factors, whereas co-text is concerned with internal factors.

Since metaphor does not exist in only one grammatical form, but instead can be realized in any grammatical form, it is important to acknowledge the roles that different kinds of metaphors play within their different contexts.[91] Further, metaphors can function on more than one level of discourse. For example, in some cases a single metaphor may function at a semantic level, but may interact with other metaphors that share a similar metaphorical range. In linguistics terms, these interacting metaphors may be joined by various forms of cohesion including repeated metaphors using words within the same semantic range, along with other forms of cohesion.

In describing metaphor in terms of Halliday's rank scale, it is important to realize that metaphor does not exist on the level of lexeme or morpheme, and rather exists on a higher level of linguistic rank. A metaphor must exist at least at the level of word group or clause for it to have meaning. This is because metaphor is only realized in the relationship between words in use and further only realized within a given context. Many prior linguistic studies have looked at metaphor as a "semantic" issue (in a non-Hallidayan sense of semantics). These types of studies analyse metaphor by looking at only the words used in the metaphor in relationship to

[90] Yule gives a similar example. See Yule, *The Study of Language*, 129.

[91] Alice Deignan notes the difficulties faced because of the complications in types of grammatical forms of linguistic metaphors. See Deignan, "The Grammar of Linguistic Metaphors," 106–22.

one another.[92] Instead, while this study's analysis will begin at the level of word group, identifying the lexicogrammatical form and function of a given metaphor, this study will look at the way metaphors function at the clausal level in order to correct this past oversight.

At times, metaphors may exist at the clausal level or become an extended metaphor running throughout an entire discourse, often described as a motif.[93] Part of the goal of the model proposed in this study will be to analyse whether a metaphor is functioning by itself or in conjunction with other metaphors and how this is expressed through the linguistic forms used. As this study analyses the co-textual elements of metaphor, observations will be made about how lower levels of discourse impact higher levels of discourse in terms of metaphorical interpretation.

3.1.2. *Metaphor and Cohesion*

Cohesion is "the formal link within a passage or discourse that makes it 'hang together' internally and with its immediate co-text.[94] It 'refers to the range of possibilities that exist for linking something with what has gone before.' "[95] Thus cohesion "refers to the grammatical, semantic, and contextual factors which hold a discourse together."[96] In cohesion, one element depends on another element for interpretation. The preceding element of the co-text "*constrains* the meaning of the second element". This cohesive relationship forms a "brand-new entity" which may be "*anchored*" through forming cohesive ties with another element in the discourse, or "*unanchored*" because no cohesive ties have been formed.[97] Cohesion follows logically from an understanding of the linearization of

92 For example, a scholar may look at the sentence "a man is a wolf" and analyse "man" and "wolf" but not look at these words in any larger context such as the surrounding sentences, the paragraph, or the chapter. This frequently leads to a myopic view of metaphor.

93 Halliday uses the language of motif to describe the three motifs of discourse, death, and dollars as throughout our world today. See Halliday, "Language in a Changing World," 62–81.

94 Westfall points to Halliday and Hasan, *Cohesion in English*, 4–5; Halliday and Hasan, *Language, Context, and Text*, 48; Porter and O'Donnell, *Discourse Analysis and the New Testament*, Ch. 5, forthcoming.

95 Westfall, *A Discourse Analysis of the Letter to the Hebrews*, 31. Westfall quotes Halliday and Hasan, *Cohesion in English*, 10.

96 Porter, *Idioms of the Greek New Testament*, 304.

97 I quote Westfall here. Westfall, *A Discourse Analysis of the Letter to the Hebrews*, 31, who follows Reed in her analysis. See Reed, *A Discourse Analysis of Philippians*, 254.

the text, that is, the choice of the author to place one word before another in a particular order.[98]

The study of cohesion is helpful to the analysis of metaphor because it demonstrates the ways that metaphor within a given text is anchored to other parts of the text and suggests implications for the logical ordering of metaphors in a given text. As noted above, metaphors do not exist outside of a given cultural context, but they also do not exist outside of their co-textual surroundings. To interpret metaphor within a given discourse the place of the metaphor and its cohesive relationship to its surroundings impact how the metaphor should be understood and to further interpret how multiple metaphors should be understood as logically building upon one another across the discourse in which they are embedded.

Halliday provides four ways in which cohesion is created in English: reference, ellipsis and substitution, conjunction, and lexical cohesion.[99] Porter provides a list of four factors in Greek that contribute to the cohesion of a text. These factors are person reference, verbal aspect, connectives, information structure.[100] Other scholars have noted the importance of lexical cohesion in Greek as an important means of cohesion.[101] This study will focus on a combination of the list of cohesive factors provided by Porter combined with an analysis of lexical cohesion. While these are by no means an extensive list of all possible elements of cohesion, each of these elements provides insight into a factor of cohesion particularly pertinent to the study of metaphor, as will be explored as each element is introduced below.

As personal reference and connectives are more commonly used among biblical scholars, they will be discussed first and in brief, whereas "verbal aspect," "information structure," and "lexical cohesion" are discussed in greater detail later. Personal reference serves the important function of demonstrating the interpersonal relationships between the author and his addressees and, between characters in a given discourse within narratives like the Gospel of John.[102] Personal reference creates cohesion by

---

[98] Westfall, *A Discourse Analysis of the Letter to the Hebrews*, 29; Westfall, "A Method for the Analysis of Prominence in Hellenistic Greek," 75.

[99] Halliday, *An Introduction to Functional Grammar*, 287–313.

[100] Porter, *Idioms of the Greek New Testament*.

[101] Bakker and Wakker, *Discourse Cohesion in Ancient Greek*, esp. xii–xv; Guthrie, *The Structure of Hebrews*, 52; Porter, "Dialect and Register," 201.

[102] Halliday includes personal reference in the interpersonal metafunction. See Halliday, *Explorations in the Functions of Language*. Several scholars have applied Halliday's meth-

its repeated use and shifts in personal reference may be coupled with shifts in topic. This interpersonal element is key for establishing the social dynamics between persons as they speak to one another using metaphor. Just as metaphor is embedded in its cultural milieu, it is also embedded in the social matrix of those using it. For example, the same metaphor may shift in its meaning if Jesus uses it to describe his kingship to his disciples compared to describing his kingship to the Jewish leaders or to Pilate, due to the shift in social dynamics.[103]

Connectives simply function as a means of joining any elements of a given discourse. The power of these connectives is that they may be used at varying levels of discourse and thus may connect a unit as small as words or as complex as paragraphs and even chapters of a discourse.[104] In a sense, one could say that this is similarity between connectives and metaphors themselves, as metaphors can also function at various levels of discourse from word group up and can extend cohesively across an entire book. Thus, as one analyzes how connectives cluster together to provide cohesive ties in given sections of a discourse, one can also analyze how metaphors are being joined through these connectives and alongside these connectives.

Included in both the study of cohesion and prominence in this study, verbal aspect is a category that focuses on meaning, particularly how a speaker represents the perspective on an action they are trying to communicate by their choice of a particular verb tense. The meanings of different verbal aspects are attached to their tense forms. There are three verbal aspects in Greek: 1) the perfective aspect associated with the aorist tense. The action in this case is "conceived as a complete and undifferentiated process"; 2) the imperfective aspect associated with the present and imperfect tenses in which the action is conceived of "being in progress";

---

ods to demonstrate the importance of personal reference for producing cultural variation. For discussion of this topic, see Yli-Jokipii, "Power and Distance as Cultural and Contextual Elements in Finnish and English Business Writing." 215–19.

103 Both the work of Carter and Thatcher on Pilate note the implications of social factors in Jesus' interaction with Pilate. See Carter, *Pontius Pilate*; Thatcher, *Greater than Caesar*, esp. 63–85.

104 This explanation of connectives was examined by Halliday and Hasan in their pivotal book, Halliday and Hasan, Cohesion in English. Since that time several studies have been done on how connectives function in relation to other discourse markers and other elements of cohesion. For example, Borderia, "A Functional Approach to the Study of Discourse Markers," 77–100; Westfall, *A Discourse Analysis of the Letter to the Hebrews*; Segal and Duchan, "Interclausal Connectives as Indicators of Structuring in Narrative," 95–119.

and 3) the stative aspect associated with the perfect and pluperfect tenses in which the action is conceived of "by the language user as reflecting a given (often complex) state of affairs."[105] The frequent use of the same aspect in close proximity for similar function in a given discourse can provide cohesion and coherence to the discourse. This study will follow the perspective of verbal aspect proposed by Stanley E. Porter with an awareness that there is a wide diversity of opinions regarding how verbal aspect should be understood within Koine Greek.[106] Besides verbal aspect, this study has included a wide variety of other elements to demonstrate both cohesion and prominence throughout each chapter, and, as noted below, the very clustering of such elements may suggest the overall likelihood of cohesion and prominence within certain parts of the text.[107] These clusters of elements including verbal aspect situates metaphor within cohesive and prominent clusters, demonstrating how metaphor works to create and encourage cohesion and prominence, while also demonstrating how elements of cohesion and prominence connect and emphasize metaphors within a given discourse. Verbal aspect specifically demonstrates how a metaphor is understood in terms of its current state of affairs and also where a given metaphor functions, whether in the background, foreground, or frontground, as will be explored in greater detail below.

At its most basic level, information structure is the idea that a given speaker provides a topic and then comments on that topic.[108] Information

---

[105] Porter, *Idioms*, 21–22. For further discussion on this see Porter, *Studies in the Greek New Testament*, esp. Chapter 2.

[106] There is a good deal of debate over whether Koine Greek verbs should be considered tense-based or aspect-based. This extensive debate no doubt has implications for reading New Testament texts and theology, however, there is not the space in this study to prove the position that Greek verbs are aspect-based and such work has been done by a wide variety of scholars. See Porter, *Verbal Aspect in the Greek of the New Testament*; Porter, *Studies in the Greek New Testament*. For those who critique various elements of this position, see Fanning, *Verbal Aspect in New Testament Greek*; McKay, *A New Syntax of the Verb in New Testament Greek*; Campbell, *Verbal Aspect, the Indicative Mood, and Narrative*; Campbell, *Verbal Aspect and Non-Indicative Verbs*. See also the papers of Fanning, Porter, and Schmidt in Porter and Carson, eds., *Biblical Greek Language and Linguistics*. For two different summaries of these positions, see Campbell, *Basics of Verbal Aspect in Biblical Greek*; Foley, *Biblical Translation in Chinese and Greek*, esp. Chapter 3.

[107] The use of a diversity of elements demonstrating cohesion and prominence are used in part so that the overall arguments of this study should not rise or fall based on this one element of verbal aspect, but rather on the combination of examination of these cohesive and prominent factors alongside a study of cognitive linguistic approaches to metaphor.

[108] Much work has been done in the area of information structure. Systemic Functional Linguistics adapted the idea of theme and rheme from the Prague School linguistics. Hal-

structure works at the clause level and above as part of the pragmatics/textual element of discourse.[109] Halliday's approach to information structure provides a helpful analysis of the linearization of individual clauses within a discourse. Halliday's method assesses the clause's internal structure from two different directions. First, a clause consists of a topic (the theme) which presents the "point of departure for the message"[110] and a comment (the rheme) which develops the theme.[111] While in Halliday's approach to theme, he associates the subject with the theme, Greek verbs do not require an expressed subject, thus specification of the subject can demonstrate degree of markedness and the voice used in the Greek text becomes part of thematization.[112] In Greek, "the rheme is realized by the verb and its complements and adjuncts."[113]

Second, a clause is also assessed in terms of whether it presents given or new information.[114] However, theme and rheme cannot be equated with "given" and "new" as theme and rheme are from the speaker's perspective, whereas "given" and "new" are concerned with the receiver's perspective. "Given" information is the already possessed grounding knowledge of the receiver. "New" information is previously unknown to the receiver.[115] The movement back and forth between given and new information alongside the development of topics and comments upon these topics provides a

liday has done work in developing the concept of information structure. See Halliday, *An Introduction to Functional Grammar*. See also Hasan and Halliday, "Notes on Transivity and Theme in English, Part 2," 199–244. Dik's work has been in the area of topic and focus. See Dik and Hengeveld, *The Theory of Functional Grammar*, Ch. 13. Lambrecht, *Information Structure and Sentence Form*. For a helpful introduction to these different approaches to information structure, see Butler, *Structure and Function*, esp. volumes 1 and 2. In his introduction, Lambrecht explores the complications involved in discussing information structure and the pessimistic tone of many who write on the topic. See Lambrecht, *Information Structure and Sentence Form: Topic, Focus, and the Mental Representations of Discourse Referents*, 4–6.

[109] See the previous footnote for sources on information structure as an element of discourse.

[110] Halliday and Kress, *Halliday*, 180.

[111] Halliday, *An Introduction to Functional Grammar*, 38–39, 278.

[112] Other scholars have critiqued the association of the subject with the theme for other reasons. For example, see Huang, "Experiential Enhanced Theme in English."

[113] See Porter, "Register in the Greek of the New Testament," 218. See also Porter's discussion of topic and comment in Porter, *Idioms of the Greek New Testament*, 295–96, 306–307.

[114] Halliday, *An Introduction to Functional Grammar*, 274–75.

[115] Halliday, *An Introduction to Functional Grammar*, 278. Porter provides a helpful discussion of how this works in Greek texts, specifically Mark, see Porter, "Register in the Greek of the New Testament," 218–19.

means for communication to flow smoothly in a given discourse, promoting cohesion and coherence between the speaker and his or her audience. Because information structure moves the communication within the discourse along and provides indications of the key topics of the discourse, analyzing metaphor in light of information structure allows for metaphor to be located within the topics introduced in a given discourse. For example, if the chief topic of a discourse is the identity of Jesus and metaphors of kingship frequently arise in this section of the discourse, one can reasonably correlate this information and argue that the discourse is demonstrating that Jesus' role as king is an important part of his identity.

Alongside elements creating cohesion at the clausal level, which an examination of information structure demonstrates, cohesion also exists at the lexico-grammatical level, which can be demonstrated through an examination of lexical cohesion. Hasan and Halliday include a number of different kinds of lexical cohesion in their discussion of cohesive factors.[116] Hasan and Halliday have pointed to different types of reiteration as a form of lexical cohesion. One type of reiteration is repetition of words from within the same semantic field.[117] Speaking across functional and cognitive approaches, one might say that semantic frames create an opportunity for lexical cohesion when words from the same semantic frame are used in close proximity.[118] Examining the reiteration and collocation of terms from within the same semantic field plays a particularly important role in the conveyance and coherence of metaphor in a given discourse as metaphors frequently share a semantic domain or interacting domains. Further such patterns of repetition if used frequently enough across a discourse can build prominence besides creating cohesion.[119]

Analyzing the place and function of metaphor in relation to cohesion allows for a greater understanding of how any given metaphor works in a particular discourse. In the case of John's Gospel, analysis of the role of

---

[116] Halliday and Hasan, *Cohesion in English*.

[117] Halliday and Hasan, *Cohesion in English*, 274–92. Taylor gives the example of all the words associated with the fruits and vegetables section of the supermarket. See Taylor, *Language to Language*, 88.

[118] Such an approach incorporates Fillmore's conception of frame semantics to Hasan's work in cohesion. See Fillmore, "Frame Semantics"; Halliday and Hasan, *Cohesion in English*.

[119] Westfall discusses this in the Gospel of John specifically focusing on the "sequencing of miracles as signs, the thematic 'I am' statements and the related motif of light" where "the structuring of miracles and signs is expressed with repetition and numerical sequencing at the end of two episodes," reflecting a larger pattern throughout John's Gospel and pointing to the overall stated purpose of the Gospel in John 20. See Westfall, "A Method for the Analysis of Prominence in Hellenistic Greek," 91–3.

metaphor in cohesion provides a means of assessing how kingship metaphors fit within each specific discourse analyzed and within the overall discourse of the Fourth Gospel as a whole.

3.1.3. *Metaphor and Prominence*

Cohesion and prominence play complementary roles in providing links across a discourse and highlighting particular elements of a given discourse. Prominence is at times referred to in other works as "emphasis, foregrounding, relevance, or salience."[120] While not equivalent terms, markedness and prominence also play an interactive role, particularly where metaphor is concerned.[121] It is the contention of this chapter that the use of metaphor often plays a vital role in indicating prominence within a given discourse and markedness is a component of this analysis.[122] Westfall describes prominence as "the use of devices that language have which enable a speaker to highlight material and make some part of the text stand out in some way." This can include the highlighting of important clauses or clause complexes. Westfall specifies that this analysis involves "locating marked material and determining its prominence in relationship with its own unit and then with non-adjacent material,"[123] arranging the material "hierarchically organized in different levels with different ranks."[124] Westfall includes a detailed discussion of focus, markedness, and grounding in her discussion of prominence.[125] In his work, *Idioms of the Greek New Testament*, Porter suggests several factors for prominence in Greek including verbal aspect, word order and clause structure, and redundant pronouns.[126]

As noted in the section above, the repeated use of verbal aspect in particular roles in a given discourse provide cohesion, yet verbal aspect also

---

[120] Porter, "Prominence: A Theoretical Overview," 47.

[121] See Porter, "Prominence: A Theoretical Overview," 55–7; Westfall, "A Method for the Analysis of Prominence in Hellenistic Greek," 76–7, 79–84.

[122] For more on markedness, see Battistella, *The Logic of Markedness*; Andrews, *Markedness Theory*; Andrews and Tobin, *Toward a Calculus of Meaning*; Tomić, *Markedness in Synchrony and Diachrony*; Gair, "Kinds of Markedness," 225–50; Kean, "On a Theory of Markedness," 559–604; Eckman, et al., *Markedness*.

[123] Westfall, *A Discourse Analysis of the Letter to the Hebrews*, 31.

[124] Westfall, *A Discourse Analysis of the Letter to the Hebrews*, 31. Here Westfall quotes Georgakopoulou and Goutsos, *Discourse Analysis*, 71.

[125] For a fuller discussion see Westfall, *A Discourse Analysis of the Letter to the Hebrews*, 29–36; Westfall, "A Method for the Analysis of Prominence in Hellenistic Greek," 75–94.

[126] Porter, *Idioms of the Greek New Testament*. Porter extends these categories in his article Porter, "Prominence," 45–74. For a thorough discussion of prominence in the Greek of the New Testament, see Reed, *A Discourse Analysis of Philippians*, 105–19.

has the additional role of suggesting which position a given verb has in relation to other verbs in the discourse.[127] The aspect of a given verb can suggest whether the verb is provided background material (aorist), foreground material (present and imperfect), or frontground material (perfect and pluperfect).[128] When material is frontground, it may also function to create prominence, particularly when such material is placed close beside other prominent factors. Thus, the analysis of verbal aspect in this study will focus on how verbal aspect works alongside other factors of prominence to highlight or background particular material.[129] This contributes to identifying whether the Fourth Gospel is emphasizing a given metaphor or placing it alongside background material.

The order of words in a given discourse and the structure created by clausal relationships also impacts whether material appears prominent or not. This is because while there is no necessary word order in Greek, there are particular trends in word order that make a given order of words more or less likely. This is true on the clausal level as well. When words or clauses deviate substantially from their normative orders, this deviation may be for the purpose of creating prominence. Similarly, the Greek language in most cases does not require the use of a noun or pronoun with

---

[127] See Porter, *Verbal Aspect in the Greek of the New Testament*; Porter, "Prominence." Besides the debate over aspect-time issues associated with verbal aspect theory, another area of contention has been Porter's theories of prominence associated with his verbal aspect theory. In fact, Fanning's view of prominence in aspect is almost the complete opposite of Porter's, seeing the aorist as the foregrounding aspect and present and imperfect as subsidiary or "background ones." See Fanning, *Verbal Aspect in New Testament Greek*, 191. For others who have critiqued Porter's prominence theory, see the work of Steven Runge broadly including Barnard, "Is Verbal Aspect a Prominence Indicator?" 3–29. However, Barnard's work in particular does not actually follow through with its own described methodology. Barnard states that he will look at other factors of prominence in relation to verbal aspect, but does not actually use agreed upon factors of prominence throughout his analysis of Luke. Instead, frequently Barnard argues based on the *content* of the text, rather than on other *linguistic factors* within the text and strangely chooses to use a diachronic approach connected to form criticism to evaluate Porter's synchronic approach. One could argue that Barnard's approach is an "unscientific" way of approaching the text (Barnard's chief critique of Porter).

[128] While Porter's work has been foundational to the impact of aspect on prominence, other scholars have extended his ideas in their work. See Porter, *Verbal Aspect in the Greek of the New Testament*; Porter, "Aspect Theory and Lexicography"; Porter, "Prominence," 58–61. For other scholars extending Porter's work, see Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect*; Foley, *Biblical Translation in Chinese and Greek*; Mathewson, *Verbal Aspect in the Book of Revelation*; Lee, *Paul's Gospel in Romans*.

[129] In private conversation with Jody Barnard, Porter makes a similar point. See Barnard, "Is Verbal Aspect a Prominence Indicator?" 8.

its verbs. Thus, the inclusion of a pronoun where one is unnecessary may point to greater emphasis being assigned to this redundant pronoun.[130]

One can confirm that these elements are being used to create prominence more definitively when several of these elements are grouped in any given setting. Westfall argues that "cohesive ties and bonds that are formed with the surrounding co-text" may in part determine the domain of prominence by forming "clusters of marked lexical and grammatical constructions."[131] This interrelationship between cohesion and prominence provides the ordering for the methodology of this study and the awareness of such "clusters" provides one of the means of verification of these prominent elements.

In each chapter, a study of the cohesion in the given passages will proceed an examination of factors creating prominence. A key part of this examination will be ascertaining the role metaphor plays in creating cohesion and prominence in the given passages and how this is demonstrated linguistically on various levels of discourse. When several factors creating cohesion and prominence exist in close proximity, these factors will be described using Westfall's term "clusters".

C. Literary Theory

Literary approaches to metaphor are helpful because they allow scholars to ask different kinds of questions of texts and thus receive different sorts of answers. For example, literary approaches often look at the history of interpretation for insight into present forms of interpretation.[132] Further, one might argue that I. A. Richards, a key figure in the development of modern literary studies, is also the progenitor of many modern metaphor theories. Max Black developed his theory with Richards' work on metaphor as his starting point. In turn, metaphor theory then flourished in response to Black in philosophical, literary, and linguistic circles.[133] In more recent scholarship, David Punter has discussed various uses of

[130] See Porter's discussion of prominence in Porter, *Idioms of the Greek New Testament*, 302–304; Foley, *Biblical Translation in Chinese and Greek*, 251, n. 5.

[131] Westfall, *A Discourse Analysis of the Letter to the Hebrews*, 36.

[132] Brittan's work is an example of this principle, though his discussion of "present" approaches appears quite dated despite its recent publication. See Brittan, *Poetry, Symbol, and Allegory*.

[133] Deschamps provides a helpful overview of this development. See DesCamp, *Metaphor and Ideology*, Chapter 2.

metaphor in literary terms.[134] Andrew Goatly integrates literary and linguistic models of metaphor to suggest his own approach.[135] Literary theory has historically provided a wealth of insight into the study of metaphor as noted in the large variety of contributions within collected bibliographies on metaphor.[136]

While scholars like Mikhail Bahktin and Valentine Cunningham have not focused their attention on metaphor per se, their works in literary theory provide insight into how one might approach the study of metaphor as part of the larger project of literary interpretation. Though a philosopher, Bahktin's work moves in interdisciplinary directions with his literary analysis, developing a dialogical theory of texts. According to Bakhtin, each work "is a link in the chain of speech communication" that, like dialogue, "is separated from [those it responds to and those who respond to it] by the absolute boundaries created by a change of speaking subjects."[137] In other words, each utterance acts as a response to some past utterance and also anticipates some future response.

In a similar vein, Valentine Cunningham describes the mutual interpenetration of history and rhetoric in all literary works. While on the one hand, literary works aim to represent history, that is, "real life", in some way, they simultaneously are a piece of rhetoric that always represents more than a simple history.[138] Cunningham asserts that this is because the goals of the author and the writings of the author are always pointed toward a rhetorical purpose that frames the history that he/she tells.

1. *Using Literary Theories*

The literary aspect of the proposed model for this study will engage with theories of metaphor that have moved beyond the Aristotelian model of metaphor as ornamentation and instead address the literary goals of

---

[134] Punter, *Metaphor*.

[135] Goatly, *The Language of Metaphors*.

[136] For further discussions of the history of metaphorical study within literary studies, see Knowles and Moon, *Introducing Metaphor*; Noppen, *Metaphor*; Noppen and Hols, *Metaphor II*; Shibles, *Metaphor*.

[137] Bakhtin, *Speech Genres and Other Late Essays*, 76. Much work has been done on the impact of Bakhtin on biblical interpretation. See for studies on the broad impact, see Boer, *Bakhtin and Genre Theory in Biblical Studies*; Green, *Mikhail Bakhtin and Biblical Scholarship*. For more specific studies, see Sykes, *Time and Space in Haggai-Zechariah 1–8*; Millar, "A Bakhtinian Reading of Narrative Space and Its Relationship to Social Space."

[138] To paraphrase (and re-interpret) Cunningham's phrases to address the situation in John's Gospel, the Gospel represents both the Condition-of-Palestine and the Condition-of-the Gospel. See Cunningham, *In the Reading Gaol*, 127–51.

metaphor (this includes, but is not limited to, persuasion, emotion, universality, subversion, etc.). As this study will deal predominantly with the interaction between the biblical metaphors of the Hebrew Bible with their development in the Gospel of John, literary issues like intertextuality, mimesis, and allusion will also play an important role.[139] The strength of literary approaches is their ability to look beyond grammatical or morphological issues and analyse each metaphor in itself and in its larger literary context. The weakness of literary approaches has often been the lack of grounding, which can allow literary critics to play freely with the texts and particularly with metaphors past their linguistically tempered boundaries. This approach intends to take advantage of the strengths of literary approaches, but within the bounds of an initial grounding in linguistic analysis.

Cunningham's suggestion of the mutually informing relationship between history and rhetoric is helpful for identifying and addressing issues of metaphor use.[140] In what way do the metaphors in the Gospel of John both echo the historical situation of metaphors of textual past, situating themselves both in the "real" history of the life of Jesus and the Johannine community, as well as situating themselves contextually in dialogical relationship with the texts (and metaphors) that have preceded them as well? Here Bahktin's dialogical analysis is informative. The second step is to look at the rhetorical force of these metaphors. As Bahktin argues, all texts engage in a dialogue with the works that come before and anticipate what will follow.[141] Discussing history and the relationship to texts in Hellenistic Judaism and the Hebrew Bible allow this study to approach the influences on metaphor to which the Gospel of John responds. The next step is to ask what response the Gospel of John is expecting from its readers? How is metaphor shaped for rhetorical purposes and what impact does Jesus as the King have on the lives of those hearing and reading the Fourth Gospel? Cunningham's integrated approach toward these dual aspects of history and rhetoric and Bahktin's dialogical approach allow one to address these important questions that move the linguistic study

139 Unlike many other biblical scholars who have based their view of intertextuality on the work of Richard Hays, this model will depend on the work of literary critics themselves. Dependency on Hays has proved problematic on several fronts as Hays' model has received a good deal of criticism due to its unclear use of terms and its inconsistent methodology. See Porter, "Use of the Hebrew Bible in the New Testament"; Porter, "Further Comments on the Use of the Hebrew Bible in the New Testament."

140 Cunningham, *In the Reading Gaol*.

141 Bakhtin, *Speech Genres and Other Late Essays*, 70–89.

of metaphors toward identifying the rhetorical and theological impact of these metaphors on their readers. This examination of rhetorical and theological implications will serve as the final section of each chapter of this study. The theological discussion in each of these conclusion sections comes primarily in the form of preliminary suggestions about the presentation of Jesus' identity as it relates to his role as king in John's Gospel. As these theological and rhetorical implications are intended to emerge from the examination of the discourse through linguistic analysis and from analysis of the metaphors within the discourse, these theological and rhetorical "conclusions" may be seen more as jumping off points for later engagement than as attempts to cover in any extensive way the theological ideas presented. Chapter 8 will discuss possible ways these theological and rhetorical implications may be pursued in future scholarship.

D. Steps for the Model

1. *A Step-by-Step Model*

The goal of this chapter has been to demonstrate the helpfulness of a linguistic-literary approach to metaphor, to discuss the terms and theoretical elements used in this approach, and to give a step-by-step outline for how the approach will be used in each chapter of this study. As the approach's valuableness and theoretical structure have already been described above, this section provides a step-by-step description of this approach and some final words on the necessity of using these specific steps.

While Chapter 3 will follow a slightly different procedure than subsequent chapters due to its goals as a background chapter (which will be discussed in the introduction to Chapter 3), beginning with Chapter 4 and continuing to Chapter 7, analysis in each chapter will follow the same steps.[142] Chapters 4–7 will begin with a brief introduction to the issues facing contemporary scholarship that impact the metaphors in each examined passage of John's Gospel, with a particular awareness of the place of kingship metaphors. In order to address these issues and analyze the role of kingship metaphors in more detail, Chapters 4–7 will each have a three

[142] Chapters 4–7 differ from the preceding Chapters 1–3 because they address analyze John's Gospel directly, unlike Chapters 1–3 which provide background material to set up the analysis in Chapters 4–7.

part analysis. The first section of this analysis will examine the passage in terms of the place of metaphor in cohesion and prominence using Hallidayan systemic functional linguistics. Towards this end, this first section will examine elements of cohesion and prominence within the overarching rubric of information structure, identifying elements of personal reference, connectives, redundant pronouns, and verbal aspect as they work at the level of word group and clause. Metaphor will be discussed as it relates to these elements of cohesion and prominence throughout. Lexical cohesion will then be examined with a focus on its impact on metaphor.

The second section of this analysis will examine metaphors in each passage using theories from cognitive linguistics. Specifically this second section will use conceptual metaphor theory and conceptual blending theory to delineate the metaphors, their conceptual frames, domains, and related entailments, and how they blend with one another to form new metaphorical blends. The discussion of conceptual framing will at times overlap with elements of the Hallidayan context of culture. In each case the conceptual framing, domains, and entailments of these metaphors will be understood against the backdrop of the development of the kingship metaphors in the Hebrew Bible established in Chapter 3 of this study. Following Fauconnier and Turner's idea that the integration networks forming metaphor include elements that are culturally pre-determined and techniques of integration that are also pre-determined alongside the innovation of elements in a new context, Chapter 3 provides insight into these cultural elements which impact the metaphors in the Fourth Gospel.

Based on the findings of sections 1 and 2, the third section of each chapter will examine the rhetorical and theological implications of the use of metaphor in these passages, with a particular focus on the kingship metaphors throughout. With an awareness of the double-facing forward and backward motion suggested by Bahktin and the dual elements of "word and world"/"rhetoric and reality" described by Cunningham, this section will look closely at how these metaphors in their socio-cultural and theo-political situation would impact their readers. This third section will explore elements of the following questions: What complexities are added to understanding these metaphors due to the larger context? What are the goals of the speaker? How might different hearers/readers understand the metaphor based on these larger contextual clues? An exploration of the rhetorical strategy of metaphor in turn leads to a deepening of theological understanding of the use of metaphor in a given passage and at times the implications of rhetoric and theology are intertwined.

2. *The Necessity of These Steps*

The three sections of this model each contribute to the overall goals of this study. In the first section, discourse analysis allows for this study to carefully delineate the linguistic function of metaphor within a given discourse. This section determines how metaphor fits within the interactions among characters in the discourse, how various metaphors are aligned alongside themes and topics, and how metaphors are used to create cohesion and prominence within the given discourse. While this form of analysis contextualizes metaphor in terms of its place within a discourse, it does not provide the tools to access what the metaphor means in and of itself or how elements within a metaphor relate to elements within other metaphors.

This creates the need for the second section of this analysis, which uses conceptual metaphor and conceptual blending theory to examine the metaphors themselves. Using this second type of analysis allows for metaphors to be examined abstractly in terms of their individual components and in terms of their shared components when two or more metaphors are blended with one another. The grounding provided by the discourse analysis in the first section allows for the conceptual metaphor analysis in the second section to be firmly rooted within the order and structure of the discourse, while still having the ability to examine these metaphors abstractly.

These two sections are mutually necessary. If one removes the discourse analysis from this model, conceptual metaphor analysis on its own might allow metaphors to become purely abstract and lose their given place within a discourse. If one removes the conceptual metaphor analysis from this model, the metaphors themselves would remain unexamined in terms of their component parts and in terms of their mutually informing relationship with one another.

The third section of this analysis uses the findings of the first two sections to suggest how metaphor works rhetorically and why it matters theologically. While the first two sections provide an analysis of metaphor's place within a discourse and metaphor's internal structure and relationship to other metaphors, the third section highlights the implications of these metaphors for their readers. This section is essential for providing a bridge between a biblical studies analysis and the initial steps towards biblical theology.

This study is intended to be cumulative, beginning at John 1 and building to Jesus' trial and crucifixion in John 18–19. The purpose of this movement

from the start to the ending sections of the Fourth Gospel is to demonstrate both the presence of kingship throughout the Johannine gospel, but also to demonstrate its importance to its overall structure. Using the three steps of this model to reach these goals allows for analysis of the place and function of kingship metaphors, the conceptual network of kingship and related metaphors, and the implications of these metaphors throughout John's Gospel. In this way it is possible to demonstrate the necessity and impact of kingship metaphors on the Fourth Gospel as a whole.

CHAPTER THREE

GOD IS KING: METAPHORS OF KINGSHIP IN THE HEBREW BIBLE

> *Yahweh is a king who loves justice, who establishes a just order, and who has made justice and righteousness prevail in Jacob* (*Ps. 99:4*). *Yahweh is a God of justice... The holiness of Israel's God is the power that makes justice and righteousness prevail.*
>
> *Theology of the Psalms*, Hans-Joachim Klaus.[1]

> *Key to the royal ideology is the kingship of God, who chose as his son the human ruler on the day of his enthronement (Ps 2:7)... The religion of the state focused on the kingship of Yahweh, the election of the House of David, and the divine dwelling on Mount Zion in the Temple.*
>
> *Reconstructing Hebrew Bible Theology*, Leo Perdue.[2]

In order to examine the metaphors in the New Testament with any depth, one must acknowledge the indebtedness of the New Testament to the metaphors in the Hebrew Bible and their reinterpretation in the Second Temple period. Fauconnier and Turner argue that conceptual blending in metaphor is always a mix of pre-determined metaphorical input from a given culture, pre-determined structures of metaphorical networks, and innovation. An awareness of the metaphorical entailments of kingship and the conceptual networks in which these entailments are blended in the Hebrew Bible will provide conceptual grounding for identifying which entailments and structures of metaphorical blends in John's Gospel have been pre-determined by the culture of Hellenistic Judaism in which John's Gospel was written. This will create a context for examining innovations made to these metaphors and metaphorical structures in the Fourth Gospel in the subsequent body chapters of this study.

The goal of this chapter will be to provide a survey of the chief metaphors associated with kingship within the Hebrew Bible and to demonstrate their interweaving in Hebrew Bible passages. The purpose of this chapter is to establish a foundation for further interpretation of the use

---

1 Klaus, *Theology of the Psalms*, 42.

2 Perdue, *Reconstructing Hebrew Bible Theology*, 67–8.

of related metaphors within the Fourth Gospel. This chapter will differ in its methodological approach from the chapters that follow it (Chapters 4–7), which focus on the Gospel of John. The reason for this methodological difference is due to the purpose of Chapter 3 in comparison to Chapters 4–7. Chapter 3 is intended as a survey of kingship metaphors, that outlines preliminary elements of blending, with minimal interaction with discourse features of cohesion and prominence, because the chapter's aim is to provide an overview rather than examine how these metaphors are embedded in a given discourse. In contrast, the goals of Chapters 4–7 are to demonstrate how kingship metaphors are embedded within a given discourse and how these metaphors function with other discourse factors, allowing for the examination of these metaphors across the larger book of the Fourth Gospel. Thus, while in Chapter 3 the interrelationship of metaphors is examined in a cursory fashion and with minimal reference to how the discourse itself is highlighting certain factors related to the given metaphor, in Chapters 4–7, understanding the place of metaphors within the discourse allows us to see how the placement of metaphors work within the narrative elements of the discourse, within the structural elements of the discourse, and what impact this has on rhetoric and theology.

Towards this end, Chapter 3 will use conceptual metaphor analysis and keep discussion of discourse factors to a minimum. There is a scholarly value in addressing metaphors of kingship within the Hebrew Bible in this way. Recent studies in the Hebrew Bible have used the tools of conceptual metaphor to examine human and divine kingship broadly.[3] However, few studies have used the recent advances in conceptual blending to move from basic analysis of these kingship metaphors and their internal structure to the blending of these kingship metaphors with their surrounding metaphors. Towards this end, after briefly discussing the history of scholarship on Hebrew Bible kingship metaphors, this chapter will examine texts representing different portions of the Hebrew Bible corpus including the Pentateuch, historiography, psalms, and prophecy to demonstrate different kinds of metaphorical entailments of kingship and how these kingship metaphors are blended with a variety of other metaphors including those of light, creation, warfare, refuge, pastoralism, anointing, and judgement.

Based on this analysis, this chapter will argue that within the Hebrew Bible four major conceptions of human and Divine kingship arise: 1) the

---

[3] Brettler, *God Is King*; Moore, *Moving Beyond Symbol and Myth*.

human king acts as the instrument of the Great King Yahweh and is dependent on Yahweh; 2) the ideal human king mirrors the character of King Yahweh and, at times, may gain praise and even a universal inheritance due to his relationship to Yahweh; 3) Yahweh's kingship surpasses all other powers, kings, and gods in His absolute authority, power, and eternal kingship and he destabilizes all powers that would oppress his people; 4) the required response of Yahweh's people to his kingship is holiness and praise and at times human kingship is envisioned as passing from an individual king to a royal community (particularly in the exilic texts). As this chapter demonstrates, each of these themes are developed in different ways across the Hebrew Bible corpus with different degrees of emphasis on any given theme.

A. Past Scholarship

While examining the metaphorical concept "God is King" and its counterpart of human kingship in the Hebrew Bible has produced many articles and monographs on particular instances in the Hebrew Bible,[4] only recently has attention turned to using cognitive metaphor theories to examine the overarching metaphor of "God is King" across the Hebrew Bible corpus. Marc Zvi Brettler's work is the first to provide a systematized analysis of the "God is King" metaphor in the Hebrew Bible using cognitive metaphor theories. While it marks a helpful start for several of the key conceptualisations of kingship, it has not been without its critiques.[5] As Anne Moore and other scholars have pointed out, Brettler's work does not clearly attend to the issue of land and place in the conception of kingship and shows a lack of analysis of specific texts.[6] Building on Brettler and

[4] See the work of Brettler, *God Is King* and Moore, *Moving Beyond Symbol and Myth* for helpful introductions to the diverse works on these topics. Examples of such works (among others) include Paul Redditt, "The King in Haggai-Zechariah 1–8 and the Book of the Twelve" in Boda and Floyd, *Tradition in Transition*; Gosse, La nouvelle alliance et les promesses d'avenir se référant á David dans les livres de Jérémie, Ezéchiel et Isaie," 419–28; Ollenburger, *Zion, the City of the Great King*; Sollamo, "Messianism and the 'Branch of David,' " 357–370; Sweeney, "Jesse's New Shoot in Isaiah 11," 103–118; Sweeney, *King Josiah of Judah*; Travers, *Encountering God in the Psalms*.

[5] For example, Anne Moore describes Brettler's work as "an initial database for consideration," but following Gary V. Smith, criticizes the lack of clarity and helpfulness of Brettler's section on "The King and Domestic Affairs," and the lack of thorough analysis of particular texts. See Moore, *Moving Beyond Symbol and Myth*, 63–4. For Smith's critique, see Smith, "God is King," 81.

[6] Moore, *Moving Beyond Symbol and Myth*, 63; Smith, "God is King," 81.

using cognitive metaphor theories, Moore relates the metaphor of "God is king" to the kingdom of God in Christian origins studies. Moore delineates the development of this metaphor diachronically across the Hebrew Bible from pre-exilic to post-exilic texts with an eye towards understanding its development in the Second Temple period and into the Christian era.

While the approaches of Moore and Brettler both provide insight into the conceptualisation of the "God is king" metaphor, both studies lack an evaluation of the conceptual blending that occurs within the domain of kingship and with its surrounding metaphors. Both Moore and Brettler at times miss the ways metaphors overlap and interact with one another. Brettler misses this because of his stratification of kingship elements; Moore misses this because of her assumption that one metaphor must take precedent in any given setting.[7] Instead, this chapter will demonstrate that diverse metaphors can blend to form new metaphorical conceptualisations that impact the understanding of kingship in the Hebrew Bible. Building on the insights of Brettler and Moore, this chapter will move further by analysing specific Hebrew Bible passages using conceptual blending theories and, instead of focusing entirely on the metaphor of "God is King," it will also include the implications of the Divine kingship metaphor for the depiction of human kingship.[8] However, unlike Brettler's and Moore's book length contributions, this chapter will be necessarily brief.[9]

---

[7] For example, Moore see the Divine Shepherd metaphor when used with the Divine King to be at odds with the Divine Warrior metaphor, yet this overlooks the power of conceptual blending through the use of "mixed" metaphors. See Moore, *Moving Beyond Symbol and* Myth, 122–23. The lack of integration and explanation of the Divine Warrior in relationship to the Divine King is a critique that Patrick Miller also levels against Brettler. See Miller, "God is King," 122.

[8] Brettler's contention that one understands the "God is King" metaphor by way of the depictions of human king is only one side of the situation in biblical metaphor. From the perspective of metaphor analysis, human kingship is the way we conceive of God, but from the theological perspective presented by the biblical text, Divine Kingship is how we understand the meaning, purpose, and conditions of human kingship. Brettler helpfully moves in the first direction, but not always in the second. Miller provides a similar critique in his review of Brettler's work. See Miller, "God is King," 120–22.

[9] While this chapter intends to provide new insight into the field of the study of kingship metaphors, such a topic necessitates some limitations. The topic of the metaphor of kingship in the Hebrew Bible and its development in the Second Temple period is complex. As only one small section in a study, this chapter cannot provide an extensive comprehensive analysis, but rather will skim over the surface of each of these metaphorical entailments of kingship with the hope that this will not completely obscure the deeper complexities inherent in this study. Kingship metaphors are like icebergs. Submerged beneath the surface, the shape and form of each metaphor is large, dense, and complicated, waiting to sink overly intrepid and less than careful interpretive ships. Thus, while

B. Kingship in the Hebrew Bible

This section will examine the blending of metaphors in several key texts that play a role in depicting kingship in the Hebrew Bible. The analyzed texts include the description of kingship in Deut 17, historical texts describing the kingship of David such as 1 and 2 Samuel, the Davidic royal psalms such as Pss 2, 72, 89, 118, 146, and prophetic texts such as Isa 40–55, Ezek 34, and Zech 9–10. The choice of these particular texts is two-fold: first, the diversity of these texts allows for discussions of the kingship metaphor across genre divides within the Hebrew Bible. Second, John's Gospel alludes to many of these particular texts and thus using them here provides a basis for interpreting these allusions within the Johannine context in later chapters of this study.

1. *Deuteronomy 17: A "Paradigm" of Kingship*

As a description of Yahweh's type of kingship, several scholars have argued that Deut 17 functions as one of the important texts for the developing picture of human kingship in the Hebrew Bible.[10] Deut 17:14–20 describes the type of king that Yahweh will approve once the Israelites have entered the land.[11] This description is "highly unusual" in the context of kingship

---

trying to avoid an interpretive shipwreck, this chapter will provide a brief survey of the metaphors particularly pertinent to creating the groundwork for the study of kingship in John's Gospel in the remainder of this study, while acknowledging the kingship metaphors present in the Hebrew Bible that are not touched upon by the Fourth Gospel.

[10] For example, Jamie Grant's work has suggested that the "kingship law" of Deut 17 as the paradigm for the Psalms, particularly the royal psalms in Pss 1–2, Pss 18–21, and Pss 118–119. See Grant, *The King as Exemplar.* Steven Parrish sees Deut 17 as related to Ps 1 based on the relationship between Pss 1 and 2 and the focus on kingship. Parrish, *A Story of the Psalms*, 32. Similarly Daniel Block has argued that Deut 17:14–20 represents a paradigm for leadership within the Hebrew Bible and also for believer's today. See Block, "The Burden of Leadership," 259–78. Peter Gentry has discussed the impact of Deut 17 on the depiction of kingship in Isa 55. See Gentry, "Rethinking the "Sure Mercies of David" in Isaiah 55:3," 279–304.

[11] There is some debate on the dating of Deut 17:14–20. While some scholars maintain an early dating for this section, others have argued that this text reflects a response to Solomon's reign and is thus likely composed after Solomon. Walter Brueggemann states his position with a later dating with great assurance: "it is almost certain that Deut 17:14–20 is a late Deuteronomic reflection, certainly after Solomon and surely with Solomon in his purview." Brueggemann, *Solomon*, 143. However, such assurance is by no means the agreement of all scholars. Dutcher-Walls provides a helpful review of these different discussions of redaction and dating. See Dutcher-Walls, "The Circumscription of the King," 601–02. This chapter reads this passage (and the others examined) in canonical order rather than trying to argue for a chronological ordering of the various redactions of the original text of Deuteronomy. This is because, as noted above, the relative dating of these texts in their

in the ancient Near East because it seeks to limit the power of the king by focusing on the dependence of the human king on Yahweh's divine kingship.[12] In his study of the "kingship law" in Deut 17:14–20, Jamie Grant suggests four themes describing human kingship that become paradigmatic for other texts in the Hebrew Bible regarding kingship, especially the Psalter.[13] These four themes are: "1) King as chosen by Yahweh (v. 15); 2) King as one of the Hebrew brothers, i.e., democratising effect (vv. 15, 20); 3) Limitations of royal power, stressing dependency on Yahweh (vv. 16–17); 4) Centrality of *torah* in the life of the king (vv. 18–19)."[14]

Each of these themes established in Deut 17:14–20 becomes a source of input for later metaphorical depictions of human kings in relation to Yahweh's kingship. As Grant points out, Deut 17:14 acts as an introduction to the overall themes of the kingship law, which "accentuates the *kingship of Yahweh.* Human kingship is permitted but only in the context of the *ultimate* kingship of Israel's God."[15] McConville makes a similar point connecting this to the overall structure of Deuteronomy "which, as is well known, resembles the form of a vassal-treaty, contracted between a greater and lesser king. In terms of this metaphor, it is Yahweh who is the 'Great King'."[16]

Yet Deut 17 is not the only influential text that shapes the depiction of kingship in the Hebrew Bible in a substantial way and, in fact, the limitations placed on kingship in Deut 17's kingship law create tension with

---

original contexts is less important for the argument of this study than the later interpretations of these texts in the Second Temple period.

[12] Several scholars have noted this intentional restriction of the human king's powers in Deut. 17:14–20 as different than ancient Near Eastern patterns of kingship, but these scholars provide different reasons for why this circumscription exists in Deuteronomy. Knoppers describes this as "highly unusual." See Knoppers, "The Deuteronomist and the Deuteronomic Law of the King," 329–30. For other scholars who have discussed the restrictions of power of the king in Deut 17, see Block, "The Burden of Leadership," 259–78; García López, "Le roi d'Israél," 277–97; Levinson, "The Reconceptualization of Kingship in Deuteronomy and the Deuteronomistic History's Transformation of Torah," 511–34; Dutcher-Walls, "The Circumscription of the King," 601–16; Scheffler, "Criticism of Government," 131; McConville, "King and Messiah in Deuteronomy and the Deuteronomistic History," 276; Wright, *Deuteronomy*, 209; Tigay, *Deuteronomy*, 166.

[13] Grant's working thesis explained succinctly as follows: "the tentative argument of this study is that the Law of the King has been used as an intellectual construct to shape and nuance the psalmic presentation of kingship." Grant, *The King as Exemplar*, 2.

[14] Grant, *The King as Exemplar*, 193.

[15] Grant, *The King as Exemplar*, 194. The emphasis is Grant's. Grant notes that Wright makes a similar point in his work. See Wright, *Deuteronomy*, 203.

[16] McConville, G*race in the End*, 31. Grant cites McConville as in agreement with his position. See Grant, *The King as Exemplar*, 195.

other trends present in the Hebrew Bible that allot Yahweh's power and universal reign to the human king (e.g., Pss 2, 72, etc.). This second trend will be discussed in more detail below. However, the emphasis on Yahweh the Great King as the one who designates the human king in the kingship law is foundational for later descriptions of kingship that use terms like "anointed one," "servant," "chosen one," and the familial metaphor of Yahweh as Father-king and the human king as "son." Here the emphasis is on Yahweh as the ultimate source of power for the human king and human kingship is conceived as a metaphorical extension of Yahweh's own kingship. This trend exists in Hebrew Bible texts that focus on the correspondences between Yahweh's kingship and human kingship (e.g., in 2 Sam 22, Yahweh is warrior-king and the human king is warrior-king) and in texts that use terms like "hand" or "arm of the Lord" in the depiction of kingship.

The centrality of the *Torah* and its relationship to holiness before Yahweh in the depiction of kingship also play a key role in the later metaphorical depictions of human kings. These later texts often focus on the human king's need to be holy just as King Yahweh is holy through faithfulness to God's word. As Patrick Miller points out, regarding this element in Deut 17:19, "the fundamental task of the leader of the people, therefore, is to exemplify and demonstrate true obedience to the Lord for the sake of the well-being of both the dynasty and the kingdom. King and subject share a common goal: to learn to fear the Lord (v. 19)."[17] Thus, adherence to the law is a trait shared by king and subject, and also a trait that draws the human king closer to the Divine King.

That this element is true of both king and servant, in turn, is related to the "democratising effect" or the "democratizing tendency" in Deut 17:15 and 20 and present in Deuteronomy more broadly.[18] Miller argues that a theological tendency of Deuteronomy and its tradition is "to equalize the king with other Israelites, the democratizing of kingship and the royalizing of the people. In Deuteronomy this is especially seen in the law of

[17] Miller, *Deuteronomy*, 149.

[18] See Grant for "democratising effect" in Grant, *The King as Exemplar*, 205, 193, 201–205, 284–85. He appears to be following Miller's earlier discussions of a "democratizing tendency" in Deuteronomic History. See Miller, "Kingship, Torah Obedience, and Prayer," 130–31; Miller, *Deuteronomy*, 149. Miller describes his own work on Deuteronomy as building on McBride's work, which sees Deuteronomy as "a 'comprehensive social charter' for a 'constitutional theocracy' that is highly democratic in its substance." See Miller, "Constitution or Instruction?" 129. Miller cites McBride, "Polity of the Covenant People," 27.

the king."[19] Miller argues that this is demonstrated in Deut 17:20 with the statement that the king's heart not be exalted above other members of the community and that the king is equally responsible to follow the Torah as his servants.[20] Miller emphasizes that the language here is of "brothers and sisters" rather than of "neighbours" suggesting a closer relationship of equality.[21]

This "democratizing tendency" in Deuteronomy's kingship law is also present in the depictions of kingship in the royal psalms and in kingship passages in the prophetic literature including Isaiah.[22] For the purposes of this study, it is helpful to note that several scholars have argued that Deut 17's depiction of kingship fits well with later understandings of Jesus as king.[23] Warren Carter points to this connection as Deut 17 and other depictions of God's reign are re-interpreted in the Second Temple period. He states:

> Thus, kingly reign embodies God's sovereignty over the earth, ensures justice for the poor, and does not exploit or oppress. This vision differs from the usual oppressive kingly practices as Moses in Deut. 17:14–17 and Samuel in 1 Sam. 8:1–17 emphasize in their warnings. This alternative vision of kingship contrasts with the injustices of Roman imperial practices and its emperors or kings.[24]

Thus, the kingship law in Deut 17:14–20 sets a trajectory for depicting kingship that is dependent on Yahweh for its creation and power, democratising in its effects, and that provides an alternative vision of kingship from those in the ancient Near East and in later manifestations of kingship, including the Roman empire, when these texts are re-read in the Second

---

[19] See Miller, "Kingship, Torah Obedience, and Prayer," 130–31.

[20] Miller, *Deuteronomy*, 148.

[21] See Miller, "Constitution or Instruction?" 125–41; Miller, "Kingship, Torah Obedience, and Prayer," 130–31.

[22] McConville notes that the tendency to "democratize" the Davidic covenant in Isa 40–66, that Brueggemann has suggested, is similar to Deuteronomy. See McConville, *Deuteronomy*, 156. McConville cites Brueggemann, "Unity and Dynamic in the Isaiah Tradition," 89–107.

[23] For example, Miller states concerning Deut 17:14–20: "Much has been written about the way the messianic passages of the royal psalms and Isaiah point us to and find their actuality in Jesus of Nazareth, it is possible we have overlooked the text that may resonate most with the kingship he manifested; he was one who sought and received none of the prerequisites of kingship, who gave his full and undivided allegiance to God, and who lived his whole life by the instruction, the torah, of the Lord." Miller, *Deuteronomy*, 149. Telford Work's theological commentary on Deuteronomy also connects the kingship described in Deut 17 to Jesus' kingship. Work, *Deuteronomy*, 170–71.

[24] Carter, *Matthew and Empire*, 78.

Temple period. As the rest of this chapter examines kingship in historical texts, the Psalter, and in prophetic texts, these themes in the kingship law will continue to emerge as sources for later interpretations.

2. *Historical Texts*[25]

This section will examine historical texts that describe David becoming king and the relationship of David's kingship to God's. The anointing of David for kingship in 1 Sam 16, the transfer of kingship in 2 Sam 1, and David's hymn to Yahweh depicting the relationship between Yahweh's and David's kingship in 2 Sam 22 will serve as exemplary texts demonstrating how metaphorical blending impacts the conception of kingship in these passages.

2.1. *1 Samuel 16: David's Anointing as King*

In 1 Sam 16, Yahweh tells Samuel to anoint one of the sons of Jesse to replace Saul as king. This anointing appears to be the first of several steps to David's kingship, eventually taking over Saul's kingdom at God's behest.[26] First Samuel 16 provides several key elements in describing David that prove important in later descriptions of kingship. First, David's role as a shepherd is emphasized throughout the passage. His initial absence from the scene occurs because he is out tending his flock, allowing him to enter the scene "ruddy and handsome" from his work (1 Sam 16:12). The relationship between "shepherding" and "leading" was prevalent in ancient Near Eastern culture and throughout the Hebrew Bible the term "shepherd" is often used in close relationship to the term "rule."[27] David's role as shepherd

---

[25] While these texts are sometimes referred to as "historical," it may be more helpful to discuss them in terms of historiography. There is considerable debate among scholars over the level of historicity in 1–2 Samuel, 1–2 Kings, and 1–2 Chronicles. For the purposes of this study, such issues of historicity will be largely set aside as this analysis will focus on the final redaction and will analyze the text with a literary approach that reads the figures described as "characters." Thus, use of "David" or "Saul" and their actions will primarily read the text as a presentation of a story (to whatever degree this "story" may be historical). For discussions on the issues surrounding history, historiography, and theology, see Long, ed., *Israel's Past in Present Research*; Millard, et al., eds., *Faith, Tradition, and History*; Barstad, *History and the Hebrew Bible*.

[26] Describing this as "at God's behest" should be understood as describing the situation from a point of view within the narrative world that the text creates.

[27] Timothy Laniak provides a helpful introduction to the biblical theology of God as shepherd and his representative kings as shepherds in relation to the ANE traditions. See Laniak, *Shepherds after My Own Heart*, esp. 42–74. As Rudman explains, "David's occupation as shepherd boy serves not simply as a 'rags-to-riches' motif—it marks him out as

may provide means of connecting an embedded cultural metaphor of "Shepherd is King" to descriptions of David's kingship.[28] In fact, as one surveys the descriptions of David's kingship, his kingship is depicted in terms of "shepherding" the people (e.g., 2 Sam 5:2).[29] Further, Yahweh is depicted frequently with the "Shepherd is King" metaphor[30] and in later passages David's depiction as a "shepherd-king" appears to demonstrate his role as God's instrument of kingship.[31] Thus, to emphasize David's role as shepherd is part of setting the stage for later metaphorical blendings.

Second, Samuel's means of designating David for the position of kingship is through anointing him with oil. While anointing is a physical action, it has metaphorical significance. When one applies conceptual blending theory to the metaphor of "anointing," one finds that oil is used as a means of consecration, of making a person holy, as is found in the Hebrew Bible and in texts in ancient Near Eastern literature;[32] that anointing often

---

the ideal candidate for kingship by mixing two central elements of ANE royal ideology." Rudman, "The Commissioning Stories of Saul and David as Theological Allegory," 525.

[28] Rudman points to the scholarly consensus that "the inclusion of a shepherding background for David is intended to increase the significance of Yahweh's act in bringing him to the throne." See Rudman, "The Commissioning Stories of Saul and David as Theological Allegory," 520.

[29] The first use of pastoral metaphor as connected to the king is David, notably in the statement "Yahweh said, 'You shall shepherd my people Israel' " in 2 Sam 5:2. Rudman has argued that this connects to the depiction of David as the "shepherd-boy" in his commission by Samuel in 1 Sam 16. See Rudman, "The Commissioning Stories of Saul and David as Theological Allegory," 524.

[30] Throughout the Hebrew Bible, God is depicted as the shepherd over his people Israel. Examples include Gen 48:15; 49:24; Num 27:17; Isa 40:11; Jer 23; Ezek 34.

[31] Rudman argues that the depiction of David as a shepherd boy echoes the depiction of Saul gathering his donkeys and that Jesse's statement that David is " 'he is keeping the sheep' (I Sam xvi 11) immediately marks out David as the future king of Israel and leader of Yahweh's flock." See Rudman, "The Commissioning Stories of Saul and David as Theological Allegory," 524.

[32] There is some argument over whether one should distinguish two different types of anointing (one related to holiness and another a legal action related to the conference of power and authority) when speaking of anointing in kingship or whether the anointing for kingship should be seen as both a sacred and a legal act. Kutsch provides an extensive monograph on the topic of anointing in the Hebrew Bible and the ancient Near East, but it has received a good deal of critique on its categorization of kingship and priesthood in relation to anointing. See Kutsch, *Salbung als Rechtsakt im Alten Testament und im Alten Orient*. Emerton argues against the sharp division between anointing as cultic versus legal act in Kutsch's work and instead argues with Mowinkel that anointing of a king confers both power and authority as well as "sacred status." See Emerton, "Salbung als Rechtsakt im Alten Testament und im Alten Orient," 122–28; Mowinckel, *He That Cometh*. Miller provides a helpful survey of the assortment of views related to this discussion. See Miller, "The Anointed Jesus," 410–15.

points to God as the one who actually appoints kings and priests;[33] and that anointing served socio-political purposes in the ancient Near Eastern world.[34] These conceptions of anointing appear to be blended within the account of David's anointing and in some other texts of the Hebrew Bible. Repeatedly in the Hebrew Bible, the requirement for appointment by God is being holy before Him.[35] While the Holiness Code of Leviticus 17–26 calls all of Israel to "be holy as I, Yahweh, am holy" (Lev 20:26),[36] the anointing oil itself is depicted as one of the "holy" elements within the Tabernacle and Temple (Ex 30:22–33).[37] When this oil is poured upon Aaron and his sons, they become holy, in order to fulfill the designated priestly role Yahweh has for them.[38] The king's anointing shares a similar function. Thus, the action of anointing a king blends the idea of consecration for the purpose of holiness with the concept of God's appointment of a figure in a given socio-political context. As de Vaux puts it, "the king, a consecrated person, thus shares in the holiness of God."[39]

---

[33] Mowinckel argues that anointing, while predominantly done to kings and priests, is a title that may be used of any person that has been designated for a particular purpose in God's ultimate plans of salvation. This explanation allows for Cyrus' description as an "anointed one" in Isa 45 to be included. See Mowinckel, *He That Cometh*, 3.

[34] Several scholars have noted the socio-political implications of anointing a king including Kutsch, *Salbung als Rechtsakt im Alten Testament und im Alten Orient*; Talmon, *King, Cult, and Calendar in Ancient Israel*, 36–7; Vaux, *Ancient Israel*, 104–05.

[35] Besides this emphasis in Deut 17's kingship law discussed above, other passages focus on this theme of the necessity of the holiness of the king before God. For example, several texts describe the king as priest, which was common in other ancient Near Eastern cultures such as 2 Sam 7:1–17 and Ps 132. For more discussion of these examples, see Hoppe, *The Holy City*, 33.

[36] A good deal of scholarship has discussed the implications of the Levitical Code of Holiness on the uniqueness of Hebrew Bible theology. See for example, Rad, *Old Testament Theology*, 203–07; Joosten, *People and Land in the Holiness Code*.

[37] Hurowitz provides a helpful excursus on the use of oils and scents in the Tabernacle and Temple settings in the Hebrew Bible as it relates to ancient Near Eastern literature and exploring the different intents of anointing. See Hurowitz, *I Have Built You an Exalted House*, 278–79.

[38] The relationship between the Holiness Code itself and the roles of kings should not be pushed too far, however. As Joosten points out, H does not "give an exhaustive description of the power structures of the people of ancient Israel." Joosten contrasts Deut 17's description of a king with a lack of this topic in H. See Joosten, *People and Land in the Holiness Code*, 87.

[39] Vaux, *Ancient Israel*, 104. J. Roy Porter notes the intimate relationship that exists between God and his anointed one so that cursing God's anointed held the same penalty as cursing God (cf. 2 Sam 19:21 and Lev 24:15) and Yahweh and his anointed could witness together to someone's innocence. Porter, "Oil in the Old Testament," 37. Kitz provides an interesting connection between cursing in ANE literature and the ritual action of anointing that provides an point of metaphorical interaction between cursing and God's anointed. See Kitz, "An Oath, Its Curse and Anointing Ritual," 315–321.

Third, in 1 Sam 16:13–14, the Spirit of the Lord comes upon David after his anointing and departs from Saul. Many scholars have suggested that the act of anointing and this descending of the Spirit of the Lord are intended to be seen as related actions.[40] Throughout the book of Judges, the Spirit of the Lord comes with power upon the judges who lead Israel.[41] This same depiction occurs in 1 Sam 10 with the designation of Saul as the first king of Israel; after Saul is anointed by Samuel in 1 Sam 10:1, he is told that the Spirit of the Lord will come upon him and from that time forward God will be with him (1 Sam 10:6).[42] In 1 Sam 16, when Yahweh chooses to transfer power from Saul to David, Samuel is chosen by God to demonstrate this transfer of kingship through anointing David with oil. In 1 Sam 16:13, the Spirit of the Lord comes upon David with power and 1 Sam 16:14 informs the reader that the Spirit of the Lord had departed from Saul and been replaced with an evil spirit. As this transfer of royal authority coincides with the transfer of the Spirit of the Lord from one king to another, this suggests that the anointing of oil may be a physical act representing a spiritual concept.[43] God's authority and power, along with the holiness and charismatic presence associated with it, has passed from Saul to David.

---

[40] There has been some discussion surrounding the concept of "charismatic kingship" in Israel and Judah, frequently in response to Albrecht Alt's suggestion that the "charismatic kingship" of Israel led to its instability while the continuity of the old royal line in Judah led to its stability in his article, Alt, "Das Königtum in den Reichen Israel und Juda," 2–22. See, for example, Wallis, "Jerusalem und Samaria als Königsstädte," 480–96; and Thornton, "Charismatic Kingship in Israel and Judah," 1–11. McCarthy has argued for a relationship between call-narratives of prophetic circles and the description of the Spirit of the Lord in Samuel's writings. McCarthy, *Institution and Narrative*, 220. De Vaux argues that because the Spirit of the Lord is part of the action of anointing, God's holiness is shared with the king. See Vaux, *Ancient Israel*, 104.

[41] Sara Locke provides a helpful discussion on the issues surrounding kingship in Judges 8–9 in Locke, "Reign Over Us!"

[42] Some scholars have drawn a connection between this depiction of anointing in 1 Samuel and in Isaiah 61:1, where Isaiah makes the connection between anointing and the presence of the Lord through His Spirit clear: "The Spirit of the Lord is on me because the Lord has anointed me..." Scholars have discussed this connection between the anointing and the Spirit of the Lord at some length, particularly as this relates to later Second Temple writings. See Smith, *Isaiah 40–66*, 631; Collins, "The Nature of Messianism in Light of the Dead Sea Scrolls," 199–201.

[43] Several scholars have noted the connection between the anointing of Saul and then of David alongside the spirit of the Lord coming upon each of them after their anointing. See Petersen, *1 and 2 Samuel*, 94; Hertzberg, *I and II Samuel*, 135–37; Bergen, *1, 2 Samuel*, 180.

2.2. *2 Samuel 1: Transferring Power from David to Saul*

The conception of a transfer of royal power from David to Saul is also depicted in terms of physical symbols of kingship. At Saul's death, David is given the crown and the royal armband. These two royal symbols convey the transfer of kingship; though David does not receive the full authority of king at this point in the narrative, the giving of these two trappings of kingship promise the eventual rule of David over all of Israel. Scholars have noted that while David's kingship comes in part at the transfer of Saul's crown in 2 Sam 1, David does not receive full rule over all of Israel until after the death of Saul's son Ishbaal/Ishbosheth in 2 Sam 5:1–3. As Campbell notes, a story with the "theme of David's replacement of Saul, on the battlefield and ultimately on the throne" begins from the time David enters Saul's courts and can only end when "David is king over all Israel and Judah."[44]

The transfer of the crown and armband function metonymically for the power of the king. In this metonym, the articles worn by a king become equated with the king's authority. A similar function exists in English when we speak of "the Crown" to refer to the British monarchy. This metonym of crown with kingship is present throughout the Hebrew Bible. Examples of this metonymy include what scholars have suggested is an official coronation ceremony in 2 Kgs 11:12, which depicts Jehoiada giving the crown and the testimony[45] to Joash, called the "king's son," who is acclaimed king, anointed, and his long life as king is extolled.[46] In 2 Chr 23:11, the crown also appears to be part of coronations. Having a crown placed on

[44] See Campbell, *2 Samuel*, 28, 50.

[45] There is some debate over the meaning of the term (עֵדוּת) used here. The key question is whether this word is intended to be a document of some sort or an object. Among those who see it as an object are Schwartz, "The Priestly Account of the Theophany and Lawgiving at Sinai," 126. In a similar vein, Cogan and Tadmor suggest it may be a royal insignia, perhaps jewels. See Cogan and Tadmor, *II Kings*, 128. Others suggest this is a medallion inscribed with official protocol or a "testimony" of a king. See von Rad, "Das Judische Konigsritual," 211–16.

[46] Scholars who hold that this is an official coronation ceremony include Cohn, et al., *2 Kings*, 79; Long, *2 Kings*, 151. Long states, "So Joash is invested with badges of office (cf. Ps 132:18), a diadem and royal insignia, both heavy with symbolism of regnal authority, covenant with God, and priestly *tora*. He begins his rule clothed in garments of divinely ordained legitimacy." Brettler describes the diversity of coronation and enthronement practices that makes it difficult to ascertain what makes an "official" coronation ceremony, yet one could argue that while one cannot pin down each part of the coronation ceremony that *always* occurs, one can form a general outline of several of its repeated elements. Brettler, *God Is King*, 132–34.

one's head indicates that power has been granted to a person. In Ps 89:40, Jer 13:18, and Ezek 21:31, the removal of the crown indicates that power has been lost.[47] Thus, 2 Sam 1 emphasizes the role of the "crown" as a symbol for kingship that can also anticipate kingship and represent either a kingship in its fullness or a kingship on its way to completion.

2.3. *2 Samuel 7: Royal and Related Metaphors in the Davidic Covenant*

Many scholars have noted the importance of 2 Sam 7 to the overall narrative of the Samuel corpus. For example, Walter Brueggemann states that 2 Sam 7 "occupies the dramatic and theological center of the entire Samuel corpus."[48] Second Samuel 7 is also essential to the depiction of Davidic kingship and its representation in the rest of the Hebrew Bible corpus (and the subsequent understandings of Davidic kingship in the literature of the Second Temple period including the New Testament).[49] As this text is particularly formative for the kingship metaphor and its relationship to other metaphors in the Hebrew Bible, this section will provide a more extensive examination of 2 Sam 7 than some of the previous or subsequent examinations of Hebrew Bible texts in this chapter.

2.3.1. *Temple Building and David's "House"*

As Bodner rightly notes, to understand 2 Sam 7 fully, one must read it in light of the story that directly proceeds it in 2 Sam 6.[50] In 2 Sam 6, David's kingship has been fully established over the whole of Israel and the central issue of 2 Sam 6 is the moving of the ark of the covenant into the city of David. As Brueggeman notes, the movement of the ark in 2 Sam 6 creates a tension that David tries to relieve by deciding to build a temple for

---

[47] Brettler, *God Is King*, 77; and Long, *2 Kings*, 151. Ferris notes that in Ps 89:40 "it is not only the loss of kingship that is grieved, but the destruction of the temple as well." Ferris, *The Genre of Communal Lament in the Bible and the Ancient near East*, 115. The loss of the crown is a symbol for this loss of kingship.

[48] Brueggemann, *First and Second Samuel*, 253.

[49] Several scholars have looked at the importance of 2 Sam 7 and its history of interpretation for conceptualizing the promise to David, the Davidic kingship, Jewish messianisms, and Christian Christology. See Schniedewind, *Society and the Promise to David*; *Avioz, Nathan's Oracle* (*2 Samuel 7*) *and Its Interpreters*; Eslinger, *House of God or House of David*, 89–102; Laffey, *A Study of the Literary Function of 2 Samuel 7 in the Deuteronomistic History*.

[50] Bodner highlights several issues that shape the dynastic oracle in 2 Sam 7 that can be traced from 2 Sam 6 including the rejection and thus barrenness of Saul's remaining descendent Michal, "ensuring that no descendants of Saul will be born" See Bodner, *Power Play*, 68–71, cf. 68. Here Bodner cites Sweeney, *King Josiah of Judah*, 111.

the ark of the covenant in 2 Sam 7. As Brueggeman explains, "in principle a temple lives in tension with the ark. Whereas the ark articulates God's freedom and mobility, the temple removes the danger and possibility that God might depart."[51] Using a blend of metaphors depicting the promises of Davidic kingship, 2 Sam 7 depicts David's desire to secure his political regime through building such a temple (i.e., to "build a house") and Yahweh's prophetic and covenantal response to David's desire.[52] These blended metaphors are key to the Davidic depiction of kingship that extends to the Psalms and prophetic literature. Among the chief metaphors used in this passage are temple/house metaphors, plant metaphors, familial metaphors, pastoral metaphors, and kingship metaphors.

Temple/"house" metaphors and kingship metaphors are the two most frequent kinds of metaphors used in this passage. Central to 2 Sam 7 is David's desire to "build a house" for the Lord. The conception of "house" plays off of David's initial statement that while his house is made "of cedar," the ark of the covenant is in a tent (2 Sam 7:2). As hinted at above, deeper political meaning sits behind David's statement than what appears on the surface. In ancient Near Eastern culture, a king establishes his hope of a dynasty by building a temple.[53] While establishing the temple is an important part of the establishment of the cultic ritual by the king,[54] the act

---

[51] Brueggemann, *First and Second Samuel*, 254.

[52] There is a long standing debate regarding the original form of 2 Sam 7:1–17 in relation to vv. 18–29 and the unity of vv. 1–17 themselves. For example, Hermann's form-critical argument for the unity of 2 Sam 7:1–17 based on comparing its form to the Egyptian literary genre of *Königsnovelle* has been adopted in varying degrees by scholars such as Noth, Weiser, and Whybray, but met with critique by other scholars who suggest an editorial process in the making of 2 Sam 7:1–17. For example, McCarter suggests three editorial phases, a theory which Anderson builds on with some revisions. See Herrmann, "2 Samuel VII in the Light of the Egyptian Königsnovelle—Reconsidered," 119–128; Noth, *The Laws in the Pentateuch and Other Studies*, esp., "David and Israel in II Samuel VII"; Weiser, "Die Tempelbaukrise unter David," 153–68; Whybray, *The Succession Narrative: A Study of II Samuel 9–20, and I Kings 1 and 2*, 96–116; McCarter, *Second Samuel*, 223–31; Anderson, *Second Samuel*, 114–23. For the purposes of this study, unity of 2 Sam 7 is assumed for the sake synchronic study and due to the goal of this chapter to reflect on the later readings of this text in the Second Temple period.

[53] Brueggemann puts it succinctly, "The obvious answer to the problem of legitimacy characteristic of every ruler in the ancient world is to build a temple. Give God a permanent residence that will solidify the regime." Brueggemann, *First and Second Samuel*, 254.

[54] Oswald demonstrates this tendency in the writings of Nebuchadrezzar (605–562 BCE), the last neo-Babylonian king Nabonidus (556–539 BCE), and the Persian king Cyrus the Great (539–530 BCE). Oswald, "Is There a Prohibition to Build the Temple in 2 Samuel 7?," 87–8.

of building the temple takes on metaphorical significance as the dynasty itself is compared to the temple.[55]

This conceptual blend of temple building and royal dynasty occurs due to the commonality between the conception of a king as the foundation of a future dynasty and thus similar to the foundation of the temple. Besides conceptualizing a dynasty as similar to the *building* of the temple, a dynasty is also conceived as similar to the *endurance* of the temple. Both of these patterns are apparent in several ancient Near Eastern inscriptions. For example, the neo-Babylonian king Nabopolassar (626–605 BCE) prays: “As the bricks of Etemenanki will lie solid forever, so will you establish the foundation of my throne for the distant days”[56] and his son Nebuchadrezzar, in a prayer in a building inscription, “combines the petition for the durability of the temple he built with the plea for an everlasting ruling dynasty.”[57] As Antti Latto explains,

> It becomes clear that the entire process of constructing the temple, and especially the laying of the foundation, was thought to guarantee the well-being of the dynasty. The hope often expressed in these blessings is that the temple’s foundation or the temple as a whole will symbolize the establishment of the dynasty forever.[58]

That temple-building was the expectation for a king within the ancient Near Eastern context creates an interesting and much discussed tension in 2 Sam 7’s depiction of David’s interaction with Yahweh and Nathan concerning building a temple.[59] For the purposes of this analysis, the key

---

[55] For an extensive study of the biblical account of temple-building as it relates to other ancient Near Eastern texts, see Ellis, et al., *From the Foundations to the Crenellations*; Hurowitz, *I Have Built You an Exalted House*. One should note, however, the critiques of DiVito that despite the value of Hurowitz’s work, Hurowitz’s comparisons of the literary structure of ANE literature and biblical literature are at times “overly general, and imprecise” and that “in [Hurowitz’s] haste to find parallels he has, it seems, simply confused the evidence for shared cultural assumptions and a common ideology with a demonstration of a single common *literary* form or structure.” DiVito, “I Have Built You an Exalted House,” 334. Thus, Hurowitz provides a helpful survey and comparison of many pertinent texts of the ANE and the biblical texts related to temple-building, but one may need to be wary of his assertion of a common literary form.

[56] Laato, “Second Samuel 7 and Ancient Near Eastern Royal Ideology,” 255. Laato cites Langdon and Zehnpfund, *Die Neubabylonischen Königsinschriften*, Nabopolassar 1, 3.31–61.

[57] Oswald, “Is There a Prohibition to Build the Temple in 2 Samuel 7?,” 88. Oswald cites Falkenstein and Soden, “Sumerische und Akkadische Hymnen und Gebete (1953),” 283f, cf. also 285–289.

[58] Laato, “Second Samuel 7 and Ancient Near Eastern Royal Ideology,” 255.

[59] This tension has been explained by scholars in a variety of ways. Some scholars locate the tension in an anti-temple-building strain in Nathan (see Jones, *The Nathan Narratives*, esp. Chapter 4, 59–92.) Others suggest that this passage describes Yahweh giving relief to

element that needs exploration is the shift between David's request of building a temple (a "house" [בַּיִת]) himself to Yahweh's promise of building a dynastic household (a "house" [בַּיִת]) for David and how this shift blends with the other metaphors in the passage to depict the conception of Davidic kingship. The play on the term "house" (בַּיִת) is possible due to its range of meaning, including both the "house" (בַּיִת) as a physical dwelling place (whether the royal palace [7:1] or the divine temple [7:5]) and the "house" (בַּיִת) as a household (whether a royal household [i.e., dynasty] in David's case [7:11] or a more generic concept of family).[60] This multivalent meaning of this term allows for important metaphorical shifts throughout the passage.

2.3.2. *Father-King and Son-King*

Second Samuel 7:11 returns to the "house" motif that began in 2 Sam 7:1–7. Yet in v. 11, the "house" has shifted from a temple to a household as Yahweh promises to make David a "house." Verses 12 and 14 continue this shift to the familial domain by discussing God as Father and David as son.[61] The "God is Father" metaphor is one that is present in other ancient Near Eastern traditions,[62] but the development of this tradition in the Hebrew Bible is also unique in a variety of ways. At its most basic level, the metaphor of "God is Father" and "Human is Child (Man is Son)" is based on the common conception of the familial relationship of father and son in the ancient world. In the ancient world, a father was the source of protection and provision for his children. One key element in the father-son relationship was the inheritance which would pass from father to son. Tasker argues that each of these characteristics of protection, provision, care,

---

the Davidic monarchy from the necessity of building a temple and thereby providing security for the monarchy after the eventual destruction of Jerusalem (thus, suggesting a late date to 2 Sam 7). See Oswald, "Is There a Prohibition to Build the Temple in 2 Samuel 7?," 85–89. Still others suggest that one can gain more insight from exploring the characterization of God in 2 Sam 7 in his subtle interaction with David. Craig, "The Character(Ization) of God in 2 Samuel 7:1–17," 159–76.

[60] Victor Hamilton argues that the term "house" (בַּיִת) has at least four different nuances in 2 Sam 7: 1) royal palace, 2) divine temple, 3) royal dynasty, 4) general family. Hamilton, *Handbook on the Historical Books*, 317. See also Craig, "The Character(Ization) of God in 2 Samuel 7:1–17," 159–76.

[61] For further discussion of the development of the description of God as Father, see Tasker, *Ancient near Eastern Literature and the Hebrew Scriptures About the Fatherhood of God*.

[62] Examples include the Sumerian father gods An, Enlil, Enki, Nanna, and Utu, Egyptian father deities, and the Ugaritic depictions of El as Father-God. See Tasker, *Ancient Near Eastern Literature and the Hebrew Scriptures about the Fatherhood of God*, 13–78.

and inheritance are characteristic of Yahweh's relationship to his human children.[63] Throughout the Hebrew Bible, God is described as "Father," while Israel is described as God's son.[64] At times individual figures, notably David among them, are called "son" with Yahweh as their Father.[65] Second Samuel 7:12 and 14 mark an important use of this metaphor that impacts other uses.

2.3.3. *Shepherd and Servant: The King's Dependence on the Great King*

In the midst of Yahweh's initial discussion with David about his desire to build a "house" for God in 2 Sam 7:5–7, in 2 Sam 7:7, the pastoral metaphors are joined to the temple/familial "house" metaphor. Yahweh describes the leaders of Israel[66] as those whom he commanded to "shepherd" (רעה) His people Israel. In contrast in v. 8, Yahweh makes the emphatic statement to David "*I myself* (the redundant pronoun [אֲנִי]) took you from the pasture, from tending the sheep, and made you ruler over my people Israel." This sentence combines a redundant pronoun and the doubling technique of "from" (מִן) + a pastoral reference in v. 8 with the reference to Israel as "my people" repeated in both v. 7 and v. 8. The parallel use of pastoralism in vv. 7–8 appears to echo the theme developed in 1 Sam 16: David was taken from being a lowly shepherd in order to shepherd God's people as exalted king.[67]

Second Samuel 7:5 and 8 also depicts David the king as the servant of Yahweh. Some scholars have noted that Yahweh describing David as "my

[63] Tasker argues that "when God liberates his people from bondage and allots them their inheritance, he is 'acting like a father.' It appears that this metaphor was chosen by the Bible writers to best describe their experience of the protection and care from the perspective of human fatherhood, as they knew it." Tasker, *Ancient near Eastern Literature and the Hebrew Scriptures About the Fatherhood of God*, 6–7.

[64] Examples include Ex 4:22; Deut 32:6–18; Isa 63:15–64:12; Jer 3:19–21; Hos 11:1–11. Brueggemann provides a discussion of several of these examples in his section "Yahweh as Father." See Brueggemann, *Theology of the Hebrew Bible*, 244–47.

[65] See Collins and Collins, *King and Messiah as Son of God*, esp. 1–47.

[66] There is some debate over whether 2 Sam 7:7 refers to tribes (שֵׁבֶט) or judges (שפט). Robert, "Juges ou Tribus en 2 Samuel 7:7," 116–118. To avoid this debate, I have chosen the word "leader" which, while less precise, leaves the term unmarked one way or the other. Based in part on the assumption that 2 Sam 7:7, 10–11 is contrasting David to the judges of the past, and in v. 7 using the word judges (שפט), McCarthy argues that 2 Sam 7 is one of the key texts to the development of the Deuteronomic history. McCarthy, "2 Samuel 7 and the Structure of the Deuteronomic History," 133. There is much debate over whether 2 Sam 7 shows Deuteronomic tendencies or not, that are outside the purview of this study. For a survey of many of these views up to 1989, see Anderson, *Second Samuel*, 114–16.

[67] Anderson makes a similar note of this use of the pastoral metaphor. See Anderson, *Second Samuel*, 120.

servant" in 2 Sam 7:5, 8 (as well as in 2 Sam 3:18) is an important designation given only to select leaders of Israel and most commonly used of Moses prior to David.[68] Establishing David as Yahweh's servant also adds an interesting twist to the conception of the human king-Yahweh Great King relationship. While David is Yahweh's representative *king*, he is also *servant* to the Great King. Only as David continues in faithfulness to this service is David truly representing the Great King.[69] By placing this master/king-servant metaphor in 7:5 and 8 alongside the pastoral metaphor in 7:7–8, David's subservience to Yahweh the Great King is highlighted as the foundation of this conceptual metaphorical blend. David is only shepherd-king (and not a lowly shepherd) because the Great King has made it so; David is a servant-king who submits to his Master-King.

2.3.4. *The King's Name and the Great King's Name*

Added to the network of temple, familial and royal metaphors, 2 Sam 7:9 and 13 use the language of "name" (שם) to denote greatness and continuity across the generations. Second Samuel 7:9 speaks of Yahweh making *David's "name"* great "like the names of the great ones of the earth," while 7:13 depicts how David's "seed" will build a house for *Yahweh's name* and in response Yahweh will "establish his throne forever."[70] The wordplay on naming and its impact on the conception of Israelite kingship is not lost on scholars such as Sandra Richter who discusses 2 Sam 7 as part of her critique of the "Name Theology" scholars have identified in the Deuteronomistic History.[71]

---

[68] McCarthy notes that this formula "my servant" + a name occurs before this in the Deuteronomic History in the depiction of Moses in Josh 1:2, 7. McCarthy suggests this may provide a link between 2 Sam 7 and the Deuteronomic history. See McCarthy, "2 Samuel 7 and the Structure of the Deuteronomic History," 132. Moses is called "my servant" repeatedly (for example, other figures designated as "my servant" by Yahweh include Abraham in Gen 26:24).

[69] There is some debate over whether 2 Sam 7 is in the form of covenant treaty between a sovereign and vassal king or more like a promissory grant or more like prophecy than a treaty of some sort. See Avioz, *Nathan's Oracle (2 Samuel 7) and Its Interpreters*, Chapter 2.

[70] Richter connects the use of the "Name" of the Lord in 2 Sam 7 to the Name Theology in the Deuteronomistic History. Richter, *The Deuteronomistic History and the Name Theology*, 68–75.

[71] As Richter explains, "Name Theology" is the view held by many scholars that "unique to the Dtr's treatment of the temple project is the fact that throughout the DH, the narrator repeatedly speaks not of YHWH's presence in the temple, but of the temple as that place in which YHWH's name might be found. This unique designation has long been understood by biblical scholarship as evidence of a paradigm shift within the Israelite theology of divine presence. This paradigm shift involves a supposed evolution in Israelite religion away from the anthropomorphic and immanent images of the deity in the JE

The description of Yahweh's Name dwelling in a particular place has its roots in Deuteronomy (Deut. 12:11, 14:23, 16:2, 6, 11; 26:2).[72] Richter suggests that *Lešakkēn Šemô Šām* and *La ûm Šemô Šām* are loan-adaptations of Akkadian *Šuma Šakānu*, an idiom common to the royal monumental tradition of Mesopotamia. To place one's name on a monument is to claim that monument for one's own. Translating this phrase along these lines shifts from understanding this "name" as an abstract extension of Yahweh himself (as previous "Name Theology" scholars would hold) to pointing to God's placing His name as on a monument for a given purpose. At various times, this formula functions in the Hebrew Bible as "as an idiom about YHWH being like an ancient Near Eastern king placing his name, thus indicating that he is the mighty champion, the conquering king, the new sovereign of the region who is awarding to Israel her land-grant."[73]

Central to Richter's analysis is 2 Sam 7. As Richter notes the two key words of "name" (שם) and "house" (בַּיִת) play an important part in the discourse of 2 Sam 7 in establishing the kind of kingship Yahweh is providing to David. This interplay of the key words "name" and "house" create wordplay around the relationship between name and reputation.[74] Richter argues that the goal of this passage is to "establish a memorial in order to perpetuate a reputation." Yahweh's response to David's request to build a temple is that, while David claims that his concern is for Yahweh's "name/reputation" (שם), in actuality David is concerned with his own "name/reputation" (שם).[75] Yahweh sets David straight by pointing to the fact that

---

sources, toward the more abstract, demythologized, and transcendent image of the deity in the P source… Deuteronomy, and hence the DH, are identified as *the* transition point in the progression of perception… [from the older view] that God *lives* in the temple with the idea that he is actually only *hypostatically present* in the temple." See Richter, *The Deuteronomistic History and the Name Theology*, 7. The work of von Rad in Deuteronomy exemplifies this position. See Rad, *Studies in Deuteronomy*, esp., 38–9.

[72] Richter argues against the prevailing paradigm of the "Name Theology" in the Deuteronomistic History among previous scholars and instead suggests a new paradigm. While scholars in the past have argued that this describes "Yahweh['s] inten[t] to 'cause' some new aspect of himself 'to dwell' at the chosen place, a new aspect indicated by 'the name,' " Richter suggests an alternative understanding of the use of the "Name" of God. In fact, Richter suggests that a paradigm shift is occurring in the area of "Name Theology" that shakes this explanation to its core and its use of "illegitimate totality transfer" and that a new paradigm is needed. Richter, *The Deuteronomistic History and the Name Theology*, 9, 39.

[73] Mettinger, "The Deuteronomistic History and the Name Theology," 754. Here Mettinger provides a summary of Richter's findings. See Richter, *The Deuteronomistic History and the Name Theology*, 205.

[74] See Richter, *The Deuteronomistic History and the Name Theology*, 69–75.

[75] See Richter, *The Deuteronomistic History and the Name Theology*, 74.

all David has as a king has been given to him by Yahweh and his kingship is only *derivative* of Yahweh's, an idea prevalent in Deut 17's kingship law and in other passages from 1 and 2 Samuel. David's "name/reputation" (שם) exists only because of Yahweh's. Yahweh's promise to David will advance not only David's "name/reputation" (שם), but Yahweh's own. Richter's colloquial translation of the passage is both amusing and telling, ending with this statement by Yahweh, "But get this straight, David, *I* am the king of Israel."[76]

Using "name" (שם) also allows for multiple metaphorical networks as one's "name" (שם) was perpetuated through one's progeny (i.e., Solomon continues David's name) and had a memorial function. Yahweh's Name placed on the future temple itself may also serve a memorial function.[77] In this way, the conceptualization of David's name and Yahweh's name in 2 Sam 7:9 and 13 join the plant imagery of seed as offspring and the familial metaphors of Father and Son through David's continuing "name" in his son; Yahweh's "Name" placed in the temple re-focuses the awareness of the reader (and David himself) on the dependence of David's kingship on Yahweh and the interwoven nature of name/reputation, temple, and kingship.

In 2 Sam 7:13's description of David's "seed" building a house for Yahweh's name, a series of metaphorical domains are blended. "Build a house" in v. 13 uses the language of temple building, yet this term "house" has been defined in previous verses in terms of a household. The language of "fathers" and "offspring/seed" in v. 12 connect to this familial domain. Verse 14 also follows in this familial direction with the language of God as Father and David as son, as discussed above. Using the term "seed/offspring" (זֶרַע) to speak of David's coming offspring connects the concept of dynasty that is part of the kingship domain with plant language.[78]

Verses 13 and 16 use the language of "throne" to promise David an everlasting kingship interwoven with the language of "seed."[79] While using the metonymic term "throne" to represent kingdom appears to be one of the more conventional metaphors in the Hebrew Bible, the tension in the

---

[76] The emphasis is Richter's. See Richter, *The Deuteronomistic History and the Name Theology*, 75. While Richter's assertions up to this point are helpful as far as it goes, Mettinger helpfully notes *pace* Richter that "there is . . . an obvious wordplay between the house built for YHWH'S dwelling (*lĕsibtî*, v. 5) and the house built for his name (*lismi*, v. 13)." Mettinger, "The Deuteronomistic History and the Name Theology," 755.

[77] See Richter, *The Deuteronomistic History and the Name Theology*, 71, n. 67.

[78] This plant language may echo the language of planting in 2 Sam 7:10.

[79] Craig, "The Character(Ization) of God in 2 Samuel 7:1–17," 173.

language of "house" as temple or household is heightened when one speaks of the throne as related to God's throne. This is because the conception of temple and palace were deeply intertwined. God appears to be promising David here that although the Divine throne within the temple/"house" is absent for this present time, He will still provide for a future "throne" in David's dynastic "house."[80]

2.3.5. *Conclusions about Kingship in 2 Samuel 7*

Second Samuel 7 depicts the relationship between Divine and human kingship through a variety of metaphorical blendings surrounding kingship metaphors. The verbal interplay between the conception of "house" as physical dwelling in the forms of temple and palace and "house" as a household with its references to both David's dynasty and the broader familial metaphor allows for the integration of a variety of metaphors including temple, royal, and familial metaphors.

Alongside "house" wordplay is "name" wordplay. Through this wordplay of "name," the dependence of human kingship on Divine kingship is affirmed, and the name is placed within the temple, but also within David's line. This allows the conception of "name" in vv. 9 and 13a to blend with the plant metaphors of "seed" in v. 13 and the familial metaphors of "Father-son" in v. 14. These multiple metaphorical blends lead finally to the promise of the "throne" and "kingdom" to David, which allows for David's response in prayer to Yahweh in the following verses 18–29.

While each of these metaphorical blends contain their own coherence (e.g., the Father-Son metaphor can exist aside from the "name" metaphor, etc.), each of these metaphorical blends work together in the passage to create a multiple blend network. This multiple blend network in 2 Sam 7:1–17 demonstrates a pattern that will arise in configurations in the following passages under examination where they are used with new innovations, emendations, and additions.

2.4. *2 Samuel 22: Divine and Human Kingship*

The metaphors used in David's hymn to Yahweh in 2 Sam 22 are consistent with the metaphorical networks and themes found above that characterize the relationship between Divine and human kingship. These metaphors include familial, anointing, and royal metaphors and the theme of

[80] Craig, "The Character(Ization) of God in 2 Samuel 7:1–17," 172–73.

the human king's dependent relationship to Yahweh as the Great King. At the same time, 2 Sam 22 introduces additional sets of metaphors to the conceptual network.[81] These additional metaphors include: 1) the "God is Rock" and salvific metaphors often called "refuge metaphors";[82] 2) warfare metaphors; 3) sensory metaphors related to light, calling, and hearing; and 4) metaphors of nature. Because many scholars argue that 2 Sam 22 is dependent on Ps 18,[83] the examination in this section will focus primarily on 2 Sam 22's use of these metaphors with an awareness of the scholarship on both passages.

2.4.1. *Rock, Shield, and Salvation: Call and Answer (vv. 2–17)*

David's hymn to Yahweh begins in 2 Sam 22:2–4 with a complex metaphorical blend in which Yahweh is described using natural metaphors (e.g., rock), warfare metaphors (e.g., stronghold, fortress, shield), and salvific metaphors (e.g., saviour, horn of salvation, deliverer, refuge) in the course of only three verses. While these metaphors can be joined by the concept of Yahweh's protection,[84] each of these metaphorical domains highlight different aspects of this secure protection. For example, a rock is characterized by its unmoving and unchanging character and thus can represent Yahweh's unchanging security,[85] while a shield functions as a means of protection by being part of the defensive arms of a warrior.[86] These metaphors of refuge focus on the king's dependence on God to give him refuge from his enemies. This theme of dependence connects 2 Sam 22/Ps 18 to the kingship law in Deut 17.[87]

---

[81] There is some discussion surrounding the relationship between 2 Sam 22 and Ps 18 in terms of dating and dependence. Berry provides a helpful history of those addressing these issues in Berry, *The Psalms and Their Readers*, 59–81.

[82] Creach, *Yahweh as Refuge and the Editing of the Hebrew Psalter*.

[83] Cross and Freedman, "A Royal Song of Thanksgiving," 15–34; Sanders, "Ancient Colon Delimitations," 277–311; Smelik and Smelik, "Twin Targums," 244–81; Young, "Psalm 18 and 2 Samuel 22," 53–69; Parry, "4QSam[a] and the Royal Song of Thanksgiving (2 Sam 22//Ps 18)," 146–59.

[84] Brown places these metaphors within the broader metaphorical schema of "the refuge motif" and thus as part of the depiction of the protective God. See Brown, *Seeing the Psalms*, 18–30.

[85] Many examples of the "Yahweh is Rock" metaphor throughout the Hebrew Bible corpus. This metaphor also undergoes an interesting and telling shift in the translation of the LXX. See Olofsson, *God Is My Rock*; Brown, *Seeing the Psalms*, 18–30, esp. 19.

[86] Klingbeil explores the types of shields and their function in ancient Near Eastern literature and its impact on reading the Hebrew Bible in Klingbeil, *Yahweh Fighting from Heaven*, 170–74.

[87] See Grant, *The King as Exemplar*, 79. Grant cites Mays in agreement. See Mays, *Psalms*, 91.

Second Samuel 22:4–7 combines the aural metaphor of David calling out to the Lord with refuge metaphors using the language of nature and imprisonment/liberation.[88] Verse 4 gives evidence of Yahweh's role as deliverer and saviour described in vv. 2–3, but also anticipates Yahweh's response to the seemingly helpless victim of vv. 5–6. Verse 7 fulfills this expectation: from within "his temple/palace," Yahweh hears the victim's call (v. 7b). Yahweh's location in the "temple/palace" both locates Yahweh in the realm of the heavens (as v. 10 later plays out) and identifies Yahweh as king in his palace.[89] In vv. 8–17, Yahweh's response is decisive and dramatic. The natural elements that threaten to overwhelm the victim are overwhelmed themselves by Yahweh's creational arsenal through his "bodily" response.[90] Many have connected the imagery in this passage to a complex metaphorical blend often described as the "Divine Warrior motif." This depiction of the "Divine Warrior" blends warfare metaphors and body metaphors with metaphors involving Yahweh's cosmic creation alongside spatial metaphors describing Yahweh's actions and effects from heaven to earth.[91]

2.4.2. *Yahweh, the Divine Warrior and Lamp, Thunders and Illuminates (vv. 13–16, 29)*

The frequent use of sensory metaphors in 2 Sam 22 are another addition to the conceptual network surrounding kingship. In 2 Sam 22:13–15,

---

[88] Waves and torrents are able to blend with cords and snares in two ways. Both sets of elements are described based on their ability to be lethal. Both elements kill by wrapping around someone and then allowing for assault or assaulting the person themselves. In the case of lethal waters, one is drowned with the water swirls around the person and then enters them; in the case of tools for imprisonment, cords or snares are wrapped around someone so that another may attack the one who is ensnared. Walters examines 2 Sam 22:5–6 and Ps 18:5–6 [ET 4–5] with other metaphors of death binding its victim in the Hebrew Bible in Walters, "Death Binds, Death Births," 93–104. Brown demonstrates that the fear of drowning is one of the key metaphorical themes in the Psalms that goes hand in hand with "water's expansive range of significance" that he highlights throughout an entire chapter. See Brown, *Seeing the Psalms*, 106–120.

[89] In v. 14, the description of the Lord in heaven as the Most High (עֶלְיוֹן) may also be a royal metaphor. Debates centre around the title "Most High" for God occurs in part because of the Documentary Hypothesis. The name "God Most High" (אֵל עֶלְיוֹן) in passages like Gen 14:18–20 are often traced to the Elohist while passages uses "YHWH" (יְהוָה). In Ps 18 and 2 Sam 22, "Most High" and "Yahweh" work in parallel with one another. These debates aside, Ps 18 and 2 Sam 22 appear to be representing God frequently in terms of his kingship alongside his role as Divine Warrior. Tournay describes Ps 18's depiction of God as Divine Warrior as a "magnificent theophany." Tournay, *Seeing and Hearing God with the Psalms*, 44.

[90] For example, Yahweh's nostrils flare and fire comes from his mouth (2 Sam 22:9/Ps 18:9 [ET 8]). Brown, *Seeing the Psalms*, 178; Klingbeil, *Yahweh Fighting from Heaven*, 72.

[91] Klingbeil, *Yahweh Fighting from Heaven*, 57–73.

a series of sensory metaphors are also used to depict Yahweh as Divine Warrior. Metaphors of sound include the earth and the foundations of the heavens[92] shaking (which would evoke both the movement of an earthquake and the sound) and Yahweh's voice thundering (2 Sam 22:14, 16/Ps 18:16 [ET 15]).[93] Visual metaphors include the fire and glowing coals coming from Yahweh's mouth, breaking through the canopy of darkness surrounding Yahweh (2 Sam 22:9–13/Ps 18:9–13 [ET 8–12]) and Yahweh's lightning arrows scatter the enemy (2 Sam 22:15/Ps 18:15 [ET 14]).[94] These metaphors of light and sound occur in the midst of kingship metaphors. From King Yahweh's temple/palace, Yahweh rides a cherub (2 Sam 22:11/Ps 18:11 [ET 10]), which may be a conceptual joining of a cloud chariot and cherubim throne motif, thereby joining the Divine Warrior to Divine King imagery.[95]

Second Samuel 22:29 (Ps 18:29 [ET 28]) provides another visual metaphor, describing Yahweh as a lamp for David who illuminates the darkness. Following an extended discussion of David's righteousness before Yahweh, this depiction of Yahweh allows for a cohesive link to the depiction of Yahweh breaking through the darkness with his light in 2 Sam 22:9–15. Yet, David's vision in 2 Sam 22:9–16 depicts the external actions of Yahweh as Divine Warrior piercing the darkness (i.e., David's foes), whereas, in 2 Sam 22:29, David's vision of Yahweh is personalized and intimate as Yahweh is "*my* lamp" (נֵירִי) who illuminates "*my* darkness" (חָשְׁכִּי). This intimate vision of David's relationship to Yahweh through lamp imagery likely serves two purposes. First, as "lamp of Israel" is elsewhere used to depict David's kingship,[96] this use may speak of David's dependence on Yahweh for his continued kingship. Second, frequently in the Hebrew Bible one's life-force is depicted as a lamp or light burning

[92] In Ps 18:7 [ET 6], the word is "mountains" (הָרִים) instead of 2 Sam 22:7's "heavens" (הַשָּׁמַיִם). As the examination in this chapter primarily focuses on 2 Sam 22's use of this hymn, where words in Ps 18 and 2 Sam 22 differ, 2 Sam 22 will be followed in discussion above.

[93] Some minor differences arise in the language used in Ps. 18 and 2 Sam 22 here, but the content remains fairly stable.

[94] As Klingbeil notes, the linguistic ambivalence in the verse allows for the lightning to be directed as the arrows at the enemies of the Psalmist. As Klingbeil explains, "lightening is not merely a natural occurrence, but also a strong indication for the presence of the warrior imagery." Klingbeil, *Yahweh Fighting from Heaven*, 73.

[95] Klingbeil, *Yahweh Fighting from Heaven*, 72–3; Longman, "The Divine Warrior," 294. Some scholars have argued that a similar collocation of these terms of wings, cherub, and wind occurs in Ezekiel's vision of the *merkabah* in Ezek 1:4, 6. See Halperin, *The Faces of the Chariot*, 222. Kanagaraj discusses the *merkabah* tradition and its impact on the mysticism in John's Gospel, yet surprisingly misses this connection between Ps 18 and 2 Sam 22 with Ezek 1. See Kanagaraj, *'Mysticisim' in the Gospel of John.*

[96] See 1 Sam 21:17, 1 Kgs 11:36, 15:4, 2 Kgs 8:19, 2 Chr 21:7.

during life or being extinguished at death.[97] Conceiving of life like a lamp blends the transitory nature of the light of the lamp with the transitory nature of life; a bright lamp represents a longer life.[98] Thus, in 2 Sam 22:29, David may be pointing to Yahweh's ability to continue to grant him long life, despite his enemies, as well as describing his derivative royal authority via Yahweh.

2.4.3. *David as Yahweh's Anointed One (2 Samuel 22:51)*

In 2 Sam 22:51(Ps 18:51 [ET 50]), David is depicted as Yahweh's "king" ("his king" [מַלְכּוֹ]) and Yahweh's "anointed one" ("his anointed one" [מְשִׁיחוֹ]). Describing David as "anointed one" harkens back to his anointing in 1 Sam 16 and the associations with consecration, appointment by God, and the themes of holiness and cleansing associated with this act. This allows 2 Sam 22:51 to connect to 2 Sam 22:21–25, which speak of David's righteousness in relation to Yahweh and the law. David speaks of his hands as "clean" (v. 21) and being "clean" in Yahweh's sight (v. 25) alongside his discussion of righteousness. Righteousness before God in Ps 18 and 2 Sam 22 is gained through the king's relationship to King Yahweh and is also described as a condition for King Yahweh's response to the human king. Just as the human king's kingship itself is conditioned on Yahweh's kingship, the righteousness and purity of the king also derive from his relationship to Yahweh.

2.4.4. *Conclusions about Kingship in 2 Samuel 22*

Second Samuel 22 provides a swift succession of blended metaphors surrounding kingship and adds new metaphors into the blend. In the opening verses, Yahweh's kingship is depicted with a complex metaphorical blend of natural metaphors, warfare metaphors, and salvific metaphors, including body and refuge metaphors, depicting the human king's dependence on Yahweh for his help and protection. The use of sensory metaphors of sound and vision depict Yahweh's kingship in dramatic terms that

---

[97] In several instances, to describe someone's lamp burning or someone's lamp fading is to discuss how full of life or near death one is (e.g., 1 Sam 3:3, Ps 18:29). To have one's lamp lit is to be alive because the human spirit is God's lamp (Prov 20:27). Brettler, *God is King*, 45–6. Interestingly, God's word is also characterized as a lamp elsewhere in the Hebrew Bible (e.g., Ps 119:105), which could possibly play into John's Logos Christology. However, such a suggestion would be no more than speculation.

[98] The Psalms also use this language of lamp and light in association with life, prosperity, and guidance. See Tournay, *Seeing and Hearing God with the Psalms*, 152–54; Brown, *Seeing the Psalms*, 32–33, 45.

emphasize the intimate relationship between the human king and King Yahweh, while drawing parallels between Yahweh's kingship and the human king, notably in the language of "light" and "lamp" associated with holiness and life. Finally, David is depicted as anointed one and Yahweh's king, picking up on the themes of 1 Sam 16 and the conception of consecration through anointing, emphasizing David's holy status through and designation by Yahweh, while 2 Sam 22 also points to David's righteousness before King Yahweh through the experience of Yahweh's presence. Thus, the metaphors that blend with kingship metaphors emphasize the human king's dependence on and salvation through Yahweh, his intimate and illuminating relationship to Yahweh, his characteristics which become like Yahweh, and his necessary response of seeking to be righteous before Yahweh. These metaphorical blends and their resulting themes continue in the Psalms and prophetic literature.

3. *The "Davidic" Royal Psalms*

Mays has argued that the Hebrew sentence "the Lord reigns" (יהוה מלך) is the central theological claim in the Psalter and acts as its organizing centre.[99] This central theme is particularly clear in the royal psalms, which play an important role in the organization of the Psalter as a whole and depict human and Divine kingship in its various understandings within the Hebrew Bible. While ideally an examination of human and Divine kingship would include all of these psalms, such an examination would be too extensive for the constraints of this chapter. Instead, five psalms have been chosen that reflect different aspects of the depiction of kingship and represent important formative passages for the Psalter as a whole: Pss 2, 72, 89, 118, and 146. Four of these psalms, Pss 2, 72, 89, and 146 have been identified by scholars as pivotal structural shifts marking the change of books of the Psalter.[100] Specifically, Ps 2 marks the opening of Book I of the Psalter;[101] Ps 72 marks the close of Book II and the opening of Book III;

---

[99] Mays, *The Lord Reigns*, esp. Chapter 2, 12–22.

[100] Gerald Wilson is one of the prominent figures in arguing that royal psalms are positioned in important locations at "seams" in the Psalter to designate theological shifts in the text. See Wilson, "The Use of Royal Psalms at the 'Seams' of the Hebrew Psalter," 85–94; Wilson, *The Editing of the Hebrew Psalter*. While Wilson's theory has met with some criticism, other scholars have developed Wilson's theory into Books IV and V of the Psalter. See Kim, "The Strategic Arrangement of Royal Psalms in Books IV–V," 143–57.

[101] Some scholars have argued that Pss 1 and 2 should not be read as separate, but as a unity (among them see Lipinski, "Macarismes et Psaumes de Congratulation," 330–33; Brownlee, "Psalms 1–2 as a Coronation Liturgy," 321–336; Bardtke, "Erwägungen zu Psalm 1

and Ps 89 marks the end of Book III and the opening to Book IV, referring back to the themes of Ps 2, but with a different perspective.[102] Psalm 146 opens the final section of the Psalter sometimes described as the Hallelujah Psalms in Pss 146–150. This final section has been described as the concluding "appendix" or the climax of praise for the entire Psalter.[103] Further, various scholars have noted that both Pss 89 and 146 appear to blend the elements found in the wider body of royal psalms in a condensed or summarized fashion, and thus, provide insight into the dense blending of multiple facets of human and Divine kingship.[104] Psalm 118 has been chosen for examination because of its ties to these other royal psalms and its presentation of the relationship between Divine and human king as warriors.[105] Another reason these specific psalms have been chosen is because they play an important role in the depiction of the kingship of Jesus in John's Gospel.

---

und Psalm 2," 1–18). John T. Willis effectively turned the tide on seeing such an original unity (see Willis, "Psalm 1," 381–401), However, some scholars will suggest that Pss 1 and 2 should, in their *final* form, but be understood as a *redactional* unity. Whether a redactional or original unity, if this were the case Pss 1 and 2 would function as introductory psalms to Book I of the Psalter and the Psalter as a whole. Wilson traces this latter position to Gerard Sheppard in Sheppard, *Wisdom as a Hermeneutical Construct*. See Wilson, "King, Messiah, and the Reign of God," 395.

[102] Wilson has argued persuasively for related themes in Ps 2 and Ps 89, but that Ps 89 sees the promises of Ps 2 as a failed covenant. See Wilson, "The Use of Royal Psalms at the 'Seams' of the Hebrew Psalter," 90. Other scholars have looked at the relationship between Ps 2 and 89 including Wagner, "Das Reich des Messias," 865–74; Mays, " 'In a Vision,' " 1–8.

[103] Wilson, *The Editing of the Hebrew Psalter*, 193–94. McCann describes Ps 146 as "the first in a series of hymns or songs of praise . . . that builds the book of Psalms to a conclusion with a crescendo of praise." McCann Jr., "Psalms," 1262. Recent work by Kilnam Cha has argued that Ps 146–50 act as a five-fold doxology to the entire Psalter. Cha, "Psalm 146–150."

[104] Moore suggests that Ps 146 "acts almost as a summary for the various understandings of the "God is king" metaphor" and provides Ps 5, 22, 68, 102, 103, 145, and 146 as examples of the image of Yahweh as "compassionate monarch of the disadvantaged." Moore, *Moving Beyond Symbol and Myth*, 268. Creach discusses the unity and composition of Ps 89 by explaining the complexity and extent of its use of imagery and suggests that the theme of the human mortality of kingship is important to both Pss 89 and 146. Creach, "The Mortality of the King in Psalm 89 and Israel's Postexilic Identity," 239.

[105] There is a good deal of discussion over the relationship between Ps 118 and the other royal psalms. See, for example, Mowinckel, *The Psalms in Israel's Worship*, 2.28. Brunson provides a helpful introduction to some of these issues, see Brunson, *Psalm 118 in the Gospel of John*, 22–101.

3.1. *Psalm 2: The Anointed King and the Kings and Rulers of the Earth*

As noted, Ps 2 serves an important role in the Psalter as a royal psalm. Although a psalm of only 11 verses, Ps 2 echoes many of the themes discussed above associated with kingship.[106] As Ps 2 opens, the rulers and kings of the earth are plotting in vain against Yahweh and his "anointed one" (מְשִׁיחוֹ) (vv. 1–3). As in Ps 18 and 2 Sam 22, the king is surrounded by his enemies from the outset of the scene. As in 2 Sam 22/Ps 18, calling the king the "anointed one" points both to his consecration and his designation which come from Yahweh himself.[107] In Ps 2:2, the nations plot against Yahweh and his anointed as a unity, suggesting a strong emphasis on the dependence of the human king on Yahweh, but also the similarity of characteristics between the human king and the Divine king.[108] Like Ps 18/2 Sam 22, in Ps 2:6, Yahweh describes the "anointed one" of v. 2 as "my king" and states that he has set this king on "my holy mountain," Mount Zion. Here the royal metaphor joins with geographical metaphors. While describing the king's location as on Zion appears on the surface to be merely a straightforward concrete explanation of his geographical location, the emphasis here is that Yahweh himself has installed *His* king *in this place*.[109] That Yahweh is the agent moves the potentially concrete situation into metaphorical territory.

This metaphorical shift is made more explicit by the description of Zion as "my holy city." Much work has been done on the conception of Zion as Yahweh's holy city within the Hebrew Bible and the impact of this image on later readings of these texts that cannot be rehearsed here.[110] For the purposes of this examination, the key element is the "holy" quality of the city Zion and its metaphorical significance as the place of Yahweh's earthly kingdom that acts as a physical counterpart to the heavenly Zion, Yahweh's heavenly kingdom. Just as David as king is a dependent

---

[106] For example, some scholars have also identified important links between Ps 18 and Ps 2. See, for example, Grant, *The King as Exemplar*; Otto, "Politische Theologie in den Königspsalmen Zwischen Ëgypten und Assyrien," 33–65.

[107] Grant, *The King as Exemplar*, 216.

[108] Grant, *The King as Exemplar*, 56–70.

[109] This emphasis is depicted by the use of the redundant pronoun (אֲנִי) emphasizing "*I myself* ".

[110] A helpful survey of the theme of Zion in biblical theology and its implications is Fuller Dow, *Images of Zion.*

counterpart to Yahweh's kingship, the city of David's kingship is the physical counterpart to Yahweh's palace in the heavens.

This dependent reign is then connected in Ps 2:7 to the familial metaphor that was also present in 2 Sam 7.[111] This familial metaphor contains the key components of Yahweh as Father-King to David as son-king and the description of the inheritance.[112] In verses 8–9 the Psalmist informs the reader that Yahweh has not only designated David as *his* king in opposition to the kings and rulers of the world who would plot against him, but He has given authority over them as David's inheritance. Because Yahweh is the Father-King and also the creator of the universe, the inheritance that He gives to His son the king is not only a "kingdom," but rule over all of the earth ("the ends of the earth"). Thus, no other ruler or king is capable of making a power play against the son of the Great King of all creation. In Ps 2:10–11, this logically leads to a warning to the kings and rulers of the earth to choose to take refuge in Yahweh rather than to plot against Him or experience His wrath. Thus, Ps 2 contains the theme of the king's dependence on Yahweh found repeatedly in other texts, uses the language of "anointed one" present in 2 Sam 22/Ps 18 and enacted in 1 Sam 16, and the familial metaphor of 2 Sam 7. Unique to Ps 2 are descriptions of rulers and kings of the earth who would plot against Yahweh's chosen one, yet even here the theme of warfare arises similar to many of the previous kingship texts. Another unique element in Ps 2 is Yahweh's allotment of the nations as an inheritance to his anointed one; while the human king is clearly dependent on Yahweh in this psalm, his power and authority are given universal extent, an element that sits in tension with the limitation of kingly powers in texts like Deut 17. These factors make Ps 2 particularly amenable to the Passion accounts in the Gospel narratives, as will be discussed in Chapter 7 of this study.[113]

3.2. *Psalm 72: Divine and Human Kings of Justice*

Psalm 72 introduces many of the themes already discussed in this chapter. For example, as in Ps 2, in Ps 72:8–11, the Psalmist describes the reign of the king in universal terms, using "from sea to sea/from the stream to the

---

[111] Longman, "The Messiah," 17–20.

[112] Again emphasis is placed on this action as orchestrated by Yahweh himself through the use of the redundant pronoun "I myself" (אֲנִי) in v. 7.

[113] Studies of the use of Ps 2 in the Gospels include Nash, "Psalm 2 and the Son of God in the Fourth Gospel"; and Watts, "The Lord's House and David's Lord," 307–22.

ends of the earth" to emphasize the king's rule over all of the earth.[114] As in 2 Sam 7, Ps 72:17 and 19 draw a connection between the praise of the king's name and the praise of King Yahweh's name enduring forever. What is unique to Ps 72 is its focus on the desire for a king to be like Yahweh in his justice and righteousness.[115] All of creation becomes a part of this justice and righteousness through the blending of natural metaphors with kingship metaphors. This includes the mountains and hills giving provision to the people (v. 3), the king's life enduring forever like the sun and moon (v. 5),[116] the king being compared to beneficial waters showering the land (v. 6), the people themselves being compared to the grassy fields receiving these bountiful provisions (v. 16).[117] These natural metaphors use the language of creation to emphasize the relationship between Yahweh as creator and the human king and also to emphasize the link between cosmic and social order.[118] Scholars have noted that this use of all of creation also makes the claims of Ps 72 for the ideal Davidic king some of the grandest in the Psalter.[119]

Psalm 72 follows in the vein of other discussions of Yahweh's kingship in a depiction of kingship that gives an alternative vision of kingship from those represented in the neighbouring ancient Near Eastern cultures. In Deut 17, the king is encouraged not to reach for riches or his own gain, but be one among his brothers and sisters, providing a different picture of human kingship from the surrounding culture of the time. While Ps 72 provides a grand picture of the extent of Davidic rule, this rule is ultimately

---

114 Ps 72:8, 11: "May he have dominion from sea to sea, and from the River to the ends of the earth … May all kings fall down before him, all nations give him service." NRSV translation. Houston, "The King's Preferential Option for the Poor," 346. Scholars have noted that this depiction is impacted by ancient Israelite understandings of what the entire world entailed based on their understanding of creation. See Paas, *Creation and Judgement*, 82.

115 Houston points to the unique centrality of social justice in Ps 72 in comparison to the other royal psalms and the implications of this psalm for understanding the depiction of God and social justice. See Houston, "The King's Preferential Option for the Poor," 341–67.

116 Scholars have noted that solar imagery is frequently used to describe the king. See Brown, *Seeing the Psalms*, 238.

117 Talmon has noted that Ps 72:6 and 16 depict the blessings of the king through metaphors from the plant-world. However, Talmon argues that the king rather than the people is compared to the grassy growth on the mountains. Talmon, *King, Cult, and Calendar in Ancient Israel*, 111. Many scholars instead see v. 16 to be referencing the people. See Weiser, *The Psalms*, 500–504.

118 Hayes, "*The Earth Mourns*," 61; Mowinkel, *The Psalms in Israel's Worship*, 1. 164.

119 Creach describes Psalm 72 as "presenting the grandest hopes for the Davidic king". Creach, *The Destiny of the Righteous in the Psalms*, 102.

derived from the Great Divine King.[120] Psalm 72 highlights the difference that having Yahweh as the Great King makes when His just, righteous, and merciful character is mirrored in his chosen king. Rather than seeking his own wealth and fame, the king is to seek the well-being of God's people. Psalm 72's description of the king as full of justice and righteousness, seeking the well-being of his people, and caring for the poor and needy among them echoes the conception of Yahweh's kingship, challenging the oppressive visions of kingship of their time.[121]

Moore has described the tradition of Yahweh as "the King of the disadvantaged" as one of the key conceptions in the metaphor "God is King" found throughout the Hebrew Bible corpus;[122] Ps 72 uses the conception of dependence between Yahweh as King and the human king to describe the human king as the "king of the disadvantaged" as well. As Ellen Davis helpfully expresses it: "the poet of Ps 72 shows what 'the system' could look like: justice flowing from God, through the Israelite king and out into a land prospering under the hand of a people free to work it and committed to its care, generation after generation."[123] Moore has also demonstrated that this theme continues to be a central understanding of Yahweh as King in the Second Temple period and this study will discuss its role in the depiction of Jesus' kingship in John's Gospel.[124]

3.3. *Psalm 89: Questioning the Great King about the Davidic King*

Psalm 89 represents one of the most complicated psalms in terms of its layering of kingship metaphors and its relationship to the historical texts in 1–2 Samuel, 1–2 Kings, and 1–2 Chronicles. Particularly complex is the

---

[120] Roberts highlights the fact that the human king is participating in the work of the Divine king, as the "regent of the divine sovereign, participating in what is ultimately divine rule." See Roberts, *The Bible and the Ancient Near East*, 353.

[121] Roberts notes the link between this vision in Ps 72 and the vision depicted in Isaiah, esp. Isaiah 9 and 11. In both cases, the Great King Yahweh equips the human king for his task and both texts focus on the judicial function of kingship, while providing a vision of an age of justice and salvation. See Roberts, *The Bible and the Ancient Near East*, 350–53.

[122] Moore argues that the *Bildfeld* of the metaphor "God is King" "contains three relational spheres: (1) God as the universal/cosmic suzerain; (2) Yahweh as the covenantal sovereign over Israel; and (3) Yahweh as the compassionate and just monarch upon whom the disadvantaged and the oppressed may depend for their needs and for the resolution of their situation." Moore, *Moving Beyond Symbol and Myth*, 270. Moore provides Ps 5, 22, 68, 102, 103, 145, and 146 as additional examples of the image of Yahweh as "compassionate monarch of the disadvantaged" as well Ps 72. Moore, *Moving Beyond Symbol and Myth*, 268.

[123] Davis, "Two Psalms," 23.

[124] See Moore, *Moving Beyond Symbol and Myth*, 281–83.

relationship between the promise made to David in 2 Sam 7 discussed above and the lament that occurs in Ps 89. Many scholars have suggested that Ps 89 is either dependent on 2 Sam 7 or at the very least the two texts share a common source due to their similarities.[125] Several of the metaphorical blends present in 2 Sam 7 are also present in Ps 89, yet Ps 89 provides a complex metaphorical depiction of kingship in its human and divine forms with elements that extend past 2 Sam 7. These additional elements in Ps 89 include the depiction of Yahweh as a heavenly king who sits on a throne, whose court is composed of heavenly figures, who is creator, and warrior.

As in Ps 2, in Ps 89, David's kingship is described as derivative of Yahweh's. For example, in Ps 89:4 (ET 3), David is called "my chosen one" (LXX ἐκλεκτοῖς μου/בָּחִיר MT) and "my servant" (עַבְדִּי), and in Ps 89:21 (ET 20) David is described as anointed by Yahweh. David's throne is described in its longevity like Yahweh's throne by using the terms of creation. These elements of creation associate the described location of Yahweh's kingship (in the heavens v. 3 [ET 2]) with the type of kingship that David's dynasty will experience (i.e., like that of the heavens (vv. 35–36 [ET 36–37])). This connection is highlighted by the description of Yahweh in his heavenly temple with his heavenly council at the beginning of Ps 89.[126]

As in Ps 18/2 Sam 2 Sam 22, Ps 89 emphasizes Yahweh's protection through refuge imagery including Yahweh as shield (v. 20 [ET 19]) and Rock (v. 27 [ET 28]), and to this is joined Yahweh's protection and victory as Divine Warrior, overcoming the treacherous waters (vv. 10, 26).[127] As in Ps 72, Ps 89:15 [ET 14] affirms that righteousness and justice characterize Yahweh's kingship.[128] As in 2 Sam 7 and 2 Sam 22/Ps 18, Ps 89 also describes the relationship between David and Yahweh in the familial terms of Father and son (v. 27 [ET 26]), and as firstborn son David is

---

[125] Hilber provides a helpful survey of scholars arguing for the dependence of Ps 89 on 2 Sam 7 in varying degrees and those who see a relationship between 2 Sam 23 as well. See Hilber, *Cultic Prophecy in the Psalms*, 120–121. Hilber follows Steymans in arguing that the common linguistic features of Ps 89 and 2 Sam 7 come from their mutual similarity to characteristics of Assyrian royal texts rather than direct literary dependence between the two biblical texts. See Steymans, " 'Deinen Thron Habe Ich unter den Grossen Himmeln Festgemacht,' " 184–251.

[126] Here Yahweh is metonymically praised by the heavens themselves (vv. 5–7) and Yahweh's ownership of the heavens is made clear (v. 11).

[127] Brown, *Seeing the Psalms*, 26; Creach, *Yahweh as Refuge and the Editing of the Hebrew Psalter*, 104.

[128] Tasker notes that these terms also related to Yahweh's fatherhood. See Tasker, *Ancient near Eastern Literature and the Hebrew Scriptures About the Fatherhood of God*, 121.

exalted over all the kings of the earth as in Ps 2.[129] As in 2 Sam 22/Ps 18, Ps 89:16 [ET 15] describes Yahweh as a light, and those who walk in Yahweh's light are blessed.[130] As in Ps 18/2 Sam 22, in Ps 89, the psalmist uses body metaphors to describe Yahweh's relationship with David and his actions as Divine Warrior, in this case Yahweh's hand and arm (vv. 14, 22, 26 [ET 13, 21, 25]).[131]

The promise of dynastic longevity in 2 Sam 7 and Ps 72 is present in Ps 89. In 2 Sam 7, David's desire to build a "house" for Yahweh comes from his desire for dynastic longevity. Yahweh promises David this longevity, but through Yahweh's terms, making David a "household" with a throne that will endure forever. In Ps 72, the king's concern for justice and care for the lives of his people are met with a desire for the king to live long and his name to endure forever (vv. 15, 17).[132] Psalm 89 uses the parallel language of David's seed (זֶרַע) and his throne (כִּסֵּה) also found in 2 Sam 7, which blends plant and royal metaphors to describe David's dynasty.

Yet in Ps 89:39 [ET 38], it is the very continuity of David's dynasty and the promise of 2 Sam 7 itself that is questioned. The lament of Ps 89 beginning in v. 39 [ET 38] questions whether Yahweh has broken His promises to his people. This lament is characterized by the breakdown of the metaphors of kingship established in vv. 1–38. The metaphorical entailments of "your anointed one" (v. 39 [ET 38]), "your servant"(v. 40 [ET 39]), "right hand" and "exaltation" (v. 43 [ET 42]), Divine warrior (v. 44 [ET 43]), the throne (v. 45 [ET 44]), the longevity of life and thus dynasty (v. 46 [ET 45]), and "faithfulness" and "love" (v. 49 [ET 48]) all appear overturned, reversed, or undone.[133] The Psalmist deconstructs the concept of kingship by dismantling many of its entailments within the metaphorical network. Through this dismantling, the Psalmist graphically asks how Yahweh will

---

129 Tasker, *Ancient near Eastern Literature and the Hebrew Scriptures About the Fatherhood of God*, 119–124.

130 This may pick up on the theme of holiness and Torah observance in Deut 17 as well.

131 Klingbeil discusses the frequency of body metaphors in relationship to Yahweh. See Klingbeil, *Yahweh Fighting from Heaven*, 29–36. Ps 18/2 Sam 22 and Ps 89:18, 25 also include the image of the "horn" that has not received much discussion in this chapter for the sake of space, but is also a prominent symbol.

132 Wilson argues that Ps 72 as a whole functions as David's attempt to transfer covenant blessings to his descendants. Wilson, "The Use of Royal Psalms at the 'Seams' of the Hebrew Psalter," 89.

133 Creach sees Psalm 89's second portion as an inversion of Psalm 72, stating, "If Psalm 72 presents the grandest hopes for and confidence in the Davidic king, Psalm 89 expresses the most profound disappointment ... Psalm 89 laments that the hopes expressed in Psalm 72 are now dashed." Creach, *The Destiny of the Righteous in the Psalms*, 102.

restore this kingship when it is in (metaphorical) pieces. While scholars have suggested that the concluding line of Ps 89:53 [ET 52] is a necessary doxology to create a seam between books of the Psalter, in Ps 89 this doxology seems to function in its final form as an indication that the Psalmist will yet praise despite his questioning of Yahweh.[134] Psalm 89 awaits the promises of restoration that arise later in Book IV of the Psalter, where the promise of the eternal life through the eternal reign of the king will be restored.[135]

3.4. *Psalm 118: The King who Comes in the Name of the Lord*

There is debate over the place of kingship in Ps 118. Scholars argue both over whether the chief figure in the psalm is a king and over the role this plays in the original cultic rituals behind this psalm in relation to kingship.[136] For the purposes of this study, more important than original cultic background is the reception of this psalm in the Second Temple period, and there is a good deal of evidence to suggest that by the Second Temple period this psalm was seen as royal.[137] The blending of the metaphors surrounding kingship is key to understanding the re-interpretation of Ps 118 in texts like John's Gospel.

Several of the metaphors present in Ps 118 follow the patterns found in other kingship passages discussed above. The refuge and warfare metaphors of Ps 18/2 Sam 22 and Ps 89 also play a key role in Ps. 118:5–14.

---

134 Boda provides a helpful summary of the positions on the role of these doxologies in the Psalter and their chief proponents. See Boda, *Praying the Tradition*, 90.

135 Wilson sees Ps 89 as "perfectly suited to express the exilic hope for the restoration of the Davidic kingship and the nation" which will be a theme in Book IV of the Psalter. Wilson, "The Use of Royal Psalms at the 'Seams' of the Hebrew Psalter," 91–2.

136 While many scholars have agreed that Ps 118 is a royal psalm, others like Gunkel and Kraus have questioned whether this figure is royal. See Gunkel, *Die Psalmen Übersetzt und Erklärt*, 509. Kraus argues that Ps 118 is rooted in the "ancient festival of covenant renewal" and while it adopts royal language, the figure is not royal. Kraus, *Psalms 60–150*, 398–401. Among those who agree this is a royal psalm, see Eaton, *Kingship and the Psalms*, 129–30; Johnson, *Sacral Kingship in Ancient Israel*, 125–26; Weiser, *The Psalms*, 725; Frost, "Psalm 118," 157–61; Mettinger, *King and Messiah*, 100; Mowinckel, *Psalms in Israel's Worship*, 1.180–81; Dahood, *Psalms III: 101–150*, 3.155; Sanders, "New Testament Hermeneutic Fabric," 180. Croft presents many of the major arguments surrounding this ritual as they relate to Ps 118 and presents his own suggestions about the role of lament in kingship. See Croft, *The Identity of the Individual in the Psalms*, 85–88.

137 Brunson demonstrates that in the post-exilic period and into the Second Temple period more broadly Ps 118 had royal associations. This can be seen in its association at Qumran with other "stone" texts and its use in the Targums and the Talmud. Brunson, *Psalm 118 in the Gospel of John*, 36–45.

However, in Ps 118:12 the Psalmist uses the innovative language of bees and burning thorns as images of his enemies. Further, rather than Yahweh coming down as a warrior, it is the name of the Lord that allows the king to act as warrior.[138]

In Ps 118:15–16, the repetition of the "right hand of the Lord" creates emphasis on this metaphor. In this triple structure, the first and third lines are identical stating that "the right hand of the Lord does mighty things," while the middle line is "The right hand of the Lord is exalted/lifted up." This language of exaltation is similar to the language of exaltation found in Ps 89 described also through the body parts of Yahweh's hand and arm. The Psalmist rejoices in vv. 17–18 for Yahweh keeping him alive and this rejoicing leads to the request that the gates of the righteous be opened in v. 19. Brunson, following Morgenstern, argues that these "gates" describe the entryway to the temple.[139] Such a suggestion is further confirmed in Ps 118:26 as the worshipers praise the Lord from within his "house" and "the one who comes in the Name of the Lord" is blessed, blending the "name" metaphor similar to 2 Sam 7. The conception of the temple-palace allows for this section to depict entry into Yahweh's palace. Verse 27 points to Yahweh's light shining on his people in a similar vein to 2 Sam 22/Ps 18 and Ps 89. Thus, in Ps 118, the human king is King Yahweh's representative in battle through Yahweh's name upon him and this salvation necessitates a response of praise in King Yahweh's temple/palace.

3.5. *Psalm 146: The Eternal King of Justice*

Psalm 146 focuses on several of the key kingship metaphors discussed in other royal psalms. Like Ps 72, Ps 146 points to the role of Yahweh as a just king caring for the disadvantaged. Yet unlike Ps 72 which focuses on the human king's role in bringing justice like Yahweh, Ps 146:3–4 focuses

---

[138] However, some have seen the use of "helper" (עזר) in Ps 118:7 as deriving from the Ugaritic term *ilgzr* for "El is warrior". This would make the sentence "Yahweh is, for me, my great warrior." Some have argued that this suggests a date in David's time for this section. See Kang, *Divine War in the Hebrew Bible and Ancient Near East*, 197; Dahood, *Psalms III*, 154, 157.

[139] Brunson, *Psalm 118 in the Gospel of John*, 335. Brunson cites Morgenstern, "The Gates of Righteousness," 10–15. Ross argues that this call is specifically for the Levites to open the temple gates. Ross, *Recalling the Hope of Glory*, 271. Other psalms use the language of "gates" to speak of entrance to the temple in relation to kingship metaphors. For example, Ps 24:7–8 describes the Psalmist calling for the gates to be opened that the "King of Glory may come in". Limburg explicitly connects these gates with the temple gates. See Limburg, *Psalms*, 77.

on Yahweh's kingship in contrast to all human rulers. It is the very mortality of human leaders that distinguishes Yahweh's kingship.[140] Because Yahweh is eternal, his kingship is also eternal, whereas all human rulers are ephemeral, and their rule is temporary if they do not hope in the one Eternal King and depend on his eternal reign (v. 5). Verses 6–9 provide content to the depiction of Yahweh's reign, demonstrating that Yahweh's reign is characterized by his role as creator (v. 6) and by his treatment of all parts of his creation (vv. 7–9). In fact, the verb used in verse 6 to describe how Yahweh "makes" (עֹשֶׂה) the heaven and the earth is also used to refer to how Yahweh "makes" (עֹשֶׂה) justice for the oppressed.[141] Thus, the metaphor of Yahweh as creator is blended with the metaphor of Yahweh as the king who brings justice to his people. The acts of justice that Yahweh performs as eternal king include: a) upholding the cause of the oppressed; b) giving food to the hungry; c) setting prisoners free; d) giving sight to the blind; e) lifting up those who are bowed down; f) loving the righteous; g) watching over the foreigner; h) sustaining the fatherless and the widow; i) but frustrating the ways of the wicked. As Moore helpfully points out, "this list incorporates those who would be socially disadvantaged or subject to social oppression (v. 7). It includes those who are physically disadvantaged (v. 8) and the traditional triad of Deuteronomy (Deut 16:11, 14; 24:19, 20, 21)."[142] Alongside this emphasis on the disadvantaged are metaphors that have emerged elsewhere in previous analyses; for example, the liberation of prisoners draws on the metaphors of imprisonment and refuge similar to those in 2 Sam 7/Ps 18, while giving sight to the blind echoes the sensory metaphors used in the description of Yahweh as light and a lamp discussed in 2 Sam 22 and Pss 89 and 118.

Psalm 146:10 emphasizes that the context of this justice and the extent of this justice is dependent on Yahweh's eternal reign. With two clauses dependent on the verb "reign (as king)" (יִמְלֹךְ), these two parallel clauses state that Yahweh "reigns (as king)" (יִמְלֹךְ) forever (לְעוֹלָם) and that God "reigns (as king)" (יִמְלֹךְ) from generation to generation (לְדֹר וָדֹר). As noted above, in other passages discussing human and Divine kingship,

[140] Creach describes this theme of mortality as key to Ps 89 and to Ps 146. Creach, "The Mortality of the King in Psalm 89 and Israel's Postexilic Identity," 237–50.

[141] Moore, *Moving Beyond Symbol and Myth*, 269.

[142] Moore, *Moving Beyond Symbol and Myth*, 270. Moore cites Gerstenberger, *Psalms, Part 2, and Lamentations*, 439. Moore also notes the affinities between this list and Jer 7:5–6, Ezek 22:7, and Zech 7:10, citing Kselman, "Psalm 146 in Its Context," 593–94.

these two ways of describing eternal reign often parallel one another. That Yahweh's reign extends "past the death of each generation" both contrasts the mortality of human beings described in vv. 3–4[143] and promises the continuity of justice described in vv. 7–9.[144] Thus, in Ps 146, the temporal metaphors associated with eternity in contrast to ephemerality are blended with Divine kingship metaphors; metaphors of justice (including metaphors of liberation) and sensory metaphors of vision are blended with metaphors of creation. These metaphorical blends allow the Psalmist to characterize Yahweh as the Divine Eternal King, who brings justice through his light and liberation.

3.6. *Conclusions about Kingship in the Psalter*

The Psalter provides a picture of human and Divine kingship that is both intricate and dense. This study has been necessarily brief, but the topic is quite extensive. Each of the psalms analyzed above provides insight into the way kingship is conceptualized through the blending of metaphors. Psalm 2 points to the theme of the human king's dependence on Yahweh like Deut 17 and uses the language of anointing of 2 Sam 22 and Ps 18, as well as the familial language of Father-Son of 2 Sam 7. Yet Ps 2 adds to this a description of rulers and kings of the earth who would plot against Yahweh's chosen one and the concept of the nations as the inheritance of Yahweh's anointed one. While the human king's power is still dependent on Yahweh's, it is also universal in its scope, an element that makes Ps 2 stand in tension with the limitation of human kingship in Deut 17. Psalm 72, along with Ps 2, points to the human king's reign as eternal, and, as in 2 Sam 7, the name of Yahweh as king is connected to the human king as both names are praised. Psalm 72, along with Ps 146, focuses on King Yahweh as the king of righteousness and justice. However, in Ps 72, the emphasis is on the resemblance between the human king in his justice and King Yahweh, whereas in Psa 146, the emphasis is on the superiority of King Yahweh over any other human kings, because his kingship

---

143 Moore, *Moving Beyond Symbol and Myth*, 269.

144 As Brueggeman explains, "The large claim of creation and of abiding *hesed* moves immediately to justice for the oppressed and food for the hungry. Israel cannot praise Yahweh very long without embracing the core agenda of well-being for God's beloved creatures … the doxology draws God and the singing congregation into the reality of social emergency, social inequality, and social possibility … such singing as Ps 146 precludes any more dropping out into safe, indulgent self-concern, because the world is decisively reshaped in the song." Brueggemann, "Praise and the Psalms," 126–27.

is truly eternal. Psalm 89 sets up a depiction of eternal human kingship dependent on Yahweh only to dismantle it. Within this depiction are a wide array of metaphors associated with kingship in other texts: King Yahweh is creator, warrior, in his heavenly court, and the human king is the anointed one, the servant, and Yahweh's right hand. As Yahweh's justice is questioned, the metaphorical entailments of kingship are subverted, reversed, and undone, because it is Yahweh's kingship that conditions and shapes human kingship. In Ps 118, the combined metaphors of refuge, light, nature, naming, and body lead the human king into the temple/house/palace of King Yahweh for the purpose of praise. The character of Yahweh's kingship elicits a necessary response of praise. Psalm 146 is among the psalms that focus on this response of praise. In Ps 146, it is Yahweh's character as the King of justice that causes praise in His people.

Through these kingship depictions, several themes arise. First, human kingship is conditioned and shaped by Yahweh's kingship. The human king is both the instrument of Yahweh and reflects the character of Yahweh. This theme returns repeatedly in the Psalter through familial, refuge, or anointing language joining the human king to King Yahweh or through the depiction of the king as servant to King Yahweh. This theme recurs in the praise of the human king reflecting King Yahweh's praise, the universal inheritance and "eternal" reign of the human king reflecting King Yahweh's universal estate and truly eternal reign, and the justice of the human king reflecting King Yahweh's ultimate justice. Second, Yahweh's kingship contests against and is superior to all other powers, whether these powers are the nations that try to make war with Yahweh and His chosen one or the forces of creation that Yahweh bends to His will or other human kings longing to usurp Yahweh's authority or to subjugate and oppress Yahweh's people. In each and every case, King Yahweh reigns supreme. Third, King Yahweh's character is holy. This holiness encourages both a need for righteousness before him and a response of praise from human kings and from His people.

4. *Prophetic Texts*

Many scholars have described a shift that occurs in the theological outlook when one moves from the writings of the pre-exilic to exilic period. Texts like Ps 89 graphically depict this shift from the expected fulfillment of the promises of kingship to the lamentation and questioning of these promises in the exilic period. Yet this trajectory eventually leads to a hope

for an ideal king in much of the prophetic literature.[145] While several of the key metaphors surrounding kingship in the historical texts and the Psalter also play an important role in the depiction of kingship in the prophetic texts, the experience of the exile impacts the re-interpretation of these kingship metaphors, forging new links in the metaphorical conceptual network. This section will focus on the depiction of kingship in the texts of Isa 40–55, Ezek 34, and Zech 9–10 in light of the metaphorical network of kingship already discussed above.[146]

---

145 Several scholars document a shifting theological perspective from the pre-exilic to exilic to post-exilic. Among the most pivotal in developing this discussion is the work of Gerhard von Rad. See Rad, *Hebrew Bible Theology*. Recent scholarship has discussed von Rad's impact on the study of the Hebrew Bible including these theology themes. See Koch, "Das Theologische Echo auf Gerhard von Rads Theologie des Alten Testaments," 105–18; Schuele, "Theology as Witness," 256–67; Laurin, *Contemporary Hebrew Bible Theologians*; Brueggemann, "A Convergence in Recent Hebrew Bible Theologies," 2–18. Also important to this shift is the work of Walter Brueggemann. See Brueggemann, *Hopeful Imagination*. Other scholars have focused on the theological and historical impact of the exile on its literature. See Albertz, *Israel in Exile*; Klein, *Israel in Exile*.

146 The focus of this study is primarily to examine the texts through synchronic study and only indirectly discuss historical factors, due to the overall focus on the later Second Temple interpretations of this material. Thus, dating these prophetic books is not a priority in order to discuss their metaphorical conceptualization. Nonetheless, this chapter will assume a dating for Second Isaiah in the exilic period somewhere between the mid to late 6th century BCE and thus speak of Isa 40–55 in terms of the exile, following scholars such as Albertz, *Israel in Exile*; Klein, *Israel in Exile*. Ezek 34 will also be discussed as an "exilic" text. While there is debate over the actual dating of Ezekiel, for the purposes of this study, the dating given by the narrator within the narrative will serve as the theoretical date, with an awareness that Ezekiel's final text may reflect later redactions. Thus, Ezek 34 will be discussed in terms of the late sixth century, shortly after the exile. Kamionkowski, *Gender Reversal and Cosmic Chaos*, 10–14. Zechariah's dating has been an area of major debate as well, particularly when dating Zech 9–14. dating post 515 BC. This historical context of Zech 9 and the larger unit of Zech 9–14 is notoriously hard to establish. One of the major factors in determining the historical context is how one views the book of Zechariah as a whole. Is Zechariah a unified text that should be read as one unit or is Zechariah a redacted work with two major sections which come from two completely different periods of history and possibly even two opposing factions? However, Boda has helpfully demonstrated that an awareness of Zechariah's redacted nature does not prevent one from seeing a unity of themes in Zech 1–8 and 9–14. Based on the arguments of Hanson, Hill, and Redditt, Boda argues that the majority consensus regarding the dating of Zechariah has been "seriously challenged in recent decades." Boda argues that Zech 9–14 arose "during the early Persian period (post-515 BC) and that Zech 11:4–16 "marks the end of a period of increased royal hope for the Davidic house (9:9–10) and of national hope for the reunification of the tribes (chs. 9–10)." See Boda, *Haggai, Zechariah*, 30–31. Boda discusses his argument regarding Zech 11:4–16 in detail in his article, Boda, "Reading Between the Lines."

4.1. *Isaiah 40–55*

Scholars have noted that in the book of Isaiah the interaction of Divine and human kingship is one of the major themes.[147] Other than Isa 6 where Isaiah's commission comes in the form a theophany scene depicting Yahweh upon his throne, the earliest portions of Isaiah do not reference God's kingship directly, and instead focus on present or future human kingship.[148] However, in Isa 40–55, "this picture is dramatically reversed ... God is called 'king of Jacob' (41:21), 'king of Israel' (44:6),'your [i.e., Israel's] king' (43:15)"; "your God reigns" in Isa 52:7 marks a climactic moment structurally for this part of the book.[149] Another important shift in the depiction of kingship in Isa 40–55 is the transfer of the attributes and promises of kingship from an individual human king to Israel as a community.[150] Many have described this as a democratizing tendency in Deutero-Isaiah. This shift occurs in part through the figure of the "Servant" who is a central figure in several passages. While at times the Servant (a term that could be derived from either Davidic kingship or from prophetic associations) appears to be an individual, more frequently the servant is described as Israel herself.[151] Thus, the move from human king to Divine king as one

[147] Among those who have studied themes related to kingship and the messiah in Isaiah, see Boling, "Kings and Prophets: Cyrus and Servant," 171–88; Janowski and Stuhlmacher, *Suffering Servant*; Kaiser, "The Unfailing Kindnesses Promised to David," 91–8; Lind, "Monotheism, Power, and Justice," 432–46; Stuhlmueller, "Yahweh-King and Deutero-Isaiah," 32–45; Conrad, "The Community as King in Second Isaiah," 99–111; Gentry, "Rethinking the "Sure Mercies of David" in Isaiah 55:3," 279–304; Wegner, *An Examination of Kingship and Messianic Expectation in Isaiah 1–35*; Williamson, *Variations on a Theme*.

[148] Williamson, *Variations on a Theme*, 4. For further discussion on the "messianic" expectations in Isa 1–35, see Wegner, *An Examination of Kingship and Messianic Expectation in Isaiah 1–35*; and Williamson, *Variations on a Theme*, Chs 2–3, 30–112.

[149] Williamson, *Variations on a Theme*, 4–5. In reference to the structural climax in Isa 52:7, Williamson provides an extensive list of scholars with this view. See Williamson, *Variations on a Theme*, 5, n. 6. For further discussion of the depiction of Yahweh as king in Deutero-Isaiah, see Stuhlmueller, "Yahweh-King and Deutero-Isaiah," 32–45.

[150] Conrad, "The Community as King in Second Isaiah," 99–111.

[151] A vast amount of scholarship has discussed the figure of the Servant in the Servant Songs of Second Isaiah. Some examples include Wilcox and Paton-Williams, "The Servant Songs in Deutero-Isaiah," 79–102; Walton, "The Imagery of the Substitute King Ritual in Isaiah's Fourth Servant Song," 734–43; Almada, "De la Dispersión Individualista a la Comunidad Solidaria," 15–28; Begg, "Zedekiah and the Servant," 393–98; Bergey, "The Rhetorical Role of Reiteration in the Suffering Servant Poem (Isa 52:13–53:12)," 177–88; Boling, "Kings and Prophets: Cyrus and Servant: Reading Isaiah 40–55," 171–88; Ceresko, "The Rhetorical Strategy of the Fourth Servant Song (Isaiah 52:13–53:12)," 42–55; Ellis, "The Remarkable Suffering Servant of Isaiah 40–55," 20–30; Goldingay, "The Man of War and the Suffering

moves from First to Second Isaiah is joined with a movement between an individual human king and communal human kingship. This occurs in part through the figure of the Servant. Both movements highlight in different ways the relationship of human kingship to the Divine King, as further examination will demonstrate.[152]

4.1.1. *Isaiah 42*

Isaiah 42 blends several of the metaphors found in other kingship passages in its depiction of the "Servant" of the Lord, but often in surprising or transformed ways. First, several scholars have suggested that Isa 42 should be read in light of Isa 41 (or at the very least the early portions of Isa 42).[153] Isaiah 41 sets up Yahweh as the Holy One of Israel (41:14, 16, 20) and Jacob's King (41:21).[154] These themes of holiness and kingship continue into the depiction of the Servant and Yahweh in Isa 42.

Isaiah 42:1 uses the title "servant." As noted above the title "servant" is frequently used of David.[155] The second line parallels this title with the

---

Servant," 79–113; Hermisson, "The Fourth Servant Song in the Context of Second Isaiah," 16–47; Janowski and Stuhlmacher, *Suffering Servant*; Joachimsen, "Steck's Five Stories of the Servant in Isaiah LII 13–LIII 12, and Beyond," 208–228; Kim, "An Intertextual Reading of 'a Crushed Reed' and 'a Dim Wick' in Isaiah 42.3," 113–24; Sawyer, "Daughter of Zion and Servant of the Lord in Isaiah," 89–107; Seitz, " 'You Are My Servant, You Are the Israel in Whom I Will Be Glorified,' " 117–34; Smillie, "Isaiah 42:1–4 in Its Rhetorical Context," 50–65; Snyman, "A Structural-Historical Exegesis of Isaiah 42:1–9," 250–60; Sosa, "La Influencia de Isaías II En Zacarías II," 39–57; Willey, "Servant of Yhwh and Daughter Zion," 267–303; Williamson, *Variations on a Theme*; Woude, "Can Zion Do without the Servant in Isaiah 40–55?," 109–116. For a summary of the scholarship up to the mid 1980s, see Haag, *Der Gottesknecht bei Deuterojesaja*. Other major works that have charted the research of the Servant Songs include North, *The Suffering Servant in Second Isaiah*; and Rowley, "The Servant of the Lord in Light of Three Decades of Criticism," 3–60; Laato, *The Servant of Yhwh and Cyrus*.

[152] Wilcox and Paton-Williams argue that an important shift occurs in the ability to interpret the Servant figure in Isa 49 which creates important changes to the overall dynamics of Deutero-Isaiah. However, Wilcox and Paton-Williams see the Servant figure in Isa 49 as a prophet figure. See Wilcox and Paton-Williams, "The Servant Songs in Deutero-Isaiah," 79–102.

[153] Scholars who group the end of Isa 41 with the beginning of Isa 42 include Goldingay and Payne, *Isaiah* 40–55, 189–252; Motyer, *The Prophecy of Isaiah*, 131–75; Oswalt, The *Book of Isaiah*, 108–09. However, while Motyer, Goldingay and Payne all connect the end of Isa 41 to Isa 42:1–17, Oswalt connects it to Isa 42:1–9, designating vv. 10–22 as a separate section.

[154] Oswalt suggests that Isa 41:21 may be stressing Yahweh's "absolute lordship" in the description of Yahweh as "King of Jacob". "This is the King speaking. he has manifested himself to Jacob, but he is nonetheless the sole King before whom all creatures, including the gods, must bow." See Oswalt, *The Book of Isaiah*, 100.

[155] As discussed above the term "servant of the Lord" is used prominently in discussions of David and of Moses. Thus, there is some debate over whether this term is associated

title "my chosen one." Hanson argues that this way of opening the passage focuses attention on two central themes of Isa 42:1–4, namely: the identity of the Servant and the task the Servant has been appointed to accomplish.[156] Goldingay provides a helpful supplement to this by demonstrating the central role of Yahweh in designating the Servant and supporting the Servant.[157] As in the depiction of David's anointing for kingship in 1 Sam 14, the Spirit is put on this Servant figure. As psalms like Pss 72 and 146 join kingship to justice, Isa 42:1 also describes this Servant's role as "bringing justice to the nations."[158]

Isaiah 42:2–3 both provide further input for the characterization of the Servant and for his task. In verse 2, the Servant is described with sensory metaphors, but unlike many of the kingship passages with sensory metaphors of calling out, the Servant is characterized by his silence.[159] Verse 3

---

primarily with kings or with prophets. For the understanding of the servant of the Lord as prophet see, for example, Coats, *The Moses Tradition*, 186–89; and Baltzer and Kohl, *Deutero-Isaiah*, 18–22. Several scholars hold that the Servant in Isa 40–55 is (at the very least at times) associated with a royal figure. See for example Kim, "An Intertextual Reading of "a Crushed Reed" and "a Dim Wick" in Isaiah 42.3," 113–24; Goldingay and Payne, *Isaiah 40–55*, 208–11. Walton argues that "Deutero-Isaiah is trying to forge a renewed image of kingship through the ideal represented in the Servant," seeing the suffering servant as following the tradition of a substitute king ritual. See Walton, "The Imagery of the Substitute King Ritual in Isaiah's Fourth Servant Song," 734–43, esp. 743, n. 54.

156 While Isa 42:1 echoes the structure of Isa 41:8–10, Hanson is correct in arguing that while the Servant is explicitly associated with Israel in Isa 41 as in Isa 49, in Isa 42 "the referent is unspecified . . . the election [in Isa 42] is presented in terms apropos of both an individual such as a prophet or king and the faithful community." See Hanson, *Isaiah 40–66*, 41–2. Similarly Wilcox and Paton-Williams argue that in Isa 42:1–4 a consistent identification between the people and an individual is possible. However, they suggest that Isa 49 creates obstacles for such an identification. See Wilcox and Paton-Williams, "The Servant Songs in Deutero-Isaiah," 81.

157 Thus, Goldingay entitles this section "YHWH's Power and Achievement Through the Servant." Goldingay, *The Message of Isaiah 40–55*, 149–75.

158 Several scholars have noted the importance of "justice" to this passage and to other passages associated with kingship and Yahweh's actions. For example, see Hanson, *Isaiah 40–66*, 41–4; Goldingay, *The Message of Isaiah* 40–55, 149–58; Goldingay and Payne, *Isaiah 40–55*, 214–16. Goldingay notes that the themes of justice depicted in Isa 42 is "emphasized in Psalms about Yhwh's kingship such as 96:10–13 and 98:7–9 whose language of praise reappears in Isa 42:10–12." Goldingay, *The Message of Isaiah 40–55*, 157. However, this concern is also found associated with prophets as Hanson points out. Hanson, *Isaiah 40–66*, 41–43. Kim suggests it is more helpful to read the royal and prophetic elements as intertwined in relationship to the issue of justice. See Kim, "An Intertextual Reading of "a Crushed Reed" and "a Dim Wick" in Isaiah 42.3," 113–24.

159 Kim notes that this silence inverts the usual actions of the prophet, while Goldingay and Payne argue that the cry that will not be uttered is a cry of anguish, but this may mean that the response to the nations is that "one should not cry out" and that this is intended to be understood as the servant's declaration as king. See Kim, "An Intertextual Reading

uses metaphors of nature (a bruised reed not broken)[160] and light (a faint wick" [פִּשְׁתָּה כֵהָה] that is not "extinguished" [יְכַבֶּנָּה])[161] to describe how the Servant brings forth this justice described in terms of faithfulness in the second half of verse 3.[162] Carol Dempsey suggests that "the servant's mission is not only to the victims of injustice but also to the perpetrators of injustice. Both groups are bruised reeds and smoldering wicks."[163] Verse 4 uses the same verbs associated with light and nature of v. 3 to describe the steadfast commitment to this Servant's task of justice and extends this justice and the Servant's teaching to the whole earth.[164]

In Isa 42:5–8, Yahweh makes his role in the Servant's task even more explicit, demonstrating the Servant's dependence on Yahweh for the hope of the people.[165] In many ways this dependence mirrors many other

---

of "a Crushed Reed" and "a Dim Wick" in Isaiah 42.3," 122–23; and Goldingay and Payne, *Isaiah 40–55*, 216–17.

160 Goldingay notes the relationship between the bruised reed of Isa 42:2 and the depiction of Egypt as a crushed reed in Isa 36:6 and suggests this metaphor in Isa 42 depicts the servant taking the side of the vulnerable. Goldingay, *The Message of Isaiah 40–55*, 159. Comparison of these two passages does demonstrate some verbal resonance.

Isa 36:6 "crushed reed of a staff" (עַל־מִשְׁעֶנֶת הַקָּנֶה הָרָצוּץ הַזֶּה)

Isa 42:3 "a bruised reed he will not break" (קָנֶה רָצוּץ לֹא יִשְׁבּוֹר)

161 Isaiah 43:17 uses this metaphor to describe the death of the Egyptians with language within the same semantic domain:

Isa 42:3: a dim wick he will not be snuffed out וּפִשְׁתָּה כֵהָה לֹא יְכַבֶּנָּה

Isa 43:17: extinguished, like a snuffed out wick דָּעֲכוּ כַּפִּשְׁתָּה כָבוּ

162 Goldingay, *The Message of Isaiah* 40–55, 159.

163 Dempsey, *Isaiah*, 144. This interpretation makes sense of the descriptions of Egyptians as "reed" and "wick" in other passages in Isaiah with similar language as is found in Isa 42 as noted in prior footnotes. For a more detailed discussion of the metaphorical complexities in the intertextual allusions of this verse, see Kim, "An Intertextual Reading of 'a Crushed Reed' and 'a Dim Wick' in Isaiah 42:3," 113–24.

164 Hanson notes the universality of this scope by noting the parallel structure between "justice to the nations" and "justice on the earth". See Hanson, *Isaiah 40–66*, 42.

165 Several scholars have argued that Isa 42:5–8 appears to be an addition. While such redaction may be possible, the sensory metaphors of light and darkness and sight and blindness, and the refuge metaphors of liberation from imprisonment and the supremacy of Yahweh over other gods are set up in this section and are then inverted in vv. 17–21. This inversion may suggest that one can reasonably read the entire passage of Isa 42 as a logical whole in which an ideal Servant is set up in vv. 1–8 and then contrasted in his relationship to Israel as Servant through the inversion of the metaphorical network in vv. 17–21. As with Ps 89, one can read the passage with metaphorical coherence if one sees the passages deconstruction of its own metaphors as theologically and rhetorically motivated. Scholars who argue for the redaction of this passage include Dempsey, *Isaiah*, 144; Hanson, *Isaiah 40–66*, 46. Westermann puts this question strongly stating, "the commentary has shown it to be quite certain that vv. 5–9 did not come into being at the same time as the servant song contained in vv. 1–4. Although they follow it immediately, their manner of speaking about the 'servant,' whom they regard as Israel, is quite different." Westermann, *Isaiah 40–66*, 101. Goldingay and Payne provide a helpful survey of the complicated discussion

elements of dependence discussed in other kingship passages. As in other kingship passages, Yahweh is depicted as the creator of the world, giving life to his creatures; sensory metaphors of light and darkness (vv. 6–7), sight and blindness (v. 7), and refuge metaphors particularly associated with liberation from imprisonment (v. 7)[166] fill the promises of Yahweh to his people and his Servant.[167] In the midst of these metaphors is the promise of righteousness and covenant with God's people (v. 6), two themes present in many kingship passages. Verse 8 uses the metaphor of naming to describe the supremacy of Yahweh over all other gods, another metaphor found in passages like 2 Sam 7 and 22, and in much of the Psalter.[168]

Isaiah 42:10–12 depicts the response of all the earth in the graphic imagery of creation and all its inhabitants praising Yahweh in unison with a "new song" (שִׁיר חָדָשׁ) of praise in response to the "new things" (חֲדָשׁוֹת) that Yahweh has declared in v. 9. Verse 13 shifts from this depiction of creational praise using the metaphors of nature and geography to a depiction of Yahweh as Divine Warrior using the metaphors of warfare. Verse 14 quickly switches from this masculine warrior metaphorical depiction of Yahweh to a depiction of Yahweh as a woman in labour using metaphors of childbirth. Katheryn Darr notes that what initially seem like inconsistent metaphors in v. 13 and v. 14b of the masculine figure of a warrior and the feminine figure of a woman giving birth actually are drawn together as they "share both profound intensity and a markedly auditory quality." Further, "the travailing woman simile—like the warrior similes in v. 13—serves to underscore Yahweh's power."[169]

The combination of visual sensory metaphors of sight/blindness and darkness/light in vv. 6–7 are thus joined to the auditory sensory metaphors of Yahweh's announcement in v. 9, singing praise in vv. 10–12, and Yahweh's war-yell and birthing cry in vv. 13–14. These auditory metaphors are contrasted to the silence described of Yahweh in v. 14 and the Servant at the beginning of the passage (v. 2).[170] The quiet of Yahweh and the

---

of redaction in this passage. See Goldingay and Payne, *Isaiah 40–55*, 208–11. Oswalt argues that such a division between vv. 1–4 and vv. 5–8 is not necessarily warranted (*contra* Westermann) due to the continuity in the role of the Servant. See Oswalt, *The Book of Isaiah*, 116, n. 26.

[166] Creach identifies several ways that the refuge metaphors in the Psalter resonate with the refuge metaphors in Isaiah, particularly in Second Isaiah. See Creach, *Yahweh as Refuge and the Editing of the Hebrew Psalter*, 66–69, 116–21, 124–26.

[167] See Dempsey, *Isaiah*, 144.

[168] Goldingay and Payne, *Isaiah 40–55*, 230–31.

[169] Darr, "Like Warrior, Like Woman," 564.

[170] See Darr, "Like Warrior, Like Woman," 560–71.

Servant crescendos into a blaring multitude of sounds through the abundance of auditory descriptions across vv. 10–14. Verses 15 and 16 return to the metaphors of nature and visual sensory metaphors of blindness and sight with darkness and light, alongside way metaphors to describe the promises of Yahweh.[171]

Verse 17 marks an important shift in tone and metaphorical content of Isa 42, as Israel is accused of idolatry, inverting the theme of idolatry in v. 8. Verses 18–20 mark the inversion of these vision and auditory metaphors as the Servant Israel is described as blind and deaf even as the ones sent to the rest of the people of the earth.[172] Verse 21 maintains the themes of righteousness and Torah, but instead of these themes being associated with the Servant as in vv. 4 and 6, the focus is now on Yahweh's righteousness and law (note the 1st person possessives here compared to the third person possessives in vv. 4–6) against the unfaithfulness of Israel as Servant.[173]

Isaiah 42:22–25 continues to blend refuge, warfare, way, and sensory metaphors, but each of these metaphors is inverted in some way in comparison to the preceding promises of Yahweh. Because Israel as Servant did not pay attention and did not obeying Yahweh's law (as established in vv. 17–21 and in vv. 22–24), and because they are not following his "ways" (way metaphor) (v. 24),[174] they are described as enslaved rather than liberated from prison (v. 22, refuge metaphors), the violence of war is *against* them rather than *on behalf of* them, and they become the plunder of war (vv. 24–25, warfare metaphors).[175] In this section, auditory metaphors are also inverted as Yahweh asks which of them will *listen* and *heed* (v. 23,

[171] See Lund, *Way Metaphors and Way Topics in Isaiah 40–55*, 125–45. Goldingay and Payne provide a helpful outline of how interacting addressees and speakers also impact this pronouncement. See Goldingay and Payne, *Isaiah 40–55*, 251–57.

[172] Lund provides an extended metaphorical analysis of these way metaphors in Isa 42:10–17 and 18–25. See Lund, *Way Metaphors and Way Topics in Isaiah 40–55*, Chapters 6 and 7, 125–66.

[173] Goldingay and Payne argue against this being a gloss (*contra* Volz) or a doxology from synagogue reading (*contra* Morgenstern) based on the link between v. 21 and vv. 4 and 6. See Goldingay and Payne, *Isaiah 40–55*, 263.

[174] Lund, *Way Metaphors and Way Topics in Isaiah 40–55*, 159–66.

[175] Motyer notes that Yahweh's actions as a warrior for Israel have now turned against them. See Motyer, *The Prophecy of Isaiah*, 179. Hanson notes how the use of "plunder" language represents a ironic and surprising reversal of the usual lament motif to remind Israel of how they should understand their current situation. See Hanson, *Isaiah 40–66*, 54–55.

auditory metaphors).[176] Yet, in the end, they remain unchanged in their understanding and their hearts.[177]

In this way, the use of metaphorical blending surrounding the idealized picture of the Servant at the start of Isa 42 is overturned in the sin and disobedience of Israel as the servant at the end of Isa 42 and emphasized by the inversion of the metaphors of refuge, warfare, way, sensory, and kingship metaphors, blended with the themes of idolatry (vv. 8, 17), covenant (vv. 6, 19), Torah (vv. 4, 21), and righteousness (vv. 6, 21). In this way, Isa 42 stands in the metaphorical tradition of Ps 89 in asserting and then overturning the metaphorical network often surrounding kingship. While Ps 89 is more explicit in its links to kingship, in Isa 42 the Servant figure is described from the outset with several elements traditionally linked to kingship (i.e., servant, chosen one, Yahweh's Spirit on him, justice to the nations, etc.) and through the discussion of kingship in Isa 41 that precedes this description.[178] As with Ps 89, the metaphorical connections of refuge, sensory, and warfare metaphors are overturned in Isa 42; however, in Isa 42, this overturning does not question *Yahweh's* promise, but rather *Yahweh's people's* adherence to his promise through their obedience.[179] Thus, Yahweh's kingship is not in question, but the "kingship"of Israel as a community is in question because of their rejection of Yahweh's kingship in the life of their community.[180]

4.1.2. *Isaiah 55*

Isaiah 55 maintains many of the metaphorical connections established in previous passages related to kingship, but with several innovations that both extend established material and create new metaphorical blends. Among the metaphors that remain consistent in the conceptual network

---

176 Motyer sets up these "bad outpourings" against God's "good outpourings". See Motyer, *The Prophecy of Isaiah*, 184–85.

177 Oswalt notes that verse 25 returns to the theme of the opening segment of Israel's blindness. Oswalt, *The Book of Isaiah*, 133–34.

178 This is not to preclude the prophetic allusions in these references as well, however as this study is focused on the metaphor of kingship, the prophetic has not been discussed here. As Kim argues, "within the anonymity is the subtle multiplicity of the servant, both royal and prophetic, both individual and collective. The servant as an individual has royal and prophetic functions." Kim, "An Intertextual Reading of 'a Crushed Reed' and 'a Dim Wick' in Isaiah 42.3," 113–24.

179 Hanson describes the focus on Yahweh as the sole provider at the end of Isa 42. See Hanson, *Isaiah 40–66*, 54.

180 Indeed, if Israel is to take on the role of "king", they too must follow the kingship law of Deut 17 through dependence on Yahweh and obedience to the Torah, in Isa 42's vision of kingship democratized.

are the sensory metaphors. Yet Isa 55 encourages the readers to listen (v. 3) rather than describing Yahweh as listening as in texts like 2 Sam 22, Ps 18, and Ps 89. Similarly, the readers are encouraged in vv. 6–9 to seek the Lord while he may be found and repent before Him.[181] The covenantal metaphors of steadfast love for David and the description of David as a leader and commander (vv. 3–4) are also consistent with the metaphors in passages like 2 Sam 7 and Ps 2.[182] As in Isa 54:5, in Isa 55:5 Yahweh is referred to as the Holy One of Israel who "glorifies" God's people.[183] This glorification of the people marks a change from the promises given to David in the historical texts and the royal psalms in the Psalter in

181 Sommer, *A Prophet Reads Scripture*, 112–19. Gray sees this "seek the Lord" formula as frequently part of the formula for seeking justice before the Lord and part of the overall theme of social justice in Isaiah. See Gray, *Rhetoric and Social Justice in Isaiah*, 39 n. 80. Eissfeldt and Goldingay both see Isa 55 as taking over the language of Ps 89, but reapplying it. Eissfeldt, "Promises of Grace to David in Isaiah 55:1–5," 196–207; Goldingay, *The Message of Isaiah 40–55*, 548.

182 Oswalt argues that "for Isaiah the new covenant seems to be inseparably linked to messianic hopes ... when we are the informed that the covenant that is to follow on the work of the Servant is a renewal of the Davidic covenant, which is described as an eternal one rooted in the eternal *hesed* of God, it seems clear that the writer (or editors) of the book intends to place the Servant passages in a messianic setting, and to root the new covenant in the context of the work of the Davidic Messiah." Oswalt, *The Book of Isaiah*, 438–39. Similarly Peter Gentry wishes to set Isa 55:3 in the trajectory of 2 Sam 7 and Deut 17. See Gentry, "Rethinking the "Sure Mercies of David" in Isaiah 55:3," 279–304. Yet such a view needs to be tempered by the awareness of the complexity of both the Servant figure in its individual and communal use and the complexity of describing the "Messiah" in the Hebrew Bible. For further on the issue of the Messiah in the Hebrew Bible, see Boda, "Figuring the Future," 35–74.

183 Motyer explicitly connects Isa 6 and its depiction of Isaiah's call and the theophany scene as explicitly establishing God's holiness. He points to three directions that God's holiness is applied in Isa 6: 1) holiness and transcendence; 2) holiness and judgement; 3) holiness and salvation. Motyer argues that these three directions of God's holiness are also found in the three sections of Isaiah stating that "the whole Isaianic literature has a theology of holiness exactly as if it all depended on the truth enunciated in Chapter 6". While Motyer does not explicitly suggest that the metaphor of "God is King" is present in his understanding of God's depiction as the "Holy One of Israel", describing Isa 6's depiction of the holiness of God as paradigmatic for rest of Isaiah's depiction of God's holiness implies a connection between God's holiness and the theophanic vision of Isaiah where God is enthroned as king. Motyer does point out that "the vision is of the exalted Sovereign ... and the nature of that sovereignty is defined in the ceaseless cry of the seraphim that the Lord is holy". Motyer, *The Prophecy of Isaiah*, 17–18. Thus, while describing God as the "Holy One of Israel" certainly connects to other themes of holiness and God's depiction as Creater, Potter, and Maker (see Motyer, 18), this holiness is also blended frequently in Isaiah with Yahweh's role as Divine King. One might say that Yahweh's Divine Kingship is characterized by his holiness as depicted paradigmatically in Isa 6. For example, one can see this metaphorical network between Yahweh's Divine Kingship and his role as the Holy One of Israel in Isa 43:14–15 and Isa 49:7 suggests a link between the submission of kings and princes due to Yahweh as the Divine King and Holy One of Israel.

which Yahweh's promises are given directly to David. In Deutero-Isaiah, Yahweh's addressees are the people of Israel and the Davidic king is a figure of hope for their continued prosperity whose prominence appears to be fading as the peoples' role as communal royalty is emphasized. Indeed, the people of God are the ones with whom Yahweh makes a covenant of peace through the Davidic ruler.[184] In this way, the promises of Davidic kingship, depicted in earlier parts of Isaiah and in the broader tradition of kingship texts, including those discussed above, are transferred to Israel as a community. In turn, the metaphors associated with kingship become placed upon Israel as the royal "servant" of the Lord.[185] As in many of the passages examined, the language of nature is used in vv. 10–13 as a means of Yahweh's promise to Israel, yet this particular language focuses on new life coming from the thorns and briers rather than using the language of seed and planting as found elsewhere. The metaphor of a beautiful plant from a thorny one may speak specifically to the exilic situation of these passages, where the hope is for joy to emerge from the place of suffering.[186]

There is not sufficient space to examine how all of these metaphors work with one another, but the amount of innovation in Isa 40–55 compared to the other examples analyzed suggests that the conceptual network that relates to kingship in the Hebrew Bible, and particularly the servant figure within Isaiah, has a good deal of flexibility for imagination, while maintaining many of its traditional metaphorical connections. Most important of these shifts is the movement of kingship from being explicitly located in an individual human king to Israel as a royal community. Yahweh's kingship remains unchanged, but his promises are extended to all of Israel who will remain faithful to him.

---

[184] Following carefully the interplay between 2nd person singular and the 2nd person plural throughout the passage leads to this conclusion. Isaiah 55:3 has been the source of much debate on this issue, see Kaiser, "The Unfailing Kindnesses Promised to David," 91–8; Gentry, "Rethinking the "Sure Mercies of David" in Isaiah 55:3," 279–304; Williamson, *Variations on a Theme*, esp. 116–29.

[185] Williamson, *Variations on a Theme*, 118–21; Conrad, "The Community as King in Second Isaiah," 99–111; Eissfeldt, "Promises of Grace to David in Isaiah 55:1–5," 196–207; Westermann, *Isaiah 40–66*, 283.

[186] Oswalt sees the hope depicted with this "unusually image-laden language" as expressing the "joy of all creation at the possibility of sinners being made holy through the Word of God" and not a literal return, while Goldingay sees this as a response to "the renewed Zion" and the people's return to the land. See Oswalt, *The Book of Isaiah*, 447–48; Goldingay, *The Message of Isaiah 40–55*, 556–58.

4.2. *Ezekiel 34*

Ezekiel 34 weaves the pastoral metaphors of shepherding and sheep with the royal metaphors of king and prince to depict human and Divine kingship. A similar theme in 1 Sam 16 and 2 Sam 22/Ps 18, examined above, pointed to the representation of David as lowly shepherd and exalted shepherd king dependent on Yahweh as the Great Shepherd-King. As demonstrated in several of the examined texts, pastoral and royal metaphors interact with the Divine Warrior motif (as in Pss 2, 89, and 118) and the theme of Yahweh as just judge and the desire for the king to be like Yahweh in this justice (as in Ps 72).[187] In the case of Ezek 34 and Zech 9–10, Yahweh's role as shepherd king is understood in contrast to the failing human shepherds. In Ezek 34, this theme merges pastoral and royal metaphors with warfare metaphors and with covenantal metaphors of repentance, judgement, and justice. These metaphors focus on the right judgement of Yahweh, the liberation of the people, and the re-establishment of Yahweh's position as shepherd king and his restoration of his kingdom through a Davidic figure.

4.2.1. *Judging the Shepherds and Yahweh as Shepherd (vv. 1–16)*[188]

In Ezek 34:1–5, the reader's initial introduction to the metaphors of "shepherd as king" and "the people of Israel as sheep" is in the context of bad shepherds mistreating the sheep. In this way, the passage introduces initially a "human king as shepherd" metaphor before vv. 11–12 shifts to Yahweh taking the title of "shepherd" for himself.[189] Verse 10 marks an important bridge as it describes the removal of the entrusting of the sheep

[187] Some scholars have examined the role of shepherds in Jeremiah and Zechariah including Kuyvenhoven in Jeremiah and Boda in Zechariah. See Kuyvenhoven, "Jeremiah 23:1–8," 1–36; Boda, "Reading Between the Lines," 277–291. While some studies have examined the Divine Warrior motif in relationship to shepherd-king in the Psalter (for example, Tanner, "King Yahweh as the Good Shepherd," 267–84), more work is needed in the prophetic literature to see how these two metaphors of shepherd and warrior work together. This chapter will provide a first step in this analysis.

[188] Some have seen these verses as the primary oracle with three attachments, though there is no ending formula at this point. See Vawter and Hoppe, *A New Heart*, 154. I make a division here for narrative reasons. Whereas vv. 1–16 speaks directly to the shepherds and speaks of the sheep in the 3rd person, v. 17 marks a shift to the flock as the recipients of the message of future judgement.

[189] There is some debate over whether these "shepherds" of Israel are human kings or some other kind of human leader. Part of the problem of this identification is placing Ezek 34 historically. Among the scholars who have argued that the term "shepherds" here refers to former kings of Judah who are held responsible for the exile and/or to the entire ruling class, see Block, *The Book of Ezekiel*, 282–83; Joyce, "King and Messiah in Ezekiel," 323–37;

to the shepherds and the subsequent transfer to Yahweh. As the power passes back into Yahweh's hand directly, he also is conferred with the same metaphorical title as the bad rulers: Yahweh becomes shepherd in their stead.[190]

Verses 11–16 move away from the indictment of the shepherds to a profession by Yahweh of his actions towards his "sheep." In Ezek 34:12, Yahweh describes his actions towards "his flock" (עדרו) as "like the care of a shepherd" (כבקרת רעה). When one compares the actions of the shepherds in vv. 2–4 to the actions of Yahweh in vv. 11–16, the misdeeds of the shepherds are the inversion of the righteous deeds of Yahweh.[191] The writer of Ezekiel demonstrates this inversion by creating a parallel structure between vv. 2–6 and vv. 12–16. This parallel structure surrounds vv. 7–11, the section in which Yahweh asserts his role as shepherd to announce judgement against the shepherds. Yahweh's actions within this parallel structure highlight the blending of pastoral and kingship metaphors as Yahweh's actions at times sound predominantly like a just ruler and at other times predominantly like a caring shepherd.[192]

4.2.2. *Judgement of the Sheep (vv. 17–22)*

Verse 17 marks a narrative shift which focuses on Yahweh as shepherd speaking directly to his sheep and judging them. Whereas vv. 1–16 speaks directly to the shepherds and speaks of the sheep in the 3rd person, vv. 17–21 speaks to the sheep in the 2nd person frequently. These sheep include those who are faithful to Yahweh and those who are not. This

---

Duguid, E*zekiel and the Leaders of Israel*, 39–40; Greenberg, *Ezekiel 21–37*, 2:699. Odell argues that "shepherds" in Ezek 34 refers to foreign rulers. See Odell, *Ezekiel*, 425–27.

[190] Block argues that in Yahweh's identification as shepherd and "his present identification of Israel as 'my flock,' Yahweh reaffirms his divine kingship over the nations." Block, *The Book of Ezekiel*, 285. Block compares this texts to Ps. 80:2–4 [ET: 1–3]; 95:3–7, Micah 2:12–13; 7:14 and points to his larger work on the subject, Block, *The Gods of the Nations*, 56–60. Odell states that the frequent repetition of first person pronouns in vv. 7–10 "stresses Yahweh's ownership of the flock ("my flock" vv. 8, 10) and the shepherd's corresponding obligation to Yahweh ("my shepherds" v. 8)." Odell, *Ezekiel*, 427.

[191] Mein has discussed this metaphorical comparison using a sociological study of animal husbandry in the ancient Near East. While Mein's study provides a helpful background to elements of the metaphor, his approach tends to assume all elements of animal husbandry within the metaphor in Ezek 34 rather than delineating what would be included and would not be included based on theological grounds within the Hebrew Bible. See Mein, "Profitable and Unprofitable Shepherds," 493–504. Appendix C provides a graph of this inversion.

[192] Van Hecke provides a helpful discussion of the continuity and discontinuity of the shepherd metaphor to Yahweh. See Hecke, "Pastoral Metaphors in the Hebrew Bible and in Its Ancient Near Eastern Context"; Hecke, "Shepherds and Linguists."

unfaithfulness is depicted through the metaphorical "trampling" and "muddying with feet" of the pasture and water (vv. 18–19), and the "shoving with flanks and shoulders" and "goring with horns" of the weaker "sheep" among them (v. 21).[193] In fact, it is not only the unreliable and cruel shepherds that have caused the sheep to be scattered, but v. 21 informs the reader that the sheep themselves have contributed to their own scattering and that this is the reason that Yahweh is judging the people. It appears that as Ezek 33:20 states, like the shepherds fat on slaughtered sheep, these fat sheep will be judged according to their ways and Yahweh describes how he will "judge between sheep and sheep" in vv. 20–22.[194] Thus, while Ezek 34 promises hope for the faithful sheep, the message of judgement remains part of the picture for the unfaithful and unjust whether one is a shepherd (i.e., one of the leaders of the people) or a sheep (i.e., part of the people oneself). The fault of the exile is conditioned by the actions of both the shepherds and sheep.[195]

4.2.3. *One Davidic Shepherd and the Covenant of Peace (vv. 23–31)*

Ezekiel 34:23–24 adds the metaphor of a positive human king who will be the "one shepherd" over the people, twice described as "David," who is Yahweh's "servant."[196] Describing a Davidic figure as shepherd and servant refers back to the frequent kingship blends of 1 and 2 Samuel and the Psalms already noted in this chapter. Scholars have debated whether this reference to Davidic kingship has eschatological or messianic implications in Ezek 34[197] or reflects the impact of the Deuteronomic History on

[193] See Block, *The Book of Ezekiel*, 293.

[194] Deeley, "Ezekiel's Shepherd and John's Jesus," 255. Verse 22 appears to be a summary of the more detailed phrase in v. 20.

[195] As Paul House notes in reference to Ezekiel, "for renewal and perfect peace to emerge, however, the wicked must be removed from the earth, which entails the judgement for all who reject God's word." See House, *Hebrew Bible Theology*, 400. On a form critical level many scholars have argued that vv. 2–10 represent an independent woe oracle while the following section (vv. 11–22) point to Yahweh's "salvific activity with his flock". Finally vv. 23–31, Block suggests, "the focus shifts to positively reconstructing the shalom that Yahweh has intended from the beginning." See Block, *The Book of Ezekiel*, 274.

[196] Here Yahweh speaks in the 1st person possessive about the servant, describing him as "my servant" (עבדי).

[197] For example, Holladay argues that Ezek 34 marks the rise in the apocalyptic. See Holladay, *Long Ago God Spoke*, 193. Block speaks of the eschatological hope of Ezekiel as "beyond a new exodus and a renewal of Yahweh's covenant with his people; it incorporates all the other promises on which the Israelites had based their security..." this includes "Yahweh's covenant with David". Block, *Ezekiel*, 416. As noted above many scholars read elements of the Messianic Good Shepherd of John 10 into Ez 34, whether such reading is warranted.

Ezek 34.[198] Paul House argues that metaphor of "a Davidic ruler as shepherd" present in Ezek 34 and elsewhere in prophetic literature[199] demonstrates the view that these books "all look to the Davidic dynasty for an ideal king to solve the nation's sin problem."[200] The Davidic king functions as the human representative for Yahweh and, as in the Psalms, it is only through the power of the Great King Yahweh that this figure brings ultimate peace.[201] House asserts that "Ezekiel 34:20–24 places the Davidic heir squarely in the center of a coming spiritual renewal of the people of God." In Ezek 34:25–31, the covenant of peace established by this Davidic figure is also described through echoes of pastoral language.[202]

4.2.4. *Yahweh as Shepherd-King and Judge*

In Ezek 34, Yahweh as shepherd-king blends with the metaphorical language of Yahweh as judge. As Brettler demonstrates, describing Yahweh as king is frequently associated with Yahweh's role as judge in the Hebrew Bible.[203] While one may reasonably argue that the action of judging may fall within the attributes of either king or shepherd (if one is judging

[198] Ackroyd, for example, points to the obvious influence of the D material, but also suggests that Ezekiel moves beyond "the tendency [in D] to moral exhortation". See Ackroyd, *Exile and Restoration*, 109.

[199] House points to Jer 23:1–8, Isaiah, and the Book of the Twelve Prophets. House, *Hebrew Bible Theology*, 242.

[200] House, *Hebrew Bible Theology*, 242.

[201] The emphasis on Yahweh's role over the king's role This may explain the importance of the word "one" in describing David as shepherd and the use of "prince" ( ) instead of king for David. As BDB explains, the term (נָשִׂיא) may be used generally for a human ruler over against God, but in Ezekiel this term is repeatedly used in various contexts: of Zedekiah, the chief men of Judah, the future Davidic king, and the foreign princes. Seitz provides a helpful explanation of Ezekiel's use of this term. See Seitz, Theology in Conflict, 121–63.

[202] Some have deemed the final passage an abandonment of the shepherd and sheep motif (Vawter and Hoppe, *A New Heart*, 154; Zimmerli, *Ezekiel*, 2:221; Block, *The Book of Ezekiel*, 307). However, these verses contain more than simply the reference to the sheep metaphor in v. 31. Moreover, upon close inspection, one can find several resonances of the sheep-shepherd metaphor still ruminating. (See Odell, *Ezekiel*, 423). One example is to repeated descriptions of the riding of wild beasts from the land (vv. 25, 28). While fear of wild animal attack was no doubt a real threat during this time, this language also picks up the language in v. 5 and v. 8 of the sheep who are food for the wild animals. Block notes that, by promising to eliminate predatory animals from the land, "this promise reverses Ezekiel's earlier pronouncements identifying wild animals as agents of divine judgement (cf. 5:17; 14:15, 21; 33:27)." Block, *The Book of Ezekiel*, 305. In a similar vein, the language of "plunder" in v. 28 recalls v. 8. In both cases, it appears that what has been used metaphorically previously in the passage is now being used in a non-figurative way, but no doubt the resonance between the two usages was intended, particularly in light of v. 31.

[203] Brettler, *God Is King*, 44–45.

sheep), yet the language of justice and judgement that frequents Ezek 34 emphasizes Yahweh's role as a shepherd-king who is a just judge, blending pastoral, royal, and judgement metaphors. A form of the cognate term "judge" (שפט) is used 4 times between vv. 16–22. In Ezek 34:16, Yahweh characterizes his shepherding of the sheep as "with justice" (במשפת). In v. 17, Yahweh states with emphasis that he will judge (שפט) between sheep and sheep[204] and between rams and goats.[205] In v. 20, Yahweh judges (שפט) between the fat sheep and the lean sheep because the fat sheep have become fat by oppressing the lean sheep, and in judging them, Yahweh is restoring justice. In v. 22, this verdict against the sheep who have acted against their fellow sheep gains prominence through the framing structure it provides for Ezek 34:17–22, by repeating the statement "I will judge between sheep and sheep" from v. 17.

That Yahweh's shepherding role is characterized by judgement and justice is particularly important in light of his promises for the future and his authority as king. Yahweh as Divine Shepherd must differ from the human shepherd, because he becomes the judge of the human shepherds. Yahweh as a Shepherd judges his sheep and as a King judges his kingly representatives to be a failure. He provides a new choice in an ideal Davidic figure. Many scholars have noted the theme of social justice inherent in Ezek 34's depiction of Yahweh as Shepherd-King[206] and this theme bears a striking resemblance to the description of Yahweh and his kingly

[204] This emphasis is conveyed through the use of the emphatic particle "look, behold" (הנה).

[205] Scholars have speculated on the use of rams and goats here. For the sake of conceptual metaphor study, it may be most helpful to acknowledge that their most frequent association is with animal sacrifice. Most commonly both words are used together to discuss sacrifices, particularly in passages like Num 7, Isa 1:11, 34:6. Jeremiah 51 extends this conception of rams and goats as animals who are slaughtered into the metaphorical sphere by comparing Yahweh's destruction of those who have oppressed Israel including Babylon to lambs, rams, and goats being slaughtered (Jer 51:40). Ezekiel 39:18 also appears to be comparing the blood of "the princes of the earth" to the blood of lambs, rams, goats, and bulls. If one can extrapolate from this evidence in interpreting Ezek 34, it seems likely that the use of "rams" and "goats" here likely is meant to bring up the judgement not only of the sheep (i.e., people within Israel who are actually hurting their own people), but also of the rams and goats (i.e., foreign peoples who oppress God's people). However, as one continues moving through the passage, the judgement falls most heavily on the sheep rather than the rams and goats, suggesting a focus on the issues within the community of Israel rather than outside of it.

[206] For example, Elias Omondi Opongo states: "If you ever wanted to see a sketch of God's dream for the world, read Ezek 34; There you will catch a glimpse not only of what has gone wrong with society, but also just what it will take to put it right again. Ezek 34 is like a charter or a constitution of a socially just human society." Opongo, *Faith Doing Justice*, 49. For a variety of other positions on this text in relation to justice, see Habel,

representative in Ps 72 and Yahweh himself in Ps 146.[207] As noted above, this conception of Yahweh as the king of the disadvantaged and protector of the poor and needy is among the central themes in describing Yahweh's kingly characteristics.[208] In Ezek 34, like Ps 72, the ideal human king mirrors King Yahweh's character of justice. Thus, Ezek 34 joins the metaphors of Yahweh as Shepherd-King, his kingly representative as shepherd-king, and his people as his sheep-servants, to the depiction of Yahweh as the one who seeks justice for the poor and needy as king of the disadvantaged and Yahweh's chosen king as his means of restoring this justice.[209]

4.3. *Zechariah 9–10*

4.3.1. *Zechariah 9*

Zechariah 9–10 uses many of the same elements of the conceptual metaphorical network identified in Ezek 34. Notably as in Ezek 34, in Zech 9–10 Yahweh is depicted as the ultimate Shepherd-King and Divine Warrior and a coming king is described as the instrument of His justice in contrast to the wicked shepherds who have been unjust to Israel, Yahweh's sheep.[210] In Zech 9, this depiction of Yahweh as Shepherd-King and Divine Warrior comes in response to the enemies who have surrounded Daughter Zion/Daughter Jerusalem. Yahweh's actions as Shepherd-King and Divine Warrior and the instalment of a new Davidic king results in the reunification of the tribes, and includes the nations, universalizing the picture of Yahweh's people.[211]

"The Silence of the Lands," 127–40; Gates, "Sour Grapes," 271–76; Moore, *Moving Beyond Symbol and Myth*, 150, 174.

[207] Beaton, *Isaiah's Christ in Matthew's Gospel*, 162.

[208] Moore, *Moving Beyond Symbol and Myth*.

[209] However, in Ezekiel, the role of the chosen king is circumscribed by the focus on Yahweh himself as God and shepherd-king of the people. Joyce states, "We sense that for Ezekiel there is ultimately to be no central role of royal mediators; the function of kings is melting away–-it would seem—by the emphasis on the holy God." Joyce, *Ezekiel*, 199.

[210] As Mason points out when discussing Zech 9:11–17: "When Yahweh acts in final salvation to cleanse his Temple and avenge the blood of his servants, he will be acting in the manner of the "shepherd" to whom his people had appealed over the centuries in their need. Again, the picture of Yahweh's powerful, yet careful deliverance of his people as being like that of a shepherd's care for his flock is a familiar one from Second Isaiah (40.10) and Ezekiel (34.11–16), where the faithfulness of Yahweh as shepherd is contrasted with the infidelity of those who have been "shepherds" to his people, a point which is to be emphasized repeatedly in the succeeding chapters." Mason, *Bringing out the Treasure*, 58.

[211] This historical context of Zech 9 and the larger unit of Zech 9–14 is notoriously hard to establish. One of the major factors in determining the historical context is how one views the book of Zechariah as a whole. Is Zechariah a unified text that should be read as

The innovation of Zech 9–10 to the developing conceptual blend of pastoral, warfare, and royal metaphors comes in the use of unique elements in the depiction of this coming king and in the depiction blending Yahweh's actions as Divine Warrior with the pastoral metaphor of Israel as his sheep. Zechariah 9:1–3 describes the hoarding of the enemy nations surrounding Israel. Zechariah 9:4–7 describes Yahweh's response which terrifies and takes apart the ruling structures of these nations. After these actions, Yahweh is described as a Divine Warrior who "encamps" at his "house" (i.e., temple/palace), standing guard against the enemy (v. 8).[212] Zechariah 9:9 marks a shift as Yahweh calls Daughter Zion/Daughter Jerusalem to rejoice[213] at the entrance of her coming king.[214] As in Ps 72, this king is characterized with terms of righteousness and, as in

one unit or is Zechariah a redacted work with two major sections which come from two completely different periods of history and possibly even two opposing factions? However, Boda has helpfully demonstrated that an awareness of Zechariah's redacted nature does not prevent one from seeing a unity of themes in Zech 1–8 and 9–14. Based on the arguments of Hanson, Hill, and Redditt, Boda argues that the majority consensus regarding the dating of Zechariah has been "seriously challenged in recent decades." Boda argues that Zech 9–14 arose "during the early Persian period (post-515 BC)" and that Zech 11:4–16 "marks the end of a period of increased royal hope for the Davidic house (9:9–10) and of national hope for the reunification of the tribes (chs. 9–10)." See Boda, *Haggai, Zechariah*, 30–31. Boda discusses his argument regarding Zech 11:4–16 in detail in his article, Boda, "Reading between the Lines," 277–91.

212 Here leaving open the double meaning of Yahweh locating himself in the temple, but also including the idea of the temple as Yahweh the King's palace that He is defending against his foes. Petersen (following Saebo, *Sacharja 9–14*, 176–81) argues that the use of "house" in v. 8 creates a potential link to the call for Daughter Zion/Daughter Jerusalem to worship in v. 9 as presumably this worship would take place within the temple, Yahweh's "house". Petersen also notes that v. 8 uses the language of "military encampment." Petersen, *Zechariah 9–14 and Malachi*, 52–7. Meyers and Meyers also suggest that "house" may refer to temple in v. 8. Meyers and Meyers, *Zechariah 9–14*, 119.

213 Petersen notes that the personification of Daughter Zion/Daughter Jerusalem in this verse allows Yahweh to call this individual to act. See Petersen, *Zechariah 9–14 and Malachi*, 56.

214 There are also varied opinions on the who the "coming king" is meant to describe in Zech 9:9. While scholars like Blenkinsopp and Delcor suggest Alexander the Great (Blenkinsopp, "Oracle of Judah and the Messianic Entry," 231. Delcor, "Les Allusions," 123–24); Sweeney suggests Darius I (Sweeney, *The Twelve Prophets*, 664); Leske rejects the notion that the king should be seen as an individual and instead, following Petersen, suggests that king is a "corporate" character of kingship in Zech 9:9 like that of Isa 55:1–5: the faithful people of Yahweh have replaced the traditional royal messianic figure. See Leske, "Context and Meaning of Zechariah 9:9," 663–78. For Petersen's position, see Petersen, *Zechariah 9–14 and Malachi*, 58–59. Boda argues that this kingly figure is "most likely a reference to the re-establishment of the royal line of David." (Boda, *Haggai, Zechariah*, 415). Boda's argument is most convincing as it takes seriously the literary elements of the texts as well as historical indicators and has been followed in the discussion of Zech 9:9 above.

Deut 17, emphasis is placed on the king's dependence on the Lord for salvation and on the humility of the king in his entry.[215] In v. 10a, the metaphors of warfare resurface as Yahweh as Divine Warrior takes away the instruments of war from Israel's enemies.[216] Zechariah 9:10b link Yahweh's actions to the human king's pronouncement of peace and his rule over all the earth. The universal description of the king's domain in Zech 9:10b echoes the language of Pss 2 and 72.[217] Zechariah 9:11–12 uses metaphors of refuge alongside water metaphors to describe Yahweh's protection, echoing the language of 2 Sam 22, Pss 2, 18, 89, and 118.[218]

In Zech 9:13–17, the actions of Yahweh as Divine Warrior and Yahweh as Shepherd King create a parallel conceptual framework. In Zech 9:13–15, God is described as Divine Warrior and Israel is imagined as his weaponry: Judah as bow, Ephraim as arrows, Zion as a warrior's sword (v. 13).[219] In v. 15, Israel "consumes/destroys" (אָכְלוּ)[220] and subdues the enemy by sling stones (אבן) and Israel drinks wine (יין) and is filled up like a ceremonial bowl for the drink offering.[221] In v. 16, God is described as

---

[215] See Collins, "The Book of Zechariah and Its Influence," 38.

[216] Collins has suggested that v. 10 should not be read as separate from v. 9, but following from it. In v. 9, the arrival of the human king echoes the king surrounding by enemies with Yahweh as Divine Warrior defending him as in Pss 2 and 118. Collins, "The Book of Zechariah and Its Influence," 38–9.

[217] See Collins, "The Book of Zechariah and Its Influence," 39.

[218] Petersen has noted that the difference between Zech 9:9–11 as envisioning peace and the turn in vv. 12–16 come from a shift in focus from what the two kings are doing when working together for the sake of Zion to what Yahweh himself is doing against the oppressors to help his people. See Petersen, *Zechariah 9–14 and Malachi*, 62.

[219] While the actions that are taken are primarily done by God and are characterized as actions of a warrior and of a shepherd-king respectively, the metaphorical description also rests firmly on the people repeatedly as they become arrows, bows, and swords in God's arsenal or sheep in his pasture and stones in his kingly crown. Some scholars have argued that this section of Zech 9 depicts a theophany scene (e.g., Klein, *Zechariah*, 280) If that is the case, then the parallels of the Divine Warrior with the Shepherd work together with the image of Yahweh enthroned as King. Petersen has argued that while some of the actions that Yahweh performs here are typical of his depiction Divine Warrior elsewhere. Other elements (like him blowing the trumpet himself) appear to be innovations. See Petersen, *Zechariah 9–14 and Malachi*, 64.

[220] Here the term may mean "consumes or destroys". This ambiguity allows both for the warfare metaphor and for a metaphor of eating that nicely matches the metaphor of drinking in the following phrase and mirrors the grain/wine, eating/drinking metaphors in v. 17.

[221] Petersen suggests that the language of eating and drinking here are being used to envision the devouring of military weapons, but also echoes a sacrificial banquet. See Petersen, *Zechariah 9–14 and Malachi*, 65. See also Klein, *Zechariah*, 283. Rex Mason demonstrates the intertextual allusions to sacrifice rituals at some length. See Mason, *Bringing out the Treasure*, 51–9.

Shepherd-King saving Israel his flock, paralleling God as the Divine Warrior to his weaponry-people in v. 13. In v. 17, the language of stones and wine of vv. 15–16 returns, but instead of destroying the enemy and performing a howling drink offering, Israel is depicted as the beautiful stones (אבן) in the king's crown[222] and drinks the new wine (תירוש) of harvest. Thus, the same language used in the warfare metaphor are re-tooled as part of the celebration of the Shepherd-King/shepherd-king.

This parallel structure serves two conceptual purposes in the passage. First, this parallel structure allows for the eating and drinking associated with violence and warfare to contrast the eating and drinking "on that day" of a new grain and harvest. Second, this parallel structure also allows for the actions of God as the Divine Warrior to be linked to the actions of God as Shepherd-King. In fact, the salvation that God brings must first be brought as the Divine Warrior in order to save His sheep as the salvific Shepherd-King. Thus, one metaphor for God is logically dependent on the other.

4.3.2. *Zechariah 10*

The description of God's people as sheep and God's protective shepherding naturally transitions into the description of evil shepherds in Zech 10:2–3.[223] Here as in Zech 9 pastoral metaphors are blended with warfare metaphors as the people are first described as sheep in v. 2 and then made into a warhorse in v. 3.[224] The "Israel Is Weaponry" metaphor continues as the battle bow of Zech 9:15 resurfaces in Zech 10:4, as Judah is described

[222] Klein notes the wordplay on "stones" in vv. 15 and 16, seeing this comparison as connected to Yahweh's blessing to the people, but otherwise characterizes the pastoral metaphor as a shift from the warfare language. See Klein, *Zechariah*, 283.

[223] There is considerable debate over what shepherd means in these passages and in other such passages in Zechariah (e.g. 11:1–14). Particularly at issue is whether these figures are royal or non-royal figures. Petersen provides a helpful survey of these various positions, arguing that while royal associations may be possible particularly if Zechariah is developing earlier traditional material, it is more likely that these shepherds are some other form of leaders. See Petersen, *Zechariah 9–14 and Malachi*, 72.

[224] Scholars have had particular difficulty with this joining of pastoral and military metaphor and usually simply divide the pastoral from the warfare metaphor to make sense of it, even at times critiquing the writer of Zechariah. For example, Petersen describes the shift to Judah as warhorses as a "new simile that seems better suited to the topic at hand". Petersen, *Zechariah 9–14 and Malachi*, 74. Baldwin suggests this shift is to move from the humility of the people as sheep to their invincibility as warhorses. See Baldwin, *Zechariah*, 174. The lack of engagement by many scholars may occur because these scholars have frequently missed the parallel structures of these two sets of metaphors in the preceding verses of Zech 9:13–17.

not only as battle bow, but as cornerstone (echoing Ps 118:22), a tent peg to Zion's tent, and as the source of every ruler (echoing the promise to David).[225] Zechariah 10:5 continues where v. 3 left off describing the people like warhorses as well as mighty warriors. This is blended with the promise of restoration in v. 6, described in terms resembling the promise given to David in 2 Sam 7 and dismantled in Ps 89. Zechariah 10:7 repeats the description of the people as mighty warriors in v. 5 and v. 8 conjoins the pastoral and warfare metaphors through the use of the verbs "whistle" and "gather," which are used both to call and gather troops and to call and gather animals, allowing the verse to potentially connect to both the pastoral and warrior elements of the passage.[226] Zechariah 10:11 returns to the refuge metaphors similar to Zech 9:11–12, while the closing words of Zech 10 describe the strength the Lord will give the people and the security in His "name" (בִשְׁמוֹ) (v. 12), perhaps echoing in part metaphors of naming similar to 2 Sam 7, and in Pss 72, 89, and 118.

4.3.3. *Conceptual Blending and Kingship in Zechariah 9–10*

Thus, Zech 9 and 10 use the conceptual metaphorical network associated with kingship discussed in previous passages with its multiple blends of metaphors, but at times in innovative and even surprising ways. Pastoral, warfare, refuge, naming, and royal metaphors are all present, but these metaphors are grouped to form new configurations as sheep become

---

225 Klein argues that three metaphors of cornerstone, tent peg, and bow of war emphasize the "Messiah's strong leadership, victorious reign, and the position of paramount importance he will play in Judah's grand future." Klein, *Zechariah*, 293. While one might quibble with Klein's use of "Messiah" here (See Boda, "Figuring the Future"), Klein's interpretation of these three metaphors is, nonetheless, helpful.

226 Petersen notes that Yahweh is "mustering his flock." See Petersen, *Zechariah 9–14 and Malachi*, 73–4. Both Isaiah and Judges use this verb "whistle" (שָׁרַק) to call to someone or something (Isa 5:26; 7:18; Judg 5:16). While Isa 5:26 appears to be the closest to a military use as we would expect in Zechariah, the use in Judges specifically points to calling flocks. The verb "gather" faces a similar problem. While the verb "gather" (קָבַץ) may be used to discuss gathering troops at times specifically for battle, or, more broadly, gathering people for an assembly, it can also be used for gathering animals, including frequent use with sheep. In the case of Isa 13:14, the metaphor of sheep is used with this verb, but the simile used draws a comparison between sheep without a shepherd and those who are not gathered (קָבַץ); Isa 34:15 uses this verb to discuss falcons gathering together with their mates; Isa 60:7 also uses "gather" to refer to flocks being gathered. Similarly Jeremiah 23:3 speaks of "gather[ing] the remnant of my flock" (TNIV) (see also Jer 31:10 for a connection between "gathering" and "the flock"). Many have connected this concept of "ingathering" from exile as key to the hope in the Book of the Twelve, noting the prevalence of this verb in the Book of the Twelve. In fact, statistically the use is much higher in the Book of the Twelve than in any other corpus.

warhorses, the tribes of Israel become battle bows and swords, and the gruesome eating and drinking of war, graphically depicting its violence, becomes the celebration meal with the king. These reconfigurations allow for new ways of conceiving Yahweh as Shepherd-King and Divine Warrior, of conceiving of his kingly representative, who will also shepherd the people and vanquish the foes, and of conceiving of the sheep-warrior-people that they protect. However, while each of these metaphors echo elements used in other passages replete with kingship imagery, Zech 9–10 at times appears to be closer to kingship metaphors and at other times appears more focused on other sets of metaphors that only tangentially relate to kingship. Thus, while new configurations of kingship are made possible, the focus can also at times be shared with other more central metaphors.

C. Conclusions

The goal of this chapter has been to provide a conceptual foundation for the metaphor of kingship as it is presented in the Hebrew Bible for the purpose of understanding the use of this conceptual framework in John's Gospel. The analysis of kingship texts in the Hebrew Bible in this chapter has demonstrated that one can define with some accuracy the basic metaphors that frequently blend within the conceptual metaphorical network surrounding kingship. Repeatedly the themes of Deut 17's "kingship law" have returned, particularly the dependence of the human king on Yahweh's kingship in all its many facets including provision, protection, justice, and the need for holiness in response. Key elements of the promise to David in 2 Sam 7 have also recurred. The metaphors of plants, warfare, anointing, family, naming, pastoralism, refuge, servant/master, and judging/justice have frequently blended with kingship metaphors. These texts attempt to convey the complex nature of Divine and human kingship in light of the changing situation for Israel from pre-exilic to exilic times and beyond. Exilic texts have particularly demonstrated a tendency toward innovation upon these themes and toward the democratization of kingship (and servanthood). This trend continues into the Second Temple period and becomes one of the factors that will be noted in this study's examination of John's Gospel. Like the later texts of the Hebrew Bible and the re-interpretation of these texts in the Second Temple period, John's Gospel uses many of the conceptual blends within the conceptual metaphor network developed in the depiction of kingship in the Hebrew

Bible, and frequently blends metaphors in ways that are consistent with their blending in the Hebrew Bible, but with different conclusions, yet the Fourth Evangelist also innovates these metaphors through the lens of his experience with Jesus Christ.

Exploring these conceptions of kingship, four major themes have emerged. First, the human king is the instrument of King Yahweh. This conception is depicted in various ways: 1) familial metaphors, including naming and inheritance, depict the human king as a son of the King Yahweh, representing his Father in name and dominion and ruling on earth on behalf of his Father; 2) servant metaphors depict the human king's service to Yahweh, enabling a shift to a community of servants and "kings" in the exilic and post-exilic period; and 3) warfare metaphors depict the human king waging war on behalf of King Yahweh, the Divine Warrior.

Second, the ideal human king reflects the character of the Divine King. The same justice, righteousness, and faithfulness of the King Yahweh is reflected in the human king. The actions of the human king mirror the actions of King Yahweh as saviour, judge, refuge to the people, and shepherd.

Third, Yahweh's kingship overturns all other competing powers and prevails over all other claims to authority, including conquering unjust and oppressive rulers. This conception is depicted through King Yahweh as judge, as Divine Warrior, and through creational metaphors. Because of the human king's actions as instrument of King Yahweh, his dominion may also include the ends of the earth and his rule triumphs over nations, but only if his rule represents King Yahweh.

Finally, Yahweh's kingship necessitates a response. This response comes in several forms and is depicted through a variety of metaphors. The holiness of Yahweh's kingship requires for Yahweh's people and Yahweh's kingly representative to live in righteousness. The salvific character of Yahweh's kingship requires Yahweh's people and His kingly representative to seek Him for their refuge and salvation. The faithfulness, justice, and eternal quality of Yahweh's kingship requires Yahweh's people and His kingly representative to continually come to Him overflowing with praise.

CHAPTER FOUR

THE ANOINTED KING: MESSIAH AND KINGSHIP IN JOHN 1

The first three chapters of this study have surveyed the history of past scholarship on kingship and metaphor in John's Gospel (Chapter 1), set up a methodology for this study (Chapter 2), and provided the Hebrew Bible groundwork for kingship metaphors (Chapter 3). Building on these findings, this chapter applies the methodology set up in Chapter 2 to examine the metaphorical conception of "the anointed one" (the "Messiah") and the conception of anointing in relation to the conception of kingship in John 1. After briefly examining the history of past scholarship on the Messiah in John's Gospel, the first section of this chapter analyses the discourse of John 1 in terms of cohesion and prominence. This section demonstrates that in John 1 a shift occurs that moves the topic of the discourse from the Jewish leaders' questions about John the Baptist's identity to John the Baptist's intentional focus on Jesus' identity. As John 1 continues, Jesus' identity is established through a series of titles related to kingship namely "Chosen One of God," "Son of God," "King of Israel," and "Son of Man."

The second section of this chapter examines the conceptual blending of this series of titles in John 1, looking closely at the metaphors "Chosen One of God," "Son of God," "King of Israel," and "Son of Man" in relation to "Messiah" and the conception of kingship. This section will demonstrate that, while each of these titles provides unique elements to the depiction of Jesus, all of these titles overlap in their royal associations, suggesting a central theme of kingship in this passage.

A key component of this analysis is Nathanael's confession in John 1:49. Scholars have noted similarities between Nathanael's confession in John 1 and the confession of Peter and Martha in John 6 and 11.[1] A third section

[1] With the rising awareness of women's voices within the biblical witness, more and more scholars have noted the valuable connection between Peter's confession and Martha's. These scholars include Conway, "Gender Matters in John," 86–91; Beirne, *Women and Men in the Fourth Gospel*, 105–139; Blaine, *Peter in the Gospel of John*, 44, 49; Ernst, *Martha from the Margins*, 23–66; Kroeger and Evans, *The IVP Women's Bible Commentary*, 595; Beck, *The Discipleship Paradigm*, 99–100; Culpepper, *Anatomy of the Fourth Gospel*, 141–42; Scott, *Sophia and the Johannine Jesus*, 202–06; Schüssler Fiorenza, *But She Said*, 67;

of this chapter examines Martha's confession in John 11 and the stated purpose of the Fourth Evangelist in John 20.

These provide two further examples of how Messiah is used in the Fourth Gospel. These comparisons will demonstrate that in all three of these examples the title Messiah is used in close proximity to the title Son of God and to the theme of Jesus' provision of life. The blending of these anointing, familial, and life metaphors provides a vision of Jesus as the royal son, anointed by the Spirit, and characteristically eternal and life-giving in his kingship like Yahweh the Great King.

The fourth section of this chapter suggests three rhetorical and theological implications based on the findings of these earlier sections. First, the focus on Jesus' identity in John 1 moves towards a high Christology. Second, in John 1, the picture of power inherent in Jesus' kingship destablizes the power structures of the world from the outset of the Fourth Gospel, asserting a new kind of kingdom with a new kind of king. Third, the character of Jesus as king is life-giving and requires a response of self-giving discipleship.

A. Assessing the Conceptual Domains of King and Prophet

Charting Messiology in the Hebrew Bible, Second Temple literature, and its impact on the New Testament is notoriously difficult. To put things simply, Messiology is messy. While some scholars have connected the Messiah depicted in John's Gospel with a figure in Hellenistic writings, other scholars have pointed to the complicated multiplicity of messiah figures that arose in the Second Temple period including prophetic, priestly, and royal messianic figures.[2] As discussed in Chapter 1 of this study, one of the important shifts in Johannine scholarship related to the conception of

Schneiders, "Women in the Fourth Gospel and the Role of Women in the Contemporary Church," 35–45. Some of these have connected both of these confessions to Nathanael's confession in John 1. See Blaine, *Peter in the Gospel of John*, 49; Kroeger and Evans, *The IVP Women's Bible Commentary*, 595; Conway, "Gender Matters in John," 87.

[2] Several recent volumes have been dedicated to this topic including (but not limited to) Evans and Flint, *Eschatology, Messianism, and the Dead Sea Scrolls*; Hess and Carroll R., *Israel's Messiah in the Bible and the Dead Sea Scrolls*; Hogeterp, *Expectations of the End*; Horbury, *Jewish Messianism and the Cult of Christ*; Horbury, et al., *Redemption and Resistance*; Lust and Hauspie, *Messianism and the Septuagint*; Porter, ed., *The Messiah in the Old and New Testaments*; and Knibb, *The Septuagint and Messianism*. Beside these are the many works of J. J. Collins including Collins, *Scepter and Star*; Collins and Collins, *King and Messiah as Son of God*.

kingship has been Wayne Meek's work *The Prophet-King.*[3] Meeks argues that there is a playing down of Davidic kingship in John's Gospel because the Fourth Evangelist is depicting Jesus as like Moses in the tradition of Moses as king, as the expected prophet, and as Messiah based on Samaritan sources. However, scholars such as Burge and de Jonge have critiqued the primacy that Meeks places on the prophet over the role of the king by examining the use of the titles Son of Man and Son of God.[4]

Other scholars have explored the concept of "messiah" in the Gospel of John with varying results. These varied results are in part due to the way scholars deal with a series of questions surrounding the term "Messiah/Christ" in John's Gospel. First, scholars must assert to what degree this term should be read in light of other titles given to Jesus. Second, scholars must assess to what degree John 1 should be seen as formative for the overall vision of the Fourth Gospel's use of the term. Another question is whether the representation of the Messiah in the Fourth Gospel should be understood as an innovation that is unique to the author or if some other background for the term should be seen as primary, whether the Hebrew Bible, or Jewish, or Hellenistic sources (or Hellenistic-Jewish sources) from the Second Temple period.

This chapter contextualizes the metaphor of Messiah by analyzing its place in the discourse of John 1 in terms of cohesion and prominence and by examining it in relation to other metaphors through conceptual blending. Rather than reading Messiah as an isolated metaphor, these findings become a starting place for understanding the Messiah figure in John 1 and in the remainder of the Gospel.

B. Discourse Analysis of John 1

This section analyzes the cohesive and prominent elements in the discourse in John 1:19–51 in order to demonstrate several of the important cohesive linkings that connect the entire passage and to determine which elements receive greater emphasis and/or focus. Using the framework of information structure allows this section to demonstrate topical shifts and to chart the flow of information throughout the discourse. This provides a linguistic context for the metaphors in this passage. In the case of John 1,

---

[3] Meeks, *The Prophet-King*.

[4] See Burge, *The Anointed Community*, 107–110. See Jonge, "Jesus as Prophet and King in the Fourth Gospel," 160–177.

topics shift from John the Baptist's identity to Jesus' identity as the scene moves from John the Baptist's encounter with the Jewish leaders to Jesus' calling of the disciples. As the chapter progresses, titles for Jesus begin to accumulate that provide answers to the questions surrounding Jesus' identity at the start of the chapter.

1. *John the Baptist's Identity and Baptism (John 1:19–28)*

While scholars have noted the narrative divisions in this passage marked by the temporal framing devices in vv. 29, 35, and 43,[5] the topics of information and reiterative content suggest an interweaving flow of information in vv. 19–51.[6] The question "who are you?" to John the Baptist becomes the theme in vv. 19–24 as a series of possible answers are countered with negations by John in vv. 20–21. In v. 23, John the Baptist provides new information about answering the question "who are you": his statement conveys that he is a messenger for the Lord. John 1:25 links the series of possible identities linked to John the Baptist with a new theme: baptizing. The theme of baptizing becomes the focus of vv. 25–28 in which John the Baptist clarifies that the Jewish leaders' given understanding of baptism is insufficient. As in v. 23, where the topic of John the Baptist's identity leads to information about the Lord, v. 26 first establishes the kind of baptism that John the Baptist gives and then provides new information about "the one coming" (ὁ . . . ἐρχόμενος), shifting the topic to this mysterious coming figure. The indirect language of vv. 26 and 27 highlights the question of the identity of this person as John the Baptist uses two negative structures ("one you(pl.) do not know" (ὑμεῖς οὐκ οἴδατε)/ "I am not worthy to loosen his . . ." (οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ)) and three pronouns ("one/this one/his" (ὃν/οὗ/αὐτοῦ)) to describe him. The inverted structure of these two sentences places the unknown figure in the *theme* of each sentence: the one who stands in their midst, the one who comes, the one for whom John the Baptist is unworthy to unstrap his sandals.[7] Thus, the

---

[5] See Michaels, *The Gospel of John*, 108; Brown, *The Gospel According to John*, 41–43; Beasley-Murray, *John*, 24.

[6] Some scholars have commented on the "repetitiveness . . . and lack of continuity" in John 1:19–51 (Beasley-Murray, *John*, 21). This has led many scholars to attempt to reconstruct the text. See, for example, Bultmann, *Gospel of John*, 84–85; Becker, *Das Evangelium nach Johannes*, 87–90; Boismard, "Les Traditions Johanniques Concernant le Baptiste," 5–42. For a more detailed discussion of the issues of source criticism on this passage, see Martyn, "We Have Found Elijah," 197–219.

[7] Neufeld points out that "the Baptist's denial is recorded as a negative confession that he is not the Christ." Following Schnackenburg, Neufeld argues that it seems likely that

rhemes in the clauses point to the Jewish leaders' lack of knowledge about this unknown figure and John the Baptist's unworthiness providing new information about this unknown figure. John 1:28 gives an aside that conveys a geographical context to the scene.[8]

2. *And His Name is Jesus (John 1:29–34)*

With its initial temporal framing, v. 29 appears to start a new section, yet in actuality v. 29 provides a name for the shadowy figure of vv. 19–28. John 1:29 hints at this by Jesus' "coming after" John the Baptist.[9] After pointing to Jesus as the Lamb of God who takes away the sins of the world in v. 29, in v. 30 John the Baptist explicitly points to Jesus as the expected figure and the purpose of his actions in vv. 19–28. Rather than being the Christ himself, John the Baptist's stated purpose is to point to this person, Jesus, who is greater than him. The stated purpose of John the Baptist's baptizing is the revelation of Jesus.

At the same time, v. 31 and v. 33 pick up the comment that John the Baptist begins in v. 26, namely this one "you did not know" (ὑμεῖς οὐκ οἴδατε). In vv. 31 and 33 the topic points to the insufficient given information of John the Baptist. In identical structure, John the Baptist states twice the topic "and I did not know him" (κἀγὼ οὐκ ᾔδειν αὐτόν, in the frontground due to use of the pluperfect tense) followed by an emphatic contrastive "but" ἀλλά.[10] In vv. 31 and 33, new information is provided to John the Baptist (and the reader). In v. 31, John the Baptist shares the new information that while he did not know who Jesus was, the purpose of his baptisms were to reveal Jesus to Israel. In v. 33, the one who sent John the Baptist to baptize is the source of the new information. This sender indicates to John the Baptist (and the reader) that the expected mystery person that John the Baptist awaited is the same person on whom the Spirit descends

---

John the Baptist's actions would have seemed like a messianic figure, but that "the Baptist refused to accept these potentially messianic titles so that the expectations centered in these individuals might converge upon the one person whom they had yet to recognize but who truly was the Christ. The writer of the Fourth Gospel wished to lead the readers to a deeper understanding about this Jesus whom they were about to meet through the Baptist's denials". See Neufeld, "'And When That One Comes,'" 124–25; Schnackenburg, *Das Johannesevangelium*, 321–28.

[8] Porter notes that "in Jn 1.24–28, all of the verbs in the narrative storyline are in the indicative. However, the non-indicative forms, when they are used in primary clauses, form a cline of prominence, as well." Porter, "Prominence," 62.

[9] Here the phrase is ἐρχόμενον πρὸς αὐτὸν meaning "coming after to him" echoing "the one coming after me" of v. 15.

[10] Louw and Nida, "ἀλλά", 89.125.

in the form of a dove in v. 32, namely Jesus. This is the person who will baptize not only with water (the theme of John the Baptist's baptism in vv. 26, 31, 33), but also with the Holy Spirit.

This leads to John the Baptist's testimony in v. 34. Two perfect tense verbs place these descriptions of perceiving and testifying (two verbs used in eyewitness account)[11] in the frontground. A textual variant in this verse makes it difficult to determine concretely what Jesus is called in this verse. John the Baptist testifies that Jesus is either "the Chosen One of God" (ἐκλεκτός τοῦ θεοῦ) or "the Son of God" (ὁ υἱὸς τοῦ θεοῦ). Scholars and biblical translators alike are divided over this reading. The arguments for accepting either textual variant are largely divided over how to interpret the external and internal criteria. Scholars who accept "the Son of God" as the more likely variant base this position on the predominance of textual witnesses attesting to this title including several early manuscripts like 𝔭66 and 𝔭75.[12] However, while the title "the Chosen One of God" has less of a wide distribution of attestations, it is attested in several of the earliest manuscripts including 𝔭106, 𝔭5^{vid}, ℵ*, it$^{b.e}$, syr$^{c.s}$, and Ambrose.[13]

Since external criteria are inconclusive, one must look to internal criteria. Internal criteria present a strong argument for "the Chosen One of God" as the more likely reading on several counts. First, while the title "Son of God" is a well established title for Jesus used throughout John's Gospel (cf. 1:49; 3:18; 5:25; 10:36; 11:4, 27; 19:7; 20:31), the term "Chosen One of God" is found nowhere else in John's Gospel. Brown argues that it is easier to explain a scribe replacing "the Chosen One of God" with "the Son

---

[11] Beasley-Murray argues that "the structure of the section is determined by the witness theme already announced in vv. 6–8, 15 of the prologue." See Beasley-Murray, *John*, 22. For more discussion on the theme of testimony and its significance for the historicity of John's Gospel, see Bauckham, *Jesus and the Eyewitnesses*, esp. Ch 14 and 15.

[12] Borchert is among the scholars who argues in favour of the "Son of God" reading. While his argument is based on textual concerns, it appears to be primarily motivated by his overall understanding of the theology of the author of John's Gospel. Yet one might point out that from the perspective of internal criteria this actually would be an argument *against* Son of God being the likely candidate. It is easier to explain a scribe replacing "the Chosen One" with "the Son of" to make this statement more consistent with the overall theology of John's Gospel, but one would be harder pressed to explain a shift from "Chosen One" to "Son of God". See Borchert, *John 1–11*, 139–40. Cf. Bultmann, Braun, and Bernard. The following biblical translations use the title "Son of God" in v. 34: NASB, NRSV, ASV, ESV, CEV, KJV, NJKV, YLT, The Message, CEB, NCV (but provides "Chosen One of God" as an alternative reading), The NIV appears to have changed its view on this variant over the years as older versions of the NIV have "Son of God" and the newest versions have "Chosen One of God", but notes that many texts have "Son of God".

[13] The manuscripts 𝔭106 and 𝔭5^{vid} represent texts dating to the third century.

of God" to make this statement more consistent with the overall theology of John's Gospel, but one would be harder pressed to explain a shift from "Son of God" to "Chosen One of God". Brown further argues that the shift from "Chosen One of God" to "Son of God" may represent a harmonization to the Synoptic version of the account.[14] Second, several texts include a combined version of the two variants with "chosen one" preceding "son".[15] It is far easier to explain the addition of "son" to shift the verse towards a more traditional Johannine theology, than to explain why one would add the more unusual "Chosen One" before "Son of God". These elements of internal evidence have led many scholars and biblical translators to assert that "the Chosen One of God" is the more likely variant, despite its slightly weaker external evidence.[16] Thus, this study will likewise discuss v. 34 in terms of the title "Chosen One of God," following the lead of scholars such as Brown, Barrett, and Morris.

With v. 34, the narrator provides yet another piece of new information regarding Jesus: this one (οὗτός) is the Chosen One of God. The information provided in v. 33 and v. 34 work in parallel constructions with final clauses with the same structure: οὗτός ἐστιν + _____. In v. 33, this slot is filled with "the one who baptizes in the Holy Spirit" (ὁ βαπτίζων ἐν πνεύματι ἁγίῳ); in v. 34, with "the Chosen One of God". This aligns two elements of comment. The Chosen One of God is the one who baptizes with (and is baptized by) the Holy Spirit.

John the Baptist's testimony in v. 34 contains several factors creating prominence. First, both verbs are in the perfect form and thus placed in the frontground.[17] The demonstrative pronoun οὗτός functions like a finger pointing directly at Jesus.[18] The rarity of "the Chosen One of God" (ἐκλεκτός) in John's Gospel (and in the New Testament more widely) would be particularly semantically marked.[19]

---

14 Brown, *The Gospel According to John*, 1.57. Marcus (among others) agrees with Brown's conclusions. See Marcus, *The Way of the Lord*, 54, esp. n. 29 and 30.

15 These texts include it[a, ff2c], vg[mss], syr[palmss], and cop[sa].

16 Brown, *The Gospel According to John*, 1:57; Burge, *The Anointed Community*, 59–61; Barrett, *The Gospel According to St. John*, 178; Ashton, *Understanding the Fourth Gospel*, 255, 57–58, 289; Schnackenburg, *The Gospel According to St. John*, 1.305. Morris, *Gospel According to John*, 134–35; Köstenberger, *John*, 88. Biblical translations that use "Chosen One of God" include NET, TNIV, the most recent versions of NIV, and NLT.

17 κἀγὼ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

18 The function of demonstrative pronoun is to call attention to a designated object. See Winer, *A Treatise on the Grammar of the New Testament Greek*, 132–37.

19 While the noun "chosen one" (ἐκλεκτός) occurs 22 times in the New Testament. Luke 23:35 is the only time where this noun is used in the singular (other than potentially here

3. *Following Jesus (John 1:35–42)*

John 1:35–36 repeat the pattern of v. 29 (Jesus' arrival, John's declaration of Jesus as the "Lamb of God"), but this time John is accompanied by two of his disciples. Verses 37–39 focus on the interaction between Jesus and the two disciples of John the Baptist who now want to follow him. John 1:40–41 focus on Andrew, one of those two disciples, and his brother Simon Peter encountering Jesus. New information is provided in v. 41 in which Andrew tells Simon that "we have found the Messiah". As with John the Baptist's testimony that Jesus is the Lamb of God and the Chosen One of God, this new information provides an important title for understanding, the identity of this figure Jesus. John 1:42 depicts Jesus providing new information about Simon, commenting that he will be called Cephas/Peter.

4. *Jesus' Discourse with Philip and Nathanael (John 1:43–51)*

John 1:43 begins with the third temporal marker in the passage. The unstated subject of v. 43 is Jesus. Since v. 38, the primary speaker has shifted from John the Baptist to Jesus.[20] In v. 43, this shift has become so complete that Jesus' name does not need to be mentioned for the audience to realize that he is the subject of this event that happens "on the next day" (Τῇ ἐπαύριον), even though the other two "days" that have gone by previously (marked in vv. 29 and 35) have had John the Baptist as their chief character. This suggests that Jesus is so prevalent in the theme of the discourse that his name is now unneeded.[21]

---

in John 1:34), in all other cases it is found in the plural. This rarity both is a solid reason to argue for its originality to John's Gospel and would cause the word to be very semantically marked.

[20] In a sense, once John's followers choose to follow Jesus in v. 37, John the Baptist disappears for a large portion of the book.

[21] Such a way of approaching the concept of topicality is more common in cognitive approaches such as Heimerdinger's work on topicality in ancient Hebrew narratives. Heimerdinger explains that "topicality is explained cognitively by the centering of the attention of a speaker and hearer upon a discourse entity." Heimerdinger argues that besides the need for an entity to be linguistically encoded to show its presence as one of the ways that topicality happens, another important factor is the "accessibility or (predictability) of the entity" with "the basic principle guiding referent accessibility is that the less accessible a referent is the more morphological material will be used to encode it" (Heimerdinger cites Givón here. See Givón, "The Pragmatics of Word Order: Predictability, Importance, and Attention," 249.) Thus, the absence of a stated subject may indicate the prevalence or accessibility in the mind of the reader. Heimerdinger connects this to his sliding scale of topicality. See Heimerdinger, *Topic, Focus and Foreground in Ancient Hebrew Narratives*, 123.

John 1:43–45 share a similar overall syntactical structure to vv. 40–41.[22] As Andrew finds Peter, Philip finds Nathanael and Philip's statement to Nathanael mirrors Andrew's statement to Peter. As in vv. 40–41, the topic of the encounter is finding Jesus. Philip begins in v. 45 by using a piece of shared knowledge between himself and Nathanael to describe the person he has found. He has found the one that the writings of Moses and the prophets discuss. Yet Philip provides new information by stating that this expected figure is Jesus, son of Joseph of Nazareth. Nathanael hooks onto part of this new information in his hypothetical question regarding the good of anything from Nazareth. Philip's response to Nathanael's question in v. 46 does not yield immediate new information, but does provide cohesion by mirroring Jesus' "come and see" in v. 39.[23] Thus, vv. 43–46 repeatedly create cohesive links with the previous information in vv. 19–42 while providing new information to the characters within the story and to the readers as well.

In v. 47, Jesus' initial encounter with Nathanael uses an almost identical lexical and syntactical structure to the initial encounter between Jesus and John the Baptist in v. 29.[24] Just as John the Baptist introduces new information by calling Jesus the Lamb of God, Jesus provides new information through his announcement that Nathanael is a true Israelite. The conception of a "true Israelite" is commented on with the clause ("in whom there is no guile"; ἐν ᾧ δόλος οὐκ ἔστιν).[25] This leads to Nathanael's question in v. 48 and gives Jesus the opportunity to provide new information concerning Nathanael's position under the fig tree before Philip's arrival.

In v. 49, Nathanael's confession demonstrates a shift in the topic established by Nathanael's statements in v. 46 questioning Jesus' provenance from Nazareth, and the discussion of Nathanael's identity and his whereabouts in vv. 47–48. Nathanael shifts the topic to the identity of Jesus

---

[22] The structure of v. 41 and v. 45 are almost identical. V. 45 is simply more brief.

[23] Several scholars have noted the language of "seeing" and learning in this passage, see Kysar, *John*, 126; Painter, "Inclined to God," 354–56, esp. 356. For the connection between this theme and testimony, see Koester, "Hearing, Seeing, and Believing in the Gospel of John."

[24] The only notable change is in the verb from βλέπει in v. 29 to εἶδεν in v. 47. As both terms are in the same semantic domain such a change may be for artistic variance.

[25] Many scholars have argued that this attribution of Nathanael as a true Israelite anticipates Nathanael's confession of Jesus' identity in v. 49. As Richey points out, "Nathaniel is described as 'an ideal Israelite' (1:47) and almost certainly stands in the narrative as 'a representative of the true Israelites who believe in Jesus and recognize him as king.' " Richey, *Roman Imperial Ideology and the Gospel of John*, 97. Here Richey quotes Barrett, *The Gospel According to St. John*, 184. See also Brown, *The Gospel According to John*, 1.82.

in two clauses in which the topic and comment are equated: Jesus, the teacher, is the Son of God; Jesus is the King of Israel. Nathanael's confession uses two redundant pronouns in the 2nd person singular in short succession. This use of "you" (σὺ) both creates lexical cohesion through the use of the same word, and also creates prominence by the double inclusion of a redundant pronoun. The double use of "are" (εἶ) creates a parallel structure between the first clause "you are the Son of God" and the second clause, "you are King of Israel," equating Son of God with King of Israel.

This equation of Son of God and King of Israel is marked by asyndeton. Many grammarians have noted the frequent use of asyndeton in the exchange of dialogue in John's Gospel.[26] While connectives are used to create cohesion, asyndeton is also used to create cohesion through the close association of two words, word groups, or clauses.[27] In Greek, connection between two sentences using some form of connective is far more dominant and the absence of any connective is the exception.[28] As Smyth explains, "The absence of connectives in a language so rich in coordination as is Greek is more striking than in other languages."[29] In v. 49, the lack of conjunction between the two clauses in Greek is a case of asyndeton. Based on Smyth's categories, the asyndeton in v. 49 is most likely rhetorical asyndeton.[30] As Smyth explains, "rhetorical asyndeton generally expresses emotion of some sort, and is the mark of liveliness, rapidity, passion or impressiveness of thought."[31] Nathanael's confession in John

---

[26] See Smyth and Messing, *Greek Grammar*, 484–85; Winer, *A Treatise on the Grammar of the New Testament Greek*, 637–38; Black, *Sentence Conjunction in the Gospel of Matthew*, 181.

[27] See Smyth and Messing, *Greek Grammar*, 485. Winer states that such asyndeton "unites the sentences more closely with one another." Winer, *A Treatise on the Grammar of the New Testament Greek*, 682.

[28] See Winer, *A Treatise on the Grammar of the New Testament Greek*, 673.

[29] Smyth and Messing, *Greek Grammar*, 484.

[30] Asyndeton comes in two forms in Koine Greek: grammatical and rhetorical asyndeton. Whereas the function of grammatical asyndeton is a formal shift in thought from one sentence to the next, rhetorical asyndeton "contains a distinct advance in thought and not a mere formal explanation appealed to the foregoing sentence." Grammatical asyndeton characterizes much of the discourse in John 1. The overt goal of this asyndeton is not rhetorical, but rather to allow the writer to "continually [commence] anew," allowing the order of succession to "serve as a connexion in regard of time." However, Winer points out, that this swift succession also allows "the narration [to gain] greatly in liveliness and impressiveness," which causes the divides of "grammatical" versus "rhetorical" asyndeton to "flow together." See Smyth and Messing, *Greek Grammar*, 484–85; Winer, *A Treatise on the Grammar of the New Testament Greek*, 637–38, 673–74.

[31] Smyth and Messing, *Greek Grammar*, 484.

1:49 adheres most closely to the type of rhetorical asyndeton that Smyth describes as "repeat[ing] a significant word or phrase of the earlier sentence (anaphora) . . . a thought is often repeated in a different form by means of a juxtaposing sentence."[32] Finding this type of rhetorical asyndeton in the confession of John 1:49 (which is also common in some forms of Greek poetry) may suggest the rapid succession of Nathanael's words and place greater emphasis on this identification of Jesus as both the Son of God and King of Israel. Such rhetorical asyndeton may have the goal of re-interpreting the term "Son of God" in light of the phrase "King of Israel".[33] Winer argues that these constructions both provide greater variety to the discourse and "they unite the sentences more closely with one another."[34]

This asyndeton allows for a similarity between Nathanael's confession and Hebrew parallelism, as frequently Hebrew parallelism is created through asyndeton. While several scholars have noted that this parallel structure in John 1:49 is similar to Hebrew parallelism,[35] they rarely explain what *kind* of Hebrew parallelism. Adele Berlin has demonstrated that there are many kinds of Hebrew parallelism with various functions.[36] In John 1:49, the parallelism creates a relationship between the two comment sections of the parallel clauses in Nathanael's confession. If one applies Berlin's analysis to the parallelism of John 1:49, one notes first that this is syntactically identical parallelism rather than another possible variant.[37] This form of parallelism creates an implicit relationship between the elements that are differentiated, in the case of these clauses the differentiation is in the lexical content of the comments in each. This causes the word groups Son of God and King of Israel to stand in parallel

---

32 Smyth and Messing, *Greek Grammar*, 485.

33 Smyth provides examples of such emphasis in Greek poetry. See Smyth and Messing, *Greek Grammar*, 484–85.

34 Winer, *A Treatise on the Grammar of the New Testament Greek*, 682.

35 Beasley-Murray, *John*, 27; Keener, *The Gospel of John*, 487; Brown, *The Gospel According to John*, 88; Carson, *Gospel According to John*, 161–62. Brown suggests that Ps 2:6–7 provides an "excellent background for joining the titles "Son of God" and "King of Israel." Similarly Lincoln sees Ps 2:7 as informing this description. Lincoln, *The Gospel According to Saint John*, 121. Nash extends this idea in his article, Nash, "Psalm 2 and the Son of God in the Fourth Gospel."

36 See Berlin and Knorina, *The Dynamics of Biblical Parallelism*.

37 Such a form of parallelism would be similar to Hos 5:3 as Berlin describes it in Berlin and Knorina, *The Dynamics of Biblical Parallelism*, 61. One could compare this to the wide variety of syntactical changes possible in both Greek and Hebrew parallelism. Closer analysis could be done on such elements in the prologue in John 1.

relationship. Thus, Son of God and King of Israel can be read in light of one another as intimately related, but with distinct content.

Another suggestion of the distinctiveness between these two terms (while being closely related to one another) comes from the slight difference between the two clauses. While these clauses are parallel, they are not perfectly identical as the first clause places the nominative object after the verb "is" (εἶ) in "you are Son of God" (σὺ εἶ ὁ υἱὸς τοῦ θεοῦ), while the second clause places the nominative object before the verb "is" (εἶ) effectively creating the phrase "you king are of Israel" (σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ). The shift in the word "king" (βασιλεὺς) in the second clause to the front of the clause may create greater emphasis on this title, while moving it physically closer to the title "Son of God" in the previous clause.

Jesus' statement in v. 50 points back to the topic of v. 48 as the source of Nathanael's confession in v. 49. What appears to be new information (Jesus is Son of God and King of Israel) is proven to be information derived from Nathanael's experience of Jesus' pre-cognizance. In vv. 50–51, Jesus provides new information to add to Nathanael's given knowledge (fronting the topic μείζω). Jesus promises greater things yet to come.

Nathanael's given information is trumped twice in this passage.[38] First, Nathanael's cultural assumptions regarding Nazareth are disproved by the new information given by Jesus about seeing Nathanael under the fig tree in v. 48.[39] Second, once Nathanael has this new information, he forms a new assessment of Jesus' identity, but Jesus does not let this new assessment stand without further refining. Jesus pushes this understanding of his identity to a new level with new information in vv. 50–51. Jesus promises greater things than what Nathanael has seen. The comment on these "greater things" involves new information about an eschatological event. Nathanael (and the hearers) will witness the heavens open and angels using the Son of Man like the ladder between heaven and earth in the narrative of Jacob in Genesis 28. V. 51 marks an important shift from the use of the 2nd person singular throughout the passage when Jesus is speaking to Simon and subsequently to Nathanael to the 2nd person

[38] Culpepper discusses Nathanael as an example of ironic misunderstanding in John's Gospel, who nevertheless gains Jesus' praise through his commitment. See Culpepper, *Anatomy of the Fourth Gospel*, 147.

[39] The meaning of "under the fig tree" is uncertain and has been highly disputed. See Hahn, "Die Jüngerberufung Joh 1, 35–51," 172–90; Moule, "Note on 'under the Fig Tree' in John 1:48,50," 210–11; Michaels, "Nathanael under the Fig Tree," 182–83; Koester, "Messianic Exegesis and the Call of Nathanael (John 1:45–51)," 23–34.

plural in v. 51 to state "Truly, Truly I say to *you* (*pl.*), that *you* (*pl*). will see" (ἀμὴν ἀμὴν λέγω ὑμῖν ὄψεσθε) the heavens opening and the angels ascending and descending upon the son of man." This shift creates prominence as it suggests a broader audience than Jesus' interaction with Nathanael would previously suggest. While it may be the case that this use of the 2nd person plural reflects Jesus' inclusion of Philip in his promise,[40] it may be rather a shift to a more universal referent for Jesus' final statement in v. 51.[41]

Impact of Discourse Analysis on Metaphors in John 1

In John 1:19–34, the Jewish leaders suggest a series of titles to give to John the Baptist, but he refuses these titles and the assumptions behind them. Instead, John the Baptist presents another figure who is greater than him. Rather than allow the discussion to centre on himself and his baptism, John the Baptist shifts the conversation to Jesus and his baptism. Jesus' baptism has two components in John the Baptist's discussion: 1) Jesus' physical baptism as the Spirit descends as a dove upon him, and 2) the baptism Jesus provides through the Holy Spirit. John the Baptist and the narrator of the Fourth Gospel also provide titles for Jesus that give content to his identity. A figure who begins as unknown and expected takes shape in the person of Jesus. Jesus' identity is shaped by the metaphors that surround him: Chosen One of God and Lamb of God.

In John 1:35–51, the topic shifts from John the Baptist's and Jesus' identity to the narrative depiction of Jesus' calling of his first disciples. While here new information is drawn out first regarding the disciples themselves, the depiction of the calling of the disciples allows for further explication of Jesus' identity as Messiah, the one that Moses and the prophets wrote about, the Son of God, the King of Israel, and Son of Man. As will be discussed in greater detail in the later sections of this chapter, the collocation of these terms points to Jesus' kingship while providing cohesion to the discourse.

[40] Farelly argues that Jesus was promising Nathanael as well the other disciples concerning the greater things that were to come. Farelly, *The Disciples in the Fourth Gospel*, 25.

[41] As noted in Chapter 5, a similar shift occurs in the latter portions of Jesus' discourse with Nicodemus in John 3.

Lexical Cohesion

Two factors arise as one examines lexical cohesion in the discourse of John 1 below. First, just as the discourse analysis of John 1 above demonstrated a focus on Jesus' identity, examination of lexical cohesion also demonstrates the use of "seeing" and "finding" language that points all eyes on Jesus. Second, with eyes focused upon Jesus, the collocation of titles describing Jesus create cohesive chains with overlapping royal entailments that all centre on identifying Jesus. This focus on Jesus and his identity becomes crucial to understanding his role as king in subsequent sections of this chapter.

See(k) and Find: Portraying Jesus' Identity

The "I am" statements and the confessional "You are" statements regarding Jesus' identity are related statements of witness. In the "I am" statements Jesus reveals his own identity.[42] In the "You are" statements, ones who are close to Jesus announce his identity. In John 1, the concept of "behold, look" works in tandem with the "you are" statements. Whereas the "you are" announces Jesus' identity, the emphatic interjections "behold, look" draw eyes to him. Hasan and Halliday have pointed to different types of reiteration as forms of lexical cohesion. One type of reiteration is repetition of words from within the same semantic field often called collocation.[43] This collocation creates cohesive chains within a given discourse.

In John's Gospel, the semantic fields of sensing and learning, through terms related to looking, seeing, and finding, act as cohesive markers, particularly in John 1.[44] John 1 is dotted with them, like brightly coloured

---

[42] Several scholars have noted the role of the "I am" statements in the revelation of John's identity including Thompson, "Word of God, Messiah of Israel, Savior of the World," 177; Ball, *"I Am" in John's Gospel*, esp. 185; O'Day, "John," 381–393; O'Day, *Revelation in the Fourth Gospel*, 72.

[43] Halliday and Hasan, *Cohesion in English*, 274–92. Taylor gives the example of all the words associated with the fruits and vegetables section of the supermarket. See Taylor, *Language to Language*, 88.

[44] Kysar argues that such a focus on sensory perception is an essential element of the theology of John's Gospel. As Kysar puts it, "the theology of the Gospel is a sensory theology . . . when the Gospel asserts that seeing and hearing are the beginnings of the growth of faith, it proposes a sacramentality, for sacraments are sensory experiences that epitomize the presence of God in ordinary experiences." See Kysar, *John*, 126. Whether one agrees with Kysar's overall arguments regarding the sacramentality of John, his keen awareness of the importance of sensory experience as unique to John's Gospel is helpful. John Painter connects the language of seeking, finding, and following to quest stories. "In these episodes [in John 1] an important sequence of motifs is established: *following, seeking, finding.*

push-pins providing a trail on the chapter's narrative map. In John 1:29 and 35, John the Baptist identifies Jesus with the interjection "look!" (ἴδε) and describes Jesus as the Lamb of God. John the Baptist's call to "look, pay attention!" leads his followers to focus on Jesus and Jesus, in turn, promises that if they follow him, they will "see" (ὄψεσθε).[45] In John 1:40–45, one disciple "finds" (εὑρίσκει) another (Andrew finds Peter, Philip finds Nathanael) to tell one another that "we have *found* (εὑρήκαμεν) the Messiah . . . we have *found* (εὑρήκαμεν) the one whom Moses and the prophets wrote about." The verbs pointing to Jesus stating "we found" (εὑρήκαμεν) him are both in the perfect and thus emphasize this "finding" by placing the verbs in the frontground. Through this language of "finding," John 1:45 mirrors v. 41 on two counts: 1) in the phrasing "he found [person's name] and said to him" and 2) in the "we have found" and a "Messiah" in v. 41, and "the one who Moses and the prophets wrote about" in v. 45. This suggests that vv. 41 and 45 should be read in parallel to one another. Such repetition creates cohesion between the first disciples encountering Jesus in vv. 41–42 and Philip and Nathanael's encounter with Jesus in vv. 43–51.[46] Although Nathanael is incredulous about Jesus' provenance, Philip's response to Nathanael mirrors Jesus' response to the first two disciples: come and see (ἔρχου καὶ ἴδε). Surprisingly, when Nathanael comes to see (ἴδε), Jesus exclaims "look" (ἴδε) about Nathanael! Why does Jesus describe Nathanael as a true Israelite and draw all eyes to look at Nathanael at this moment? On the one hand, it gives Jesus the opportunity to describe in a miraculous way his "seeing" (εἶδόν) Nathanael under the fig tree before he came. On the other hand, it directs the reader/hearer to pay attention to Nathanael and trust him (as a true Israelite), thus setting the stage for the "you are" confession from Nathanael in v. 49.[47] The repeated reference to Jesus' act of "seeing" (εἶδόν) Nathanael under the fig tree before he came in v. 50 creates additional cohesion between vv. 48–50, while the promise to Nathanael that he "will see (ὄψῃ) greater things than this" and his

In addition, the episodes reveal the anatomy of a quest story." See Painter, "Inclined to God," 354–56, esp. 356. For the connection between this theme and testimony, see Koester, "Hearing, Seeing, and Believing in the Gospel of John."

[45] Louw and Nida describe the interjection "look!" (ἴδε) as a discourse marker that prompts attention. Louw and Nida, "ἴδε," 91.13.

[46] Halliday and Hasan explains that the use of the same word creates a form of reiteration that can create cohesive patterns. See Halliday and Hasan, *Cohesion in English*, 277–83.

[47] See Richey, *Roman Imperial Ideology and the Gospel of John*, 97; Barrett, *The Gospel According to St. John*, 184; and Brown, *The Gospel According to John*, 1.82.

subsequent explanation of what Nathanael "will see" (ὄψεσθε) in v. 51 creates lexical cohesion joining this verse to the rest of the individual discourse and to the overall chapter. This language of "seeing" and "finding" creates cohesion throughout the passage through its frequent repetition and also serves the rhetorical function of drawing attention to Jesus' identity and to the promise of greater things to come, which the Fourth Gospel itself will provide in great detail.

Lexical Cohesion and Titles for the King

With all eyes (and ears) fixed on Nathanael, his confession about Jesus and its aftermath represents a series of features creating cohesion and prominence. In John 1:49, the combination of "Son of God" and "King of Israel" in two clauses with parallel (though not identical) structure and rhetorical asyndeton creates lexical collocation because these two terms are frequently found in similar lexical contexts. Halliday and Hasan explain,

> the cohesive effect of such pairs depends not so much on any systematic semantic relationship as on their tendency to share the same lexical environment, to occur in collocation with one another. In general, any two lexical items having similar patterns of collocation—that is, tending to appear in similar contexts—will generate a cohesive force if they occur in adjacent sentence.[48]

Moreover, such lexical collocation is not limited to pairs of terms, but can be built up in "long cohesive chains . . . with word patterns . . . weaving in and out of successive sentences." Halliday and Hasan note that these cohesive chains "are largely independent of the grammatical structure" and can occur across a range of sentences in a discourse.[49] Thus, one may point to the creation of cohesive chains through the lexical collocation of "Messiah," "Chosen One of God," "Son of God," "King of Israel," and "Son of Man" as being similar to a discourse that includes word patterns like *candle . . . flame . . . flicker . . . wick*.[50]

Such lexical collocation of these terms does not originate with the Fourth Evangelist as scholars working in intertextuality have demonstrated. As Chapter 3 demonstrates, several Hebrew Bible texts combine familial

---

[48] Halliday and Hasan, *Cohesion in English*, 286.
[49] Halliday and Hasan, *Cohesion in English*, 286.
[50] Halliday and Hasan use this example in their work. See Halliday and Hasan, *Cohesion in English*, 286. Beasley-Murray also points to the implications of this series of titles for the purpose of the theme of witness in John's Gospel. See Beasley-Murray, *John*, 22.

metaphors like Son of God with anointing metaphors like "anointed one" in the context of kingship metaphors. Ps 2 and 2 Sam 22 both represent examples of these combinations. Along these lines, Steven Nash argues that the language of "Son of God" and "King of Israel" with "Messiah" finds its source in the Psalter (especially Ps 2),[51] while Reynolds compares the apocalyptic Son of Man figure in John's Gospel to the Similitudes of Enoch, which have a similar lexical collocation of "Son of Man," "Chosen One of God," and "Anointed One (Messiah)" to describe one figure.[52] In John 1, these cohesive metaphorical chains impact how these metaphors blend with one another as Section 2 below will demonstrate.

This leads to the most prominent sentence of the passage in v. 51. As noted above, a key shift in personal reference takes place in this verse from the previous use of the 2nd person singular to address individuals in the narrative to the more universal 2nd person plural with a greater universalizing effect. Jesus' speech in v. 51 is also fronted by the highly emphatic phrase "Truly, truly I say to you" (ἀμὴν ἀμὴν λέγω ὑμῖν). V. 51 echoes the theme of "seeing" in John 1[53] and includes the verbs "opening" (the perfect participle, ἀνεῳγότα) in the frontground and "ascending and descending" (the present participles, ἀναβαίνοντας καὶ καταβαίνοντας) in the foreground. This language of "opening" (the perfect participle of ἀνεῳγότα) has important lexical connections to the language of revelation elsewhere throughout the Gospel[54] and some have suggested the "opening of the heavens" here is an allusion to Ezek 1:1.[55] In this verse the language of "ascending and descending" (ἀναβαίνοντας καὶ καταβαίνοντας) makes an allusion to Gen 28:12.[56] This use of prominent verbs draws attention to the cryptic "upon the Son of Man". This marks the first introduction in

---

51 Nash, "Psalm 2 and the Son of God in the Fourth Gospel."

52 Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, 41–8.

53 Kanagaraj points to this connection. See Kanagaraj, *"Mysticism" in the Gospel of John*, 215–19.

54 Smith, *The Theology of the Gospel of John*, 131–32.

55 Moody Smith provides a helpful discussion of the theme of revelation as central to the whole of the Gospel. See Smith, *The Theology of the Gospel of John*, 80–160. Among those who see Ezekiel 1 in John 1:51, see Quispel, "Nathanael und der Menschensohn (Joh 1.51)," 281–83; Sidebottom, *The Christ of the Fourth Gospel*, 73–78; Kanagaraj, *"Mysticism" in the Gospel of John*, 191–94. Kinniburgh argues contra this allusion. See Kinniburgh, "The Johannine 'Son of Man'," 64–71.

56 Among the scholars who have wrestled with the use of Gen 28:12 in John 1:51, see Hamilton, *The Book of Genesis*, 249–50. Hamilton agrees with Lindars that it is likely that John 1's use of Gen 28 is more likely through the Jewish exegesis demonstrated in texts like Targ. Neofiti. See Lindars, "The Place of the Old Testament in the Formation of New Testament Theology," 61.

the Gospel of John of the term "Son of Man" whose Danielic associations move in a royal direction. Whatever the original reader understood to be the relationship between Jesus and this Son of Man figure at this point in the narrative (and whatever Nathanael understood this to mean), ancient hearers would have likely seen royal connections to the term Son of Man, particularly in light of the Enochic literature.[57] Joining the opening of the heavens of Ezek 1:1 to the ascending and descending of Jacob's dream at Bethel of Gen 28:12 and the Son of Man figure of Dan 7 links together a series of theophany scenes. These theophany scenes usually involved heightened use of visual metaphors such as seeing, occur before the presence of God, and most frequently take place in God's throne room as God is depicted as king in his court.[58]

Thus, the repeated royal titles of Chosen One of God, Son of God, King of Israel, and Son of Man are semantically linked, creating cohesive chains that point to Jesus' royal identity. Jesus' identity becomes the focus of the passage through the use of seeing and finding language, and his revelatory purposes take centre stage through the prominence of the titles describing him and through his eventual depiction as apocalyptic Son of Man in John 1:51. These two main components of lexical cohesion in the passage both focus ultimately on Jesus' identity and on the impact of his identity that creates cohesion and emphasis throughout John 1 and sets the stage for the remainder of the Fourth Gospel.

C. Metaphorical Blending Analysis: Messiah and Its Related Metaphors in John 1

As the discourse analysis in the section above has demonstrated, from the very beginning of John's narrative,[59] the question of "who is the Christ" is

---

[57] For more on this topic, see Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, 41–8.

[58] Kanagaraj, *"Mysticism" in the Gospel of John*, esp. 215–19.

[59] This study sets aside the prologue from the discussion of the narrative in John 1. While the prologue offers important information regarding the overall discourse, its tone and style suggest it cannot be categorized as purely narratival, but rather having hymnic or poetic elements to it. This is not intended to be a statement about any redactional elements nor does this study suggest anything regarding dating due to this shift in style. It is instead following the usual structural distinction most scholars make between the start of the Gospel including the prologue, and the start of the narrative of the Gospel. For more discussion on the impact of the prologue on the narrative of John's Gospel, see Staley, "The Structure of John's Prologue," 241–264.

writ large. Grappling with the relationship between Messiah and kingship in John 1 and in the Gospel of John as a whole means reading Messiah in light of the other concepts surrounding it within its particular place in the discourse of John 1. Thus, this section begins with John the Baptist's denial of Messiahship at the outset of John 1 and then analyzes several of the other metaphors used of Jesus in John 1 including "Chosen One of God," "Son of God," "King of Israel," and "Son of Man." After setting up each of these metaphorical titles individually, the following section suggests ways of understanding these various metaphors as conceptually blended with one another within the context of John 1.

John the Baptist's Denial of Messiahship

In John 1:19, John the narrator first tells us that John the Baptist "confessed and did not deny, but confessed" that he was not the Christ. Even John the Baptist's wording reflects an inversion of the "I Am" statements that many have suggested are so essential to the originality and purpose of John's Gospel.[60] John the Baptist emphatically states, "*I* am not the Christ" (ἐγὼ οὐκ εἰμὶ ὁ χριστός).[61] As Freed explains, "The body of the gospel begins with an emphatic denial on the lips of John the Baptist that he is the Christ . . . only in the Fourth Gospel, before Jews who ask him who he is, does the Baptist in the negative form of the writer's messianic language confess: ego ouk eimi ho christos (1:20)."[62]

---

[60] For an extensive discussion about the "I Am" passages in John's Gospel, see Ball, *"I Am" in John's Gospel*; Harner, *The I Am of the Fourth Gospel*; Okorie, "The Self-Revelation of Jesus in the 'I Am' Sayings of John's Gospel," 486–490; Neyrey, " 'I Am the Door' (John 10:7, 9)," 271–91; Choi, "I Am the Vine," 51–75; Janzen, " 'I Am the Light of the World' (John 8:12)," 115–135; Freed, "Ego Eimi in John 1:20 and 4:25," 288–291.

[61] Norman Theiss expresses this role of John the Baptist in John's Gospel in a helpful way, "The major clue as to why John's witness is so elevated lies in the Evangelist's opposite concern to show the limits of John's work. The Evangelist is as emphatic about what John *is not* as he is about what John *is*." See Theiss, "John 1:6–8,19–28," 402. The use of the redundant pronoun "I" (ἐγὼ) creates prominence, while the insertion of "not" (οὐκ) between "I" (ἐγὼ) and "am" (εἰμὶ) breaks the normal ἐγὼ εἰμὶ structure that one finds frequently in Jesus' self-identification throughout the rest of John's Gospel. John 3:28 contains a similar statement from John the Baptist, disclaiming that he is the Christ. However, the linguistic emphasis appears to be shifted because of the word order of this quotation. Rather than fronting the word "I" (*ἐγὼ*), in John 3:28, "not" (οὐκ) is fronted.

[62] Freed, "Ego Eimi in John 1:20 and 4:25," 288. Cf. Westcott, *John*, 18. Keener agrees with Freed and adds, "Certainly John's confession contrasts with Jesus' positive 'I am' statements in the Gospel (e.g., 4:26, 11:25), fitting the running contrast created by John's abasement and Jesus' exaltation (1:15: 3:28–30)." Keener further notes that " 'confession' (ὁμολογία) can appear in the setting of witness (μαρτυρία)" and compares this to the Hellenistic *Rhet. Alex.* 15, 1431b. 21. See Keener, *The Gospel of John*, 434.

The Chosen One of God (John 1:34)

Yet this denial of Messiahship leads to the obvious question: If John the Baptist is *not* the Christ, then *who is*? As noted in the discourse analysis above, this unknown figure is dramatically brought into the scene through the language of "looking" and "seeing." John the Baptist provides the name of this Christ figure as he describes Jesus as the Lamb of God and the one who is to come. In v. 34, John the Baptist testifies to Jesus' title as "the Chosen One of God." Burge argues that Isa 42 is the text alluded to in John 1:34. He points to the use of the same Greek term "ἐκλεκτὸς" in the LXX version of Isa 42. Burge's discussion of the use of Isa 42 provides a helpful link between the baptism of the Spirit and Jesus' role as the Chosen One of God who baptizes in the Spirit himself, but Burge appears to miss the elements of kingship also present in Isa 42.[63] As noted in Chapter 3 of this study, the title "Chosen One of the Lord" was frequently associated with royal figures including in Isa 42 itself.

By the Second Temple period, this connection was even more extensive. For example, Keener notes that that "Chosen" or "Elect" is the one who judges on the throne in Similitudes of Enoch. He also notes that this title is used of an eschatological leader in 4Q534 1.10.[64] There is a good deal of debate over the "messianic" overtones in 4Q534 (4QMess ar/4QElect obaf God), often described as the *Elect of God Text*. Scholars like Köstenberger have described the title "Chosen One of God" as "christological" based on the work of Charlesworth.[65] Some scholars have argued against a "messianic" interpretation of this text by suggesting the text is connected to the Book of the Watchers. However, Stückenbruck, who provides a list of these scholars and their arguments, has provided a compelling argument against this association, leaving open the possibility for a messianic reading.[66] 4Q534 1.7–10 is particularly interesting when read against

[63] The differences between Isa 42 in the MT and the LXX are also important here. In the LXX, the servant in the MT is replaced with "my child, Jacob" (Ιακωβ ὁ παῖς μου) and "my chosen one" (ὁ ἐκλεκτός μου) is specified to be "Israel" (Ισραηλ). If this is the passage that the Gospel writer had in mind, it would connect with Jesus' statement in John 1:51 that draws a parallel between Jacob's dream and Jesus as Son of Man. The Second Temple literature also has this concept of God's chosen ones as Israel and at other times a chosen one appears to be an individual. See for example, Tob. 8:15, 2 Macc 1:25.

[64] Keener cites *1 En.* 39:6; 45:3, 4; 51:3, 5; 52:6, 9; 52:6; 61:5. See Keener, *The Gospel of John*, 463, n. 328. However, Keener is also unclear as to his overall position on whether he believes "chosen one" was the original in John 1:34. Keener, *The Gospel of John*, 463–65.

[65] See Köstenberger, *A Theology of John's Gospel and Letters*, 363; Charlesworth, "A Study in Shared Symbolism and Language," 113.

[66] See Stückenbruck, *The Book of Giants from Qumran*, 214–17.

John's Gospel. This figure "the Chosen One of God" (1.10) gains his wisdom through his father (1.7). He is described as having life and knowing the secrets of the living (pl.) (1.8) and the formations/array of the living (pl.) will become great in some way because of him (1.9). There is also a reference to the role of his birth and the spirit of his breath (1.10) just prior to a discussion of his purposes lasting forever. (1.11). While it would be impossible to prove the exact relationship this DSS has to John 1:34, it does suggest that the themes of life, the "Chosen One of God," and an important relationship to the Father were themes that were interwoven in other writings around the time of John's Gospel.

Based on the associations with Isa 42, Burge has demonstrated a link between the idea of one who is chosen by God with the concept of one anointed by the Holy Spirit. This link plays an important role in the interpretation of the term "Messiah."[67] Such anointing by the Spirit and anointing with oil as a designation of the "chosen" quality of a person by God is also frequently used in narratives of royal figures. As Chapter 3 has demonstrated, anointing is associated with David in passages like 1 Sam 16 and in subsequent depictions of David (and those who continue his royal line) as "anointed" in the Psalter and the prophetic literature. Like David in many of these Hebrew Bible passages, Jesus is the one empowered by the anointing of the Holy Spirit, and is be represented as the "anointed one," whose power and authority are given by his Father-King to Jesus, the Son-King (in similar terms as David). Thus, the Spirit's anointing of Jesus may actually demonstrate not only Jesus' role as prophet, which Burge has analyzed in some detail,[68] but also Jesus' role as empowered king. This term is then compounded with a series of four other important kingly titles in short progression: Messiah, Son of God, King of Israel, and Son of Man.[69]

[67] See Burge, *The Anointed Community*, 54–62.

[68] Burge, *The Anointed Community*, 62–110. Collins discusses in some detail the figure of the messianic prophet anointed by the Spirit in the Qumran texts, particularly the Melchizedek scroll. See Collins, *Scepter and Star*, 11, 74–101.

[69] Some scholars like Dodd have also pointed to the designation "Lamb of God" as envisioning a kingly apocalyptic figure, though this is a highly contentious point. Dodd, *The Interpretation of the Fourth Gospel*, 231. While some like Sandy and Skinner have agreed at least in part with Dodd's position (see Sandy, "John the Baptist's 'Lamb of God' Affirmation in Its Canonical and Apocalyptic Milieu," 447–459; Skinner, "Another Look at 'the Lamb of God,' " 89–104), other scholars have argued against this position. For example, see Johns' discussion of the "lamb" in the Fourth Gospel in comparison to the Apocalypse. Johns provides a particularly sharp critique of Dodd's work Johns, *The Lamb Christology of the Apocalypse of John*, 22–39, 79–80.

The Johannine Son of God (1:49)

As examination of the discourse in terms of cohesion and prominence has demonstrated, John 1:29–43 leads up to Nathanael's confession in John 1:49 and Jesus' subsequent response in v. 51 through a series of cohesive ties and semantic chains. These links in the discourse join the terms "Messiah" and "Chosen One of God" earlier in the narrative in John 1 to the metaphor of the Son of God.[70] Thus, analyzing the Son of God metaphor has an impact on the entire discourse of John 1. The continued use of the Son of God metaphor in the remainder of John's Gospel means that this use in John 1 sets the stage for subsequent usage, making this analysis important to understanding the use of Son of God in the Fourth Gospel as a whole.

The "Son of God" metaphor blends metaphors relating to family structures to metaphors dealing with kingship.[71] This is true both in the Jewish tradition in the Hebrew Bible and texts within Second Temple Judaism as well as texts representing Greco-Roman culture exclusively.[72] To describe someone as the "Son of God" connects this person through the metaphor of Father-Son to the deity.[73] This connection of Father God to Son at times

[70] Though our analysis has begun at John 1:19 and thus avoided dealing directly with John's Prologue, the prologue contains the first description of Jesus as the Son of God in the context of the Word's preexistent state and co-creation with the Father.

[71] Several scholars have noted this connection including Van Tilborg, *Imaginative Love in John*, 163; and Van der Watt, *Family of the King*, 381. Deirdre Good points to the idea that the "Son of God" should be read in light of Jesus' role as God's son is characterized by his role as the son of the king. For Good this advances her thesis of Jesus as the meek king in Matthew, where her focus is on his meekness, however, her argument still holds weight when looking at Jesus as Son of God in John's Gospel. See Good, *Jesus the Meek King*, 62–64, 87–88. For further discussion on the impact of the Son of God metaphor in John's Gospel, see Chapter 5 of this study.

[72] Collins has discussed the "Son of God" figure in Second Temple literature at some length. See Collins, *Scepter and Star*, 168–69; Collins and Collins, *King and Messiah as Son of God*. The "Son of God" figure in Greco-Roman literature has been discussed in relationship to the wider "Roman Imperial Theology" in Carter, *Matthew and Empire*, Ch. 2. See also the work on Caesar and Christ in Kim, *Christ and Caesar*, esp. 5, 79. Scholars who have discussed the imperial cult in more detail include Fears, "The Cult of Jupiter and Roman Imperial Ideology," 3–141; Cuss, *Imperial Cult and Honorary Terms in the New Testament*; Price, *Rituals and Power*; Scott, *The Imperial Cult under the Flavians*.

[73] For example, in Thessalonica ca. 27 BC coins were minted that had the image of Julius Caesar with the word "god"(θεοῦ) on the obverse side and that of Octavian/Augustus on the reverse side. Scholars have noted that this gives the impression of the latter being the "son of God" (υἱὸς τοῦ θεοῦ). Kim, *Christ and Caesar*, 5. As Paul Zanker describes, "In 42 BC Octavian obtained the admission of the deified Julius Caesar into state cult and the worship of the new god in all Italian cities. From now on he could call himself *divi filius*, son of the deified Caesar. Altars were set up everywhere; a temple was begun on a prominent

was understood to confer deity to the "Son" figure and was usually understood to convey authority and power directly from the deity.

In Greco-Roman culture, the Roman emperor is the "Son of God" and thus rightly possesses absolute royal power. As Carter notes, this title was used in various forms by Roman emperors including Augustus, Nero, Titus, Domitian, and Trajan. Carter explains, "the title denotes origin as well as divine legitimation or sanction for the exercise of ruling power."[74] Van Tilborg has argued that the relationship between John's Gospel and the imperial titles of emperors of "Son of God" is "mainly oppositional" because Jesus is given the same title that was reserved for emperors.[75] While within Hellenism, the concept of the "Son of God" frequently meant deifying the "Son of God" figure through the divinity of the Father-emperor, such a deification of anyone besides Yahweh himself was outside the monotheism of Judaism.[76]

As texts like 2 Sam 7 and Ps 2 demonstrate, in the Hebrew Bible, King David was called the "Son of God" and was viewed as the instrument of God's kingly power. Collins has suggested that in the Second Temple period an understanding of the "Son of God" was pushing in directions that allowed for the eventual shifts in Christianity. Collins describes the figure of the "Son of God" in the Second Temple period as a warrior figure who will subdue the nations, restore Israel, and establish peace.[77] According to Collins, this Son of God figure increasingly appears to have attributes similar to the "one like a son of man" in Dan 7[78] alongside the increasing use of of the king as pre-existent[79] and, indirectly, as divine.[80] These shifts in the Second Temple period had a great impact on the New Testament. Collins and Yarbro Collins have demonstrated that this Son of God figure greatly shaped the "Son of God" described in the New Testament.[81]

---

spot in the Forum and was shown on coins (fig. 26) years before its completion in 29 BC." See Zanker, *The Power of Images in the Age of Augustus*, 35.

74 Carter, *John and Empire*, 194–95.

75 Van Tilborg calls this "interference" and notes that this is true of the titles "Son of God", "Lord", "God", and "Saviour". Tilborg, *Reading John in Ephesus*, 53.

76 See Collins and Collins, *King and Messiah as Son of God*, 48–74. This is also a factor in comparing the Hebrew Bible with other traditions such as differentiating Egyptian vs. Jewish concepts of divinity and kingship, see Cooke, "Israelite King as Son of God," 202–225; Collins and Collins, *King and Messiah as Son of God*, 19–24.

77 Collins, *Scepter and Star*, 168–69. This is particularly true in the "Son of God" text. See also Collins' discussion of this text in Collins, *Apocalypticism in the Dead Sea Scrolls*, 83.

78 Collins and Collins, *King and Messiah as Son of God*, 71–74.

79 See Collins' discussion of Ps 110 and Ps 72 in Collins and Collins, *King and Messiah as Son of God*, 55–58, 62.

80 Collins and Collins, *King and Messiah as Son of God*, 54–62.

81 Collins and Collins, *King and Messiah as Son of God.*

Within the context of John's Gospel, the title "Son of God" impacts and is impacted by the other titles given to Jesus in John 1. This sets a trajectory for continuing blending throughout John's Gospel as the Son of God continues to be used in denser interweavings. Using the conceptual domain of family, John's Gospel emphasizes the key relationship between the Father and the Son which involves two forms of inheritance: the granting of an inheritance of eternal life and eternal reign and the granting of all authority. The "Son of God" is juxtaposed with the Messiah/Christos in a way that suggests an equality between the two terms, but adaptions are made to the traditional royal epithet. Besides Jesus being set up as a preexistent and divine being in the prologue in John 1 (like the "Son of God" figure of other Second Temple literature), Jesus is also characterized as "the one and only" Son of God (1:14, 18; 3:16, 18).[82] Being "Messiah" and "one and only" distinguish Jesus' sonship from that of the community of believers,[83] yet the blending of the family and royal metaphors allows for the believing community to be also described as royal children of God who is King. This shift from a royal individual to a royal community is also consistent with the shift towards the democratization of kingship in exilic and post-exilic texts of the Hebrew Bible like Isa 55, as demonstrated in Chapter 3 of this study.

The Johannine King of Israel (1:49)

As noted in the discourse analysis in section one of this chapter, in John 1:49 Nathanael's confession that Jesus is the Son of God is directly paralleled to the statement that Jesus is the king of Israel. This is stated emphatically through lexical repetition and a dramatic use of rhetorical asyndeton. Thus, the metaphor "king of Israel" works in tandem with the Son of God metaphor in John 1. As the focus of this study is Jesus' kingship, discussion of the "king of Israel" will be more in-depth than some of the previous analyses.

---

[82] John 3:18 connect the concept of Jesus as the "one and only" (μονογενῆ) with his role as the "son of God" explicitly. However, term "one and only" (μονογενῆ) was frequently used by itself to describe the only child in Greek texts (see Hesiod, *theog*. 426, 448; Herodotus 7, 221; Plato, *Critias* 113 d.; Josephus, *Antiquities* 1, 13, 1; 2, 7, 4). Thus, such the idea of "son" may be implicit in the other verses even when it is not explicitly said. See Louw and Nida, 58.52; Thayer 3439.

[83] Yabro Collins suggests that the idea of God's giving of his only son in John 3:16 links God as Father and Jesus as son in this passage to Abraham and Isaac. Collins and Collins, *King and Messiah as Son of God*, 181.

When speaking of the term "king of Israel" in John's Gospel, one is faced with a complex situation. First, in describing the conception of "king of Israel" one must grapple not only with Jewish expectation of royalty, or of a coming royal figure, but also with the socio-political situation in Palestine in the 1st century. This context of situation impacts the overall conception of Jesus as king of Israel and forces interpreters to consider what kingship can mean for Jesus in such a context.[84] Many scholars have attempted to sidestep the issue of kingship or downplay it by suggesting one of any number of reasons. Some of these reasons include: 1) the title King of Israel is governed by the other surrounding titles;[85] 2) this title must be a misunderstanding on the part of Nathanael which Jesus wishes to correct;[86] 3) this title does refer to Jesus, but only in an unreal or a spiritual sense rather than any socio-political sense (with many scholars pointing out that Jesus was clearly not intended to be depicted as a Davidic messiah figure).[87] This third interpretation is often tied up with the idea that metaphor itself is in some way unreal or untrue and therefore cannot be understood to affect or describe reality.

Each of these interpretations in some way misunderstands the impact of naming, particularly with politically charged names; the impact of metaphor on how reality is understood; and/or the nature of metaphor itself. First, one cannot dismiss the title "king of Israel" as subsumed by the other titles in John 1. While Messiah, Chosen One of God, Son of God, and Son of Man all include potential royal attributions, only "King of Israel" specifies the status of kingship directly and only "King of Israel" refers to a geopolitical region or people group specifically. Acclaiming this position of

[84] Halliday argues for the necessity of reading every discourse within its context of situation and context of culture. See Halliday, *Language as Social Semiotic*, 32.

[85] For example, William Walker addresses the "king of Israel" title only briefly and sees it as subsidiary to Son of God. See Walker, "John 1:43–51 and 'the Son of Man' in the Fourth Gospel," 31–42.

[86] See Beasley-Murray, *John*, 30; Ridderbos, *The Gospel According to John*, 91.

[87] While Brown describes the title "king of Israel" as "climatic in the series of titles" this is with the caveat that Jesus is not a nationalistic king. He is not a king of the Jews, but of believers. However, Brown seems to assume a spiritualized reading here. Brown also sees the Son of Man in v. 51 as a detached saying. Brown, *The Gospel According to John*, 1.87–88. Lincoln notes that the title "king of Israel needs to be understood in the right way and is not simply to be accommodated to popular expectations" noting the ways that Jesus does not meet nationalistic concerns, but instead "his kingship ... [is] by means of his witness to the truth (18:36–7)." While in a sense, Lincoln is right to see Jesus as providing a different sort of kingship, his analysis does not consider the socio-political implications of calling Jesus "King of Israel." Lincoln, *The Gospel According to Saint John*, 121.

geopolitical leadership alongside Jesus' promise of greater things to come would be politically charged.[88]

Using such a politically charged term could not have been overlooked by the average first century reader, particularly in the Roman imperial context. Whatever arguments one may make regarding the other titles in John 1, one cannot and should not set aside the impact of this term "king of Israel." Recent studies in conceptual metaphor theory have demonstrated that metaphors and naming, particularly politically charged metaphors and names, deeply impact the construction of reality for the addressee. Such study has spanned a variety of disciplines including political theory and law.[89]

Second, scholars who wish to suggest that this title was a misunderstanding on the part of Nathanael have to reconcile a number of issues. First, attributing Nathanael's statement to a misunderstanding does not reconcile the use of "Chosen One of God"[90] by John the Baptist and "Son of Man" by Jesus himself as these terms frequently have royal reference and are clearly not attributed to Nathanael. Second, attributing Nathanael's statement to a misunderstanding leaves open the question of why others attempt to make Jesus king by force in John 6. At the very least one would have to argue that Nathanael's misunderstanding was a common one about Jesus held by others besides Nathanael at the time. Third, if this is the case, it seems unusual that the Gospel writer would include the depiction of Jesus' entry into Jerusalem in John 12 with its allusions to Jesus as the king of Israel and the attribution of Jesus as "king" at his crucifixion. In order to argue such a position consistently, one must argue that every reference to kingship is in some way mistaken or ironic and the layering of royal titles in John 1 would seem to contend against this position from the very start of the Fourth Gospel. (Chapter 7 of this study also questions the validity of such an argument based on linguistic analysis, as will be seen subsequently.)

---

[88] Scholars working in imperial study of John's Gospel have noted this. See Richey, *Roman Imperial Ideology and the Gospel of John*, 175; Carter, *John and Empire*, 191–93; Carter, John, 58.

[89] Among those writing on political theory and the use of metaphor, see Carver and Pikalo, *Political Language and Metaphor*; Lakoff, *Moral Politics*; Lakoff, *Don't Think of an Elephant!*; Lakoff, *Whose Freedom?*; Lakoff, *The Political Mind*. Work on the impact of metaphor on law includes Winter, *A Clearing in the Forest*; Mitchie, *Mastering Legal Analysis and Communication*.

[90] If one does not agree with the assessment that this text was originally "the chosen one of God", the above argument is equally true of the title "Son of God".

The third and most common argument against the socio-political implications of the term "king of Israel" is based on understanding this term to be merely metaphorical or merely spiritual. As the methodology section of this study in Chapter 2 has demonstrated, how metaphor is used impacts those who hear it and frames how one perceives reality. Seeing metaphor as *merely* metaphorical or spiritual misunderstands both the referential aspect of metaphor, which gains its power and meaning from reference to the physical and concrete world, and it misses the power of metaphor to impact the structuring of the conception of reality.

The argument that the metaphor of Jesus as "king of Israel" is "merely" spiritual has a similar problem. The conception of kingship developing from the Hebrew Bible into the Second Temple period does not fully divorce a theological and spiritual understanding of God's rule through a human representative from the hope of a theologically oriented political and geographical reality of kingship. Even when conceptions of kingship universalized God's rule or spoke of God's rulership in a heavenly realm, it did not remove completely the hope for a physical manifestation of this rule on earth whether in the present or in the future. In John's Gospel the actions and words of Jesus, which led to the various attributions of the title "king of Israel" or "king of the Jews" in Chapters 1, 12, and 19, had real consequences that ultimately led to his death at the hands of Roman leaders. To speak of this as a metaphor with spiritual implications does not negate its socio-political impact. The language used of Jesus combines the language used of a figure like Herod and also the language used of the emperor.[91]

Though not working from a cognitive linguistic perspective, Warren Carter's work has argued strongly in this same direction. In his discussion entitled "Images and Titles for Jesus in the Roman Imperial Context," Carter provides five points of intertextual links that contend for a socio-political awareness in the terms "king," "king of Israel," and "king of the Jews": 1) the Hebrew Scriptures have long and central traditions of God as King of Israel (Ps 24:1–10) and of the world (Ps 47:1–9); 2) God's eternal covenant with David promises a king who will reign justly as a representative for God;[92] 3) the term "king" (βασιλεὺς) was used of Gentile kings, including

[91] Many scholars have demonstrated this including Richey, *Roman Imperial Ideology and the Gospel of John*; Carter, *John and Empire*; Thatcher, *Greater Than Caesar*; Thatcher, " 'I Have Conquered the World' "; Cassidy, *John's Gospel in New Perspective*.

[92] Carter explicitly argues that Nathanael's confession "evokes this sort of kingship." Carter, *John and Empire*, 192.

the Roman king or emperor and Rome regarded any other claims to kingship as sedition; 4) Pilate's later question to Jesus if he is the "king of the Jews" is for the purpose of charging Jesus with sedition and insurrection and Jesus' reply, against the assumption of many scholars, is not apolitical, but rather points to the contrast between Jesus' reign (as God's just reign) and the reign of Rome (and also of Satan);[93] and 5) inscriptions in Ephesus demonstrate that a number of kings in Ephesus' history used this title.[94] Thus, Carter's work provides ample evidence that one cannot divorce the title "king" from socio-political implications.

If the use of "king of Israel" by Nathanael is neither subsumed by the other titles, a misunderstanding on Nathanael's part, nor a "merely" metaphorical or spiritual concept, then how should Nathanael's description of Jesus as the "king of Israel" be understood? The "king of Israel" is a theologically oriented socio-political and geopolitical metaphor, which describes the situation of contested space between two ruling parties. On the one hand, Jesus stands as the instrument of God's ultimate rule as King of the entire world.[95] On the other hand, the "ruler of the world" stands in opposition to Jesus and to God for the rule of the world. This "ruler of the world" appears to exist on two levels in John's Gospel. This figure is associated with Satan and yet it also appears to echo the language of Roman imperial leadership.[96]

---

[93] Carter, *John and Empire*, 192–93.

[94] Carter expands on each of these points. See Carter, *John and Empire*, 191–93 and 176–203 to see this discussion in context.

[95] Keener argues that "given Jesus' divine Christology elsewhere, however, and the possible contrast between Caesar's and God's kingship implied in 19:15, he may allude to Jesus as the divine King, God." Keener, *The Gospel of John*, 487.

[96] This concept of the "ruler of the world" is made complex by the naming of Augustus as "ruler of the world." Suetonius, Augustus 94.2. This leads to the question of what the relationship is between Satan as the "ruler of the world" and the imperial powers. See Carter, *Matthew and the Margins*, 76. Scholars who point out the importance of the cosmic struggle between Jesus and the "ruler of this world" include Kovacs, " 'Now Shall the Ruler of This World be Driven Out,' " 227–47; Neyrey, *The Gospel of John in Cultural and Rhetorical Perspective*, 425; Voorwinde, *Jesus' Emotions in the Fourth Gospel*, 190–191, 239; Tonstad, " 'The Father of Lies,' 'the Mother of Lies,' and the Death of Jesus (John 12:20–33)," 193–208. In her post-colonial interpretation of John's Gospel, Tan Yak-khee argues that this contest is one of resistance. See Tan, *Re-Presenting the Johannine Community*, 174, 185–191. Against the usual readings of this "ruler of this world" as Satan or the empire, Martinus Christianus Boer see this figure as "the diabolical god of 'the Jews' " which the Johannine community rejects. This reading does not seem consistent with the rest of the language of the "world" within John's Gospel nor does it take into careful consideration the Fourth Evangelist's likely position as a Jew himself. Boer, *Johannine Perspectives on the Death of Jesus*, 155.

Describing Jesus as God's instrument of kingship must be understood in light of the overall concept of God's rule over the world. As demonstrated in Chapter 3, in the Hebrew Bible conception of the earth as a reflection of the heavenly realm, God's rule is located in three locales. First, God's rule is located in a particular social milieu among God's chosen people, the Jews, who are described as the children of the king.[97] Second, God's rule is located in a particular geographical region, which is within the region of Palestine more broadly, but located most specifically in the place of Jerusalem, mirroring heavenly Zion.[98] Third, God's rule is located through a political figure who is the instrument of God's rule. In much of the Hebrew Bible this figure is the king, of which David becomes the idealized form of this kingship. However, this view of God's rule extends more universally (e.g., Ps 2, 72). The social milieu extends from Jews alone to all of the people in the world that He created. The geographical milieu extends from only Palestine or the city of Jerusalem to all of His created world, every aspect of His creation.[99] The political milieu extends past a single human figure ruling one political sphere to God's ultimate reign over all political powers and spheres of governance (e.g., Ps 2, 146).

The term "King of Israel" plays with this tension of the particular and the universal. Because this "king" is the "king of Israel," the term "Israel" may be understood as representing the geopolitical space of Palestine or may be understood as representing the sociopolitical sphere of the people of Israel, namely the Jewish nation, or some combination of the two conceptions. However, one should not limit this understanding of kingship to only the particularity of Israel as place and as people. As noted above and in Chapter 3 of this study, the expectation of the role of the "king of Israel" in the Hebrew Bible and Second Temple period extended beyond the confines of the Israelite people and the geographical and political sphere of Palestine itself, because the hoped for ideal royal figure seen in texts like Isaiah and Zechariah would represent God's more universal rule as well as his specific rule.[100]

---

97 Isaiah's shift in Isa 40–55 toward a royal community demonstrates this repeatedly, using the language of "Son(s)" for Israel. See Chapter 3 for further discussion.

98 This conception of Zion/Jerusalem as a physical and heavenly place is discussed at some length by scholars like Lois Fuller Dow. See Fuller Dow, *Images of Zion*.

99 Dow provides a helpful study of the changing vision of Jerusalem and Zion across the Hebrew Bible and its use in the New Testament. See Fuller Dow, *Images of Zion*.

100 There is great debate about whether parts of Isaiah and Zechariah had a future figure in mind or only a figure during their own time. Alongside this debate is the question of whether later interpretations in the Second Temple period moved these texts in new

Johannine Son of Man (1:51) and the Enochic or Danielic Son of Man

Section One of this chapter has demonstrated that John 1:51 serves an important place in the discourse of John 1 as a whole. Notably, this is also the place where the figure of the Son of Man is found. As noted in the discourse analysis of John 1:51 above, factors of prominence and lexical repetition of seeing focus the reader's attention on the Son of Man and the apocalyptic vision that Jesus provides involving this figure. This passage also has important links to theophanic visions and to the other titles for Jesus in John 1. Thus, the Son of Man figure of v. 51 plays a key role in shaping the overall discourse of John 1 and sets the stage for understanding the Son of Man's role in the rest of John's Gospel.

This section will explore the complicated vision of the Son of Man in order to relate this figure to the Messiah and to kingship metaphors in John 1. Many factors make studying the Son of Man in John's Gospel difficult. Scholars have debated the impact of various traditions on the Son of Man tradition in John's Gospel.[101] One of the major questions has been whether the Son of Man figure is an eschatological figure or not.[102] Some trace the Son of Man directly to a figure described in Daniel 7, while others have suggested that this figure is further interpreted through the lens of Enoch's description of a Son of Man originally based on Daniel, but blended with a more Hellenistic outlook.[103] Others, like Culpepper, have suggested that the Son of Man figure in John's Gospel is largely John's own

---

futurist directions originally not directly in the Hebrew Bible texts. For a discussion on the complications of this topic specifically in terms of the "messiah" and a carefully nuanced discussion of the growing eschatological focus in Zechariah 9–14, see Boda, "Figuring the Future."

[101] Some scholars have found the Son of Man saying in v. 51 so difficult to deal with in the context of John 1 that they have suggested that this is a separate logion that was placed at the end of this chapter by an author or redactor(s). See Bultmann, *Gospel of John*, 105 n. 2; Brown, *The Gospel According to John*, 1.88–89; Neyrey, "The Jacob Allusions in John 1:51," 586–605; Coppens, "Le fils d'Homme Daniélique at les Reflectures de Dan 7:13, dans les Apocryphes et les Écrits du Nouveau Testament," 42; Ellens, "Exegesis of Second Temple Texts in the Fourth Gospel Son of Man Logion," 138–40.

[102] See, Brown, *John*, 1:88–89; Moloney, *Son of Man*, 33–41; Neyrey, 'The Jacob Allusions in John 1.51', 586–605. Further, J. Painter surveys the two basic positions of eschatological and non-eschatological. Proponents of the eschatological view include Ashton, *Understanding the Fourth Gospel*, 361; Martyn, *History and Theology*, 139; and Painter, "Theology, Eschatology and the Prologue of John," 27–42. Advocates of the non-eschatological view include Hare, *The Son of Man Tradition*, 92; Higgins, *Jesus and the Son of Man*, 166; Borsch, *The Son of Man in Myth and History*, 294. All are listed in Painter, "The Enigmatic Johannine Son of Man," 1870–71.

[103] Reynolds provides a helpful survey of these differing positions. See Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, 1–26.

concoction and far closer to the title Son of God than the usual apocalyptic Son of Man in the Synoptic tradition.[104] Culpepper asserts that the Fourth Evangelist has "recast the Son of Man concept in light of the Gospel's interpretation of the Son of God sent from above" and that the Messiah title is based on the Johannine Logos Christology.[105]

From the perspective of conceptual blending, the term "Son of Man" can be read as blending two different metaphorical domains: the familial domain and the royal domain. First, the term "son of man" read in its most basic terms in light of its complex presentation in the Hebrew Bible is a metaphor that describes that a figure seems to be like a family member of the human class, in other words, "human-like". At times this term is used of angelic figures for the purpose of stating that they *looked like* a human being, even if they were not in actuality a human being.[106] This way of conceiving of the "son of man" has led some to see the "son of man" figure in John's Gospel as primarily related to Jesus' humanity,[107] yet this seems to miss the background of other uses of the "Son of Man" title elsewhere in the Hebrew Bible and Second Temple literature.[108]

Reynolds' work suggests that this initial understanding of the "son of man" as related to the conception of sonship needs to be interpreted in light of the broader tradition of the Son of Man in Daniel 7 and in later Jewish writings of the Second Temple period. While it is difficult to pinpoint precisely the relationship between texts like the Similitudes of Enoch and the New Testament due to difficulties in dating,[109] Reynolds' work suggests several ways re-interpretations of Daniel 7's Son of Man

---

104 See Culpepper, "The Christology of the Johannine Writings," 71.

105 Culpepper distinguishes between the early "miracle-working Messiah" depicted in the signs of John's Gospel and the Messiah connected to Logos Christology, suggesting an early dating for the first depiction of the Messiah versus a late dating for the second depiction of Messiah. However, such an assumption about the separation need not be agreed upon to still see merit to the rest of Culpepper's view of the relationship of the three titles of Son of Man, Son of God, and Messiah. See Culpepper, "The Christology of the Johannine Writings," 71.

106 This appears to be the meaning in Ezekiel and perhaps in Daniel at times as well.

107 For example, Moloney sees the focus of the "Son of Man" title as on the humanity of Jesus as the incarnate one. Moloney, "The Johannine Son of Man Revisited," 177–202.

108 See Reynolds' critique of Moloney's work in Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, 3–5.

109 Dating of the Enochic literature is frequently debated among scholars. The Similitudes of Enoch have been dated as early as the second century BCE and as late as the third century CE which causes many problems as scholars attempt to discuss the mutual relationship between these texts and New Testament texts. Several scholars have recently dated the Similitudes between the first century BCE and the first century CE For further discussion of these issues of dating in relation to the Gospels as well as surveys of recent

during the Second Temple period impacted John's Gospel. Reynolds provides five characteristics of the Johannine portrayal of the Son of Man in John 1:51 similar to the common features found in the interpretations of the Danielic son of man in Jewish apocalyptic and early Christian literature.[110] These five characteristics are: 1) recognition of the Johannine Son of Man comes by being seen (*1 En.* 62:3–5; *4 Ezra* 13:52); 2) Jesus as the Son of Man is the Messiah (cf. *1 En.* 48:10; *2 Bar.* 30:1; 70:9; and possibly 4Q246 2:5–9) and does not act as a Christological corrective, but instead adds to the previous titles used of Jesus;[111] 3) the opening of the heavens suggests that the Son of Man is presented as a heavenly figure (*1 En.* 48:6; 62:7; *2 Bar.* 30:1); 4) the Son of Man has a role in judgement and 5) in salvation (*1 En. 62:3–5; 4 Ezra* 13:11, 37–38; *2 Bar.* 29:3; 30:1; 40:1–2; 72:2–3).[112]

Yet Reynolds rightly notes that this Son of Man figure is also given a distinctive portrayal in John's Gospel. Among the Johannine distinctives of portraying Jesus as the Son of Man is the link in John 1:51 to Gen 28 and Jacob's ladder. This association suggests that Jesus acts as a link between God and humanity. John's Son of Man figure also has more of a realized aspect than in the Synoptics. In a sense, the Son of Man has already come and can be recognized; however, his role has a future aspect as well that will be traced throughout the rest of John's Gospel. This Son of Man figure is also linked to the figure of the Father.[113] Jesus is depicted as "the Son of Man who is the way to the Father. He is in continuous communication with the Father, revealing the Father, and the heavenly things."[114] In this way, the Johannine Son of Man integrates the familial domain as "Son" of the "Father," the royal domain as a messianic figure, while maintaining its unique apocalyptic grounding.

---

scholarship, see Reynolds, *The Apocalyptic Son of Man*, 41–42; and Walck, "The Son of Man in the Parables of Enoch and the Gospels," 299–337, esp. 299–301.

[110] Reynolds divides these characteristics into three probable and two implied characteristics. I have combined the characteristics into a structure of five for the sake of simplicity. See Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, 89–103.

[111] Reynolds notes that his position on this point is contra Martyn, *History and Theology in the Fourth Gospel*, 128–30; Moloney, *The Johannine Son of Man*, 214, 243, 252; Painter, "The Enigmatic Johannine Son of Man," 1870, 1872–73; Morgen, "La Promesse de Jésus dé Nathanaél (Jn 1:51) Éclairée par la Hagaddah de Jacob-Israél," 10; Sasse, *Der Menschensohn im Evangelium nach Johannes*, 77, 247; Ellens, "Exegesis of Second Temple Texts in the Fourth Gospel Son of Man Logion," 137.

[112] Several of these characteristics are consistent with the schema of the Messiah, Son of God, and Son of Man as it develops in the Second Temple period described by Collins and Collins, *King and Messiah as Son of God.*

[113] Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, 96–103.

[114] Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, 102.

Conceptual Blending and Kingship Terms

As the discourse analysis and examination of lexical cohesion has demonstrated in Section One, the titles for Jesus in John 1 work together creating cohesion in the overall discourse and each title sits prominently within its given space in the text. Many studies have sought to find antecedents or explanations for the collocation of the series of titles in John 1. More broadly, some scholars have looked at the interaction of terms like "Messiah", "Son of God", "King of Israel" and "Son of Man". For example, John Collins and Adela Yarbro Collins have demonstrated a link between King and Messiah to the "Son of God" figure.[115] Collins and Collins argue that "on at least one important level of meaning, 'son of God' in the Gospel of John is equivalent to 'messiah'."[116] Connecting the titles used of Jesus in John 1 to Martha's confession in John 11, Collins and Collins continue by stating, "the term 'son of God' is used for the messiah in an adaption of the traditional royal epithet. It would seem, then, that 'son of God' for the Gospel of John means first and foremost 'the (royal, Davidic) messiah."[117] Reynolds demonstrates a helpful link between the "apocalyptic Son of Man" in John's Gospel and the single figure with four designations in the Similitudes of Enoch. This figure is called the "Son of Man", "Chosen One of God", "Anointed One (Messiah)", and "Righteous One".[118] Nash has suggested a potential link between the Son of God and the anointed one/Messiah in John 1 through the allusion to Ps 2 in John 1:49.[119] Kim connects the representation of Jesus in John's Gospel as the Son of God and Son of Man with the servant in Zechariah,[120] while Kanagaraj has suggested a link through Jewish mysticism between the conception of glory in the prologue of John 1 and the allusions to Ezek 1:1 and Gen 28:12 in John 1:51.[121]

In this section, the analysis of these kingship terms in John 1 separates these four terms into two conceptual categories: kingship designated by choice and kingship designated with familial terms. "The Messiah" and "the Chosen One of God" both fit into the first conceptual category, whereas "Son of God" and "Son of Man" fit into the second. Each of these

---

115 Collins and Collins, *King and Messiah as Son of God.*

116 Collins and Collins, *King and Messiah as Son of God*, 179.

117 Collins and Collins, *King and Messiah as Son of God*, 180–81.

118 Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, 41–8. Orlov comes to a similar conclusion. See Orlov, "Roles and Titles of the Seventh Antediluvian Hero in the Parables of Enoch," 129–131.

119 Nash, "Psalm 2 and the Son of God in the Fourth Gospel."

120 Kim, "Jesus–the Son of God, the Stone, the Son of Man, and the Servant."

121 Kanagaraj, *"Mysticism" in the Gospel of John*, esp. 215–19.

four terms also contain within their entailments the idea of royalty. Thus, these four terms can be read in light of the term “King of Israel”.

Kingship Designated by Choice

The titles “Messiah” and “Chosen One of God” share the common conceptual input of the Lord’s choice of this particular figure for a designated purpose. Both terms can convey a variety of meanings as described above. The area of overlap with both terms is the potential for a royal figure to be designated by these terms. Burge’s work provides one piece of the overall conceptual puzzle by demonstrating the link between anointing with oil and the Spirit’s anointing pictured in Jesus’ baptism and connecting this with the terms “Messiah” and “Chosen One of God,” but this analysis needs a further step to demonstrate that such anointing is part of the designation of kingship as well. While Burge wants to play down the concept of anointing as a royal act,[122] Nash’s discussion of the use of Ps 2 in the language of the Son of God in John 1 provides a helpful counterpoint to Burge’s position. Nash’s focus is the connection between the act of anointing in Ps 2 and the designation of “Son of God” in the passage. Both of these actions are directly linked to a royal figure.[123] Yet one need not read Nash and Burge’s understandings of anointing to be at odds with one another, but rather functioning in unison. Anointing, kingship, and the “chosen one” already have been demonstrated to overlap in several kingship texts in the Hebrew Bible in Chapter 3 of this study.

However, one should not miss that each of these metaphorical concepts still maintain their own unique coherency. The focus of the metaphor “Chosen One of God” is on God’s choice of this person as his representative in some fashion. As in Hebrew Bible texts like 1 and 2 Samuel and many of the Psalms, the reference to the Spirit anointing Jesus and the language of “Messiah/Christos” as the anointing with oil points not only to the chosen quality of the figure, but to the tasking of the figure with a particular purpose. One is anointed to serve whether in the capacity of prophet, priest, or king.[124] Besides designating a person as one whom God

[122] In Burge’s discussion of whether Ps 2 or Isa 42 should be seen as the allusion in John 1, Burge emphasizes the Spirit-anointing of Isa 42 as the primary source of John’s meaning, downplaying the possible royal messianic interpretations that Ps 2 would imply. See Burge, *The Anointed Community*, 59–62.

[123] Nash, “Psalm 2 and the Son of God in the Fourth Gospel.”

[124] Collins describes the various kinds of “messiahs” including prophet, priest, and royal figures in the Second Temple period with a particular focus on the Qumran community. See Collins, *Scepter and Star*.

has chosen for some purpose, the conception of the Spirit of the Lord's outpouring upon a person is frequently associated with the empowering of that person.[125] Thus, joining the term "Messiah" and the term "Chosen One of God" with the conception of the Spirit's anointing of this Chosen figure depicts a figure chosen by God and anointed for a particular purpose who is filled with the power of the Spirit. Each of these ideas are already activated as one approaches the later use of the Son of God and Son of Man figures in John 1:49 and 51.[126]

Kingship Designated by Family

Discussing the concept of the Son of God at its most basic level involves discussing how familial metaphors blend with royal metaphors both in the Hebrew Bible and the New Testament. While van der Watt's recent work captures much of the importance the familial metaphors play in John's Gospel, van der Watt's over emphasis on the familial metaphor as the dominant global metaphor of John's Gospel forces him to play down the role of the kingship metaphor.[127] However, van der Watt's work does provide the important insight that in John's Gospel the family described in the Father-Son relationship is the family of the King. This insight will be discussed at greater length in Chapter 5. For the purposes of this chapter, the essential point is that the "Son of God" metaphor is not only a familial metaphor, but is frequently joined with a royal metaphor in the Hebrew Bible as demonstrated in Chapter 3 of this study. In each iteration of its frequent use throughout John's Gospel, at times abbreviated "Son" or referenced through the term "Father" for God, it brings with it the conception of a royal figure standing in relation to the royal Father-King.

[125] Burge provides a helpful discussion of the role of the Spirit in empowering Jesus and connects this throughout his work to how this was understood in the Hebrew Bible. See Burge, *The Anointed Community*, 62–110.

[126] In parts of the Enochic literature, the title "Chosen One" appears to function as an equivalent to the title "Son of Man." There has been some discussion in Enochic studies about the use of the titles "Son of Man" and "Chosen One" in the Parables of Enoch. See VanderKam, "Righteous One, Messiah, Chosen One, and Son of Man in 1 Enoch 37–71"; Boccaccini, *Enoch and the Messiah Son of Man*, esp. 129–131, 274–76, 323–29, 453, 482–83.

[127] Similarly Culpepper's focus on the Son of God metaphor causes him to misread the interweaving of the Son of God and Son of Man metaphors in the term "Son" in John's Gospel more broadly. As with van der Watt, however, while one may not agree with each part of Culpepper's conclusions he does provide some valuable insight. At the very least, Culpepper suggests helpfully that these three terms of Son of God, Messiah, and Son of Man should be read in light of one another. Culpepper, "The Christology of the Johannine Writings," 71.

Thus, the shared conceptual space where "Messiah," "Chosen One of God," "Son of God," "King of Israel," and "Son of Man" meet is based on their shared input from the kingship domain. While each metaphor carries its own important connotations and emphases, the collocation of these metaphors turns the volume up on the sounding of the metaphor of Jesus' kingship to almost deafening highs. Burge's work has demonstrated that the role of the Spirit's anointing in John 1 has christological implications. Jesus is the Christ, the anointed one, because he is anointed with the Holy Spirit.[128] Jesus' designation as Messiah comes in close proximity to Nathanael's declaration that Jesus is the Son of God and King of Israel. Jesus is the anointed one and the designated Son of God. The purpose of the Spirit's anointing of the Son is to designate and empower him for his role as the Son-King who is the human (and divine) instrument of the Father-God-King.

D. "Messiah" in John 11 and John 20

With these understandings of the conceptual blendings of terms surrounding Messiah and the conception of kingship in mind, the following section examines two other texts that use the term "Messiah" in John's Gospel. As noted above, many scholars have drawn connections between the confessions of Nathanael, Peter, and Martha, emphasizing the importance of such "you are" statements to identifying Jesus' identity and to the Gospel's overall theme of testimony and revelation.[129] This section will focus on Martha's confession in John 11 briefly as it compares to Nathanael's confession in John 1:49 and in light of Jesus' identity as king in the Gospel more generally.[130] It will then examine the stated purpose of the Fourth Evangelist in John 20 and the use of "Messiah" and its surrounding metaphors in this passage. The goal of this section is to use the results of the analysis of the vision of Jesus as Messiah and of Jesus as king to interpret the use of "Messiah" in Martha's confession and in the Fourth

[128] See Burge, *The Anointed Community*, 59–61.
[129] See footnote 1 above.
[130] While connections between Peter's and Nathanael's confession are many and valid, the association between Jesus' discussion of resurrection life in his discussion with Martha provides a natural bridge to discussions of eternal life in Chapter 3 of this study. Thus Martha's confession provides more clear connections to the themes of this study overall. For this reason, Martha's confession was chosen for examination over Peter's.

Evangelist's stated purpose as way of suggesting how Messiah is used in John's Gospel more broadly.

Martha's Confession and the Raising of Lazarus

Martha's confession in John 11:27 "Yes, Lord, I believe that you are the Christ the Son of God who has come into the world"[131] uses three titles that are often connected to kingship within Hellenistic Judaism: Lord (κύριος), Christ (χριστὸς), and Son of God (υἱὸς τοῦ θεοῦ). Neufeld suggests that "the many remarks made by various characters in the Fourth Gospel about the Messiah who is to come (4:25; 7:27; 7:31) finally receive their resolution in this confession."[132] Chapter 3 of this study has demonstrated that the titles "Messiah" and "Son of God" are used in the Hebrew Bible to describe kings. Several scholars have noted that the terms "Lord" (κύριος) and "Son of God" (υἱὸς τοῦ θεοῦ) are also used in imperial contexts in the Second Temple period to describe Roman emperors, while Carter suggests that the title "Messiah/Christ" was a term that within Jewish tradition challenged imperial powers.[133] As noted above with the conceptual mapping of Son of God, King of Israel, Son of Man, and Messiah/Christ in John 1, kingship is the only area of metaphorical overlap between the language of "lord" (κύριος), "Christ" (χριστὸς), and "Son of God" (ὁ υἱὸς τοῦ θεοῦ). Several scholars have noted that it also appears that here Martha is defining the term "Christ" in terms of Jesus being the "Son of God".[134] Analysis below will argue that here in John 11 these titles are intimately linked with the Father and Son's glory and with the power of the Son to give life, which also connect to kingship.

As in the case of Nathanael's confession, several prominent features mark Martha's confession. First, the use of the exclamatory "Yes!" (ναὶ) provides an "emphatic affirmation" of Jesus' statement that he is the resurrection and the life and that by believing in him one who dies may live.[135] Second, the use of the redundant pronouns "I" (ἐγὼ) and "you" (σὺ)

---

131 λέγει αὐτῷ· ναὶ κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

132 See Neufeld, " 'And When That One Comes,' " 138.

133 See Cassidy, *John's Gospel in New Perspective*, 13–16, 27–39; Carter, *John and Empire*, 177–82, 195–97; Richey, *Roman Imperial Ideology and the Gospel of John*, 91–103.

134 See Brown, *The Gospel of John*, 1.425; Kruse, *The Gospel According to John*, 252; Morris, *Gospel of John*, 490.

135 Louw and Nida describe ναὶ as "an affirmative response to questions or statements or an emphatic affirmation of a statement." There is some debate over whether Martha's

creates prominence by their presence and by their fronted locations. The first focuses on Martha's confession; the second on Jesus' identity. Third, along with the marked use of the perfect tense in Martha's statements of "I know" (οἶδα) in vv. 22 and 24, the use of the perfect tense in Martha's confession of "I believe" (πεπίστευκα) in v. 26 also places this statement in the frontground.[136]

Furthermore, a key component of the narrative of Lazarus' death is the glorification of the Son of God (11:4).[137] This language of glory is replete throughout the passage.[138] While glory can be used of other figures besides a king, it is not used generally of prophets and is frequently used of kings in the Hebrew Bible (Esther 1:4; Isa 11:10; Ps 24:7–8) and commonly used of Yahweh as King.[139] In the Second Temple period, glory was also a term

---

confession should be viewed in a positive or negative light. For example, Neyrey describes Martha as part of the "circle of other special disciples who have immediate revelations of insiders information," while scholars like Moloney and Harrington refer to Martha's arrogance and her lack of change in her confession. See Neyrey, *The Gospel of John*, 196; Moloney and Harrington, *The Gospel of John*, 328.

136 Moloney and Harrington understand the use of the perfect tense here to show Martha's continued "arrogance" in still holding her long held beliefs and thus putting a great deal of interpretive weight on the time aspect of this verb, whereas F. F. Bruce comments that this difference in perfect vs. present means very little. Reading with verbal aspect theory in mind suggests that the purpose is not about duration as much as emphasizing the words themselves through aspect. See Moloney and Harrington, *The Gospel of John*, 328; Bruce, *The Gospel of John*, 245.

137 Bruce argues that one can think of the statement of the narrator as pointing out that instead of actually leading to death, Lazarus' death leads to God's glory in resurrection and life. See Bruce, *The Gospel of John*, 240.

138 Several scholars have discussed the theme of "glory" (δόξα), its interpretation in relation to Lazarus' death, and its implications for other sections where this "glory" is mentioned. For example, Carson clarifies when John 11 states that Lazarus' death leads to God's glory, "for God's glory" does not mean that God may be praised, but rather that God may be revealed. Carson also notes the irony that in the raising of Lazarus it is the restoration of life that glorifies both Father and Son, yet "the supreme moment of glorification comes in Jesus' death". See Carson, *Gospel According to John*, 406. While Carson is correct that the Father and the Son are both glorified in the restoration of life to Lazarus and in Christ's death, Carson fails to note the symmetry between Jesus' statement about the glorification of God in Lazarus' death and the glorification of God in Christ's death. Both statements work in the same fashion, I would argue, as both *anticipate* the restoration of life. Both statements draw a picture of the already-not-yet situation that we often find ourselves in today. Life has already overcome death, yet we await the full restoration of life in the resurrection. Just as Lazarus' death glorifies the Father and Son because it will reveal God's mighty work of giving life through the Son, so Jesus' death on the cross glorifies the Father because it will reveal God's mighty work of the resurrection both to the Son and eventually to all believers. For others discussing the issue of glory in the Lazarus account, see Lincoln, "The Lazarus Story," 217–18; Thompson, "The Raising of Lazarus in John 11," 241–44.

139 There are three terms in Hebrew associated with the attribute of glory that are also used of kingship הוד אדר and כבד. The Hebrew conception of הוד "rightfully belongs in

used in imperial settings.[140] Jesus states that giving glory to the Father is his purpose. This is consistent with the Hebrew Bible vision of Father-King Yahweh being given praise and the Son of God, the king, also being given praise due to his relationship with Father-King Yahweh (e.g., Ps 2, 72). Yet in John's Gospel this glory is reciprocal moving from Son to Father and from Father to Son. This reciprocal glory suggests a higher status for Jesus than a mere human king. Thus, the terms glory, Son of God, Christ, and Lord all play a vital role in what it means for Jesus to restore life to Lazarus and to the conception of the resurrection in light of this.

While Jesus' statement that he is the resurrection and the life cannot be discussed at great length here,[141] the conception of Jesus as "the resurrection and the life" creates the setting for Martha's responses that Jesus is the Son of God and Messiah. The raising of Lazarus from the dead provides a foretaste of the resurrection yet to come.[142] Thus, Jesus' character as king is conditioned by his ability to give life. As discussed in Chapter 3, one of the entailments of kingship in the Hebrew Bible is the everlasting life of the king. This quality was demonstrated in passages like Ps 146 which focus on the eternal quality of Yahweh's kingship, but was also present in passages like Ps 2 and 118 where the reign of the human king reflects the eternal nature of Yahweh's kingship. When speaking of eternal

the field of strength. It is largely used in poetry to describe great strength, which is usually possessed by God or a king." Dan 11:21 and 1 Chr 29:25 use the phrase "royal glory" (הוד מלות) "implying that hôd is a specifically royal quality." The importance of hôd as a royal quality is stressed across its use in pre-exilic and post-exilic texts like Jer 22:18 and in Zech 6:13. The Hebrew term אדר is also most likely in the "strength" field and frequently used to refer to the military might associated with the king (e.g., Pss 21:6; 45:4–5; 110:2–3). In Prov 14:28, this language appears to refer to the extent of the king's military power due to his large army. The term כבד has a wide range of possible meanings, frequently translated "glory" or "honour", but also including "strength" and "possessions/wealth" in its repertoire. Brettler notes that "unlike human kings, God is never portrayed as accumulating wealth in his heavenly storehouses. This is because according to the biblical authors God did not acquire his power through wealth." Thus, God's role as owner of all allows him to "extend beyond the metaphor." Rather than pointing to wealth in the conventional sense, כבד when used of God, seems to have evoked a reaction of awe and reverence and that "at some point, כבד was seen as so intrinsic to God, that it became a divine appellation." Brettler, *God is King*, 55–61.

[140] Cassidy, *John's Gospel in New Perspective*, 36–37; Richey, *Roman Imperial Ideology and the Gospel of John*, 144–51.

[141] Extensive work has been done on the topic of the resurrection. For a survey of the vast research on this topic, see Wright, *The Resurrection of the Son of God*, esp. Part I, "Setting the Scene".

[142] Many scholars have noted the link between Lazarus' resuscitation and Jesus' resurrection. See Lincoln, "The Lazarus Story," 214–17; Thompson, "The Raising of Lazarus in John 11," 236–38.

kingship in divine terms, it is the eternal quality of Yahweh himself that characterizes his kingship. When speaking of eternal kingship in human terms, the "eternal" life and reign of the king occurs in the continuation of kingship through the royal dynasty. Thus, eternal life is depicted as a quality coming from the living God who is the ultimate king and it is a possession that God bestows upon the king and upon his heirs. In John 11, Jesus' statement that he is the resurrection and the life appears to suggest that Jesus claimed the characteristics of Yahweh the king, who is able to grant eternal life to others.

Alongside this entailment of eternal life stands the entailment of God's glory as king. In John 11, it is to glorify the king that life is given back to Lazarus. This life is returned amidst the promise of eternal life flowing from Jesus, the king, who by his quality of kingship is able to pass eternal life on to others, because he has become the embodiment of that life ("I am the Resurrection and the Life").[143] If the glory of the king comes from restoring life as is befitting a king, then one should not be surprised that this king is then addressed in royal terms as Lord, Christ, and Son of God in short succession. As though all of this were not enough to make the reader take notice, all of these royal terms are framed with prominent linguistic features as discussed in the brief analysis of discourse above.

The Stated Purpose of John's Gospel and the Confessions about Jesus

The Fourth Evangelist states his purpose[144] in terms that are reminiscent of the confessions of Nathanael and Martha, stating that these signs "are recorded 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" (John 20:31).[145] As in

[143] Thompson draws a link between the resurrection to life and the life-giving Word who reflects God's life-giving power and she connects these to the familial metaphors of Jesus' followers as "children", but she does not connect these themes to kingship. See Thompson, "The Raising of Lazarus in John 11," 235–44.

[144] There is a bit of question surrounding whether this passage in John 20 should be understood as the Fourth Evangelist's stated purpose or the purpose of the narrator. See Culpepper, *Anatomy of the Fourth Gospel*, 33–35. While the distinction may be a helpful one in general, perhaps all we can say about this is that the only voice we have access to in the Gospel is giving us information about his/her purpose in John 20. Whoever that person or persons may be, this statement frames the Fourth Gospel by suggesting its reason for existence. For this reason, I am referring to this person as the "Fourth Evangelist" with the awareness of the difficulties in establishing who this "Evangelist" was and with an awareness of issues of narration vs. authorship.

[145] ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

Nathanael and Martha's confessions, in the Fourth Evangelist's statement of purpose, Jesus is described as the "Son of God." As in the case of Martha's confession specifically, the context is in the giving of life, an entailment of kingship and Jesus is called "the Christ" (a title that is used only a few lines before Nathanael's confession). Lincoln describes this connection between Martha's confession and the goals of the Fourth Evangelist in a helpful fashion: "Martha's confession in 11:27, in its first two parts, will match what, according to 20:31, readers of the overall narrative are meant to believe about Jesus. And in that overall narrative Jesus is the sort of Messiah who is Son of God and the sort of Son who is uniquely one with the Father."[146] In John 20:30, the prominent features (the unusual syntax and word choices and the perfect tense verb "written" in the frontground) point to the abundant signs that Jesus performed and the choice to write these signs with a particular purpose. In John 20:31, rhetorical asyndeton joins the term "the Messiah" (ὁ χριστὸς) to "the Son of God" (ὁ υἱὸς τοῦ θεοῦ). This asyndeton causes these two terms to be closely equated, creating a cohesive link between the two through parallelism.[147] Alongside these other prominent features, the use of two subordinate ἵνα clauses draw attention to the author's purpose in writing: so that (ἵνα) you may believe . . . and so that (ἵνα) by believing, you may have life in his name.[148]

The elements that the reader is encouraged to believe are joined through lexical cohesion. As in John 1 and 11, this passage creates a

---

146 Lincoln, "The Lazarus Story," 217. Similarly Martin Scott has argued that more than a linguistic parallel exists between John 11:27 and 20:31, pointing out that Martha's confession is "fully Johannine in its language and its christological insight . . . [it] allows a woman to stand as true representative of 'discerning faith' within the Christian community." See Scott, *Sophia and the Johannine Jesus*, 202–206, citing 206. Alan Culpepper makes a similar point about Martha's role as representative of the Johannine community. See Culpepper, *Anatomy of the Fourth Gospel*, 141–42.

147 There is some discussion on whether Jesus is the subject or predicate of the clause. If Jesus is the subject the text would read "Jesus is the Messiah, the Son of God", but the text could mean "the Messiah, the Son of God, is Jesus" putting the emphasis on the identity of the Messiah rather than the emphasis on the identity of Jesus. It is also possible to read "Son of God" as subordinate to "Messiah" or to see this as a case of asyndeton in which Jesus is both the Messiah *and* the Son of God, but that the "and" (καὶ) is missing. This form of asyndeton is a noted element of John's style elsewhere in the Gospel. For a discussion of these issues, see Lincoln, *The Gospel According to Saint John*, 506–07. For a position supporting "who is the Messiah" as the chief reading, see Carson, *Gospel According to John*, 660–63.

148 The tense of the verb "believe" in John 20:31 is a matter of debate as either a present or aorist subjunctive and the data is fairly divided. See Metzger, *A Textual Commentary on the Greek New Testament*, 256. For this reason, I have chosen not to build a case on the aspect of this verb in terms of cohesion or prominence.

collocation of terms with royal associations that provide this verse with lexical cohesion and promotes prominence. This suggests that the reason the Fourth Evangelist wrote the Fourth Gospel involves Jesus' identity as king. As noted above, the terms "Christ" "Son of God" both include within their metaphorical range the conception of a royal figure and "eternal life" is a frequent entailment of kingship, especially divine kingship, as this chapter and Chapter 3 have suggested. Further, Chapter 3 has demonstrated that the name of Yahweh was frequently associated with his kingship and with his relationship to his royal earthly representative (e.g., 2 Sam 7, Ps 2).[149] Thus, the collocation of Christ, Son of God, eternal life, and "his name" provides greater insight into the royal associations included in the Evangelist's stated goals for writing the Gospel.[150]

This comparison of John 1, 11, and 20 has demonstrated that the Fourth Evangelists has blended these terms of "Son of God" "Christ" and "life" at three key structural places in his narrative: 1) at the beginning of the Fourth Gospel in John 1; 2) in the context of Martha's confession and the raising of Lazarus in John 11 (one of the crucial turning points in the Fourth Gospel leading up to the hinge point in John 12);[151] 3) in his stated purpose at the end of the Gospel. As this examination has also demonstrated that each of these three terms has elements that overlap with the metaphorical conception of kingship, this also suggests that the Fourth Evangelist's goals in writing his Gospel include depicting Jesus as king.

---

[149] Cassidy also notes imperial associations with the "name" in Pliny. See Cassidy, *John's Gospel in New Perspective*, 75–79.

[150] Neufeld suggests that "the coalescence of a number of christological titles and the term 'the Messiah' is significant and points to what appears to be the agenda of the writer, namely, to reveal to the world that the one who is coming into the world, though unknown to the world (1:10), is himself the resurrection and the life, the Son of God who has power over life and death. For the Fourth Evangelist, the title 'the Messiah' does not fully or adequately capture Jesus' identity and statues; he therefore corrects faulty or incomplete messianic perceptions by applying to Jesus the title 'Son of God' ... [and] invests the title ... with notions of divinity." Neufeld, " 'And When That One Comes,' " 138.

[151] Scholars have noted that the Lazarus episode marks the middle of the Fourth Gospel, noting that it is the raising of Lazarus that leads to Jesus' death in the end of the Gospel. See Lincoln, "The Lazarus Story," 211; North, *The Lazarus Story within the Johannine Tradition*, 162. Many scholars have described the Fourth Gospel as having two main parts: Chapters 1–12 often called the "Book of Signs" and Chapters 13–21 often called the "Book of Glory" or the "Book of the Passion". Dodd has argued that the story of Lazarus in John 11 that also frames John 12 and John 12 itself become the hinge between the two books. Dodd, *The Interpretation of the Fourth Gospel*, 289.

E. Conclusion: Rhetorical and Theological Purpose of the Use of Messiah and King in John 1

When telling a story, beginnings, middles, and endings frame the overall narrative.[152] As the Fourth Evangelist begins his gospel Jesus is called the King of Israel, which sets the tone for the rest of the Gospel's message. Although the term "king" (βασιλεὺς) itself is sounded only a few times at the start of John's Gospel, the terms surrounding "king" resonate with royal associations. As John's Gospel progresses, the accumulation of other titles, terms, and entailments along with the term "king" itself reach deafening proportions by the time readers reach the Passion narratives in John 18–19.

This chapter argues that through the use of cohesive and prominent factors (including sensory metaphors of seeing and finding and the collocation of titles associated with kingship), John 1 focuses the attention of the reader on the identity of Jesus. Through the conceptual blending of terms related to kingship, the Fourth Evangelist provides a resounding pitch in the royal key. This pitch resounds not only in Nathanael's confession in John 1, but also in Martha's confession in John 11 and in the Fourth Evangelist's stated purpose in John 20.

However, the question remains: How does such an awareness of kingship metaphors in John 1 impact interpretation? This section suggests three rhetorical and theological implications of the analysis in the previous sections of this chapter. First, the focus placed on the continuity of kingship from Father to Son stressed Jesus' similarity to the Father, moving the Gospel towards a high Christology. Second, as the opening stage of the overall narrative, describing Jesus as king sets up several assertions about the nature of the power that Jesus wields and his intended goals in using said power. Third, comparing Nathanael and Martha's confessions about Jesus' identity and their relationship to Jesus' kingship encourages the reader to ask what the relationship is between eternal life and kingship. This leads to a new awareness of the life-giving and everlasting quality of Jesus' reign and new insight into what the "kingdom of God" means for the believers serving within it.

---

[152] Ricoeur discusses the role of beginnings, middles, and endings in relation to the construction of time in narratives. See Ricœur, *Time and Narrative*.

Jesus' Identity as King

In John's Gospel a continuity exists between God's kingdom and the kingship of Jesus that reflects the impact of the Hebrew Bible on the Johannine mindset. Some scholars have commented on the abundance of kingdom of God language in the New Testament in comparison to the focus on God as king in the Hebrew Bible,[153] yet the repeated use of language within the domain of kingship suggests a focus on Jesus' kingship alongside God's kingship similar to the Hebrew Bible pattern of Divine and human kingship. However, the Fourth Evangelist's focus on Jesus' identity as king surpasses (while including) the human terms of kingship found in the Hebrew Bible. John's beginning in the Prologue sets up Jesus as pre-existent and his encounter with John the Baptist focuses the reader on Jesus' identity. The terms used for this identity focus on Jesus' relationship to the Father as Son-King to the Father King. This creates a focus on Christology in John's Gospel.

In tandem with a strong focus on God's kingship in John 1,[154] the terms describing Jesus focus on the dynastic giving of this kingship to God's Son, Jesus. Jesus is the Messiah, the Christ, like others who were anointed by God for a particular purpose including a wide variety of kings, but also priests and even prophets. He is described as the Chosen One of God. He has been chosen for the purpose of doing the Father's will on earth. Both the concept of the Anointed One and the Chosen One of God emphasize God's designation of Jesus for a specific purpose.

Jesus is characterized as the living king by his everlasting reign, and thus, he grants eternal life, like King Yahweh grants life in the Hebrew Bible. Further, it is Jesus' "name" that life is granted, just as the "name" of Yahweh was the source of life and peace in the Hebrew Bible. Whereas the designations "Anointed One" "Son of God" and "Chosen One of God" are used primarily of human representatives of God and such a figure may be endowed by God with a certain degree of power in the Hebrew Bible, Jesus speaks of receiving "all authority" from the Father. Jesus' ability to grant eternal life surpasses the usual human king's ability to continue his royal line—Jesus is able to raise the dead as demonstrated by his encounter with Lazarus and as tellingly demonstrated by Jesus' conversation with

---

[153] See, for example, Moore, *Moving Beyond Symbol and Myth*, 13.

[154] Much work has been done on the nature of God in John's Gospel, both in John 1 and in the Gospel as a whole. For the history of this interpretation, see Thompson, *The God of the Gospel of John*; Kelly and Moloney, *Experiencing God in the Gospel of John*.

Martha and her subsequent confession. Read in light of John's prologue, such a comparison between Father and Son suggests a high Christology in John's Gospel.

Subverting the Power of Kings: Kingship and Contested Authority

John 1 also informs the reader of the kind of power that Jesus possesses from the Father. The prologue of John 1 tells us that Jesus will not be accepted by the world, though he is the source of life. Jesus' power, present as co-creator in all of creation and capable of giving life in place of death, portrays a kingdom not from this world because it subverts the world's use of power. As demonstrated in the discussion above, many of the titles given to Jesus in John 1, 11, and 20 are grounded contextually in their use in the Hebrew Bible in association with Yahweh's kingship and in imperial settings of the Second Temple period in association with the reign of emperors. Joining these royal titles together in cohesive and prominent chains and conceptual networks creates rhetorical force within the discourse that centres on Jesus' identity as king.

In Nathanael and Martha's confessions, this focus on Jesus' kingship simultaneously builds and destablizes a series of power discourses surrounding the question of "who is king?". Although Martha calls Jesus "Lord" (κύριος), he is not like Caesar who is also called "Lord" (κύριος).[155] Like the emperor, Jesus is proclaimed to be the "Son of God" by Nathanael and by Martha, and, like the regents of Caesar, Jesus is proclaimed the King of Israel, but Jesus' kingship rejects what the people would want from him as king, as demonstrated in Jesus' denial of being made king by force in John 6.[156] Instead, Jesus' kingship involves being "raised up" on a cross and dying as a sign of his kind of kingdom and this kind of king (as shown in 1:51), as shall be demonstrated more clearly in the next chapter of this study.[157] This kind of kingship is rightly described as "not from this world," as it destabilizes the power discourses of this world.[158] John's

[155] Cassidy, *John's Gospel in New Perspective*, 36–37.

[156] Richey, *Roman Imperial Ideology and the Gospel of John*, 91–103.

[157] See Carter, *John and Empire*; Thatcher, " 'I Have Conquered the World' "; Thatcher, *Greater Than Caesar*.

[158] For more on the concept of destabilizing power discourses, see the work of feminist theologians and postcolonial scholars, including Margaret Pamment's study "The Meaning of Doxa in the Fourth Gospel." It appears that Pamment makes the mistake of assuming that because "doxa" is associated with love and service, that it therefore cannot also be about power. Power may be used in love and service. The two need not be binary options. See also Caird, "Glory of God in the Fourth Gospel," 265–77.

statement of his purpose follows after the cross. This king, this Son of God, is the one who gives life, by sacrificially giving his life, and the purpose of John's Gospel is to share this challenging message.

Everlasting, Living Kingship: The King's Character and the Response

The affirmations of Jesus' kingship in Martha's confession and the stated purpose of the Fourth Gospel connects to the entailment of kingship of eternal life. Jesus' depiction as the Son of God is characterized by his ability to give life in both John 11 and 20. Through his dynastic relationship with his Father the ultimate King, Jesus is granted kingly power and this power is characterized by its ability to give life. The implications of this life begin to be realized in the raising of Lazarus from the dead, but the fullest picture of this life occurs only in Jesus' resurrection. This life is dependent on the characteristics of God himself as the Eternal King and on Jesus' relationship to God the Father. Just as Yahweh's kingship evoked a response from his people in the Hebrew Bible, in John's Gospel, the new life that Jesus offers involves a response of action. In John 1 and 11, this life-giving power moved Nathanael and Martha to confess Jesus as Messiah and Son of God and to change their lives to follow him.

John 1 begins the trajectory to Jesus' ultimate act of life-giving love through his self-sacrificial death, depicted in John 18–19 as an act of kingship, and his ultimate glory in the resurrection in John 20–21, enabling hope for his everlasting life-giving rule. John 1 also begins a trajectory of discipleship, beginning with Jesus' first disciples proclaiming him Messiah, Son of God, and King of Israel. This trajectory continues into the lives of Jesus' followers today as they continue to live out the eternal life characterized by the self-giving action of the King himself as heirs of the kingdom.

CHAPTER FIVE

THE ETERNAL KING: METAPHORS OF ETERNAL LIFE AND KINGSHIP IN JOHN 3

Building on the findings in Chapter 4 regarding the metaphor of kingship and its impact on Messiah and related metaphors in John 1, this chapter will examine the relationship between the metaphor of eternal life and kingship in John 3:1–21. Towards this end, after a brief introduction to past scholarship, the first section of this chapter examines the linguistic factors contributing to cohesion and prominence in John 3:1–21 highlighting how these discourse factors relate to the metaphors in the passage. The second section explores the conceptual blending of the metaphors of "eternal life" and the "kingdom of God" with familial, birthing, sensory, judging, and naming metaphors. The third section examines the rhetorical and theological implications of these metaphors in depicting the roles of the Father, Son, and Spirit in relationship to God's kingdom and his provision of eternal life and in describing the connections between Jesus' eternal, living kingship and the required response of his followers of justice and holiness.

A. Past Scholarship of John 3

As discussed in the introduction in Chapter 1 of this study, a thriving debate has continued through the years over the place of "kingdom of God" in the Fourth Gospel, particularly in light of the Fourth Gospel's repeated use of "eternal life" where "kingdom of God" or "kingdom of heaven" occurs in the Synoptics. Some scholars have argued that the metaphors "kingdom of God" and "eternal life" should be understood as different concepts, suggesting that the Fourth Evangelist had different goals than the Synoptics or a hesitancy to use terms of kingship in relation to Jesus, pointing to "eternal life" as a Hellenic concept that has taken over Kingdom of God language in John's Gospel.[1] Other scholars have argued that these two

[1] It is interesting to note that among the scholars who share this view, many argue for the demythologization of all the Gospels of apocalyptic and eschatological language to acknowledge an existentialist view of Christ (Bultmann) or to find the historical Jesus

metaphors are equated within the Fourth Gospel, but the use of eternal life allows the Fourth Evangelist more range to include other themes of life with this concept of kingdom/eternal life.[2] At times the debate has hinged on whether one believes John 3:3 and 5 are redacted or are original to John's text.[3] Yet very little work has been done to access whether linguistic factors can provide further answers to this question.

While many studies have examined John 3 in the past, linguistic analysis of the Gospel of John has been limited overall and little attention has been given to the linguistic factors that create cohesion and prominence in John 3. Moreover, connections between the role of "eternal life" and "longevity" in the conceptual domain of "kingship" in the Hebrew Bible has rarely played a role in analysing the descriptions of "the kingdom of God" in John 3:3, 5 and "eternal life" in 3:15. This passage is particularly important because, while some scholars have argued that the term "kingdom of God" and "eternal life" are not related and that "kingdom of God" is most likely a later redaction to harmonize the Johannine account to the Synoptics,[4] other scholars have suggested that the two terms are actually

---

underneath (the Jesus Seminar). This view also is common among those who also see a realized eschatology in John's gospel.

[2] Thompson, Ladd, and Dodd all suggest this interpretation largely in consideration of the continuity of this term with 1st C Judaism. Thompson, "Eternal Life," 38–42; Ladd, *Theology of the New Testament*, 290–305; Dodd, *Interpretation of the Fourth Gospel*, 144–150.

[3] For further discussion of the issues surrounding this redaction, see Thompson, "Eternal Life," 38–42.

[4] One of the recurring questions about the rare use of the "kingdom of God" found only here in John 3:3 and 5 connects to the historicity and tradition of this discourse and its use of the Synoptic tradition. While scholars like Dodd (Dodd, *Historical Tradition in the Fourth Gospel*, 329) have suggested a remnant of a Synoptic discourse present in Jesus' discourse with Nicodemus, Brown has suggested that this is traditional material with a historical substratum (Brown, *The Gospel According to John*, 130–31). Bultmann states that "it is clear that the Evangelist in v. 3 has chosen a traditional dominical saying." See Bultmann, *Gospel of John*, 135. For further debate over these issues, see Lindars and Pryor who both use John 3:3, 5 as a test case for the relationship between the Gospel of John and the Synoptics with different conclusions. See Lindars, "John and the Synoptic Gospels," 287–94; Pryor, "John 3.3, 5," 71–95.

Goppelt argues that "eternal life" was the later redaction from the original Jesus tradition which likely used "kingdom of God". Goppelt argues that the Fourth Evangelist replaced the term "kingdom of God" with "eternal life". Goppelt argues that this was because the "kingdom of God" had philological roots in Palestinian Judaism and would be difficult to understand for Hellenistic people. On the other hand, "eternal life" (which Goppelt believes Jesus used in only a limited way) would be easier to understand for Hellenistic readers. See Goppelt and Roloff, *Theology of the New Testament*, 1:45.

equated in John's Gospel.[5] If such metaphors are rightly equated (or at the very least, related), one would expect cohesive linking between the first and last sections of John 3:1–21 and further would anticipate finding linguistic factors that make these metaphors more prominent.

One important linguistic study has been done on this particular passage in John 3 by Peter Cotterell. Cotterell's study provides helpful insight into the cultural elements present in the proposition-response pairs within the discourse. Cotterell's argument centres on the shifts between the topics of Nicodemus' discourse and Jesus' responses. Through this, Cotterell argues that Jesus shifts the discourse in directions that question Nicodemus' authority.[6] While Cotterell's linguistic analysis is a helpful starting place for further linguistic investigation, it does not fully address elements of cohesion and prominence, dealing with these issues only occasionally at a secondary level. This chapter builds on Cotterell's findings regarding information structure and provides new insight into John's use of metaphor through an analysis of other linguistic elements of cohesion and prominence within the discourse and through analysis of the conceptual relationship between the metaphors of "eternal life" and "kingdom of God."

B. Discourse Analysis of John 3:1–21

This section will examine the linguistic structure of John 3:1–21 in terms of cohesion and prominence, highlighting how they relate to metaphors in the passage. This analysis will demonstrate that the kingdom of God, being born of the Spirit, eternal life, and judgement and salvation in the light of the Son are related topics that are joined to one another and highlighted through the use of linguistic factors creating cohesion and prominence.

---

[5] Caragounis states the "equal" nature of the Kingdom of God and "eternal life" in the strongest terms: ". . . the infrequent synoptic phrase 'eternal life,' which is equated with the Kingdom of God, is a frequent expression in John, where too, as is widely recognized, it is incontrovertibly equated with the Kingdom of God (i.e., 3, 3–15)." Caragounis, "The Kingdom of God in John and the Synoptics," 473. The following scholars agree that there is some close association between these two terms but with varying degrees of "equality" or "similarity": See Thompson, "Eternal Life," 38–42; Ladd, *Theology of the New Testament*, 290–305; Dodd, *Interpretation of the Fourth Gospel*, 144–15; Barrett, *The Gospel According to St. John*, 215.

[6] Cotterell, "The Nicodemus Conversation," 242.

Encounter with Nicodemus: Seeing and Entering the Kingdom of God (John 3:1–5)

The context for Jesus' first meeting with Nicodemus is provided in John 2:23–25.[7] Jesus' location in Jerusalem during the Passover provides the opportunity for Nicodemus to meet with Jesus in private. John 3:1 introduces the reader to the new character of Nicodemus, who is described as a leader of the Jews (ἄρχων τῶν Ἰουδαίων). In v. 2, the narrator informs the reader that Nicodemus came to Jesus at night.[8] Nicodemus introduces several new topics in his first statement to Jesus, including the conception of "Rabbi" (a title Nicodemus uses for Jesus), whether Jesus has come "from God" (ἀπὸ θεοῦ),[9] and the significance and provenance of his signs (τὰ σημεῖα).[10] Several factors make Nicodemus' statement prominent within the discourse. First, the demonstrative pronoun (ταῦτα) precedes rather than coming after its noun (τὰ σημεῖα). This represents a change in usual word order and thereby heightens the attention given to these words.[11] This inversion of word order makes this portion of the verse prominent.[12] Second, Cotterell notes that "from God" (ἀπὸ θεοῦ) is "marked by being fronted," but Cotterell also points out that this does not keep Nicodemus from having a conservative estimate of Jesus' authority, demonstrated by his use of the word "teacher" rather than "prophet."[13] Third, Nicodemus

---

[7] Several scholars have noted that the situation established in John 2:23–25 (i.e., people are seeing Jesus' signs and believing in him, but Jesus does not trust himself to them because he knows what is inside of them) is elaborated in the account of Nicodemus, suggesting that these sections should be read with one another. See Lincoln, *The Gospel According to Saint John*, 145; Carson, *Gospel According to John*, 184; Schnackenburg, *The Gospel According to St. John*, 1.360; Barrett, *The Gospel According to St. John*, 204; Brown, *The Gospel According to John*, 135.

[8] Scholars have suggested variously that the Johannine imagery of light and darkness play into this depiction (see Brown, *The Gospel According to John*, 1.130; Barrett, *The Gospel According to St. John*, 204–05) or that the goal is primarily to indicate the secretiveness of Nicodemus' action (Lincoln, *The Gospel According to Saint John*, 149). However, Bultmann suggests instead that this shows the "great zeal" of Nicodemus and points to rabbinic sources encouraging "nocturnal study". See Bultmann, *Gospel of John*, 133, n. 5. Bultmann's conclusion, however, seems unlikely because of the content of Jesus' discussion with Nicodemus.

[9] in v. 2, Nicodemus uses the redundant pronoun "you" (σὺ) emphasize the actions that Jesus does which can only be by the power of God. ("No one can do what *you* do unless God is with him.")

[10] Cotterell, "The Nicodemus Conversation," 239.

[11] Porter notes such inversion in 2 Cor. 7:1 causing prominence. Porter, *Idioms of the Greek New Testament*, 291.

[12] "We know" (οἴδαμεν) and "comes" (ἐλήλυθας) are both in the perfect.

[13] Cotterell, "The Nicodemus Conversation," 239.

uses the perfect tense to state what he (and others like him)[14] *know* about Jesus particularly concerning where Jesus has *come* from (v. 2). Yet as Cotterell correctly points out, Nicodemus' expectations and Jesus' truth are at odds with one another.[15]

In v. 3, instead of responding to Nicodemus' question, Jesus offers his own topics. Using the prominent language of "truly truly I say to you" (ἀμὴν ἀμὴν λέγω σοι) to grab Nicodemus' (and the reader's) attention,[16] Jesus introduces the topic of seeing the kingdom of God and tells Nicodemus that the requirement for this "sight" is being born ἄνωθεν (again/from above). The multiple meaning of this word ἄνωθεν allows for Nicodemus'

---

[14] Cotterell suggests four different possibilities for this use of "we": "1. The *archon*, the body of the Sanhedrin, of which Nicodemus was a member; 2. The group of people, his own disciples, or just conceivably a representative group of Rabbis, who accompanied him; 3. All the people, with Nicodemus as representative of the masses (so Bernard); 4. The *polloi* of 2:23. These had 'believed' in Jesus, but with a defective belief. If the *de* in 3:1 is adversative Nicodemus can scarcely be represented as their spokesman." Cotterell argues that the most likely reading is number 2 and Nicodemus mostly likely has a group of his disciples with him. See Cotterell, "The Nicodemus Conversation," 239. I argue against this conclusion based on Jesus' discourse with Nicodemus throughout in the 2nd person singular until v. 11. It is perhaps more helpful to view Nicodemus as speaking broadly concerning his position in a rhetorical fashion in similar to Jesus' later rhetorical use of the same verb in v. 11.

[15] Cotterell, "The Nicodemus Conversation," 240. Culpepper suggests a similar analysis of Nicodemus' encounter with Jesus. See Culpepper, *Anatomy of the Fourth Gospel*, 134–36. Thatcher explains Jesus' encounter with Nicodemus as a "riddling session" composed of two riddles located in v. 3 and v. 5 and suggests it is doubtful that Nicodemus "could understand Jesus' elaborate answer" to his questions. See Thatcher, "The Riddles of Jesus in the Johannine Dialogues," 275.

[16] Whereas in the Synoptic tradition Jesus' statement "truly I say to you" is always with one amen, the Fourth Evangelist uses two particles to create even greater emphasis. Further, in all Gospels, the statement is most frequently used with the 2nd person plural pronoun, but in John 3, this pronoun is replaced with the 2nd person singular pronoun. In fact, in John's Gospel, the phrase is almost exclusively "truly truly I say to you (pl)" (ἀμὴν ἀμὴν λέγω σοι). Whereas the phrase with the 2nd person plural takes place 20 times, the replacement of the 2nd person plural pronoun with the 2nd person singular happens only five times in all and only two other times besides John 3 in John 13:38 in Jesus' discourse with Peter about his future denial and in 21:18 as Jesus again speaks to Peter, this time in terms of reconciliation. In both of these conversations, Jesus' discourse is directed only to Peter, thus the use of the singular pronoun is clearly more appropriate. Out of the 74 uses of "truly I say to you" or "truly truly I say to you", the 2nd person singular is used only 9 times in all: 2 times in Matt (Matt 5:26 (a passage with an interesting shift to the 2nd singular throughout) and 26:34 where Peter's denial is foretold); 1 time in Mark (Mark 14:30, Peter's denial foretold); 1 time in Luke (Luke 23:43, Jesus to the criminal hanging on the cross beside him), and 5 times in John. Of these 9 times, three of them tell the same story of Jesus' foretelling of Peter's denial using very similar words (Matt 26:34; Mark 14:30; John 13:38) and in John, this singular form is also used of Peter's reconciliation with Jesus in John 21:18.

confusion concerning what kind of "birth" Jesus is suggesting.[17] This confusion leads Nicodemus to ask in v. 4 the somewhat humorous question[18] of how someone who is old can be born again or go back in their mother's womb.

In v. 5, Jesus again supplies his own topic rather than answering Nicodemus' question.[19] In almost identical form to v. 3,[20] Jesus provides the additional information that to enter the kingdom of God one must be born of water and Spirit. The repeated use of the phrase "truly truly I say to you" (ἀμὴν ἀμὴν λέγω σοι) and the nearly parallel structure of vv. 3 and 5 are noteworthy as they create greater cohesion and prominence within the discourse.[21]

Birth of the Spirit and the Unpredictable Wind (John 3:6–8)

John 3:6 takes up the topic Jesus introduced in v. 5 of being "born of water and of spirit" and continues this metaphor using the repeated singular perfect participle "born" (γεγεννημένον) to place in the frontground the comparison between the one who is born of flesh to the one born of Spirit. This participial form of "born" in v. 6 creates cohesion linking v. 6 to

---

[17] Thatcher sees this double meaning as essential to the ambiguity of the riddle as it unfolds in the discourse and affirms that Jesus' meaning was "from above", while Nicodemus understood "again". See Thatcher, "The Riddles of Jesus in the Johannine Dialogues," 275. However, Gail O'Day argues that the two meanings were both intended as this new birth has spatial and temporal dimensions. See O'Day, "New Birth as a New People," 56.

[18] Scholars have debated on how Nicodemus' response should be understood and what the role of the reader should be in response to Nicodemus as a character. For example, Culpepper suggests that observing Nicodemus' interaction with Jesus allows the reader to feel a sense of superiority. See Culpepper, "The Christology of the Johannine Writings," 135.

[19] Cotterell notes that Jesus does not pick up Nicodemus' suggested topics and instead provides his own, "When this happens the first speaker is himself faced with a decision as to whether he will accept the dialogue on the new terms suggested by the second speaker." See Cotterell, "The Nicodemus Conversation," 239.

[20] It is also noteworthy that both v. 3 and v. 5 the indefinite masculine singular pronoun (τις) is used for the rhetorical and cohesive purpose of joining the two verses and speaking of an imagined figure. Other scholars have noted the parallel structures of v. 3 and v. 5 and their connection to "entrance requirements" to the kingdom of God. See Kvalbein, "The Kingdom of God and the Kingship of Christ in the Fourth Gospel," 215; Windisch, "Die Sprüche vom Eingehen in das Reich Gottes," 163–92; Horn, "Die Synoptischen Einlasssprüche," 187–203.

[21] The repetition of this unique statement three times in the discourse creates cohesion between the main sections of the discourse (vv. 3, 5, 11). Such connectives would mitigate against the position which argues that vv. 3 and 5 were later additions. It would seem more likely that they reflect the intention to highlight the relationship between the kingdom of God and the later metaphor of eternal life in v. 15.

vv. 3–5 in terms of theme and personal reference. Further, the double use of the perfect participle in v. 6 for the verb "born" γεγεννημένον is emphatic of the double repetition of an already prominent verbal form. It draws attention to the parallel constructions distinguishing the one who is *born* of the flesh and the one who is *born* of the Spirit.[22]

John 3:7 returns to Jesus' statement in v. 3 as Jesus encourages Nicodemus to not be surprised by this statement about the necessity of being "born from above/again" (γεννηθῆναι ἄνωθεν). Apparently in response to this potential surprise, Jesus provides new information about the Spirit in v. 8 by combining the natural metaphor of wind[23] with the sensory metaphor of sound in order to explain his use of the birthing metaphor in v. 3. While one can hear the sound of the wind, it goes where it chooses and no one can predict where it comes from or where it goes. This experience of an invisible and unpredictable wind is like being born of the Spirit.[24] The verbal structure of v. 8 is similar to v. 6 with its use of "it is" (ἐστὶν) with the participle "born" (γεγεννημένος) and the prepositional phrase "of the Spirit" (ἐκ τοῦ πνεύματος), creating cohesion between these two verses and again placing emphasis on spiritual birth both via repetition and the use of the perfect tense for "born". Thus, the metaphor of birth and the role of the Spirit in this process is placed centre stage through features of prominence and cohesively connects vv. 6–8 to vv. 3–5.[25]

The Testimony of the Son of Man and Eternal Life (John 3:9–15)

In v. 9, Nicodemus responds to Jesus' explanation of "birth in the Spirit" with incredulity. In v. 10, Jesus highlights Nicodemus' status as teacher of Israel to emphasize his critique of Nicodemus' lack of understanding (using a redundant pronoun "you" [σὺ] to say, "*You* are a teacher of Israel and yet you don't understand these things?!"). Jesus appears to be

---

22 As Westfall has noted, repetition is central to cohesion, but is also often used to create texture and coherence and at times prominence. See Westfall, *A Discourse Analysis of the Letter to the Hebrews*, 30–37.

23 These has been some debate in the past over whether πνεῦμα should be translated "wind" or "Spirit" in v. 8. See Thomas, "A Translation Problem," 219–224.

24 There is some debate as what exactly Jesus is trying to convey with the language of "water and spirit" in v. 5 and the language of "wind/Spirit" in vv. 7–8. See Belleville, " 'Born of Water and Spirit,' " 125–41; Hodges, "Water and Spirit–John 3:5," 206–20.

25 Belleville notes the parallel themes of 3, 5, 6b, and 7 as a "typically Johannine feature". See Belleville, " 'Born of Water and Spirit,' " 135. Belleville cites Morris, who argues that Johannine style frequently repeats statements with spiritual import with slight variations. See Morris, *Studies in the Fourth Gospel*, 313.

emphasizing the surprise that as a teacher of Israel Nicodemus should know such things, but does not. This emphatic "you" points directly at Nicodemus and his faults as a "teacher of Israel."[26]

In v. 11, Jesus returns to the language of v. 3 and v. 5 with the introductory phrase "truly truly I say to you (ἀμὴν ἀμὴν λέγω σοι)" to discuss both what Jesus and his disciples speak about based on their knowledge and testify based on their experience in contrast to Nicodemus (and people like him) who does not accept their testimony. This repetition of this introductory phrase is among several prominent and cohesive factors in v. 11. First, the language of "we know" (οἴδαμεν) and "we see" (ἑωράκαμεν) uses the perfect placing this topic in the frontground. The first verb "we know" (οἴδαμεν) is significant because it uses the same verb in the same form as v. 2, referring back to Nicodemus' comment about what he (and others like him) "know."[27] Jesus' point is that Nicodemus does not *actually* know what he thinks he knows. Instead Jesus and his followers know and, furthermore, because they know, they speak about it and they testify because they have *seen* it, Nicodemus (and people like him) refuses to accept their testimony. This repeated verb "know" allows for cohesion between v. 2 and v. 11, while using factors of prominence to point to the special knowledge of Jesus and his followers, which Nicodemus will not accept. Besides differentiating who actually has knowledge by way of verbal repetition, this divide is also heightened by the use of personal reference as Jesus speaks of "we" versus "you (pl)."

John 3:12 builds on Jesus' critique of Nicodemus' lack of understanding in v. 10 and on his unwillingness to accept the testimony of Jesus and his disciples in v. 11. If Nicodemus refuses to believe the earthly things (ἐπίγεια) Jesus has told him (i.e., rejecting the testimony of Jesus and his followers), how will he understand the heavenly things (ἐπουράνια) that Jesus is speaking about now (i.e., entrance into the kingdom of God and spiritual rebirth)?[28]

---

[26] There is some disagreement whether Nicodemus asks his question regarding whether the things Jesus says can be true based on an intentional choice to act as though he misunderstands (e.g., Cotterell) or he says this because he actually does not follow Jesus' explanation (e.g., Thatcher). See Cotterell, "The Nicodemus Conversation," 240–41; Thatcher, "The Riddles of Jesus in the Johannine Dialogues," 275.

[27] For further discussion on the epistemological implications of this passage in relation to other passages in John's Gospel, see Sandnes, "Whence and Whither," 153–173.

[28] Scholars have debated over the meaning of "earthly things" (ἐπίγεια) within John 3. Van der Watt suggests that this word references the "human acceptance of the experience of the birth from above through the Spirit"; Michaels suggests that this term makes reference to Nicodemus' assumption that the metaphors Jesus has been using are physical

Building on the language of "heavenly things" in v. 12, John 3:13–15 introduces a series of new topics in the discourse: the figure of the Son of Man and his relationship to heaven and to eternal life. In v. 13, a mysterious figure is introduced by Jesus who is the only one who ascends (ἀναβέβηκεν) into heaven because this person descends (καταβάς) from heaven. The use of the perfect tense with the word "ascends" emphasizes the action of ascension by placing it in the frontground. Finally this mysterious ascending and descending figure is named as "the Son of Man." While v. 14 sounds like it may begin a new topic, as it compares Moses' action with the snake in the desert to the necessity of a figure being lifted up, the final clause at the end of the sentence informs the reader that the identity of this person who will be lifted up is also the Son of Man. Beginning both v. 13 and v. 14 with an "and" (καὶ)[29] and ending both sentences with the Son of Man creates cohesion between these two verses. This use of "and" (καὶ) in v. 13 and v. 14 along with the use of "if . . . if" (εἰ . . . ἐὰν) in v. 12 and the use of "so that" (ἵνα) in v. 15 also create cohesion between vv. 11–15 as a whole. Thus, Jesus' critique of Nicodemus in v. 11 leads to his conversation about heavenly and earthly things in v. 12 and the role of the Son of Man in ascending to heaven and descending from heaven and in being lifted

---

things (e.g., physical birth vs. spiritual birth); and Beasley-Murray argues that the difference between "earthly" and "heavenly" is the difference between man in his current situation and the eschatological reality. See Van der Watt, "Knowledge of Earthly Things?" 289; Michaels, *The Gospel of John*, 193; Beasley-Murray, *John*, 49–50. However, it seems more likely based on its location within the discourse immediately following Jesus' discussion of the testimony of him and his followers, that "our testimony" (τὴν μαρτυρίαν ἡμῶν) are the "earthly things" that Nicodemus does not understand. This would also make logical sense as acceptance of the testimony of Jesus and his believers would precede becoming "born of the Spirit" (the "heavenly things" that Jesus was discussing). Thus, heavenly things (born of the Spirit) is contingent on first accepting earthly things (the testimony of Jesus and his followers). It may be the case that many interpreters do not suggest this as a way of interpreting the "earthly things" because they assume Jesus' statement in v. 11 is a later anachronistic redaction of the rejection of the church's testimony by the Jews rather than actually part of Jesus' interaction with Nicodemus (See Carson, *Gospel According to John*, 198–99). Yet if one reads Jesus' critique of Nicodemus' lack of acceptance of his testimony in line with the rest of the passage, it suggests that Nicodemus' responses (and Jesus' insight into Nicodemus' thoughts) let Jesus know that Nicodemus is willingly choosing to reject Jesus' testimony (and perhaps John the Baptist's testimony before him) at this point in the discourse.

[29] Unlike many other Gospel writings, many have noted the lack of conjunction in John's Gospel. In John 3:1–15, "and" (καὶ) is used 22 times, but these uses are primarily at the level of word-to-word conjunction or clause-to-clause conjunction, and do not typically function on the larger lexicogrammatical level of sentence-to-sentence or paragraph-to-paragraph conjunction. In vv. 11–15, the use of "and" (καὶ) in v. 13 and v. 14 along with the use of "if . . . if" (εἰ . . . ἐὰν) in v. 12 and the use of "so that" (ἵνα) in v. 15 create cohesion between vv. 11–15 as a whole.

up like Moses' snake in vv. 13–14. The "so that" (ἵνα) clause in v. 15 connects all of these topics to gaining eternal life by believing in him. This cohesive structure allows Jesus' comment about those who accept or do not believe in "our testimony" and his comments about Nicodemus' lack of belief to be linked to the actions of the Son of Man and belief in him.

The content of John 3:15 is dependent on the actions of the Son of Man that precede it. The actions of the Son of Man are necessary (i.e., his descent from heaven, his ascent to heaven, and his "being lifted up") so that everyone who believes in him may have eternal life. The location of the "in him" between "the one believing" and "eternal life" in v. 15 appears to be bi-directional in its application: "the one believing in him/in him has eternal life."[30] Thus, in v. 15 it is the Son of Man and his actions that create the possibility for eternal life.

By creating linguistic parallels between vv. 3, 5, and 11 through the emphatic phrase "truly, truly, I say to you" and linguistic parallels between vv. 2 and 11 through the use of the verb "know" in the same form, the first section of the discourse of John 3 is joined to v. 11. By using a series of connectives between vv. 11–15, these verses are cohesively joined to another and thereby joined to the beginning of John 3 through the links of cohesion and prominence established in v. 11.

God's Love for the World Shown through His Son (John 3:16–18)

John 3:16 develops further the topic begun in John 3:11–15, namely the role of the Son in giving eternal life. At the start of v. 16, the use of "for, because" (γὰρ) connects the discourse leading up to v. 15 with vv. 16 and following.[31] Louw and Nida describe γὰρ as "a marker of cause or reason between events." In v. 16, the γὰρ is a cohesive marker that joins the reason for the Son of Man's actions in v. 15 (i.e., his descent from heaven and ascent to heaven, his "being lifted up") to God's action of giving the Son in v. 16. The reason given for both actions is God's love for the world.[32] The

---

[30] See Schnackenburg, *The Gospel According to St. John*, 1.397–98; Brown, *The Gospel According to John*, 133. Carson suggests that while the linguistic structure makes it more likely that "in him" should be understood to modify "eternal life", the meaning of the passage includes the double idea that "those who believe in him might have eternal life and have it *in him*." (emphasis is Carson's). See Carson, *Gospel According to John*, 202.

[31] Louw and Nida, "γὰρ", 89.23.

[32] There is some debate over whether οὕτως should be taken to mean "so much" or it should be taken as "for this reason" pointing backward to v. 15 based on the use of ὥστε in the second clause. See Gundry and Howell, "The Sense and Syntax of John 3:14–17 with Special Reference to the Use of Οὕτως . . . Ὥστε in John 3:16," 24–39. Keener follows

quality of God's love is demonstrated by giving his Son for a designated purpose revealed in v. 15b. In both vv. 15 and 16, God's purpose is that everyone who believes in the Son shall not perish, but instead have eternal life. The phrase "so that everyone believing in him might not perish, but have eternal life" in v. 16 mirrors (in an extended form) the purpose of the Son of Man being lifted up in v. 15 ("so that everyone believing in him shall have eternal life").[33] The use of "on the contrary" (ἀλλά) in v. 16 creates an emphatic contrast: rather than being perishing, on the contrary they will have eternal life.

Thus, the use of repetition and the connecting γὰρ in v. 16 creates cohesion with the preceding section and this repetition along with the contrastive ἀλλά also creates prominence. Through these linguistic factors several key metaphors are joined to one another and emphasized. The depiction of the Son of Man in vv. 13–15 in his descent from heaven, his ascent to heaven, and in his lifting up is joined with the one and only Son of God being given by the God to the world. In both cases the purpose is the same: so that those who believe in him shall not perish, but have eternal life. Thus, the way to eternal life is through the actions of the Son of Man and the giving of the Son of God and all of this is contingent on God's great love for the world.

John 3:17 also uses the same connecting γὰρ, connecting itself to v. 16 and, through v. 16 to the passage preceding it. In v. 17, Jesus provides Nicodemus (and the reader) greater insight into the actions of the Father in sending the Son.[34] This new information centres around God's purpose

---

Gundry and Howell in seeing this language as "qualitative rather than quantitative" stating "this is *how* God loved the world." (Emphasis is Keener's). See Keener, *The Gospel of John*, 566. Examples of scholars who maintain the more traditional interpretation of the passage include Lincoln, *The Gospel According to Saint John*, 153; Carson, *Gospel According to John*, 204; Schnackenburg, *The Gospel According to St. John*, 1.398–99; Michaels, *The Gospel of John*, 201. While I have chosen to follow Gundry, Howell, and Keener in arguing for a qualitative reading rather than a quantitative one, either interpretation would agree with the rest of the argument in this chapter in terms of cohesion and metaphor. However, acknowledging this language as qualitative does create close cohesion between vv. 15 and 16.

[33] John 3:15b: ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον
John 3:16b: ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον

[34] This is substantial debate as to whether Jesus is still speaking to Nicodemus from vv. 16–21. (See Michaels, *The Gospel of John*, 200; Keener, *The Gospel of John*, 569–70; Schnackenburg, *The Gospel According to St. John*, 360–63. While many scholars (see above) would argue that the universalizing tendency in v. 13 or in v. 16 demonstrates a shift from Jesus' discourse with Nicodemus to the Fourth Evangelist's comment on Jesus' interaction with Nicodemus, the discourse analysis above argues that factors of cohesion in the passage suggest strongly that vv. 11–15 should be seen as linking to their preceding material and

in sending the Son. Jesus clarifies that the Son was not sent to condemn (κρίνῃ) the world, but save (σωθῇ) it.[35] The language of condemnation uses a metaphor of judgement, while the language of "saving" uses a metaphor of refuge, a larger set of metaphors which include salvific metaphors (as discussed in Chapter 3).

John 3:18 continues the language of judgement begun in v. 17, while providing new information about the situation of judgement: the one believing in the Son will not be condemned, but the one who does not believe is already condemned because that person does not believe in the name of the one and only Son. The information provided in these three clauses contrasts belief in the Son with a lack of belief in the name of the one and only Son, thus creating a parallel between the Son himself and the name of the Son. This parallel will be significant as these metaphors are examined below as the concept of the "name" and the Son of God both have royal associations.

In v. 18, the "but" (δὲ) in the second clause followed by the "because" (ὅτι) in the third clause set the second clause in contrast to the first and make the third clause dependent on the second clause, creating cohesion across the verse. The language of the "one who believes" (ὁ πιστεύων) in v. 18 echoes the same language in v. 15 and v. 16 and the twice repeated language of judgement (κρίνεται and κέκριται) in v. 18 echoes the same language in v. 17 (κρίνῃ). Thus, the one who believes and is thus saved

---

that vv. 16–21 should be seen as linked to vv. 11–15. If this is the case, there is no reason to assume that Jesus is no longer speaking to Nicodemus here. In fact, if Jesus is talking to Nicodemus and Nicodemus has come to Jesus at night for the purpose of being secretive, Jesus' discussion of the light and the darkness may be intentionally giving Nicodemus a clear ultimatum. He must choose with whom he will side, those who hate the light and dwell in the darkness and do wicked things (as eventually the Jewish leaders will do because of their plot to kill Jesus) or to walk fully into the light and join Jesus and his followers publicly. Lincoln also suggests such a reading of the purposes of the Fourth Evangelist here, but for less linguistically focused reasons, and more literary-minded ones. See Lincoln, *The Gospel According to Saint John*, 156–57. However, whatever the case may be in terms of the original historical narrative boundaries, the argument of this chapter does not rest on whether this encounter between Jesus and Nicodemus continues past v. 13 or v. 16, but on how the metaphors passage connect to one another conceptually, which may be accomplished in the original historical discourse or in the Fourth Evangelist's version of the discourse.

[35] As Chapter 7 of this study discusses in more detail, John 3:17's discussion of God's purpose for giving the Son as "not to judge, but to save the world" is nearly identical with Jesus' stated purpose in coming in John 12:47.

John 3:17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον **ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος** *δι' αὐτοῦ*.

John 12:47 οὐ γὰρ ἦλθον **ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον**.

in vv. 17–18 is paralleled with the one who believes and gains eternal life through the Son of Man's actions in v. 15 and the Son of God's actions in v. 16.

John 3:19 provides further content to the judgement described in v. 17 and elaborated on in v. 18. Unlike the δὲ in v. 18, which had a contrastive function, the δὲ in v. 19 has a coordinating function, connecting the discussion of judgement in vv. 17–18 with the *basis* for this judgement (ἡ κρίσις) in v. 19.[36] This basis for judgement is described using the sensory metaphors of light/darkness with the associated metaphors of revelation/exposure: the basis of judgement is that the light came into the world and people loved the darkness more than the light. The Johannine Prologue provides the depiction of the Word as the light of everyone who came into the world and this Word is later described as the one and only Son of God (John 1:4–18). John 3:19 echoes the Prologue's language of the "light" that has "come into the world"[37] to describe some people's choice to reject God's Son and to love darkness instead. It is this choice that becomes the basis for their judgement.

John 3:20 provides a further explanation for why the people chose to reject the light and love darkness. The conjunction "for" (γὰρ) provides a link between v. 19 and v. 20, demonstrating that v. 20 explains v. 19. The reason given in v. 20 for the people's rejection of the light is the desire to hide their wicked deeds. They hate the light because if they come into the light, it exposes their deeds as wicked. This explanation makes sense of the description of the Son's function as positive rather than negative judge. If the Son is light, then his very nature exposes wickedness, but his original goal (and the Father's original goal for him) is not condemnation, but salvation.

---

[36] Louw and Nida provide John 3:19 as an example of the word κρίσις being used to describe not judgement itself, but the basis for judgement. They suggest that one can render this word in one of three ways: "the basis for judging"; "how judgement works" or "the reason for God judging." In the third example, the subject of "God" is added for additional clarity though not given in the text. See Louw and Nida, "κρίσις," 30.111. Lincoln reads this passage in light of covenantal lawsuits in Hebrew Bible texts like Isaiah where God "put[s] the hostile world on trail." Yet rather than the Son having a negative purposes, Lincoln argues, he has a "positive one of salvific judgement." Lincoln, *The Gospel According to Saint John*, 155.

[37] Several scholars have noted this connection between the John's Prologue and John 3:19. See Carson, *Gospel According to John*, 207; Lincoln, *The Gospel According to Saint John*, 155. Other scholars have drawn connections between John 3:15–19 and John 12:46–48. See Brown, *The Gospel According to John*, 147; Boismard, "L'évolution du Théme Eschatologique dans les Traditions Johanniques," 507–24.

John 3:21 provides the counter-example to v. 20 (with the "but" (δὲ) demonstrating this contrast while linking the two verses). Unlike those who do evil deeds who do not come into the light and even hate it, those who do deeds that reflect the truth come into the light so that what they have done will be revealed. Just as "the one doing evil" (ὁ φαῦλα πράσσων, v. 20) is contrasted with "the one doing the truth" (ὁ . . . ποιῶν τὴν ἀλήθειαν, v. 21), the result of their time in the light's presence is contrasted. Rather than evil deeds being "exposed" (ἐλεγχθῇ, v. 20), the good deeds that have been done are brought out into the light and thus "made visible" (φανερωθῇ, v. 21) to God. Thus, while it appears the Son's actions and purposes remain the same as "the light" (i.e., the light shines and by shining makes things visible), the result of these actions are different (i.e., revealing good deeds becomes a positive action for those doing good, while revealing wicked deeds becomes a negative action leading to judgement for those who do evil. Thus, the evil hate the light).

In John 3:16–21, v. 16 begins with "for, because" (γὰρ) and the language of eternal life, linking back to v. 15 both thematically and linguistically. This link joins v. 16 to the larger structure of vv. 11–15, which are in turn joined to vv. 2–10 both thematically and through cohesive ties. Besides connecting backwards to the themes of God's kingdom, spiritual rebirth, and eternal life in vv. 1–15, v. 16 also is connected to its following verses through cohesive links in v. 17. The love of the Father in giving his Son to bring eternal life to the world becomes the motivating factor for the Son's role of saving the world from its potential judgement. Those who are judged are judged on the basis of their desire to hide their actions and thus to reject the Son by choosing to not come near to him (vv. 18–19). John 3:20–21 explains why this situation occurs: the Son's illuminating function exposes wicked deeds, while it makes visible to the Father the good that is also being done in the world. Through this discourse, Jesus' identity developed in John 1 is complemented by an explanation of his necessary actions to give eternal life (i.e., as the Son of Man being lifted up and ascending as he descended from heaven), and an explanation of the purpose of his coming (i.e., to offer eternal life and to save rather than judge as God's one and only Son). These explanations connect back to Jesus' explanation to Nicodemus of what it means to be part of the kingdom of God through being born from above and born of the Spirit, providing them with clearer meaning as well.

Impact of Discourse Analysis on Metaphors in John 3:1–21

Factors of cohesion and prominence draw lines of connection between several major metaphors in the passage: the kingdom of God, birth in the Spirit, the Son of Man granting eternal life, the one and only Son of God granting eternal life, and the depiction of the Son as a light that intends to save, but at times also judges. In vv. 1–5, entry and visibility of the kingdom of God are linked to being born of the Spirit; in vv. 6–8, the experience of being born of the Spirit is explained; in vv. 9–11 and in vv. 13–15, these themes of the kingdom of God and birth of the Spirit are connected to the metaphor of eternal life. This metaphor of eternal life is in turn the theme of v. 16, which provides a picture of God's purposes sending his Son as an illuminating light that saves and indirectly judges in vv. 17–21. Thus, this analysis demonstrates that the verses that most focus on John's metaphors of the Kingdom of God, the birth of the Spirit, and eternal life also include notable cohesive factors that link the beginning verses referencing the kingdom of God to later verses focused on eternal life and the Son's illuminating and saving purposes.

This analysis allows for some overall conclusions to be advanced. First, elements of cohesion and prominence support the claim that there is an important link between the metaphors of kingdom of God in vv. 3–5 and eternal life in v. 15. Throughout the passage each of the factors creating cohesion and prominence point repeatedly to an emphasis on these metaphors as well as consistent links between these concepts linguistically.

Second, in John 3, these metaphors must be read in light of the very prominent metaphor of spiritual rebirth which links them. Just as the linearization of the passage moves from the metaphors of the kingdom of God to rebirth and then to eternal life, the metaphors themselves are joined through the concept of spiritual rebirth.

Third, the use of cohesion and prominence does not suggest a simple equation of the metaphors of "Kingdom of God" and "eternal life". The "Kingdom of God" cannot accurately be said to equal "eternal life". Instead, one can perceive a journey within the passage from metaphor to metaphor: a movement that begins with a discussion of the entry and seeing the kingdom of God, through rebirth, that leads to eternal life. Thus, one might argue that the kingdom of God and eternal life must be understood as having a close relationship, but not a one-to-one equality of the metaphors.

Fourth, studying the cohesion and prominence of the passages has also demonstrated that other related metaphors blend together with the

central metaphors of God's kingdom, spiritual rebirth, and eternal life including: 1) sensory metaphors of light and darkness, as well as vision and sound; 2) witnessing metaphors of testimony and testifying, 3) familial metaphors connecting Father and Son to spiritual birthing; and 4) judging metaphors including judging, a basis for judgement, and deeds being exposed/convicted (ἐλεγχθῇ in v. 20).

Lexical Cohesion in John 3:1–21

Several factors of lexical cohesion contribute to cohesion and prominence in John 3:1–21. As noted above, the language of sensing, testimony, family, birthing, and judgement all are used repeatedly in the passage and often in contexts connected with the kingdom of God or with the figures of the Spirit, the Son of Man, and the one and only Son of God.

First, in describing the kingdom of God, two kinds of metaphors are used. The first are sensory metaphors and the second are journey metaphors. In John 3:3, the kingdom of God is described as something to be "seen" (v. 3). As noted in the earlier discussion of John 1, sensory metaphors are among some of the key metaphors in John's Gospel. In John 3:5, Jesus speaks of "entry" into the kingdom of God (v. 5), thus joining both sensory and journey metaphors to the depiction of God's kingdom. Verses 8 and 11 returns to sensory metaphors to describe hearing the sound of the wind and testifying to what "we have seen". This description of eyewitness testimony in v. 11 joins the sensory metaphors in John 3 to the witness metaphors (e.g., "testify" and "testimony" in v. 11).[38] The conceptual blend of "eyewitness" testimony incorporates metaphors of testimony (e.g., "we testify . . .") and the sensory metaphor of vision (e.g., ". . . to what we have seen").

As in John 1, the metaphor of witness is prevalent in John 3. Joined to the metaphors of witness and vision is the metaphor of knowledge. The frequent discussions of knowledge and the movement between Nicodemus and Jesus concerning what is known and by whom has already been discussed above and will also figure into the elements of prominence below. Epistemological metaphors also play a key role in later passages of John including John 9–10, where sensory and epistemological metaphors are again prevalent and frequently work to form cohesion as they do here in John 3.

[38] For the use of these terms in relation to a trial motif, see Harvey, *Jesus on Trial*; Lincoln, *Truth on Trial*.

John 3:17–21 continues the use of sensory metaphors and joins them to metaphors of judgement and the familial metaphor of God's "Son." John 3:18–19 describes the judgement that the Son of God brings by coming into the world in terms of "light" and speaks of the choice to love the darkness. John 3:20–21 speaks of judgement in terms of deeds that are hidden or made visible by way of their relationship to the light or darkness. This joins together two of the sets of language that are frequently used in John 3:16–21: sensory metaphors and judgement metaphors.

Judgement is a central theme of John 3:17–21, which is demonstrated by the repeated use of terms associated with judgement. The verb "condemn/judge" is used three times and the noun "basis for judgement" is used once to provide content for this act of "judging." Several scholars have noted this broader theme of judgement as one of the central motifs of the Fourth Gospel, that works alongside the language of testimony/witness to create the Fourth Gospel's trial motif.[39]

Besides these themes of sensing, witnessing, and judging, John 3:1–21 frequently uses the language associated with birth and with family. Forms of the verb "born" (γεννάω) are used 8 times in the course of 6 verses in John 3:3–8. John 3:3 introduces the concept of "being born" to describe the prerequisite of birth from above in order to see God's kingdom. This birth from above is then equated with birth by water and the Spirit in v. 5. While Nicodemus speaks of birth using the physical language of "womb" (κοιλία) in v. 4, vv. 6–8 compare spiritual birth to physical birth, explaining how "being born of the Spirit" works. This language connects to the theme of being "born of God" introduced in the Prologue in John 1:13.

In John 1:13, this language of being "born of God" is associated with being children of God and with God's one and only Son. In John 3:1–21, after the Spirit's "birthing" is described, the Son of Man takes centre stage in vv. 13–15 and is then parallel with the one and only Son of God in vv. 16–21. In vv. 16–21, God is pictured as a Father giving his Son.[40] Thus, one might argue that what begins as birthing metaphors in John 3:3–8 transition into closely related familial metaphors in vv. 13–21.

---

[39] For more on the trial motif in John's Gospel, see Harvey, *Jesus on Trial*; Lincoln, *Truth on Trial*.

[40] Although the word "Father" is not used in John 3:1–21, its content appears to be assumed throughout, which is demonstrated in John 3:35 where the Father's love for the Son is described, in ways that echo God's love for the world in John 3:16. By the time John 3's discussion of "God's Son" occurs the image of Father has already been developed in John 1–2. Van der Watt argues for the ubiquity of this metaphor throughout the Fourth Gospel. See Van der Watt, *Family of the King*.

As in the analysis of lexical cohesion in John 1 in the previous chapter, lexical cohesion in John 3 is impacted not only by groups of frequently used terms in related semantic domains, but also by the frequent blending of sets of terms with overlapping themes. In John 3, these themes include 1) language of kingdom and exaltation associated with the kingship metaphor, 2) language of birthing connected to Spirit versus flesh and with the familial language of Son of Man and one and only Son of God; 3) language of ascension and descent associated with heaven and earth; 4) language of judgement and witnessing connecting the trial motif to sensory metaphors and themes of light and sight.

The impact of lexical cohesion on John 3 is complex. John 3:1–21 is a pericope that begins and ends with sight (seeing the kingdom of God in v. 3 and the good works that are done seen by God in v. 21). Seeing and entry into the kingdom of God comes from being born from above and being born of the Spirit (vv. 3–5). Being born of the Spirit (a birthing metaphor that links to familial metaphors) is explained in terms of one's experience of the unpredictable, yet clearly present and active wind (using natural and sensory metaphors) (vv. 5–8). The language of "from above/again" links to the one who has descended from heaven who will ascend to heaven, who will be lifted up so that everyone who believes in him will have eternal life (vv. 9–15).[41] This person is the Son of Man. The Son of Man's descent and ascent and his being lifted up are linked to God giving his one and only Son by the love that God has for the world and by their purpose in giving an opportunity for eternal life to everyone who believes in the Son (vv. 13–16). In this way, the Son of Man in his exaltation on the cross and the Son of God in his coming from the Father become mirrored figures. As the Son of Man and the Son of God both have royal associations, their mutual relationship to eternal life as well as the cohesive patterns of relationship running throughout the entire passage provide a connection between the metaphors in the discourse and particularly between eternal life and the kingdom of God through the figures of the Son of Man and the Son of God (also royal as well as familial metaphors). These metaphors of eternal life and God's kingdom in turn connect through the figures of the Son of Man and Son of God to the vision of judgement in relation to the light, joining the conception of seeing the kingdom of God through eternal life to the source of light in the Son himself.

---

[41] For discussions of this ascent and descent motif in John's Gospel, see Kanagaraj, *"Mysticism" in the Gospel of John*, Chapter 12; Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, Chapter 5.

C. Metaphorical Blending Analysis: The Eternal King in John 3:1–21

Based on the discourse analysis above, the kingdom of God and eternal life are best understood as closely related, but not equal concepts. This analysis has also demonstrated that blended with these key metaphors are several other metaphors throughout the passage. This leads one to ask the further questions: What does this close relationship between the kingdom of God and eternal life entail and what is its significance? The following section examines how the kingdom of God and eternal life function as blended metaphors through the conception of Yahweh the King's reign as eternal and directly dependent on his own eternal life for its character and for its ability to give life to others. After examining this eternal life-kingship blend, this section analyzes how birthing, familial, sensory, naming, and judgement metaphors blend with kingship metaphors in John 3:1–21 in ways that offer hope for a new life for those who would acknowledge Jesus as their king and live in holiness in response to his kingship.

The Eternal King in the Hebrew Bible and Second Temple Literature

Chapter 3 of this study demonstrated that eternal life is a characteristic of Yahweh's kingship, highlighted in passages like Ps 146, and often attributed to the ideal human king through his relationship to Yahweh the Great King.[42] As Brettler explains, "the Israelites understood God's eternal life primarily as an entailment of [Yahweh's] kingship."[43] In passages like Pss 2 and 72, the hope for the king to live forever or for his reign to continue forever echoes Yahweh's eternal quality that is an intrinsic characteristic of His kingship. Thus, human kings when they act as Yahweh's representative are promised an everlasting reign like that of Yahweh himself.

[42] Brettler provides a list of examples including Pss. 45:7, 61:7–8a, 72:5; 1 Kgs 1:31, 3:14; Neh 2:3; Daniel's frequent statement "O king, live forever!" in Dan 2:4, 3:9, 5:10, 6:7, 22 and God's promise to perpetuate the dynasty forever (Pss 89:5, 30; 132:12; 1 Chr 22:10, 28:7; 2 Chr 13:5). Brettler, *God is King*, 51–52.

[43] This statement in based on Brettler's following findings: "The theological notion that God is eternal would seem to be autonomously true, unrelated to God's kingship. The biblical text, however, by almost always associating God's eternity with the root (מלך) "to reign" or by mentioning it next to terms reminiscent of kingship (e.g. ישׁב "to be enthroned") suggests that in ancient Israel God's eternal nature was understood within the framework of the metaphor "God is king" . . . Instances where God's eternal nature is connected to his kingship outnumber cases where he is generally declared eternal by a ratio of five to one; this suggests that the Israelites understood God's eternal life primarily as an entailment of his kingship." Brettler, *God is King*, 52–3.

Scholars like Collins and Yarbro Collins have identified trends in the Second Temple period that extended this view of eternal kingship in descriptions of figures like the "Son of God" in Pss 2 and 118 toward a pre-existent king, with moves toward divinity, that impacted New Testament depictions of these figures.[44]

In many texts in the Second Temple period, Yahweh's eternal kingship grants the true believer with eternal life that trumps all other rulers.[45] In the Second Temple period and in the later rabbinic writings, this understanding of "eternal life" as the life granted by the Eternal King is often described in the temporal and qualitative metaphors of the "life of the world to come" and "life of the age."[46] These temporal and qualitative metaphors provide an additional perspective that enhances the concept of the personal metaphor of God as eternal king who gives life. Because the workings of God's kingship in the present world are inhibited by the evil of the present age the expectation is for a future age or world to come where the quality of the world is changed by the ultimate rule of God

---

[44] Collins and Collins, *King and Messiah as Son of God.*

[45] Such an idea follows in the tradition of Ps 146 with its depiction of Yahweh as true king who is superior to all other kings and powers. See further discussion in Chapter 3 of this study. 2 Maccabees 7 offers a similar picture. 2 Maccabees tells the story of the religious persecution and Jewish martyrdom under the rule of Antiochus IV Epiphanes. 2 Maccabees connects God's kingship with his ability to provide resurrection to eternal life for those who die for His laws (2 Macc 7:9, 14, 23). In the same passage, the words of one of the Maccabean heroes promises that the "King of the world (τοῦ κόσμου βασιλεὺς) shall raise us up (ἀναστήσει), who have died for his laws, to the eternal resurrection of life (εἰς αἰώνιον ἀναβίωσιν ζωῆς)" (2 Macc 7:9). In the narrative, this description of God comes at the very time the human king is ordering his servants to set the fires that will kill the seven brothers. By placing this statement in this context, the author of 2 Maccabees 7 is setting the conception of God as the "king of the world" in opposition to the human king's persecution of God's people. The human king's command is trumped by the command through the law of God who is the ultimate king (2 Macc 7:16, 30). It is only God who has the true power to finally decide who will live and who will die where the human king does not. This is because God is the living God, who created the world and thus can give resurrection life (2 Macc 7:22–23, 33). As Elledge points out "six times, the author articulates the resurrection hope in specific relationship to God's own intimacy as the one who created heaven and earth, the very God who even forms the human mysteriously within the womb, the one who has power over life and breath (7:9, 11, 22–23, 27–29; 14:45–46). Since God is the one who has created the world 'not out of existing things' (7:28), this God is able also to reconstitute the physical bodies of the martyrs." See Elledge, *Life After Death in Early Judaism*, 18.

[46] Keener provides a helpful list of examples including *M. Abot* 2.7, attributed to Hillel; *b. Ber.* 28b; *Lev. Rab.* 13:2; *CIJ* 1:422, §569 (Hebrew funerary inscription from Italy); 1:474, §661 (sixth century Hebrew inscription from Spain); 2:443, §1536; 1 En. 10:10 and Jub. 5:10 in Keener, *The Gospel of John*, 328–29, n. 416.

enacted in the world.[47] This concept is demonstrated in 2 and 4 Maccabees where the evil workings of the kings of the present age are trumped by the ultimate Eternal King's granting of life.[48] In Psalms of Solomon (especially Ps. Sol. 17), the promise of the continuing line of David feeds into this conception of a future age of eternal life under the true king's reign.[49] In Tobit 2–3, the fulfilled "life"[50] of the righteous is described by Raphael causing Tobit to praise God as the everlasting king, the king of the "ages," who will maintain the lives of his people and his reign for eternity. Again this hope has a temporal and qualitative component: the

---

[47] Ladd has written extensively about this understanding of the kingdom of God. See Ladd, *A Theology of the New Testament*; Ladd, *The Gospel of the Kingdom*; Ladd, *The Presence of the Future*. Several scholars have linked the concept of the "life of the age" in John's Gospel to the conception of the kingdom, though many of these scholars equate the two topics more than this study has. For a detailed discussion of this connection and the scholars holding this position, see Thompson, "Eternal Life in the Gospel of John."

[48] Elledge explains, "though the Greek king can end life for the present, the true king, the King of the Cosmos, will have the final word over the martyrs by raising them up again 'into an everlasting revivification.' " Elledge notes that the verb used for "resurrection" in 2 Macc 7:9 is the same as in the LXX of Dan 12:2–3. See Elledge, *Life After Death in Early Judaism*, 18–19.

[49] The concept of eternal life is mentioned repeatedly in Ps. Sol 3:12, 13:11, 14:3 and indirectly in Ps. Sol. 17. Psalms of Solomon 3:12 provides a helpful use of "eternal life" in connection to the fear of the Lord. Ps. Sol. 13:11 picks up the idea of the righteous gaining eternal life. This life is gained through the "son of loving peace" whose instruction is "as a first born son"(ὡς πρωτοτόκου) (a term used of Jesus in Col 1:15). In Psalms of Solomon 17, the concept of the everlasting kingdom of God is linked to God's knowledge of the life of human beings. This everlasting kingdom is perpetuated because of God's choice of David, the king of Israel, and the promise God made to extend his reign everlastingly through his seed. Psalms of Solomon 17:4 remembers God's promise to never desert the kingdom of David's seed. Horbury provides a helpful account of the role of remembering God in the Psalms of Solomon. See Horbury, "The Remembrance of God in the Psalms of Solomon."

The eternal happiness and immortality granted to the people in Sibylline Oracle 3 by the Immortal King contains a similar temporal and qualitative focus as this occurs in an anticipated kingdom. Sib. Or. 3 represents the hope that the eschatological kingdom of God will be given to his prophets and his people. God is alternately described as a living, everlasting, and mighty. As Collins notes, "throughout Sib Or 3 God is 'the great King' (499, 560, 616, 784, 808) who must be worshipped by all. As in Dan 1–6 the kingship of God is his sovereignty by which he disposes of all kingdoms." Collins, *Seers, Sibyls, and Sages in Hellenistic-Roman Judaism*, 103. However, it is difficult to ascertain the relative dating of the Sibylline Oracles in relationship to the New Testament, so this may post-date John's Gospel rather than precede it.

[50] Many scholars have argued that this full "life" is an abbreviation for the "life of the age" like the abbreviation of "life" in John's Gospel. See Keener, *The Gospel of John*, 328–29. Here Keener follows Ladd and Manson. See Ladd, *A Theology of the New Testament*, 255; Manson, *On Paul and John*, 112 n. 1.

life promised is fulfilled, the hope for the remnant is eternal and thus reflects the life of the Eternal King.[51]

Thus, much of the literature from the Second Temple period demonstrates a close parallel between God's eternal royalty and his ability to grant eternal life and immortality. This parallel includes temporal and qualitative entailments. Many of these texts promise the conveyance of eternal life from the eternal King to his people. Further, these texts draw a sharp distinction between the power and authority of human kings within the present world and the true power and authority of God the Living King of the world (to come). Because God is the living God, the true king, and his everlasting kingdom is characterized by the living and eternal quality of his kingship, God can grant eternal life and extend his royalty to his people, making them inheritors of his kingdom. All rulers who set themselves against God's eternal reign will find that their power is powerless in the face of His power and that their ability to grant life or take it is trumped by God's ultimate ability to give and take life.[52]

Identifying these conceptual trends in the Hebrew Bible and the Second Temple literature provides helpful insight into the use of βασιλεία τοῦ θεοῦ and ζωὴ αἰώνιος in the Gospel of John, particularly in John 3. Johannine scholars have historically offered a wide variety of suggestions for how "eternal life" should be understood in John's Gospel. Some scholars have argued for purely Hellenistic traditions.[53] Problems frequently arise

---

[51] Tobit 13:2 draws a connection between the "living" God and the eternal kingdom established by God as in Daniel 6:26. Tobit 13:11 encourages the people to praise the eternal king ([τὸν βασιλέα τῶν αἰώνων] "king of the ages or everlasting king") so that his tabernacle may be built in them, and this praise, like his reign, will continue from generation to generation (Tob 13:13). Charlesworth has argued that New Testament scholars such as Norman Perrin who have argued that the concept of the kingdom of God in the New Testament was a new concept, even specifically a Christian one, have missed the importance of passages like this one in Tobit, which sets forth a Jewish vision of God's kingdom. See Charlesworth, "Writing Ostensibly Outside of the Canon."

[52] Evans provides a helpful list of passages that are used in the Second Temple period that use the conception of the "kingdom of God" and connects this to the tradition in Daniel and its later use in the New Testament. See Evans, "Daniel in the New Testament," 490–527. Keener notes that the vast majority of texts concerning "eternal life" are Jewish texts, "beginning in Daniel 12:2, where it refers to the life inherited at the resurrection of the dead; at that time the righteous would be raised up to eternal life. Jewish sources often speak of the 'life of the world to come' (חיי העולם הבא) or 'life of the age' ('eternal life') often abbreviating it as 'life' as in John." Keener provides a helpful list of these sources. Keener, *The Gospel of John*, 328–29.

[53] Among the scholars who hold positions that see "eternal life" as primarily based on Hellenistic conceptions, see Goppelt and Roloff, *Theology of the New Testament*, 1:45; Bultmann, *Theology of the New Testament*, 2:11; Bultmann, "Zoe"; Schnackenburg, *The Gospel According to St. John*, 2.359–60. While Dodd argues for a connection between the view of

from the desire to map one particular tradition onto all uses of eternal life or life more broadly. In other cases, problems arise because one metaphor is discussed as primary to the exclusion of other equally important metaphors, including kingship itself.

As a way forward in this discussion, this section will argue that John 3 depicts a series of kingship metaphors that are integrated with a series of birthing metaphors. The conceptual link between the two sets of metaphors is the concept of royal progeny as the means for the transfer of royal entailments and the idea of "life" as associated with both an entailment of kingship and an entailment of birth. This also allows for an explanation for the role of familial metaphors, which Van der Watt rightly sees in these passages. Van der Watt also has asserted that the family depicted is the royal family,[54] yet Van der Watt's desire for one overriding dominant metaphor causes him to miss the interwoven conceptual domains of kingship, birthing, and family in this passage and in John's Gospel more widely. Instead of isolating one metaphor as primary, it is more helpful to identify how these three metaphorical domains work in concert with one another.

The metaphorical domains will be discussed as follows: familial metaphors (including birthing) and kingship metaphors. Each of these metaphorical domains are well established in the Hebrew Bible and Second Temple literature as will be discussed in more detail below.

Familial Metaphors

Several key works have explored the familiar metaphors in John's Gospel.[55] As much work has been done by other scholars already, this domain will only be discussed in brief here as a means of setting up its relationship to birthing and kingship metaphors specifically. Van der Watt identifies several familial metaphors in the Gospel of John that play a key role in the

---

"eternal life" in the Hermetica, he also argues that overall the usage is rather rare in pagan writings and sees important Jewish background for the concept as well. See Dodd, *The Interpretation of the Fourth Gospel*, 144–151.

[54] Van der Watt, *Family of the King*, 381.

[55] These works include Van der Watt, *Family of the King*; Köstenberger and Swain, *Father, Son, and Spirit*; Hamerton-Kelly, *God the Father*; Schneider, "Auf Gott Bezogenes 'Mein Vater' und 'Euer Vater' in den Jesus-Worten der Evangelien,"; Juel and Keifert, "'I Believe in God'"; Lee, "Beyond Suspicion?"; Reinhartz, "God the Father in the Gospel of John." Related to these studies is the work on the figure of God in the Fourth Gospel including Thompson, "'Every Picture Tells a Story'"; Thompson, *The God of the Gospel of John*.

conceptual blending of the familial metaphors and the other two metaphorical domains of birthing and kingship. Van der Watt includes the following under the broader definition of "family language": "father, sons, brothers, house, birth, and life." Van der Watt also addresses the "motives, used in conjunction with family language" including "love, teach, learn, protect, honour, and ask."[56]

While some of these elements could be helpfully considered in the conceptual domain of "family," many of these elements extend to other domains. For example, Coloe has demonstrated that the language of house/dwelling place in the Gospel of John is an important metaphorical domain in itself that integrates concepts from the familial domain with concepts from the domain of temple worship.[57] Similarly birthing metaphors build on familial metaphors and extend from them. One reason for distinguishing these two categories is that for the most part (though not exclusively) the family metaphor is a societal metaphor, falling into sociological categories,[58] while the birth metaphor is primarily (though not exclusively) a biological one.[59] For these reasons, this section will begin by focusing on familial metaphors discussing the elements of Father, Son, and inheritance and then turn to concepts of birth and life extended from the familial metaphor.[60]

---

[56] Van der Watt, *Family of the King*, 161.

[57] Thus, one should not assume that these metaphors of family and temple are completely separate (nor can house and family all grouped one set of imagery alone as van der Watt does), rather these two domains of family and cultic worship have overlapping components for which a differentiated analysis can provide greater clarity. See Coloe, *Dwelling in the Household of God.* Coloe's work in this book follows from her conclusions in her first work, see Coloe, *God Dwells with Us*.

[58] This is particularly obvious in van der Watt's description of the family as a "social reality" that is part of "fixed social structure". See Van der Watt, *Family of the King*, 162–65.

[59] The visceral quality of the metaphor of childbirth appears to make some scholars a bit squeamish. As will be discussed in more detail below, scholars of John 3 frequently want to emphatically deny that the phrase "born of the Spirit" has anything to do with the conception of physical birth. van der Watt is an example of this as well: van der Watt also helpfully states that "the two levels on which references to birth function analogically are progressively developed through the dialogue. There is a constant interplay between the earthly and spiritual reality through the different metaphors." (172). However, van der Watt then moves back away from this statement in his comment "physical birth simply serves as a limited analogy for what happens on a spiritual analogy." (173). It is striking that, while van der Watt is happy to see a deeper social structure that should be read into references like Father and Son, he does not want to include the broader entailments of physical birth to understand the birthing metaphors in John's Gospel. This is similar to van der Watt's desire to see the overriding metaphor as familial and downplay other metaphors such as kingship in light of this. Van der Watt, *Family of the King*, 172–73.

[60] However, this is not intended to suggest that these are the only elements of the family metaphor, rather the pertinent ones to our study.

First, a central element of the conception of the familial metaphor in John's Gospel begins with designating God as Father. As Lee has pointed out, this image of God the Father demonstrates "a two way dynamic."[61] The Father can be characterized as one who self-sacrificially gives his Son but also draws everyone to himself and as one who delegates power to the Son but also requires the obedience of his people.[62] This "two way dynamic" of the Father demonstrates that the Father's relationship to the Son and the subsequent relationship to believers as God's children form two of the key metaphorical entailments within the domain of familial metaphors. Thus, the metaphor "God is Father" corresponds to the metaphors "Jesus is Son" and "Believer is Child."

The conception of sonship and children more generally in the ancient world included a wide variety of activities and expectations including: a) education within the family context; b) loyalty to the family through fulfillment of certain requirements to one's father; c) familial love, knowledge, and honour extending from Father to Son and Son to Father (and to the rest of the family of God); d) care and protection through the family structure; e) house and property as part of the family lineage; and f) unity, joy, and peace within family life.[63] In the Gospel of John, these familiar metaphors also impact the way the community understands its own identity as "children" of God the Father and brothers/sisters to the Son.[64]

Family and Kingship

This series of familial metaphors when joined to the metaphors of kingship in John's Gospel are given a royal twist. As Van der Watt explains, this is not just any family, but the royal family.

> God is indeed King and so is Jesus. But he is the King of a family, making him the Father of that family. The children are therefore not just any children, but the children of the King. As God the King, looked after his people, the seed of Abraham, in the desert, by giving them manna or a snake on

[61] This is Sadananda's description of Lee's approach. Sadananda uses Lee's analysis to discuss the place of the Father in the Gospel of John, arguing for a vision of the Father that actually questions the normal structures of patriarchy at the time. See Sadananda, *The Johannine Exegesis of God*, 277; Lee, "Beyond Suspicion?" 151–52.

[62] Lee, "Beyond Suspicion?" 151–52.

[63] Van der Watt, *Family of the King*, esp. Chapter 4.

[64] Working more specifically on the concept of the household, but including the concept of family within this, Coloe looks at Johannine ecclesiology and spirituality through this lens. See Coloe, *Dwelling in the Household of God*. O'Day also connects the role of new birth and identification as God's family as formational for the believer's identity and community, see O'Day, "New Birth as a New People."

> a pole, so God, the Father now looks after his own people by giving them the bread of life and salvation through the cross. However, this Father is still the King, with the rich field of associations linked to this concept. This, of course, enriches both the imagery of the family as well as the imagery of the kingdom. This extends the familial imagery to the imagery of a royal family.[65]

In a similar fashion, Marianne Meye Thompson argues that the Gospel of John has woven together "in a single tapestry . . . three threads" that "come from different roles of the father, and from different aspects of the biblical description of God as Father," namely, "the father of the king; the father as the source of life for his children; and God as the father who restores Israel." Further, this leads to emphasis on the interweaving of familial and kingship metaphors, as "in John, the singular relationship of God to the King as Father to Son assumes a dominant place."[66]

This means that the depiction in John is one of "God [as] the father-king who sends his son to a far and strange country in order to reveal himself as the envoy of God the father."[67] This explains much of the language of sending and the conception of Jesus speaking only the words of the Father. Besides being an envoy, Jesus is an heir to the kingdom. The royal Father-Son relationship of Father-King to Son-King involves the concept of inheritance just as the typical Father-Son relationship does. However, key to this concept of inheritance in royal terms is that the Son inherits the rule of the Father who is the King.[68] When applied to the divine kingship of God and his "Son" (i.e., the "Son of God") within the Hebrew Bible and Second Temple literature, this inheritance of kingship comes with longevity through the promise of dynasty. The blending of familial and kingship metaphors also allows for the transfer of eternal life from the Eternal Father-King to his Son-King. The Father-King gives his Son the inheritance of eternal reign and this eternal reign is characterized by everlasting life. This everlasting life is then provided to the royal children

[65] Van der Watt, *Family of the King*, 381. For the concept of the imagery of the family being linked to the imagery of the kingdom Van der Watt notes his dependence on the work of Van Tilborg and his personal correspondence with him. See Van Tilborg, *Imaginative Love in John*, 29.

[66] Thompson, " 'Every Picture Tells a Story,' " 271.

[67] Van Tilborg, *Imaginative Love in John*, 27–29, 244.

[68] Comparing Philo's δυναμις βασιλικη to John's Gospel (in connection to Neyrey's work), Van Tilborg explains, the terms "royal power, kingly power . . . fit very well with John's presentation of the power of Jesus as 'king under his father's authority.' " Van Tilborg, *Imaginative Love in John*, 29.

as they believe in the Son-King and join his family/enter his kingdom. Van Tilborg provides a helpful connection here:

> Jesus' relation to his father and . . . the relation of the disciples to the father are *regal* in character: God as the Father-King who cares about the wellbeing of his children-subjects. The advantage of this friendship goes, in a way one-sidedly, to the recipients of this love, to the subjects who, in their very existence, are dependent on their Father-King-God.[69]

Birthing and Kingship

The conceptual domain of birthing blends in key ways with the conceptual domains of kingship and family in John's Gospel. Van der Watt states,

> The references to birth are also intertwined to the references to the kingdom of God. This implies that this is not just the birth of a child, but birth as child of a king . . . this implies a superior status. It should also be remembered that the most important means of attaining a position of honour was *via* birth, because thereby one fully participates in the privileges and honour of that particular family.[70]

Thus, the experience of birth is a royal birth, born into the King's family through birth in the Spirit.

Gail O'Day suggests that this new birth provides a new identity in a new community. O' Day asserts that this new birth has both a spatial and a temporal dimension that mirrors the spatial and temporal elements of the kingdom of God itself. Pointing to the multivalent quality of the term ἄνωθεν having the two potential meanings of "from above" and "again, anew," O'Day argues that

> To "be born *anothen*" speaks both of a time of birth (again) and the place from which such birth is generated (from above). The "kingdom of God" speaks both of the time of God's reign and the place of God's realm. The invitation to see (or enter, 3:5) the kingdom of God is an invitation to experience and live in the newness of God's reign . . . The invitation to be born *anothen* is an invitation to new identity, to become a new person as a child of God.[71]

Thus, living in the "newness of God's reign" means being formed into a community who are the children of the King, yet this concept of living in the royal family may be understood alongside the idea of the pain

69 Van Tilborg, *Imaginative Love in John*, 163.
70 Van der Watt, *Family of the King*, 174–75.
71 O'Day, "New Birth as a New People," 56.

inherent in childbirth as the Holy Spirit births his children.[72] If one draws this line of connection (a link also made in John 16:20–23), it provides a helpful link between John 3:1–15 and 16–21. Birth by the Holy Spirit allows for one to see and enter the kingdom; the "lifting up" of the Son of Man (v. 15), the giving by the Father of his one and only Son (v. 16), allows for eternal life. This life is the life of the Eternal King, and this kingdom is the community/family that shares in his inheritance.[73]

Eternal Life and Jesus' Kingship

Chapter 3 of this study has established broadly the conceptual domain of kingship in the Hebrew Bible. The previous section of this chapter discussed the concept of the eternal king as it relates to both the concepts of eternal life and eternal reign and then set up the conceptual domains of family and birthing. This section will examine in more detail the metaphor of kingship as it relates to the other two conceptual domains of birthing and family.

The concept of eternal life (ζωὴ αἰώνιος) is frequent throughout the Fourth Gospel. Van Der Watt argues that these two words form a concept that has greater meaning than the sum of its parts.[74] Van Der Watt extends this argument by analyzing the role of ζωή with or without αἰώνιος in the Gospel of John. After careful stylistic and semantic analysis, Van Der Watt concludes that the prevalence of ζωή without αἰώνιος does not diminish the conceptual unity of the phrase.[75] In fact, ζωὴ αἰώνιος is the "primary and basic expression while ζωὴ (alone) is used without any semantic difference."[76] "ζωή (alone) does not replace ζωὴ αἰώνιος indiscriminately," but there is an overall pattern of usage that maintains the concept of ζωὴ αἰώνιος throughout the gospel of John.[77] In other words, the author of the Fourth Gospel tends to use ζωή (alone) as short-hand for ζωὴ αἰώνιος.

If this is the case and if this concept of eternal life is directly connected to Jesus' role as eternal king, then one would expect to find these

[72] For further discussion of the connection between birthing and eternal life in John 3, see Stovell, "The Birthing Spirit."

[73] Bennema argues that this description of the believer as born of the Spirit fits within the language of the Psalms of Solomon. Notably in these texts "Wisdom 'saves' God's people through the wisdom-imbued king." See Bennema, *The Power of Saving Wisdom*, 62.

[74] Van Der Watt, "The Use of αἰώνιος," 217.

[75] Van Der Watt states that out of the 36 occurrences of ζωή, 19 are without the adjective αἰώνιος. Van Der Watt, "The Use of αἰώνιος," 217.

[76] Van Der Watt, "The Use of αἰώνιος," 227.

[77] Van Der Watt, "The Use of αἰώνιος," 227.

discussions of "life" in John's Gospel to be replete with other language associated with kingship. In fact, this is frequently the case. For example, John 1 begins with stating that the Logos is the life (v. 4). This Logos is later described in v. 14 as one full of glory, a term frequently associated with kingship.

In John 3:14–15, Jesus describes himself as the Son of Man who must be "lifted up/exalted" in order "that everyone who believes may have eternal life in him." Conceptually the life that is characterized as eternal is conditioned by the exaltation of the Son of Man. As noted in Chapter 3, the Danielic Son of Man is a quasi-divine figure that is enthroned beside Yahweh. Jesus's words reinforce this understanding in John 3:13, which identifies the provenance of the Son of Man: heaven.

The "lifting up" of the Son of Man may also have royal overtones. As Keener suggests, the term "lifted up . . . may represent another double entendre." It can be used for exalting with praise,[78] and also is often associated with lifting up a "standard" or "ensign" to gather God's people.[79] The Son of Man's lifting up is compared to Moses' lifting up of the serpent. Moses' lifting of the serpent may be a reference to the bronze serpent in Num 21:8–9 (as in midrashic interpretation) who granted life to all who looked upon it.[80] The "standard" or "ensign" in Num 21:8–9 translated as σημεῖον ("sign") in the LXX is a term used elsewhere of the ensign of kings.[81] Thus, the Son of Man may represent a sign in John 3:13, as he does in Matt 24:30 and Luke 11:30.[82] In short proximity, this passage combines the arrival of the Son of Man from heaven, the description of the Son of Man exalted as a sign of God's power, and the expectation of eternal life coming from him to the righteous because of his exaltation. As Chapter 3 has demonstrated, each of these ideas (Son of Man, exaltation, and eternal life) contributes to the domain of kingship in the Hebrew Bible.

---

[78] Keener provides examples of Tob 13:4, 7; Sir 43:30; 1QM 14:16. Keener, *The Gospel of John*, 565, n. 309. Interestingly, this study has already noted the importance of the language of eternal king and eternal life in Tob 12–13 more broadly. Such an allusion may play some role here.

[79] This was frequently translated as σημεῖον ("sign") in the LXX, as in Num 21:8–9.

[80] See Keener, *The Gospel of John*, 565; Asurmendi, "En Torno a la Serpeinte de Bronce."

[81] For example, the σημεῖον of Persia's king was a golden eagle. See Xenophon *Cyr.* 7. 1. 4. Keener, *The Gospel of John*, 565–66.

[82] Glasson argues that John presents the cross a sign here based on this imagery, but Keener is cautious about pushing this too far. Glasson, *Moses in the Fourth Gospel*, 36–38; Keener, *The Gospel of John*, 565, n. 310.

John 5:25–27 informs its reader that the Son's life is granted by the Father and the Father gives the Son of God authority to grant eternal life to believers because he is the Son of Man. Here the collocation of the "Son of God," the "Son of Man," alongside the discussion of "authority" passed from Father to Son and "eternal life" points to a kingship domain as each of these terms is an entailment or title for kingship.

As Raymond Brown has noted, there is also a conceptual link between the concept of "begetting" in John 3:3–7 and the conceptions of kingdom, anointing, and becoming a "son of God." Brown asserts that the idea that Jesus is trying to convey to Nicodemus is actually quite simple:

> A man takes on flesh and enters the kingdom of the world because his father begets him; a man can enter the kingdom of God only when he is begotten by a heavenly Father. Life can come to a man only from his father; eternal life comes from the heavenly Father through the Son whom he empowered to give life.[83]

The language of the Son as child of the Father who is King means that entry into kingdom is predicated on relationship of believers to the Father and Son who are kings. The Holy Spirit is the means of birth into the Father's family, so that one may be born as the Son is born of the Father.[84] The power to give life comes from the Father who is king, to the Son who is king, through the Spirit who allows us to be reborn into a new life, and this is why the language of inheritance can shift from the context of the kingdom of God to the concept of eternal life.

This power is linked to the frequent language of authority in John's Gospel. The inheriting of authority is linked to eternal life in John's Gospel. In three instances, Jesus describes his authority (ἐξουσία) as given by the Father so that he can give eternal life.[85] In these examples, the three conceptual domains of kingship, family, and birthing are blended in this metaphorical depiction. Jesus' authority (ἐξουσία) is the authority to rule (βασιλεύω) because he is the Son of God (the kingship domain). This authority is given from Father to Son as a form of inheritance (the

---

[83] Brown, *The Gospel of St. John and the Johannine Epistles*, 138.

[84] However, the Fourth Evangelist is careful to differentiate the birth of the believer from the uniqueness of the Son's birth, by using the language of "one and only" (μονογενῆ) of the Son in the same passage as the Spirit's birthing the believers (John 3:16, 18).

[85] This description is most explicit in John 17:2. In John 5:27, the Son of Man (Jesus' self-description) is given authority to give life and by extension (see Van Der Watt) eternal life. In John 10:18, Jesus is given authority to lay down his life and raise it up again and this in turn gives eternal life to his sheep.

familial domain). The goal of this authority is to give a new life (the birthing domain) that is characterized by the eternal quality of the King's reign (the kingship domain). Thus, a conceptual overlap between Jesus' reign and eternal life mirrors the depiction of Yahweh's kingship as characterized by eternal life.[86]

Sensory Metaphors and Kingship

As noted in the lexical cohesion section above, sensory metaphors play an important role in John's Gospel as a whole and specifically in John 3. As noted in the discourse analysis above, in John 3, sensory metaphors of seeing, hearing, and light are connected to the kingdom of God (v. 3), testimony (v. 11), the Spirit (v. 8), eternal life (vv. 16–18), and judgement (vv. 20–21). This section examines the relationship between sensory and kingship metaphors in John 3. This examination anticipates the extensive discussion of sensory metaphor in Chapter 6, which analyzes John 9–10 where sensory metaphors take centre stage alongside the metaphor of shepherd, and thus is necessarily brief in its analysis.

From the beginning of John's Prologue in John 1 there is a direct relationship drawn between life and light in the person of Jesus. John 1:4 demonstrates that the Word, who is co-creator with the Father in the beginning, is the source of life and this life is also the source of light to all people. Further, John 1:18 uses the sensory language of sight to state that only through the one and only Son can anyone see the Father. The relationship between sensory metaphors and kingship metaphors is further developed in John 3 by the relationship drawn between "seeing" the kingdom of God, new life through birth in the Spirit, and the language of eternal life. John 3:3–5 uses the language of "seeing" (and "entering") the kingdom of God through birth from above and from the Spirit, while v. 11 focuses on testifying to "what we have seen." There are also aural metaphors in the passage. John 3:8 uses the concept of sound in relation to the wind, which cannot

[86] Contra Kvalbein, "The Kingdom of God and the Kingship of Christ in the Fourth Gospel." Kvalbein's interpretation that the "kingdom of God" is not about the reign and rule of God pushes him so far as to state that "In the dialogue with Nicodemus in 3:1–21 there is no discussion of the kingship of Jesus at all. The question is how you can enter the kingdom of God, followed by a discussion of how it can be possible to 'have eternal life'." He distinguishes this completely from the context of the word βασιλεία in John 18–19. Kvalbein misses that one should not only read a text syntagmatically and paradigmatically, but at the broader discourse level of the entire book. Further, Kvalbein misses the important link between the conception of "eternal life" and the life of the eternal king as necessary for understanding the concepts of entry and seeing the kingdom of God in John 3:3, 5.

be seen, but can be experienced to describe the Spirit. Yet this plays into the sight metaphors as the language of visibility and invisibility found in John 3:20–21. In John 3:16–21, discussion of God's provision of his Son in order to provide eternal life shifts into a discussion replete with sensory metaphors to describe the choice some make toward darkness rather than light in order to cover their evil deeds. For these people, their evils deeds are kept in the dark so these deeds will not be seen and therefore judged,[87] and good deeds done in God may be revealed/made visible.

In John 1 and 3, the two related metaphors of sight and light work together. Light allows for sight and the conception of seeing vs. not seeing is directly related (particularly in the ancient world) with whether one gets close to the light. Yet using the language of "seeing" also allows for an overlap with the conception of testimony which runs throughout the Fourth Gospel. Knowing involves seeing, testifying involves seeing, but one can only see if one gets close to the light. Jesus identifies himself repeatedly with the light ("I am the light of the world," used in both John 8 and 9). In John 9, he is also the one who gives sight.

This leads to an important conclusion: if someone wants to be in God, they must be near to Jesus. The assumption here is that rejecting the one who is "the light" is rejecting the source of all light: Yahweh. The point of John 3:20–21 is that doing evil keeps one from being close to this light because light exposes so that evil actions can be judged. Thus, eternal life through Jesus is directly impacted by one's actions. Choosing to do evil keeps one from moving toward the light for fear of being exposed and judged, yet God's goal from the beginning in giving his Son was not for judgement, but for salvation. As in the Hebrew Bible account of Yahweh's kingship, holiness is the required response before the Great King. Experiencing the character of the Father-King in his loving gift of his Son-King requires a response of holiness, or one will not and cannot come into his presence as he is the light.

These metaphors of light and sight connect directly to Jesus' role as king. The judgement that Jesus brings is through his role as Son of Man and his role as Son of God. In John 3:20–21, this judgement is directly

[87] (πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·) The translation of the word ἐλεγχθῇ is connected most frequently to "reprove" and/or "convict" someone, but, in some cases in the New Testament, it appears to include the additional meaning of being exposed so that one might be judged. Examples of this use include Ephesians 5:11 and 13. Notably this passage in Ephesians 5 also discusses the kingdom of God, being children of God, and uses the metaphor of light.

linked to Jesus' role as the "light". As Chapter 3 has demonstrated, within the Hebrew Bible, Yahweh is frequently described as the light in passages where he is hailed as king. Because Yahweh is the light, David is also described as a source of light and he and his dynasty are described as "the lamp of Israel." These Hebrew Bible kingship passages also use a broad array of sensory metaphors to depict Yahweh's kingship. Thus, the sensory metaphors are a part of the metaphorical conception of kingship in the Hebrew Bible.

Refuge/Salvific and Judging Metaphors and Kingship

As discourse analysis and particularly the examination of lexical cohesion has demonstrated above, the language of judgement is prevalent in John 3, particularly in vv. 17–21. In v. 17, this judgement is contrasted with the Son's role to save the world. As Chapter 3 has demonstrated, metaphors of refuge—including metaphors describing salvation coming from Yahweh—and metaphors describing the judgement and justice of Yahweh frequently blend with depictions of Yahweh's kingship. Yahweh's character as king is defined in part by his ability and desire to save his people and by his right and just judgement. In John 3:16, God's love for the world causes him to give his Son so that the world would have the opportunity for eternal life; v. 17 informs the reader that God's purpose in sending his Son was not to judge/condemn (κρίνῃ) the world, but to save (σωθῇ) it through his Son. In John 12:47, Jesus says the same thing about himself as is said about God's purpose in sending his Son in John 3:17: He did not come to judge the world, but to save it.[88] Thus, the Father's action in sending the Son (who here appears to be both the Son of Man and the Son of God)[89] is primarily one of salvation.

---

[88] John 3:17: οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα **κρίνῃ τὸν κόσμον**, **ἀλλ' ἵνα σωθῇ ὁ κόσμος** δι' αὐτοῦ.

John 12:47: **οὐ γὰρ** ἦλθον **ἵνα κρίνω τὸν κόσμον**, **ἀλλ' ἵνα σώσω τὸν κόσμον**. Several scholars have noted this connection, see Keener, *The Gospel of John*, 888; Carson, *Gospel According to John*, 452; Lincoln, *The Gospel According to Saint John*, 360; Schnackenburg, *The Gospel According to St. John*, 2.423; Brown, *The Gospel According to John*, 1.491.

[89] The proximity of the title "Son of Man" in v. 14 would suggest that "the Son" could be an abbreviation for "Son of Man" here, but in v. 15, this Son is described as God's "one and only Son" (τὸν υἱὸν τὸν μονογενῆ) and in v. 18 the term "Son of God"(υἱοῦ τοῦ θεοῦ) is used explicitly. Some have suggested that in John's Gospel these two terms are closely aligned. See Culpepper, "The Christology of the Johannine Writings," 66–87; Collins and Collins, *King and Messiah as Son of God*, 175–203.

Yet judgement comes because of the Son's very nature as light. Here the sensory metaphors present throughout John 3 are connected to the depiction of the Son (like the Word in John 1) as the light who came into the world. As noted in Chapter 3, both judgement and light are frequently associated with Yahweh's kingship. Yahweh's royal judgement is frequently against those who would oppress or abuse Israel (even if at times that includes judging Israel herself). At times, sensory metaphors are used to describe this judgement, especially when the Divine Warrior motif interacts with the royal motif in the provision of justice (e.g., 2 Sam 22:13–16; Ps 146:7–9). In John 3, the one and only Son of God brings salvation and judgement through his role as a light to the people, blending four metaphors associated with royalty in the Hebrew Bible: the Son of God, salvation, judgement, and light. This action on the part of the Son of God demonstrates the centrality of Jesus' identity and purpose in John 3, while demonstrating that this purpose links back to Jesus' description of the kingdom of God. Seeing God's kingdom is only possible if one comes into the light of God's Son, who is the king.

Naming Metaphors and Kingship

As noted in the discourse analysis above, John 3:18 demonstrates that the belief of those who come into the light is belief not only in "the Son of God," but belief "in the *name* of the one and only Son of God," and that denial of his "name" leads to condemnation. The concept of "the name" of the Son of God as essential to belief echoes the language of Yahweh's name in the Hebrew Bible and, thus, has important implications for studying the conception of kingship.

As Chapter 3 has demonstrated, many passages related to kingship in the Hebrew Bible connect Yahweh's kingship to Yahweh's name. For example, in the case of David in 2 Sam 7, the name of Yahweh becomes the source for the continuation of David's kingship and the purpose of this continuation is the glorification of Yahweh's name. Similarly Ps 72:17 and 19 draw a connection between the praise of the king's name and the praise of King Yahweh's name enduring forever and also speak of Yahweh and his royal representative's eternal life and eternal reign. Psalm 118:26 describes praise being given to the "one who comes in the name of the Lord" and describes the gates being opened to enter King Yahweh's temple/palace so his royal representative may lead the people inward to praise Him for His salvation. Thus, Yahweh's kingship and Yahweh's name are joined in the Hebrew Bible and often are linked to the praise of his ideal royal representative as well.

John's Prologue sets the stage for metaphors of naming in John's Gospel. In John 1:12, to those who receive Jesus and who believe in his name, he gives the power to become children of God. Thus, in John 1:12, the condition for being empowered to be God's children comes from believing in Jesus' name.[90] Where the continuance of David's kingship through his children was established through Yahweh's name, in John 1, Jesus' name becomes the means to become God's children and thus the children of the Great King.[91] Importantly, these children are described in John 1:13 as "born . . . of God." As discussed above, this language of birth is an essential part of the metaphor of being God's children.[92]

Read within its context in John 3:1–21, the description of the necessity of believing in "the name" of the Son of God in John 3:18 blends with a series of royal metaphors: the kingdom of God in vv. 3, 5; the Son of Man in vv. 13–15; the Son of God in vv. 16–21; and related metaphors such as sensory, refuge, and judging metaphors. By associating the name itself with the light and with salvation, Jesus' name is associated with Yahweh's name, which is a source of light and salvation (e.g., in 2 Sam 22 and Ps 18). Further, as noted above, familial metaphors focus on the Father-Son relationship present in John 1 and 3. These familial metaphors include the concept of inheritance, but also of naming.[93] The Son is understood as the Father's Son by the passing on of his name. In the case of a king, this is particularly important. In John 3, vision and entry into the kingdom of God comes through birth; with this birth comes the naming of the child of the king. As van der Watt points out, knowing someone's name means knowing someone's family and, by this identification, one can know someone's character.[94] The king is identified by the name of his Father, just as the Son in John 3:18 has a name that must be believed because the Son's name comes from the Father's name, just as the Son as king gains

[90] Keener draws a connection between the "power" inherent in God's name and the use of God's name in magical and/or exorcistic incantations, citing *Pr. Jos.* 9–12; *Lad. Jac.* 2:18; Incant. Text 20:11–12 (Isbell, *Bowls*, 65); 69:6–7 (Isbell, *Bowls*, 150). Among many other examples. See Keener, *Gospel of John*, 400, n. 346.

[91] Van der Watt, *Family of the King*, 178–80.

[92] Van der Watt notes that "John 1:12–13 makes two remarks relating to birth: (i) those who believe will be born of God . . . (ii) they will be given the power to become children of God." Van der Watt explores how these two themes work out in John 1 and John 3. Van der Watt, *Family of the King*, 178.

[93] Howe has demonstrated that the family name was an important part of the household understanding in Greco-Roman culture. One was identified by one's relationship to the family name. See Howe, *Because You Bear This Name*, esp. 289–91.

[94] Van der Watt points this out as it works out in John 8:19 particularly. See Van der Watt, *Family of the King*, 196.

his inheritance from the Father-King. This connects the naming metaphor to the conception of Jesus' kingship John's Gospel.

Thus, through the conceptual blending of sensory, birthing, and familial metaphors with kingship metaphors, Jesus is depicted as the source of life and the source of light. This is because he is like Yahweh in his kingship. He is characterized by His eternal life, which is conditioned by his status as Eternal King, and by His illumination to his people as the light. Further as the Son, Jesus' royal name is derived from his Father's name as the Great King, blending familial metaphors with royal metaphors. This follows suit with the depiction in John 1 and 3 of believers' status as children of the king. While the Son is uniquely the one and only Son, when believers respond in holiness and praise to the Son's kingship, they are able to come into the light and have their good works made visible before the Father. Thus, the Fourth Gospel depicts Jesus as the Eternal King who grants eternal life and who gives light, a light that depends on the life that Jesus gives, and, by Jesus' name and the birth in the Spirit, believers are joined to the family of God, becoming part of his kingdom.

D. Rhetorical and Theological Implications of the Eternal King

The examination of the linguistic structure in terms of cohesion and prominence and of the conceptual blending of metaphors surrounding kingship in John 3:1–21 provides a rich combination of metaphors that mirror many of the metaphors surrounding kingship in the Hebrew Bible. In John 3:1–21, the metaphors of spiritual birth, sensing (including vision and light/darkness), family, judging, and naming all connect to the description of the kingdom of God and to Jesus' role as the Son who is king. This depiction of kingship has two major implications that are discussed in this section. First, the depiction of kingship in John 3:1–21 impacts the character and identity of the king as the Father, Son, and Spirit each have a role in connecting believers to the kingdom of God and to eternal life. Second, the awareness of the eternal life offered by Jesus the king requires a response of holiness so that believers may remain in his light.

Eternal Life and God's Kingdom: The Character and Identity of the King

In John 3, the Father, Son, and Spirit are each a part of the conveyance of new eternal life through kingly power and the description of each

person plays an important role in the conceptual blending of kingship, birth, and family metaphors. Yahweh's kingdom is the Father's kingdom that he transfers to his Son. The King's Son is given this gift by his Father so that those who believe might gain this kingly life that lasts forever. The Father's role is key for the granting of authority, the giving of the Son, and the drawing of the community together as His children, as his royal family. Because God is the Eternal and Living King,[95] his kingship is passed to his Son along with his knowledge, his instruction, and his care and love. This depiction of God as Eternal and Living King passing on his eternal kingdom and the power associated with it to his son (i.e., the Son of God) has its roots in the Hebrew Bible, but is developed in a new way within the Second Temple period and within the Fourth Gospel.

Jesus, as eternal king who is begotten by the Father, provides his reign to his people through eternal life granted by his inheritance of authority from the Father, given because of Jesus' sacrificial death and his resurrection (doubly being "raised up" on the cross and in his resurrection). The Son is the Son of God who is obedient to his Father, the envoy of the Father's message, the bearer of the Father's authority, and the instrument of the Father's kingship on earth. His sacrificial death characterizes his self-giving and the Father's, and resonates with the pain of childbirth that echoes Yahweh's birthing pains for his people Israel. Thus, Jesus' identity as king is characterized in the terms of the Great King Yahweh in the Hebrew Bible, but with Johannine innovations.

The Spirit's action of rebirth is key to gaining this kingdom as the Spirit pours out the kingly life, which is eternal, through a spiritual rebirth. As noted in the previous chapter, Burge's work has demonstrated that the role of the Spirit's anointing in John 1 has Christological implications. Jesus is the Christ, the anointed one, because he is anointed with the Holy Spirit.[96] This comes just prior to Nathanael's declaration that Jesus is the Son of God and King of Israel. Jesus is the one who is the anointed one

---

[95] God is described as the "living Father" in John 6:57, a term that echoes the descriptions of God as the "living king" noted elsewhere in the Hebrew Bible and Second Temple literature.

[96] See Burge, *The Anointed Community*, 59–61. However, Burge wants to downplay the potential kingship reference in this passage and instead focus on the anointing of the Spirit through arguing for the presence of Isaiah 42 as primary over the use of Psalm 2. Yet Nash has argued persuasively for the importance of Psalm 2 in this passage and its messianic implications. See Nash, "Psalm 2 and the Son of God in the Fourth Gospel." I would argue that the anointing of the Spirit as suggested by Burge actually works in harmony with the conception of Jesus' anointing for kingship as the Son of God. As demonstrated in Chapter 4 of this study such an approach can be a "both/and"rather than an "either/or".

and designated Son of God. The purpose of the Spirit's anointing of the Son is to designate and empower him for his role as the Son-King who is the human (and divine) instrument of the Father-God-King. Now in John 3 the role of the Spirit is extended to birthing the royal children of the King God.[97] As royal children of the God King's family, the Christian community is given an opportunity to see and enter the kingdom of God and given the everlasting life that characterizes their Father-King.[98]

Everlasting, Living Kingship and Justice: Response to the King

Unlike an understanding of eternal life that merely focuses on the concept of living forever or on heavenly wisdom, examining the relationship between eternal life and the metaphor of kingship allows eternal life to be understood as something dependent on the characteristics of God himself as King. This means that "eternal life" involves action. Within the Hebrew Bible, descriptions of God as the "living God" and his reign as "living forever" or "ruling forever" pointed to God's action in the world. The Israelites knew that God was living and reigning because He was directly impacting their lives. Likewise, Jesus' reign involved miraculous signs and healings (e.g., Jesus' revivification of Lazarus in John 11), breaking down ethnic and social barriers (e.g., Jesus' encounter with the Samaritan woman in John 4), and providing sustenance to the needy that was both spiritual and physical (e.g., Jesus' feeding of the multitudes in John 6). This would seem to imply that a conception of "eternal life" that carefully considers the implications of kingship must be wrapped up in the conception of just action, which mirrors a God who is the king of the disadvantaged.[99] As Kelly and Moloney point out, "for the disciples there is a consequence" to Jesus' works mirroring the Father's divine action in the world.

> Just as the Son's action derives from and manifests the life-giving love of the Father, the disciples too must allow themselves to be drawn into such a movement of love and service, '. . . that you also should do what I have

[97] As Burge argues, "divine birth through the Spirit marked the Johannine Christian, and this was the event which the baptismal waters were expected to symbolize. To be sure, this begetting incorporated faith (3:15; 7:39), but it primarily denoted the dramatic reception of the Holy Spirit." Burge, *The Anointed Community*, 171.

[98] Through this opportunity they are fashioned a new identity as the household of the Father-King. This household is the dwelling place of God which is also his temple-palace. This fits with the general thesis of Coloe, but with a fuller integration of royal imagery. See Coloe, *Dwelling in the Household of God*.

[99] See Moore, *Moving Beyond Symbol and Myth*.

> done to you'(13:15). There is no position in which disciples can locate themselves except within the life of self-giving love ... the disciples' mission to the world is animated by the exemplary reality of the Father and the Son united in the love that alone manifests the properly divine glory.[100]

As discussed in Chapter 3, Hebrew Bible conceptions of God's kingship had implications for the actions of God's people. The proper response to the everlasting Great King of life was the submission of one's life to holiness and to praise. John 3:16–21 makes this point clear by differentiating those who live in holiness from those who do not through the use of sensory metaphors of light and darkness. Those who wish to be a part of God's kingdom live lives that reflect the holiness of their Great King. As they come into the "light," their good deeds are revealed before God, but those who choose to love the darkness, hate the light and hide their evil deeds by staying out of the light. The Father-King loves the world and He gives his Son, the king, to give the world eternal life (reflecting the eternal character of his reign). This Son is the light of the world, but to be a part of this Son-King's reign, the response of the world must be holiness that reflects the just actions of the King himself.

100 See Kelly and Moloney, *Experiencing God in the Gospel of John*, 278.

CHAPTER SIX

THE SHEPHERD KING: METAPHORS OF PASTORALISM AND KINGSHIP IN JOHN 9–10

Chapter 4 of this study demonstrated that John 1's discourse focuses on Jesus' identity and describes this identity through a combination of titles with royal associations including "Messiah" and "King of Israel." Chapter 5 demonstrated that John 3 connects the kingdom of God with eternal life both through linguistic features of cohesion and prominence and through the conception of Jesus who is the eternal king like his Father. This chapter will examine how John 9–10 uses sensory metaphors including sight/blindness and light/darkness (similar to Hebrew Bible texts like Isa 40–55 and 2 Sam 22) and pastoral metaphors of shepherd and sheep (similar to texts like Ezek 34 and Zech 9–12) to portray Jesus as the illuminating king who gives sight to the blind and acts as the good shepherd providing justice to his sheep and an indictment against those who would them.

Towards this end, this chapter begins with a survey of the past scholarship on John 10 and its impact on the larger discourse of John 9–10. After this survey, section 1 of this chapter analyzes the discourse of John 9–10 in terms of cohesion and prominence, demonstrating the cohesive links between John 9 and 10 that join sensory, pastoral, familial, and royal metaphors to one another and highlight them within the discourse. This section will demonstrate how the depiction of the healed blind man in John 9 provides a cohesive portrayal of Jesus' contest against the Jewish authorities that highlights the growing tensions between Jesus and his followers and the Jewish authorities. This contest over authority culminates in Jesus' description of himself as the "good shepherd" in contrast to those claiming leadership over the people of God in John 10.

Section 2 examines the sensory metaphors of John 9 and the pastoral and familial metaphors of John 10 as they blend with kingship metaphors and compares the use of metaphors in John 3 and 9–10. This section demonstrates that the metaphor of Jesus as the "light of the world" in John 9 and the metaphor of Jesus as "the good shepherd" are linked to kingship through their connection to Yahweh's kingship in the Hebrew Bible and through their imperial reference within the Hellenistic milieu. These light and shepherd metaphors are joined further to the metaphor of the Son of God and Son of Man.

Section 3 suggests three rhetorical and theological implications based on the findings from the earlier sections. First, as Jesus' identity as the shepherd-king is revealed, this revelation creates a struggle over authority with the Jewish leaders of his time, ultimately leading to Jesus' death later in the Fourth Gospel. Second, the character of Jesus' kingship as shepherd-king extends to the disadvantaged and marginalized, providing justice to the oppressed and indicting the uncaring "hired hands" who neglect them and the "thieves" and "robbers" who oppress them. Third, this kingly justice requires a response of just action and holy self-sacrifice for those who would listen to the Good Shepherd and act like his sheep.

A. Past Scholarship of John 9–10

Many issues face any analysis of "Shepherd Discourse" in John 10, due in large part to the multiplicity of interpretations in the history of scholarship of this discourse. There are three main issues facing the analysis of this passage: 1) textual boundaries; 2) context of culture for the Shepherd Discourse; 3) the meaning and overall purpose of the Shepherd Discourse in the Fourth Gospel.[1] First, one of the important issues related to the Shepherd Discourse is delimiting its parameters. In the past, scholars argued for the existence of a series of aporias and discontinuities in the text, particularly in the transition between the end of John 9 and the beginning of John 10 and the transition between John 10:21 and the remainder of the chapter.[2] This focus on the discontinuities perceived in the text has led some scholars to argue that John 9 and John 10 should be read separately. Further, scholars have argued over the integrity of John 10:1–21 due to the narrator's comment in 10:6, "Jesus told them this proverb/parable/allegory (παροιμίαν)". This has led many scholars to give 10:1–5 a first tier status while designating 10:7–21 a second tier, with a variety of interpretations

[1] Lewis provides a helpful introduction to these issues in her monograph, Lewis, *Rereading the Shepherd Discourse*, 1–33. For further discussion of these issues, see Beutler and Fortna, eds., *The Shepherd Discourse of John 10 and Its Context.*

[2] Among those noting the complexity and confusion due to these issues in John 10, see Ridderbos, *The Gospel According to John: A Theological Commentary*, 351; Painter, "Tradition, History, and Interpretation in John 10," 53; Busse, "Open Questions on John 10," 6; Haenchen, *John: A Commentary on the Gospel of John*, 50. Lewis provides a helpful survey of the discussion of the division between John 9:39 and John 10. For fuller discussion of these issues, see Lewis, *Rereading the Shepherd Discourse*, 1–32; and Beutler and Fortna, *The Shepherd Discourse of John 10 and Its Context*.

for the meaning of παροιμίαν.[3] Yet such a hierarchical approach to the text need not be assumed, as this chapter will demonstrate below.

Second, the source behind the Shepherd Discourse is contested in part because of these literary issues. Scholars often assume that once the sources for the discourse are found, one has found the meaning of the text. Recently several scholars have questioned the assumption of a one-to-one correspondence between the allusions in John's Gospel and the interpretation of these allusions.[4] While an awareness of the cultural contexts (including intertextual reference) is helpful for interpretation of John's use of the metaphor "good shepherd," this context of culture must be read along with the co-text of the Shepherd Discourse as a whole and the Fourth Gospel.

Third, some scholars have approached the Shepherd Discourse as a separate source or sought to find the source behind the text, but in this way many have lost the embeddedness of the Shepherd Discourse in the overall structure of the Fourth Gospel more broadly.[5] Karoline Lewis has provided a compelling argument for a "rereading of the 'Shepherd Discourse'" that restores the integrity of John 9:39–10:1–21. Lewis argues that John 10 functions as the discourse to the narrative of the blind man's healing in John 9. She emphasizes the integrity of John 10:1–21 by noting the interconnectedness of the discourse through literary analysis and demonstrates the importance of the "Shepherd Discourse" for reading the whole of the Fourth Gospel itself. This chapter will build on Lewis' assertion of the connectedness of John 9 and John 10 and the integrity of the Shepherd discourse through a careful linguistic study of the role metaphor plays in creating cohesion and prominence in the text. However, unlike Lewis'

---

[3] See Lewis' discussion of these issues in Lewis, *Rereading the Shepherd Discourse*, 2–7.

[4] Such critiques have come on several fronts including (but not limited to) issues in John's quotations of the Hebrew Bible (see Nielsen, "Hebrew Bible Imagery in John," 66–82; Lewis, *Rereading the Shepherd Discourse*, esp. 7–9, 129–176; Talbert, *Reading John*, 164–171; Deeley, "Ezekiel's Shepherd and John's Jesus," 255–64) and in reading across the Gospel (for example, reading Peter's encounter with Jesus in light of John 10, see Tolmie, "The (Not So) Good Shepherd," 353–368.)

[5] Among those who have read the Shepherd Discourse as a separate sources from John 9 or saw disparate sources within John 10, see Robinson, "The Parable of the Shepherd (John 10:1–5)."; Bultmann, *Gospel of John*, 358–91; Brown, *The Gospel According to John*, 391–93; Dodd, *Historical Tradition in the Fourth Gospel*, 383. Lewis critiques this problem in her work as well and provides a literary way forward for rereading the discourse in light of the entire Fourth Gospel. See Lewis, *Rereading the Shepherd Discourse*, 7–20.

study, this chapter will focus on the sensory metaphors in John 9 and the conception of shepherd in John 10 in light of its connection to kingship and explore these metaphors in terms of conceptual blending.

B. Discourse Analysis of John 9–10

In Chapter 4 and 5 of this study, analysis of the linguistic structure of the discourse of John 1 and John 3 demonstrated how the identity of Jesus and his role as king is highlighted through the way information flows through each passage. In John 9 and 10, the linguistic structure of the discourse plays an essential role in pointing to Jesus' identity as king while also creating cohesion throughout the two chapters and highlighting certain elements in the discourse through factors of prominence.

Healing the Man Born Blind (John 9:1–8)

In John 9:1, the first topic presented in the discourse of John 9 is the question of why this man in front of the disciples was born blind. While the disciples suggest two alternatives for the reason for this blindness based on their given assumptions regarding the correlation between sin and blindness (v. 2), Jesus provides new information that augments the disciples' previous understanding and provides the reader with a new recurring topic in the discourse of John 9 and 10, namely the revelation of God's works (v. 3). In John 9:3, ἀλλὰ works alongside "neither … nor" (οὔτε … οὔτε) as markers of coordinate negativized expressions.[6] The way this shift in topic and the presentation of new information occurs is similar to Jesus' interaction with Nicodemus regarding re-birth. As with Nicodemus, Jesus provides a metaphorical explanation of the situation at hand that is different than the expectation of his conversation partners.[7] Verses 4–5 continue the topic of God's works as Jesus encourages the disciples to do God's work now, using the fronted 1st person plural pronoun "us" (ἡμᾶς) to emphasize their role in doing the same work he is doing. He provides them with the new information that a time is coming when they will not be able to do God's work in the same way by comparing the typical patterns of the working day to doing the works of God. This allows Jesus

[6] Louw and Nida, 69.9.

[7] Cotterell demonstrates this pattern in Jesus' interaction with Nicodemus in John 3, but a similar pattern occurs in John 9 as the disciples suggest reasons the man is blind and Jesus provides suggests a new reason. Cotterell, "The Nicodemus Conversation," 237–42.

to reiterate an important statement about his identity: he is the light of the world (v. 5). This picks up on information given to the reader in the prologue to John's Gospel (and repeated again throughout) that Jesus is the light of the world, that gives light to everyone, shines in the darkness, and gives life (1:4, 5, 9; 3:19–21; 8:12).[8]

This description of Jesus' identity and establishing God's purpose in revealing himself through the blind man provides the background for understanding the healing of the blind man described in John 9:6–7 and the encounter between the now healed man and his neighbours in 9:8–12. Although Jesus is the mysterious figure (as in John 1) that the neighbours want more information about, Jesus has left the scene without comment from the narrator.

The Blind Man, His Parents, and the Pharisees (John 9:9–34)

The formerly blind man's encounter with the Pharisees in 9:9–17 mirrors the man's interaction with his neighbours in many respects. In fact, the man's statement in v. 15 is nearly a summary of his statement in v. 11.[9] Verse 14 provides information that will be crucial to the dispute among the Pharisees over whether Jesus' healing came from God or not, namely that the healing took place on the Sabbath (v. 16). Thus, the Pharisees want the healed man to weigh in on Jesus' identity and interrogate him pointedly. This emphasis is portrayed by the use of the redundant pronoun "you" (σὺ) and "your" (σου) emphasizing that they want his eyewitness testimony. ("What have *you* to say about him? It was *your* eyes he opened"). The man asserts that Jesus is a prophet (v. 17). Dissatisfied with this answer and with the man's account of his healing, the Pharisees seek additional information from the parents of the formerly blind man. However, unlike the healed man, the parents refuse to convey any new information to the Pharisees about Jesus' identity due to their fear of being put out of the synagogue (an important piece of information given to the reader by the narrator as means of explanation in v. 22). Emphasis is placed on their reluctance through the use of the redundant 1st person pronoun, saying "*We* (*ἡμεῖς*) don't know" and redirecting questioning to their son.

[8] See Koester's discussion of the metaphors of light and darkness in John's Gospel, Koester, *Symbolism in the Fourth Gospel*, Chapter 4, 141–47. See also Janzen, "'I Am the Light of the World' (John 8:12)," 115–35.

[9] Michaels, *The Gospel of John*, 550.

This leads to yet another interview with the healed man beginning in v. 24. This second interview initiates a conflict between the healed man and the Pharisees. As tensions rise, the Pharisees insist the man change his story (v. 24) based on their given assumptions about Jesus' sinful state, asserting emphatically, "*We know* (*ἡμεῖς οἴδαμεν*) this man is a sinner." Here the use of the 1st person plural redundant pronoun beside the perfect form οἴδαμεν places the verb in the frontground while emphasizing the subject "we". The healed man reiterates the story of his healing in its most basic terms (v. 25).[10] It is the very fact that no new information is transacting between the Pharisees and the healed man that causes him to rebuke the Pharisees by asking them why they want to hear this given information once again and to ask if they want to be Jesus' disciples (v. 27).[11] The healed man rebukes the Pharisees in 9:27 through a use of redundant pronoun: "*You* (*ὑμεῖς*) don't want to be his disciples, do you?"

The Pharisees respond by reviling the healed man for this question. Here the Pharisees use the language of "we" vs. "you" to emphasize that the healed man is not one of them (and therefore not a follower of Moses), but instead one of Jesus' followers.[12] The Pharisees' repeated use of 1st person plural redundant pronouns to refer to themselves leave both Jesus and the man born blind out of this collective and contrast the Pharisees' perspective to the healed man and Jesus (e.g., 9:28). For example, in v. 28, they also use the 2nd person singular redundant pronoun emphasize the healed man's separateness and association with Jesus. ("*You* are one of this fellow's followers! *We* are disciples of Moses!").

In v. 29, the Pharisees emphasize that they do not even know where Jesus comes from. In 9:30, the healed man expresses his shock that the Pharisees do not understand who Jesus is or where he gets his power from using a redundant pronoun and perfective tense to create prominence: "This is a remarkable thing, that *you* (*ὑμεῖς*) don't *know* where he is from!"[13] Apparently, he knows an important piece of information that it appears *they* lack:[14] God does not listen to sinners, but He must have listened to Jesus because only through God could someone restore sight to a blind

---

[10] Lincoln, *The Gospel According to Saint John*, 285; Michaels, *The Gospel of John*, 558.

[11] Keener, *The Gospel of John*, 790–91.

[12] Keener, *The Gospel of John*, 790–91.

[13] Several scholars have noted that in this exchange the healed man "attains his full stature as a character who opposes the Pharisees, pummelling them with his own ripostes." Staley, *Reading with a Passion*, 51. Staley cites Resseguie, "John 9," 115–122.

[14] Again redundant pronouns are used here to emphasize that the Pharisees do not know where Jesus came from, but that he healed the blind man's eyes.

man (vv. 30–33). In response to the healed man's rebuke, the Pharisees sharpen their own rebuke to an even finer point using two redundant pronouns in sharp succession immediately before they throw him out: "In all sin *you* (σὺ) were born and *you* (σὺ) teach us?" The conflict comes to a head and the healed man is thrown out of the synagogue. Thus, the core of this conflict and the focus of this section is placed on who ultimately knows the truth about Jesus' identity (and their own identity in relationship to him). The examination of the healed man and his parents create cohesion through the passage, while the factors of prominence are frequently used in a contrastive function, highlighting the divide between the Pharisees and those who might represent Jesus' side. The issue of Jesus' identity is also here intimately linked to whether or not his power to heal comes from God or from some other source. If his power comes from God, his actions and presence contend against the authority of the Jewish leaders, causing the rising tensions throughout John 9–10.

The Son of Man Who Judges (9:35–41)

Jesus reenters the scene in John 9:35 and begins a new topic: the Son of Man who judges the sighted and the blind. In v. 35, Jesus asks the healed man if he knows of this Son of Man; in v. 37, Jesus indicates that he himself is this mysterious figure; and in v. 39, he tells the purpose of the Son of Man coming to the world, namely to judge it. This same judgement will characterize the purpose of the shepherd figure in Chapter 10, just as the Son of Man comes to sort the sighted and the blind, the Shepherd sorts those who claim to be sheep from those who actually are his sheep and judges those who would hurt his sheep for their own selfish purposes. With a note of division, the Pharisees emphasize their surprise at Jesus' accusation of their blindness in 9:39 by stating in 9:40 through a redundant pronoun, "*We* (ἡμεῖς) aren't blind, are we?" This judgement divides the "sighted" and the "blind" using physical categories to address a spiritual issue.[15] The Pharisees' question in v. 40 of whether they are blind or not provides an opening for Jesus' reversal of the Pharisees' assumptions about the situation at hand. The Pharisees believe themselves to be wise (i.e, have sight) and to know that Jesus is a sinner; Jesus turns this

[15] Keener notes that such a play on the relationship between spiritual and physical sight was common in Greek and Roman and Jewish sources. Keener especially emphasizes the role of passages in the Hebrew Bible on the conception of spiritual blindness, particularly passages in Isaiah, Jeremiah, and Ezekiel. See Keener, *The Gospel of John*, 796.

around, on the one hand acknowledging the sightedness of the Pharisees but at the same time stating that this very sightedness is their indictment of their own sin (v. 41). In Chapter 10, this indictment against the sin of the Pharisees is graphically depicted in metaphorical terms.

The use of personal reference marks the movement from the end of John 9 and the beginning of John 10. While there is continuity between Jesus' use of the second person plural in his conversation with the Pharisees in 9:41 and in 10:1 with the second person plural of "to you" (ὑμῖν), Jesus' discourse is also marked by a shift from speaking directly to the Pharisees in 9:41 to Jesus' use in 10:1 of two participial verbs leading to a 3rd person singular with the verb "is" (ἐστὶν). Thus, John 10:1 functions similarly to the style of discourse in John 3 where Jesus describes a hypothetical or imagined figure doing an action in order to make a rhetorical point. As noted above, it also is a similar use to 9:39. This repeated rhetorical use of the 3rd person singular continues from 10:1–21, even continuing in the language of the "Jews" as they dispute whether Jesus is possessed or not.[16]

Jesus' Pastoral Shift (10:1–6)

John 10:1 begins with the prominent phrase Ἀμὴν ἀμὴν λέγω ὑμῖν drawing the attention of his interlocutors (and his readers).[17] Jesus begins an extended discourse in a new key by picturing a mysterious figure who, instead of entering through the main entrance to a sheepfold, climbs in by some questionable alternate means (emphasized by the use of a contrastive "rather" [ἀλλὰ]). Because the identity of this figure is postponed and the metaphorical situation of a sheepfold with some sort of entrance provides a surprising shift for the reader and the interlocutor, greater attention is placed on the identity of this mysterious figure. Jesus states in sharp terms that this figure is not only a thief (κλέπτης), whose purpose

---

[16] Jesus is described using this rhetorical use of the 3rd person singular alongside the participle by those who disagree with the assessment that Jesus is possessed (10:21).

[17] The double use of ἀμὴν in the clause Ἀμὴν ἀμὴν λέγω ὑμῖν is a unique facet of the Fourth Evangelist's writing that provides additional emphasis, especially when used in conjunction with other prominent features. As noted in Chapters 4 and 5 of this study, the use of this clause in John 1 and John 3 is alongside language connected to Jesus' kingship. In John 10, the clause is highlighting the means of entry into the "sheepfold" and Jesus' role as the gateway for the sheep. This language is then reinterpreted in John 10:7–21 where Jesus is pictured both as the gateway and as the shepherd-king himself. Besides, highlighting these ideas, this double use of the clause also creates cohesion between v. 1 and v. 7.

would be to steal, but also a bandit (λῃστής), who is likely to use violence while stealing.

In 10:2, another figure arrives who comes in through the main entrance. This figure is the shepherd of the sheep. Yet another figure arrives in 10:3, the gatekeeper who lets the shepherd into the sheepfold. Once in the gate, the shepherd calls to his sheep and leads them out. This leads to a focused discussion in vv. 3–5 about the sheep's ability to recognize their shepherd's voice over a stranger's voice. Jesus informs his listeners that the sheep have such a keen sense of hearing in this fashion that they will only follow the shepherd and run away from strangers.

Initially the reader and Pharisees are at a loss. Why does Jesus move from a discussion about sight and blindness in relation to sin to a discussion about shepherds and sheep? Who are these new figures that have arrived upon the scene: the bandit who sneaks into the gate, the gatekeeper, and the shepherd? The narrator informs the reader that the Pharisees certainly did not understand what Jesus' purpose was in saying all of this (10:6).[18]

Pastoral Déjà Vu (*John 10:7–18*)

John 10:7 tells us that "therefore, Jesus said again to them" (Εἶπεν οὖν πάλιν ὁ Ἰησοῦς), suggesting that v. 7 begins a section that in some way repeats, or at the very least states in different terms, the main thrust of Jesus' initial comments in 10:1–6.[19] The new information provided by Jesus in this section is primarily filling in subjects and then providing comments on these new subjects. This is in contrast to 10:1–6 where the figures described were left in a vague rhetorical form, which described the figures based on their actions rather than their persons (through participial forms).

John 10:7 also echoes the language of 10:1 directly with the repeated prominent clause "truly, truly, I tell you" (ἀμὴν ἀμὴν λέγω ὑμῖν), thus creating cohesion between 10:1–6 and 10:7. In v. 7, this prominent clause is combined with the redundant pronoun "I" (ἐγώ) of the "I am" statements, providing another factor of prominence. In v. 7, Jesus describes himself as

---

[18] Culpepper discusses this response from the Pharisees in terms of the theme of misunderstanding in John's Gospel that "call attention to the gospel's metaphors, double-entendres, and plurisignations . . ." and ". . . guide the reader by interpreting some of these . . . those who fail to understand [them] will eventually be 'scattered' (16:31–32.)" Culpepper, *Anatomy of the Fourth Gospel*, 165.

[19] Michaels, *The Gospel of John*, 582–83; Lincoln, *The Gospel According to Saint John*, 295.

one of the new subjects developed in 10:1–6: he is the sheep's gate.[20] In v. 8, he leaves this topic of the sheepgate for a moment and shifts to identifying the thieves and robbers as "all who came before me" (πάντες ὅσοι ἦλθον [πρὸ ἐμοῦ]).[21] Information about these thieves is interwoven with new information about Jesus' role as the gate and both highlight what happens to the sheep because of the actions and intentions of Jesus as the gate and the thieves and robbers. This creates an ABABA structure (noted in Appendix H). The interweaving of this new information (along with the contrastive use of "but" [ἀλλά] in v. 8) allows for a greater contrast between Jesus as the gate and the thieves. Whereas the sheep do not listen to the thieves and robbers (v. 8), and the purpose of the thief is to steal, slaughter, and destroy (v. 10a), entering through Jesus' gate provides salvation/safety, the ability to come in and go out, and the ability to find pasture (v. 9). Jesus' purpose is to give life to the sheep and he does so "abundantly" (περισσὸν) (v. 10b).

The use of the subordinating conjunction ἵνα in John 10:10 coheres to other uses of ἵνα throughout John 9–10 with metaphorical implications. In John 9–10, ἵνα is used to describe Jesus' purposes in ways that connect the metaphors of life and sight/light to one another, mirroring the interweaving of life and light in the Gospel's prologue in John 1. Just as Jesus is described in John 1 as the life that gives light to all people, in John 9 and 10 Jesus' purposes as "the light" (9:5) are displayed in his work of giving sight to the blind (9:39), and his purpose as the gate is to give life in all its fullness to his sheep (10:10). Here using the metaphors of pastoralism, Jesus identifies elements that would provide life to the sheep (e.g., a safe pen with pasture to graze on) with his overall purpose of giving life to the sheep and sets this in contrast to the actions of the thief, which lead to the loss, death, and destruction of the sheep.

In v. 11, Jesus' identification as the gate shifts to another identification of a new subject from the original description in John 10:1–5. Jesus now identifies himself as the shepherd figure that went without clear identifi-

[20] Some have tried to argue that Jesus is actually the gatekeeper, but such a step is unnecessary for the metaphor to work in 10:7. Understanding Jesus as the gatekeeper figure in 10:3 is helpful to a degree, but it creates a dissonance between the gatekeeper and the shepherd as seemingly separate figures in vv. 1–5 and Jesus' use of both titles in vv. 7, 9 and 11, 14. Keener agrees that this gatekeeper figure is likely a non-essential figure to the text or as Keener puts it "simply one of the props for the story". See Keener, *The Gospel of John*, 801.

[21] There is a textual variant here with the presence or absence of "before me" in the text. See Michaels, *The Gospel of John*, 583.

cation in John 10:1–5 and adds the adjective “good” (καλὸς) to the description of this shepherd. Besides providing this new subject, Jesus also tells his hearers what this shepherd will do: he will lay down his life for the sheep. This is immediately set in sharp contrast to the “hired hand” (ὁ μισθωτὸς), who is described emphatically as different than the shepherd. The hired hand is not a shepherd and the sheep are not his own (v. 12a). This leads to a dire situation in vv. 12b–13. When the hired hand sees a wolf approaching, instead of protecting the sheep (as was no doubt his assigned task) he abandons the sheep and runs away. This action allows for the wolf to snatch away/attack (ἁρπάζει) and scatter (σκορπίζει) the sheep. The verb ἁρπάζει is used again in vv. 28–29 as a promise to the sheep that contrasts the situation described in vv. 12–13. In vv. 28–29, Jesus promises that no one will snatch them away (ἁρπάζει) from his hand and then repeats this idea, stating that no one can snatch them (οὐδεὶς δύναται ἁρπάζειν) from the Father’s hand either.[22] This lexical connection creates cohesion between 10:13 and 10:28–29. The close of 10:13 repeats the idea that the hired hand does these things because he is a only a hired hand (and thus, not the shepherd) and he does not care about the sheep. While this is not strictly new information, it does clarify that his actions were not solely based on fear of the wolf, but also on a general lack of concern for the sheep themselves.

This leads naturally into Jesus’ repetition of 10:11 in 10:14: he is the good shepherd. As a good shepherd, Jesus knows the ones that are his. This information provides a sharp contrast with the hired hand in v. 13 who does not care or know the sheep. The use of the substantive adjective “my ones/mine” (ἐμὰ) combined with the use of the verb “to know” (γινώσκω) to describe a mutual relationship of knowledge places emphasis on the intimacy and mutuality of the interpersonal relationship between Jesus as the Shepherd and his sheep.[23] The comparison drawn between Jesus and

---

[22] This discussion of the “hand” of Jesus and the “hand” of the Father who is “greater” may play into the idea of God’s mighty hand, which is frequently associated with his kingship and with the signs Jesus performs and with the Father’s deeds. See Deut 4:34:“Has any god ever tried to take for himself one nation out of another nation, by testings, by signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things the LORD your God did for you in Egypt before your very eyes?”

[23] Louw and Nida explain that γινώσκω means “to learn to know a person through direct personal experience, implying a continuity of relationship”. In the case of John 17:3, they assert “it is important to avoid an expression which will mean merely ‘to learn about.’ Here the emphasis must be on the interpersonal relationship which is experienced.” This emphasis on the interpersonal relationship is likely also true here in John 10:14–15. Louw and Nida, “γινώσκω”, 27.18.

his sheep and the relationship between Jesus and the Father emphasizes this mutual and intimate interpersonal relationship. This comparison is formed in v. 15 with the comparative conjunction καθὼς, creating a comparative clause dependent on the clause in v. 14.[24] To this clause is added a repetition of John 10:11b: Jesus as the good Shepherd lays his life down for the sheep.

John 10:16 shifts the topic slightly from the sheep which have been discussed in the entire passage up to this point to a new set of sheep not from this sheepfold. Like the sheep of the sheepfold, these other sheep will listen to their Shepherd Jesus' voice and Jesus states that it is necessary that he brings them. Together these other sheep and the sheep of the sheepfold will be one flock with one shepherd. The use of rhetorical asyndeton here linking one sheep and one shepherd likely provides additional emphasis on the unity of shepherd and sheep.[25] John 10:17 builds on this given information, explaining that the Father's love for the Son is because he lays down his life. To this action, additional information is provided that Jesus will not only lay down his life, but take it up again (v. 17) and that this action is voluntary (v. 18). In v. 18, the use of the emphatic "but" (ἀλλά) and the redundant 1st person singular pronoun "I" (ἐγὼ) emphasize Jesus' intentional choice to voluntarily lay down his life.

Further, the Son's ability to lay down his life and take it up again is in his "authority" (ἐξουσίαν) and is a command that he received from the Father (v. 18). Concluding Jesus' speech with the idea of authority and the association with the Father joins the ideas of Jesus as Shepherd-king in John 10:1–16 with the conception of authority and command that comes from the Father-King to Son-King relationship (10:17–18), that has been discussed in some detail in Chapters 4 and 5 of this study.

Verse 19 shifts the topic from Jesus' speech concerning the sheep, his role as Shepherd, and his relationship to the Father to a division occurring

---

[24] Porter, *Idioms of the Greek New Testament*, 242–43.

[25] As noted in Chapter 4 of this study, the lack of conjunction in Greek is usually marked and serves either a grammatical or rhetorical purpose. As the content of this verse already discusses unity and as the rest of the passage appears to be focused on a relationship of unity, it seems likely that this is an example of rhetorical asyndeton for the purpose of emphasis. For more on asyndeton in its various forms, see Smyth and Messing, *Greek Grammar*, 484–85; Winer, *A Treatise on the Grammar of the New Testament Greek*, 637–38; Black, *Sentence Conjunction in the Gospel of Matthew*, 181. The repeated use of asyndeton in John's Gospel is particularly noteworthy in John 10 where asyndeton characterizes 10:16, 22, 25, 32, 39. Several scholars on this Johannine tendency and on the interesting implications for scribal tendencies in correcting said asyndeton. See Abbott, *Johannine Grammar*, 1996–2008; Royse, *Scribal Habits in Early Greek New Testament Papyri*, 130.

among the Jewish people because of Jesus' speech. Verses 20 and 21 provide the two different sides of the debate. Some argue that Jesus is demon-possessed and insane, while others argue that Jesus' words and works of giving sight to the blind contend against demonic possession. This debate contributes to the tension that is building throughout this discourse and is witnessed in the subsequent passages in 10:22–39.[26]

An important shift occurs as Jesus moves from his metaphorical description in John 10:1–5 to his re-iteration of this theme in John 10:7–21. This change is marked by an adjustment in the use of personal reference between John 10:1–5 and 10:7–21. In John 10:1–5, Jesus is the gate, while another figure described in the 3rd person is the shepherd.[27] Based on depictions of Yahweh in the Hebrew Bible, the referent of this "shepherd" title is likely God himself.[28] In John 10:7–21, Jesus takes on the title of shepherd himself, shifting from referring to the shepherd in the 3rd person singular to the 1st person singular. This would suggest that Jesus is equating himself with Yahweh in terms of his role as the good shepherd-king.[29] Jesus' claim to Yahweh's position as shepherd-king contributes to the tension that leads to the charge of blasphemy and the attempts at killing Jesus in vv. 20–39.

Blasphemy or the Works of God? Tensions Mount (*John 10:22–42*)

John 10:19–21 mark a shift from the extended speech of the Shepherd Discourse in John 9:41–10:18 back to the narrative style found in the prior sections of John 9.[30] John 10:22–23 provide an indication of a temporal

---

[26] Keener notes this "deadly hostility" that escalates from the "conflict about Jesus' identity." Keener, *The Gospel of John*, 821.

[27] The "I am" statements made by Jesus have drawn a great deal of attention in their use of redundant pronouns for emphasis. John 10 has one of the highest distributions of this "I am" (ἐγώ εἰμι) phrase. There is a spike at Chapters 9–10. Of the predicated "I am" statements, there are 4 in Chapter 10 (10:7, 9, 11, 14), which matches only Chapter 6 in its frequency of use (6:35, 41, 48, 51). Other examples of predicated "I am" statements include John 8:12, 11:25, 15:1, 5. An interesting aspect of this frequent use of the redundant pronoun "I" (ἐγώ) in the form of the "I am" statement is that the predication of these terms changes more than in other passages using the "I am" statement. Jesus is the light, the gate, and the shepherd alternatively.

[28] This seems to be in a similar vein to Jesus' statements that "the Father and I are one." Jesus describes himself in the position of Yahweh in the original text, yet is there also space for Jesus to be understood as the Davidic ruler expected in Ezek 34.

[29] Beasley-Murray, *John*, 170–71; Michaels, *The Gospel of John*, 587; Koester, *Symbolism in the Fourth Gospel*, 113.

[30] This change is also marked by the changing use of personal reference. Beginning in John 10:22, the discourse between a group of "Jews" and Jesus returns to the more direct

change from the setting of the previous sections of John 9–10. These verses indicate the time as the Feast of Dedication, the season as winter, and the location of Jesus as in the temple courts in Solomon's Colonnade. Some scholars have noted that this reference to the Feast of Dedication provides a connection between the light metaphors of John 9 and the themes of John 10, as the Feast of Dedication was a light festival.[31] Having set the scene, v. 24 informs the reader that the Jewish leaders encircle Jesus and begin asking him for a definitive answer as to his status as the Christ. Many scholars have noted that this scene mirrors elements of the Pharisees' second questioning of the healed man who was born blind in John 9:24–34.[32] Not only does Jesus' response in v. 25 parallel the healed man's response,[33] it also points to the action of healing the man's blindness as indicative of Jesus' identity. The use of redundant pronouns in 10:24 and 26 in the Pharisees' questioning of Jesus mirrors the use of redundant pronouns in the Pharisees' second questioning of the man born blind. The Pharisees use "*you* (*σὺ*)" to emphasize their desire for Jesus' statement of his identity as the Christ. In 10:26, Jesus responds by saying "*You* (*ὑμεῖς*) do not believe, because you are not my sheep."

In fact, 10:25–28 provides a series of information that picks up given information from throughout John 9–10. Jesus notes that his deeds have already testified to his identity as the Christ. The healing of the blind man is an explicit example of this as stated in John 9:3. In 10:26, Jesus makes explicit what has previously been implicit: the Jewish leaders refuse to believe because they are not his sheep. This refusal is linked to the

2nd person discussion of John 9, creating a link between the discourse on either side of John 10:1–21, just as the use of the 3rd person creates cohesion within John 10:1–21.

[31] Scholars who remark on this connection include Brodie, *The Gospel According to John*, 374; Carson, *Gospel According to John*, 391. Besides linking the Festival of Dedication to the theme of light, Lincoln also notes the importance of the consecration of the temple altar, seeing Jesus as the sacrifice depicted in John 7–10. See Lincoln, *The Gospel According to Saint John*, 309–10.

[32] Several scholars have noted the relationship between 10:21 and the healing of the blind man in John 9. This has led some scholars to suggest that these passages should be rearranged and are "dislocations". See Bultmann, *Gospel of John*, 357–75. See also the discussions of Beasley-Murray, *John*, 166; Haenchen, *John*, 2.50–51. However, scholars like Borchert argue that this "fails to understand the theological unity of this chapter." It is important for Borchert to separate chapters 7–9 from 10 so that Chapters 7–9 are structurally dependent on Tabernacles, whereas Chapter 10 is related to the feast of Dedication. However, this seems particularly strange in light of the theme of Dedication and its relationship to light metaphors, which would seem to make a natural connection to Ch 9's themes. Borchert, *John 1–11*, 327–28.

[33] Cf. John 9:27: *ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε·* John 10:25: *ἀπεκρίθη αὐτοῖς* ὁ Ἰησοῦς· *εἶπον ὑμῖν καὶ οὐ πιστεύετε·*

definition of what it means to be a sheep, as the information given in v. 27 suggests. As 10:3, 6, 14, 16 inform the hearers, the sheep hear, know, and follow their shepherd. Jesus states this of *his* sheep in 10:27. Verse 28 enhances the information presented in 10:10. In v. 10, Jesus explains that he has come so that his sheep may have life; in v. 28, this life is clarified as "eternal" (αἰώνιον) and the potential destruction (ἀπολέσῃ) of the thief in 10:10 is countered by Jesus' promise that his sheep will never be snatched out (ἀπόλωνται) of his hand. Verse 29 extends this a step further by including information about the Father who has given the sheep to Jesus. The sheep cannot be snatched from the Father's hand in the same way they cannot be snatched from the Son's. This leads to Jesus' surprising statement of his unity with the Father, explicitly stating that he and the Father "are one" (ἕν ἐσμεν).

This leads to the second attempt by the Jewish leaders to stone Jesus for blasphemy.[34] The first occurred in John 8:58 when Jesus stated, "before Abraham was, I am!" In 10:31, the Jewish leaders again want to stone Jesus for what they understand to be blasphemy in Jesus' claim to be one with the Father. In 10:32, Jesus pushes the Jewish leaders to acknowledge the good works from the Father that he has done, but, as is the case in the healing of the blind man, the Jewish leaders refuse to acknowledge that these works have come from the Father. Instead, in 10:33 the Jewish leaders make clear their charge of blasphemy and declare Jesus to be only a man. In v. 33, two prominent features emphasize the charge of blasphemy and Jesus' status as only a man: the Pharisees use the contrastive "but" (ἀλλὰ) and the redundant pronoun "you" (σὺ) to say to Jesus, "*You* (σὺ) are only a man who makes himself out to be God."

In vv. 34–36, Jesus uses the given knowledge of the Jewish leaders to argue against their accusations, quoting Ps 82:6. This use of scripture is highly debated, but what is agreed upon is that Jesus is referencing a way to understand Ps 82:6 that would have been understandable to the Jewish leaders at the time.[35] In v. 36, Jesus locates his potential blasphemy as calling himself the "Son of God". This use of the title suggests that by the time John's Gospel was written the title "Son of God" had taken on divine associations,[36] however this title also has royal connotations, which were

[34] Note the use of the word "again" (πάλιν) in the passage here referring back to John 8.

[35] For discussion of this issue, see Neyrey, " 'I Said, You Are Gods.' "

[36] The work of Collins and Collins suggests that such an adaption to the understanding of "Son of God" in the Hebrew Bible may have occurred in the Second Temple period. See Collins and Collins, *King and Messiah as Son of God*.

discussed in more detail in Chapter 4 of this study. In vv. 37–38a, Jesus switches rhetorical tactics, now arguing that whether or not he does the deeds of his Father should be the criteria for judging whether his statements about his own identity are true. In v. 38b, Jesus adds the new information that the reason he wants the Jewish leaders to believe in his deeds (even if they do not believe in him) is so they may come to know and understand the mutual indwelling of the Father and Son.[37] The Father has given the Son authority to do the Father's works in order to display Jesus' relationship the Father. This relationship between Father and Son in its transfer of power and the Son's ability to give life are both related to the royal qualities of God as Father-King and Jesus as Son-King. The concepts of light and life also have connections with entailments of kingship, which will be discussed in greater detail in the second section of this chapter.

In vv. 39–42, the narrator tells his reader that because of Jesus' statement, the Jewish leaders attempt to seize him again, but he escapes and travels across the Jordan to the location where John the Baptist had been. The people demonstrate acceptance of John's testimony about Jesus based on their experiences with Jesus.

Impact of Discourse Analysis on Metaphors in John 9–10

Studying the linguistic structure of John 9–10 demonstrates the pervasiveness of the questions surrounding Jesus' identity as a running theme throughout the two chapters and as the theme that leads to the rising tension with the Jewish leaders that will eventually end in Jesus' death on the cross later in the Gospel. This theme of identity creates cohesion throughout the two chapters and remains at the forefront of discussion, whether Jesus is present and giving sight to a blind man (9:1–7) or Jesus is absent as this same healed man is interviewed by his neighbours and by the Pharisees (9:8–33) or Jesus is explaining his identity in the form of metaphorical stories (John 10).

This theme of Jesus' identity is fostered by a series of different metaphors. In John 9, these metaphors focus on Jesus as the light of the world who gives sight to the blind, and who is also the Son of Man whose judgement comes in the form of this provision of sight, but also the giving of blindness to the sighted. In John 10, these metaphors shift from those of

[37] "so that you may come to know and understand that the Father is in me and I am in the Father." (ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.)

sight and blindness to pastoral metaphors and the language of hearing (as will be discussed in more detail below). With each new piece of information offered, Jesus' identity becomes more clear and many of the elements of his identity reverberate with royal significance. When Jesus is described as the Son of Man, the Shepherd, the Christ, the one who has authority from his Father, and the Son of God, each of these terms connects Jesus' identity to royal associations, which will be explored at greater depth in Section 2 of this chapter. This linking of sensory metaphors and royal-pastoral-familial metaphors through the central depiction of Jesus' identity creates cohesion across the discourse that joins the various "sign," "narrative" and "discourse" elements together, linking John 9–10 together.

Examining the linguistic structure of the discourse also demonstrates that the purposes of Jesus are essential to the discourse and these purposes fill out in greater detail the answer to the question, "Who is Jesus?" This question is answered with a series of titles that are also metaphors: Jesus is light of the world, Christ, Son of Man, the good Shepherd, and the Son of God, who is one with the Father. These identifications in various ways point to Jesus' divinity, while also pointing to Jesus' status as king. He is the good and rightful ruler of the sheep amongst those who would either abandon and scatter the sheep, or worse, seek to steal, murder, and destroy the sheep.

Factors of cohesion and prominence also join together and emphasize the escalating tensions between Jesus and the Jewish leaders in the narrative of John 9–10. From the outset of John 9, the Pharisees emphasize that their source of authority is located only in the law of Moses, while Jesus points to himself and his Father as the ultimate authority. As Jesus depicts himself as the light, the gate, and the good shepherd, he repeatedly emphasizes his claims to authority, while questioning the authority of the Jewish leaders by indicting them for their treatment of God's people. The contest of authority between the Jewish leaders and Jesus and his followers and its divisiveness is further emphasized by the use of redundant pronouns creating an "us" versus "them" mentality. This contest for authority continues to rise across the two chapters, leading eventually to an attempt at stoning and seizing Jesus at the end of John 10. Thus, examination of discourse features of John 9–10 demonstrates central themes that create cohesive links between these two chapters, namely the centrality of Jesus' identity, the use of metaphors and descriptions of Jesus' purposes to fill out this identity, and the theme of contested authority leading to rising tensions between Jesus and the Jewish leaders.

Lexical Cohesion

Several forms of lexical collocation create cohesion in John 9–10. First, there is a predominance of lexical terms related to seeing and blindness. In Chapter 9, the term "blind" (τυφλός) is used 13 times and is then repeated again once in Chapter 10.[38] These function alongside the use of the term "see" (βλέπω) 9 times. Many scholars have suggested ways that this theme of seeing and blindness fit into the overall theme of John's Gospel.[39] Jesus' ability to heal the blind is explained as part of the "works of God" (ἔργα τοῦ θεοῦ) revealed (9:3–4) because Jesus is the light of the world (v. 5). The repetition of forms of the term "work" (ἔργα/ἐργάζομαι) in both its verbal and noun forms points to another point of lexical cohesion. The concept of God's "works" join this initial section of John 9 to Jesus' later discussion of his "works" in John 10:22–39.[40] As in John 9:3–4, these "works" come from God the Father.[41]

These visual metaphors are linked to another sensory metaphor which is aural, through the lexical collocation of terms related to hearing/listening. These sensory metaphors provide lexical cohesion between the healing of the blind man in John 9 and the metaphor developed in the Shepherd Discourse. For example, there is repeated reference to hearing and listening, especially attached to authority, provenance, and knowledge.[42] In John 9:31, the healed man notes that God does not "listen/hear" (ἀκούει) to the sinful, but does "listen/hear" (ἀκούει) to the devout. In John 9:32–33, again using a form of (listen/hear) ἀκούει, the healed man points out that it has never been heard (ἠκούσθη) that someone could give sight to the blind (ἠνέῳξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου). In 9:37, Jesus

[38] John 9:1, 2, 13, 17, 18, 19, 20, 24, 25, 32, 39, 40, 41; John 10:21.

[39] Koester, "Hearing, Seeing, and Believing in the Gospel of John," 327–48; Koester, *Symbolism in the Fourth Gospel*, 104–08.

[40] This term is used in John 10:25, 32, 33, 37, 38.

[41] John 10:25 describes states, "The works I do in my Father's name testify about me." (τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου). John 10:32 describes these works as "from the Father" (ἐκ τοῦ πατρός). John 10:37 describes Jesus' good works as "of my Father" (τοῦ πατρός μου).

[42] Lewis notes this motif of hearing and sight and argues it foreshadows the two significant events of Lazarus' resurrection in 11:1–44 and Mary's encounter with Jesus in 20:11–18. Lewis, *Rereading the Shepherd Discourse*, 133–35, 146. Others have noted the motif of hearing and seeing. John Turner sees this motif as part of the revelatory function of the shepherd that he links to Gnosticism in the Fourth Gospel. Turner, "The History of Religions Background of John 10," 49–51. However, one need not assume Gnostic sources must be present to have a focus on revelation as other scholars have identified this as a theme in John's Gospel that relates to other backgrounds.

points out that the once blind man has now "seen" the Son of Man, and that the Son of Man is the one "speaking" to him. This theme of hearing continues in John 10's discussion of the shepherd as Jesus differentiates his sheep as those who hear his voice (10:3, 4, 16, 27). This theme provides lexical cohesion throughout John 9–10.

Second, alongside the sensory metaphors of seeing and hearing are metaphors of knowledge. The verb "knowing" (οἶδα) creates both cohesion and prominence in John 9–10 through its frequent use in the perfect tense,[43] moving the discussion of knowing to the frontground of the discourse. As has been noted above, Jesus' identity is a key element to the thrust of these two chapters; the discussion of "knowing" centres around who knows the true identity of Jesus and whence his authority and deeds arise. In John 9:12 the once blind man does not *know* (*οἶδα*) where Jesus is. Similarly in 9:20–21, when the Pharisees call the parents of the man born blind to testify they state what they *know* and do not *know* based on their fear of being thrown out of the synagogue (vv. 22–23): they *know* that their son was born blind, but they claim that they do not *know* how their son is able to see or know who caused it. The second interview of the man born blind leads an interchange between what the Pharisees think they know and what the healed man *knows*. In 9:24 the Pharisees assert that they *know* that Jesus is a sinner. In contrast, the healed man does not *know* if Jesus is a sinner, but does *know* that he was healed (9:25). The Pharisees speak in emphatic terms in 9:29 to affirm their knowledge that God spoke through Moses.[44] The concluding clause of 9:29 makes this clear as the Pharisees state that they do not *know* where "this one" (τοῦτον) (i.e., Jesus) comes from. The man born blind expresses his amazement that the Pharisees do not *know* about Jesus. In 9:31 he points to what is common knowledge about how God works: we *know* that God doesn't listen to sinners, but God does listen to the one who fears him and does his will. A similar sentiment is picked up in Jesus' later use of the perfect form to emphasize the intimacy of the sheep with their shepherd in 10:4 and 5. Jesus informs his hearers that the sheep follow the shepherd because they *know* (*οἴδασιν*) his voice. In contrast, the sheep flee from a stranger because they do not *know* (*οἴδασιν*) his voice.

[43] This verb is used 13 times (9:12, 20, 21, 24, 25, 29, 30, 31, 10:4, 5).

[44] The combined use of the redundant pronoun "we" (ἡμεῖς) with two perfect verbs for "we know" (οἴδαμεν) and "he spoke" (λελάληκεν) as well as the inverted word order of Complement-Predicate-Subject in the clause Μωϋσεῖ λελάληκεν ὁ θεός ("To Moses spoke God").

Third, not surprisingly in John 10, which is described by scholars as "the Shepherd Discourse," there is a large quantity of terms within the semantic domain of pastoralism. Such terms include "shepherd," "sheep," "pasture," "hired hands," "pasture," and wild animals like "wolves" in 10:1–16. This language returns in 10:26–27, creating a link to the beginning section of John 10. This collocation and repetition of pastoral terms creates cohesion throughout the passage.[45] Alongside these typical words within the domain of pastoralism are another set of words that play off this set, including the repeated use of "thief" and "robber" as well as the "gate" of the sheep pen. As sheep were viewed as a form of property, it is not outside the possible semantic range of pastoralism to include terms related to theft. However, the focus placed on these terms needs special attention that will be provided in more detail in the discussion of pastoral metaphors in Section 2 below.

Fourth, when one looks across John 9–10, another series of lexical collocation becomes apparent: kingship terms in the form of titles describing Jesus. These titles echo many of the titles describing Jesus in John 1. These titles include "Christ" (9:22, 10:24), "Son of Man" (9:35–39), "Shepherd" (10:11, 14), and "Son of God" (10:36). In fact, the narrator informs the reader that questions surrounding Jesus' identity are a motivating factor for many of the actions in John 9–10. The parents of the blind man who is healed fear to describe Jesus as the Christ; Jesus' interaction with the blind man after he is cast out of the synagogue focuses on Jesus' identity as the Son of Man; the Shepherd discourse of 10:1–21 focuses on Jesus' identity as the shepherd-king and his sheep-servants; in 10:22–39, the leaders ask Jesus about his identity as the Christ (v. 24), and accuse him of blasphemy (v. 33), leading to Jesus' self-description as the Son of God in v. 36. This repeated focus on Jesus' identity in terms related to the kingship domain provides cohesion to the broader discourse of John 9–10 within the Fourth Gospel and suggests a centrality of kingship in the passage, which will be discussed in more detail below.

This examination of lexical cohesion demonstrates a series of connected themes in John 9–10. The frequent language of seeing and blindness is connected to the dispute over who is the one with knowledge. Put in different terms, whether one can see or is blind is determined

[45] Lewis argues that this repetition demonstrates literary integrity in this passage. Lewis, *Rereading the Shepherd Discourse*, 81–127.

by whether one knows Jesus' true identity. This identity is described by means of the two other themes developing in the passage: Jesus as shepherd and Jesus as Christ, Son of Man, and Son of God. In this way the frequent use of these sensory metaphors and the language of knowing team with the pastoral, anointing, familial, and royal metaphors to describe the tensions surrounding Jesus' identity and to provide clearer definition to this identity.

C. Metaphorical Blending Analysis: Light of the World and Shepherd-King in John 9–10

As noted above, the metaphors in John 9–10 have caused scholars to separate the text into separate sources and to struggle with its interpretation. One of the chief problems of interpreting these metaphors is explaining how each metaphor fits with the next. This section will focus on the purpose and implications of the blending of metaphors in John 9–10. This section will argue that the Fourth Evangelist blends metaphors of kingship, shepherding, judgement, and as well as light, sight, and blindness in ways that are consistent with several Hebrew Bible texts including 2 Sam 22, Dan 7, Isa 6, and Ezek 34. In order to access this, this section will examine the following elements as they relate to kingship: 1) metaphors associated with light and with sight versus blindness, 2) the Son of Man and his role as judge, 3) the Good Shepherd and related pastoral metaphors, and the issue of contested authority, and 4) the metaphorical and thematic links between John 3 and John 9–10.

Sensory Metaphors and Kingship

As noted above, in the transition from John 9 to 10, metaphors of sight/light and blindness/night are transferred to pastoral metaphors of shepherd and sheep. Some scholars have seen this transition as a clear disjuncture in the text, suggesting separate sources and/or elements of redaction. However, these two metaphors of light and shepherding may actually be more closely linked than some have previously thought that both terms are connected to the figure of David in different passages in the Hebrew Bible and both terms are used in connection with God's role as king. The section below argues that sensory metaphors blend with kingship metaphors in patterns consistent with the Hebrew Bible and with the broader cultural context of the Fourth Gospel. As demonstrated through the

discourse analysis above, John 9 uses the language of light to depict Jesus. While this light language functions on its own in John's Gospel, it also blends with kingship. As discourse analysis of the passage shows, the purpose of Jesus involves providing light and life and Jesus' role as shepherd is linked directly to this life and light.

As demonstrated in 2 Sam 22 and several other kingship passages, the Great King Yahweh and his representative human king (e.g., David) are both described using sensory metaphors associated with light in close proximity to discussions of their kingship. Besides the Hebrew Bible conception of Yahweh as the Great King who gives light, the title "light of the world" was also used in Roman imperial settings by the first century CE, as demonstrated by Marilius' description of Tiberius as "the great light of the world under Caesar" (*lumen magni sub Caesare mundi*).[46] Thus, the conceptual association between visual metaphors of light and royal metaphors may suggest a metaphorical blend that grounds John's Gospel, and may explain the shift between the discussion of light in John 9 and the shepherd-king in John 10.

If one reads the visual and aural metaphors in John 9–10 in light of this royal association, what results is a powerful blending of metaphors. Metaphors of sight alongside metaphors of light point both to the witness and authority of Jesus' works in the physical act of healing the blind man and in the spiritual act of providing guidance to his people, his sheep. Jesus' works reveal the Father and the power that the Father has given the Son. This power is the power to heal and transform lives, and it is also the power to lay down his life and to raise it up. The explicit references to Isa 6 in John's Gospel may follow in this trajectory as it uses visual metaphors within the context of a theophany scene, where Yahweh is enthroned, as will be discussed below in greater detail.

[46] Marilius 4.764. The Georgias describe Julius Caesar's assassination as "Caesar's light was extinguished" (Virgil, *Georgics*, 1:468). Alexander Delmar notes in *Worship of Augustus Caesar* that on the coins of Augustus, his head was surrounded by a halo of light denoting divinity. See Del Mar, *The Worship of Augustus Caesar*, 172. Sumi discusses a story told about Augustus "arriving with a celestial crown in a show of divine sanction for his undertaking." In this story, the sun was arising behind the head of Augustus, effectively creating a halo designating his divinity. For further discussion of the theories behind what actually happened, see Sumi, *Ceremony and Power*, 128.

The Son of Man as Judge and Kingship

In John 9:35–39, Jesus is described as the Son of Man who judges.[47] This judgement involves enacting the commission of Isa 6:9–10 of making the blind see and the sighted blind.[48] Thus, it appears that elements of Dan 7 (the Son of Man passage) have been conceptually blended with elements of Isa 6. John 9 would not be the first or only text to combine elements from Isa 6 and Dan 7. Other writings in the Second Temple period also combine elements of these two passages including *1 Enoch* 14:8–25,[49] *1 Clem.* 34:6,[50] *Lad. Jac.* 2:7–18, and the book of Revelation.[51] As noted in previous chapters, it is hard to determine whether all of these texts precede John's Gospel, but these examples do establish a tendency to combine these elements around the same time period when the Fourth Gospel was written.[52] Several common elements between these two passages

---

[47] Reynolds discusses how the Son of Man's role of judgement in John's Gospel demonstrates the use of the apocalyptic tradition in the description of the Son of Man in John's Gospel. See Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, 89–103.

[48] Many scholars have noted the allusion to Isaiah's commission in Isa 6 in Jesus' description of the Son of Man's purposes in John 9:39, aligning Jesus' task to Isaiah's. Burge, *John*; Derrett, "John 9:6 Read with Isaiah 6:10, 20:9," 251–54; Lieu, "Blindness in the Johannine Tradition," 83–95. This connection between Jesus' task and Isa 6 is made explicit in John 12 where Isa 6 is quoted directly.

[49] Alexander suggests that mystics frequently combined Dan 7 and Isa 6 and gives *1 Enoch* 14:8–25 as an example. See Alexander in Charlesworth, *The Old Testament Pseudepigrapha*, 1.246. However, Fekkes disagrees with Alexander's assessment, arguing instead that there are not clear distinctive elements of Isa 6 in this text. He does provide a list of other sources that seem to combine Dan 7 and Isa 6 with more clear allusions. See Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 73 n. 30.

[50] Cf. Beale, *John's Use of the Old Testament in Revelation*, 225 n. 154.

[51] Fekkes argues that while Isa 6 is the dominant textual allusion here, Dan 7 also plays a role. Fekkes has suggested the book of Revelation draws from a combination of these two passages. See Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and Their Development*, 73 n. 30. Fekkes cites Halver as a point of comparison for his work in his discussion of Revelation with Dan 7 and Isa 6. See Halver, *Der Mythos im Letzten Buch der Bibel*, 15.

[52] Dating is a problem with both Enoch and with Revelation. Dating of the Enochic literature is frequently debated among scholars. The Similitudes of Enoch have been dated as early as the second century BCE and as late as the third century CE which causes many problems as scholars attempt to discuss the mutual relationship between these texts and New Testament texts. Several scholars have recently dated the Similitudes between the first century BCE and the first century CE. For further discussion of these issues of dating in relation to the Gospels as well as surveys of recent scholarship, see Reynolds, *The Apocalyptic Son of Man*, 41–42; and Walck, "The Son of Man in the Parables of Enoch and the Gospels," 299–337, esp. 299–301. Dating Revelation is also a complicated question with scholars providing dates ranging from an early date after Nero's reign and the fall of Jerusalem in 70 CE to late dates in Domitian's reign between 81–96 CE. For a helpful survey of

suggest why they may have been joined: 1) both scenes are theophany scenes, set before the throne of God;[53] 2) both scenes describe coming judgement arbitrated by Yahweh himself.[54]

If the context of theophany provides the backdrop for Jesus' statement to the healed man in 9:39, then Jesus is in a sense revealing to the healed man that he, like Isaiah, stands before the divine king. While the title Son of Man in and of itself does not necessarily connote full divinity, the reference to this Son of Man is in the context of Jesus' claims about his unity with the Father. In John 9–10, Jesus claims that the deeds he does are through the authority and the commission of the Father. More than a prophet like Isaiah (or like Moses), Jesus has the power to physically heal the blind. More than just a prophet, Jesus is the Son of Man who judges from the throne, Jesus is the divine king given authority from his Father. This idea leads to the later accusations of blasphemy in John 10. This is largely because the deeds Jesus does and the authority he claims both point to his equating himself with the Great King Yahweh.

According to John 9–10, Jesus is able to give sight to the blind because these are the deeds of his Father and he has been given this authority which derives from his relationship to the Father. Because the Father is king, his authority (ἐξουσία) is the means for his Son, the king, to also have authority. This language of "authority" (ἐξουσία) is present both in the Septuagintal depictions of Yahweh's kingship and in Roman imperial contexts in the Second Temple period.[55] Thus, the metaphors of light, sight

---

the major positions on dating of Revelation, see Prigent, *A Commentary on the Apocalypse of John*, 68–84.

[53] Kanagaraj lists Dan 7 and Isa 6 as scenes involving a chariot throne. See Kanagaraj, "*Mysticism*" *in the Gospel of John*, 179. This may explain the use of both texts in the Merkabah tradition alongside Ezek 1–3. Ribera-Florit has described the "phenomenology of Merkabah mysticism" as "inspired by three biblical themes: theophanies, angels, and ascensions to heaven" and points to Ezekiel as the primary source, but secondarily the texts of Isa 6 and Dan 7:9–10. See Ribera-Florit, "Some Doctrinal Aspects of the Targum of Ezekiel," 152. Kanagaraj also provides a more extensive introduction to these texts in Merkabah mysticism and his overall work argues for a link between John's Gospel and Merkabah mysticism. Kanagaraj, *"Mysticism" in the Gospel of John*, esp. 159–178.

[54] Kanagaraj lists Dan 7 and Isa 6 as judgement texts. See Kanagaraj, *"Mysticism" in the Gospel of John*, 180.

[55] In Dan 7, the earthly rulers pit themselves against Yahweh and a Son of Man figure to usurp his power. When their ruling authority is removed in Dan 7:12 the LXX uses "ἐξουσίας" to the MT in Aramaic is "שָׁלְטָנְהוֹן". In Dan 7:14, the authority that is given to the Son of Man figure is described three times in the LXX as "ἐξουσία" to translate the Aramaic of "שָׁלְטָן" in the MT. This "authority" will be eternal (LXX αἰώνιος/MT עָלַם) and will not pass away, compared to the authority of the beast which is only allowed for a season and then destroyed. This authority of the Son of Man is also placed parallel to his king-

and blindness, and the judgement of the Son of Man all point to Jesus as king and work together to demonstrate his purposes and his power.[56]

The Shepherd-King, Biblical Justice, and Contested Authority

The Impact of Ezekiel 34 on John 9–10

As discourse analysis of John 9–10 has demonstrated, a shift occurs between John 9 and 10 as sensory metaphors of sight and blindness and the judgement of the Son of Man in John 9 transition to the depiction of Jesus through pastoral metaphors of gate and shepherd. Analysis of the linguistic structure, including cohesive and prominent features, has demonstrated that John 9 and 10 have many linguistic ties between them. Discussion of the metaphor of the "Good Shepherd" will suggest that the relationship between this metaphor and kingship provides a conceptual link between John 9 and 10 as well.

Of the many passages that appear to have impacted John 9–10, Ezek 34 and the associated shepherd tradition in the Hebrew Bible is considered one of the most likely candidates and the most prominent.[57] Other texts within this "shepherd" tradition include Zech 9–11 and Jer 23.[58] As noted in Chapter 3, Ezek 34 depicts Yahweh as the shepherd-king who stands in contrast to the bad shepherds and Yahweh the shepherd-king brings judgement on these bad shepherds, undoing their misdeeds. This depiction has many resonances with John 10. Common themes include judgement of hired hands/wicked shepherds due to their lack of care for and outright mistreatment of the sheep, the potential attack by wild animals, the replacement of the bad shepherds with the true shepherd (the "good"

---

ship, which in the same way as the Son of Man's authority will not be destroyed. Richey discusses the language of authority and power in imperial contexts extensively, suggesting that this term should more rightly be translated "power" in many contexts of John's Gospel, see Richey, *Roman Imperial Ideology and the Gospel of John*, 69–82.

[56] As noted in the previous footnotes, Richey suggests that ἐξουσίας is more correctly translated power in many circumstances in John's Gospel. See Richey, *Roman Imperial Ideology and the Gospel of John*, 69–82.

[57] Several scholars have suggested a link between Ezek 34 and John 10. See Deeley, "Ezekiel's Shepherd and John's Jesus"; Nielsen, "Hebrew Bible Imagery in John," 66–82; Beutler, "Der Alttestamentlich-Jüdische Hintergrund der Hirtenrede in Johannes 10," 25–32; Van der Watt, *Family of the King*, 155. This allusion is also among the most referenced in commentaries on the Fourth Gospel.

[58] Boda describes the links between Ezek 34 and Zech 11 as "unambiguous" (Boda, *Haggai, Zechariah*.) and Larkin provides an extended analysis of the relationship between Zechariah 11 and Ezek 34, demonstrating their similarities and key differences. Larkin, *The Eschatology of Second Zechariah*, 134–36.

shepherd) who is Yahweh's instrument and a Davidic figure, and the judgement also upon the sheep who have not cared for their fellow sheep and instead have injured and trampled them. These actions of judgement and the indictment against the unjust leaders are present in John 10 and extend even further through the strong language of the thieves and violent robbers. This is in contrast to the depiction of Jesus in John 9 and 10 as the one who binds up the broken through healing the blind (as demonstrated in John 9) and who cares for his sheep by giving them safety and joining them together in one safe place as one sheep with one shepherd. This idea of healing the injured and the broken and providing safety for the sheep is also a key element of Ezek 34's depiction of Yahweh as shepherd.

Ezek 34 also depicts Yahweh as the king of the disadvantaged and a God of justice, a theme present in other kingship passages including Pss 72 and 146. The description of Jesus as the Son of Man also echoes the themes of judgement and justice, as does Jesus' gift of eternal life through his kingship, as discussed in Chapter 4 of this study.[59] This suggests a further link between the depiction of Jesus as the Son of Man in John 9 and the depiction of Jesus as the good shepherd in John 10 through the shared use of judging metaphors. As noted in Chapter 3 of this study, the metaphor of Yahweh as judge is frequently used alongside the metaphor of Yahweh as king. John 9–10 appears to be depicting Jesus as royal judge through both the metaphor of Son of Man and of good shepherd.

As discussed above, John 10 appears to be depending on the tradition of shepherd-king in the Hebrew Bible and its subsequent developments in the Second Temple period for its undergirding. This pastoral metaphor is a rich metaphorical complex with varied elements that blend with the royal metaphor frequently in the Hebrew Bible. Examining the multifaceted elements of the pastoral metaphor here will thus help to provide additional insight into how these metaphors are being used and their relationship to kingship in John's Gospel. After examining the elements of the pastoral metaphor and how they are re-interpreted through the lens of John 10, these findings will assist in discovering additional implications due to the combination of other metaphors alongside the pastoral metaphor including the metaphors of the Son of Man and the Christ.

[59] These themes of justice are also present in Zech 9–12 depiction of Yahweh as Shepherd-King indicting the wicked shepherds. Hamid-Khani has argued that Zechariah is used frequently in the Gospel of John and gives extensive lists of Second Temple texts that draw these connections. See Hamid-Khani, *Revelation and Concealment of Christ*, 100, n. 263.

First, in John 10 the Good Shepherd is also the Son of Man. As noted above, one of the key roles of the Son of Man is judgement. This coincides with the role of Yahweh as the shepherd in Ezek 34 and resonates with John 10. Jesus as good shepherd judges the wicked hired hands, and judges among the sheep who are "his sheep" and who are not. It is important to read the two parts of Ezek 34 into this passage. Both the leaders and the sheep are judged (those who go in through the gate and those who try to sneak in). The shift in John 10 makes this collapsing of the leaders and the judged sheep complete. In John 10, the leaders are no longer even considered sheep themselves, but transmuted into thieves and robbers.

Second, Lewis has helpfully demonstrated the vital importance of reading the gate metaphor in relation to the shepherd/sheep metaphor.[60] Many scholars agree that this "gate" is the gate to the temple as the "gates" entered for worship in Ps 118.[61] At least by the Second Temple period, Ps 118 was interpreted as being about the temple. Brunson has argued that reading John 10's door metaphor in light of Ps 118's temple gate imagery provides helpful insight. As Brunson's study has demonstrated, Ps 118 blends many of the metaphorical elements that can be traced through John's Gospel and particularly through John 9–10. These metaphors include the Divine Warrior saving the human king from his enemies, the sensory metaphor of light, the body metaphor of "right hand," and the royal metaphor of exaltation using the verb (ὕψωσέν) commonly found throughout John's Gospel to describe the "lifting up/exalting" of the Son of Man. While Brunson is not using a conceptual metaphor theory for his analysis, his study demonstrates helpfully how these elements within Ps 118 are found prominently throughout John's Gospel and describes the prevalence of the theme of kingship due to the role of Ps 118.[62]

Third, in John 10, pastoral imagery is joined to the care of the sheep and particularly to the giving of life to the sheep. Elements within pastoralism that would provide life to the sheep (a safe pen with pasture to graze on) are used alongside the promise of giving life to the sheep. This stands in sharp contrast to the actions of the thief which leads to the death of the sheep. Following in Moore's footsteps, it is helpful here to look at Jesus

[60] Lewis, *Rereading the Shepherd Discourse*, 153–56.

[61] Brunson provides an in-depth evaluation of the relationship between Ps 118's "gates" and John 10's door/gate metaphor and a survey of different scholars positions related to it. See Brunson, *Psalm 118 in the Gospel of John*, 317–50.

[62] However, Brunson's study is primarily focused on the New Exodus theme. See Brunson, *Psalm 118 in the Gospel of John*.

as the King of the disadvantaged, as this seems to be the focus in Ezek 34 that has largely been taken over in John 9–10. Jesus' delivery of the oppressed and disadvantaged becomes clear in his healing of the blind man, as blindness would have social and economic implications besides physical ones.[63]

Contested Authority and the Shepherding of Israel

Being a king of the disadvantaged necessarily means angering those in power. Among the many themes in John's Gospel, the contest between authority is one of the more prevalent. This contest is often directly connected to the revelation of Jesus' identity and the response to this revelation. The similarities between John 9–10 and several Hebrew Bible passages emphasizes this contest of authority. Reference to the Son of Man in John 9–10 echoes the contest of authority in Dan 7. Daniel 7 promises that the kingship and authority of the Son of Man will not be destroyed or pass away.[64] Central to Dan 7 is a contest between kings: Yahweh's kingship is contested by earthly kings, but Yahweh reasserts his kingship alongside his royal instrument, the Son of Man.

The use of metaphors depicting the Father's body also resonates with royal associations and demonstrates this contest of authority. The inability to snatch "from the hand" of the Father who is "greater" in John 10:28–29 uses language similar to the body metaphors in many passages associated with kingship in the Hebrew Bible that were examined in Chapter 3. These passages use depictions of Yahweh's body to describe his power and actions in the world, frequently linking to Divine Warrior imagery and to Divine kingship. At times a royal figure is described using these terms as well (e.g., 2 Sam 22; Pss 89 and 118).[65] As noted in Chapter 3, body parts of God, particularly his arm and hands, often represent the strength of the Lord. This strength is at times connected to the Divine Warrior metaphor. In John 10, the emphasis of the discussion of the Father's hand and the Son's hand is the ability to hold the sheep of Israel tight and not let

---

[63] Lieu, "Blindness in the Johannine Tradition," 83–95; Koester, *Symbolism in the Fourth Gospel*, Chapter 5.

[64] These two clauses are linguistic parallels at the syntactical level:
שָׁלְטָן עָלַם דִּי־לָא יֶעְדֵּה
וּמַלְכוּתֵהּ דִּי־לָא תִתְחַבַּל

[65] Other examples of Hebrew Bible passages using this imagery (but not discussed in Chapter 3) that focus specifically on Yahweh's "arm" as a symbol of power include Ex 6:6, 15:16; Deut 4:34, 5:15, 7:19, 11:2, and 26:8; 2 Kgs 17:36; Isa 30:30, 32; 33:2; 40:10; 48:14; 51:9; 52:10; 53:1; and Jer 32:17. The Lord's "hand" and his "arm" are used in Isa 62:8; Ezek 20:33.

anyone snatch them away as the good shepherd-king. This ability to hold the sheep is part of the contest for authority taking place with the Pharisees in John 9–10. The ability of the Father to hand over this authority to have a mighty hand with the sheep appears to mix elements of the familial metaphor of Father and Son with the royal metaphors of transfers of power. This would be consistent with the rest of the narrative of John 10, which pictures Jesus as the shepherd caring for his sheep in place of other hired hands and keeping them from robbers and thieves.

The contest of royal authority appears to be writ large on Jesus' discussion in John 9–10. This theme of contesting authority begins in the prologue's account of light in the darkness. John 1:4–5, 9–11 tells us that the Word was a light shining in the darkness and that he was the true light that gave light to everyone, but the world did not recognize him. He came to his own, but his own did not receive him. From the very start, there is a tension between Jesus' true identity and the reception of this identity. This tension leads rather quickly to conflict as the tensions between the Pharisees and Jesus' followers mount. This leads ultimately to the contest of authority that exists in John 9–10. As noted above, in John 9 the Pharisees repeatedly emphasize that they are not disciples of Jesus and ridicule and abuse those who are disciples. At the same time, they demonstrate that they neither know nor want to know Jesus' true identity and will not accept his authority over them or over the people of Israel. The man born blind, on the other hand, rebukes the Pharisees with similar emphatic language and accepts Jesus' statements concerning his identity.

This sets the scene for the contest of authority depicted in metaphorical form in John 10. Two sets of opponents face the shepherd: the thieves and robbers who are directly attacking and hurting the sheep and the hired hands who allow for wild animals to attack the people/sheep. This sets Jesus' kingship in contrast to the rulers of the world who would seek to abuse, oppress, and destroy and in contrast to the Jewish leaders who do not protect God's people from attack. Yet as noted above, one should be careful not to read these sets of opponents as one-to-one representatives in any allegorical fashion. Whatever the identity of the opponents, the focus of the passage is Jesus' identity and relationship to the sheep in light of the conflict over authority. Jesus' rule is known by those who live under his reign and accept his authority; his sheep know him, recognize his voice, and follow him. The other figures of authority do not care for the sheep. In the dynamic of the metaphor, the true shepherd hired these leaders to take care of the sheep and they are doing a poor job of it, allowing for others to attack the sheep. In this way, these hired hands have not

accepted the authority of the true shepherd who is their true master, but instead reject his authority.

The repeated mention of his "authority" (ἐξουσία) and the centrality of Jesus' identity is the source of tension throughout John 9–10. The Jewish leaders are questioning the derivation of Jesus' power and authority. Jesus affirms that his authority comes directly from the Father and the intimacy and unity of their Father-Son relationship. Jesus' works are explicitly linked to his authority from the Father. While this authority is associated with laying his life down in the action of the cross (also a scene of enthronement as will be noted in Chapter 7 of this study), this authority is also inherently part of the description of Jesus as Shepherd who is like Yahweh who is Shepherd in Ezek 34, and Jesus as the apocalyptic Son of Man who has authority to judge due to his relationship to the Father-King. One cannot separate this from the repeated allusions to the Son of Man lifted up throughout the rest of John's Gospel, which echoes the tradition of the Son of Man enthroned. For Jesus to speak of himself as the Son of Man, as the Son of God, and as the Shepherd is to speak of himself as the king.

Jesus' authority is also tied to life. This includes the authority to lay it down, raise it up and give life to his people. Thus, according to Jesus' account of his own authority, kingdom power is the power to sacrifice his life, the power to be raised up in his resurrection, and the power to give eternal life (that mirrors his eternal reign) to his people. This metaphor of power/authority is linked directly to the pastoral metaphor. It is power to act on behalf of the sheep. It is power as the shepherd whose goodness is demonstrated through his willingness to lay down his life. This power comes because Jesus is one with the Father and it is this very idea that leads the Jewish leaders to try to stone him and eventually leads to Jesus' crucifixion.

John 3 and John 9–10: The Kingdom of God and the Shepherd-King

There are numerous elements of overlap between the metaphors and themes of John 3 and John 9–10. Both John 3 and John 10 include the language of "entry" and a discussion of how one is included. In John 3, this language of entry surrounds the discussion between Nicodemus and Jesus about entering the kingdom of God. Two verbs are used in parallel in 3:3 and 3:5 to describe a believer's relationship to the kingdom of God: see and enter. The visual metaphors of sight and light are also present in John 3:19–21. These same concepts of sight and entry reappear in the

transition between John 9 and 10 where those who see are compared to those who properly enter the sheepfold. These two concepts are joined by another concept in both John 3 and John 9–10. This third concept is the signs and works of Jesus and their reflection of the Father. John 3 begins with Nicodemus' statement that his reason for coming to Jesus was because his signs seemed to come from God. John 9–10 presents Jesus doing miraculous (and "good") deeds and explicitly attributing them to his relationship with the Father. Both John 3 and John 9 include Jesus' self-description as the Son of Man (3:13–14; 9:35–39). In both passages, Jesus as the Son of Man acts as the bridge between God and human beings. In John 3, the Son of Man is lifted up to bring life to the world; in John 9, the Son of Man has come to the world to bring sight to the blind and to blind the "sighted". Both passages also focus on Jesus' provision of eternal life alongside his provision of light. While such thematic similarities are not conclusive evidence of an intentional resonance between the two passages, it does suggest that the kingdom of God language in John 3 may provide some insight into the shepherd-king metaphors of John 10. For example, one can draw a reasonable analogy between entry into the kingdom in John 3 and entry into the sheepfold in John 10 as ways of describing membership in the believing community. Further, a realization of the similar themes points to a continuity in the theme of Jesus' kingship running from John 3 to John 9–10.

D. Rhetorical and Theological Implications of the Shepherd King

While some scholars have found fault lines in John 9–10, this chapter has argued that this discourse is joined by linguistic features creating cohesion and prominence and by blended metaphors. This section will demonstrate that there is a rhetorical purpose to these nested registers of the narrative of the healing story, the extended metaphorical discourse, and the narrative of Jesus' conflict with the Jewish leaders in John 9–10. These nested registers are joined both through cohesive factors and through metaphorical and thematic overlap that allows for these factors to build in their intensity over the course of the two chapters alongside the

conflict of Jesus' identity.[66] They allow for the mirrored conflict of the man born blind and Jesus himself with the Jewish leaders. This section will suggest three rhetorical and theological implications that come from the findings of the earlier sections of this chapter. First, Jesus' way of defining the "sheep" and the "shepherd" upsets the assumptions and expectations of the Jewish authorities, challenging their authority. Second, Jesus aligns himself with Yahweh as a king of the disadvantaged, offering justice to his people. Third, these self-sacrificing actions of justice are not limited to Jesus, but also required of his followers.

Kingship, Contested Authority, and Jesus' Identity or Which One Flock and Which One Shepherd?

Two implications follow from the findings in this chapter. First, central to the purpose of John 9–10 in their rhetorical, theological, and ethical implications is the topic of the contested rule and the contested identity of Jesus. From this two questions arise: 1) do Jesus' works actually come from the Father God who is the great King, or, put differently, is Jesus speaking truth when he identifies himself with Yahweh the Shepherd-King? and 2) who are Jesus' sheep?

These questions involve not only the identity of Jesus, but of his followers as well. In John 9 and 10, Jesus is reforming the boundary lines of who gets included in the "sheepfold" and who will eventually be part of the "one flock" under the "one shepherd" who is God himself. In John 9, a blind man who was excluded from the synagogue because of his defect is now given the opportunity to join the community. In John 10, Jesus speaks of other sheep who know his voice and will join him. While there are varying opinions on who these "other sheep" might be, one persuasive suggestion is that it is those who have been excluded for ethnic reasons. This may include Gentiles and Samaritans as the diversity of disciples in John's Gospel suggests. Jesus states that his definition of sheep is based on those who know his voice and apparently those who heed it. If one reads the royal metaphors within the pastoral metaphors, one could say that those who acknowledge the rule of the shepherd-king and allow this shepherd-king to be their king are included in the shepherd-king's kingdom-fold.

[66] The work of Hasan may provide one way of understanding this nested structure and its rhetorical purpose in the future, although space does not permit an exploration in this direction at this time. See Hasan, "Speaking with Reference to Context," 219–328.

This way of thinking about the identity of the sheep cannot help but upset the Jewish authorities as Jesus first implicitly and then explicitly states that these leaders themselves are not part of the sheep and will be judged for their inattention to the sheep. Jesus asserts that he is able to make this claim because he is one with the Father. Such a statement on top of Jesus' rebuke reasonably brought on the fury of the Jewish leaders as Jesus is putting himself in the place of God and dislodging the place of the Jewish leaders. This leads to a contest of power that will play out for the remainder of the Gospel, leading up to Jesus' death.

The Good Shepherd and Biblical Justice: The King's Character

Besides asserting Jesus' authority to rule and establishing his divine and royal identity, a second implication is that John 9–10 moves one step further to establishing Jesus' role as the God who is king of the disadvantaged. In John 9, Jesus' care for the man born blind and his miraculous healing represents the good deeds that the Father commissioned Jesus to do. As Son-King of the Father-King who loves and cares for all of his royal children, Jesus enacts physical changes on the world and on the individual and communal lives of people within the world. As in Ezek 34 where Yahweh shepherds his sheep in justice, Jesus' role as the "good" shepherd is characterized by his "good" deeds. This manifests itself in his desire for justice for those who have been oppressed, namely his sheep. This concern is felt in the harsh language against the "thieves," "robbers," and uncaring "hired hands" of John 10 who have threatened the sheep's health and safety in a variety of ways. While the thieves and robbers have actively oppressed the sheep, the hired hands are also reprimanded for their neglect of the sheep. Thus, oppression caused by active as well as passive involvement are both rebuked.

This desire for justice extends past the limits of the shepherd's "sheepfold" to other sheep who also hear him. In other words, Jesus' light is not just for everyone who will accept it; Jesus' reign will be enacted in the lives of all those who will allow him as their ruler. As is demonstrated in other passages in John's Gospel, the ethnic and cultural divides of the time are being questioned by Jesus' mission to these "other sheep,"[67] while those

[67] While some scholars have viewed these "other sheep" as other Christian communities (e.g., Martyn, *The Gospel of John in Christian History*, 115–21; Brown, " 'Other Sheep Not of This Fold'," 5–22), Köstenberger's statement that these hypotheses become "unduly speculative" appears to be on the mark. Köstenberger, *The Missions of Jesus and the Disciples*

who would assume themselves to be sheep, when rejecting Jesus, are actually rejecting the ultimate shepherd.

The Good Shepherd and His Good Sheep?: Kingship and Response

This justice is not simply left in the hands of Jesus the king, however, but also encouraged of his sheep-servants. In John 9:4, Jesus includes his disciples in the task of carrying out God's works in the world.[68] The purposes of God are described in John 10 as giving sight to the blind, giving life in all its fullness, and encouraging knowledge and belief of the Father and Son's mutual indwelling (9:3, 39; 10:10, 17, 38 respectively).[69] As noted above, the works of God also entail his justice. If Ezek 34's depiction of the two kinds of sheep are meant to be understood as the background to John 10's sheep, then the response of the sheep will also resemble the shepherd in their treatment of their fellow sheep in ways that are characterized by justice. John 10 tells us that the sheep are those who hear the shepherd's voice, know it, and follow it. Chapter 3 of this study has demonstrated that throughout the Hebrew Bible kingship accounts, the required response that the people of God must make before their

---

According to the Fourth Gospel, 164. Other scholars have argued that these "other sheep" are Gentiles or others who have been ethnically divided from the Jews, such as Samaritans. These scholars include Koester, *Symbolism in the Fourth Gospel*, 252–53; Carson, *Gospel According to John*, 390; Köstenberger, *The Missions of Jesus and the Disciples According to the Fourth Gospel*, 163–64. While Köstenberger may be right that passages like this one "extended beyond ethnic boundaries to assume universal dimensions", his replacement theology pushes this statement too far by assuming the absolute division from Judaism and replacement with Christianity in John's Gospel. Such a perspective is demonstrated with statements by Köstenberger such as, "Judaism is viewed as a system that has been transcended by the appearance of the Messiah, which left Judaism an empty shell and exposed its futile adherence to customs now obsolete as well as clinging to power that would soon be gone." Köstenberger, *The Missions of Jesus and the Disciples According to the Fourth Gospel*, 164. Contra Köstenberger, while Jesus picks up the symbols and customs of Judaism and gives them new meaning, it is not then necessary to argue that he has left Judaism "an empty shell" or that their customs are "now obsolete." Rather, Jesus appears to work within the tradition of Judaism suggesting that the *Jewish leaders* have misunderstood their own traditions and that he is actually the fulfilment of them, but they have missed this. This does not make the customs such as the Jewish festivals obsolete or remove the uniqueness of Judaism, but rather provides a new perspective in reading these customs and symbols.

[68] See Farelly, *The Disciples in the Fourth Gospel*, 53–54; Moloney and Harrington, *The Gospel of John*, 291.

[69] These purposes can be traced by following the uses of ἵνα clauses throughout John 9–10.

Great King is holiness before Him. Jesus requires his sheep listen to his voice and follow him, following his way of holiness and particularly his way of self-sacrifice. Thus, Jesus' role as shepherd-king requires sheep-servants who live like their shepherd, living in holiness, acting justly, and willingly laying down their lives for others.[70]

---

[70] One could suggest that these requirements echo the statement in Micah 6:8 describing the Lord's requirements of the people: "He has shown all you people what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." (TNIV)

CHAPTER SEVEN

BLESSED BE THE KING OF ISRAEL: THE TRIUMPHAL ENTRY AND KINGSHIP IN JOHN 12

Chapters 4, 5, and 6 have examined the impact of the language of Messiah, eternal life, and shepherd on the metaphor of Jesus as king in John 1, 3, and 9–10 respectively. This chapter will examine the kingship metaphors in the "triumphal entry" in John 12. Scholars generally agree that kingship metaphors are in John 12. Yet scholars frequently argue that the irony in these passages removes the triumphal expectations for Jesus' kingship, making John's entry an "atriumphal" entry. At times, scholars suggest a close reliance on the Synoptic tradition (or upon some other early tradition similar to the Synoptics' original sources) as a means of explaining the overt presence of kingship language here. Other scholars acknowledge an awareness of the kingship language here, but argue that Jesus' kingship does not have any socio-political implications.[1] Frequently this approach assures the modern reader that Jesus was careful to describe his kingdom as spiritual and apolitical, and some even go as far as suggest that Jesus intentionally avoids any political or nationalistic implications in his conception of kingship.[2]

The goals of this chapter will be wrestle with the issues mentioned above and suggest some new ways of addressing the issues at hand. The primary goal of this chapter will be to demonstrate how the extensive use of kingship metaphors in John 12 fits with the trajectory of kingship already established thus far in John's Gospel and fits with John's overall purpose of revealing Jesus' true identity with all of its ramifications. Towards this end, this chapter will build on the arguments of Chapters 4–6 of this study when examining the cohesion and prominence and

---

[1] *Contra* this see Michaels, *The Gospel of John*, 922–23.

[2] Carter critiques Keener for holding this position. Carter, *John and Empire*, 209. Yet Keener's position is more nuanced than Carter perhaps suggests. While Keener does hold the position that Jesus' kingship was not intended to be political, he does note the potential links between the political conceptions of kingship and the language used of Jesus' kingship, for example, in his extended discussions of "Son of God". See Keener, *The Gospel of John*, 291–94.

the blending of metaphors in John 12 in order to demonstrate the socio-political nature of Jesus' triumphal entry.

Second, these arguments about the nature of Jesus' kingship will provide a new way of understanding the battle between Jesus as the "king" and the "ruler of this world" described in John 12. This chapter will use the idea of contested authority as a means of revising past interpretations that tended towards an apolitical interpretation of Jesus' kingship and suggest a more nuanced view of the socio-political implications of Jesus' kingship based on kingship metaphors. This involves examining how the use of allusions to the Hebrew Bible in John 12 supports this view of contested authority.

As has been the case in preceding chapters, this chapter has three main sections. Section one examines linguistic factors creating cohesion and prominence in John 12 with particular attention on the role of metaphors. Examination of the discourse of John 12 demonstrates the importance of kingship metaphors in establishing Jesus' identity, in discussing Jesus' kind of kingship, namely as a king who dies, and in describing what it means to be a member of Jesus' kingdom. Section two analyzes the blending of metaphors, considering not only the blending of metaphors in Chapters 12 but also how these particular forms of blending reflect overall themes in the rest of John's Gospel, based on the earlier analysis in Chapters 4–6. This section examines the blending of familial, judicial, and royal metaphors in John 12. Section three suggests two rhetorical and theological implications based on the findings of the first two sections of this chapter. These implications will focus on: 1) the comfort and justice that is displayed in Jesus' identity and character as king and 2) how Jesus' kingship challenges the aligning forces of the "ruler of this world", contesting the "ruler" 's claim to authority.

A. Discourse Analysis of John 12

This section will provide an analysis of the discourse of John 12 in terms of cohesion and prominence. It will highlight the impact of these linguistic factors on metaphors. One of the major discussions surrounding the redaction of John 12 has centred around the role of Lazarus in the material preceding the triumphal entry and the role of Lazarus in the material following the triumphal entry. While some have argued that this demonstrates a clear seam in the material and have suggested a different

placement of the triumphal entry scene,[3] others have suggested that the Lazarus material acts as an inclusio that focuses on the triumphal entry scene and connects it to the rest of the narrative.[4] As this section examines the discourse of John 12 in terms of cohesion and prominence, it will seek to demonstrate ways that these Lazarus passages are linguistically linked to the triumphal entry in John 12:12–16.

1. *Jesus, the King of Israel (John 12:9–19)*

The presentation of information in John 12 can be divided into several main topics that provide cohesion to the overall narrative. First, in John 12:9–13, the raising of Lazarus becomes a catalyst for the crowds' welcoming of Jesus as "one who comes in the name of the Lord" of Ps 118 and "the king of Israel" and for the Pharisees' plot to kill Jesus and Lazarus. In v. 9, the reader is told that the crowd is present because they want to see Jesus, but also because (ἀλλ' ἵνα) they want to see Lazarus who was raised from the dead (using the contrastive "but" [ἀλλὰ]). This in turn leads to the chief priests planning so that (ἵνα) they might kill Lazarus as well as Jesus (v. 10).[5] This double use of ἵνα clauses points to the purposes of the crowds in relation to Lazarus and the purpose of the chief priests a further dependent response to the crowds.

Second, in John 12:14–16, Jesus enters the city on a donkey, which the narrator informs his readers is a fulfillment of Zechariah's prophecy and depicts Jesus as Daughter Zion's king and as telling Daughter Zion to "not be afraid." The narrator also informs the reader that this new information was not accessible to the disciples at this time, but the disciples realized the implications of this event and its fulfillment of prophecy after Jesus' glorification (v. 16). In John 12:17 the narrator provides new information about this crowd as those who were with Jesus when he raised Lazarus from the dead and who were testifying about it, an action that leads to further crowds coming to meet Jesus who have heard about this sign (v. 18). The identity of Jesus is the central topic joining these other subtopics. Jesus' identity as king is proclaimed by the crowds, is demonstrated

---

[3] Bultmann, *Gospel of John*, 412–33.

[4] Dodd, *Historical Tradition in the Fourth Gospel*, 152–56.

[5] John 12:20 and 23 represent two content clauses using ἵνα + subjunctive. See Porter, *Idioms of the Greek New Testament*, 238.

by his fulfillment of Scripture, and this interpretation of Scripture itself points to his future glorification and exaltation as king.

John 12:13–18 represents one of the places where a cluster of elements creating prominence occurs.[6] In John 12:13, the perfect form is used for the verb "blessed" (εὐλογημένος) in "Blessed is the one who comes in the name of the Lord." In 12:14 and 16, the verb "written" (γεγραμμένον) is in the perfect form. In 12:18, the perfect form is used for the verb "performed/did" (πεποιηκέναι) describing the crowds desire to see Jesus because of the signs he "performed/did". The frequent use of the perfective aspect characterizes the verbs in these verses creating cohesion and prominence. In John 12:13–18, attention is drawn to Jesus' welcome as the "one who comes in the name of the Lord" and "the king of Israel," fulfilling Zechariah's prophecy, and performing signs that draw the crowds to him.[7]

2. *The Son of Man's Hour (John 12:20–36)*

In John 12:20–22, the topic is the inquiry of a group of Greeks and the delivery of this message to Jesus. In response to this message, Jesus provides a set of new topics in a speech lasting from v. 23 to v. 28. These topics include: the arrival of the hour when the Son of Man is glorified (v. 23); the metaphorical description of a kernel of grain whose death produces greater life (v. 24)[8] compared to an imagined figure who must choose to love or hate the world with results of destroying or keeping their life (v. 25); the description of one who might serve Jesus who is told that he must follow Jesus and thus also serve the Father (v. 26).

---

[6] Westfall speaks of prominence through a "cluster concept", "locating clusters of marked lexical and grammatical constructions, discourse markers, and other indicators of emphasis, formal and semantic", arguing that "the frontground sentences and entities will provide the most important criteria that determine the meaning of the discourse." Westfall, *A Discourse Analysis of the Letter to the Hebrews*, 36.

[7] While it is true that one should not push the authorial purpose of the use of the perfect form in 12:13 too far as it reflects a direct quotation of the perfect form in the LXX of Ps 117:26 (118:26 English translation and MT), this does not diminish the emphasis the perfect forms lends to one reading the passage.

[8] In 12:23, Jesus' response to Philip, Andrew, and the Greeks is an extended speech that lasts until v. 28. In this speech, Jesus uses a series of 3rd person singular verbs and singular masculine participles to describe in a rhetorical fashion the actions of the Son of Man and a grain of wheat and an theoretical figure, which must choose life or death based on whom they serve. These are intermingled with Jesus' repeated use of 1st person singular verbs and pronouns to point to the relationship between himself and these figures and his purposes (v. 26–27). This leads in v. 28 to Jesus' direct address to the Father to glorify his name. In v. 29, a voice from heaven uses the 1st person singular to describe the glorifying actions of the speaker.

Verses 24–26 appear to depend on and explain the content and implications of v. 23, connecting the Son of Man statement to the kernel of grain metaphor. In John 12:24, the double use of the emphatic particle "amen/truly" (ἀμὴν) in the clause "truly, truly I say to you(pl)" (ἀμὴν ἀμὴν λέγω ὑμῖν) places emphasis on the subsequent statement regarding the necessity of death for a kernel of grain to produce a large crop.[9] The arrival of the hour for the Son of Man's glorification will have life and death consequences for those who wish to follow him. In John 12:27, Jesus describes how these consequences weigh heavily on him, leading him to the possible response of calling upon the Father in distress. With an emphatic use of the contrastive ἀλλὰ, whose force may be translated "on the contrary," Jesus rejects this choice and provides new information to his listeners that it is to glorify the Father that he has come to this hour and thus will not reject what is given to him despite the struggle it brings him (v. 28).[10]

A voice from heaven provides the crowd and the reader with additional information: the Father's name has been glorified and will be glorified, in direct acceptance of Jesus' request. The debate in the crowd that ensues due to this voice from heaven leads Jesus to inform the people that the voice was for the benefit of those gathered there. As the crowd divides over the provenance of this sound, the pattern of personal reference reflects a give-and-take between Jesus and the crowd that begins at v. 29 and continues to v. 36.

John 12:27–30 includes a second cluster of prominent factors, similar to vv. 13–18. Here the use of the stative aspect emphasizes Jesus' statement that the hour has come for the Son of Man to be glorified and his description of the task appointed to him by his Father. Perfect forms occur as follows: v. 23, "has come" (ἐλήλυθεν); v. 27, "troubled" (τετάρακται); v. 29. "standing" (ἑστὼς), "was" (γεγονέναι), and "spoke" (λελάληκεν); v. 30 "was" (γέγονεν). In vv. 29–36, the use of 1st person plural and 1st person singular used by members of the crowd and Jesus respectively interweave with the use of the 2nd person plural and singular by Jesus and the crowd

[9] The use of ἀμὴν ἀμὴν λέγω ὑμῖν occurs 25 times over the course of John's Gospel. It is telling that of these 25 times, seven of them occur in the chapters this study has examined (John 1:51; John 3:3, 5, 11; John 10:1, 7; 12:24). As this study has endeavoured to prove, each of these contexts connects to Jesus' kingship.

[10] Carson describes this as a "strong adversative" ἀλλὰ and provides Mark 14:36 as another example of this in the Synoptic version of this passage. Carson, *Gospel According to John*, 440. Schnackenburg describes Jesus' statement as a "sharply contrasted answer" to the "deliberative question" of "shall I say, 'save me from this hour?' " Schnackenburg, *The Gospel According to St. John*, 2.387.

respectively to set this conversation between Jesus and the crowd as conflicting positions surrounding the Son of Man. This conversation leads to Jesus' eventual discussion of light and darkness in vv. 35–36.

In v. 31 Jesus informs the crowd that besides "now" being the hour when the Son of Man will be glorified (v. 27), "now" is also the time when judgement is on this world and when the ruler of this world will be driven out (v. 31), and Jesus describes the content of his crucifixion ("when I am lifted up from the earth") as the means of drawing all people to himself (v. 32). In v. 33, the narrator informs the reader that this is a description of Jesus' kind of death. In 12:27, 31 the repeated use of the temporal adverb "now" (νῦν) adds intensity and immediacy to Jesus' statement regarding the troubled quality of his spirit and regarding the judgement of the world and the driving out of the ruler of this world.[11]

As Jesus has focused on his coming death and its implications in John 12:23–33, in v. 34 the crowd responds by questioning the content of what they have heard, comparing their given knowledge of the circumstances of the promised Messiah and the Son of Man with the statements of Jesus. The disjunction of these ideas cause the crowd to ask Jesus, "Who is this Son of Man?" (v. 34). Jesus' reply does not directly address the Son of Man figure and instead uses the visual metaphors of light and darkness to develop the topic of walking in the light and becoming children of light before he leaves in v. 36. In John 12:35, 37, 40, and 46, the perfect form is used to move the visual metaphors of light, darkness, sight, and blindness to the frontground. Jesus encourages the crowds to walk in the light so that (ἵνα) the darkness may not overtake them (v. 35) and so that (ἵνα) they can become children ("sons"; υἱοὶ) of light (v. 36). Jesus contrasts this with the unpleasant alternative to walking in the light: to walk in the dark means you do not *know* where you are going. Just as knowledge was frontground material in John 3 and John 9–10, here the perfect form of "know" (οἶδεν) receives emphasis (12:35).

3. *Fulfilling Prophecy (John 12:37–43)*

Verses 37–43 provide a narratorial aside stating that the lack of belief in the crowd fulfills two prophesies of Isaiah. The content of the first of these two prophesies is a question directed to the Lord that focuses on the lack

[11] John's Gospel leads the gospels in the most frequent use of νῦν overall. These two verses have a particularly high frequency of use, second only to the use in John 16.

of belief in the message alluding to Isaiah 6 and lack of revelation of the "arm of the Lord," alluding to Isa 53:1.[12]

In John 12:39–40, the second prophecy follows from the topic of the first prophecy. John 12:39 describes the lack of belief and the lack of revelation among the crowd. In not believing, the crowd is fulfilling Isaiah's prophecy in Isa 6:9–10 that the people would be blinded and their hearts hardened. Rather than using the verb "close" (καμμύω) found in the LXX version of the translation of Isa 6:10 in the aorist form, the quotation in John 12:40 uses the verb "blind" (τετύφλωκεν) in the perfect tense moving this into the frontground.[13] These references link John 12 to the theophanic scenes in Isa 6.

In John 12:41, the narrator provides his reader with new information regarding these fulfillments: Isaiah said these things because he saw the glory of "him" (αὐτοῦ) and spoke about "him" (αὐτοῦ).[14] The fact that the name of "him" remains unstated may serve a dual purpose of simultaneously referring to God who blinds and hardens in v. 40 and whose glory is referenced in v. 43, while also allowing for the possibility that this "him" is Jesus, through whom the Father is revealed.[15] Despite the glory of God that was revealed in Jesus, vv. 42–43 describe the fear of openly believing among some of the Jewish leaders. The narrator provides two reasons for this lack of disclosure: on one level it is because these leaders feared being put out of the synagogues by the Pharisees, but the deeper problem is that they "loved the glory of human beings more than the glory of God" (v. 43). The glory revealed in Jesus of God the Father is trumped by the Pharisees' desire for their own glory in the eyes of those around them and, according to the Fourth Evangelist, this will be what keeps their eyes from God's revelation. John 12's link to Isaiah 6 is particularly important

---

[12] The narrator tells his reader that the crowd did not believe so that (ἵνα) Isaiah's prophecy would be fulfilled (v. 38).

[13] The use of the word "blind" appears to match the meaning of the Masoretic text more closely with its verb "blind" (הָשַׁע). Indeed the broader context of Isa 6 and its discussion of blindness and sight would lend itself to this change in John's Gospel as well. Evans argues that the use of ἐκτυφλουν and τυφλουν in Isa 56:10 and 42:19 "could account for the appearance of τετύφλωκεν in John's citation." Evans, "The Function of Isaiah 6:9–10 in Mark and John," 135.

[14] There is some debate among scholars about the "him" in question. While some argue that the "him" refers to God, others have argued that the "him" is Jesus or, more properly, Christ. Evans argues that the most likely reading is "God" for the subject of the one blinding and hardening. Evans, "The Function of Isaiah 6:9–10 in Mark and John," 136.

[15] That this "him" might also refer to Jesus is further suggested by the use of an unnamed "him" (αὐτόν) in v. 42 which clearly refers to Jesus.

for understanding the connection between glory and kingship. In Isa 6, Yahweh's glory revealed as he sits upon his throne. In fact, the glory that Isaiah witnesses is the glory of Yahweh reigning as king. Thus, in John 12 explicitly connecting the revelation of Jesus' glory to Isaiah 6 also links Jesus' glory as king to Yahweh's glory as king.

4. *Believing in the Son, Believing in the Father (John 12:44–50)*

After this comment about prophetic fulfillment by the narrator, John 12:44–50 returns to the pattern begun in vv. 23–28 where Jesus speaks in rhetorical fashion about an imagined interlocutor who may choose to follow or reject Jesus and thereby the Father. In vv. 44–45, Jesus' topic is that those who believe in him and see him believe and see the one who sent him. John 12:44 and 49 focus on the relationship between the Father and the Son in terms of faith in Jesus and what he has said. This emphasizes that those who believe in Jesus, believe in the Father and that Jesus' words are not his own, but his Father's words. Thus, the use of the ἀλλὰ highlights the familial metaphor and the goals of glorifying the Father and saving the world that are central to Jesus' purpose in his coming death. Notably, these activities of glorification of the Father and of salvation are linked to Jesus' role as the Son of Man throughout John 12.

In v. 46, the topic shifts from the relation between the Father and the Son to Jesus' purpose for coming into the world, namely to be a light so belief in him would keep people out of darkness. The emphasis of John 12:46 is on Jesus as the light *coming* (ἐλήλυθα) into the world. Besides connecting to the theme of light, this language is prevalent in John 12 and connects to the depiction of Jesus as "the coming one" throughout the Gospel.[16] Here Jesus reveals his ultimate purpose using this ἵνα construction: his purpose in coming as the light of the world is so that (ἵνα) those who believe in him will not be in darkness. His purpose is not to judge the world, but to save it. These words link the topic of Jesus' relationship to the Father in vv. 44–45 to the final statements of Jesus in John 12 as Jesus describes the Father as the source of his words for the purpose of giving eternal life (vv. 49–50). In John 12:46–50, the 1st person singular redundant pronoun ἐγὼ is used four times to emphasize Jesus' identity and his purposes. These uses emphasize that *Jesus* has come as a light into

[16] Jesus as the "coming one" is evident from John the Baptist's discussion in John 1 to John 12:13's description of Jesus as the "one coming in the name of the Lord" and John 12:15's statement Jesus as the king who is coming.

the world (v. 46); *he* does not judge if someone hears his words and does not obey them (v. 47); *he* is not speaking for himself, but on behalf of the Father (v. 49); and what *he* says is just what the Father told him to say (v. 50). These uses of the redundant pronoun demonstrate an emphasis on Jesus' relationship to the Father and his identity as light and not as judge. As with the use of the "know" verb of John 12:35 which played such an important role in John 3 and 9–10, the language of blindness, sight, light, and darkness also refer back to discussions of sight, blindness, light, and darkness in John 3 and John 9–10,[17] which notably sit alongside discussions of the kingdom of God, eternal life, and the Son of Man.

Impact of Discourse Analysis on Metaphors in John 12

Whereas the linguistic structure of John 1, 3, and 9–10 frequently focused from the outset on the question of Jesus' identity, the linguistic structure of John 12 begins with assertions by the crowd and the narrator regarding Jesus' identity. In John 12:9–18, Jesus' identity as king is the central focus of the crowd's proclamations at Jesus' entry into Jerusalem, of the narrator's assertions about the fulfillment of scripture, and of the delayed realization of the disciples. Within the framework of the Fourth Gospel's narrative, Jesus agrees with this description of his kingship and pushes it one step further in John 12:23–28. As Gentiles openly desire to see Jesus (12:20–22), Jesus' discussion turns to the kind of kingship that has been purposed for him: his kingship involves his death (12:23–28). Jesus' description of his identity turns to the uniqueness of his role as the Son of Man who must be lifted up and this lifting up involves dying on a cross. This death has implications not only for Jesus as the king, but also for the servants of the king (v. 26).[18] Jesus makes it explicit that one cannot hope to love this world

[17] Evans notes the connection between the use of Isa 6:9–10 in John 9 to its use in John 12:40 as pointing to a theme in John's Gospel regarding Jesus' purpose in his ministry leading to Jesus' glorification on the cross. Evans, "The Function of Isaiah 6:9–10 in Mark and John," 136.

[18] The use of the verb "serve" (διακονέω) in v. 26 points to one who acts as a servant. This language of service fits within the domain of kingship metaphors as kings were served by servants. As noted in Chapter 3 of this study, this language of "servant/serving" is also used in the Hebrew Bible to describe those who attend royal figures and at times used of the representative king of the divine king (i.e., Servant of the Lord). One should not push this association here too far, however, because this is a verb form rather than a nominal form and the Greek word διακονέω is not usually used in LXX passages translating the concept of the Lord's "servant". Instead usually δοῦλος (Josh 23:30; Judg 2:8; 2 Kgs 9:7, 18:12; Pss 35:1, 133:1, 134:1), παῖς (Josh 1:13, 10:12, 11:6; 2 Chr 1:3; Pss 17:1, 112:1), or θεράπων (Gen 50:7; Josh 8:31, 33) are used with κυρίου.

and have life in his kingdom. Instead, eternal life as an entailment of this kind of kingship involves following in the steps of a king who dies. This explanation of kingship leads to Jesus' heaviness of heart, the confirmation of the Father (vv. 27–28), and the confusion among the crowd (v. 29), particularly after Jesus further elucidates the implications of his definition of kingship by stating that he will be "lifted up from the earth" to speak of his death (vv. 30–33). In what follows, Jesus gives two speeches using the visual metaphors of light and darkness to characterize the purpose of his coming into the world and the necessity of his believers walking in the light as children of the light. This discussion of light and darkness leads to Jesus' explanation of the place of judgement in his mission as it depends on his relationship to the Father. While judgement is a possibility, if one rejects Jesus, his ultimate goals are salvation and eternal life. In the middle of these two speeches stands the rejection of the crowd, which the narrator tells the reader fulfills the prophecy of Isa 6, which is laden with the visual metaphor of blinding. As noted in other chapters of this study, the familial metaphors, visual metaphors such as light and darkness, the role of judge, and eternal life all either entail or overlap with the kingship metaphors in John's Gospel. Here in John 12, they are blended in explicit connection to the fulfillment of Jesus' triumphal entry and to the fulfillment in his death that awaits.

Many of the major changes in personal reference take place alongside metaphors related to kingship and particularly with allusions. In v. 13 and v. 15, allusions to Ps 118 and Zech 9 describe Jesus as king; in v. 23 the shift to Jesus' speech opens with his description of the glorification of the Son of Man; in v. 28, a voice from heaven speaks on Jesus' behalf to express that the Father is glorified through him; in v. 34, the crowds dispute Jesus' claims about the Son of Man, leading to the discussion of light (as noted in Chapter 6, this language of "light" also can be an entailment of kingship); verse 41 informs the reader that she should have the theophany scene in mind when reading the allusion to Isa 6 because Isaiah sees Christ's "glory" (again an entailment of kingship especially in the context of Isa 6) when he prophesied these things; finally in vv. 42–50, the language of light and darkness, judgement, and eternal life are all interwoven and has been discussed previously are all in some way connected to the metaphor of kingship. Thus, a study of the discourse of John 12 demonstrates the importance of kingship metaphors in connecting Jesus' kingship with the glorification of the Father and the provision of light, in establishing Jesus' identity, in discussing his upcoming death, and in describing what it means to be a member of Jesus' kingdom with life and death consequences.

5. *Lexical Cohesion*

The examination of the discourse has established the centrality of proclaiming Jesus' identity, his purpose, and the implications of these things. Thus, it is not surprising that language in the domain of kingship, language in the domain of sensory perception, language related to life and death and language in the domain of judgement play essential roles in this discourse. Language within the kingship domain includes the title "the King of Israel" (v. 13), coming king prophesied in Zech 9:9 (v. 15), the language of "lifting up" (vv. 32, 34), "glory" (vv. 41, 43) and "glorified" (vv. 16, 23, 28), and the titles "Son of Man" (vv. 23, 34), and "Christ" (v. 34).[19]

Lexical collocations of sensory perception language are also frequent in the passage. Examples include the crowd's desire to "see" (ὁράω) Lazarus (12:9) and Jesus (12:21), the Pharisees' seeing (θεωρέω) they are unable to do anything about Jesus (12:19) and Isaiah seeing Jesus' glory (12:41), the blinding (τυφλόω) so the people will not see in Isa 6:10 alluded to in John 12:40, Jesus' description of himself as the light (φῶς) in contrast to the darkness (σκοτία) (v. 35–36, 46) and Jesus' explanation that those who see (θεωρέω) him, see (θεωρέω) the one who sent him. As with John 9–10, sight and blindness as well as light and darkness play an important part in creating cohesion in the passage, while pointing to an important theme about Jesus' identity and purpose.

Less prevalent but still frequent is the lexical collocation of terms related to judgement and the terms related to life and death. John 12:31 states that "now is the judgement of this world" and 12:47–48 uses forms of "judge" (κρίνω) three times to speak of Jesus' role in judgement of the world. John 12:24–25 uses the agricultural metaphor of a kernel of grain dying to produce a crop to lead to discussion about the choice of people to gain or lose eternal life. In John 12:32–33, Jesus describes his approaching death in terms of being "lifted up from the earth." Verses 23–33 are centred on this discussion of the "hour" of the "Son of Man," which is the hour of Jesus' death. Jesus accepts this death because of his goal to glorify the Father. 12:50 explains the Father's ultimate purpose that Jesus is fulfilling: namely, eternal life. Because both judgement and discussion surrounding life and death explicitly link themselves to the kingship terms of glorification, the Son of Man, as well as Jesus' relationship to the Father-King's commands,

[19] The title "the one who comes in the name of the Lord" from its allusion to Ps 118:26 might also have a kingship referent based on its context in Ps 118, but it is not strictly within the semantic domain of kingship.

it appears that these lexical collocations in John 12 centre on Jesus' kingship and its implications.[20]

B. Metaphorical Blending Analysis: Kingship and Contested Authority in John 12

In light of the findings regarding the cohesion and prominence of John 12, this second section of this chapter will explore the blending of metaphors in John 12. Towards this end, this section will first examine the use of allusions in John 12 and their implications for the depiction of Jesus' kingship in John 12 and in the remainder of the Fourth Gospel. This will lead to further examination of the blending of familial metaphors with judicial and royal metaphors in John 12 and elsewhere in John's Gospel. The next section will use these findings concerning allusions and conceptual blending to discuss the depiction of Jesus as king more broadly in John 12 (and throughout John's Gospel) and examining the triumphal entry and its subsequent discussion of the Son of Man as part of the contest for authority.

1. *Don't Fear, Daughter Zion . . . Your King is Here: Quotation and Metaphor in John 12*

When one examines the quotation of Zech 9:9 in John 12:15, one finds that the clause "do not fear" (μὴ φοβοῦ) (used in Zeph 3:14 in a similar context) replaces "rejoice greatly" (MT: גִּילִי מְאֹד /LXX: Χαῖρε σφόδρα) when Yahweh speaks to the figure Daughter Zion.[21] As noted in Chapter 3, Zech 9 provides a picture of God's intervening role protecting Daughter Zion/Daughter Jerusalem against her enemies who are surrounding her. Yahweh acts as a Divine Warrior and a new Davidic king is installed, riding into the city on a donkey.[22]

---

[20] Michaels, *The Gospel of John*, 678–79.

[21] Other scholars have provided suggestions for why "do not fear" is here. Menken suggests that while the people taught Jesus as the "the one who comes in the name of the Lord" and "the King of Israel" (12:13), "in agreement with the well-known Johannine pattern of misunderstanding and correction, Jesus corrects the homage by mounting the donkey to show that he is the peaceful king of Zech 9,9 before whom one should not fear (cf. esp. 6, 14–15). For this reason, the quotation begins with 'do not fear.' " See Menken, "Quotations from Zech 9,9 in Mt 21,5 and in Jn 12,15.," 575. In a more recent article, Menken has reasserted this position. See Menken, "The Minor Prophets in John's Gospel," 79–85.

[22] There is a good deal of debate over whether this "king" in Zech 9:9 is Yahweh himself, Judah as a tribe, or an anticipated Davidic king. For discussion of these issues, see Meyers

Within the Masoretic version of Zech 9, Yahweh's actions of salvation are primary; while the human king arrives, but he is not an active participant in the salvation of the people. In the LXX version of Zech 9, the figure of the human king appears to take on a new salvific character. This shift occurs through the change of verb "saved" (נוֹשָׁע) in the niphal in the MT to "saving" (σῴζων), which is in the active voice in the LXX.[23] Thus, rather than being saved by Yahweh as in the MT, the Davidic king becomes one who saves in the LXX.[24] As many scholars agree that John 12:15 depends on the LXX version of Zech 9:9, these shifts become particularly pertinent.[25]

In the Second Temple period, Zech 9:9 and Zeph 3:14–17[26] were frequently interwoven and this interweaving demonstrates a further development in the direction of making the Davidic king more like the Divine King in Zech 9:9. Dogniez argues that a possibility for an intertextual reference exists in the LXX that does not exist in the MT because of the aligning of the Greek of Zech 9:9 and Zeph 3:14 that occurs in the LXX.[27]

---

and Meyers, "The Future Fortunes of the House of David," 207–22. Among those who see this figure as human, but a collective, see Petersen, *Zechariah 9–14 and Malachi*, 58; Leske, "Context and Meaning of Zechariah 9," 663–678. In my analysis, I am following a majority of scholars who argue that the king in Zech 9:9 is an individual human king. See, for example, Boda, *Haggai, Zechariah*.

[23] As Boda states,"the MT reading is the more difficult reading here, as one might expect this picture of the returning king as highlighting his 'saving' quality as the OG does. Instead the one who comes is one who has experienced the rescue of Yahweh which does fit with the broader royal theological emphasis on the reliance of the human royal figure on Yahweh, made explicit in Zech 9:10." See Boda, *Haggai, Zechariah*.

[24] Leske discusses the complexities of the term "saved" on interpreting this king figure in the MT version of the passage. Leske, "Context and Meaning of Zechariah 9," 671–72. Van der Koojj has argued that the change from "saved" to "saving" served the purposes of the scribe who desired to Zech 9:9 closer to the LXX of the Minor Prophets and to make Zech 9:9 into a prophecy predicting Simon the Maccabean leader, an important figure in the scribe's milieu. See van der Koojj, "The Septuagint of Zechariah as Witness to an Early Interpretation of the Book," 53–64.

[25] See Menken, "The Minor Prophets in John's Gospel," 79–85.

[26] As Menken notes (among others), there are two possibilities for the allusion in John 12:15: Zeph 3:14–17 or Isa 40:9–11. However, I agree with Menken in his statement that "a choice between the two verses is hardly possible, nor is it necessary." See Menken, "The Minor Prophets in John's Gospel," 83. While my argument is largely based on the interpolation of Zeph 3:14–17, one could equally argue for a connection between Jesus and the Divine king using Isa 40:9–11. This is particularly true as Yahweh is described as a "shepherd" in Isa 40:11, which may lead to an interplay with John 10's shepherd motif.

[27] As Dogniez argues, "dans le grec de Za 9, 9, l'invitation a la joie adressee á Sion et á Jérusalem 'Réjouis toi vivement, fille de Sion; proclame, fille de Jérusalem' (χαῖρε σφόδρα θύγατερ Σιων κήρυσσε θύγατερ Ιερουσαλημ) fait écho, presque mot pour mot, au grec de So 3,14 (χαῖρε σφόδρα θύγατερ Σιων κήρυσσε θύγατερ Ιερουσαλημ), alors que le TM diffère d'un livre á l'autre: en So 3,14 le verbe qui marque la joie n'est pas גִּ־ל mais רָנֹּ et, a la place

As Dogniez notes, the LXX is using intertextuality to join the themes in two prophetic texts which "assimile la royauté messianique et la royauté divine."[28] Ham and Weren, among other scholars, would agree with Dogniez's vision of the assimilation of divine and messianic kingship. Ham argues that "both Zeph 3:14 and Zech 2:10 (2:14 MT) envision the enthronement of Yahweh as king in Zion as the reason for exultation. By allusion, Zech 9:9 indicates that the arrival of the king deserves the same celebration as that of Yahweh's presence among the people."[29] This desire for the same celebration for the arriving Davidic king and for Yahweh in the MT version of Zech 9:9 moves toward a salvific figure in the LXX version and, when put beside Zeph 3:14 in John 12:15 and other Second Temple texts, allows for a closer association between the Davidic figure and the characteristics of Yahweh himself.

This leads to the addition of Psalm 118 to John 12:15 and its allusion to Zech 9:9. As discussed in Chapter 3, Ps 118, like Zech 9 (in the MT), describes a royal figure who is saved by Yahweh and who responds in praise. However, in Ps 118, this royal figure appears to be also an instrument of Yahweh's salvation. Collins argues that "Psalm 118 gives us another example of a king who is surrounded by foes 'like bees' and trusts in the Lord. He is saved by the Lord, who fights for him: 'The right hand of the Lord does valiantly.' But he too fights and defeats the foe: 'In the name of the Lord I cut them off' (118:10–16)."[30] The shifts in the Second Temple period surrounding Zech 9:9 allow for this tension between the Davidic king as one who is saved by Yahweh (in the MT) and one who saves others (in the LXX). It may be the case that by joining three passages with one another (Ps 118, Zech 9, and Zeph 3), the Fourth Evangelist is playing on this point of tension. Thus, it appears that the Johannine triumphal entry

---

de 'fille de Jérusalem' la premiére fois dans le verset, le TM donne 'Israel'. Le TM de Za 9,9 n'est done pas a proprement parler une citation de So 3,14 mais seulement une libre imitation de la proclamation." Dogniez, "L'Intertextualité dans la LXX de Zacharie 9–14," 90. Here Dogniez cites Collins, "The Book of Zechariah and Its Influence," 39.

[28] Dogniez, "L'Intertextualité dans la LXX de Zacharie 9–14," 90.

[29] Ham, *The Coming King and the Rejected Shepherd*, 24–25. Ham cites Petersen on his final point. See Petersen, *Zechariah 9–14 and Malachi*, 57–58; and Weren, "Jesus' Entry Into Jerusalem."

[30] Collin further states: "This psalm is particularly interesting in our discussion for a number of reasons. Besides emphasizing the theme of salvation, it also contains a memorable statement of the idea that the Lord's anointed is of humble and obscure origins: 'The stone that the builder rejected has become the head of the corner' (v. 22), which is of course cited in Acts and applied to Jesus as messiah." Collins, "The Book of Zechariah and Its Influence," 38.

in John 12 has joined the two accounts of Yahweh as the Divine Warrior protecting his king in Zech 9:9 and in Ps 118 as originally depicted in the MT and then followed along the lines of the important shift already happening in the Second Temple period by interweaving Zeph 3:14 to the LXX version of Zech 9:9. The Davidic king who was saved by Yahweh becomes the triumphant king who is praised like Yahweh and who saves as Yahweh saves. Through this shift, the Davidic king becomes an active participant in the act of salvation. In John 12:15, Jesus becomes this Davidic king, who is in the midst of his enemies who are plotting to take his life and this king will be saved by the power of Yahweh, yet this king is also a saviour for the people and identified with the power and authority of the Divine Warrior-King himself.

Several insights arise for reading John 12 when these above factors are implemented in examining the use of Ps 118, Zeph 3:14, and Zech 9:9[31] in John 12:15, especially when one reads John 12:15 in its broader literary context of John 12 and the whole of John's Gospel. First, one becomes more aware of the subtext of hostility and comfort present in John 12's allusions. What on the surface appears to be passages connected only by the theme of praising the coming king are in actuality passages that combine the metaphors of Divine Warrior with Divine King and assert God's protection over "Daughter Zion" in the midst of her many enemies. One may fairly ask then: who is "Daughter Zion" and who are these enemies?[32] Reading John 12:15 in its literary context provides some helpful clues to answer these questions.

As noted in the discourse analysis, in John 12 tensions are mounting as the Jewish leaders plot to kill Jesus because of his raising of Lazarus. This chapter marks an important turning point in the Fourth Gospel as the

---

[31] There are other possible allusions present in John 12:15 that play on the broader tradition of "do not fear" for "God is here." For example, some have seen Isa 35:4 or Isa 40:9 as possible referents. Ham suggests these verses as possible options for John's combination quotation. See Ham, *The Coming King and the Rejected Shepherd*, 43. Other scholars also dealing specifically with the triumphal entry in Matthew suggest a closer relationship with Isa 40:9 primarily because of its continuity with Matthew's use of Isa 62:11 to replace "rejoice". See Weren, "Jesus' Entry Into Jerusalem."

Though as we cannot be sure of the source of John's quotation, we should be careful to address John's Gospel its own right without assuming dependence on Matthew. Though as Boda and Porter correctly note, the implications of John's apparent reliance on Matthew here may have profound implications. See Boda and Porter, "Literature to the Third Degree," 244.

[32] Menken asks the same question, but comes to different conclusions. See Menken, "The Minor Prophets in John's Gospel," 79–85.

"Book of Signs" (Chapters 2–12) becomes the "Book of the Passion" (Chapters 13–21).[33] The narrative in John 12:12–15 is framed on either side with discussions of Lazarus' resurrection from the dead (John 12:9–11; 16–18).[34]

This framing is essential for understanding the flow of the passage and the allusion to Zech 9:9. As in Zech 9, John 12:9–11 informs the reader of the mounting persecution against the followers of Jesus, as the chief priests plot to murder Lazarus as well as Jesus because the people have believed after seeing Lazarus' resurrection. The use of Zech 9:9 in John 12:15 is playing off of many of the themes identified above as elements of the text of Zech 9. First, the Johannine arrangement of Jesus' triumphal entry after his anointing at Bethany allows for the story of Lazarus' resurrection to play a significant role in the tone and purpose of the triumphal entry passage, as noted in section one of this chapter. Like Ps 118:26, the praise of the king comes in response to God's ability to protect the people against oppression and persecution.

As the perpetrators of this persecution are the chief priests who are themselves Jews, readers must reconsider the identity of Daughter Zion in John 12:15. Does the mistreatment of Jesus and Lazarus by the high priests mirror the evil shepherds of Zechariah and do these priests thereby become the part of Daughter Zion that must be cleansed by judgement? Is Daughter Zion then a figure representing the followers of Jesus? Those looking to the persecution of the Johannine community as the *Sitz im Leben* of John 12 might see this passage as demonstrating the Christian Johannine community in the role of Daughter Zion and demonstrating John's encouragement to these believers, but more commonly it is argued that this passage is a corrective for the politicized Messiah figure the people expect.[35] While these understandings of the passage may have some validity, they do not provide greater insight into the theological purpose for this passage within the context of the text's narrative, nor do they fully explain the socio-political implications of Jesus' entry as it will unfold in later passages like John 18–19. Instead it may be profitable to explore the possibility that Daughter Zion is the remnant of the faithful, including those gathered from the nations, as seen in Zech 9.

---

[33] Dodd follows the traditional form-critical view that the Passion narrative is one connected narrative. Dodd, *Interpretation*, 289.

[34] Dodd, *Interpretation*, 368–369.

[35] Menken provides a helpful and extensive list of those holding the various positions on this issue. See Menken, *Hebrew Bible Quotations in the Fourth Gospel*, 87, especially n. 29.

To explore this further, it is helpful to address the question of the identity of Daughter Zion's foes in John 12. As noted, Zech 9:9 in the LXX follows the pattern of the oppressed people of Israel being saved by Yahweh, the Divine Warrior, in part through his coming king. It has already been suggested that in the Johannine depiction of Jesus the distinctions between Messianic kingship and Divine kingship as saviour figure merge. Who are the foes that Jesus as Divine Warrior and messianic king bring to justice? The answer is twofold within John 12: Rome and the Jewish leaders. First, many scholars have noted that the triumphal entry scene re-enacts both the triumphal entry of military heroes in Greco-Roman and in Jewish culture.[36] Jesus' triumphal entry was a symbolic action that would have resonated with both Jewish and Gentile readers alike.[37] John 11:47–48 informs readers that the high priests were afraid that the Romans would come and "take away both our temple and our nation" because Jesus was stirring up the people; this becomes their reason for deciding to kill him. This threat is further extended to Lazarus in John 12:10–11, suggesting an extension of threat from Jesus to his followers.[38] Again the audience here appears two-fold as do the enemies of Jesus: Rome and these Jewish leaders.

By depicting Jesus as entering the city in this way at this point in the narrative and inserting the words "do not fear" addressed to Daughter Zion, the Fourth Gospel is not correcting a misunderstanding about Jesus' kingship, but providing a portrait of the hope that Jesus brings through his death and resurrection. This is the hope that John 12:16 tells the reader

---

[36] Some scholars note the nationalistic tone of the acclamations of Jesus, noting the similarity between the crowd's greeting of Jesus with palm branches and the Maccabean victory following the defeat of Antiochus IV by Judas (2 Macc 10:7; cf. Simon's victory in 1 Macc 13:51). See William Farmer, "The Palm Branches in John 12.13," 63, cited in Ham, *The Coming King and the Rejected Shepherd*, 43; and Koester, *Symbolism in the Fourth Gospel*, 124. Other scholars suggest that this passage provides a subversive critique on the triumphal entries of the Caesars. It was common for people to go out of the city to welcome "visiting dignitaries, like governors, generals, and conquering heroes." Koester, *Symbolism in the Fourth Gospel*, 124–25.

[37] Yet one should not overstate matters as within the narrative we are told that the disciples did not understand these events until after Jesus' death and resurrection (John 12:16).

[38] Culpepper describes Lazarus as representational of the disciples, noting Jesus' choice to set the plot to kill him in motion by raising Lazarus: "Lazarus, therefore, represents the disciple to whom life has been given and challenges to reader to accept the realization of eschatological expectations in Jesus." Culpepper, *Anatomy of the Fourth Gospel*, 141. Culpepper cites Trudinger, "Meaning of 'Life' in St. John"; Moule, "Meaning of 'Life' in the Gospels and Epistles of St. John."

that the disciples could only understand after they saw Jesus' glorification and remember with wonder.

This characterization of Jesus' kingship also pushes many socio-political buttons. Rather than spiritualizing or countering all politicized understandings of a "Messiah," these allusions reframe Jesus' kingship along the lines of Yahweh's kingship, which at once comforts God's people Daughter Zion, while it warns all opponents to Jesus' kingship because he is Yahweh's representative. Yet both the comfort and the image of Jesus as in line with the Divine Warrior are further couched in the coming glorification of Jesus that comes in both the cross and his resurrection as John 12:16 swiftly reminds the reader. Thus, the use of these allusions in John 12 when read in their literary contexts provides a complex blending of metaphors concerning Jesus' identity: 1) Jesus as a divine warrior figure and a king who is both victorious and humble (incorporating warfare and royal metaphors) and 2) Jesus as the Son who is a comfort to God's "Daughter" (incorporating familial metaphors) by destabilizing her oppressors.

2. *John 12: Familial, Judicial, and Royal Metaphors*

As noted in the first section of this chapter, factors creating cohesion and prominence in John 12 highlight the familial metaphor and the goals of glorifying the Father and saving the world that are central to Jesus' purpose in his coming death. Notably, these activities of glorification of the Father and of salvation in the context of judgement are linked to Jesus' role as the Son of Man throughout John 12. As noted above, the use of allusions in John 12 focus on the actions of the King comforting and promising salvation to Daughter Zion in the midst of her foes. This has direct implications for the blending of judicial metaphors with familial and royal metaphors that this section will examine in greater detail.

2.1. *Familial Metaphors in John 12 and Jesus' Kingship*

The Son's role is to save God's Daughter and thereby "comfort" her on behalf of the Father.[39] This Son is the king whose glorification and exaltation are depicted through sacrifice. The irony of "saving" by "losing" is writ large. This works together with the familial language of "Son" frequently

[39] Surprisingly, it appears that despite their focus on family relationships in the Fourth Gospel, both Tilborg and Van Der Watt do not make this connection in John 12. Van Tilborg, *Imaginative Love in John*; Van der Watt, *Family of the King*.

highlighted in passages about the Son of Man. The emphasis on "Son" suggests a strong link between the familial metaphor and the Son of Man metaphor as noted in previous chapters of this study. As in many of these other passages, in John 12 the Father-Son relationship also connects with the royal domain through the conception of the Father-King and Son-King understanding. Such an idea is highlighted in John 12 through the triumphal entry into Jerusalem, the Father-King's holy city which John 12 tells the reader is under siege by the ruler of this world.

2.2. *Judicial Metaphors in John 12*

The centrality of Father-King's relationship to Son-King leads frequently to discussion of the Father's goals with the world and how he will use the Son to accomplish these goals. These discussions often centre around conceptions of salvation and judgement as examination of cohesion and prominence above have indicated. The conception of salvation and judgement has important elements of overlap with the conception of kingship in the Hebrew Bible and the Second Temple literature. As noted in Chapter 3 of this study, one of the entailments of kingship is frequently the role of the king as judge. When this is applied to Yahweh's kingship, this judgement is the foundational judgement for all other conceptions of judgement as Yahweh is the ultimate judge in the Hebrew Bible. This conception of the king as judge was further developed in the Second Temple period in light of Hellenistic understandings of the god-ruler as ultimate judge.[40]

3. Contested Authority and Kingship in John 12

Such a reading of Jesus' kingship in John's Gospel demonstrates the need for a careful discussion of the conception of authority in John 12. This section will suggest that John 12 creates a situation of contested authority. In John 12, Jesus' entry into Jerusalem is depicted in John's Gospel as

[40] There are many sources that focus on the imperial authority and power act as judge. Texts like the *philanthropa* in Egyptian Hellenism of the 2nd and 3rd centuries BCE describes the king as the source of justice to the populace. See A. E. Samuel, "The Ptolemies and the Ideology of Kingship," 190. During Augustus' rise to power, part of his propaganda included designating himself as the restorer of justice alongside taking on the "functions of senates, magistrates, and laws" (Tacitus, *Annals*, 1.2). For example, a coin dated 28 BCE has on one side, "Imperator Augustus son of the divine, consul for the sixth time" and on the other "he restored laws and justice to the Roman people." See Lintott, *The Romans in the Age of Augustus*, 77, citing Rich and Williams, "Leges et iura P. R. Restituit."

a symbolic action that associates Jesus with the Divine Warrior who will comfort Daughter Zion by contending with her enemies, yet this depiction is blended with the humble king and Son of Man who will be lifted up in death.

3.1. *Triumphal Entry and the Humble King*

Jesus' entry into Jerusalem is depicted as a "triumphal entry," and yet, through allusions to Zech 9, this very expectation of "triumph" is also blended with the humility of Jesus and with the Son of Man "lifted up" in his death in John's account.[41] This theme of the "lifting up" of the Son of Man has been present throughout John's Gospel, but it becomes the most focused and overt in this passage in John 12. It causes the crowd to shift from adoration and appreciation of Jesus as king to questioning and unbelief. Yet this very unbelief fulfills Scripture by eventually allowing for Jesus' crucifixion in John 18–19.

As many scholars have noted, Jesus' entry into Jerusalem in John 12 can be called a "triumphal entry" because it has the markers of celebrations of the welcome of national leaders after military victories. The unique use of palm branches in John's Gospel heightens this connection.[42] Palm branches were part of this celebratory entry attested in the Hasmonean period (1 Macc. 13:51; 2 Macc. 10:7; cf. 14:4; Josephus, *War* 7. 100–102).[43] Many scholars point to the undercutting of this nationalist and triumphalist vision of kingship through Jesus' entry on a donkey, yet the description of this action as the fulfilment of Zech 9 would not necessarily dissuade one from drawing this connection. As noted above, Zech 9:9 may be seen as describing a Davidic king and at the very least includes the concept of this king coming alongside the promise of Yahweh's destruction of this king's foes. Yet this triumphalist vision in John 12 also points to the future death of the Son of Man as distinctive to his kingship. Thus, Jesus' kingship is that of one whose glory is found ironically in his death.

---

[41] Some scholars have described John's depiction of Jesus' entry into the city as an "atriumphal" entry. See Blomberg, *Historical Reliability of John's Gospel*, 179–180. Coakley on the other hand argues that Jesus was put on the donkey by the crowd in order to fulfill prophecy. While Coakley's argumentation on this point seems problematic, his awareness that a donkey is not necessarily a vision of humility but also of Davidic kingship is helpful. Coakley, "Jesus' Messianic Entry into Jerusalem (John 12)," 461–82.

[42] Blomberg, *Historical Reliability of John's Gospel*, 179–180.

[43] Coakley, "Jesus' Messianic Entry into Jerusalem (John 12)," 470–71.

C. Rhetorical and Theological Implications of Jesus' Kingship in John 12

Examining the use of cohesion and prominence in John 12 and 18–19 and the impact on metaphor and the way metaphors are blended in these passages provides several new insights for understanding Jesus' kingship in John's Gospel and for understanding how metaphorical elements of kingship developed throughout John's Gospel find their fruition in these later configurations. First, the centrality of Jesus' kingship and its implications for the world, Jesus' followers, and Jesus' opposition is overt in John 12 and 18–19. This kingship is characterized as a comfort for God's oppressed and disadvantaged people in a way that is consistent with already developing themes in the rest of John's Gospel. Second, vertical and horizontal spatial metaphors function alongside familial, judicial, and royal metaphors to depict Jesus' kingship along multiple and layered lines that intersect at a crossroads that contest any authority or rule that sets itself against God's reign. Third, this leads to a new emphasis on a type of discipleship modelled in Christ's death, particularly in dealing with the implications of crucified and exalted king as one's ultimate ruler and when faced with the siren call of "the ruler(s) of this world." Finally, the "exaltation" of the cross depicted in John's Gospel as an already-not yet reality suggests important theological implications for a vision of crucifixion and resurrection as part of the inaugurated kingdom of God.

1. *King of Comfort for the Oppressed*

John 12's use of allusion demonstrates that one of the goals of Jesus' coming is comfort for God's people who have been oppressed. This oppression is an underlying root of events in John's Gospel. Jesus is hailed as the relief for blindness, fear of being cast out from the synagogue, and experience of Roman imperial power in its graphic form in the crucifixion itself.[44] This theme is consistent with uses of the royal metaphor elsewhere in John's Gospel. As noted, the depiction of Jesus as the eternal king and the nature of his reign in granting life to his people has implications for the depiction of Jesus' justice, but also has implications for Jesus' followers and their own necessity to seek justice. In John 9–10, the depiction of Jesus as healer of the blind, the Good Shepherd, and the temple gate of Ps 118 with its

[44] Thatcher, " 'I Have Conquered the World.' "

association with the new exodus theme point to Jesus as the healing and liberating king, who shepherds his people with justice in comparison to the wicked shepherds of his time. Taken together with these themes in John 12, one can trace a depiction of Jesus as the truly "good" shepherd as he is the source of justice for the disadvantaged and, like the depiction of Yahweh's kingship in the Hebrew Bible, Jesus' kingship is characterized by being a "king of the disadvantaged."

2. *Kingship Clustering and the "Ruler of the World"*

In John 12, the entailments of kingship are piled upon one another alongside clusters of Hebrew Bible allusions to kingship. Such entailments, which have been noted in passing in the cohesion and prominence sections above, include a) the triumphal entry with three references to a royal figure in three allusions from the Hebrew Bible; b) the depiction of the Son of Man; c) the language of glory/glorify and lifted up; and d) the language of judge/judgement. In a similar way to the Christological and royal titles that proliferate in John 1, this language of kingship and kingdom in John 12 group together, pointing to a focus on kingship in these passages. This kingship clustering explicitly stands against the "ruler of this world" in John 12, demonstrating a contest over authority between Jesus and the "rulers" of his time.

CHAPTER EIGHT

THE CRUCIFIED AND EXALTED KING: CONTESTED KINGSHIP IN JOHN 18–19

Chapters 4–7 have examined the impact of the language of Messiah, eternal life, shepherd, and the triumphal entry on the metaphor of Jesus as king in John 1, 3, 9–10, and 12 respectively. This chapter will examine the use of kingship metaphors in Jesus' trial before Pilate, his crucifixion, and the description of these events as fulfillment of Scripture in John 18–19.

As in John 12, scholars generally agree that kingship metaphors are in John 18–19. The metaphor of kingship in John 18–19 poses a unique challenge, however, for two distinct reasons. First, the similarity between the Passion narrative in the Fourth Gospel and the Passion narratives in the Synoptic Gospels has led some scholars to assume that the Passion narrative should be read as a separate source from the rest of the Fourth Gospel. At times, this leads scholars to suggest that the predominance of kingship metaphors in John 18–19 represents an anomaly in comparison to the rest of the Fourth Gospel. In other cases, scholars point to the irony of kingship in John 18–19, pointing to the mockery of Jesus' kingship.[1] Other scholars acknowledge an awareness of the kingship language as dramatic in its prevalence in these later chapters, but deny any sociopolitical implications to Jesus' form of kingship.[2]

Scholars also examine Jesus' king of kingship in relation to the language of exaltation surrounding Jesus' crucifixion in John 19. While many scholars have focussed on Jesus' control throughout the Fourth Gospel even throughout his crucifixion,[3] others have questioned whether understanding the cross as a form of exaltation contains inherent problems. Some

---

[1] Several scholars have already been noted in the introduction of this study so two examples here will suffice. Maurice Casey describes John's motivation in "dropp[ing] Jesus' genuine preaching of the kingdom of God and offer[ing] the drastic transmutation of John 18:36, 'My kingdom is not of this world' " as a way of dealing with the impact of the crucifixion. Casey uses this as one of the many historical flaws he finds in John's Gospel. Yet several critiques have been levied against Casey. See Casey, *Is John's Gospel True?*, 83; Just, "Is John's Gospel True?," 558–60; O'Day, "Is John's Gospel True?," 308–18.

[2] *Contra* this see Michaels, *The Gospel of John*, 922–23.

[3] For example. Leon Morris points to Jesus' control and the focus on predestination throughout John's Gospel. See Morris, *Gospel According to John*, 554, 654–58.

suggest that this way of viewing the cross glorifies violence rather than placing exaltation strictly in the realm of the resurrection.[4] As this second set of questions are primarily within the domain of systematic theology, it will largely be outside the parameters of this study to draw conclusions in any great detail. However, in order to speak of the metaphors surrounding Jesus' kingship, these issues must be addressed, if only in brief.

In light of these issues, this chapter will demonstrate the consistency of the vision of kingship between John 18–19 and the chapters that precede it. Further, this chapter will demonstrate that, while elements of John 18–19 must be necessarily understood as ironic, the overall portrayal of Jesus as truly king is never fully undermined. Moreover, Jesus' kingship is frequently emphasized by the use of this dramatic irony. This chapter will build on Chapter 7's examination of contested authority to demonstrate how this theme develops in John 18–19, particularly in the debate between Pilate and Jesus over authority.

As in previous chapters, section one examines linguistic factors creating cohesion and prominence in John 18–19 with particular attention on the role of metaphors in each of these passages. Analysis of the discourse of John 18–19 demonstrates the focus on the trial of Jesus before Pilate, the questions regarding Jesus' kind of kingship in John 18 and Jesus as king in his crucifixion and its aftermath in John 19. Section two analyzes the blending of metaphors, demonstrating how the blended metaphors in John 18–19 demonstrate the contest for authority and the character of Jesus' kingship while reflecting overall themes in the rest of the Fourth Gospel. Section three suggests three rhetorical and theological implications based on the findings of the first two sections of this chapter. This section argues that 1) Jesus' kingship is characterized by the comfort and justice he displays, 2) that the necessary response to this kingship is a discipleship that characterized by the cross, and 4) Jesus' crucifixion and anticipated resurrection demonstrate the already-not yet nature of God's kingdom.

---

[4] Several recent works have discussed the issue of the cross as violence, see, for example, Jersak and Hardin, *Stricken by God?* Among the scholars who see the cross as exaltation in John's Gospel, see Marcus, "Crucifixion as Parodic Exaltation," 73–87; Romanowsky, " 'When the Son of Man Is Lifted Up,' " 100–16.

Discourse Analysis

This section examines the factors of cohesion and prominence in the discourse of John 18–19 beginning with Jesus' interview with Pilate in John 18:28 and continuing to Jesus' death in John 19:37. These sections have been chosen because they represent a substantial portion of John 18–19 that focuses on Jesus' kingship. This section demonstrates that the topicality of the narrative focuses on the centrality of Jesus' kingship. This kingship is described not only in terms of the nature of Jesus' kingship itself, but its purpose, its derivation, and its contest with present authority. A related theme in the discourse is judgement, as the question arises of who is able to judge Jesus' kingship. This issue provokes intense conflict in the narrative.

Who Passes Judgement? (John 18:28–32)

The topic of conversation in John 18:28–32 surrounds the question of who will pass judgement on Jesus. In 18:29, Pilate seeks new information concerning the accusation against Jesus. In vv. 29–31, the "Jews"' response provides new information for Pilate and solidifies their purposes for the reader: they have brought Jesus because they claim he has "done evil" and they want the death penalty and cannot give it based on their law. They need Rome to fulfill their goals. The narrator explains this is a fulfillment of the kind of death that Jesus said he would die. This provides new insight into the purpose of this event for the Johannine reader (v. 32) and begins the metaphorical theme of judgement in John 18.

"Are You King of the Jews?": Jesus' Kingship and His Kingdom (John 18:33–38)

In John 18:33–38, Jesus' kingship and his kingdom become the primary topic of discourse. After his encounter with the "Jews," Pilate seeks more information to assess the charges against Jesus, asking if Jesus is "the king of the Jews" (18:33). This leads to a mutual questioning between Pilate and Jesus. Initially neither participant answers the other as Jesus questions Pilate's source of knowledge (v. 34) and Pilate emphasizes his non-Jewish status (v. 35). While Jesus' kingship and kingdom are the topics of the discourse, both speakers are avoiding direct answers. When Pilate directly questions the accusations against Jesus (v. 35). Jesus responds to the unsaid assumptions surrounding Jesus' role as "the king of the Jews" (ὁ βασιλεὺς τῶν Ἰουδαίων).

In 18:36, for Jesus to address the question of his identity as king, he first explains the derivation of his kingdom. This is not overly surprising if one understands kingdom as the reign of the king. Thus, in describing his kingdom Jesus *is* describing his kingship (as Pilate's response indicates).[5] Jesus explains that his kingdom does not derive "from this world" (ἐκ τοῦ κόσμου τούτου). He provides substantiating proof that the source of his kingdom is not "this world" by pointing out that his servants would have not used force to keep him from being handed over to the "Jews." Then Jesus repeats the content of his initial statement about his kingdom, namely that it "is not from here" (οὐκ ἔστιν ἐντεῦθεν). While this final statement sounds initially like mere repetition, Jesus' use of the temporal adverb "now" (νῦν) may suggest a potential future change to the status of Jesus' kingdom.[6]

In 18:37, as Pilate asks Jesus directly, "So *you* are king, are you?" (using a redundant pronoun to create emphasis). The content of Jesus' response plays off of Pilate's own rhetorical question, using two redundant pronouns for emphasis. "*You* (*σὺ*) say that I am a king. *I* (*ἐγὼ*) was born for this and for this I came into the world." Here a second person singular redundant pronoun and a first person singular redundant pronoun are used to make Jesus' point clear. Jesus responds to Pilate's provocative statement about Jesus' kingship with new information: that for this, Jesus was born and came into the world. These verbs "I was born" (γεγέννημαι) and "I came" (ἐλήλυθα) are in the perfect tense, providing additional emphasis on Jesus' kingship as his ultimate purpose.

Jesus adds additional content to the words "for this." Jesus' kingship is characterized by how he testifies to the truth.[7] Belonging to this truth involves listening to Jesus' voice. The statement "listen to my voice" points

---

[5] Michaels is aware of this point and translates ἡ βασιλεία ἡ ἐμή as "my kingship". This translation is helpful, but if used in a standard translation might appear to create a greater divide between the Synoptics' frequent use of "kingdom" compared to John's use than is actually present. Michaels, *The Gospel of John*, 922.

[6] It is unclear whether this use of "now" (νῦν) leaves open the possibility that in some future time Jesus' kingdom will be more alike in character and substance to "this world" when this world is remade. However, such a reading of the text is speculative and should not be pushed too far. Several scholars have pointed to the purpose of "now" (νῦν) as highlighting imminence. For example, Caragounis, "The Kingdom of God in John and the Synoptics," 479.

[7] Michaels argues along similar lines stating that that Jesus' statement "you say that I am king" demonstrates that "Jesus does not deny his kingship, for it is evident in this gospel no less than in the others (1:49, 12:13), but he prefers to speak of something else—his calling to 'testify to the truth,' just as John had done before him (5:33)," and that "his role as king cannot be separated from his role as the revealer of God, for his authority to 'testify to

back to John 10 where three times Jesus describes how the sheep listen to the Shepherd's voice (10:3, 16, 27). In John 10 and 18, this language is used as an explanation of the content of Jesus' kingship: testifying to the truth. Thus, belonging to this truth is equivalent to listening to his voice.

Thus, the verbal relationship between John 10 and John 18 suggests that belonging to Jesus' kingdom means listening to his voice.[8] As discussed in Chapter 6, Jesus' self-description as the "good shepherd" in John 10 draws a connection to Jesus' kingship. Jesus is Shepherd-King just as Yahweh is depicted as Shepherd-King in the Hebrew Bible. In John 18, Jesus is the king whose servants are characterized by hearing his voice, which is the voice of truth. This description also functions contrastively to Jesus' statements regarding his kingdom compared to "this world." Jesus contrasts his kingdom as "from the truth" (ἐκ τῆς ἀληθείας) (18:37) rather than "from this world" (ἐκ τοῦ κόσμου τούτου) (18:36). Keener has argued that this way of responding may have mirrored the statements of ancient philosophers who would sometimes describe themselves as kings. Keener argues that this contained enough similarity to convince Pilate that there was no case against Jesus, leading to Pilate's response in 18:38–39.[9] Pilate's response to Jesus "what is truth?" (τί ἐστιν ἀλήθεια;) leaves the content of this truth unanswered from Pilate's perspective and may demonstrate Pilate's disregard for Jesus' statements about truth.[10]

---

the truth' rests on his kingship, the royal authority the father has given him over 'all flesh' to make known 'the truth.' " Michaels, *The Gospel of John*, 924–25.

[8] Note the relationship between John 10 and John 18:

10:3: τὰ πρόβατα . . .	*τῆς φωνῆς αὐτοῦ ἀκούει*
10:16: ἄλλα πρόβατα . . .	*τῆς φωνῆς μου ἀκούσουσιν*
10:27: τὰ πρόβατα τὰ ἐμὰ	*τῆς φωνῆς μου ἀκούουσιν*
18:37: πᾶς ὁ ὢν ἐκ τῆς ἀληθείας	*ἀκούει μου τῆς φωνῆς*

[9] Keener, " 'What Is Truth?' Pilate's Perspective on Jesus in John 18:33–38." I am thankful to Craig Keener for sending me a copy of his unpublished conference paper on this topic. See also Keener, *The Gospel of John*, 1114.

[10] See Lincoln, *The Gospel According to Saint John*, 464. Here Keener provides helpful insight into the relationship between Pilate's words and Johannine theology stating: "Pilate speaks the language of Johannine theology. In John's dramatic irony, Pilate asks, 'What is truth?' of the very one who *is* the truth (14:6). (See Duke, *Irony in the Fourth Gospel*, 130.) Yet here, as often elsewhere, John could be interpreting either historical data or plausible historical inference. Discussion of 'truth' and a nonviolent 'kingdom' marked Jesus for Pilate as a harmless sage. Pilate was not concerned about philosophic discussions (18:38a); he was interested in pragmatic politics, from which vantage point Jesus was 'not guilty' (18:38b)—at least until such a verdict became inexpedient (19:12–13)." (Emphasis is given by Keener). Keener, " 'What Is Truth?' Pilate's Perspective on Jesus in John 18:33–38."

No Case against Him (John 18:38–40)

Jesus' response about his kingdom provides Pilate with new information that allows Pilate to dismiss this kingdom as innocuous. This begins a trajectory of mockery of Jesus' kingship that increases in intensity throughout the rest of John 18–19. Pilate mockingly describes Jesus as the "king of the Jews" to speak of his release (18:39).[11] However, the assembled "Jews" refuse the title of "king of the Jews" that Pilate has offered for Jesus and replace this title with the distancing and nameless demonstrative pronoun "this one" (τοῦτον) to describe Jesus and reject Pilate's offer, asking for the release of Barabbas instead.[12] The narrator provides the reader with the additional information that Barabbas was a violent revolutionary (λῃστής).[13] The use of λῃστής is notable as it is also used in John 10 to describe the "robbers" who stand in contrast to the Good Shepherd, which may suggest another link, if a brief one, between John 18 and John 10. Barabbas, a known λῃστής, has been chosen over Jesus, the Good Shepherd, for release.

The Ironic Trappings of Kingship (19:1–7)

John 19 marks a shift toward a heightened sense of connected and contingent action. One of the more striking elements of cohesion in John's Gospel, that is particularly prevalent in John 18–19 is the use of "therefore, thus" (οὖν) as a means of connecting one idea, thought, action, or event with another in sequence. This word, which is used more in John's Gospel than anywhere else in the New Testament, reaches its highest concentration in John 19. In John 19, the high density of οὖν creates a situation of contingency in which almost every part of the actions and speech in the

[11] Lincoln sees Pilate's evasion of Jesus' discussion of truth and his description of Jesus as "king of the Jews" as demonstrative of Pilate's mockery of Jesus' kingship. See Lincoln, *The Gospel According to Saint John*, 464–471.

[12] A consistent element in these scenes is the use of personal reference to Jesus. Rather than using Jesus' name throughout this section, he is referred to with masculine singular demonstrative and personal pronouns, creating a sense of detachment from Jesus' identity, while also creating cohesion through the section. A similar detachment occurs as the "Jews" gathered for Jesus' trial with Pilate state that they do not want "this man" (τοῦτον) (i.e., Jesus) released, and instead ask for Barabbas' release (v. 40). A similar use of "him" (αὐτὸν) occurs in Jesus' mockery and beating by the soldiers and in the discussion of his punishment between Pilate and the Jews (19:2–7). This pattern recurs in John 19:12 as Pilate and the "Jews" debate what should happen with "him" (αὐτόν)/"this one" (τοῦτον) (i.e., Jesus) and in 19:21 as the chief priests are arguing for Pilate to change what was inscribed on the titulus about Jesus ("that one" ἐκεῖνος) and his claims to kingship.

[13] Luke 23:19 tells his reader that Barabbas had been thrown in prison for an uprising in the city and for murder.

narrative are a result of their preceding parts.[14] In terms of content, this contingent quality joins each action and statement leading to Jesus' death in John 18, and in John 19, these actions and words all relate to Jesus' role as king.

In John 18:40 to 19:1, the "Jews" choice of Barabbas over Jesus leads to Pilate's next step in having Jesus flogged.[15] However, Pilate, not the "Jews," is the theme of these two clauses in 19:1. It is Pilate who "takes" (ἔλαβεν) Jesus and "flogs" (ἐμαστίγωσεν) him. While it is unlikely that Pilate whipped Jesus himself, but rather had his soldiers do this,[16] the use of Pilate as the subject with two indicative verbs locates the agency in Pilate.[17] In 19:2–3, the soldiers' actions intensify the mockery of Jesus' kingship by making a crown of thorns for Jesus' head, clothing him in a purple robe, and calling out "Hail, King of the Jews" as they strike Jesus repeatedly. In 19:4–5, this abusive mockery becomes a public affair when Pilate brings Jesus out. In 19:6, the chief priests and their officers call for Jesus' crucifixion. This causes Pilate to again state his belief in Jesus' innocence, however, his public humiliation of Jesus suggests a different story.[18]

In 19:7 this call for crucifixion leads to a reassertion of the Jewish charges against Jesus. Yet here the Jews clarify that Jesus ought to die because he claimed to be "the Son of God." In 19:8 the narrator informs the reader that hearing this new information ("these words" [τοῦτον τὸν λόγον]) causes Pilate to become "even more afraid" (μᾶλλον ἐφοβήθη). Because this term "Son of God" was used by the emperor, it is likely that Jesus' claim to this term has greater potential political danger.[19] It is unclear whether Pilate experiencing fear for the first time here or that his previous fear has now increased. Further, it is difficult to determine whether Pilate's

---

[14] Over the course of 42 verses, the conjunction οὖν is used 22 times. In John 19:16 and 24, οὖν is used twice in each verse.

[15] The uniqueness of the Fourth Evangelist's style on this account has been noted by other scholars as well. Poythress, "Johannine Authorship and the Use of Intersentence Conjunctions in the Book of Revelation"; Poythress, "Testing for Johannine Authorship by Examining the Use of Conjunctions"; Poythress, "The Use of the Intersentence Conjunctions De, Oun, Kai, and Asyndeton in the Gospel of John."

[16] Keener, *The Gospel of John*, 1118–1120; Beasley-Murray, *John*, 334–36; Michaels, *The Gospel of John*, 928 n. 63.

[17] Beasley-Murray states that "Pilate's action . . . was in flagrant contradiction to his admission of Jesus' innocence and reflects the cruel streak in Pilate which other sources attribute to him." Beasley-Murray, *John*, 335.

[18] Other scholars have noted a similar discontinuity between the actions of Pilate and his statements. See, for example, Lincoln, *The Gospel According to Saint John*, 464–471; Beasley-Murray, *John*, 335; Michaels, *The Gospel of John*, 929.

[19] See previous Son of God discussion in Chapter 4.

fear is political and religious or is weighted on one side more than the other.[20] In either case, Jesus' self-description as the "Son of God" carries weight for Pilate.

Jesus the King Versus the Emperor (19:9–16)

In 19:9–11, Pilate's fear leads him return to the topic of Jesus' origin and the origin of his kingship. This dialogue between Pilate and Jesus focuses on the topic of who has the authority to judge whom, returning to the metaphor of judgement in John 18. Pilate responds to Jesus' silence on the topic by asserting his authority over Jesus, asking him emphatic rhetorical questions and twice repeating the assertion "I have authority" (ἐξουσίαν ἔχω) using the perfect tense.[21] The tone of this question is emphasized linguistically and could be restated, "You refuse to talk to *me*! Don't you *know* who *I am* and the *authority* I have over *you*! I choose whether you walk free or die brutally!" Jesus' response is equally emphatic in its negation of Pilate's assertion, stating that Pilate has no authority whatsoever over him (using the double negative for added emphasis [*οὐκ* εἶχες ἐξουσίαν κατ' ἐμοῦ *οὐδεμίαν*]),[22] except for authority *given to him* from above (emphasizing again that it is not his possession, but from his superior/Superior). This reference to "from above" does not clearly designate its referent, leaving the possibility open that Jesus could be speaking either of the Roman emperor or of God.[23] Thus, Jesus responds to Pilate's claims to authority by deconstructing its true source of power.

---

[20] While Keener acknowledges that Son of God was a term with political implications as well as religious ones, he suggests that Pilate's actions indicate that "he entertains this charge on a more religious level, hence his fear (19:8) . . . the agent of Rome proves more ready to believe something divine about God's son than his own people do (cf. 1:11; Mark 15:39)." Keener, *The Gospel of John*, 1125. While Carter agrees with Keener in part, he suggests a more political reading overall. He agrees that a polytheist like Pilate would "know that gods could be sons of other gods (Hermes was son of Zeus). Humans with exceptional abilities or actions were called divine. But primarily for him as Rome's representative, emperors were called sons of gods, and this is the claim they report Jesus to make. Their use of the title reminds Pilate of the seriousness of Jesus' challenge and the need for action." Carter, *John and Empire*, 307.

[21] 19:10: "Do you not know that *I have the authority* to release you and *I have the authority* to crucify you?" οὐκ οἶδας ὅτι *ἐξουσίαν ἔχω* ἀπολῦσαί σε καὶ *ἐξουσίαν ἔχω* σταυρῶσαί σε; Here perfect tense verbs are used creating additional emphasis.

[22] Similar to the triple use of negation in Mark 5:3 cited by Porter, John 19:11 the use of multiple negation is used to create greater emphasis. See Porter, *Idioms of the Greek New Testament*, 284. Others grammarians agree with this assertion that double negatives (particularly forms of οὖ+οὐδείς) are frequently used for emphasis. See Moulton and Turner, *A Grammar of New Testament Greek*, 286; Dana and Mantey, *A Manual Grammar of the Greek New Testament*, 266.

[23] Scholars differ on the referent here. Most suggest the one who gives Pilate authority is God. For example, see Kruse, *The Gospel According to John*, 120–21; Malina and Rohrbaugh,

While Pilate seeks release Jesus, the "Jews" call out that Pilate's choice to release Jesus would question his loyalty to the emperor. Releasing Jesus would mean that Pilate was not representing the concerns of the emperor because Jesus claimed to be a king in direct opposition to "Caesar." Jesus' words in John 19:11 contested Pilate's claim to authority, and now the "Jews" seeking Jesus' death suggest that Jesus' self-description as "king" contests the authority of the emperor himself. The intensity of fear that Pilate feels in 19:8 at the claim of Jesus's self-description as Son of God appears to resurface in 19:12 at the claim of Jesus' self-description as a king who sets himself up against "Caesar," creating a parallel linguistic structure between 19:8 and 12. The linguistic structure of these claims as well as their content (and Pilate's response) indicate that they are meant to be read in relation to one another.[24] This parallel structure suggests that John 19 shows an escalating contest over the nature of Jesus' kingship with all of its theological and political implications that eventually leads to Jesus' death.[25] These parallel passages also create cohesion within the chapter.

These themes of Jesus' kingship and the contest for authority to judge continues as Pilate leads Jesus out and sits on the judgement seat.[26] In

---

Social-Science Commentary on the Gospel of John, 260. However, one could see a dual meaning here from Pilate's perspective, if not the Evangelist's. The second referent, the one with the greater sin, is also alternately designated as Annas, Caiaphas, or as Malina and Rohrbaugh state it "the establishment of Israel's political religion." Malina and Rohrbaugh, *Social-Science Commentary on the Gospel of John*, 260. O'Day and Hylen include Judas with the Jews here. O'Day and Hylen, *John*, 181. Both Morris and Carson argue it is Caiphas here. Carson argues well that this does not remove Pilate's guilt in the whole situation. See Morris, *Gospel According to John*, 797; Carson, *Gospel According to John*, 600–02.

24 The pattern of 19:7 of "made himself the Son of God" (i.e., he claimed to be the Son of God" (υἱὸν θεοῦ ἑαυτὸν ἐποίησεν) is parallel to the structure of 19:12 "made himself the king" (i.e., he claimed to be the king) (ὁ βασιλέα ἑαυτὸν ποιῶν).

25 Pilate's response in 19:13 moves in this direction. As in 19:8 where Pilate's fear is explicitly stated in response to "hearing these words" of Jesus as Son of God, Pilate's response of bringing Jesus out for final sentencing is conditioned by Pilate "hearing these words" of Jesus' kingship in opposition to Caesar. This parallel structure between both the description of Jesus' claims in 19:7 and 19:12 and the cause of Pilate's fearful response in 19:8 and 19:13 suggest that Pilate's fear in 19:7–8 and in 19:12–13 has a particularly political bent regarding Jesus' claims to kingship, that is heightened by the time Jesus' final sentencing occurs. The claims of Jesus as stated by the "Jews": in 19:7: υἱὸν θεοῦ ἑαυτὸν ἐποίησεν; in 19:12: ὁ βασιλέα ἑαυτὸν ποιῶν. The cause of Pilate's response: in 19:8: οὖν ἤκουσεν ὁ Πιλᾶτος τοῦτον τὸν λόγον; in 19:13: ὁ οὖν Πιλᾶτος ἀκούσας τῶν λόγων τούτων.

26 There has been a good deal of debate over whether ἐκάθισεν should be read as a transitive or intransitive verb and thus whether Pilate "sits" on the judgement seat or whether he "sits" Jesus on the judgement seat. See Keener, *The Gospel of John*, 1129; Bruce, "The Trial of Jesus in the Fourth Gospel," 17. For arguments on either side, see Morris, *Gospel According to John*, 707 n. 31; Barrett, *The Gospel According to St. John*, 544. Lincoln provides an interesting mediating position, stating whether one reads John 19:13–14 as Pilate sitting on the judgement bench or Jesus, the irony is still present: "On either interpretation there

19:14, with Jesus still decked in his mockery of a crown and royal robe, Pilate draws the "Jews" ' attention to Jesus by calling out "Look, your king!"; in v. 15, in response to the people's cry "Crucify him," Pilate asks "Shall I crucify your king?" The chief priests' subsequent response provides the final step towards Jesus' crucifixion and the ultimate rejection of not only Jesus as royal "messianic" king, but of all other possible "messianic" claims to kingship: "We have no king except Caesar!"[27]

The "therefore then" (Τότε οὖν) indicates that this final statement by the chief priests is the cause of Pilate handing Jesus over to the soldiers to be crucified. Thus, while the Jews claim in John 18–19 to be justified in asking for Jesus' death due to his claims of kingship, the great irony of the passage is that while the judgement appears to be on Jesus, in actuality judgement is on Pilate and the Jewish leaders.[28] In the midst of this revelation, Jesus' kingship has been shown to challenge in both ironic and non-ironic ways both the Roman empire's and the Jewish leaders' authority to rule. These themes and their presentation through the information structure of the passage creates cohesion from the beginning of Jesus' trial in John 18 to his crucifixion in John 19.

Jesus' Crucifixion (19:16–37)

From the moment Pilate turns over Jesus to be crucified in 19:16 until the confirmation of Jesus' death and its fulfillment of Scripture in 19:37, the primary topic is Jesus' crucifixion. The comments of these clauses primarily describe the following: a) the method, time, and location of Jesus' crucifixion (19:16–18), b) the titulus placed on Jesus' cross at his crucifixion and its implications (19:19–22), c) the division of Jesus' clothes due to his crucifixion (19:23–24), d) the care of Jesus' mother due to his crucifixion (19:25–27), e) Jesus' acceptance of death during his crucifixion (19:28–30), and f) the confirmation of Jesus' death and its fulfilment of Scripture before being taken down from his crucifixion (19:31–37). Two topics of this discourse particularly stand out as important to the discussion of the metaphor of kingship: 1) the presentation of the information regarding the titulus above Jesus' head and 2) the presentation of the information

is the irony of the one on trial being the real judge, while the judge is himself put on trial." Lincoln, *The Gospel According to Saint John*, 469.

[27] Lincoln, *The Gospel According to Saint John*, 470.

[28] Lincoln, *The Gospel According to Saint John*, 469.

regarding the fulfilment of Scripture through the events surrounding Jesus' crucifixion. These will be addressed in more detail here.

From John 18:29 to 19:16, Pilate is the primary character alongside Jesus and Pilate's actions provide the primary viewpoint and impetus for the story. In John 19:16–42, the focus shifts to Jesus and the actions surrounding his crucifixion. Pilate's actions are largely subsidiary.[29] John 19:19–22 becomes an exception where Pilate's inscription on the titulus attached to the cross becomes the central topic. This return of Pilate points to Jesus' kingship.[30] Pilate's inscription (again likely done by another, but attributed to Pilate's agency) describes Jesus as "Jesus of Nazareth, King of the Jews". In 19:19–22, four verbs describing "writing" are used in the perfect tense. In v. 19, Pilate has a notice written and fastened to the cross on which was written (γεγραμμένον): Jesus of Nazareth, the King of the Jews. The audience is then told that it was written (γεγραμμένον) in the three languages of Hebrew, Latin, and Greek (v. 20).[31]

Because of this titulus, a heated discussion ensues from the chief priests telling Pilate to re-write it and state that this was someone claiming to be the "king of the Jews" rather than simply saying that Jesus is the king of the Jews (v. 21). Pilate's answer is concise and emphatic, using two perfect forms in short succession: what I have written (γέγραφα) I have written (γέγραφα). It is notable that in John's Gospel all of the other 8 uses of the verb "write" (γράφω) that take the perfect form are used to refer to the Hebrew Bible. It is then not a stretch to suggest that the emphasis placed on these descriptions of writing and their import relates to the fulfilment of Hebrew Scriptures so prevalent in the Fourth Gospel. While it is the verbs of writing that are marked in this section of John 19, the emphasis appears to more on what is written than on the act of writing itself, particularly in light of the chief priests' and Pilate's responses. Thus, as in John 18:37 and 19:10–11, in John 19:19–22 the use of the perfect emphasizes Jesus' identity as king of the Jews.

---

[29] One can trace this shift by noting the use of Pilate's name in the nominative form in great frequency prior to John 19:16 and then used less frequently and rarely in the nominative case (usually in the accusative) for the remainder to Chapter 19.

[30] As with Pilate's action of flogging, there is some debate over whether Pilate wrote these words himself or had them written.

[31] Schnackenburg and Barrett comment on these languages as Aramaic the language of the vernacular, Latin the language of the government, and Greek the international language. Schnackenburg, *The Gospel According to St. John*, 3.271–72; Barrett, *The Gospel According to St. John*, 549. Trost notes that part of the posting in other languages was actually an imperial tool of subjugation. Trost, *Who Should Be King in Israel?*, 86.

The narrator does not inform his readers why Pilate chooses to keep his notice as he has written it, but only records Pilate's reply, leaving room for speculation about Pilate's choices and views regarding Jesus' kingship in the end. The description of this notice and the discussion surrounding it provide a narrative that again highlights the hostility against Jesus' kingship by the Jewish leaders; it also demonstrates that even in Jesus' crucifixion itself, the title "king" is proclaimed, yet ironically it is fastened to the instrument of his torturous death.

The narrator suggests four ways that Scriptures are fulfilled by Jesus' actions and by the actions of others who are a part of the crucifixion (19:24, 28, 36, 37). This repeated reference to the fulfillment of Scripture contributes both to the overall cohesion of the passage and also to the continuing sense that the information provided in the Fourth Gospel depends on the foundational given understandings of the Hebrew Bible and develops them in new ways. As in John 12, these clusters of quotation of the Hebrew Bible show up alongside clusters of descriptions of Jesus as king.

Impact of Discourse Analysis on Metaphors in John 18–19

This examination of the discourse highlights several factors that take centre stage in John 18–19, which began their development at the start of John's Gospel. These factors include the centrality of Jesus' identity and particularly the nature of his kingship, the impact of Jesus' kingship for contesting the authority of the Jewish leaders and for contesting the authority of the emperor, and the centrality of questions surrounding judgement and salvation.

First, as in John 12, John 18–19 points repeatedly to the centrality of the nature of Jesus' kingship for the Fourth Gospel's narrative. Jesus' claim to kingship has included claims to give life, demonstrated with the event of Lazarus' raising. This event became the pivotal point leading to the crucifixion in John 18–19 as John 11:53 informs the reader. Jesus' claim to kingship involved his claim of being the "Son of God," which both sets him against the Jewish leaders due to its claim to Davidic kingship and sets him against the emperor's claims to being the "Son of God," a mutual reinforcing tension that the chief priests play upon with their inciting statement to Pilate in John 19:7. From Pilate's perspective, the goal of his questioning of Jesus in John 18–19 is to establish the type of kingship Jesus possesses and its potential danger to the empire. Yet the Fourth Gospel uses this opportunity to emphasize the crucial importance of Jesus' kingship for understanding all that has come before in the Fourth Gospel's narrative.

Second, examining the flow of information in John 18–19 demonstrates the impact of Jesus' claim to kingship on the contest of authority coming to a head in Jesus' sentencing and his eventual crucifixion. In John 18–19, metaphorical conceptions of kingship stand in conflict, and Jesus' authority contests the authority of Pilate and ultimately the power behind Pilate. At the same time the Fourth Evangelist is demonstrating that Jesus' kingship is *not* Caesar's kingship based on its derivation and its character.

Third, the entire passage of John 18–19 uses dramatic irony to subvert expectations around where the power to judge ultimately lies. The information structure of John 18–19 repeatedly asks: who has the power to judge, who is judging whom, and whose actions are actually creating a situation of condemnation? These concepts of judgement and justice are intertwined with the concepts of salvation. Lincoln notes the connection between Jesus as king and judge in his sentencing by Pilate and his crucifixion.[32] This plays into the Hebrew Bible concept of Yahweh as the ultimate judge because he is the ultimate king.

Lexical Cohesion

In John 18–19, lexical cohesion is primarily focused on the repeated use of words in the semantic domain of kingship. While this has been true in other chapters of John's Gospel as well, in John 18–19 the language of "king" is particularly prevalent. Most prevalent are the terms "king" and "kingdom". "King" (βασιλεύς) is used 12 times in short proximity in John 18–19 and is a central point of discussion in Pilate's discourse with the Jews and with Jesus.[33] Alongside this is "kingdom" (βασιλεία) used 3 times in 18:36, which becomes a crucial point for establishing the charge against Jesus. Other terms within the royal domain include "Caesar" (Καῖσαρ) (2 times in 19:12; 19:15); "Son of God" (υἱὸν θεοῦ) (19:7); and "authority" (ἐξουσίαν) (3 times in 19:10–11). Alongside these terms and titles of kingship are the accoutrements of kingship: the "crown" (στέφανον) made of thorns and the "purple robe" (ἱμάτιον πορφυροῦν) mockingly placed on Jesus by the Roman soldiers and mentioned twice in the narrative 19:2, 5). Whether one examines only the term "king" in comparative concentration or a combination of "king" and other terms relating to kingship, John 18 and 19 have the highest concentration of terms related to kingship

---

32 Lincoln, *The Gospel According to Saint John*, 469–70.

33 John 18:33, 37 (2 times), 39; 19:3, 12, 14, 15 (2 times), 19, 21 (2 times). Of the sixteen times that "king" is used in the entirety of John's Gospel, the chapters discussed in this study has discussed all but one of them (John 6:15) in detail.

in any given passage in the New Testament. While the overall distribution of "kingdom" and "king" across the narratives within the Synoptic Gospels is greater than the Fourth Gospel's distribution, for references in a single chapter, John 19 far exceeds its nearest competitor in concentration. This repeated use of terms related to kingship creates cohesion in the overall discourse of the two chapters and the predominance of these terms demonstrates the central importance of Jesus' role as king and the implications of this kingship to John 18–19.

The other set of terms used throughout these two chapters are legal terms related to the proceedings against Jesus and terms related to Jesus' crucifixion itself. Pilate appears to be using the term "judge" (κρίνατε) in 18:31 with its legal connotation of arriving at a verdict or trying a case;[34] the legal term "case/basis for an accusation" (αἰτία)[35] is used three times (18:38; 19:4, 6); and the "judgement seat" (βῆμα) where Pilate sits in 19:13 is a seat used by officials when "addressing an assembly, often on judicial matters" and "there is almost always a judicial function associated with this term."[36]

The terms "crucify" (σταυρόω), "crucify together with" (συσταυρόω), and "cross" (σταυρός) are repeated sixteen times in John 19. These terms are found nowhere else in John's Gospel and John 19 has the highest frequency of these terms anywhere in the New Testament including the Passion narratives of any of the Synoptic Gospels. These uses occur in three main clusters: in Pilate's interaction with the chief priests and soldiers and subsequent interaction with Jesus in 19:9–10; in the interaction between Pilate and the crowd before and as he hands over Jesus for crucifixion in 19:15–16; and during Jesus' crucifixion itself and his subsequent burial in

[34] Louw and Nida 56.20.

[35] This term may be a technical, legal term suggesting that Pilate has found to basis for a legal accusation against Jesus or it may be Pilate's way of saying that he finds no guilt in Jesus. Cf. Louw and Nida, 56.4 and 88.315. See Parsenios, *Rhetoric and Drama in the Johannine Lawsuit Motif*, 79.

[36] Louw and Nida 7.63. Many scholars have done work on the trial motif in the Fourth Gospel including Preiss, *Life in Christ*; Harvey, *Jesus on Trial*; Dahl, "Johannine Church and History," 124–42; Trites, *The New Testament Concept of Witness*; Lincoln, *Truth on Trial*. Critiques of some of this way of looking at the judicial system have been levelled by Asiedu-Peprah, *Johannine Sabbath Conflicts as Juridical Controversy*. For Harvey's response to this critique, see Harvey, "Johannine Sabbath Conflicts as Juridical Controversy." As with other elements in the Fourth Gospel, this study's goal is not to prove that other motifs such as the trial motif do not occur in John's Gospel, but highlight the use of the kingship metaphor.

19:17–42.[37] Thus, the highest frequency of "king" and related terms coincides with the highest frequency of terms related to "crucifixion." While one may be tempted to state that the motif of Jesus' exaltation is not explicit in John 18–19, this heightened use of kingship terms alongside a heightened use of crucifixion suggests that these two ideas are being set in relationship to one another, a blended relationship that would be consistent with the rest of John's Gospel.

Metaphorical Blending Analysis: Exaltation and Contested Authority in John 18–19

In light of the findings regarding the cohesion and prominence of John 18–19, this second section of this chapter will explore the blending of metaphors in John 18–19. This section will examine the metaphor of the Son of Man's exaltation, the contest for authority in Jesus' confrontation with the "ruler of this world," and Jesus' description of his kingship and kingdom in the theo-politically charged climate of Jerusalem in John 18–19.

The "Exaltation" of the Son of Man in John's Gospel

Throughout the Fourth Gospel, the Evangelist uses a series of metaphors to speak of Jesus' experience on the cross. These explanations inform how the reader is encouraged to understand Jesus' death on the cross. In the chapters preceding John 18–19, the coming "hour" of "lifting up" and "glorification" is foretold, at times with the language of "ascension" in close proximity. There are three constructions of "lifting up" with the Son of Man that appear to point to enthronement and more broadly to kingship. These descriptions of "lifting up" utilize three concepts: "lifted up" in exaltation as king, "lifted up" for crucifixion, and "lifted up" in the resurrection. The conceptualization of "lifting up" in the sense of exaltation appears to rely on the depiction of the Danielic "Son of Man" figure. In Dan 7, the theophany scene allows for the image of the Son of Man when declared "king" to be exalted on the throne. This exaltation is suggested by people bowing down to the Son of Man. In John's Gospel, this image

[37] Specific uses: σταυρός: 19:17; 19:19; 19:25; 19:31.
σταυρόω: John 19:6 (3X); 19:10; 19:15 (2X); 19:16; 19:18; 19:20; 19:23; 19:41.
συσταυρόω: John 19:32.

of the Danielic Son of Man is further linked to Isaiah 6 and its theophanic themes of glory and kingship.

In the first of these three constructions, Son of Man is used with the verb "lifted up" (ὑψόω) in 3:14; 8:28; 12:32,[38] 12:34. The use of the verb ὑψόω is particularly important due to its semantic range, including both "lifted up" in the literal sense of something being physically raised and a metaphorical extension of "lifted up" in the sense of a king exalted on a throne or through the praise of his people.[39] In the Fourth Gospel, the Son of Man's hoped for exaltation is increasingly described in terms of his crucifixion, creating dramatic irony. Yet the language of glory suggests that this exaltation is not completed in the cross but in the resurrection. This language also appears to overlap with the language of ascension.[40]

The language of glorification marks a second construction as the "Son" or "Son of Man" is described as glorified in John 12:34, 13:31; 14:31; 16:14; 17:1. Because the passages discussing the "Son's" glorification come later in the Gospel, some have suggested that these passages should be understood as also referring to the Son of Man.[41] To speak of glorifying the Son of Man again points to the Danielic picture of the Son of Man's everlasting kingship, but unlike exaltation which focuses on upward movement of the Son for the purpose of praise, glorification does not contain the spatial referent of upward movement, and instead overlaps with the conception of praise being given by God's people and includes the visual metaphors of light associated with the vision of glory and with the auditory metaphors of the sound of glory as discussed in Chapter 3.

Third, the Son of Man figure is often described with terms related to ascension (1:51, 3:13, 6:62). While these descriptions of ascension are not as clearly associated with kingship on their own, all three descriptions appear in contexts alongside a series of kingship metaphors with "King of Israel" in John 1:49 and "Kingdom of God" in John 3:3, 5. In John 6, the third description of ascension comes after the attempt to make Jesus king

---

[38] In John 12:32, the Son of Man is assumed in context which is demonstrated by the crowd's response in 12:34 where the Son of Man is explicitly described as "lifted up" as the crowd's question Jesus' teaching.

[39] Carson, "Understanding Misunderstandings in the Fourth Gospel," 60, 89.

[40] Several scholars have discussed Jesus' exaltation on the cross in John's Gospel. For example, see Carson, "Understanding Misunderstandings in the Fourth Gospel," 89–91; Huie-Jolly, "Threats Answered by Enthronement," 191–217; Kovacs, " 'Now Shall the Ruler of This World Be Driven Out,' " 227–47; Thatcher, " 'I Have Conquered the World' "; Marcus, "Crucifixion as Parodic Exaltation," 73–87; Romanowsky, " 'When the Son of Man Is Lifted Up,' " 100–116; Torrey, " 'When I Am Lifted up from the Earth,' " 320–22.

[41] See Reynold's discussion of this issue in Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, 145.

by force John 6:14–15. In John 6, the ascension of the Son of Man is to "where he was formerly" (ὅπου ἦν τὸ πρότερον). This suggests the throne room scene of Dan 7 where the Son of Man is in the Father's throne room and is made king.[42] This ascension takes place in the vindication of the resurrection, but this comes from the "lifting up" on the cross at the crucifixion. Ascension, like "lifting up," is a spatial metaphor pointing to upward movement. However, using the term "ascent" rather than "exalt/lift up" allows for a wider range of usage as it is frequently associated with its opposite of downward movement (i.e., "descent") throughout John's Gospel. Many scholars have demonstrated the importance of this ascent and descent motif in demonstrating or highlighting aspects of Jesus' identity and provenance in John's Gospel.[43]

While these three constructions of the Son of Man build up to the Passion narrative and point with expectation to Jesus' death on the cross, a strange phenomenon occurs when one traces the frequency and distribution of this language in relationship to the Passion narrative itself. While one can trace the language of exaltation, glorification, and ascension leading up to Jesus' crucifixion and can also find this language after Jesus' resurrection, this language seems to disappear around the trial and crucifixion in John 18–19. While one could explain this difference in terms of sources, particularly in light of the increased similarities in material between the Synoptic Passion accounts and the Passion account in the Fourth Gospel,[44] an argument based on rhetorical and literary elements might prove another way of addressing this issue.

As noted in the conclusion section of the examination of cohesion and prominence in John 18–19, the high concentration of "king" and "crucifixion" alongside the use of "therefore" to create cohesion in the

---

[42] Keener comments that this includes both the crucifixion and the resurrection, following Brown, and describes the ascending as "back to the Father." Keener, *The Gospel of John*, 694. Beasley-Murray makes a distinct connection between the ascent of the Son of Man and the throne of God, stating: They who deny the descent [of the Son of Man] will look upon it as the final ground of rejection, whereas they who can 'see' signs may see in this event the ultimate sign which illuminates all their problems; for that 'lifting up' by human hands of Jesus on a cross will be recognized as the exaltation by God of the Son of Man, via resurrection, to the throne of God . . ." Beasley-Murray, *John*, 96.

[43] Nicholson, *Death as Departure*; Sidebottom, "The Ascent and Descent of the Son of Man in the Gospel of St John," 115–122; Pryor, "The Johannine Son of Man and the Descent-Ascent Motif," 341–51.

[44] Bultmann notes that the Passion narrative appears to be from an older source and Dodd describes John's Gospel as having two books: the Book of Signs and the Book of the Passion. Bultmann, *The History of the Synoptic Tradition*, 279; Dodd, *Historical Tradition in the Fourth Gospel*, 44–49.

passage suggests that a close relationship is being drawn between the kingship of Jesus and his crucifixion. The ambiguous "Son of Man" figure who is described as "lifted up" in John 12 is conclusively designated as Jesus who is crucified. Yet this lack of metaphorical language of the Son of Man in John 18–19 is a bit like stripping the metaphorical cover of the multivalent "lifted up" and "Son of Man" and concretizing these metaphors to the actual event of crucifixion. From the abstract and ambiguous description of Jesus as Son of Man Jesus is directly described as the crucified king.

However, such a simple "this versus that" (i.e., metaphor versus concrete) is not an adequate solution. Metaphor is still ubiquitous in John 18–19 even if the term "Son of Man" and "lifted up," "glorified," and "ascended" are lacking. For example, while Jesus wears a physical crown, this crown is not the royal crown usually made of metal worn by a king as in the Hebrew Bible account, but instead a crown made by soldiers out of thorns. While Jesus is dressed in a concrete purple robe, which if worn by an emperor would signify his rule, he wears it while being mocked and beaten. Jesus is hailed king of the Jews, but instead of this being a term of rejoicing and hope as in John 12's "Blessed is the king of Israel", in John 18–19, Jesus' tormentors use this term to humiliate him.

Instead of reading these concrete narrative events of Jesus' crucifixion as spiritual and metaphorical, the concrete action of Jesus' crucifixion is the central event of John's Gospel that all other metaphors in the Gospel are pointing toward. As Dodd describes the signs in John's Gospel as pointing to the great sign of Jesus' Passion, the Passion narrative becomes the metonymic core as a concrete event that the rest of John's Gospel interprets through metaphor. Such an approach to John's Gospel resonates with Lakoff's way of understanding the purpose of metaphor and its origins. In order to grasp the complex and myriad implications of Jesus' death on the cross and his resurrection, the passages leading up to Jesus' crucifixion work out these implications metaphorically, up to the crucifixion narrative itself. Interpreting the crucifixion in John's Gospel this way allows one to remain aware of the multi-layered irony of the depiction of Jesus' kingship in John 18–19, without dismissing either its spiritual or socio-political implications. Despite his death on the cross and indeed because of this death, Jesus, who *is* the true king, *will* reign over the earth in a way that destroys all pretenses towards "this world's" power including any king or emperor or religious leader who sets himself up against God.[45]

[45] Richey comes to similar conclusions, but from an approach within empire studies. See Richey, *Roman Imperial Ideology and the Gospel of John*, 159–163.

Contested Authority and Kingship in John 18–19

Such a reading of Jesus' kingship in John's Gospel demonstrates the need for a careful discussion of the conception of authority in John 12 and 18–19. This section will suggest that John 18–19 create situations of contested authority.[46] In John 12, Jesus' entry into Jerusalem is depicted in John's Gospel as a symbolic action that associates Jesus with the Divine Warrior who will comfort Daughter Zion by contending with her enemies, yet this depiction is blended with the humble king and Son of Man who will be lifted up in death. Thus, John 12 informs the reader that the crucifixion becomes the locus for a change, causing the casting out of the "ruler of this world." In John 18–19, through the charges made against Jesus in his trial and the discussions of kingship and authority between Jesus and Pilate, this contest for authority comes to the forefront as Jesus' kingship stands in opposition to the emperor.

The Humiliated King

In John 18–19, the humble king of John 12 becomes a humiliated king. Indeed, in a passage laced with dramatic irony, the double and triple layering of irony yields a depiction of Jesus as both humiliated and "exalted" in his crucifixion. In one sense, the chapters leading up to Jesus' crucifixion and his crucifixion itself bring the metaphor of kingship to its apex. In John 12, Jesus the king enters in a triumphal fashion; in John 18–19, Jesus the king is crowned and dressed in royal robes, while "Hail, King of the Jews" is proclaimed and the title "king of the Jews" is declared repeatedly, even inscribed on the place where he is "exalted/lifted up."[47] Yet from the perspective of "this world," Jesus is a claimant to kingship who is brutally whipped and his kingship becomes no more than a parody of kingship and a means for his humiliation and abuse. As Lincoln states, "the crown

---

[46] Recent use of conceptual metaphor study in the field of geography and political science had demonstrated a growing set of issues surrounding the demarcation of contested space and its impact on the understanding of contests of authority. Such spatial theory has only recently been applied by biblical scholars to the conception of ancient space and rarely with an interaction with conceptual blended metaphor theory (for example, Berquist and Camp, *Constructions of Space I*; Berquist and Camp, *Constructions of Space II*; George, *Israel's Tabernacle as Social Space*; Flanagan, et al., *"Imagining" Biblical Worlds*; Grosby, "Sociological Implications of the Distinction between 'Locality' and Extended 'Territory' with Particular Reference to the Hebrew Bible"; Simkins, et al., "The Social World of the Hebrew Bible").

[47] For further discussion of the theme of Jesus' crucifixion as his exaltation, see Marcus, "Crucifixion as Parodic Exaltation," 73–87; Romanowsky, " 'When the Son of Man Is Lifted Up,' " 100–16.

plaited out of thorns and the purple cloak comprise the two mock insignia, and the theme of royalty is at the heart of the physical abuse endured by Jesus."[48] Finally, this man is nailed to a Roman torture device to fulfill the death penalty and even here the mockery of his kingship is complete as his cross is inscribed with a mocking statement of his kingship.

The True King's Opponents

Yet this mock king who is crucified is only one perspective on Jesus' crucifixion. Passages leading up to John 18–19 inform us that Jesus' death is actually an action that contests the authority of the world and that Jesus' action on the cross (and his subsequent resurrection) actually declared Jesus the true king with authority over the ruler/rulers of this world.

Throughout John's Gospel, this contest of authority has been rising. In John 9–10, this contest took the form of the metaphor of wicked shepherds and thieves and robbers against the good shepherd representing Yahweh. In John 12, a wide array of opponents to Jesus come to the forefront. John 12 sets up a contest between Jesus and the "ruler of this world". This contest between "this world" and Jesus is set up in John 1 and the reference to the "ruler of this world" begins in John 12 with a description of what "will be": the "ruler of this world will be cast out". This language is then picked up and supplemented in John 14 and John 16 as Jesus speaks of the coming of the ruler of the world in 14:30 and the ruler of this world's condemnation in John 16:11 and of conquering the world in John 16:33. Yet the question remains: To whom does the "ruler of the world" refer? The answer to this question appears to be multivalent. On the one hand, the Jewish leaders are frequently called "rulers" using the same word repeatedly in John 3:1, 7:26, 12:42. Yet this answer does not fully explain the use of the singular "ruler" rather than the plural "rulers" if this was the Fourth Evangelist's only intent. The use of the singular may allow for the possibility of Caesar as another possibility, as "ruler of this world" is a title used of Caesar in the first century and the discussion of the "ruler of this world" is set in several contexts related to Caesar's dominion.[49] The reason for this

[48] Lincoln, *The Gospel According to Saint John*, 465.

[49] Carter provides a helpful explanation of the shifting use of this term "ruler of this world" in his study of Pontius Pilate: "The word 'ruler,' used for the devil in 12:31, is used in 3:1 for Nicodemus, a 'ruler of the Jews.' The same word refers to the Jerusalem elite in 7:26, 48 and 12:42! This elite is, in turn, allied with Pilate, Rome's representative, who is also identified in 14:30 as 'the ruler of the world. 'The whole ruler group and empire com-

ambiguity in the term may in part be because by the end of John's narrative the leaders are aligned with Rome as John 18–19 demonstrates.

The contest for authority is depicted throughout John 18–19. Pilate and the Jewish leaders argue over the question of who has authority over Jesus. The question throughout the passage is "Who speaks for God?" Each of the key figures in this scene claim this for themselves: Pilate claims this as the emperor's instrument, but Jesus subverts this assertion. The Jewish leaders claim this as keepers of Moses' tradition, but Jesus asserts his superiority over Moses. The Fourth Evangelist tells his reader who truly has both the authority and the ability to speak for God, and he is killed for it.

A Kingdom "From" This World or "Of" This World?

Alongside this issue of true authority is the issue of the derivation, character, and location of Jesus' kingship and kingdom. In the past translations of John 18:33–37 have caused theological problems leading to the over-spiritualization of Jesus' kingdom and kingship and the removal of its sociopolitical implications.

In John 18:33, Pilate asks if Jesus is "king of the Jews"? Jesus' reply carefully nuances what "king" and "kingdom" mean (vv. 36–37). While Jesus' emphasis is that his kingdom *is not* from this world, the TNIV and NIV translate one of these phrases as "my kingdom is from another place" (v. 36). This way of translating the text reads a theology of place into the text. To describe Jesus' kingdom as "from another place" first associates the kingdom with a place rather than a person—that is, treats kingdom as a space rather than Jesus' reign. Second, it obfuscates the purpose of Jesus' statement, which is to dispute the source and nature of his kingdom rather than to locate his kingdom elsewhere. Warren Carter explains this difference well:

> Jesus responds to Pilate's questions about being king of the Jews (18:33) and about his actions (18:35) not with silence as in the other gospels, but with a statement about the origin and nature of his reign (18:36). Twice Jesus asserts that his "kingdom/kingship is not from this world." That is, it does not originate in what is hostile and hateful towards God, as does the reign of Pilate, "ruler of this world" (though created and loved by God (3:31; 8:23, 42; 16:28). It reveals God's claim on and sovereignty over human structures

prise the devil's agents, the opponents of God's just purposes,. John's Pilate belongs to and represents 'the world'." Carter, *Pontius Pilate*, 136.

> and lives. It is a mistake to say that Jesus' kingship is not political. While it is not violent or limited to one nation, it is very political in that it claims to establish God's rule over all things, including Pilate's empire, Pilate, though cannot "see" or accept such kingship.[50]

Alongside this issue of the translation "from another place" is the NIV/TNIV's translation of kingdom "of this world" rather than "from this world."[51] This difference in translation may seem small, but stating that a kingdom is not "of" this world implies that Jesus' form of kingdom is something utterly alien or completely foreign to this world. [52] Yet that is not the meaning of ἐκ here. Ἐκ focuses on "the source of an activity or state, with the implication of something proceeding from or out of the source—'from, by.' "[53] "The instrumental use of ἐκ overlaps with the locative use of ἐκ to indicate origin or source. If something is the origin or source of something, it may often be possible to say that it is the instrument, cause, or agent by which something comes about."[54] Thus, one could say, Jesus' kingdom does not come by means of this world. The source of its power and authority is from somewhere else.[55] If one reads the conception of kingdom as God's reign, this makes sense. Jesus' reign finds its source not in this present world, but in God's reign. Thus, Jesus' authority is not derived from the emperor and his reign is not contingent on the desires of Rome. Yet his reign does have an impact the workings of the present world and does stand against this present world in ways that have socio-

---

[50] Carter, *Pontius Pilate*, 136. Carter cites Lincoln, *Truth on Trial*, 123–28, esp. 127.

[51] Schnackenburg also points to describing Jesus' kingdom as not "of this world" as a misunderstanding. Instead Schnackenburg argues that while Jesus' kingship has an "unworldly nature but it is not shut off from the world." Instead Schackenburg argues that "Jesus wants to make clear to the Roman who is thinking in terms of power politics, that he is not planning a rebellion which would be achieved by 'worldly' means, with weapons . . . Thus, Jesus' kingship is not 'from here', this is of a worldly kind". Schnackenburg, *The Gospel According to St. John*, 3.249. Schnackenburg cites Augustus (*Tractatus in Johannis Evangelium, CXV, 2, CC 644*) also correcting this misunderstanding of describing Jesus' kingdom as not "of this world" rather than "from this world". See Schnackenburg, *The Gospel According to St. John*, 449, n.37.

[52] This has an impact on several commentaries. For example, Beasley-Murray states, "The crowds who wanted to make Jesus king melt away when he makes it plain that his kingdom is not of this world, and the disappointed disciples who cannot stomach his teaching join them." Beasley-Murray notes this in his discussion of John 6:66 and cites a passage about the difference between a temporal king and a king for the soul. Beasley-Murray, *John*, 97. Similarly Keener approvingly cites Sanders who states that Jesus' kingdom was not 'of this world.' " See Keener, *The Gospel of John*, 1113.

[53] Louw and Nida, 90.16.

[54] Porter, *Idioms of the Greek New Testament*, 155.

[55] Lincoln, *The Gospel According to Saint John*, 462.

political and ethical implications. This is demonstrated with great impact in the conflict between Jesus as king and Caesar as king that eventually leads to Jesus' death sentence. While the power behind Jesus' kingship is not derived from Caesar, it does ultimately contest Caesar's right to rule.

We Have No King but Caesar?: Rhetorical and Theological Implications in John 18–19

The examination of the use of cohesion and prominence in John 18–19 in section 1 and the use of metaphors in section 2 provides several new insights for understanding Jesus' kingship in John's Gospel and for understanding how metaphorical elements of kingship developed throughout John's Gospel find their fruition in these later configurations. First, the centrality of Jesus' kingship and its implications for the world, Jesus' followers, and Jesus' opposition is overt in John 18–19. This kingship is characterized as a comfort for God's oppressed and disadvantaged people in a way that is consistent with already developing themes in the rest of John's Gospel. Second, this leads to a new emphasis on a type of discipleship modelled in Christ's death, particularly in dealing with the implications of crucified and exalted king as one's ultimate ruler when faced with the siren call of "the ruler(s) of this world." Finally, the "exaltation" of the cross depicted in John's Gospel as an already-not yet reality suggests important theological implications for a vision of crucifixion and resurrection as part of the inaugurated kingdom of God.

King of Comfort for the Oppressed

John 18–19 demonstrates the centrality of Jesus offering a different kind of kingship and a different kind of authority than the world offers. This kingdom is not characterized by Jesus' servants standing in armed rebellion, but being willing to lay down their lives to love others as Jesus did. While Jesus' rule is from God and therefore spiritual, it is no less material or social or political in its scope and aim. For the sake of comforting the oppressed, Jesus' kingship challenges and destabilizes the power structures in the religious and political realms. This is part of what it means that the Son of Man's purpose in coming into the world was to save those who would follow him. This theme is consistent with the depiction of Jesus in John 1, 3, 9–10, and 12. Yet in John 18–19, these challenges lead to Jesus' death itself.

Which King? Discipleship and Allegiance

Jesus' crucifixion in John 19 marks an important decisive moment in John's Gospel for those who would follow Jesus' kingship. While John's Gospel leads up to Jesus' crucifixion by affirming its significance as God's will, as Jesus' exaltation, as the means for God to be glorified through Jesus, and as the hour in which the ruler of this world is condemned, many of the positive elements of this language are set aside in the crucifixion itself in John 19. While scholars frequently read the language leading up to John 19 into the passage, reading John 19 on its own linguistic grounding shows an emphasis on the act of crucifixion and its mockery of Jesus' kingship. Jesus' stance regarding his kingship to Pilate maintains his ultimate power and authority from the Father which contests Pilate's attempts to grasp the authority and power in a "this-worldly" way. In John 19, Jesus' death itself on the cross is not described as exaltation, but as crucifixion. Those who minimize the sting of brutality and death in John's portrayal lose an important component of the poignancy and complexity of the Johannine Passion account and further its impact on the Johannine view of discipleship.[56] To be a disciple of Jesus in John's Gospel is to be willing to be nailed on a cross oneself, as Jesus' prediction of Peter's death demonstrates.

In contrast, choosing to reject Jesus as king is choosing to reject God as king. Lincoln is right in noting the shocking irony of the chief priests' final words, "We have no king, but Caesar" and in Lincoln's assertion that

> Not only is Jesus rejected as messianic king but so also apparently all expectations of a royal Messiah who would deliver Israel from foreign oppression. Instead there is a profession of allegiance to the oppressor . . . by proclaiming their loyalty to Caesar as a way of securing Jesus' death, the chief priests end up renouncing their God.[57]

[56] An over estimation of the realized nature of John's eschatology can at times cause scholars to suggest that John's Passion narrative depicts Jesus as fully in control of all aspects of his death and accepting it with full resignation. At times this can lead to an emphasis on Jesus' divinity to the exclusion of his humanity, making it as though Jesus had no struggle in Gethsemane. It is this sort of reading that Ruprecht assumes as his foil when he argues that "John corrupted the heart of Christianity" based on Jesus' lack of suffering at Gethsemane. Ruprecht suggests that John's intent was to replace Mark's Gospel and its depiction of a human Jesus. Such a position crumbles if one sees Jesus' humanity in John's Gospel, particularly in Gethsemane. See Ruprecht, *This Tragic Gospel*.

[57] Lincoln, *The Gospel According to Saint John*, 470–71.

This has continuing implications for Jesus' disciples today, where one must ask who represents Caesar in their context and what truly accepting the reign of Christ might mean laying down.

Exaltation in the Cross: Inaugurated Resurrection

As has been noted throughout this chapter, in John's Gospel, Jesus' exaltation occurs in his crucifixion, in his resurrection, and in a future eschatological expectation as well. The location of exaltation in the cross is a key element of John's powerful dramatic irony and also of his Christology and eschatology. Eternal kingship in the death of Christ is in one sense incredible dramatic irony. The hope of the king's eternal life appears to be completely destroyed, but like the death of the Maccabees, the true King of the World will raise him to eternal resurrection life! And Jesus, who is the king, is the true king of Israel even in his death. To use the terms of inaugurated eschatology, it is the already-not yet in a single moment, heightened to its utmost degree. It is the already-not yet and a not yet-already. From the perspective of the Johannine community, this meant reading the glory of the resurrection back into the experience of the crucifixion, but through this very act it also means thereby reading the suffering of the crucifixion into the believer's experience of the resurrection. As noted above, this means a discipleship that follows Jesus in his crucifixion, but it also means a discipleship that follows Jesus in his resurrection.

CHAPTER NINE

WHO IS THIS KING OF GLORY?: IMPLICATIONS OF KINGSHIP METAPHORS IN JOHN'S GOSPEL

Summary

The goal of this study has been to suggest a new way of interpreting the importance of the metaphor of kingship in the Gospel of John and its impact on the Gospel's rhetoric and theology through the application of a linguistic-literary approach to metaphor. Towards this end, chapter 1 of this study surveyed the past scholarship concerning metaphor in the Fourth Gospel and established the need for an approach that was engaged with new methods in metaphor theory as well as deeply rooted in the biblical text itself. This chapter demonstrated that while many scholars have highlighted other important aspects of John's Gospel, few have recently addressed the metaphor of kingship and few have used recent models of metaphor interpretation to access its importance in the Gospel.

Chapter 2 of this study provided a history of past scholarship in the study of metaphor and an introduction to two forms of linguistic theory: Hallidayan functional linguistics and conceptual metaphor theory and its related conceptual blending in cognitive linguistics. This chapter put forward a new integration of these two forms of linguistics that also suggested a literary way of discussing the overall implications of the findings for understanding the rhetoric of the Gospel and its theology.

As a means of providing a context of culture for the use of kingship metaphors in John's Gospel, Chapter 3 surveyed the conception of kingship in the Hebrew Bible. After describing the major entailments of kingship, this chapter also examined particular texts where the blending of various types of kingship metaphors were significant to the developing picture of kingship. This chapter demonstrated how using a linguistic-literary approach provides insight into how kingship was conceived in the Hebrew Bible. In particular, the use of conceptual blending provided a new way of understanding how the interaction of different metaphors highlight specific elements of kingship. This chapter also demonstrated four major themes in the depiction of divine and human kingship. First, the human king is the instrument of King Yahweh. This conception is

depicted in various ways: 1) familial metaphors; 2) servant metaphors; and 3) warfare metaphors. Second, the ideal human king reflects the character of the Divine King. The same justice, righteousness, and faithfulness of the King Yahweh is reflected in the human king. The actions of the human king mirror the actions of King Yahweh as saviour, judge, refuge to the people, and shepherd. Third, Yahweh's kingship overturns all other competing powers and prevails over all other claims to authority, including conquering unjust and oppressive rulers. Because of the human king's actions as instrument of King Yahweh, his dominion may also include the ends of the earth and his rule triumphs over nations, but only if his rule represents King Yahweh. Fourth, Yahweh's kingship necessitates a response. This response is most frequently depicted as the people's active pursuit to live in holiness; their turn towards Yahweh for their salvation and refuge, and their response to Yahweh with praise.

Moving from the Hebrew Bible into the Gospel of John itself, chapters 4–8 were the heart of this project. These chapters demonstrated that, from the first chapter of the Gospel to the climactic vision of Jesus' passion near the end of the Gospel, kingship metaphors play an important role in asserting Jesus' identity as the divine king. In Chapter 4, an examination of the blending of the metaphors of Messiah/Christ, the Chosen One of God, the Son of God, the King of Israel, and the Son of Man demonstrated that Jesus is the king, the Father-King's Son, anointed by the Spirit and designated by God for a particular purpose. Joining this to an exploration of the confession of Nathanael in light of Martha's confession and the stated intentions of the Gospel writer led to three implications: First, the continuity of kingship from Father to Son stressed Jesus' similarity to the Father, moving the Gospel towards a high Christology. Second, as John 1 sets the stage for the overall narrative, describing Jesus as king here subverts the discourses of power existing in first century Palestine. Third, comparing the confessions of Jesus' identity to Jesus' kingship led to a new awareness of the life-giving and everlasting quality of Jesus' reign and the implications for what the "kingdom of God" might mean for the believers serving within it.

This awareness of the interrelationship between eternal life and Jesus' kingship became an important factor in the analysis of John 3 in Chapter 5 of this study. Chapter 5 addressed the question of the relationship between the metaphor of "eternal life" and the metaphor of "the kingdom of God" often discussed as either the replacement of the kingdom of God in the Synoptics with "eternal life" in John's Gospel or some equation of the two metaphors. This chapter argued that an awareness of the conception

of God as the eternal king whose life and reign are both characterized as everlasting leads to a fuller grasp of how Jesus as king is able to grant this eternal life (and eternal reign) to God's royal children. This led to a discussion of the richer awareness of John 3 through a careful analysis of the blending of familial, birthing, and kingship metaphors. This suggested important implications regarding the roles of Father, Son, and Spirit in the provision of eternal life in God's kingdom and the required response to Jesus' eternal kingship through active pursuit of holiness and justice in the world.

Chapter 6 focused on the blending of metaphors related to kingship in John 9–10. Among these metaphors are the sensory metaphors of light/sight compared to night/blindness and of hearing, the continued familial metaphors of Father and Son, the pastoral (and royal) metaphors of shepherds and sheep, and metaphorical titles including the Son of Man, Christ, and Son of God. Set in the context of Jesus' healing of the blind man, Jesus' kingship as one for the disadvantaged is emphasized. This emphasis on caring for the the disadvantaged comes to the fore in the allusions to Ezek 34 in Jesus' depiction of his role as the good shepherd-king. This sets Jesus' kingship in contrast to the rulers of the world who would seek to abuse, oppress, and destroy and in contrast to the Jewish leaders who do not protect God's people from attack. Jesus' kingship not only cares for the oppressed and the scattered, he restores them to health (as demonstrated by the healing of the blind man) and promises them everlasting life.

Unlike in Chapters 4–6 of this study, which have argued for the prevalence of the kingship metaphor in passages where other scholars have either overlooked or underestimated the role of kingship, Chapter 7 and 8 of this study pointed to the pivotal and extensive development of the kingship metaphor in John 12 and 18–19. Most scholars agree that these passages resonate with a focus on Jesus as king, but many scholars set this up in contrast with their perception of a lack of kingship focus in the rest of John's Gospel. As this study began analyzing the role of kingship in John's Gospel in John 1 as a means of demonstrating the trajectory of kingship from the very start of the Gospel, Chapter 7 and 8 of this study points to a culmination of the developing metaphors of kingship as John's Gospel draws near its conclusion. Within these three chapters of John 12, 18–19, a wide variety of the kingship metaphors already established in John's Gospel arise and are combined with yet more kingship entailments. Rather than pointing to Jesus' kingdom as from "another place," Chapter 7 and 8 uses the concept of contested authority as a way of illustrating the competition between the power of the Eternal King and the power of the ruler

of this world coming to its head in these chapters. The layering of Hebrew Bible allusions were shown to add to the increasing intensity in the revelation of Jesus' identity and to the intensity of Jesus' kingship contending against the established powers both in the Roman government and in the Jewish leadership.

These findings in Chapter 7 and 8 led to several conclusions. First, the use of similar metaphorical domains to describe Jesus' kingship reinforces the argument that the themes of kingship in earlier chapters of John's Gospel are meant to resonate in the final chapters of John's Gospel. Further, this suggests that John's Gospel as a whole is concerned with representing Jesus as king as one of the important elements of Jesus' overall identity. Second, Jesus' kingship cannot be stripped of its socio-political significance. The symbolic actions, titles, and Hebrew Bible allusions in John 12 and 18–19 are filled up to the very brim with metaphors associated with imperial and Davidic forms of kingship. Yet in the style of Johannine irony, the Fourth Evangelist dramatically pits these kingship metaphors against the expectations of the imperial and Jewish leaders themselves. In Jesus' death (and his resurrection), Jesus' kingship trumps all other claims to royal power, even over the giving and taking of life.

Further Research Based on This Study

Several implications for further research arise due to this study. First, this study has argued that past scholarship that downplayed the role of kingship and particularly Davidic kingship in the Gospel of John have overlooked several of the important ways that kingship metaphors are used. Rethinking these assumptions about the Fourth Gospel opens the door for rethinking the relationship between the Synoptics' depiction of the kingdom of God and John's depiction of Jesus as king. Recently several scholars have done work on the figure of Jesus as king in all or various parts of the Synoptic Gospels.[1] This study provides a first step in bridging the gap between this scholarship and the study of Jesus' kingship in John, but more work is still yet to be done in drawing parallels and comparisons between the way kingship is represented in the Synoptic Gospels and in the Gospel of John. Such work may also provide greater insight into the

[1] These include (but are not limited to) Wright, *Jesus and the Victory of God*; Ham, *Coming King and Rejected Shepherd*; Duff, "March of Divine Warrior and Advent of Greco-Roman King."

question of the relationship between the Synoptics and the Fourth Gospel in terms of dependence and allusion and even into questions of historicity. The methodology of this study has proven helpful for accessing the biblical material in a textually grounded way that also includes a conceptual cognitive understanding of metaphor theory. Such metaphorical study is needed throughout the corpus of the Old and New Testaments. Recent advances in conceptual blending provide new possible ways of dealing with the issues surrounding "mixed metaphors" in constructive and informative ways. As the biblical account is incredibly rich with a diversity of metaphors, such study would no doubt be a rewarding endeavour, particularly if done both on individual works and diachronically across the span of the Old to New Testament periods.

Connected to this hope of applying conceptual blending is the hope that in the future elements of this study that required a cursory discussion due to spatial restraints might find later venues for further development. For example, potential richness may be found in deeper study of the metaphors of birthing in relationship to metaphors of kingship. Studies on metaphorical conceptions of childbirth in the ancient world have only recently started their emergence. Further work in this area may provide new insights into birthing language, often downplayed as "only" spiritual, and allow for new perspectives to arise. Similarly, the overlap of conceptions of light in association with kingship in both Second Temple Judaism and Greco-Roman literature may provide further insight into ways conceptions of divinity, empire, and metaphors of light converged within Hellenistic Judaism. Another key metaphor related to kingship that deserves further attention is the temple. While work has been done recently on temple imagery in John's Gospel, especially by Mary Coloe,[2] little has been done to relate the notion of temple building to kingship in John's Gospel. Coloe's work provides an initial step in this direction, but further work would be beneficial in light of the conclusions found in this study. Further study is also warranted on how the theme of Jesus' resurrection throughout the Fourth Gospel and its ultimate fulfillment plays into the diversity of kingship metaphors.This study did not have the space to take on the topic of the resurrection in connection to kingship, but it is no doubt one of the central elements in Johannine theology. Such study would be particularly fruitful in connecting resurrection to the metaphor of life, which winds its way throughout John's Gospel.

---

[2] Coloe, *Dwelling in the Household of God*; Coloe, *God Dwells with Us*.

Finally, this study has repeatedly returned to the socio-political and moral implications of Jesus' actions as king and his description of his type of kingship. This study has argued that Jesus' kingship was characterized by a subversion of the discourses of power present in the Roman imperial context and, moreover, Jesus like his Father is a king of the disadvantaged. Such conclusions provide opportunities to push these discussions of kingship past theoretical and textual boundaries and into the sphere of theology and ethics. While such a statement has not been explored in detail in this study, the rhetorical and theological implications of this study have implications not only for the ancient reader, but for responsible readers of the Fourth Gospel today. If John's Gospel demonstrates that Jesus' life, death, and resurrection are characterized by his love for the oppressed, then John's Gospel cannot be considered a purely "spiritual" gospel, but a gospel that marries faith with action and spiritual growth with social justice. As believers live as servants and children of Jesus the king their actions and the cares of their hearts turn to tending to the hurt and scattered sheep, just as Jesus the good shepherd did. As Jesus said to his disciples before he healed the blind man, "*We* must do the work of him who sent me . . ." (John 9:4).

APPENDICES

Appendix A: Comparing Conceptual Metaphor Theory and Conceptual Blending Theory

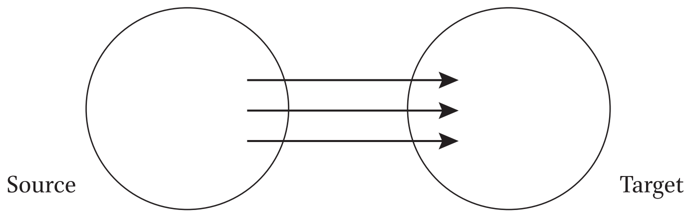


Figure 1: The basic diagram of conceptual metaphor theory.

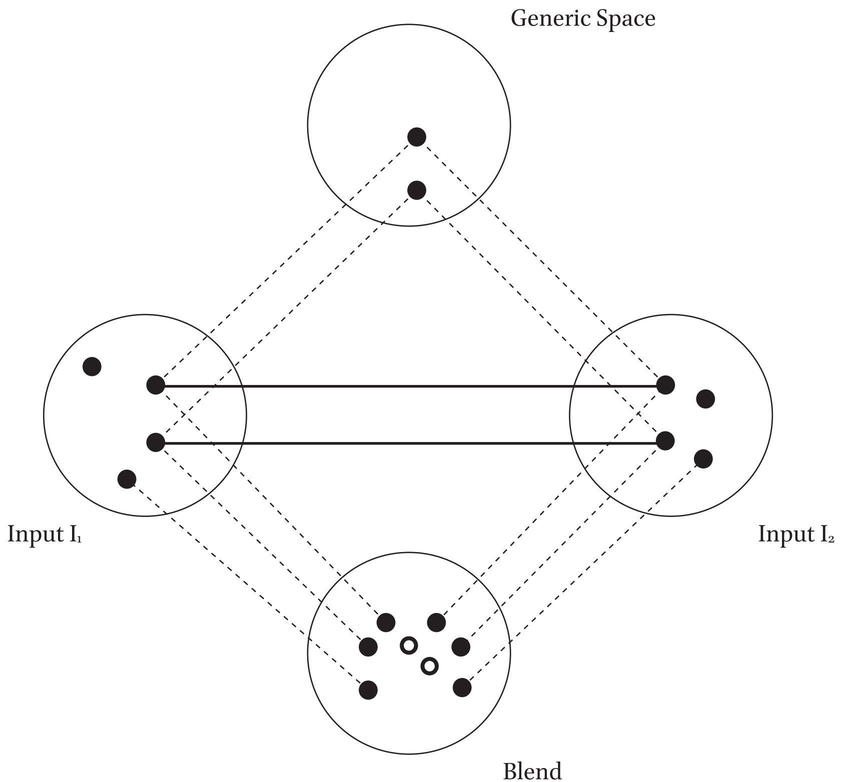
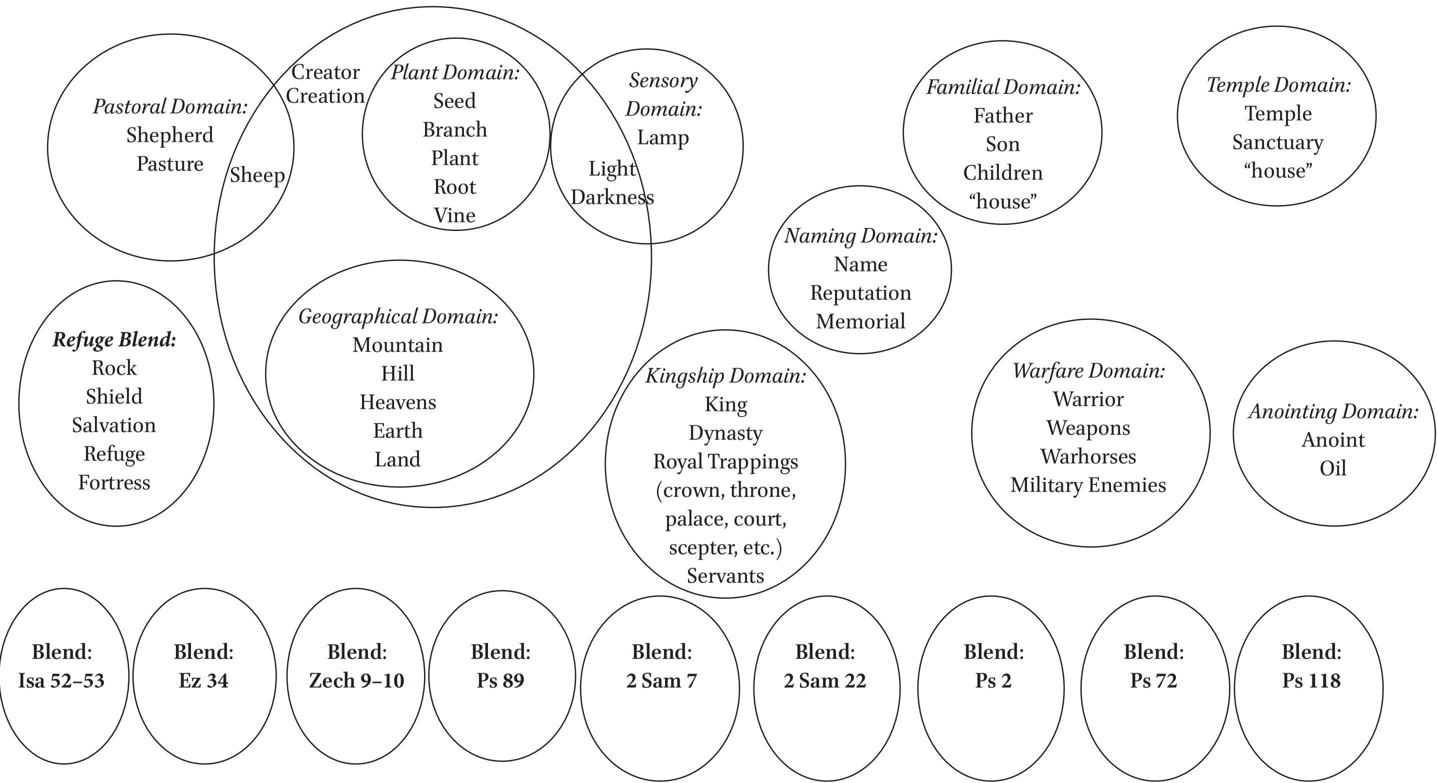


Figure 2: The basic diagram of conceptual blending theory.

Appendix B: Conceptual Blending Elements of OT Kingship Passages



Appendix C: The Actions of the Bad Shepherds and Yahweh's Actions

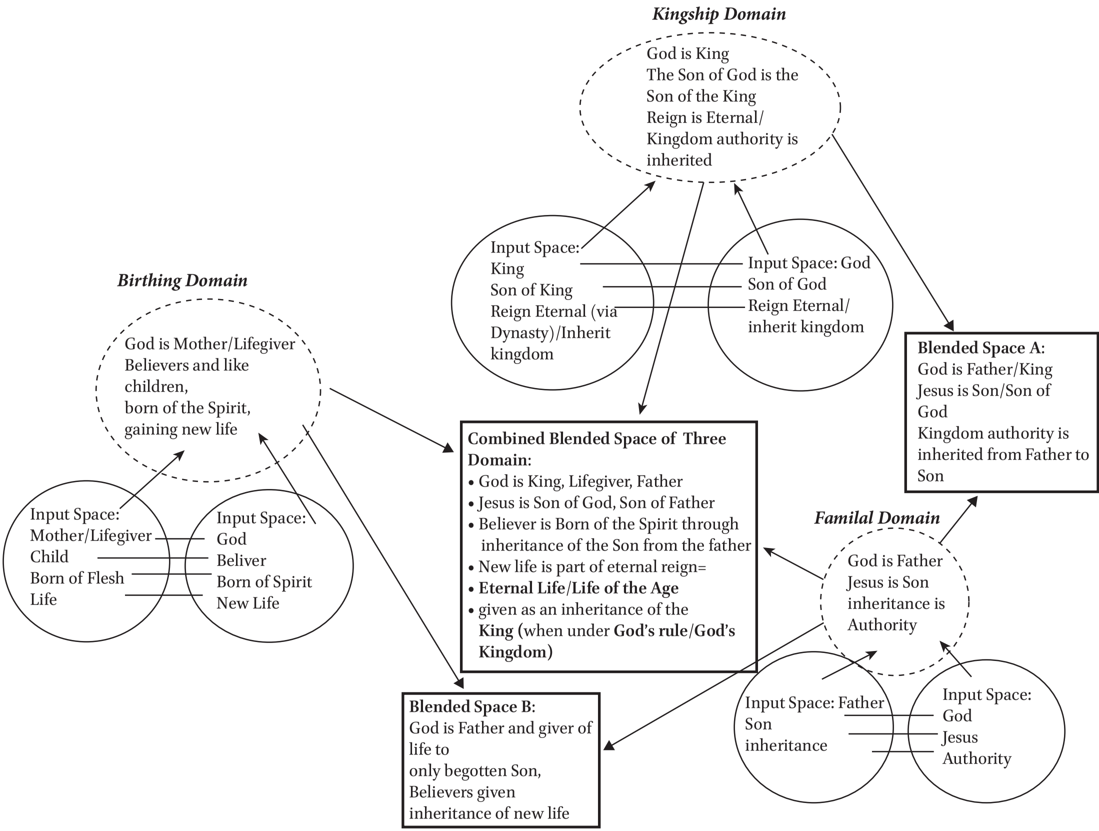
	Actions of the shepherds		Actions of Yahweh
v. 2–3	you did not shepherd the sheep (i.e. they cared for themselves instead of the sheep and did not shepherd justly)	v. 16c	shepherd the flock with justice.
v. 4a	you did not strength the weak or bind the injured	v. 16b	bind up the injured and strengthen the weak, destroy the sleek and strong
v. 4b	you did not bring back the strays or search for the lost	v. 16a	search for the lost and bring back the strays
v. 4c	You have ruled them harshly and brutally	v. 15	shepherd/tend to them, make them lie down
v. 5	They were scattered because there was no shepherd and became foot for all the wild animals	v. 14b	feed them in rich pasture
v. 6a	My sheep wandered over all the mountains and on every high hill.	v. 14a	pasture them in mountain heights of Israel, in ravines
v. 6b	They were scattered over the whole earth	v. 13	bring them out of the nations into their own land
v. 6c	and no one searched for them or looked for them	v. 12	rescue them from all the scattered places

Appendix D

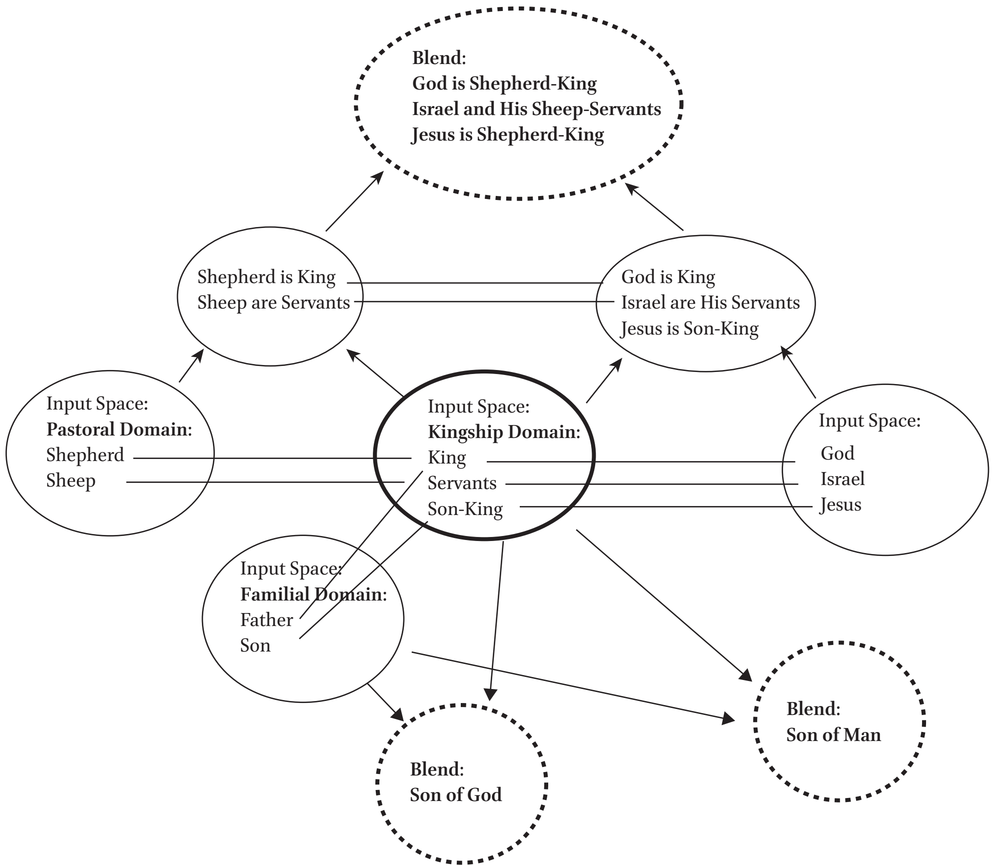
	Kingship	Temple	Name	Nature	Pastoral	Sensory	Warfare	Familial	Anointing	Judge/ Justice	Refuge Blend	Body
Deut 17	☑	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
1 Sam 14	☑	☐	☐	☐	☑	☐	☐	☐	☑	☐	☐	☐
2 Sam 7	☑	☑	☑	☑	☑	☐	☐	☑	☐	☐	☑	☐
2 Sam 22	☑	☑	☐	☑	☐	☑	☑	☑	☑	☑	☑	☑
Ps 2	☑	☐	☐	☑	☐	☐	☐	☑	☑	☑	☑	☐
Ps 72	☑	☐	☐	☐	☐	☐	☐	☐	☐	☑	☐	☑
Ps 89	☑	☑	☑	☑	☑	☑	☑	☑	☑	☑	☑	☑
Ps 118	☑	☑	☑	☑	☐	☐	☑	☐	☐	☑	☑	☑
Isa 52–55	☑	☐	☑	☑	☐	☑	☑	☐	☑	☑	☑	☑
Ezek 34	☑	☐	☐	☐	☑	☐	☐	☐	☐	☑	☐	☐
Zech 9–10	☑	☐	☑	☐	☑	☐	☑	☐	☐	☑	☐	☑
2 Sam 1	☑	☐	☐	☐	☐	☐	☐	☐	☑	☐	☐	☐

Appendix E: Conceptual Blending Diagram of John 1

Appendix F: Conceptual Blending Diagram of John 3



Appendix G: Conceptual Blending Diagram of John 10



Appendix H: Information Structure Outline for John 10:7–10

A Jesus is the gate
B All coming before him are the thieves and robbers.
B^1 The sheep
do not listen to thieves and robbers.

A Jesus is the gate
A^2 The one who enters through Jesus
will be saved,
and will enter
and will go out
and will find pasture.

B The thief comes only so that
he may steal
and slaughter
and destroy

A Jesus has come so that
they may have life
and they may have it fully.

BIBLIOGRAPHY

Aaron, David H. *Biblical Ambiguities: Metaphor, Semantics, and Divine Imagery.* Boston: Brill Academic, 2002.

Abbott, Edwin. *Notes on New Testament Criticism: Diatessarica.* Vol. 7. London: A. and C. Black, 1907.

———. *Johannine Grammar.* London: A. and C. Black, 1906.

Ackroyd, Peter R. *Exile and Restoration: A Study of Hebrew Thought of the Sixth Century B.C.* OTL. Philadelphia: Westminster John Knox, 1968.

Albertz, Rainer. *Israel in Exile: The History and Literature of the Sixth Century B.C.E.* Atlanta: Society of Biblical Literature, 2003.

Allison, Dale C., Jr. "The Living Water (John 4:10–14, 6:35c, 7:37–39)." *SVTQ* 30:2 (1986) 143–57.

Almada, Samuel E. "De la Dispersión Individualista a la Comunidad Solidaria: Lectura del Cuarto Poema del Siervo de Yavé: Un Horizonte de Lectura Popular: Isaías 52:13–53:12." *Cuadernos de Teología* 14:2 (1995) 15–28.

Alt, Albrecht. "Das Königtum in den Reichen Israel und Juda." *VT* 1 (1951) 2–22.

Anderson, A. A. *Second Samuel.* WBC. Dallas: Word, 1989.

Anderson, Paul N. *The Fourth Gospel and the Quest for Jesus: Modern Foundations Reconsidered.* T & T Clark Library of Biblical Studies. New York: T & T Clark, 2006.

———. "The Having-Sent-Me Father: Aspects of Agency, Encounter, and Irony in the Johannine Father-Son Relationship." *Semeia* 85 (1999) 33–57.

Anderson, Paul N., Felix Just, and Tom Thatcher, eds. *John, Jesus, and History.* Boston: Brill, 2007.

Andrews, Edna. *Markedness Theory: The Union of Asymmetry and Semiosis in Language.* Sound and Meaning. Durham: Duke University Press, 1990.

Andrews, Edna and Y. Tobin. *Toward a Calculus of Meaning: Studies in Markedness, Distinctive Features and Deixis.* Studies in Functional and Structural Linguistics. Philadelphia: J. Benjamins, 1996.

Ashton, John. *Understanding the Fourth Gospel.* Clarendon: Oxford University Press, 1991.

Asiedu-Peprah, Martin. *Johannine Sabbath Conflicts as Juridical Controversy.* WUNT 2/132. Tübingen: Mohr Siebeck, 2001.

Asurmendi, Jesús. "En Torno a la Serpeinte de Bronce." *EstBib* 46 (1988): 283–94.

Attridge, Harold W. "The Gospel of John and the Dead Sea Scrolls." In *Text, Thought, and Practice in Qumran and Early Christianity*, edited by Ruth A. Clements and Daniel R. Schwartz, 109–126. Leiden: Brill, 2009.

Aune, David E. "Dualism in the Fourth Gospel and the Dead Sea Scrolls: A Reassessment of the Problem." In *Neotestamentica et Philonica*, edited by David E. Aune, et. al., 281–303. NovTSupp 106. Leiden; Boston: Brill, 2003.

Avioz, Michael. *Nathan's Oracle (2 Samuel 7) and Its Interpreters.* Bible in History 5. Bern: Peter Lang, 2005.

Bakhtin, M. M. *Speech Genres and Other Late Essays.* Translated by Michael Holquist and Caryl Emerson. 1st ed. University of Texas Press Slavic Series 8. Austin: University of Texas Press, 1986.

Bakker, Stéphanie J. and G. C. Wakker, eds. *Discourse Cohesion in Ancient Greek.* Amsterdam Studies in Classical Philology 16. Leiden: Brill, 2009.

Balabanski, Vicky. "Let Anyone Who Is Thirsty Come to Me: John 7:37–38 in Dialogue with Josephus and the Archaeology of Aqueducts." *Lutheran Theological Journal* 39:2 (2005) 132–9.

Baldwin, Joyce G. *Haggai, Zechariah, Malachi: An Introduction and Commentary.* TOTC. Downers Grove, IL: InterVarsity, 1972.

Ball, David Mark. *"I Am" in John's Gospel: Literary Function, Background and Theological Implications.* JSNTSupp 124. Sheffield: Sheffield Academic, 1996.

Baltzer, Klaus and Margaret Kohl. *Deutero-Isaiah: A Commentary on Isaiah 40–55.* Hermeneia. Minneapolis: Fortress, 2001.

Bardtke, Hans. "Erwägungen zu Psalm 1 und Psalm 2." In *Symbolae Biblicae et Mesopotamicae*, edited by M. A. Beek, A. A. Kampman, C. Nijland, J. Ryckmans, 1–18. Leiden: Brill, 1973.

Barnard, Jody A. "Is Verbal Aspect a Prominence Indicator? An Evaluation of Stanley Porter's Proposal with Specific Reference to the Gospel of Luke." FN 19 (2006) 3–29.

Barr, James A. *The Semantics of Biblical Language.* Oxford: Oxford University Press, 1961.

Barrett, C. K. *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text.* 2d ed. Philadelphia: Westminster, 1978.

Barstad, Hans M. *History and the Hebrew Bible: Studies in Ancient Israelite and Ancient near Eastern Historiography.* FAT 61. Tübingen: Mohr Siebeck, 2008.

Battistella, Edwin L. *The Logic of Markedness.* New York: Oxford University Press, 1996.

———. *Markedness: The Evaluative Superstructure of Language*. SUNY Series in Linguistics. Albany: State University of New York Press, 1990.

Bauckham, Richard. *The Testimony of the Beloved Disciple: Narrative, History, and Theology in the Gospel of John.* Grand Rapids: Baker Academic, 2007.

———. *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony.* Grand Rapids: Eerdmans, 2006.

Bauckham, Richard and Carl Mosser, eds. *The Gospel of John and Christian Theology.* Grand Rapids: Eerdmans, 2008.

Beale, G. K. *John's Use of the Hebrew Bible in Revelation.* JSNTSupp 166. Sheffield: Sheffield Academic, 1998.

———. *The Right Doctrine from the Wrong Texts?: Essays on the Use of the Hebrew Bible in the New.* Grand Rapids: Baker, 1994.

———. "A Reconsideration of the Text of Daniel in the Apocalypse." *Bib* 67 (1986) 539–43.

Beasley-Murray, George Raymond. *John.* Vol. 36. Word Biblical Commentary. Waco: Word, 1987.

———. "John 3:3, 5: Baptism, Spirit and the Kingdom." *ExpTim* 97:167 (1986) 167–170.

Beaton, Richard. *Isaiah's Christ in Matthew's Gospel.* SNTSMS 123. New York: Cambridge University Press, 2002.

Beck, David R. *The Discipleship Paradigm: Readers and Anonymous Characters in the Fourth Gospel.* Biblical Interpretation Series 27. Leiden: Brill, 1997.

Becker, Jürgen. *Das Evangelium Nach Johannes.* Orig.-Ausg. ed. ÖTKNT 4/505–506. Gütersloh: Gütersloher Verlagshaus Mohn, 1979.

Begg, Christopher T. "Zedekiah and the Servant." *ETL* 62:4 (1986) 393–398.

Beirne, Margaret M. *Women and Men in the Fourth Gospel: A Genuine Discipleship of Equals.* JSNTSupp 242. Sheffield: Sheffield Academic, 2003.

Belleville, Linda L. " 'Born of Water and Spirit': John 3:5." *TJ* 1:2 (1980)125–141.

Bennema, Cornelis. *The Power of Saving Wisdom: An Investigation of Spirit and Wisdom in Relation to the Soteriology of the Fourth Gospel.* WUNT 2/148. Tübingen: Mohr Siebeck, 2002.

Bergen, Robert D. *1, 2 Samuel.* NAC 7. Nashville: Broadman & Holman, 1996.

Bergey, Ronald L. "The Rhetorical Role of Reiteration in the Suffering Servant Poem (Isa 52:13–53:12)." *JETS* 40:2 (1997): 177–188.

Berlin, Adele. *The Dynamics of Biblical Parallelism.* Bloomington: Indiana University Press, 1985

Bernard, Jacques. "Témoignage pour Jésus-Christ: Jean 5:31–47." *MScRel* 36:1 (1979)3–55.

Berquist, Jon L. and Claudia V. Camp, eds. *Constructions of Space I: Theory, Geography, and Narrative.* Library of Hebrew Bible/Hebrew Bible Studies 481. New York: T & T Clark, 2007.

——. *Constructions of Space II: The Biblical City and Other Imagined Spaces.* Library of Hebrew Bible/Hebrew Bible Studies 490. New York: T & T Clark, 2008.
Berry, Donald K. *The Psalms and Their Readers: Interpretive Strategies for Psalm 18.* JSOT-Supp 153. Sheffield: JSOT, 1993.
Beutler, Johannes. "Der Alttestamentlich-Jüdische Hintergrund der Hirtenrede in Johannes 10." In *The Shepherd Discourse of John 10 and Its Context*, edited by Johannes Beutler and Robert Tomson Fortna, 18–32. SNTSMS 67. Cambridge: Cambridge University Press, 1991.
Beutler, Johannes and Robert Tomson Fortna, eds. *The Shepherd Discourse of John 10 and Its Context.* SNTSMS 67. Cambridge: Cambridge University Press, 1991.
Black, Max. "More on Metaphor." In *Metaphor and Thought*, edited by Anthony Ortony, 19–43. New York: Cambridge University Press, 1979.
——. *Models and Metaphors: Studies in Language and Philosophy.* Ithaca, NY: Cornell University Press, 1962.
Black, Stephanie L. *Sentence Conjunction in the Gospel of Matthew: καί, δέ, τότε, γάρ, οὖν, and Asyndeton in Narrative Discourse.* JSNTSupp 216. New York: Sheffield Academic, 2002.
Blaine, Brad. *Peter in the Gospel of John: The Making of an Authentic Disciple.* Academia Biblica 27. Atlanta: Society of Biblical Literature, 2007.
Blenkinsopp, Joseph. *Isaiah 1–39: A New Translation with Introduction and Commentary.* 1st ed. AB 19. New York: Doubleday, 2000.
——. "Oracle of Judah and the Messianic Entry." *JBL* 80:1 (1961) 55–64.
Block, Daniel I. "The Burden of Leadership: The Mosaic Paradigm of Kingship (Deut 17:14–20)." *BSac* 162:647 (2005) 259–278.
——. *The Gods of the Nations: Studies in Ancient Near Eastern National Theology.* 2nd ed. Grand Rapids: Baker Academic, 2000.
——. *The Book of Ezekiel: Chapters 25–48.* NICOT. Grand Rapids: Eerdmans, 1998.
Blomberg, Craig. *The Historical Reliability of John's Gospel: Issues & Commentary.* Downers Grove, IL: InterVarsity, 2002.
Boccaccini, Gabriele. *Enoch and the Messiah Son of Man: Revisiting the Book of Parables.* Grand Rapids: Eerdmans, 2007.
Boda, Mark J. "Figuring the Future: The Prophets and Messiah." In *The Messiah in the Old and New Testaments*, edited by Stanley E. Porter, 35–74. McMaster New Testament Series. Edited by Stanley E. Porter. Grand Rapids: Eerdmans, 2007.
——. "The Daughter's Joy: Zion as Redactional Leitmotif in a Latter Phase of the Book of the Twelve." Paper presented at Annual Meeting of Society of Biblical Literature. Washington, DC, November 2006.
——. *Haggai, Zechariah.* NIVAC. Zondervan, 2004.
——. "Reading between the Lines: Zechariah 11.4–16 in Its Literary Contexts." In *Bringing Out the Treasure*, edited by Mark J. Boda and Michael H. Floyd, 277–291. New York: Sheffield Academic, 2003.
——. *Praying the Tradition: The Origin and Use of Tradition in Nehemiah 9. BZAW* 277. Berlin: de Gruyter, 1999.
Boda, Mark J. and Michael H. Floyd, eds. *Tradition in Transition: Haggai and Zechariah 1–8 in the Trajectory of Hebrew Theology.* New York: T & T Clark, 2008.
——. *Bringing out the Treasure: Inner Biblical Allusion in Zechariah 9–14.* JSOTSupp 370. New York: Sheffield Academic, 2003.
Boda, Mark J. and Stanley E. Porter. "Literature to the Third Degree: Prophecy in Zechariah 9–14 and the Passion of Christ." In *Traduire La Bible Hebraique*, edited by R. David et M. Jinbachian, 215–254. Montreal: Mediaspaul, 2005.
Bodner, Keith. *Power Play: A Primer on the Second Book of Samuel.* Toronto: Clements Publishing, 2004.
Boer, Martinus C. de. *Johannine Perspectives on the Death of Jesus.* CBET 17. Kampen, the Netherlands: Pharos, 1996.
Boer, Roland. *Bakhtin and Genre Theory in Biblical Studies.* SemeiaSt 63. Atlanta: Society of Biblical Literature, 2007.
Boismard, M. E. "Les Traditions Johanniques Concernant le Baptiste." *RB* 70 (1963) 5–42.

Boling, Robert G. "Kings and Prophets: Cyrus and Servant: Reading Isaiah 40–55." In *Ki Baruch Hu*, 171–188. Winona Lake, IN: Eisenbrauns, 1999.

Borchert, Gerald. L. *John 1–11.* NAC 25a. Nashville: Broadman & Holman, 1996.

Borderia, Salvatore Pons. "A Functional Approach to the Study of Discourse Markers." In *Approaches to Discourse Particles*, edited by Kerstin Fischer. Studies in Pragmatics 1. Amsterdam: Elsevier, 2006.

Borsch, Frederick Houk. *The Son of Man in Myth and History.* Philadelphia: Westminster, 1967.

Brettler, Marc Zvi. *God Is King: Understanding an Israelite Metaphor.* JSOTSupp 76. Sheffield: JSOT, 1989.

Bright, John. *The Kingdom of God, the Biblical Concept and Its Meaning for the Church.* Nashville: Abingdon-Cokesbury Press, 1953.

Brittan, Simon. *Poetry, Symbol, and Allegory: Interpreting Metaphorical Language From Plato to the Present.* Charlottesville: University of Virginia Press, 2003.

Brown, Raymond Edward. *The Death of the Messiah: From Gethsemane to the Grave: A Commentary on the Passion Narratives of the Four Gospels.* 2 vol. ABRL. Garden City, NY: Doubleday, 1994.

———. *The Churches the Apostles Left Behind.* New York: Paulist, 1984.

———. *The Community of the Beloved Disciple.* New York: Paulist, 1979.

———. "The Dead Sea Scrolls and the New Testament." In *John and Qumran*, edited by James H. Charlesworth and Raymond Edward Brown, 1–8. London: Geoffrey Chapman, 1972.

———. " 'Other Sheep Not of This Fold': The Johannine Perspective on Christian Diversity in the Late First Century." *JBL* 97 (1978) 5–22.

———. *The Gospel According to John.* AB 29–29A. Garden City, NY: Doubleday, 1966.

———. "Second Thoughts: The Dead Sea Scrolls and the New Testament." *ExpTim* 78:1 (1966) 19–23.

———. *The Gospel of St. John and the Johannine Epistles.* New Testament Reading Guide. Collegeville, MN: Liturgical, 1965.

———. "Qumran Scrolls and the Johannine Gospel and Epistles." *CBQ* 17:4 (1955) 559–574.

Brown, William P. *Seeing the Psalms: A Theology of Metaphor.* 1st ed. Louisville, KY: Westminster John Knox, 2002.

Brownlee, William Hugh. "Psalms 1–2 as a Coronation Liturgy." *Bib* 52:3 (1971) 321–336.

Bruce, F. F. "The Trial of Jesus in the Fourth Gospel." In *Gospel Perspectives*. Volume 1 of *Studies of History and Tradition in the Four Gospels*, edited by R. T. France & David Wenham, 7–20. Sheffield: JSOT, 1980.

Brueggemann, Walter. *Solomon: Israel's Ironic Icon of Human Achievement.* Studies on Personalities of the Hebrew Bible. Columbia, SC: University of South Carolina Press, 2005.

———. *Theology of the Hebrew Bible: Testimony, Dispute, Advocacy*. Minneapolis: Fortress Press, 1997.

———. *Hopeful Imagination: Prophetic Voices in Exile.* London: SCM, 1992.

———. "Praise and the Psalms: A Politics of Glad Abandonment." *Hymn* 43 (1992) 14–18.

———. *First and Second Samuel.* Interpretation. Louisville, KY: John Knox, 1990.

———. "Unity and Dynamic in the Isaiah Tradition." *JSOT* 29 (1984) 89–107.

———. "A Convergence in Recent Hebrew Bible Theologies." *JSOT* 18 (1980) 2–18.

Brunson, Andrew C. *Psalm 118 in the Gospel of John: An Intertextual Study on the New Exodus Pattern in the Theology of John.* Tübingen: Mohr Siebeck, 2003.

Bultmann, Rudolf. *The History of the Synoptic Tradition.* Rev. ed. Oxford: Blackwell, 1972.

———. *The Gospel of John: A Commentary.* Philadelphia: Westminster Press, 1971.

———. *Theology of the New Testament.* 2 vols. New York: Scribner, 1951.

———. "Zoe." In *Theological Dictionary of the New Testament* 2, edited by Gerhard Kittel, 871–72. Grand Rapids: Eerdmans, 1964.

Burge, Gary M. *John.* NIVAC. Grand Rapids: Zondervan, 1996.

———. *The Anointed Community: The Holy Spirit in the Johannine Tradition.* Grand Rapids: Eerdmans, 1987.

Busse, Ulrich. "Metaphorik in Neutestamentlichen Wundergeschichten? Mk 1,21–28; Joh 9,1–41." In *Metaphorik und Mythos im Neuen Testament*, edited by Karl Kertelge, 110–134. QD 126. Freiburg i Br: Herder, 1990.

———. "Metaphorik und Rhetorik im Johannesevangelium: Das Bildfeld vom König." In *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language*, edited by Jörg Frey, et al., 279–318. WUNT 200. Tübingen: Mohr Siebeck, 2006.

———. "Open Questions on John 10." In *The Shepherd Discourse of John 10 and Its Context*, edited by Johannes Beutler and Robert Tomson Fortna, 6–17. SNTSMS 67. Cambridge: Cambridge University Press, 1991.

Butler, Christopher. *Structure and Function: A Guide to Three Major Structural-Functional Theories.* 3 vols. Studies in Language Companion Series. Philadelphia: J. Benjamins, 2003.

———. "Systemic Models: Unity, Diversity, and Change." *Word* 40 (1989) 1–35.

Caird, "Glory of God in the Fourth Gospel: An Exercise in Biblical Semantics." *NTS* 15 (1969) 265–77.

Campbell, Antony F. *2 Samuel.* FOTL 8. Grand Rapids: Eerdmans, 2005.

Campbell, Constantine R. *Basics of Verbal Aspect in Biblical Greek.* Grand Rapids: Zondervan, 2008.

———. *Verbal Aspect and Non-Indicative Verbs: Further Soundings in the Greek of the New Testament.* SBG 15. New York: Peter Lang, 2008.

———. *Verbal Aspect, the Indicative Mood, and Narrative: Soundings in the Greek of the New Testament.* SBG 13. New York: Peter Lang, 2007.

Caragounis, Chrys C. "The Kingdom of God in John and the Synoptics: Realized or Potential Eschatology?" In *John and the Synoptics*, edited by Adelbert Denaux, 473–480. BETL 101. Leuven: Peeters, 1992.

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

———. "Understanding Misunderstandings in the Fourth Gospel." *TynBull* 33 (1982) 59–91.

Carter, Warren. *John and Empire: Initial Explorations.* New York: T & T Clark, 2008.

———. *Pontius Pilate: Portrait of a Roman Governor.* Interfaces. Collegeville: Liturgical, 2003.

———. *Matthew and Empire: Initial Explorations.* Harrisburg, PA: Trinity, 2001.

———. *Matthew and the Margins: A Sociopolitical and Religious Reading.* The Bible & Liberation Series. Orbis, 2000.

Carver, Terrell and Jernej Pikalo. *Political Language and Metaphor: Interpreting and Changing the World.* Routledge Innovations in Political Theory. New York: Routledge, 2008.

Casey, Maurice. *Is John's Gospel True?* London: Routledge, 1996.

Cassidy, Richard J. *John's Gospel in New Perspective: Christology and the Realities of Roman Power.* Maryknoll, NY: Orbis, 1992.

Cazeaux, Clive. *Metaphor and Continental Philosophy: From Kant to Derrida.* New York: Routledge, 2007.

Ceresko, Anthony R. "The Rhetorical Strategy of the Fourth Servant Song (Isaiah 52:13–53:12): Poetry and the Exodus-New Exodus." *CBQ* 56:1 (1994) 42–55.

Cha, Kilnam. "Psalm 146–150: The Final Hallelujah Psalms as Fivefold Doxology of the Hebrew Psalter." Ph.D. Study, Baylor University, 2006.

Charlesworth, James H. "Writing Ostensibly Outside of the Canon." In *Exploring the Origins of the Bible: Canon Formation in Historical, Literary, and Theological Perspective*, edited by Craig A. Evans and Emanuel Tov. Acadia Studies in Bible and Theology. Grand Rapids: Baker Academic, 2008.

———. "A Study in Shared Symbolism and Language: The Qumran Community and the Johannine Community." In *The Bible and the Dead Sea Scrolls: The Scrolls and Christian Origins* 3, 97–152. Waco: Baylor University Press, 2006.

———. "The Dead Sea Scrolls and the Gospel According to John." In *Exploring the Gospel of John*, edited by R. Alan Culpepper and C. Clifton Black, 65–97. Louisville, KY: Westminster John Knox, 1996.

———. *The Hebrew Bible Pseudepigrapha.* 1st ed. 2 vols. Garden City, NY: Doubleday, 1983.
Charteris-Black, J. *Corpus Approaches to Critical Metaphor Analysis.* New York: Palgrave Macmillan, 2004.
Chilton, Bruce D. "Regnum Dei Deus Est." *SJT* 31:3 (1978) 261–270.
Choi, P. Richard. "I Am the Vine: An Investigation of the Relations between John 15:1–6 and Some Parables of the Synoptic Gospels." *BR* 45 (2000) 51–75.
Cienki, Alan J. "The Application of Conceptual Metaphor Theory to Political Discourse." In *Political Language and Metaphor: Interpreting and Changing the World*, edited by Terrell Carver and Jernej Pikalo, 241–56. Routledge Innovations in Political Theory. New York: Routledge, 2008.
Cienki, Alan J., Barbara J. Luka, and Michael B. Smith. *Conceptual and Discourse Factors in Linguistic Structure.* Stanford, CA: CSLI Publications, 2001.
Clark, Douglas K. "Signs in Wisdom and John." *CBQ* 45:2 (1983) 201–209.
Coakley, J. F. "Jesus' Messianic Entry into Jerusalem (John 12:12–19 Par)." *JTS* 46:2 (1995) 461–482.
Coats, George W. *The Moses Tradition.* JSOTSupp 161. Sheffield: JSOT, 1993.
Cogan, Mordechai and Hayim Tadmor. *II Kings: A New Translation.* 1st ed. AB 11. Garden City, NY: Doubleday, 1988.
Cohen, Mordechai Z. *Three Approaches to Biblical Metaphor: From Abraham Ibn Ezra and Maimonides to David Kimhi.* Boston: Brill, 2003.
Cohn, Robert L., David W. Cotter, Jerome T. Walsh, and Chris Franke. *2 Kings.* Berit Olam. Collegeville, MN: Liturgical, 2000.
Collins, Adela Yarbro and John Joseph Collins. *King and Messiah as Son of God: Divine, Human, and Angelic Messianic Figures in Biblical and Related Literature.* Grand Rapids: Eerdmans, 2008.
Collins, Billy. *Sailing Alone around the Room: New and Selected Poems.* 1st ed. New York: Random House, 2001.
Collins, John Joseph. *The Scepter and the Star: Messianism in Light of the Dead Sea Scrolls.* 2nd ed. Grand Rapids: Eerdmans, 2010.
———. "The Nature of Messianism in Light of the Dead Sea Scrolls." In *The Dead Sea Scrolls in their Historical Context*, edited by Timothy Lim, et al., 199–218. New York: T & T Clark, 2004.
———. *Seers, Sibyls, and Sages in Hellenistic-Roman Judaism.* Boston: Brill Academic, 2001.
———. *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature.* Grand Rapids: Eerdmans, 1998.
———. *Apocalypticism in the Dead Sea Scrolls.* Literature of the Dead Sea Scrolls. London: Routledge, 1997.
Collins, Terry. "The Literary Contexts of Zechariah 9:9." In *The Book of Zechariah and Its Influence*, edited by Christopher Mark Tuckett, 29–40. Burlington, VT: Ashgate, 2003.
Coloe, Mary L. *God Dwells with Us: Temple Symbolism in the Fourth Gospel.* Collegeville, MN: Liturgical, 2001.
———. *Dwelling in the Household of God: Johannine Ecclesiology and Spirituality.* Collegeville, MN: Liturgical, 2007.
Coloe, Mary L. and Tom Thatcher, eds. *John, Qumran, and the Dead Sea Scrolls: Sixty Years of Discovery and Debate.* SBLEJL 32. Atlanta, GA: Society of Biblical Literature, 2011.
Conrad, Edgar W. "The Community as King in Second Isaiah." In *Understanding the Word*, edited by James T. Butler, Edgar W. Conrad, and Ben C. Ollenburger, 99–111. Sheffield: JSOT, 1985.
Conway, Colleen M. "Gender Matters in John." In *A Feminist Companion to John* 2, edited by Amy-Jill Levine and Marianne Blickenstaff, 79–103. FCNTEW 4–5. New York: Sheffield Academic, 2003.
Cooke, Gerald. "Israelite King as Son of God." *ZAW* 73:2 (1961) 202–225.
Coppens, Joseph. "Le Fils d'Homme Daniélique et les Reflectures de Dan 7:13, dans les Apocryphes et les Écrits du Nouveau Testament." *ETL* 37 (1961) 5–51.

Cotter, David. "Divine Prerogative and Royal Pretension: Pragmatics, Poetics and Polemics in a Narrative Sequence About David, 2 Samuel 5:17–7:29." *CBQ* 61:3(1999) 546–547.
Cotterell, Peter. "The Nicodemus Conversation: A Fresh Appraisal." *ExpTim* 96:8 (1985) 237–242.
Cotterell, Peter and Max Turner. *Linguistics & Biblical Interpretation.* Downers Grove, IL: InterVarsity, 1989.
Coulson, Seana. *Semantic Leaps: Frame-Shifting and Conceptual Blending in Meaning Construction.* Cambridge: Cambridge University Press, 2001.
Coulson, Seana and Barbara Lewandowska-Tomaszczyk. *The Literal and Nonliteral in Language and Thought.* Lodz Studies in Language 11. New York: Peter Lang, 2005.
Craig, Kenneth M., Jr. "The Character(Ization) of God in 2 Samuel 7:1–17." *Semeia* 63 (1993) 159–176.
Creach, Jerome F. D. *The Destiny of the Righteous in the Psalms.* Danvers, MA: Chalice Press, 2008.
———. "The Mortality of the King in Psalm 89 and Israel's Postexilic Identity." In *Constituting the Community*, 237–250. Winona Lake, IN: Eisenbrauns, 2005.
———. *Yahweh as Refuge and the Editing of the Hebrew Psalter.* JSOTSupp 217. Sheffield: Sheffield Academic, 1996.
Croft, Steven J. L. *The Identity of the Individual in the Psalms.* JSOTSupp 44. Sheffield: JSOT, 1987.
Cross, Frank Moore, Jr. and David Noel Freedman. "A Royal Song of Thanksgiving: II Samuel 22 = Psalm 18." *JBL* 72:1 (1953) 15–34.
Culpepper, R. Alan. "The Christology of the Johannine Writings." In *Who Do You Say I Am: Essays on Christology*, edited by Mark Allan Powell and David R. Bauer, 66–87. Louisville: Westminster John Knox, 1999.
———. *Anatomy of the Fourth Gospel: A Study in Literary Design.* FFNT 1. Philadelphia: Fortress Press, 1983.
Cunningham, Valentine. *Reading after Theory.* Oxford: Blackwell, 2002.
———. *In the Reading Gaol: Postmodernity, Texts, and History.* Oxford: Blackwell, 1994.
Cuss, Dominique. *Imperial Cult and Honorary Terms in the New Testament.* Paradosis 23. Fribourg: University Press, 1974.
D'Angelo, Mary Rose. "A Critical Note: John 20:17 and Apocalypse of Moses 31." *JTS* 41:2 (1990) 529–536.
Dahl, Nils Alstrup. "Johannine Church and History." In *Current Issues in New Testament Interpretation*, edited by William Klassen and Graydon F. Snyder, 124–142. New York: Harper and Row, 1962.
Dahood, Mitchell Joseph. *Psalms III: 101–150.* AB 17A. Garden City, NY: Doubleday, 1970.
Dana, H. E. and Julius R. Mantey. *A Manual Grammar of the Greek New Testament.* New York: Macmillan, 1957.
Dancygier, Barbara and Eve Sweetser. *Mental Spaces in Grammar Conditional Constructions.* Cambridge Studies in Linguistics 108. New York: Cambridge University Press, 2005.
Darr, Katheryn Pfisterer. "Like Warrior, Like Woman: Destruction and Deliverance in Isaiah 42:10–17." *CBQ* 49:4 (1987) 560–571.
Davis, Ellen F. "Two Psalms." In *Justice and Rights*, edited by Michael Ipgrave, 21–26. Washington, DC: Georgetown University Press, 2009.
Decker, Rodney J. *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect.* SBG 10. New York: Peter Lang, 2001.
Deeley, Mary Katharine. "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*, edited by Craig Evans and James A. Sanders, 252–264. Sheffield: Sheffield Academic, 1997.
Deignan, Alice. "The Grammar of Linguistic Metaphors." In *Corpus-Based Approaches to Metaphor and Metonymy*, edited by Anatol Stefanowitsch and Stefan Th. Gries, 106–22. Berlin: de Gruyter, 2006.

Del Mar, Alexander. *The Worship of Augustus Caesar, Derived from a Study of Coins, Monuments, Calendars, Aeras and Astronomical and Astrological Cycles, the Whole Establishing a New Chronology and Survey of History and Religion.* New York: Cambridge University Press, 1900.

Delcor, M. "Les allusions á Alexandre le grand dans Zach 9:1–8." *VT* 1:2 (1951) 110–124.

Dempsey, Carol. *Isaiah: God's Poet of Light.* Danvers, MA: Chalice, 2010.

Derrett, J. Duncan M. "John 9:6 Read with Isaiah 6:10, 20:9." *EQ* 66 (1994) 251–254.

DesCamp, Mary Therese. *Metaphor and Ideology: Liber Antiquitatum Biblicarum and Literary Methods through a Cognitive Lens.* Biblical Interpretation Series. Boston: Brill, 2007.

DesCamp, Mary Therese and Eve E. Sweetser. "Metaphors for God: Why and How Do Our Choices Matter for Humans? The Application of Contemporary Cognitive Linguistics Research to the Debate on God and Metaphor." *Pastoral Psychology* 53:3 (2005) 207–238.

Dik, S. C. and Kees Hengeveld. *The Theory of Functional Grammar.* 2 vols. 2nd rev. ed. Functional Grammar Series 20–21. Berlin: Mouton de Gruyter, 1997.

Dirven, R. and Wolf Paprotté. *The Ubiquity of Metaphor: Metaphor in Language and Thought.* Philadelphia: J. Benjamins, 1985.

DiVito, Robert A. "I Have Built You an Exalted House: Temple Building in the Bible in Light of Mesopotamian and Northwest Semitic Writings." *CBQ* 56:2 (1994) 333–334.

Dodd, C. H. *Historical Tradition in the Fourth Gospel.* Cambridge: Cambridge University Press, 1963.

———. *The Interpretation of the Fourth Gospel.* Cambridge: Cambridge University Press, 1953.

Dogniez, Céline. "L'intertextualité dans la LXX de Zacharie 9–14." In *Interpreting Translation*, edited by F. García Martínez and M. Vervenne, 81–96. BEThL 192. Ithaca, NY: Leuven University Press, 2005.

Drulák, Petr. "Identifying and Assessing Metaphors: Discourse on EU Reform." In *Political Language and Metaphor*, edited by Terrell Carver and Jernej Pikalo, 105–118. Routledge Innovations in Political Theory. New York: Routledge, 2008.

Duff, Paul Brooks. "The March of the Divine Warrior and the Advent of the Greco-Roman King: Mark's Account of Jesus' Entry into Jerusalem." *JBL* 111:1 (1992) 55–71.

Duguid, Iain. *Ezekiel and the Leaders of Israel.* VTSupp 56. Leiden: E.J. Brill, 1994.

Duke, Paul D. *Irony in the Fourth Gospel.* Atlanta: John Knox, 1985.

Dupré, Louis K. *Symbols of the Sacred*. Grand Rapids: Eerdmans, 2000.

Duranti, Charles and Alessandro Goodwin, eds. *Rethinking Context: Language as an Interactive Phenomenon.* New York: Cambridge University Press, 1992.

Dutcher-Walls, Patricia. "The Circumscription of the King: Deuteronomy 17:16–17 in Its Ancient Social Context." *JBL* 121:4 (2002) 601–616.

Eaton, J. H. *Kingship and the Psalms.* SBT 32. London: S.C.M. Press, 1976.

Eckman, Fred R, Edith A. Moravcsik, and Jessica R. Wirth. *Markedness.* New York: Plenum, 1986.

Eissfeldt, Otto. "Promises of Grace to David in Isaiah 55:1–5." In *Israel's Prophetic Heritage; Essays in Honor of James Muilenburg*, edited by Bernhard W. Anderson and Walter J. Harrelson, 196–207. New York: Harper & Row, 1962.

Elledge, C. D. *Life after Death in Early Judaism: The Evidence of Josephus.* Tübingen: Mohr Siebeck, 2006.

Ellens, J. Harold. "Exegesis of Second Temple Texts in the Fourth Gospel Son of Man Logion." In *Biblical Interpretation in Judaism and Christianity*, edited by Isaac Kalimi and Peter J. Haas, 131–149. New York: T & T Clark, 2006.

Ellis, Richard S., Mark J. Boda, and Jamie R. Novotny, eds. *From the Foundations to the Crenellations: Essays on Temple Building in the Ancient near East and Hebrew Bible.* Aoat Bd 366. Münster: Ugarit-Verlag, 2010.

Ellis, Robert R. "The Remarkable Suffering Servant of Isaiah 40–55." *Southwestern Journal of Theology* 34, no. 1 (1991): 20–30.

Emerton, John A. "Salbung als Rechtsakt im Alten Testament und im Alten Orient." *JSS* 12:1 (1967) 122–128.

Ernst, Allie M. *Martha from the Margins: The Authority of Martha in Early Christian Tradition. VCSupp* 98. Leiden: Brill, 2009.

Eslinger, Lyle M. *House of God or House of David? The Rhetoric of 2 Samuel 7.* JSOTSupp 164. Sheffield: Sheffield Academic, 1994.

Evans, Craig A. "Daniel in the New Testament: Visions of God's Kingdom." In *The Book of Daniel: Composition and Reception*, edited by John Joseph Collins, Peter W. Flint, and Cameron VanEpps, 490–527. VTSupp 83. Leiden: Brill, 2001.

———. "The Function of Isaiah 6:9–10 in Mark and John." *NovT* 24:2 (1982) 124–138.

Evans, Craig A. and Peter W. Flint, eds. *Eschatology, Messianism, and the Dead Sea Scrolls.* Studies in the Dead Sea Scrolls and Related Literature. Grand Rapids: Eerdmans, 1997.

Eynde, Sabine van den. "Taking Broken Cisterns for the Fountain of Living Water: On the Background of the Metaphor of the Whore in Jeremiah." *BN* 110 (2001) 86–96.

Falkenstein, Adam and Wolfram von Soden. "Sumerische und Akkadische Hymnen und Gebete (1953)." In *Zur Neueren Psalmenforschung*, edited by Peter Neumann, 280–314. WdF 192. Darmstadt: Wissenschaftliche Buchgesellschaft, 1976.

Fanning, Buist M. *Verbal Aspect in New Testament Greek.* Oxford Theological Monographs. Oxford: Clarendon Press, 1990.

Farelly, Nicolas. *The Disciples in the Fourth Gospel: A Narrative Analysis of Their Faith and Understanding.* WUNT 2/290. Tübingen: Mohr Siebeck, 2010.

Fauconnier, Gilles. *Mappings in Thought and Language.* Cambridge: Cambridge University Press, 1997.

———. *Mental Spaces: Aspects of Meaning Construction in Natural Language.* Cambridge, MA: MIT Press, 1985.

Fauconnier, Gilles and Eve Sweetser. *Spaces, Worlds, and Grammar.* Cognitive Theory of Language and Culture. Chicago: University of Chicago Press, 1996.

Fauconnier, Gilles and Mark Turner. "Rethinking Metaphor." In *The Cambridge Handbook of Metaphor and Thought*, edited by Raymond W. Gibbs, 53–66. New York: Cambridge University Press, 2008.

———. "Mental Spaces: Conceptual Integration Networks." In *Cognitive Linguistics*, edited by Dirk Geeraerts, 303–371. Cognitive Linguistics Research 34. Berlin: Mouton de Gruyter, 2006.

———. *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities.* New York: Basic Books, 2002.

Fears, J. Rufus. "The Cult of Jupiter and Roman Imperial Ideology." In *Heidentum*, edited by Wolfgang Hasse, 3–141. *Principat* 17.1. Berlin: de Gruyter, 1981.

Fekkes, Jan. *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and Their Development.* JSNTSupp 93. Sheffield: JSOT Press, 1994.

Ferris, Paul Wayne. *The Genre of Communal Lament in the Bible and the Ancient near East.* Society of Biblical Literature Study. Atlanta: Scholars, 1992.

Fetzer, Anita and Gerda Lauerbach. *Political Discourse in the Media: Cross-Cultural Perspectives*. Philadelphia: J. Benjamins, 2007.

———. "Political Discourse in the Media." In *Political Discourse in the Media*, edited by Anita Fetzer and Gerda Lauerbach, 3–30. Philadelphia: J. Benjamins, 2007.

Fillmore, Charles. "Frame Semantics." In *Cognitive Linguistics*, edited by Dirk Geeraerts, 372–400. Cognitive Linguistics Research 34. Berlin; New York: Mouton de Gruyter, 2006.

Fishbane, Michael A. "The Well of Living Water: A Biblical Motif and Its Ancient Transformations." In *"Sha'arei Talmon": Studies in the Bible, Qumran, and the Ancient Near East Presented to Shemaryahu Talmon*, edited by Michael A. Fishbane, Emanuel Tov, and Weston W Fields, 3–16. Winona Lake: Eisenbrauns, 1992.

Flanagan, James W., D. M. Gunn, and Paula M. McNutt. *"Imagining" Biblical Worlds: Studies in Spatial, Social and Historical Constructs in Honor of James W. Flanagan.* JSOTSupp 359. London: Sheffield Academic, 2002.

Foley, Toshikazu S. *Biblical Translation in Chinese and Greek: Verbal Aspect in Theory and Practice.* Linguistic Biblical Studies 1. Leiden: Brill, 2009.
Freed, Edwin D. "Ego Eimi in John 1:20 and 4:25." *CBQ* 41:2 (1979) 288–291.
——. "Entry into Jerusalem in the Gospel of John." *JBL* 80:4 (1961) 329–338.
Frey, Jörg, Jan Rohls, and Ruben Zimmermann, eds. *Metaphorik und Christologie.* Theologische Bibliothek Töpelmann 120. Berlin; New York: de Gruyter, 2003.
Frey, Jörg, Ruben Zimmermann, J. G. Van der Watt, and Gabriele Kern, eds. *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language.* WUNT 200. Tübingen: Mohr Siebeck, 2006.
Frost, Stanley Brice. "Psalm 118: An Exposition." *Canadian Journal of Theology* 7:3 (1961) 155–166.
Fuller Dow, Lois K. *Images of Zion: Biblical Antecedents for the New Jerusalem.* NTM 26. Sheffield: Sheffield Phoenix, 2010.
Gair, J. W. "Kinds of Markedness." In *Linguistic Theory and Second Language Acquisition*, edited by S. Flynn and W. O'Neil, 225–50. Dordrecht: Kluwer, 1988.
Gan, Jonathan. *The Metaphor of Shepherd in the Hebrew Bible: A Historical-Literary Reading.* Lanham, MD: Rowman & Littlefield, 2007., 2007.
García López, Felix. "Le roi d'Israél: Dt 17,14–20." In *Das Deuteronomium*, edited by N. Lohfink, 277–297. BETL 68. Leuven: Peeters, 1985.
Gates, Henry Louis. "Sour Grapes: Ezekiel and the Literature of Social Justice." In *Seeing into the Life of Things*, edited by John L. Mahoney, 271–276. Studies in Religion and iterature 1. New York: Fordham University Press, 1998.
Gentner, Dedre, Keith James Holyoak, and Boicho N. Kokinov. *The Analogical Mind: Perspectives from Cognitive Science.* Cambridge, MA: MIT Press, 2001.
Gentry, Peter John. "Rethinking the 'Sure Mercies of David' in Isaiah 55:3." *WTJ* 69:2 (2007) 279–304.
Georgakopoulou, Alexandra and Dionysis Goutsos. *Discourse Analysis: An Introduction.* Edinburgh: Edinburgh University Press, 1997.
George, Mark K. *Israel's Tabernacle as Social Space.* Ancient Israel and Its Literature 2. Atlanta: Society of Biblical Literature, 2009.
Gerstenberger, Erhard S. *Psalms, Part 2, and Lamentations.* Edited by Rolf B. Knierim and Gene M. Tucker. FOTL 15. Grand Rapids: Eerdmans, 2001.
Gibbs, Raymond W. "Taking Metaphor Out of Our Heads and Putting It into the Cultural World." In *Metaphor in Cognitive Linguistics* 175, edited by Raymond W. Gibbs and Gerard Steen, 145–166. Current Issues in Linguistic Theory 4. Philadelphia: J. Benjamins, 1999.
——. *The Poetics of Mind: Figurative Thought, Language, and Understanding.* Cambridge: Cambridge University Press, 1994.
Gibbs, Raymond W. and Gerard Steen, eds. *Metaphor in Cognitive Linguistics: Selected Papers from the Fifth International Cognitive Linguistics Conference, Amsterdam, July 1997*. Philadelphia: J. Benjamins, 1999.
Givón, Tamly. "The Pragmatics of Word Order: Predictability, Importance, and Attention." In *Studies in Syntactic Typology*, edited by M. Hammond, Edith A. Moravcsik, and Jessica R. Wirth, 243–84. Amsterdam: John Benjamins, 1988.
Glasson, Thomas Francis. *Moses in the Fourth Gospel.* SBT 40. Naperville, IL: Alec R. Allenson, 1963.
Goatly, Andrew. *The Language of Metaphors.* New York: Routledge, 1997.
Goldberg, Adele E. "Verbs, Constructions and Semantic Frames." In *Syntax, Lexical Semantics and Event Structure*, edited by M. Rappaport Hovav, E. Doron, and I. Sichel, 39–58. Oxford: Oxford University Press, 2010.
——. *Constructions at Work: The Nature of Generalization in Language.* Oxford Linguistics. Oxford: Oxford University Press, 2006.
Goldingay, John. *The Message of Isaiah 40–55: A Literary-Theological Commentary.* London: T & T Clark, 2005.

———. "The Man of War and the Suffering Servant: The Hebrew Bible and the Theology of Liberation." *TynBul* 27 (1976) 79–113.

Goldingay, John and David F. Payne. *Isaiah 40–55: A Critical and Exegetical Commentary.* ICC. New York: T & T Clark International, 2007.

Good, Deirdre Joy. *Jesus the Meek King.* Harrisburg, PA: Trinity, 1999.

Goppelt, Leonhard and Jürgen Roloff. *Theology of the New Testament.* 2 vols. Grand Rapids: Eerdmans, 1981.

Gorman, Michael J. *Cruciformity: Paul's Narrative Spirituality of the Cross.* Grand Rapids: Eerdmans, 2001.

Gosse, Bernard. "La nouvelle alliance et les promesses d'avenir se référant á David dans les livres de Jérémie, Ezéchiel et Isaie." *VT* 41:4 (1991) 419–428.

Grady, Joseph, Todd Oakley, and Seana Coulson. "Blending and Metaphor." In *Metaphor in Cognitive Linguistics*, edited by Raymond W Gibbs and Gerard Steen, 101–124. Current Issues in Linguistic Theory 4. Philadelphia: J. Benjamins, 1999.

Grant, Jamie A. *The King as Exemplar: The Function of Deuteronomy's Kingship Law in the Shaping of the Book of Psalms.* Academia Biblica 17. Atlanta: Society of Biblical Literature, 2004.

Gray, Mark. *Rhetoric and Social Justice in Isaiah.* Library of the Hebrew Bible/ Hebrew Bible Studies 432. New York; London: T & T Clark, 2006.

Green, Barbara. *Mikhail Bakhtin and Biblical Scholarship: An Introduction.* SemeiaSt 38. Atlanta: Society of Biblical Literature, 2000.

Greenberg, Moshe. *Ezekiel 21–37.* AB 22. New York: Doubleday, 1997.

Grosby, Steven Elliott. "Sociological Implications of the Distinction between 'Locality' and Extended 'Territory' with Particular Reference to the Hebrew Bible." *Social Compass* 40:2 (1993) 179–198.

Gunkel, Hermann. *Die Psalmen Übersetzt und Erklärt.* HKAT II/2. Gottingen: Vanderhoeck und Ruprecht, 1925.

Guthrie, George H. *The Structure of Hebrews: A Text-Linguistic Analysis.* NovTSupp 73. Leiden: Brill, 1994.

Haag, Herbert. *Der Gottesknecht Bei Deuterojesaja.* EdF 233. Darmstadt: Wissenschaftliche Buchgesellschaft, 1985.

Habel, Norman C. "The Silence of the Lands: The Ecojustice Implications of Ezekiel's Judgement Oracles." In *Ezekiel's Hierarchical World*, edited by Stephen L. Cook and Corrine L. Patton, 127–140. Atlanta: Society of Biblical Literature, 2004.

Haenchen, Ernst. *John: A Commentary on the Gospel of John.* Edited by Robert Walter Funk and Ulrich Busse. 2 vol. Hermeneia. Philadelphia: Fortress Press, 1984.

Halliday, M. A. K. "Linguistics as Metaphor." In *On Language and Linguistics.* London: Continuum, 2006.

———. "Language in a Changing World." In *Language in a Changing World*, edited by M. A. K. Halliday, 62–81. Occasional Papers 13. Queensland, Australia: Applied Linguistics Association of Australia, 1993.

———. *An Introduction to Functional Grammar.* London: E. Arnold, 1985.

———. *Language as Social Semiotic: The Social Interpretation of Language and Meaning.* Baltimore: University Park Press, 1978.

———. *Explorations in the Functions of Language.* New York: Elsevier North-Holland, 1977.

Halliday, M. A. K. and Gunther R. Kress. *Halliday: System and Function in Language: Selected Papers.* London: Oxford University Press, 1976.

Halliday, M. A. K. and Jonathan Webster. *On Language and Linguistics.* New York: Continuum, 2003.

Halliday, M. A. K. and Ruqaiya Hasan. *Language, Context, and Text: Aspects of Language in a Social-Semiotic Perspective.* Geelong, Australia: Deakon University, 1985.

———. *Cohesion in English.* London: Longman, 1976.

Halperin, David J. *The Faces of the Chariot: Early Jewish Responses to Ezekiel's Vision.* TSAJ 16. Tübingen: Mohr Siebeck, 1988.

Halver, Rudolf. *Der Mythos Im Letzten Buch Der Bibel: Eine Untersuchung Der Bildersprache Der Johannes-Apokalypse.* Theologische Forschung Wissenschaftliche Beiträge Zur Kirchlich-Evangelischen Lehre 32. Hamburg-Bergstedt: H. Reich, 1964.

Ham, Clay Alan. *The Coming King and the Rejected Shepherd: Matthew's Reading of Zechariah's Messianic Hope.* NTM 4. Sheffield: Sheffield Phoenix, 2005.

Hamerton-Kelly, Robert. *God the Father: Theology and Patriarchy in the Teaching of Jesus.* OBT 4. Philadelphia: Fortress, 1979.

Hamid-Khani, Saeed. *Revelation and Concealment of Christ.* WUNT 120. Tübingen: Mohr Siebeck, 2000.

Hamilton, Craig. "A Cognitive Rhetoric of Poetry and Emily Dickinson." *Language and Literature* 14:3 (2005) 279–294.

Hamilton, Victor P. *Handbook on the Historical Books.* Grand Rapids: Baker Book House, 2001.

———. *The Book of Genesis: Chapters 18–50.* NICOT. Grand Rapids: Eerdmans, 1995.

Hanson, Paul D. *Isaiah 40–66.* IBC 5. Louisville, KY: Westminster/John Knox, 1996.

Hare, Douglas R. A. *The Son of Man Tradition.* Minneapolis: Augsburg Fortress, 1990.

Harner, Philip B. *The I Am of the Fourth Gospel: A Study in Johannine Usage and Thought.* Philadelphia: Fortress Press, 1971.

Harrisville, Roy A. and Walter Sundberg. *The Bible in Modern Culture: Theology and Historical-Critical Method from Spinoza to Käsemann.* Grand Rapids: Eerdmans, 1995.

Harstine, Stan. *Moses as a Character in the Fourth Gospel: A Study of Ancient Reading Techniques.* JSNTSupp 229. Sheffield: Sheffield Academic, 2002.

Harvey, A. E. *Jesus on Trial: A Study in the Fourth Gospel.* London: SPCK, 1976.

———. "Johannine Sabbath Conflicts as Juridical Controversy." *JTS* 53:1 (2002) 223–224.

Hasan, Ruqaiya. "Speaking with Reference to Context." In *Text and Context in Functional Linguistics*, edited by Mohsen Ghadessy, 219–328. Current Issues in Linguistic Theory IV; Amsterdam Studies in the Theory and History of Linguistic Science 169. Philadelphia: J. Benjamins, 1999.

Hasan, Ruqaiya and M. A. K. Halliday. "Notes on Transitivity and Theme in English, Part II." *Journal of Linguistics* 3 (1967) 199–244.

Hayes, Katherine M. *"The Earth Mourns": Prophetic Metaphor and Oral Aesthetic.* SBLAB 8. Atlanta, GA: Society of Biblical Literature, 2002.

Hays, Richard B. *Echoes of Scripture in the Letters of Paul.* New Haven: Yale University Press, 1989.

Hecke, P. van. *Metaphor in the Hebrew Bible.* BETL 187. Leuven: Peeters, 2005.

———. "Conceptual Blending: A Recent Approach to Metaphor Illustrated with the Pastoral Metaphor in Hos 4:16." In *Metaphor in the Hebrew Bible*, edited by P. van Hecke, 215–232. BETL 187. Leuven: Peeters, 2005.

———. "Pastoral Metaphors in the Hebrew Bible and in its Ancient Near Eastern Context." In *Hebrew Bible in its World*, edited by Robert P. Gordon and Johannes C. de Moor, 200–217. Leiden: Brill, 2005.

———. "To Shepherd, Have Dealings and Desire: On the Lexical Structure of the Hebrew Root r'h." In *Bible Through Metaphor and Translation*, edited by Kurt Feyaerts, 37–53. Ithaca, NY: Peter Lang, 2003.

———. "Metaphorical Shifts in the Oracles against Babylon (Jeremiah 50–51)." *SJOT* 17:1 (2003) 68–88.

———. "Shepherds and Linguists: A Cognitive-Linguistic Approach to the Metaphor 'God is shepherd' in Gen 48,15 and Context." In *Studies in the Book of Genesis*, edited by A. Wénin, 479–493. Leuven: Peeters, 2001.

Heimerdinger, Jean-Marc. *Topic, Focus and Foreground in Ancient Hebrew Narratives.* JSOTSupp 295. Sheffield: Sheffield Academic, 1999.

Hengel, Martin. *Judaism and Hellenism: Studies in Their Encounter in Palestine During the Early Hellenistic Period.* 1st English ed. 2 vols. London: SCM Press, 1974.

Hermisson, Hans-Jörgen. "The Fourth Servant Song in the Context of Second Isaiah." In *The Suffering Servant of Isaiah 53*, edited by Bernd Janowski and Peter Stuhlmacher, 16–47. Grand Rapids: Eerdmans, 2004.

Herrmann, Siegfried. "2 Samuel VII in the Light of the Egyptian Königsnovelle—Reconsidered." In *Pharaonic Egypt*, 119–128. Jerusalem: Magnes, 1985.

Hertzberg, Hans Wilhelm. *I and II Samuel: A Commentary.* Translated by J. S. Bowden. OTL. Philadelphia: Westminster, 1967.

Hess, Richard S and M. Daniel Carroll R., eds. *Israel's Messiah in the Bible and the Dead Sea Scrolls.* Grand Rapids: Baker Academic, 2003.

Higgins, A. J. B. *Jesus and the Son of Man.* Philadelphia: Fortress, 1965.

Hilber, John W. *Cultic Prophecy in the Psalms.* BZAW 352. Berlin: de Gruyter, 2005.

Hill, Charles E. *The Johannine Corpus in the Early Church.* New York: Oxford University Press, 2004.

Hodges, Zane Clark. "Rivers of Living Water: John 7:37–39." *BSac* 136:543 (1979) 239–48.

Hodgson, Robert Jr. "The Kingdom of God in the School of St. John." In *The Kingdom of God in 20th-Century Interpretation*, edited by Wendell Lee Willis, 163–174. Peabody, MA: Hendrickson, 1987.

Hofstadter, Douglas R. *Metamagical Themas: Questing for the Essence of Mind and Pattern.* New York: Basic Books, 1985.

Hogeterp, Albert L. A. *Expectations of the End: A Comparative Traditio-Historical Study of Eschatological, Apocalyptic, and Messianic Ideas in the Dead Sea Scrolls and the New Testament.* STDJ 83. Leiden: Brill, 2009.

Holland, John H., Keith J. Holyoak, Richard E. Nisbett, and Paul R. Thagard, eds. *Induction: Processes of Inference, Learning, and Discovery.* Computational Models of Cognition and Perception. Cambridge, MA: MIT Press, 1986.

Holyoak, Keith James and Paul Thagard. *Mental Leaps: Analogy in Creative Thought.* Cambridge, MA: MIT Press, 1995.

Hoppe, Leslie J. *The Holy City: Jerusalem in the Theology of the Hebrew Bible.* Collegeville, MN: Liturgical, 2000.

Horbury, William. "The Remembrance of God in the Psalms of Solomon." In *Memory in the Bible and Antiquity: The Fifth Durham-Tübingen Research Symposium (Durham, September 2004)*, edited by Stephen C. Barton, Loren T. Stückenbruck, and Benjamin G. Wold, 111–128. WUNT 212. Tübingen: Mohr Siebeck, 2007.

———. *Jewish Messianism and the Cult of Christ.* London: SCM, 1998.

Horbury, William, Markus N. A. Bockmuehl, and James Carleton Paget, eds. *Redemption and Resistance: The Messianic Hopes of Jews and Christians in Antiquity.* New York: T & T Clark, 2007.

Horn, F. W. "Die Synoptischen Einlasssprüche." *ZNW* 87 (1996) 187–203.

House, Paul. *Hebrew Bible Theology.* Downers Grove, IL: InterVarsity, 1998.

Houston, Walter J. "The King's Preferential Option for the Poor: Rhetoric, Ideology and Ethics in Psalm 72." *BibInt* 7:4 (1999) 341–367.

Howe, Bonnie. *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter.* Biblical Interpretation Studies. Leiden: Brill, 2006.

Huang, Guowen. "Experiential Enhanced Theme in English." In *Meaning and Form: Systemic Functional Interpretations*, edited by Margaret Berry, Christopher Butler, Robin P. Fawcett, and Guowen Huang, 65–112. Advances in Discourse Processes 57. Norwood, NJ: Ablex, 1996.

Huie-Jolly, Mary R. "Threats Answered by Enthronement: Death/Resurrection and the Divine Warrior Myth in John 5:17–29, Psalm 2 and Daniel 7." In *Early Christian Interpretation of the Scriptures of Israel*, edited by Craig Evans and James A. Sanders, 191–217. Sheffield: Sheffield Academic, 1997.

Hurowitz, Victor. *I Have Built You an Exalted House: Temple Building in the Bible in Light of Mesopotamian and Northwest Semitic Writings.* JSOTSupp 115. Sheffield: JSOT, 1992.

Hylen, Susan. *Allusion and Meaning in John 6.* New York: de Gruyter, 2005.
Ito, Hisayasu. "Johannine Irony Demonstrated in John 9. Part I." *Neot* 34:2 (2000): 361–371.
——. "Johannine Irony Demonstrated in John 9. Part II." *Neot* 34:2 (2000): 373–387.
Janowski, Bernd and Peter Stuhlmacher. *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources.* Grand Rapids: Eerdmans, 2004.
Janzen, J. Gerald. " 'I Am the Light of the World' (John 8:12): Connotation and Context." *Enc* 67:2 (2006) 115–135.
Jersak, Brad and Michael Hardin. *Stricken by God? Nonviolent Identification and the Victory of Christ.* Grand Rapids: Eerdmans, 2007.
Joachimsen, Kristin. "Steck's Five Stories of the Servant in Isaiah LII 13–LIII 12, and Beyond." *VT* 57:2 (2007) 208–228.
Johns, Loren L. *The Lamb Christology of the Apocalypse of John: An Investigation into Its Origins and Rhetorical Force.* WUNT 2/167. Tübingen: Mohr Siebeck, 2003.
Johnson, Aubrey Rodway. *Sacral Kingship in Ancient Israel.* Cardiff: University of Wales Press, 1955.
Johnson, Elizabeth A. *She Who Is: The Mystery of God in Feminist Theological Discourse.* New York: Crossroad, 1992.
Jones, Gwilym H. *The Nathan Narratives.* JSOTSupp 80. Sheffield: JSOT Press, 1990.
Jonge, Marinus de. "Jesus as Prophet and King in the Fourth Gospel." *ETL* 49:1 (1973) 160–177.
Joosten, Jan. *People and Land in the Holiness Code: An Exegetical Study of the Ideational Framework of the Law in Leviticus 17–26.* VTSup 67. New York: Brill, 1996.
Joyce, Paul. *Ezekiel: A Commentary.* Library of Hebrew Bible/Hebrew Bible Studies. New York; London: T & T Clark; Continuum, 2007.
——. "King and Messiah in Ezekiel." In *King and Messiah in Israel and the Ancient near East*, 323–337. Sheffield: Sheffield University Press, 1998.
Juel, Donald H. and Patrick R. Keifert. " 'I Believe in God': A Johannine Perspective." *HBT* 12:2 (1990) 39–60.
Just, Felix. "Is John's Gospel True?" *JBL* 118:3 (1999) 558–560.
Kaiser, Walter C., Jr. "The Unfailing Kindnesses Promised to David: Isaiah 55:3." *JSOT* 45 (1989) 91–98.
Kamionkowski, S. Tamar. *Gender Reversal and Cosmic Chaos: A Study in the Book of Ezekiel.* JSOTSupp 368. Sheffield: Sheffield Academic, 2003.
Kanagaraj, Jey J. *"Mysticism"in the Gospel of John: An Inquiry into Its Background.* JSNT-Supp158. Sheffield: Sheffield Academic, 1998.
Kang, Sa-Moon. *Divine War in the Hebrew Bible and the Ancient Near East. BZAW 177.* Berlin: de Gruyter, 1989.
Käsemann, Ernst. *The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17.* Philadelphia: Fortress, 1978.
Kean, Mary Louise. "On a Theory of Markedness: Some General Considerations and a Case in Point." In *Theory of Markedness in Generative Grammar*, edited by A. Belletti, L. Brandi, and L. Rizzi, 559–604. Pisa: Scuola Normale Superiore Pisa, 1981.
Kearns, Michael. "Reading Novels: Towards a Cognitive Rhetoric." *Rhetoric Society Quarterly* 26:3 (1996) 17–30.
Keener, Craig S. " 'What Is Truth?' Pilate's Perspective on Jesus in John 18:33–38." Paper presented at Annual Meeting of Society of Biblical Literature. Boston, MA, 2008.
——. *The Gospel of John: A Commentary.* Peabody, MA: Hendrickson, 2003.
Kelly, Anthony and Francis J. Moloney. *Experiencing God in the Gospel of John.* New York: Paulist, 2003.
Kim, Hyun Chul Paul. "An Intertextual Reading of 'A Crushed Reed' and 'A Dim Wick' in Isaiah 42.3." *JSOT* 83 (1999) 113–124.
Kim, Jinkyu. "The Strategic Arrangement of Royal Psalms in Books IV–V." *WTJ* 70:1 (2008) 143–157.

Kim, Seyoon. *Christ and Caesar: The Gospel and the Roman Empire in the Writings of Paul and Luke.* Grand Rapids: Eerdmans, 2008.

———. "Jesus–the Son of God, the Stone, the Son of Man, and the Servant: The Role of Zechariah in the Self-Identification of Jesus." In *Tradition and Interpretation in the New Testament: Essays in Honor of E. Earle Ellis for His 60th Birthday*, edited by Gerald F. Hawthorne and Otto Betz, 134–48. Tübingen: Mohr Siebeck, 1987.

Kinniburgh, E. "The Johannine 'Son of Man.' " *TU* 4 (1968) 64–71.

Kittay, Eva Feder. *Metaphor: Its Cognitive Force and Linguistic Structure.* New York: Oxford University Press, 1987.

Kitz, Anne Marie. "An Oath, Its Curse and Anointing Ritual." *JAOS* 124:2 (2004) 315–321.

Klein, George L. *Zechariah.* NAC. Nashville: B & H, 2008.

Klein, Ralph W. *Israel in Exile: A Theological Interpretation.* Philadelphia: Fortress, 1979.

Klingbeil, Martin. *Yahweh Fighting from Heaven: God as Warrior and as God of Heaven in the Hebrew Psalter and Ancient Near Eastern Iconography.* OBO 169. Göttingen: Vandenhoeck & Ruprecht, 1999.

Knibb, Michael A. *The Septuagint and Messianism.* BETL 195. Dudley, MA: Peeters, 2006.

Knoppers, Gary N. "The Deuteronomist and the Deuteronomic Law of the King: A Reexamination of a Relationship." *ZAW* 108:3 (1996) 329–346.

Knowles, Murray and Rosamund Moon. *Introducing Metaphor.* Abingdon: Routledge, 2005.

Koch, Klaus. "Das Theologische Echo auf Gerhard Von Rads Theologie des Alten Testaments." *TLZ* 131:1 (2006) 105–118.

Koester, Craig R. *Symbolism in the Fourth Gospel: Meaning, Mystery, Community.* Minneapolis: Fortress, 2003.

———. "The Spectrum of Johannine Readers." In *"What is John?" Readers and Reading of the Fourth Gospel*, edited by Fernando F. Segovia, 5–20. Atlanta: Scholars, 1996.

———. "Messianic Exegesis and the Call of Nathanael (John 1.45–51)." *JSNT* 39 (1990) 23–34.

———. "Hearing, Seeing, and Believing in the Gospel of John." *Bib* 70:3 (1989) 327–348.

Koester, Helmut. "Early Christianity from the Perspective of the History of Religions: Rudolf Bultmann's Contribution." In *Bultmann, Retrospect and Prospect*, edited by E. C. Hobbs, 59–74. Philadelphia: Fortress, 1985.

Köstenberger, Andreas J. *A Theology of John's Gospel and Letters.* Biblical Theology of the New Testament. Grand Rapids: Zondervan, 2009.

———. *John.* BECNT. Baker Academic, 2004.

———. "Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16): The Hebrew Bible Background of a Familiar Metaphor." *BBR* 12:1 (2002) 67–96.

———. *The Missions of Jesus and the Disciples According to the Fourth Gospel: With Implications for the Fourth Gospel's Purpose and the Mission of the Contemporary Church.* Grand Rapids: Eerdmans, 1998.

Köstenberger, Andreas J. and Scott R. Swain. *Father, Son, and Spirit: The Trinity and John's Gospel.* Grand Rapids: InterVarsity, 2008.

———. "A Cognitive Linguistic Approach to the Emotion of Anger in the Hebrew Bible." *HvTSt* 60:3 (2004) 843–863.

Kovacs, Judith L. " 'Now Shall the Ruler of This World be Driven Out': Jesus' Death as Cosmic Battle in John 12:20–36," *JBL* 114:2 (1995) 227–47.

Kövecses, Zoltán. *Metaphor in Culture: Universality and Variation.* Cambridge: Cambridge University Press, 2005.

———. *Metaphor: A Practical Introduction.* New York: Oxford University Press, 2002.

———. *Metaphor and Emotion: Language, Culture, and Body in Human Feeling.* Paris: Editions de la Maison des sciences de l'homme, 2000.

———. *Metaphors of Anger, Pride, and Love: A Lexical Approach to the Structure of Concepts.* Philadelphia: J. Benjamins, 1986.

———. *Emotion Concepts.* New York: Springer-Verlag, 1990.

Kraus, Hans-Joachim. *Psalms 60–150: A Commentary.* Fortress Press ed. Minneapolis: Fortress, 1993.

Kroeger, Catherine Clark and Mary J. Evans. *The IVP Women's Bible Commentary.* Downers Grove, IL: InterVarsity, 2002.

Kruse, Colin G. *The Gospel According to John: An Introduction and Commentary.* TNTC. Grand Rapids: Eerdmans, 2004.

Kselman, John S. "Psalm 146 in Its Context." *CBQ* 50:4 (1988)587–599.

Kundera, Milan. *The Unbearable Lightness of Being.* 1st ed. New York: Harper & Row, 1984.

Kutsch, Ernst. *Salbung als Rechtsakt im Alten Testament und im Alten Orient.* BZAW 87. Berlin: A Tüpelmann, 1963.

Kuyvenhoven, Rosalie. "Jeremiah 23:1–8: Shepherds in Diachronic Perspective." In *Paratext and Megatext as Channels of Jewish and Christian Traditions: The Textual Markers of Contextualization*, edited by A. A. den Hollander, Ulrich Schmid, and Willem F. Smelik, 1–36. Leiden: Brill, 2003.

Kvalbein, Hans. "The Kingdom of God and the Kingship of Christ in the Fourth Gospel." In *Neotestamentica et Philonica*, edited by David Aune, et al., 215–232. NovTSupp 106. Leiden; Boston: Brill, 2003.

Kysar, Robert. "The Making of Metaphor: Another Reading of John 3:1–15." In *"What is John?" Readers and Reading of the Fourth Gospel*, edited by Fernando F. Segovia, 21–42. Atlanta: Scholars, 1996.

———. *John: The Maverick Gospel.* 2nd ed. Atlanta: John Knox, 1993.

Laato, Antti. "Second Samuel 7 and Ancient near Eastern Royal Ideology." *CBQ* 59:2 (1997) 244–269.

———. *The Servant of Yhwh and Cyrus: A Reinterpretation of the Exilic Messianic Programme in Isaiah 40–55.* ConBOT 35. Stockholm: Almqvist & Wiksell, 1992.

Ladd, George Eldon. *The Presence of the Future: the Eschatology of Biblical Realism.* Grand Rapids: Eerdmans, 1974.

———. *The Theology of the New Testament.* Grand Rapids: Eerdmans, 1974.

———. *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God.* Grand Rapids: Eerdmans, 1959.

Laffey, Alice L. *A Study of the Literary Function of 2 Samuel 7 in the Deuteronomistic History.* Rome: Gregorian University Press, 1981.

Lakoff, George. "Conceptual Metaphor: The Contemporary Theory of Metaphor." In *Cognitive Linguistics: Basic Readings*, edited by Dirk Geeraerts, 185–238. Cognitive Linguistics Research 34. Berlin; New York: Mouton de Gruyter, 2006.

———. *Don't Think of an Elephant!: Know Your Values and Frame the Debate: The Essential Guide for Progressives.* White Water Junction, VT: Chelsea Green, 2004.

———. *Moral Politics: How Liberals and Conservatives Think.* Chicago: University of Chicago Press, 2002.

———. *The Political Mind: Why You Can't Understand 21st-Century Politics with an 18th-Century Brain.* New York: Viking, 2008.

———. *Whose Freedom?: The Battle over America's Most Important Idea.* New York: Farrar, Straus and Giroux, 2006.

———. *Women, Fire, and Dangerous Things: What Categories Reveal About the Mind.* Chicago: University of Chicago Press, 1987.

Lakoff, George and Mark Johnson. *Metaphors We Live By.* Chicago: University of Chicago Press, 1980.

———. *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought.* New York: Basic Books, 1999.

Lakoff, George and Mark Turner. *More Than Cool Reason: A Field Guide to Poetic Metaphor.* Chicago: University of Chicago Press, 1989.

Lambrecht, Knud. *Information Structure and Sentence Form: Topic, Focus, and the Mental Representations of Discourse Referents.* Cambridge Studies in Linguistics. Cambridge: Cambridge University Press, 1994.

Langacker, Ronald W. *Foundations of Cognitive Grammar.* 2 vols. Stanford, CA: Stanford University Press, 1987.
Langdon, Stephen and Rudolf Zehnpfund. *Die Neubabylonischen Königsinschriften.* Vorderasiatische Bibliothek 4 Stück. Leipzig: J. C. Hinrichs, 1912.
Laniak, Timothy S. *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible.* New Studies in Biblical Theology 20. Downers Grove, IL: InterVarsity, 2006.
Larkin, Katrina J. A. *The Eschatology of Second Zechariah: A Study of the Formation of a Mantological Wisdom Anthology.* CBET 6. Kampen: Pharos, 1994.
Laurin, Robert B. *Contemporary Hebrew Bible Theologians.* Valley Forge, PA: Judson, 1970.
Lash, Nicholas. "Ideology, Metaphor, and Analogy." In *The Philosophical Frontiers of Christian Theology: Essays Presented to D.M. MacKinnon*, edited by Donald MacKenzie MacKinnon, et al., 68–94. New York: Cambridge University Press, 1982.
Lee, Dorothy A. "Beyond Suspicion? The Fatherhood of God in the Fourth Gospel." *Pacifica* 8:2 (1995) 140–154.
Lee, Jae Hyun. *Paul's Gospel in Romans: A Discourse Analysis of Rom. 1:16–8:39.* Linguistic Biblical Studies 3. Leiden: Brill, 2010.
Leske, Adrian M. "Context and Meaning of Zechariah 9:9." *CBQ* 62: 4 (2000) 663–678.
Levinson, Bernard M. "The Reconceptualization of Kingship in Deuteronomy and the Deuteronomistic History's Transformation of Torah." *VT* 51:4 (2001) 511–534.
Lewis, Karoline M. *Rereading the Shepherd Discourse: Restoring the Integrity of John 9:39–10:21.* Studies in Biblical Literature 113. New York: Peter Lang, 2008.
Leyrer, Daniel P. "Exegetical Brief: John 19:28—'I Am Thirsty' And the Fulfillment of Scripture." *Wisconsin Lutheran Quarterly* 103:2 (2006) 119–21.
Lidzbarski, Mark. *Ginza, the Treasure or the Great Book of the Mandeans*. Göttengen-Leipzig: Geissen, 1925.
——. *The Book of John of the Mandeans, Part II.* Göttengen-Leipzig: Geissen, 1915.
Lieu, Judith. "Blindness in the Johannine Tradition." *NTS* 34:1 (1988) 83–95.
Limburg, James. *Psalms.* WBCS. Louisville: Westminster John Knox, 2000.
Lincoln, Andrew T. "The Lazarus Story: A Literary Perspective." In *The Gospel of John and Christian Theology*, edited by Richard Bauckham and Carl Mosser, 211–232. Grand Rapids: Eerdmans, 2008.
——. *The Gospel According to Saint John.* Black's New Testament Commentaries 4. Peabody, MA: Hendrickson, 2005.
——. *Truth on Trial: The Lawsuit Motif in the Fourth Gospel.* Peabody: Hendrickson, 2000.
Lind, Millard C. "Monotheism, Power, and Justice: A Study in Isaiah 40–55." *CBQ* 46:3 (1984) 432–446.
Lindars, Barnabas. *The Gospel of John.* NCBC. Grand Rapids: Eerdmans, 1981.
——. "John and the Synoptic Gospels: A Test Case." *NTS* 27 (1980–81) 287–94.
——. "The Place of the Hebrew Bible in the Formation of New Testament Theology." *NTS* 23 (1973) 61.
Lintott, Andrew. *The Romans in the Age of Augustus.* Sussex, UK: Wiley-Blackwell, 2010.
Lipinski, Edward. "Macarismes Et Psaumes De Congratulation." *RB* 75:3 (1968) 321–367.
Locke, Sara. " 'Reign Over Us!' The Theme of Kingship in Judges 8–9." M.A. thesis, McMaster Divinity College, 2009.
Long, Burke O. *2 Kings.* ROTL 10. Grand Rapids: Eerdmans, 1991.
Long, V. Philips. *Israel's Past in Present Research: Essays on Ancient Israelite Historiography.* Sources for Biblical and Theological Study 7. Winona Lake, IN: Eisenbrauns, 1999.
Longman, Tremper, III. "The Messiah: Explorations in the Law and Writings." In *Messiah in the Old and New Testaments*, edited by Stanley E. Porter, 13–34. Grand Rapids: Eerdmans, 2007.
——. "The Divine Warrior: The New Testament Use of an Hebrew Bible Motif." *WTJ* 44:2 (1982) 290–307.
Lund, Øystein. *Way Metaphors and Way Topics in Isaiah 40–55.* FAT 2/28. Tübingen: Mohr Siebeck, 2007.

Lust, J. and K. Hauspie. *Messianism and the Septuagint: Collected Essays.* BETL 178. Leuven: Peeters, 2004.

Malina, Bruce J. and Richard L. Rohrbaugh. *Social-Science Commentary on the Gospel of John.* Minneapolis: Augsburg Fortress, 1998.

Manning, Gary T. *Echoes of a Prophet: The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period.* JSNTSupp 270. New York: T & T Clark, 2004.

Manson, Thomas Walter. *On Paul and John: Some Selected Theological Themes.* SBT 38. Naperville, IL: A. R. Allenson, 1963.

Marcus, Joel. "Crucifixion as Parodic Exaltation." *JBL* 125:1 (2006) 73–87.

———. *The Way of the Lord: Christological Exegesis of the Hebrew Bible in the Gospel of Mark.* New York: T & T Clark, 2004.

———. "Rivers of Living Water from Jesus' Belly (John 7:38)." *JBL* 117:2 (1998) 328–30.

Marley, Carol. "Assuming Identities: The Workings of Intertextual Metaphors in a Corpus of Dating Ads." *Journal of Pragmatics* 40:3 (March 2008) 559–576.

Martyn, J. Louis. *History and Theology in the Fourth Gospel.* 3rd ed. New Testament Library. Louisville, KY: Westminster John Knox, 2003.

———. *The Gospel of John in Christian History: Essays for Interpreters.* Theological Inquiries. New York: Paulist, 1978.

———. "We Have Found Elijah." In *Jews, Greeks and Christians: Religious Cultures in Late Antiquity: Essays in Honor of William David Davies*, edited by W. D. Davies, Robert Hamerton-Kelly, and Robin Scroggs, 181–219. SJLA 21. Leiden: Brill, 1976.

Mathewson, David. *Verbal Aspect in the Book of Revelation: The Function of Greek Verb Tenses in John's Apocalypse.* Linguistic Biblical Studies 4. Leiden: Brill, 2010.

———. "Isaiah in Revelation." In *Isaiah in the New Testament*, edited by Steve Moyise and M. J. J. Menken, 189–210. The New Testament and the Scriptures of Israel. New York: T & T Clark, 2005.

Matlock, R. Barry. *Unveiling the Apocalyptic Paul: Paul's Interpreters and the Rhetoric of Criticism.* JSNTSupp 127. Sheffield: Sheffield, 1996.

Mays, James Luther. *Psalms.* IBC. Louisville, KY: Westminster John Knox, 1994.

———. *The Lord Reigns: A Theological Handbook to the Psalms.* Louisville, KY: Westminster John Knox, 1994.

———. " 'In a Vision': The Portrayal of the Messiah in the Psalms." *ExAud* 7 (1991) 1–8.

McBride, S. Dean. "Polity of the Covenant People: The Book of Deuteronomy." In *Constituting the Community*, edited by Samuel Dean McBride et al., 17–33. Winona Lake, IN: Eisenbrauns, 2005.

McCann Jr., J. Clinton. "Psalms." In *The New Interpreter's Bible*, edited by Leander E. Keck et al. Nashville: Abingdon, 1994.

McCarter, P. Kyle, Jr. *Second Samuel.* AB. Garden City, NY: Doubleday, 1984.

McCarthy, Dennis J. *Institution and Narrative: Collected Essays.* AnBib 108. Rome: Biblical Institute Press, 1985.

———. "2 Samuel 7 and the Structure of the Deuteronomic History." *JBL* 84:2 (1965) 131–138.

McConville, J. Gordon. *Deuteronomy.* Apollos Hebrew Bible Commentary. Downers Grove, IL: InterVarsity, 2002.

———. "King and Messiah in Deuteronomy and the Deuteronomistic History." In *King and Messiah in Israel and the Ancient Near East*, edited by John Day, 271–295. Sheffield: Sheffield University Press, 1998.

———. *Grace in the End: A Study in Deuteronomic Theology.* Studies in Hebrew Bible Biblical Theology. Grand Rapids: Zondervan, 1993.

McKay, K. L. *A New Syntax of the Verb in New Testament Greek: An Aspectual Approach.* Studies in Biblical Greek 5. New York: Peter Lang, 1994.

Meeks, Wayne A. *The Prophet-King: Moses Traditions and the Johannine Christology.* Leiden: Brill, 1967.

Mein, Andrew. "Profitable and Unprofitable Shepherds: Economic and Theological Perspectives on Ezekiel 34." *JSOT* 31:4 (2007) 493–504.

Menken, Maarten J. J. "The Minor Prophets in John's Gospel." In *The Minor Prophets in the New Testament*, edited by Maarten J. J. Menken and Steve Moyise, 79–96. LNTS 377. New York: T & T Clark, forthcoming 2012.
——. "Observations on the Significance of the Hebrew Bible in the Fourth Gospel." In *Theology and Christology in the Fourth Gospel*, edited by G. Van Belle, J. G. Van Der Watt, and P. Maritz, 155–176. BETL 184. Leuven: Leuven University Press, 2005.
——. "The Use of the Septuagint in Three Quotations in John: Jn 10,34; 12,38; 19,24." In *Scriptures in the Gospels*, edited by C. M. Tuckett, 367–393. Leuven: Leuven University Press, 1997.
——. *Hebrew Bible Quotations in the Fourth Gospel: Studies in Textual Form.* Kampen: Peeters, 1996.
——. "The Quotations from Zech 9,9 in Mt 21,5 and in Jn 12,15." In *John and the Synoptics*, edited by A. Denaux, 571–8. Leuven: Leuven University Press, 1992.
——. "Die Redaktion Des Zitates Aus Sach 9:9 in Joh 12:15." *ZNW* 80 (1989) 193–209.
Mettinger, Tryggve N. D. "The Deuteronomistic History and the Name Theology: LëSakken SëMô Sam in the Bible and the Ancient Near East." *JBL* 122:4 (2003) 753–755.
——. *King and Messiah: The Civil and Sacral Legitimation of the Israelite Kings.* CBOTS 8. Lund: Gleerup, 1976.
Meyers, Carol L. and Eric M. Meyers. *Zechariah 9–14: A New Translation with Introduction and Commentary.* AB. New York: Doubleday, 1993.
Michaels, J. Ramsey. *The Gospel of John.* NICNT. Grand Rapids: Eerdmans, 2010.
Miegge, Giovanni and Stephen Neill. *Gospel and Myth in the Thought of Rudolf Bultmann.* London: Lutterworth, 1960.
Millar, William R. "A Bakhtinian Reading of Narrative Space and Its Relationship to Social Space." In *Constructions of Space I: Theory, Geography, and Narrative*, edited by Jon L. Berquist and Claudia V. Camp, 129–156. Library of Hebrew Bible/Hebrew Bible Studies 481. New York: T & T Clark, 2007.
Millard, A. R., James Karl Hoffmeier, and David W. Baker. *Faith, Tradition, and History: Hebrew Bible Historiography in Its near Eastern Context.* Winona Lake, IN: Eisenbrauns, 1994.
Miller, Merrill P. "The Anointed Jesus." In *Redescribing Christian Origins*, edited by Cameron, Ron, and Merrill P. Miller, 375–415. Atlanta: Society of Biblical Literature, 2004.
Miller, Patrick D. "Constitution or Instruction? The Purpose of Deuteronomy." In *Constituting the Community*, edited by Samuel Dean McBride, et al., 125–141. Winona Lake, IN: Eisenbrauns, 2005.
——. "Kingship, Torah Obedience, and Prayer: The Theology of Psalms 15–24." In *Neue Wege der Psalmenforschung*, edited by Klaus Seybold and Erich Zenger, 127–142. Freiburg: Herder, 1994.
——. "God Is King: Understanding an Israelite Metaphor." *JBL* 111:1 (1992) 120–122.
——. *Deuteronomy.* IBC. Louisville, KY: Westminster John Knox, 1990.
Minear, Paul Sevier. "Beloved Disciple in the Gospel of John: Some Clues and Conjectures." *NovT* 19:2 (1977) 105–123.
Mitchie, David T. *Mastering Legal Analysis and Communication.* Durham, NC: Carolina Academic Press, 2008.
Moffatt, James. *An Introduction to the Literature of the New Testament*. 3rd ed. Edinburgh: T & T Clark, 1918.
Moloney, Francis J. "The Function of Prolepsis in the Interpretation of John 6." In *Critical Readings of John 6*, edited by R. Alan Culpepper, 129–148. Biblical Interpretation Series 22. Atlanta: Society of Biblical Literature, 2006.
——. "The Johannine Son of Man Revisited." In *Theology and Christology in the Fourth Gospel*, edited by G. Van Belle, J. G. Van Der Watt, and P. Maritz, 177–202. BETL 184. Leuven: Leuven University Press, 2005.
——. *Signs and Shadows: Reading John 5–12.* Minneapolis: Fortress, 1996.
——. *The Johannine Son of Man.* 2. ed. Biblioteca Di Scienze Religiose 14. Roma: LAS, 1978.

Moloney, Francis J. and Daniel J. Harrington. *The Gospel of John.* rev. ed. Sacra Pagina Series 4. Collegeville, MN: Liturgical, 2005.

Moore, Anne. *Moving Beyond Symbol and Myth: Understanding the Kingship of God of the Hebrew Bible through Metaphor.* Studies in Biblical Literature, 99. New York: Peter Lang, 2009.

Moore, Stephen D. "Are There Impurities in the Living Water that the Johannine Jesus Dispenses? Deconstruction, Feminism, and the Samaritan Woman." *BibInt* 1:2 (1993) 208–27.

———. *Literary Criticism and the Gospels: The Theoretical Challenge.* New Haven: Yale University Press, 1989.

Morgen, Michéle. "La promesse de Jésus dé Nathanaél (Jn 1:51) éclairée par la Hagaddah de Jacob-Israél." *RevScRel* 67:3 (1993) 3–21.

Morgenstern, J. "The Gates of Righteousness." *HUCA* 6 (1929) 1–37.

Morris, Leon. *The Gospel According to John.* NICNT. Grand Rapids: Eerdmans, 1995.

Motyer, J. A. *The Prophecy of Isaiah: An Introduction and Commentary.* Leicester, England: InterVarsity Press, 1993.

Moule, C. F. D. "Meaning of "Life" in the Gospels and Epistles of St. John: A Study in the Story of Lazarus, John 11:1–44." *Theology* 78: 657 (1975) 114–125.

Moulton, James Hope and Nigel Turner. *A Grammar of New Testament Greek.* Edinburgh: T & T Clark, 1906.

Mowinckel, Sigmund. *The Psalms in Israel's Worship.* 2 vols. New York: Abingdon Press, 1962.

———. *He That Cometh.* Oxford: Blackwell, 1956.

Moyise, Steve. "Intertextuality and the Study of the Hebrew Bible in the New Testament." In *Hebrew Bible in the New Testament*, edited by Steve Moyise, 14–41. Ithaca, NY: Sheffield Academic, 2000.

Moyise, Steve and J. L. North, eds. *The Hebrew Bible in the New Testament: Essays in Honour of J.L. North.* JSNTSupp 189. Sheffield: Sheffield Academic, 2000.

Nash, Steven B. "Psalm 2 and the Son of God in the Fourth Gospel." In *Early Christian Literature and Intertextuality: Exegetical Studies*, edited by Craig A. Evans and H. Daniel Zacharias. Studies in Scripture in Early Judaism and Christianity 2. London: T & T Clark, 2009.

Naudé, Jacobus A. "Holiness in the Dead Sea Scrolls." In *The Dead Sea Scrolls after Fifty Years*, edited by Peter W. Flint and James C. VanderKam, 171–184. Leiden: Brill, 1998.

Neufeld, Dietmar. " 'And When That One Comes': Aspects of Johannine Messianism." In *Eschatology, Messianism, and the Dead Sea Scrolls*, edited by Craig A. Evans and Peter W. Flint, 120–140. Studies in the Dead Sea Scrolls and Related Literature. Grand Rapids: Eerdmans, 1997.

Neyrey, Jerome H. *The Gospel of John in Cultural and Rhetorical Perspective.* Grand Rapids: Eerdmans, 2009.

———. *The Gospel of John.* NCBC. New York: Cambridge University Press, 2007.

———. " 'I Am the Door' (John 10:7, 9): Jesus the Broker in the Fourth Gospel." *CBQ* 69:2 (2007): 271–91.

———. " 'I Said, You Are Gods': Psalm 82:6 and John 10." *JBL* 108:4 (1989) 647–663.

———. "The Jacob Allusions in John 1:51." *CBQ* 44:4 (1982) 586–605.

Nicholson, Godfrey C. *Death as Departure: The Johannine Descent-Ascent Schema.* SBLDS 63. Chico: Scholars, 1983.

Nicol, W. *The Semeia in the Fourth Gospel.* NovTSupp 32. Leiden: Brill, 1972.

Nielsen, Jesper Tang "The Lamb of God: The Cognitive Structure of Johannine Metaphor." In *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language*, edited by Jörg Frey, Ruben Zimmermann, J. G. Van der Watt, and Gabriele Kern, 216–258. WUNT 200. Tübingen: Mohr Siebeck, 2006.

Nielsen, Kirsten. "Hebrew Bible Imagery in John." In *New Readings in John*, edited by Johannes Nissen and Sigfred Pedersen, 66–82. Sheffield: Sheffield Academic, 1999.

———. *There Is Hope for a Tree: The Tree as Metaphor in Isaiah.* JSOT 65. Sheffield: JSOT, 1989.

Noppen, J. P. van. *Metaphor: A Bibliography of Post-1970 Publications.* Philadelphia: J. Benjamins, 1985.

Noppen, J. P. van and Edith Hols. *Metaphor II: A Classified Bibliography of Publications 1985 to 1990.* Philadelphia: J. Benjamins, 1990.

North, C. R. *The Suffering Servant in Second Isaiah.* 2nd ed. Oxford: Oxford University Press, 1956.

North, Wendy E. Sproston. *The Lazarus Story within the Johannine Tradition*. JSNTSupp 212. Sheffield: Sheffield Academic, 2001.

Noth, Martin. *The Laws in the Pentateuch and Other Studies.* London: SCM, 1984.

Oakley, Todd. *From Attention to Meaning: Explorations in Semiotics, Linguistics, and Rhetoric.* Bern: Peter Lang, 2009.

———. "Presence: The Conceptual Basis of Rhetorical Effect." Ph.D. Study, University of Maryland, 1995.

O'Day, Gail R. "John." In *Women's Bible Commentary*, edited by Carol A. Newsom and Sharon H. Ringe, 381–393. Louisville, KY: Westminster John Knox, 1998.

———. "Is John's Gospel True?" *Int* 52:3 (1998) 308–318.

———. "New Birth as a New People: Spirituality and Community in the Fourth Gospel." *Word & World* 8:1 (1988) 53–61.

———. *Revelation in the Fourth Gospel: Narrative Mode and Theological Claim.* Philadelphia: Fortress, 1986.

O'Day, Gail R. and Susan E. Hylen. *John.* Westminster Bible Companion. Louisville, KY: Westminster John Knox, 2006.

Odell, Margaret S. *Ezekiel.* Smyth and Helwys Bible Commentary. Macon, GA: Smyth & Helwys, 2005.

Okorie, A M. "The Self-Revelation of Jesus in the 'I Am' Sayings of John's Gospel." *Currents in Theology and Mission* 28:5 (2001) 486–490.

Ollenburger, Ben C. *Zion, the City of the Great King: A Theological Symbol of the Jerusalem Cult.* JSOTSupp 41. Sheffield: JSOT, 1987.

Olofsson, Staffan. *God Is My Rock: A Study of Translation Technique and Theological Exegesis in the Septuagint.* ConBOT 31. Stockholm: Almqvist & Wiksell, 1990.

Opongo. *Faith Doing Justice: A Manual for Social Analysis, Catholic Social Teachings and Social Justice.* Nairobi, Kenya: Paulines Publications Africa, 2007.

Orlov, Andrei. "Roles and Titles of the Seventh Antediluvian Hero in the Parables of Enoch: A Departure from the Traditional Pattern?" In *Enoch and the Messiah Son of Man: Revisiting the Book of Parables*, edited by Gabriele Boccaccini, 110–136. Grand Rapids: Eerdmans, 2007.

Oswald, Wolfgang. "Is There a Prohibition to Build the Temple in 2 Samuel 7?" In *Thinking Towards New Horizons*, edited by Matthias Augustin and Hermann Michael Niemann, 85–89. New York: Peter Lang, 2008.

Oswalt, John. *The Book of Isaiah. Chapters 40–66.* NICOT. Grand Rapids, MI: Eerdmans, 1998.

Otto, Eckart. "Politische Theologie in den Königspsalmen Zwischen Ëgypten und Assyrien: Die Herrscherlegitimation in den Psalmen 2 und 18 in ihren Altorientalischen Kontexten." In *"Mein Sohn Bist Du"* (*Ps 2,7*), edited by Eckart Otto and Erich Zenger, 33–65. Stuttgart: Verlag Katholisches Bibelwerk, 2002.

Paas, Stefan. *Creation and Judgement: Creation Texts in Some Eighth Century Prophets.* Leiden, Brill, 2003.

Painter, John. "Inclined to God: The Quest for Eternal Life—Bultmannian Hermeneutics and the Theology of the Fourth Gospel." In *Exploring the Gospel of John*, edited by R. Alan Culpepper and C. Clifton Black, 346–368. Louisville, KY: Westminster John Knox, 1996.

——. "Theology, Eschatology and the Prologue of John." *SJT* 46:1 (1993) 27–42.
——. "The Enigmatic Johannine Son of Man." In *The Four Gospels: Festschrift Frans Neirynck*, edited by F. Van Segbroeck, C.M. Tuckett, G. Van Belle, J. Verheyden. Leuven: Leuven University Press, 1992.
——. "Tradition, History, and Interpretation in John 10." In *The Shepherd Discourse of John 10 and Its Context*, edited by Johannes Beutler and Robert Tomson Fortna, 53–74. SNTMS 67. Cambridge: Cambridge University Press, 1991.
Paltridge, Brian. *Discourse Analysis: An Introduction*. Continuum Discourse Series. New York: Continuum, 2006.
Pamment, Margaret. "The Meaning of Doxa in the Fourth Gospel" *ZNW* 74 (1983) 12–16.
Parrish, V. Stephen. *A Story of the Psalms: Conversation, Canon, and Congregation.* Collegeville, MN: Liturgical, 2003.
Parry, Donald W. "4QSama and the Royal Song of Thanksgiving (2 Sam 22//Ps 18)." In *Sapiential, Liturgical and Poetical Texts from Qumran*, edited by Daniel K. Falk, et al., 146–159. Leiden: Brill, 2000.
Parsenios, George L. *Rhetoric and Drama in the Johannine Lawsuit Motif.* WUNT 258. Tübingen: Mohr Siebeck, 2010.
Perdue, Leo G. *Reconstructing Hebrew Bible Theology: After the Collapse of History*. OBT. Minneapolis, MN: Augsburg, 2005.
Petersen, David L. *Zechariah 9–14 and Malachi: A Commentary.* OTL. Louisville, KY: Westminster John Knox, 1995.
Perrin, Norman. *Jesus and the Language of the Kingdom.* Philadelphia: Fortress, 1976.
——. *The Kingdom of God in the Teaching of Jesus*. London: SCM, 1975.
Porter, Joshua Roy. "Oil in the Hebrew Bible." In *Oil of Gladness*, 35–45. Collegeville, MN: Liturgical, 1993.
Porter, Stanley E. "Prominence: A Theoretical Overview." In *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, edited by Stanley E. Porter and Matthew Brook O'Donnell, 45–74. New Testament Monographs 11. Sheffield: Sheffield Phoenix Press, 2009.
——. "Allusions and Echoes." In *As It Is Written: Studying Paul's Use of Scripture*, edited by Stanley E. Porter and Christopher D. Stanley, 29–40. Boston: Brill, 2008.
——, ed. *The Messiah in the Old and New Testaments.* McMaster New Testament Series. Grand Rapids, MI: Eerdmans, 2007.
——. "Further Comments on the Use of the Hebrew Bible in the New Testament." In *The Intertextuality of the Epistles*, edited by Stanley E. Porter, Dennis Ronald MacDonald, and Thomas L. Brodie, 98–110. New Testament Monographs 16. Sheffield: Sheffield Phoenix, 2006.
——. ed. *Hearing the Hebrew Bible in the New Testament.* McMaster New Testament Studies. 2006.
——. "Aspect Theory and Lexicography." In *Biblical Greek Language and Lexicography*, edited by Frederick W. Danker and Bernard A. Taylor, 207–233. Grand Rapids: Eerdmans, 2004.
——. "Dialect and Register in the Greek of the New Testament: Theory." In *Rethinking Contexts, Rereading Texts*, edited by M. Daniel Carroll R., 190–208. Sheffield: Sheffield Academic, 2000.
——. "Register in the Greek of the New Testament: Application with Reference to Mark's Gospel." In *Rethinking Contexts, Rereading Texts,* edited by M. Daniel Carroll R., 209–229. Sheffield: Sheffield Academic, 2000.
——. *Idioms of the Greek New Testament.* Sheffield: Sheffield Academic, 1999.
——. "Use of the Hebrew Bible in the New Testament." In *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, edited by Craig A. Evans and James A. Sanders, 79–96. JSNTSupp 148. Sheffield: Sheffield, 1997.
——. *Studies in the Greek New Testament: Theory and Practice.* Studies in Biblical Greek 6. New York: Peter Lang, 1996.

——. *Verbal Aspect in the Greek of the New Testament: With Reference to Tense and Mood.* Studies in Biblical Greek. New York, 1989.
Porter, Stanley E. and D. A. Carson, eds. *Biblical Greek Language and Linguistics: Open Questions in Current Research*. JSNTSupp 80. Sheffield, England: JSOT Press, 1993.
Porter, Stanley E. and Jeffrey T. Reed, eds. *Discourse Analysis and the New Testament: Approaches and Results*. Sheffield: Sheffield Academic, 1999.
Poythress, Vern S. "Johannine Authorship and the Use of Intersentence Conjunctions in the Book of Revelation." *WTJ* 47:2 (1985) 329–336.
——. "Testing for Johannine Authorship by Examining the Use of Conjunctions." *WTJ* 46:2 (1984) 350–369.
——. "The Use of the Intersentence Conjunctions De, Oun, Kai, and Asyndeton in the Gospel of John." *NovT* 26:4 (1984) 312–340.
Preiss, Théo. *Life in Christ.* SBT 1/13. Chicago: A. R. Allenson, 1954.
Price, S. R. F. *Rituals and Power: The Roman Imperial Cult in Asia Minor.* Cambridge: Cambridge University Press, 1984.
Prigent, Pierre. *A Commentary on the Apocalypse of John.* Tübingen: Mohr Siebeck, 2004.
Pryor, John. "John 3.3, 5. A Study in the Relation of John's Gospel and the Synoptic Tradition." *JSNT* 41 (1991) 71–95.
——. "The Johannine Son of Man and the Descent-Ascent Motif." *JETS* 34:3 (1991) 341–351.
Punter, David. *Metaphor.* Hoboken: Taylor & Francis, 2007.
Quinn, Naomi. "The Cultural Basis of Metaphor." In *Beyond Metaphor: The Theory of Tropes in Anthropology*, edited by James Fernandez, 56–93. Stanford: Stanford University Press, 1991.
Quispel, G. "Nathanael und der Menschensohn (Joh 1.51)." *ZNW* 47 (1956) 281–83.
——. "The Problem of the Body: The Conflict between Soteriology and Ethics in Paul." Study, Chicago Theological Seminary, 1997.
Redditt, Paul. "The King in Haggai-Zechariah 1–8 and the Book of the Twelve." In *Tradition in Transition*, edited by Mark J. Boda and Michael H. Floyd, 56–82. New York: T & T Clark, 2008.
Reed, Jeffrey T. *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate over Literary Integrity.* JSNTSupp 138. Sheffield: Sheffield, 1997.
Reinhartz, Adele. "God the Father in the Gospel of John." *Semeia* 85 (1999) 1–202.
Reitzenstein, Richard. *Das Mandäische Buch des Herrn der Grösse und die Evangelienüberlieferung.* Heidelberg: Akademie der Wissenschaften, 1919.
——. *Die Hellenistischen Mysterienreligionen, Nach Ihren Grundgedanken und Wirkungen: Vortrag Ursprünglich Gehalten in dem Wissenschaftlichen Predigerverein für Elsass-Lothringen Den 11. November 1909*. Leipzig: B. G. Teubner, 1910.
Resseguie, James L. "John 9: A Literary-Critical Analysis." In *Gospel of John as Literature*, edited by Mark W. G. Stibbe, 115–122. Leiden: Brill, 1993.
Reynolds, Benjamin E. *The Apocalyptic Son of Man in the Gospel of John.* WUNT 2/249. Tübingen: Mohr Siebeck, 2008.
Ribera-Florit, Josep. "Some Doctrinal Aspects of the Targum of Ezekiel." In *Targum and Scripture: Studies in Aramaic Translations and Interpretation in Memory of Ernest G. Clarke*, edited by Paul Virgil McCracken Flesher, 149–158. Studies in the Aramaic Interpretation of Scripture 2. Leiden: Brill, 2002.
Rice, Sally and John Newman. *Empirical and Experimental Methods in Cognitive/Functional Research.* Stanford, CA: CSLI Publications, 2010.
Rich, J. W. and Williams, J. H. C. "Leges et Iura P.R. Restituit: A New Aureus of Octavian and the Settlement of 28–27 B.C." Numismatics Chronicle 159 (1999) 169–213.
Richey, Lance Byron. *Roman Imperial Ideology and the Gospel of John.* CBQMS 43. Washington, DC: The Catholic Biblical Association of America, 2007.
Richter, Sandra L. *The Deuteronomistic History and the Name Theology: Lešakkēn Šemô Šām in the Bible and the Ancient near East.* BZAW 318. Berlin: de Gruyter, 2002.

Ricoeur, Paul. *The Rule of Metaphor: Multi-Disciplinary Studies of the Creation of Meaning in Language.* Buffalo: University of Toronto Press, 1977.

Ridderbos, Herman N. *The Gospel According to John: A Theological Commentary.* Grand Rapids: Eerdmans, 1997.

Robert, Philippe de. "Juges ou Tribus en 2 Samuel 7:7." *VT* 21:1 (1971) 116–118.

Roberts, J. J. M. *The Bible and the Ancient Near East: Selected Essays.* Winona Lake, IN. Eisenbrauns, 2002.

Robinson, John A. T. *Twelve New Testament Studies.* SBT 34. London: SCM Press, 1962.

———. "The Parable of the Shepherd (John 10:1–5)." *ZNW* 16 (1955) 233–40.

Robinson, John A. T. and J. F. Coakley. *The Priority of John*. London: SCM, 1985.

Romanowsky, John W. " 'When the Son of Man Is Lifted Up': The Redemptive Power of the Crucifixion in the Gospel of John." *Horizons* 32:1 (2005) 100–116.

Ross, Allen P. *Recalling the Hope of Glory: Biblical Worship from the Garden to New Creation.* Grand Rapids: Kregel, 2006.

Rowley, H. H. "The Servant of the Lord in Light of Three Decades of Criticism." In *The Servant of the Lord and Other Essays on the Hebrew Bible*, 3–60. Oxford: Blackwell, 1965.

Royse, James Ronald. *Scribal Habits in Early Greek New Testament Papyri.* New Testament Tools, Studies, and Documents 36. Leiden: Brill, 2008.

Rudman, Dominic. "The Commissioning Stories of Saul and David as Theological Allegory." *VT* 50:4 (2000) 519–530.

Ruprecht, Louis A. *This Tragic Gospel: How John Corrupted the Heart of Christianity.* San Francisco: John Wiley & Sons, 2008.

Sadananda, Daniel Rathnakara. *The Johannine Exegesis of God: An Exploration into the Johannine Understanding of God.* BZNW 121. Berlin: de Gruyter, 2004.

Samuel, A. E. "The Ptolemies and the Ideology of Kingship." In *Hellenistic History and Culture*, edited by Peter Green, 168–91. Berkeley, CA: University of California Press, 1996.

Sanders, James A. "A New Testament Hermeneutic Fabric: Psalm 118 in the Entrance Narrative." In *Early Jewish and Christian Exegesis*, edited by William H. Brownlee, et al., 177–190. Ithaca, NY: Scholars, 1987.

Sanders, Paul. "Ancient Colon Delimitations: 2 Samuel 22 and Psalm 18." In *Delimitation Criticism*, edited by M. Korpel and Joseph Oesch, 277–311. Assen, Netherlands: Van Gorcum, 2000.

Sandnes, Karl Olav. "Whence and Whither: A Narrative Perspective on the Birth "Anothen" (John 3,3–8)." *Bib* 86, no. 2 (2005): 153–173.

Sandy, D. Brent. "John the Baptist's "Lamb of God" Affirmation in Its Canonical and Apocalyptic Milieu." *JETS* 34:4 (1991) 447–459.

Sasse, Markus. *Der Menschensohn Im Evangelium Nach Johannes.* Texte und Arbeiten zum Neutestamentlichen Zeitalter 35. Tübingen: Francke, 2000.

Sawyer, John F. A. "Daughter of Zion and Servant of the Lord in Isaiah: A Comparison." *JSOT* 44 (1989) 89–107.

Schapdick, Stefan. "Religious Authority Re-Evaluated: The Character of Moses in the Fourth Gospel." In *Moses in Biblical and Extra-Biblical Traditions*, edited by Axel Graupner and Michael Wolter, 181–209. Berlin: de Gruyter, 2007.

Scheffler, Eben. "Criticism of Government: Deuteronomy 17:14–20 between (and Beyond) Synchrony and Diachrony." In *South African Perspectives on the Pentateuch between Synchrony and Diachrony*, 124–137. New York: T & T Clark, 2007.

Scheithauer, Rut. "Metaphors in Election Night Television Coverage in Britain, the United States, and Germany." In *Political Language and Metaphor*, edited by Terrell Carver and Jernej Pikalo, 75–108. Routledge Innovations in Political Theory. New York: Routledge, 2008.

Schnackenburg, Rudolf. *The Gospel According to St. John.* 3 vols. New York: Crossroad, 1982.

———. *Das Johannesevangelium.* Herders Theologischer Kommentar Zum Neuen Testament 4. Freiburg: Herder, 1965.
———. *God's Rule and Kingdom.* New York: Herder & Herder, 1963.
Schneider, Gerhard. "Auf Gott Bezogenes 'Mein Vater' und 'Euer Vater' in den Jesus-Worten der Evangelien, Zugleich ein Beitrag zum Problem Johannes und die Synoptiker." In *Four Gospels 1992*, 1751–1781. Louvain: Peeters, 1992.
Schneiders, Sandra. "Women in the Fourth Gospel and the Role of Women in the Contemporary Church." *BTB* 12 (1982) 35–45.
Schniedewind, William M. *Society and the Promise to David: The Reception History of 2 Samuel 7:1–17.* New York: Oxford University Press, 1999.
Schön, Donald. "Generative Metaphor: A Perspective on Problem-Solving in Social Policy." In *Metaphor and Thought*, edited by Anthony Ortony, 254–83. New York: Cambridge University Press, 1979.
Schuele, Andreas. "Theology as Witness: Gerhard Von Rad's Contribution to the Study of Hebrew Bible Theology." *Int* 62:3 (2008) 256–267.
Schüssler Fiorenza, Elisabeth. *But She Said: Feminist Practices of Biblical Interpretation.* Boston: Beacon, 1992.
Schwartz, Baruch J. "The Priestly Account of the Theophany and Lawgiving at Sinai." In *Texts, Temples, and Traditions*, edited by Michael V. Fox, 103–134. Winona Lake, IN: Eisenbrauns, 1996.
Schweizer, Eduard. *Church Order in the New Testament.* SBT 32. London: SCM, 1961.
———. *Ego Eimi: Die Religionsgeschichtliche Herkunft und Theologische Bedeutung der Johanneischen Bildreden, Zugleich ein Beitrag zur Quellenfrage des Vierten Evangeliums.* Göttingen: Vandenhoeck & Ruprecht, 1939.
Scott, Kenneth. *The Imperial Cult under the Flavians.* Ancient Religion and Mythology. New York: Arno, 1975.
Scott, Martin. *Sophia and the Johannine Jesus.* JSNTSupp 71. Sheffield: JSOT Press, 1992.
Segal, Erwin M. and Judith F. Duchan. "Interclausal Connectives as Indicators of Structuring in Narrative." In *Processing Interclausal Relationships: Studies in the Production and Comprehension of Text*, edited by J. Costermans and Michel Fayol, 95–119. Mahwah, NJ: Lawrence Erlbaum Associates, 1997.
Seitz, Christopher R. " 'You Are My Servant, You Are the Israel in Whom I Will Be Glorified': The Servant Songs and the Effect of Literary Context in Isaiah." *CTJ* 39:1 (2004) 117–134.
———. *Theology in Conflict: Reactions to the Exile in the Book of Jeremiah.* BZAW 176. Berlin: de Gruyter, 1989.
Sheppard, Gerald T. *Wisdom as a Hermeneutical Construct: A Study of the Sapientializing of the Hebrew Bible.* Berlin: de Gruyter, 1980.
Shibles, Warren A. *Metaphor: An Annotated Bibliography and History.* Whitewater, WI: Language, 1971.
Shields, Mary E. *Circumscribing the Prostitute: the Rhetorics of Intertexuality, Metaphor, and Gender in Jeremiah 3.1–4*. New York: T & T Clark, 2004.
Sidebottom, Ernest M. *The Christ of the Fourth Gospel.* London: SPCK, 1961.
———. "The Ascent and Descent of the Son of Man in the Gospel of St John." *AThR* 39:2 (1957) 115–122.
Simkins, Ronald A., Stephen L. Cook, and Athalya Brenner. "The Social World of the Hebrew Bible: Twenty-Five Years of the Social Sciences in the Academy." *Semeia* 87 (1999) 1–265.
Sinding, Michael. "The Mind's Kinds: Cognitive Rhetoric, Literary Genre, and Menippean Satire." Ph.D. Study, McMaster University, 2003.
Skinner, Christopher. "Another Look at 'the Lamb of God'." *BibSac* 161 (2004) 89–104.
Smalley, Stephen S. *John: Evangelist & Interpreter.* New Testament Profiles. Downers Grove, IL: InterVarsity, 1998.

Smelik, Willem F. and Marian Smelik. "Twin Targums: Psalm 18 and 2 Samuel 22." In *Biblical Hebrews, Biblical Texts*, edited by Ada Rapoport-Albert and Gillian Greenberg, 244–281. London: Sheffield Academic, 2001.

Smillie, Gene R. "Isaiah 42:1–4 in Its Rhetorical Context." *BibSac* 162:645 (2005) 50–65.

Smith, Dwight Moody, Jr. *The Fourth Gospel in Four Dimensions: Judaism and Jesus, the Gospels and Scripture*. Columbia, SC: University of South Carolina Press, 2008.

——. *The Theology of the Gospel of John.* New Testament Theology. Cambridge: Cambridge University Press, 1995.

——. "John 12:12ff and the Question of John's Use of the Synoptics." *JBL* 82:1 (1963) 58–64.

Smith, Gary V. "God Is King: Understanding an Israelite Metaphor." *Hebrew Studies* 32 (1991): 79–82.

Smyth, Herbert Weir and Gordon M. Messing. *Greek Grammar.* Rev. ed. Cambridge: Harvard University Press, 1956.

Snyman, S. D. "A Structural-Historical Exegesis of Isaiah 42:1–9." In *Interpreting Isaiah*, edited by David G. Firth and H. G. M. Williamson, 250–260. Downers Grove, IL: InterVarsity Academic, 2009.

Sollamo, Raija. "Messianism and the 'Branch of David': Isaiah 11.1–5 and Genesis 49,8–12." In *Septuagint and Messianism*, edited by Mark A. Knibb, 357–370. BETL 195. Dudley, MA: Peeters, 2006.

Sommer, Benjamin D. *A Prophet Reads Scripture: Allusion in Isaiah 40–66.* Contraversions. Palo Alto, CA: Stanford University Press, 1998.

Sosa, Carlos R. "La Influencia de Isaías II en Zacarías II." *Kairós* 37 (2005) 39–57.

Soskice, Janet Martin. *Metaphor and Religious Language.* Oxford: Clarendon, 1985.

——. *The Kindness of God: Metaphor, Gender, and Religious Language.* New York: Oxford University Press, 2007.

Staley, Jeffrey L. *Reading with a Passion: Rhetoric, Autobiography, and the American West in the Gospel of John.* New York: Continuum, 1995.

——. "Stumbling in the Dark, Reaching for the Light: Reading Character in John 5 and 9." *Semeia* 53 (1991) 55–80.

——. "The Structure of John's Prologue: Its Implications for the Gospel's Narrative Structure." *CBQ* 48:2 (1986) 241–264.

Steen, Gerard. *Finding Metaphor in Grammar and Usage: A Methodological Analysis of Theory and Research.* Philadelphia: J. Benjamins, 2007.

——. "From Linguistic to Conceptual Metaphor in Five Steps." In *Metaphor in Cognitive Linguistics* 175, edited by Raymond W Gibbs and Gerard Steen, 57–78. Current Issues in Linguistic Theory 4. Philadelphia: J. Benjamins, 1999.

——. *Understanding Metaphor in Literature: An Empirical Approach.* New York: Longman, 1994.

Stefanowitsch, Anatol, and Stefan Th. Gries. *Corpus-Based Approaches to Metaphor and Metonymy.* Berlin: de Gruyter, 2006.

Stemberger, Günter. *Der Leib der Auferstehung. Studien zur Anthropologie und Eschatologie des Palästinischen Judentums im Neutestamentlichen Zeitalter (Ca. 170 V. C[H]R.-100 N. Chr.).* AnBib 56. Rome: Biblical Institute Press, 1972.

Steymans, Hans Ulrich. " 'Deinen Thron Habe Ich unter den Grossen Himmeln Festgemacht': Die Formgeschichtliche Nähe von Ps 89,4–5.20–38 zu Texten vom Neuassyrischen Hof." In *"Mein Sohn Bist Du" (Ps 2,7)*, 184–251. Stuttgart: Verlag Katholisches Bibelwerk, 2002.

Stovell, Beth. "Seeing the Kingdom of God, Seeing Eternal Life: Cohesion and Prominence in John 3:1–15 and the Apocryphal Gospels in Terms of Metaphor Use." In *The Language of the New Testament: Context, History and Development*, edited by Stanley E. Porter and Andrew W. Pitts. Boston: Brill, forthcoming 2011.

——. "The Birthing Spirit: Reading John 3 from the Perspective of Birthing and Expectant Mothers." In *Global Perspectives on the Bible*, edited by Mark Roncace and Joe Weaver. Forthcoming, 2012.

Stückenbruck, Loren T. *The Book of Giants from Qumran: Texts, Translation, and Commentary.* Texte Und Studien Zum Antiken Judentum 63. Tübingen: Mohr Siebeck, 1997.
Stuhlmueller, Carroll. "Yahweh-King and Deutero-Isaiah." *BR* 15 (1970) 32–45.
Sumi, Geoffrey S. *Ceremony and Power: Performing Politics in Rome between Republic and Empire.* Ann Arbor: University of Michigan Press, 2005.
Sweeney, Marvin A. *King Josiah of Judah: The Lost Messiah of Israel.* New York: Oxford University Press, 2001.
———. *The Twelve Prophets.* Edited by David W. Cotter, Jerome T. Walsh, and Chris Franke. Berit Olam: Studies in Hebrew Narrative and Poetry. Collegeville, MN: Liturgical Press, 2000.
———. "Jesse's New Shoot in Isaiah 11: A Josianic Reading of the Prophet Isaiah." In *Gift of God in Due Season*, edited by David M. Carr, 103–118. Sheffield: Sheffield Academic, 1996.
Sweetser, Eve. "Whose Rhyme Is Whose Reason? Sound and Sense in Cyrano De Bergerac." *Language and Literature* 15:1 (2006) 29–54.
———. *From Etymology to Pragmatics: Metaphorical and Cultural Aspects of Semantic Structure.* Cambridge Studies in Linguistics 54. New York: Cambridge University Press, 1990.
Sykes, Seth. *Time and Space in Haggai-Zechariah 1–8: A Bakhtinian Analysis of a Prophetic Chronicle.* Studies in Biblical Literature 24. New York: Peter Lang, 2002.
Talbert, Charles H. *Reading John: A Literary and Theological Commentary on the Fourth Gospel and the Johannine Epistles.* Rev. ed. Reading the New Testament. Macon, GA: Smyth & Helwys, 2005.
Talmon, Shemaryahu. *King, Cult, and Calendar in Ancient Israel: Collected Studies.* Jerusalem: Magnes Press, Hebrew University, 1986.
Tan, Yak-hwee. *Re-Presenting the Johannine Community: A Postcolonial Perspective.* Studies in Biblical Literature 107. New York: Peter Lang, 2008.
Tanner, Beth LaNeel. "King Yahweh as the Good Shepherd: Taking Another Look at the Image of God in Psalm 23." In *David and Zion*, edited by Kathryn L. Roberts and J. J. M. Roberts, 267–284. Winona Lake, IN: Eisenbrauns, 2004.
Tasker, David. *Ancient Near Eastern Literature and the Hebrew Scriptures About the Fatherhood of God.* Studies in Biblical Literature 69. New York: Peter Lang, 2004.
Taylor, Christopher. *Language to Language: A Theoretical and Practical Guide for Italian/English Translators.* Cambridge: Cambridge University Press, 1998.
Teeple, Howard Merle. *The Mosaic Eschatological Prophet.* JBLMS 10. Philadelphia: Society of Biblical Literature, 1957.
Thatcher, Tom. " 'I Have Conquered the World': The Death of Jesus and the End of Empire in the Gospel of John." In *Empire in the New Testament*, edited by Stanley E. Porter and Cynthia Long Westfall. Eugene, OR: Wipf and Stock, 2010.
———. *Greater Than Caesar: Christology and Empire in the Fourth Gospel.* Minneapolis: Fortress Press, 2009.
———. ed. *What We Have Heard from the Beginning: The Past, Present, and Future of Johannine Studies.* Waco, TX: Baylor University Press, 2007.
———. "Why John Wrote Wrote His Gospel: Memory and History in an Early Christian Community." In *Memory, Tradition, and Text: Uses of the Past in Early Christianity*, edited by Alan Kirk and Tom Thatcher, 79–97. Vol. 52 of Society of Biblical Literature Semeia Studies. Atlanta, GA: Society of Biblical Literature, 2005.
———. "The Riddles of Jesus in the Johannine Dialogues." In *Jesus in Johannine Tradition*, edited by Robert Tomson Fortna and Tom Thatcher, 263–277. Louisville, Ky.: Westminster John Knox Press, 2001.
———. "The Sabbath Trick: Unstable Irony in the Fourth Gospel." *JSNT* 76 (1999) 53–77.
Thatcher, Tom and Stephen D. Moore, eds. *Anatomies of Narrative Criticism: The Past, Present, and Futures of the Fourth Gospel as Literature.* Boston: Brill, 2008.
Theiss, Norman C. "John 1:6–8,19–28." *Int* 50:4 (1996) 402–405.
Thomas, J. D. "A Translation Problem: John 3:8." *ResQ* 24:4 (1981) 219–224.

Thompson, Marianne Meye. "The Raising of Lazarus in John 11: A Theological Perspective." In *The Gospel of John and Christian Theology*, edited by Richard Bauckham and Carl Mosser, 232–244. Grand Rapids: Eerdmans, 2008.

———. "Word of God, Messiah of Israel, Savior of the World: Learning the Identity of Jesus from the Gospel of John." In *Seeking the Identity of Jesus*, 166–179. Grand Rapids: Eerdmans, 2008.

———. " 'Every Picture Tells a Story': Imagery for God in the Gospel of John." In *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language*, edited by Jörg Frey, Ruben Zimmermann, J. G. Van der Watt, and Gabriele Kern, 259–278. WUNT 200. Tübingen: Mohr Siebeck, 2006.

———. *The God of the Gospel of John.* Grand Rapids: Eerdmans, 2001.

———. "Eternal Life in the Gospel of John." *ExAud* 5 (1989) 35–55.

Thornton, Timothy C. G. "Charismatic Kingship in Israel and Judah." *JTS* 14:1 (1963) 1–11.

Tigay, Jeffrey H. *Deuteronomy.* JPSTC. Philadelphia: Jewish Publication Society, 1996.

Tolmie, D. Francois. "The (Not So) Good Shepherd: The Use of Shepherd Imagery in the Characterisation of Peter in the Fourth Gospel " In *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language*, edited by Jörg Frey, Ruben Zimmermann, J. G. Van der Watt, and Gabriele Kern, 353–368. WUNT 200. Tübingen: Mohr Siebeck, 2006.

Tomić, Olga Mišeska. *Markedness in Synchrony and Diachrony.* Trends in Linguistics 39. New York: Mouton de Gruyter, 1989.

Tonstad, Sigve K. " 'The Father of Lies,' 'the Mother of Lies,' and the Death of Jesus (John 12:20–33)." In *The Gospel of John and Christian Theology*, edited by Richard Bauckham and Carl Mosser, 193–208. Grand Rapids: Eerdmans, 2008.

Torrey, Charles Cutler. " 'When I Am Lifted up from the Earth': John 12:32." *JBL* 51:4 (1932) 320–322.

Tournay, Raymond Jacques. *Seeing and Hearing God with the Psalms: The Prophetic Liturgy of the Second Temple in Jerusalem.* JSOTSupp 118. Sheffield: JSOT, 1991.

Travers, Michael Ernest. *Encountering God in the Psalms.* Grand Rapids, MI: Kregel, 2003.

Trites, Allison A. *The New Testament Concept of Witness.* Cambridge: Cambridge University Press, 1977.

Trost, Travis D. *Who Should Be King in Israel? A Study on Roman Imperial Politics, the Dead Sea Scrolls, and the Fourth Gospel.* Studies in Biblical Literature 139. New York: Peter Lang, 2010.

Trudinger, Paul. "A Prophet Like Me (Deut 18:5): Jesus and Moses in St Johns Gospel, Once Again." *Downside Review* 113:392 (1995) 193–195.

———. "Subtle Ironies and Word-Plays in John's Gospel and the Problems of Chapter 21." *St Mark's Review* 162 (1995) 20–24.

———. "Meaning of 'Life' in St. John: Some Further Reflections." *BTB* 6: 2–3 (1976) 258–263.

Tsuchido, Kiyoshi. "Tradition and Redaction in John 12:1–43." *NTS* 30:4 (1984) 609–619.

Tull, Patricia. "Persistent Vegetative States: People as Plants and Plants as People in Isaiah." In *The Desert Will Bloom: Poetic Visions in Isaiah*, edited by A. Joseph Everson and Hyun Chul Paul Kim, 17–34. Atlanta: Society of Biblical Literature, 2009.

Turner, John. "The History of Religions Background of John 10." In *The Shepherd Discourse of John 10 and Its Context*, edited by Johannes Beutler and Robert Tomson Fortna, 33–52. SNTSMS 67. Cambridge: Cambridge University Press, 1991.

Turner, Mark. *The Artful Mind: Cognitive Science and the Riddle of Human Creativity.* New York: Oxford University Press, 2006.

———. "Compression and Representation." *Language and Literature* 15:1 (2006) 29–54.

———. *The Literary Mind.* New York: Oxford University Press, 1996.

———. *Death Is the Mother of Beauty: Mind, Metaphor, Criticism.* Chicago: University of Chicago Press, 1987.

Van der Koojj, Arie. "The Septuagint of Zechariah as Witness to an Early Interpretation of the Book." In *The Book of Zechariah and Its Influence*, edited by Christopher Mark Tuckett, 53–64. Burlington, VT: Ashgate, 2003.

Van der Watt, J. G. *Family of the King: Dynamics of Metaphor in the Gospel According to John.* Biblical Interpretation Series 47. Leiden: Brill, 2000.

———. "The Use of ΑΙΩΝΙΟΣ in the Concept ΖΩΗ ΑΙΩΝΙΟΣ In John's Gospel," *NovT* 31:3 (1989) 217–228.

Van Tilborg, Sjef. *Reading John in Ephesus.* NovTSupp 83. Leiden: Brill, 1996.

———. *Imaginative Love in John.* Edited by Paul N. Anderson and Yvonne Sherwood. Biblical Interpretation Series 2. Leiden: Brill, 1993.

VanderKam, James C. "Righteous One, Messiah, Chosen One, and Son of Man in 1 Enoch 37–71." In *Messiah*, edited by James C. VanderKam, 169–191. Minneapolis: Fortress, 1992.

Vaux, Roland de. *Ancient Israel: Its Life and Institutions.* The Biblical Resource Series. Grand Rapids: Eerdmans, 1997.

Vawter, Bruce and Leslie J. Hoppe. *A New Heart: A Commentary on the Book of Ezekiel.* Grand Rapids: Eerdmans, 1991.

Von Rad, Gerhard. *Hebrew Bible Theology.* 2 vols. New York: Harper, 1962.

———. *Studies in Deuteronomy.* Rev. ed. SBT 9. London: SCM, 1953.

———. "Das Judische Konigsritual." *TLZ* 72 (1947) 211–216.

Voorwinde, Stephen. *Jesus' Emotions in the Fourth Gospel: Human or Divine?* JSNTSupp 284. London: T & T Clark, 2005.

Wagner, Siefried. "Das Reich des Messias: Zur Theologie der Alttestamentlichen Königspsalmen." *TLZ* 109:12 (1984) 865–874.

Walck, Leslie W. "The Son of Man in the Parables of Enoch and the Gospels." In *Enoch and the Messiah Son of Man: Revisiting the Book of Parables*, edited by Gabriele Boccaccini, 299–337. Grand Rapids: Eerdmans, 2007.

Walker, William O. "John 1:43–51 and 'the Son of Man' in the Fourth Gospel." *JSNT* 56 (1994) 31–42.

Wallis, Gerhard. "Jerusalem und Samaria als Königsstädte: Auseinandersetzung mit einer These Albrecht Alts." *VT* 26:4 (1976) 480–496.

Walters, Stanley D. "Death Binds, Death Births." In *Go Figure!*, edited by T. Toom, 93–104. Eugene, OR: Pickwick, 2008.

Walton, John H. "The Imagery of the Substitute King Ritual in Isaiah's Fourth Servant Song." *JBL* 122:4 (2003) 734–743.

Watts, Rikki E. "The Lord's House and David's Lord: The Psalms and Mark's Perspective on Jesus and the Temple." *BibInt* 15:3 (2007) 307–322.

Wegner, Paul D. *An Examination of Kingship and Messianic Expectation in Isaiah 1–35.* Lewiston, NY: Mellen Biblical, 1992.

Weiser, Artur. "Die Tempelbaukrise unter David." *ZAW* 77:2 (1965) 153–168.

———. *The Psalms: A Commentary.* Translated by Herbert Hartwell. Philadelphia: Westminster, 1962.

Westermann, Claus. *Isaiah 40–66.* Philadelphia: Westminster, 1969.

Westfall, Cynthia Long. "A Method for the Analysis of Prominence in Hellenistic Greek." In *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, edited by Stanley E. Porter and Matthew Brook O'Donnell, 75–94. NTM 11. Sheffield: Sheffield Phoenix, 2009.

———. *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning.* New York: T & T Clark, 2005.

Whorf, Benjamin Lee. *Language, Thought, and Reality: Selected Writings.* Technology Press Books in the Social Sciences. Cambridge: Technology Press of Massachusetts Institute of Technology, 1956.

Whybray, R. N. *The Succession Narrative: A Study of II Samuel 9–20, and I Kings 1 and 2.* SBT 9. Naperville, IL: A. R. Allenson, 1968.

Wilcox, Peter and David Paton-Williams. "The Servant Songs in Deutero-Isaiah." *JSOT* 42 (1988) 79–102.

Willey, Patricia Tull. "The Servant of YHWH and Daughter Zion: Alternating Visions of YHWH's Community." *SBLSP* 34 (1995) 267–303.

Williamson, H. G. M. *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah.* Didsbury Lectures. Carlisle, England: Paternoster Pr, 1998.

Willis, John T. "Psalm 1: An Entity." *ZAW* 91:3 (1979) 381–401.

Willis, Wendell Lee. *The Kingdom of God in 20th-Century Interpretation.* Peabody, MA: Hendrickson Publishers, 1987.

Wilson, Gerald H. "King, Messiah, and the Reign of God: Revisiting the Royal Psalms and the Shape of the Psalter." In *Book of Psalms*, edited by Peter Flint, et al., 391–406. Leiden: Brill, 2005.

———. "The Use of Royal Psalms at the 'Seams' of the Hebrew Psalter." *JSOT* 35 (1986) 85–94.

———. *The Editing of the Hebrew Psalter.* Atlanta: Scholars, 1985.

Windisch, H. "Die Sprüche vom Eingehen in das Reich Gottes." *ZNW* 27 (1928) 163–192.

Winer, Johann Georg Benedict. *A Treatise on the Grammar of the New Testament Greek.* Translated by W. F. Moulton. Edinburgh: T & T Clark, 1882.

Winter, Steven L. *A Clearing in the Forest: Law, Life, and Mind.* Chicago: University of Chicago Press, 2001.

Woude, Annemarieke van der. "Can Zion Do without the Servant in Isaiah 40–55?" *CTJ* 39:1 (2004) 109–116.

Wright, Christopher J. H. *Deuteronomy.* New International Commentary. Hebrew Bible. Peabody, MA: Hendrickson, 1996.

Wright, N. T. *Jesus and the Victory of God.* Minneapolis: Fortress, 1996.

———. *New Testament and the People of God.* Christian Origins and the Question of God 1. Minneapolis: Fortress, 1992.

Yli-Jokipii, Hilkka. "Power and Distance as Cultural and Contextual Elements in Finnish and English Business Writing " In *The Cultural Context in Business Communication*, edited by Susanne Niemeier, Charles P. Campbell, and R. Dirven, 121–44. Amsterdam; Philadelphia: J. Benjamins, 1998.

Young, Theron. "Psalm 18 and 2 Samuel 22: Two Versions of the Same Song." In *Seeking out the Wisdom of the Ancients*, edited by Ronald L. Troxel, 53–69. Winona Lake, IN: Eisenbrauns, 2005.

Yule, George. *The Study of Language.* 2nd ed. Cambridge: Cambridge University Press, 1996.

Zanker, Paul. *The Power of Images in the Age of Augustus.* Jerome Lectures 16th series. Ann Arbor: University of Michigan Press, 1988.

Zimmerli, Walther. *Ezekiel: Chapters 25–48.* Vol. 2. Hermeneia. Philadelphia: Fortress, 1983.

Zimmermann, Ruben. *Christologie Der Bilder Im Johannesevangelium: Die Christopoetik Des Vierten Evangeliums Unter Besonderer Berücksichtigung Von Joh 10.* WUNT 171. Tübingen: Mohr Siebeck, 2004.

———. " 'Du Wirst Noch Größeres Sehen . . .' (Joh 1,50). Zur Ästhetik und Hermeneutik der Christusbilder im Johannesevangelium—Eine Skizze." In *Metaphorik und Christologie*, edited by Jörg Frey, Jan Rohls, and Ruben Zimmermann, 93–110. Theologische Bibliothek Töpelmann 120. Berlin: de Gruyter, 2003.

———. "Paradigmen einer Metaphorischen Christologie. Eine Leseanleitung." In *Metaphorik und Christologie*, edited by Jörg Frey, Jan Rohls, and Ruben Zimmermann, 1–36. Theologische Bibliothek Töpelmann 120. Berlin: de Gruyter, 2003.

Zinken, Jörg. "Ideological Imagination: Intertextual and Correlational Metaphors in Political Discourse." *Discourse & Society* 14:4 (2003) 507–523.

INDEX OF MODERN AUTHORS

Aaron, David H. 19 n. 77
Abbott, Edwin 5 n. 15, 232 n. 25
Ackroyd, Peter R. 125 n. 198
Albertz, Rainer 112 n. 145, n. 146
Allison, Dale C., Jr. **000**
Almada, Samuel E. 113 n. 151
Alt, Albrecht 84 n. 40
Anderson, A. A. 87 n. 52, 90 n. 66, 90 n. 67
Anderson, Paul N. 4 n. 11, 13 n. 55, 14 n. 59–60
Andrews, Edna 63 n. 122
Andrews, Edna and Y. Tobin 63 n. 122
Ashton, John 141 n. 16, 164 n. 102
Asiedu-Peprah, Martin 292 n. 36
Asurmendi, Jesús 209 n. 80
Attridge, Harold W. 16 n. 67
Aune, David E. 16 n. 67
Avioz, Michael 91 n. 69

Baker, David W. 81 n. 25
Bakhtin, M. M. 66 n. 137, 67 n. 141, 68, 69
Bakker, Stéphanie J. 58 n. 101
Balabanski, Vicky 20 n. 80
Baldwin, Joyce G. 127 n. 209, 130 n. 224
Ball, David Mark 1, 2 n. 5, 34 n. 14, 148 n. 42, 153 n. 60
Baltzer, Klaus 114 n. 155
Bardtke, Hans 99 n. 101
Barnard, Jody A. 64 n. 127, 64 n. 129
Barr, James A. 20 n. 79
Barrett, C. K. 5 n. 16, 141, 141 n. 16, 143 n. 25, 149 n. 47, 183 n. 5, 184 n. 7, n. 8, 287 n. 26, 289 n. 31
Barstad, Hans M. 81 n. 25
Battistella, Edwin L. 63 n. 122
Bauckham, Richard 4 n. 11, 13, 140 n. 11
Beale, G. K. 46 n. 65, 49 n. 70, 243 n. 50
Beasley-Murray, George Raymond 13, 19, 138 n. 5. n. 6, 140 n. 11, 145 n. 35, 150 n. 50, 159 n. 86, 188 n. 28, 233 n. 29, 234 n. 32, 285 n. 16, n. 17, n. 18, 295 n. 42, 300 n. 52
Beaton, Richard 127 n. 207
Beck, David R. 135 n. 1
Becker, Jürgen 138 n. 6
Begg, Christopher T. 113 n. 151
Beirne, Margaret M. 135 n. 1
Belleville, Linda L. 187 n. 24, n. 25
Bennema, Cornelis 208 n. 73
Bergen, Robert D. 84 n. 43
Bergey, Ronald L. 113 n. 151
Berlin, Adele 145, 145 n. 36, n. 37
Bernard, Jacques 140 n. 12
Berquist, Jon L. 297 n. 46
Berry, Donald K. 95 n. 81
Beutler, Johannes 222 n. 1, n. 2, 245 n. 57
Black, Stephanie L. 144 n. 26, 232 n. 25
Black, Max 31, 32 n. 7–8, 65
Blaine, Brad 135 n. 1
Blenkinsopp, Joseph 128 n. 214
Block, Daniel I. 77 n. 10, 78 n. 12, 122 n. 189, 123 n. 190, 124 n. 193 n. 195, n. 197, 125 n. 202
Blomberg, Craig 4 n. 11, n. 13, 276 n. 41, n. 42
Boccaccini, Gabriele 169 n. 126
Bockmuehl, Markus N. A. 136 n. 2
Boda, Mark J. 20 n. 79, 55, 75 n. 4, 88 n. 55, 107 n. 134, 112 n. 146, 120 n. 182, 122 n. 187, 127 n. 211, 128 n. 214, 163 n. 100, 245 n. 58, 268 n. 22, 269 n. 23, 271 n. 31
Bodner, Keith 86, 86 n. 50
Boer, Martinus C. de 17 n. 73, 66 n. 137, 162 n. 96
Boer, Roland 66 n. 137
Boismard, M. E 138 n. 6, 193 n. 37
Boling, Robert G. 113 n. 147, n. 151
Borchert, Gerald L. 140 n. 12, 234 n. 32
Borderia, Salvatore Pons 59 n. 104
Borsch, Frederick Houk 164 n. 102
Brenner, Athalya 297 n. 46
Brettler, Marc Zvi 74 n. 3, 75 n. 4–5, 76 n. 7, n. 8, 85 n. 46, 86 n. 47, 125, 125 n. 203, 172 n. 139, 199, 199 n. 42, n. 43
Bright, John 21 n. 83
Brittan, Simon 65 n. 132
Brown, Raymond Edward 5 n. 17, 7 n. 28, 8 n. 37, 9 n. 39–41, 11, 12, 13, 16 n. 67, 138 n. 5, 140, 141, 141 n. 14, n. 16, 143 n. 25, 145 n. 35, 149 n. 47, 159 n 87, 164 n. 101, n. 102, 171 n. 134, 182 n. 4, 184 n. 7, n. 8, 190 n. 30, 193 n. 37, 210 n. 83, 213 n. 88, 223 n. 5, 253 n. 67, 295 n. 42
Brown, William P. 95 n. 84, n. 85, 96 n. 88, n. 90, 103 n. 116, 105 n. 127

Brownlee, William Hugh 99 n. 101
Bruce, F. F. 172 n. 136, n. 137, 287 n. 26
Brueggemann, Walter 77 n. 11, 80 n. 22, 86, 86 n. 48, 87, 87 n. 51, n. 53, 90 n. 64, 110 n. 144, 112 n. 145
Brunson, Andrew C. 11 n. 49, 14, 15, 100 n. 105, 107 n. 137, 108 n. 139, 247, 247 n. 61, n. 62
Bultmann, Rudolf 5 n. 16, 6, 7 n. 29, 8 n. 31 – 34, 10, 11, 13, 18 n. 75, 138 n. 6, 140 n. 12, 164 n. 101, 181 n. 1, 182 n. 4, 184 n. 8, 202 n. 53, 223 n. 5, 234 n. 32, 259 n. 3, 295 n. 44
Burge, Gary M. 11 n. 50, 22 n. 88, 137, 137 n. 4, 141 n. 16, 154, 155 n. 67, n. 68, 168, 168 n. 122, 169 n. 125, 170, 170 n. 128, 217, 217 n. 96, 218 n. 97, 243 n. 48
Busse, Ulrich 23 n. 96, n 97, 222 n. 2
Butler, Christopher 55 n. 86, 60 n. 108, 61 n. 109

Caird 179 n. 158
Camp, Claudia V. 297 n. 46
Campbell, Antony F. 60 n. 106, 85 n. 44
Campbell, Constantine R. 60 n. 106
Caragounis, Chrys C. 183 n. 5, 282 n. 6
Carroll R. M. Daniel 136 n. 2
Carson, D. A. 14 n. 62, 60 n. 106, 145 n. 35, 172 n. 138, 175 n. 147, 184 n. 7, 188 n. 28, 190 n. 30, n. 32, 193 n. 37, 213 n. 88, 234 n. 31, 253 n. 67, 261 n. 10, 286 n. 23, 294 n. 39, n. 40
Carter, Warren 9 n. 42 – 43, 12 n. 52, 13, 15 n. 64, 16 n. 68–69, 18 n. 74, 38 n. 29, 59 n. 103, 80 , 80 n. 24, 156 n. 72, 157, 157 n. 74, 160 n. 88, 161, 161 n. 91, n. 92, 162, 162 n. 93, n. 94, n. 96, 171, 171 n. 133, 179 n. 157, 257 n. 2, 286 n. 20, 298 n. 49, 299, 300 n. 50
Carver, Terrell 30 n. 3, 38 n. 27, 160 n. 89
Casey, Maurice 279 n. 1
Cassidy, Richard J. 10, 15 n. 64, 16 n. 68, 161 n. 91, 171 n. 133, 173 n. 140, 176 n. 149, 179 n. 155
Cazeaux, Clive 32 n. 10
Ceresko, Anthony R. 113 n. 151
Cha, Kilnam 100 n. 103
Charlesworth, James H. 6 n. 19, 16 n. 67, 154, 154 n. 65, 202 n. 51, 243 n. 49
Charteris-Black, J. 39 n. 34
Chilton, Bruce D. 10 n. 47
Choi, P. Richard 20 n. 80, 153 n. 60
Cienki, Alan J. 38 n. 28, 50 n. 72
Clark, Douglas K. 11 n. 49
Coakley, J. F. 20 n. 80, 276 n. 41, n. 43
Coats, George W. 114 n. 155
Cogan, Mordechai 85 n. 45
Cohen, Mordechai Z. 19 n. 77
Cohn, Robert L. 85 n. 46
Collins, Adela Yarbro 90 n. 65, 136 n. 2, 156 n. 72, 157, 157 n. 76, n. 78, n. 79, n. 80, n. 81, 158 n. 83, 166 n. 112, 167, 167 n. 115, n. 116, n. 117, 200, 200 n. 44, 213 n. 89, 235 n. 36
Collins, Billy 29 n. 1
Collins, John Joseph 16 n. 67, 84 n. 42, 90 n. 65, 136 n. 2, 155 n. 68, 156 n. 72, 157, 157 n. 76, n. 77, n. 78, n. 79, n. 80, n. 81, 158 n. 83, 166 n. 112, 167, 167 n. 115, n. 116, n. 117, 168 n. 124, 200, 200 n. 44, 201 n. 49, 213 n. 89, 235 n. 36
Collins, Terry 129 n. 215, n. 216, n. 217, 269 n. 27, 270, 270 n. 30
Coloe, Mary L. 6, 10, 14 n. 63, 15 n. 66, 16 n. 67, 20 n. 80, 22 n. 87, n. 89, 204, 204 n. 57, 205 n. 64, 218 n. 98, 309, 309 n. 2
Conrad, Edgar W. 113 n. 147, n. 150, 121 n. 185
Conway, Colleen M. 135 n. 1
Cook, Stephen L. 297 n. 46
Cooke, Gerald 157 n. 76
Coppens, Joseph 164 n. 101
Cotter, David W. 85 n. 46
Cotterell, Peter 183–186, 183 n. 6, 184 n. 10, 184 n. 13, 185 n. 14, 185 n. 15, 186 n. 19, 188 n. 26, 224 n. 7
Coulson, Seana 39, 40 n. 37, n. 38, 48 n. 68, 55 n. 89
Craig, Kenneth M., Jr. 88 n. 59, 89 n. 60, 93 n. 79, 94 n. 80
Creach, Jerome F. D. 95 n. 82, 100 n. 104, 103 n. 119, 105 n. 127, 106 n. 133, 109 n. 140, 117 n. 166
Croft, Steven J. L. 107 n. 136
Cross, Frank Moore, Jr. 95 n. 83
Culpepper, R. Alan 135 n. 1, 146 n. 38, 164, 165, 165 n. 104, n. 105, 169 n. 127, 174 n. 144, 175 n. 146, 185 n. 15, 186 n. 18, 213 n. 89, 229 n. 18, 273 n. 38
Cunningham, Valentine 29 n. 2, 66 n. 138, 67 n. 140, 68, 69
Cuss, Dominique 156 n. 72

D'Angelo, Mary Rose 11 n. 49
Dahl, Nils Alstrup 292 n. 36
Dahood, Mitchell Joseph 107 n. 136, 108 n. 138
Dana, H. E. 286 n. 22

Dancygier, Barbara 40 n. 37
Darr, Katheryn Pfisterer 117, 117 n. 169, n. 170
Davis, Ellen F. 104, 104 n. 123
Decker, Rodney J. 64 n. 128
Deeley, Mary Katharine 124 n. 194, 223 n. 4, 245 n. 57
Deignan, Alice 56 n. 91
Del Mar, Alexander 242 n. 46
Delcor, M. 128 n. 214
Dempsey, Carol 116, 116 n. 163, n. 165, 117 n. 167
Derrett, J. Duncan M. 243 n. 48
DesCamp, Mary Therese 38 n. 29, 44 n. 52, 66 n. 133
Dik, S. C. 60 n. 108, 61 n. 109
DiVito, Robert A. 88 n. 55
Dirven, R. 39 n. 35, 43 n. 51
Dodd, C. H. 4 n. 13, 5 n. 15, n. 16, n. 17, 6 n. 22, 7 n. 23–29, 10, 11 n. 48, 12, 13, 18, 19, 155 n. 69, 176 n. 151, 182 n. 2, n. 4, 183 n. 5, 202 n. 53, 223 n. 5, 259 n. 4, 272 n. 33, n. 34, 295 n. 44, 296
Dogniez, Céline 269, 269 n. 27, 270, 270 n. 28
Drulák, Petr 38 n. 28
Duchan, Judith F. 59 n. 104
Duff, Paul Brooks 20 n. 80, 308 n. 1
Duguid, Iain 122 n. 189
Duke, Paul D. 283 n. 10
Dupré, Louis K. 35 n. 18, 37 n. 22
Duranti, Charles 55 n. 87
Dutcher-Walls, Patricia 77 n. 11, 78 n. 12

Eaton, J. H. 107 n. 136
Eckman, Fred R. 63 n. 122
Eissfeldt, Otto 120 n. 181, 121 n. 185
Elledge, C. D. 200 n. 45, 201 n. 48
Ellens, J. Harold 6 n. 19, 164 n. 101, 166 n. 111
Ellis, Richard S. 88 n. 55
Ellis, Robert R. 113 n. 151
Emerton, John A. 82 n. 32
Ernst, Allie M. 135 n. 1
Eslinger, Lyle M. 86 n. 49
Evans, Craig A. 202 n. 52, 136 n. 2, 263 n. 13, n. 14, 265 n. 17
Evans, Mary J. 135 n. 1
Eynde, Sabine van den 20 n. 80

Falkenstein, Adam 88 n. 57
Fanning, Buist M. 60 n. 106, 64 n. 127
Farelly, Nicolas 147 n. 40, 254 n. 68
Fauconnier, Gilles 38 n. 26, 38 n. 26, 39, 40 n. 37, n. 38, n. 39, n. 40, 42 n. 50, 44 n. 54, n. 55, n. 56, n. 57, 45 n. 58, n. 59, n. 60, n. 61, 45 n. 61, n. 62, 46 n. 63, n. 64, 48 n. 68, 49, 69
Fears, J. Rufus 156 n. 72
Fekkes, Jan 243 n. 49, n. 51
Ferris, Paul Wayne 86 n. 47
Fetzer, Anita 38 n. 28
Fillmore, Charles 55 n. 89, 62 n. 118
Fishbane, Michael A. 20 n. 80
Flanagan, James W. 297 n. 46
Flint, Peter W. 136 n. 2
Floyd, Michael H. 75 n. 4
Foley, Toshikazu S. 64 n. 128, 65 n. 130
Franke, Chris 85 n. 46
Freed, Edwin D. 5 n. 17, 20 n. 80, 153, 153 n. 60, n. 62
Freedman, David Noel 95 n. 83
Frey, Jörg 22 n. 92, 23 n. 94
Frost, Stanley Brice 107 n. 136
Fuller Dow, Lois K. 101 n. 110, 163 n. 98, n. 99

Gair, J. W. 63 n. 122
Gan, Jonathan 19 n. 77
García López, Felix 78 n. 12
Gates, Henry Louis 126 n. 206
Gentner, Dedre 44 n. 53
Gentry, Peter John 77 n. 10, 113 n. 147, 120 n. 182, 121 n. 184
Georgakopoulou, Alexandra 63 n. 125
George, Mark K. 297 n. 46
Gerstenberger, Erhard S. 109 n. 142
Gibbs, Raymond W. 40 n. 41, 55 n. 88
Givón, Tamly 142 n. 21
Glasson, Thomas Francis 11 n. 49, 209 n. 82
Goatly, Andrew 35 n. 19, 66 n. 135
Goldberg, Adele E. 55 n. 89
Goldingay, John 113 n. 151, 114 n. 153, n. 155, 115 n. 157, n. 158, n. 159, 116 n. 160, n. 162, n. 165, 117 n. 168, 118 n. 171, n. 173, 120 n. 181, 121 n. 186
Good, Deirdre Joy 156 n. 71
Goodwin, Alessandro 55 n. 87
Goppelt, Leonhard 4 n. 8, 6 n. 21, 182 n. 4, 202 n. 53
Gosse, Bernard 75 n. 4
Goutsos, Dionysis 63 n. 125
Grady, Joseph 40 n. 38, 48 n. 68
Grant, Jamie A. 77 n. 10, 78 n. 13, n. 14, n. 15, n. 16, 79 n. 18, 95 n. 87, 101 n. 106, n. 107, n. 108
Gray, Mark 120 n. 181
Green, Barbara 66 n. 137
Greenberg, Moshe 122 n. 189

Gries, Stefan Th. 39 n. 34, 43 n. 51
Grosby, Steven Elliott 297 n. 46
Gunkel, Hermann 107 n. 136
Gunn, D. M. 297 n. 46
Guthrie, George H. 58 n. 101

Haag, Herbert 113 n. 151
Habel, Norman C. 126 n. 206
Haenchen, Ernst 222 n. 2, 234 n. 32
Halliday, M. A. K. 43, 50 n. 71, 51 n. 74, 52 n. 75–79, 53 n. 80, 54 n. 82, n. 84, 55 n. 89, 56, 57 n. 92, n. 95, 58 n. 99, 58 n. 102, 59 n. 104, 60 n. 108, 61 n. 109, 61 n. 110, n. 111, 61 n. 114, 62 n. 115, n. 116, 117 n. 118, 148, 148 n. 43, 149 n. 46, 150, 150 n. 48, n. 49. n. 50 159 n. 84
Halperin, David J. 97 n. 95
Halver, Rudolf 243 n. 51
Ham, Clay Alan 270, 270 n. 29, 271 n. 31, 273 n. 36, 308 n. 1
Hamerton-Kelly, Robert 203 n. 55
Hamid-Khani, Saeed 246 n. 59
Hamilton, Craig 48 n. 69
Hamilton, Victor P. 89 n. 60, 151 n. 56
Hanson, Paul D. 112 n. 146, 115 n. 156, n. 158, 116 n. 164, n. 165, 118 n. 175, 119 n. 179, 127 n. 211
Hardin, Michael 280 n. 4
Hare, Douglas R. A. 164 n. 102
Harner, Philip B. 153 n. 60
Harrington, Daniel J. 171 n. 135, 172 n. 136, 254 n. 68
Harrisville, Roy A. 5 n. 16
Harstine, Stan 11 n. 49
Harvey, A. E. 196 n. 38, 197 n. 39, 292 n. 36
Hasan, Ruqaiya 57 n. 94, 57 n. 95, 59 n. 104, 60 n. 108, 61 n. 109, 62 n. 116, n. 117, n. 118, 148, 148 n. 43, 149 n. 46, 150, 150 n. 48, n. 49. n. 50, 252 n. 66
Hauspie, K. 136 n. 2
Hayes, Katherine M. 103 n. 118
Hays, Richard B. 46 n. 65, 67 n. 139
Hecke, P. van 46 n. 63, 123 n. 192
Heimerdinger, Jean-Marc 142 n. 21
Hengel, Martin 6 n. 18
Hengeveld, Kees 60 n. 108, 61 n. 109
Hermisson, Hans-Jörgen 113 n. 151
Herrmann, Siegfried 87 n. 52
Hertzberg, Hans Wilhelm 84 n. 43
Hess, Richard S. 136 n. 2
Higgins, A. J. B. 164 n. 102
Hilber, John W. 105 n. 125
Hill, Charles E. 14 n. 57, 112 n. 146, 127 n. 211
Hodges, Zane Clark 20 n. 80, 187 n. 24
Hodgson, Robert Jr. 5 n. 15, 8 n. 36
Hoffmeier, Karl 81 n. 25
Hofstadter, Douglas R. 44 n. 53
Hogeterp, Albert L. A. 6 n. 19, 136 n. 2
Holland, John H. 44 n. 53
Hols, Edith 31 n. 5, 66 n. 136
Holyoak, Keith James 44 n. 53
Hoppe, Leslie J. 122 n. 188, 125 n. 202
Horbury, William 136 n. 2, 201 n. 49
Horn, F. W. 186 n. 20
House, Paul 124 n. 195, 125, 125 n. 199, n. 200
Houston, Walter J. 103 n. 114, n. 115
Howe, Bonnie 38 n. 29, 215 n. 93
Huang, Guowen 61 n. 112
Huie-Jolly, Mary R. 294 n. 40
Hurowitz, Victor 83 n. 37, 88 n. 55
Hylen, Susan E. 20 n. 80, 46 n. 65, 286 n. 23

Janowski, Bernd 113 n. 147, n. 151
Janzen, J. Gerald 20 n. 80, 153 n. 60, 225 n. 8
Jersak, Brad 280 n. 4
Joachimsen, Kristin 113 n. 151
Johns, Loren L. 155 n. 69
Johnson, Aubrey Rodway 107 n. 136
Johnson, Mark 1 n. 2, 30 n. 3, 32, 33 n. 12, 36, 37 n. 24, 38 n. 27, 39 n. 32, 40 n. 42, 41 n. 44–45, 44 n. 52, 49
Joosten, Jan 83 n. 36, n. 38
Jones, Gwilym H. 88 n. 59
Jonge, Marinus de 11 n. 50, 137, 137 n. 4
Joyce, Paul 122 n. 189
Juel, Donald H. 203 n. 55
Just, Felix 4 n. 11, 13 n. 55

Kaiser, Walter C., Jr. 113 n. 147, 120 n. 184
Kamionkowski, S. Tamar 112 n. 146
Kanagaraj, Jey J. 10 n. 47, 97 n. 95, 151 n. 53, n. 55, 152 n. 58, 167, 167 n. 121, 198 n. 41, 244 n. 53, n. 54
Kang, Sa-Moon 108 n. 138
Käsemann, Ernst 4 n. 8, 4 n. 12, 5 n. 16, 6 n. 20
Kean, Mary Louise 63 n. 122
Kearns, Michael 48 n. 69
Keener, Craig S. 145 n. 35, 153 n. 62, 154, 154 n. 64, 162 n. 95, 190 n. 32, 191 n. 34, 200 n. 46, 201 n. 50, 202 n. 52,

209, 209 n. 78, n. 80–82, 213 n. 88, 215 n. 90, 226 n. 11, n. 12, 227 n. 15, 230 n. 30, 233 n. 26, 257 n. 2, 283, 283 n. 9, n. 10, 285 n. 16, 286 n. 20, 287 n. 26, 295 n. 42, 300 n. 52
Keifert, Patrick R. 203 n. 55
Kelly, Anthony 178 n. 154, 218, 219 n. 100
Kern, Gabriele 22 n. 92
Kim, Hyun Chul Paul 113 n. 151, 114 n. 155, 115 n. 158, n. 159, 116 n. 163, 119 n. 178
Kim, Jinkyu 99 n. 100
Kim, Seyoon 156 n. 72, n. 73, 167, 167 n. 120
Kinniburgh, E. 151 n. 55
Kittay, Eva Feder 39 n. 35
Kitz, Anne Marie 83 n. 39
Klein, George L. 129 n. 219, n. 221, 130 n. 222, 131 n. 225
Klein, Ralph W. 112 n. 145, n. 146
Klingbeil, Martin 95 n. 86, 96 n. 91, 97 n. 94, n. 95, 106 n. 131
Knibb, Michael A. 136 n. 2
Knoppers, Gary N. 78 n. 12
Knowles, Murray 36 n. 20, 66 n. 136
Koch, Klaus 112 n. 145
Koester, Craig R. 8 n. 32, 20 n. 78, 143 n. 23, 146 n. 39, 149 n. 44, 225 n. 8, 233 n. 29, 238 n. 39, 248 n. 63, 253 n. 67, 273 n. 36
Koester, Helmut 8 n. 32
Kohl, Margaret 114 n. 155
Kokinov, Boicho N. 44 n. 53
Köstenberger, Andreas J. 141 n. 16, 154 n. 65, 203 n. 55, 253 n. 67
Kovacs, Judith L. 17 n. 73, 162 n. 96, 294 n. 40
Kövecses, Zoltán 34 n. 16, 38 n. 25, 39 n. 36, 41 n. 43–46, 42 n. 47–50, 44
Kraus, Hans-Joachim 107 n. 136
Kress, Gunther R. 61 n. 110
Kroeger, Catherine Clark 135 n. 1
Kruse, Colin G. 171 n. 134, 286 n. 23
Kselman, John S. 109 n. 142
Kundera, Milan 1, n. 1
Kutsch, Ernst 82 n. 32, 83 n. 34
Kvalbein, Hans 17 n. 70–72, 18, 186 n. 20, 211 n. 86
Kuyvenhoven, Rosalie 122 n. 187
Kysar, Robert 143 n. 23, 148 n. 44

Laato, Antti 88, 88 n. 56, n. 58, 113 n. 151
Ladd, George Eldon 21 n. 83, 182 n. 2, 183 n. 5, 201 n. 47, n. 50
Laffey, Alice L. 86 n. 49
Lakoff, George 1 n. 2, 30 n. 3, 32, 33 n. 12, 36, 36 n. 21, 37, 37 n. 24, 38 n. 27, 39 n. 31, n. 32, n. 33, 40 n. 38, n. 42, 41, n. 44, n. 45, 42, 44 n. 52, 45, 46, 48, n. 69, 49, 50, 160 n. 89, 296
Lambrecht, Knud 60 n. 108, 61 n. 109
Langacker, Ronald W. 55 n. 89
Langdon, Stephen and 88 n. 56
Laniak, Timothy S. 81 n. 27
Larkin, Katrina J. A. 245 n. 58
Lauerbach, Gerda 38 n. 28
Laurin, Robert B. 112 n. 145
Lash, Nicholas 32, 33 n. 11, 38 n. 30
Lee, Dorothy A. 203 n. 55, 205, 205 n. 61, n. 62
Lee, Jae Hyun 64 n. 128
Leske, Adrian M. 128 n. 214, 268 n. 22, 269 n. 24
Levinson, Bernard M. 78 n. 12
Lewandowska-Tomaszczyk, Barbara 40 n. 37
Lewis, Karoline M. 1 n. 3, 15 n. 66, 222 n. 1, n. 2, 223, 223 n. 3, n. 4, n. 5, 238 n. 42, 240 n. 45, 247, 247 n. 60
Leyrer, Daniel P. 20 n. 80
Lidzbarski, Mark 5 n. 16
Lieu, Judith 243 n. 48, 248 n. 63
Limburg, James 108 n. 139
Lincoln, Andrew T. 145 n. 35, 159 n. 87, 172 n. 138, 173 n. 142, 175 n. 146, n. 147, 176 n. 151, 184 n. 7, n. 8, 190 n. 32, 191 n. 34, 193 n. 36, n. 37, 196 n. 38, 197 n. 39, 213 n. 88, 226 n. 10, 229 n. 19, 234 n. 31, 283 n. 10, 284 n. 11, 285 n. 18, 287 n. 26, 288 n. 27, n. 28, 291, 291 n. 32, 292 n. 36, 297, 298 n. 48, 300 n. 50, n. 55, 302, 302 n. 57
Lind, Millard C. 113 n. 147
Lindars, Barnabas 151 n. 56, 182 n. 4
Lintott, Andrew 275 n. 40
Lipinski, Edward 99 n. 101
Locke, Sara 84 n. 41
Long, Burke O. 85 n. 46, 86 n. 47
Long, V. Philips 81 n. 25
Longman, Tremper, III 97 n. 95, 102 n. 111
Luka, Barbara J. 50 n. 72
Lund, Øystein 118 n. 171, n. 172, n. 174
Lust, J. and K. Hauspie 136 n. 2

Malina, Bruce J. 286 n. 23
Manning, Gary T. 6 n. 19

Manson, Thomas Walter 201 n. 50
Mantey, Julius R. 286 n. 22
Marcus, Joel 20 n. 80, 280 n. 4, 294 n. 40, 297 n. 47
Marley, Carol 38 n. 26
Martyn, J. Louis 138 n. 6, 164 n. 102, 166 n. 111, 253 n. 67
Mathewson, David 49 n. 70, 64 n. 128
Matlock, R. Barry 5 n. 16
Mays, James Luther 95 n 87, 99 n. 99, 100 n. 102
McBride, S. Dean 79 n. 18
McCann Jr., J. Clinton 100 n. 103
McCarter, P. Kyle, Jr. 87 n. 52
McCarthy, Dennis J. 84 n. 40, 90 n. 66, 91 n. 68
McConville, J. Gordon 78 n. 12, n. 16, 80 n. 22
McKay, K. L. 60 n. 106
McNutt, Paula M. 297 n. 46
Meeks, Wayne A. 5 n. 15, 6, 10, 11 n. 48–49, 12, 137, 137 n. 3
Mein, Andrew 123 n. 191
Menken, Maarten J. J. 20 n. 80, 268 n. 21, 269 n. 25, n. 26, 271 n. 32, 272 n. 35
Messing, Gordon M. 144, 144 n. 26, n. 27, n. 29, n. 30, n. 31, 145 n. 32, n. 33, 232 n. 25
Mettinger, Tryggve N. D. 92 n. 73, 93 n. 76, 107 n. 136
Meyers, Carol L. 128 n. 212, 268 n. 22
Meyers, Eric M. 128 n. 212, 268 n. 22
Michaels, J. Ramsey 138 n. 5, 146 n. 39, 188 n. 28, 190 n. 32, 191 n. 34, 225 n. 9, 226 n. 10, 229 n. 19, 230 n. 21, 233 n. 28, 257 n. 1, 268 n. 20, 279 n. 2, 282 n. 5, n. 7, 285 n. 16, n. 18
Miegge, Giovanni 66 n. 137
Millard, A. R. 81 n. 25
Miller, Merrill P. 82 n. 32
Miller, Patrick D. 76 n. 7, n. 8, 79 n. 17, n. 18, 80 n. 19, n. 20, n. 21 n. 23
Minear, Paul Sevier 11 n. 49
Mitchie, David T. 160 n. 89
Moffatt, James 5 n. 16
Moloney, Francis J. 164 n. 102, 165 n. 107, 166 n. 111, 171 n. 135, 172 n. 136, 178 n. 154, 218, 219 n. 100, 254 n. 68
Moon, Rosamund 36 n. 20, 66 n. 136
Moore, Stephen D. 20 n. 80, 74 n. 3, 75 n. 4, n. 5, n. 6, 76 n. 7, 100 n. 104, 104 n. 122, n. 124, 109 n. 141, n. 142, 110 n. 143, 126 n. 206, 127 n. 208, 178 n. 153, 218 n. 99
Moravcsik, Edith A. 63 n. 122
Morgen, Michéle 166 n. 111
Morgenstern, J. 108 n. 139
Morris, Leon 141, 141 n. 16, 171 n. 134, 187 n. 25, 279 n. 3, 286 n. 23, 287 n. 26
Mosser, Carl 4 n. 11, 13
Motyer, J. A. 114 n. 153, 118 n. 175, 119 n. 176, 120 n. 183
Moule, C. F. D. 146 n. 39, 273 n. 38
Moulton, James Hope 286 n. 22
Mowinckel, Sigmund 82 n. 32, 83 n. 33, 100 n. 105, 103 n. 118, 107 n. 136
Moyise, Steve 46 n. 65, 49 n. 70

Nash, Steven B. 102 n. 113, 145 n. 35, 151 n. 51, 167, 167 n. 119, 168, 168 n. 123, 217 n. 96
Neufeld, Dietmar 138 n. 7, 171, 171 n. 132, 176 n. 150
Newman, John 50 n. 72
Neyrey, Jerome H. 17 n. 73, 20 n. 80, 153 n. 60, 162 n. 96, 164 n. 101, n. 102, 171 n. 135, 235 n. 35
Nicholson, Godfrey C. 295 n. 43
Nicol, W. 4 n. 14, 8
Nielsen, Jesper Tang 47 n. 66–67, 48, 245 n. 57
Nielsen, Kirsten 223 n. 4
Nisbett, Richard E. 44 n. 53
Noppen, J. P. van 31 n. 5, 66 n. 136
North, C. R. 113 n. 151, 176 n. 151
North, J. L. 46 n. 65, 49 n. 70
North, Wendy E. Sproston 176 n. 151
Noth, Martin 87 n. 52
Novotny, Jamie R. 88 n. 55

O'Day, Gail R. 148 n. 42, 186 n. 17, 205 n. 64, 207, 207 n. 71, 279 n. 1, 286 n. 23
O'Donnell, Matthew 57 n. 94
Oakley, Todd 40 n. 38, 48 n. 68, n. 69
Odell, Margaret S. 122 n. 189, 123 n. 190, 125 n. 202
Okorie, A. M. 20 n. 80, 153 n. 60
Ollenburger, Ben C. 75 n. 4
Olofsson, Staffan 95 n. 85
Opongo, Elias Omondi 126 n. 206
Orlov, Andrei 167 n. 118
Oswald, Wolfgang 87 n. 54, 88 n. 57, 88 n. 59
Oswalt, John 114 n. 153, n. 154, 116 n. 165, 119 n. 177, 120 n. 182, 121 n. 186
Otto, Eckart 101 n. 106

Paas, Stefan 103 n. 114
Paget, James Carleton 136 n. 2
Painter, John 143 n. 23, 148 n. 44, 166 n. 111, 222 n. 2
Paltridge, Brian 52 n. 79
Pamment, Margaret 179 n. 158
Paprotté, Wolf 39 n. 35, 43 n. 51
Parrish, V. Stephen 77 n. 10
Parry, Donald W. 95 n. 83
Parsenios, George L. 292 n. 35
Paton-Williams, David 113 n. 151, 114 n. 152, 115 n. 156
Payne, David F. 114 n. 153, n. 155, 115 n. 158, n. 159, 116 n. 165, 117 n. 168, 118 n. 171, n. 173
Perdue, Leo G. 73 n. 2
Petersen, David L. 84 n. 43, 128 n. 212, n. 213, n. 214, 129 n. 218, n. 219, n. 221, 130 n. n. 223, n. 224, 131 n. 226, 268 n. 22, 270 n. 29
Perrin, Norman 13
Pikalo, Jernej 30 n. 3, 38 n. 27, 160 n. 89
Porter, Joshua Roy 83 n. 39
Porter, Stanley E. 46 n. 65, 49 n. 70, 53 n. 81, 55 n. 85, 55 n. 87, 57 n. 94, n. 96, 58 n. 100, 58 n. 101, 60 n. 105, 60 n. 106, 61 n. 113, 63 n. 120, n121, 64 n. 126, n. 127, n. 128, 65 n. 130, 67 n. 139, 136 n. 2, 139 n. 8, 184 n. 11, 232 n. 24, 259 n. 5, 271 n. 31, 286 n. 22, 300 n. 54
Poythress, Vern S. 285 n. 15
Preiss, Théo. 292 n. 36
Price, S. R. F. 156 n. 72
Prigent, Pierre 243 n. 52
Pryor, John 182 n. 4, 295 n. 43
Punter, David 66 n. 134

Quinn, Naomi 51 n. 73
Quispel, G. 151 n. 55

Redditt, Paul 75 n. 4, 112 n. 146
Reed, Jeffrey T. 54 n. 84, 55 n. 85, 57 n. 94, n. 97, 64 n. 126, 127 n. 211
Reinhartz, Adele 203 n. 55
Reitzenstein, Richard 5 n. 16
Resseguie, James L. 226 n. 13
Reynolds, Benjamin E. 22 n. 90, 151, 151 n. 52, 152 n. 57, 164 n. 103, 165, 165 n. 108, n. 109, 166, 166 n. 110, n. 113, n. 114, 167, 167 n. 118, 198 n. 41, 243 n. 47, n. 52, 294 n. 41
Ribera-Florit, Josep 244 n. 53
Rice, Sally 50 n. 72
Rich, J. W. 275 n. 40
Richey, Lance Byron 9 n. 42, 10, 15 n. 64, 16 n. 68, 143 n. 25, 149 n. 47, 160 n. 88, 161 n. 91, 171 n. 133, 173 n. 140, 179 n. 156, 244 n. 55, 245 n. 56, 296 n. 45
Richter, Sandra L. 91 n. 70, n. 71, 92, 92 n. 72, n. 73, n. 74, n. 75, 93 n. 76, n. 77
Ricoeur, Paul 29 n. 2, 31, 32 n. 10, 177 n. 152
Ridderbos, Herman N. 159 n. 86, 222 n. 2
Robert, Philippe de 90 n. 66
Roberts, J. J. M. 104 n. 120, n. 121
Robinson, John A. T. 5 n. 17, 223 n. 5
Rohls, Jan 23 n. 94
Rohrbaugh, Richard L. 286 n. 23
Roloff, Jürgen 4 n. 8, 6 n. 21, 182 n. 4, 202 n. 53
Romanowsky, John W. 280 n. 4, 294 n. 40, 297 n. 47
Ross, Allen P. 108 n. 139
Rowley, H. H. 113 n. 151
Royse, James Ronald 232 n. 25
Rudman, Dominic 81 n. 27, 82 n. 28, n. 29, n. 31
Ruprecht, Louis A. 302 n. 56

Sadananda, Daniel Rathnakara 205 n. 61
Samuel, A. E. 275 n. 40
Sanders, James A. 107 n. 136
Sanders, Paul 95 n. 83
Sandnes, Karl Olav 188 n. 27
Sandy, D. Brent 155 n. 69
Sasse, Markus 166 n. 111
Sawyer, John F. A. 113 n. 151
Schapdick, Stefan 11 n. 49
Scheffler, Eben 78 n 12
Scheithauer, Rut 38 n. 28
Schnackenburg, Rudolf 6, 10 n. 44–46, 11, 12 n. 53, 13, 138 n. 7, 141 n. 16, 184 n. 7, 190 n. 30, n. 32, 191 n. 34, 202 n. 53, 213 n. 88, 261 n. 10, 289 n. 31, 300 n. 51
Schneider, Gerhard 203 n. 55
Schneiders, Sandra 135 n. 1
Schniedewind, William M. 86 n. 49
Schön, Donald 38 n. 27
Schuele, Andreas 112 n. 145
Schüssler, Fiorenza 135 n. 1
Schwartz, Baruch J. 85 n. 45
Schweizer, Eduard 2 n. 5
Scott, Kenneth 156 n. 72
Scott, Martin 135 n. 1, 175 n. 146
Segal, Erwin M. 59 n. 104
Seitz, Christopher R. 113 n. 151, 125 n. 201
Sheppard, Gerald T. 99 n. 101
Shibles, Warren A. 31 n. 5, 66 n. 136
Shields, Mary E. 38 n. 26

Sidebottom, Ernest M. 151 n. 55, 295 n. 43
Simkins, Ronald A. 297 n. 46
Sinding, Michael 48 n. 69
Skinner, Christopher 155 n. 69
Smalley, Stephen S. 5 n. 16, 6 n. 19, 14 n. 57, n. 58, 16 n. 67
Smelik, Marian 95 n. 83
Smelik, Willem F. 95 n. 83
Smillie, Gene R. 113 n. 151
Smith, Dwight Moody, Jr. 14 n. 61, 151 n. 54, n. 55
Smith, Gary V. 75 n. 5–6
Smith, Michael B. 50 n. 72
Smyth, Herbert Weir 144, 144 n. 26, n. 27, n. 29, n. 30, n. 31, 145 n. 32, n. 33, 232 n. 25
Snyman, S. D. 113 n. 151
Sollamo, Raija 75 n. 4
Sommer, Benjamin D. 120 n. 181
Sosa, Carlos R. 113 n. 151
Soskice, Janet Martin 1 n. 4, 34 n. 15, 35 n. 17, 38 n. 30, 54 n. 83
Staley, Jeffrey L. 152 n. 59, 226 n. 13
Steen, Gerard 32 n. 9
Stefanowitsch, Anatol 39 n. 34, 43 n. 51
Steymans, Hans Ulrich 105 n. 125
Stovell, Beth 208 n. 72
Stückenbruck, Loren T. 154, 154 n. 66
Stuhlmacher, Peter 113 n. 147, n. 151
Stuhlmueller, Carroll 113 n. 147, n. 149
Sumi, Geoffrey S. 242 n. 46
Sundberg, Walter 5 n. 16
Swain, Scott R. 203 n. 55
Sweeney, Marvin A. 75 n. 4, 86 n. 50, 128 n. 214
Sweetser, Eve 38 n. 29, 39, 40 n. 37, 44 n. 52, 45 n. 61, 48 n. 69
Sykes, Seth 66 n. 137

Tadmor, Hayim 85 n. 45
Talbert, Charles H. 223 n. 4
Talmon, Shemaryahu 83 n. 34, 103 n. 117
Tan, Yak-hwee 17 n. 73, 162 n. 96
Tanner, Beth LaNeel 122 n. 187
Tasker, David 89 n. 61, n. 62, 90 n. 63, 105 n. 128, 106 n. 129
Taylor, Christopher 62 n. 117, 148 n. 43
Teeple, Howard Merle 11 n. 49
Thagard, Paul R. 44 n. 53
Thatcher, Tom 4 n. 11, 6, 10, 13 n. 55, 15 n. 64, 16, 16 n. 67, 59 n. 103, 161 n. 91, 179 n. 157, 185 n. 15, 186 n. 17, 188 n. 26, 277 n. 44, 294 n. 40
Theiss, Norman C. 153 n. 61
Thomas, J. D. 187 n. 23
Thompson, Marianne Meye 19 n. 76, 148 n. 42, 172 n. 138, 173 n. 142, 174 n. 143, 178 n. 154, 182 n. 2, n. 3, 183 n. 5, 201 n. 47, 203 n. 55, 206, 206 n. 66
Thornton, Timothy C. G. 84 n. 40
Tigay, Jeffrey H. 78 n. 12
Tolmie, D. Francois 22 n. 91, 223 n. 4
Tomić, Olga Mišeska 63 n. 122
Tomson Fortna, Robert 222 n. 1, n. 2
Tonstad, Sigve K. 17 n. 73, 162 n. 96
Torrey, Charles Cutler 294 n. 40
Tournay, Raymond Jacques 96 n. 89
Travers, Michael Ernest 75 n. 4
Trites, Allison A. 292 n. 36
Trost, Travis D. 4 n. 9, 6 n. 19, 7 n. 27, 12 n. 53, 15 n. 65, n. 66, 16 n. 67, n. 68, 18, 289 n. 31
Trudinger, Paul 273 n. 38
Turner, John 238 n. 42
Turner, Mark 30 n. 3, 37 n. 24, 38 n. 26, 39, 39 n. 33, 40, 40 n. 37, n. 38, n. 39, n. 40, 42 n. 50, 44 n. 52, n. 54, n. 55, n. 56, n. 57, 48 n. 68, n. 69, 49, 69
Turner, Nigel 286 n. 22

Van der Koojj, Arie 269 n. 24
Van der Watt, J. G. 20, 21 n. 81, n. 82, 22 n. 85, n. 86, 22 n. 92, 156 n. 71, 169, 188 n. 28, 197 n. 40, 203 n. 54, n. 55, 204, 204 n. 56, n. 58, n. 59, 205, 205 n. 63, 206 n. 65, 207, 207 n. 70, 208, 208 n. 74–77, 210 n. 85, 215, 215 n. 91, n. 92, n. 94, 245 n. 57, 274 n. 39
Van Tilborg, Sjef 156 n. 71, 157 n. 75, 206 n. 65, n. 67, n. 68, 207, 207 n. 69, 274 n. 39
VanderKam, James C. 169 n. 126
Vaux, Roland de 83, 83 n. 34, n. 39, 84 n. 40
Vawter, Bruce and Leslie J. Hoppe 122 n. 188, 125 n. 202
Von Rad, Gerhard 83 n. 36, 85 n. 45, 91 n. 71, 112 n. 145
Von Soden, Wolfram 88 n. 57
Voorwinde, Stephen 17 n. 73, 162 n. 96

Wagner, Siefried 100 n. 102
Wakker, G. C. Wakker 58 n. 101
Walck, Leslie W. 165 n. 109, 243 n. 52
Walker, William O. 159 n. 85
Wallis, Gerhard 84 n. 40
Walsh, Jerome T. 85 n. 46
Walters, Stanley D. 96 n. 88
Walton, John H. 113 n. 151, 114 n. 155
Watts, Rikki E. 102 n. 113

Webster, Jonathan 55 n. 89
Wegner, Paul D. 113 n. 147, n. 148
Weiser, Artur 87 n. 52, 103 n. 117, 107 n. 136
Westermann, Claus 116 n. 165, 121 n. 185
Westfall, Cynthia Long 57 n. 95, 57 n. 97, 58 n. 98, 59 n. 104, 62 n. 119, 63 n. 121, 63 n. 123, n. 124, n. 125, 65 n. 131, 187 n. 22, 260 n. 6
Whorf, Benjamin Lee 55 n. 89
Whybray, R. N. 87 n. 52
Wilcox, Peter 113 n. 151, 114 n. 152, 115 n. 156
Willey, Patricia Tull 113 n. 151
Williams, J. H. C. 275 n. 40
Williamson, H. G. M. 113 n. 147, n. 148, n. 149, 113 n. 151, 121 n. 184, n. 185
Willis, John T. 99 n. 101
Willis, Wendell Lee 7 n. 29
Wilson, Gerald H. 99 n. 100, n. 101, 100 n. 102, n. 103, 106 n. 132, 107 n. 135
Windisch, H. 186 n. 20
Winer, Johann Georg Benedict 143 n. 26, n. 27, n. 28, n. 30, 145, 145 n. 34, 232 n. 25
Winter, Steven L. 141 n. 18, 160 n. 89
Wirth, Jessica R. 63 n. 122
Woude, Annemarieke van der 113 n. 151
Wright, Christopher J. H. 78 n. 12, n. 15
Wright, N. T. 4 n. 10, 12 n. 53–54, 38 n. 29, 308 n. 1

Yli-Jokipii, Hilkka 59 n. 102
Young, Theron 95 n. 83
Yule, George 56 n. 90

Zanker, Paul 156 n. 73
Zehnpfund, Rudolf 88 n. 56
Zimmerli, Walther 125 n. 202
Zimmermann, Ruben 22 n. 92, 23 n. 94, n. 95
Zinken, Jörg 38 n. 26

INDEX OF NAMES AND SUBJECTS

Abraham 91 n. 68, 158 n. 83, 205, 235
Allegory 1, 51, 222 (*See also* Metaphors, types of)
Allusion 46–47, 49, 67, 77, 116 n. 163, 160, 167, 168 n. 122, 209 n. 76, 223, 243 n. 48, 243 n. 49, 243 n. 50, 245 n. 57, 250, 258, 266–72, 274, 276–78, 307–09
Apocalyptic 13, 17 n. 72, 22, 22 n. 90, 124 n. 197, 151–52, 151, 155 n. 69, 164–67, 166 n. 110, 243 n. 47, 250
Analogy theory (of metaphor) 44 (*See also* Metaphors, theories of)
Andrew 142–43, 149, 260 n. 8
Anointing 74, 81–84, 94, 99, 105, 110–11, 115, 132, 135–36, 210, 241
  by Spirit 82, 82 n. 32, 84, 84 n. 42, 84 n. 43, 115, 136, 155, 155 n. 68, 168–170, 168 n. 122, 217–18, 217 n. 96, 306 (*See also* Spirit)
  by oil 82, 168–69, 272 (*see also* Messiah)
  by water 168–69
  socio-political vs. sacred purposes 82–83, 83 n. 33, 83 n. 34, 83 n. 35, 168–69
Anointed one (*See* Messiah)
Ark of the covenant 86–87
Arm of the Lord (*See also* body metaphors)
ascent (*See* spatial metaphors)
Asyndeton 144–45, 144 n. 27 144 n. 30, 150, 158, 175, 175 n. 147, 232, 232 n. 25, 285 n. 15
Authorial intent 49–50, 49 n. 70, 260 n. 7

Backgrounds to John's Gospel
  Gnosticism 5, 5 n. 17, 8, 11–12, 14, 14 n. 57, 238 n. 42
  Hellenistic literature and philosophy 5, 6, 13, 46
  Hellenistic Judaism 6, 6 n. 19, 14, 30, 33, 38, 43, 43 n. 51, 67, 73, 171, 309
  Hermetic literature, *Hermetica* 5, 6, 7 n. 28, 203 n. 53
  mystery religions 5
  Palestinian Judaism 4 n. 8, 6 n. 21, 182 n. 4
  Qumran community (*see also* Dead Sea Scrolls) 5 n. 17, 7 n. 27, 15–16, 16 n. 67, 107 n. 137, 154, 155 n. 68, 168 n. 124
  Rabbinic Judaism 7 n. 28, 184 n. 8, 200
  Samaritan sources 11, 137 (*see* Samaritan(s))
  sectarianism 5 n. 17, 8
baptism 138–39, 218 n. 97
  by Spirit 140–41, 147, 154, 168–69, 218 n. 97
basilea
  and Jesus 10, 12, 14, 18 n. 75
basilea tou theou (*See* Kingdom of God)
birth
  metaphors of 27, 117, 117 n. 169, 117 n. 170, 181, 183, 185–88, 195–99, 203–08, 204 n. 59, 205 n. 64, 208 n. 72, 210–11, 210 n. 84, 215–18, 215 n. 92, 218 n. 97, 307, 309
  of Spirit 183, 186–89, 189 n. 28, 194–98, 204 n. 59, 205 n. 64, 208, 208 n. 73, 210–11, 210 n. 84, 215–18, 215 n. 92, 218 n. 97, 224
  of water 186, 187 n. 24, 197
  from above 185–88, 186 n. 17, 188 n. 28, 194, 197–98, 207, 211
  born again 185–87, 207
blended space (*See* Conceptual Blending)
blind, blindness (*See* sensory metaphors)
body metaphors 96, 96 n. 90, 98, 106, 106 n. 131, 108, 111, 242–249
  God's nose 96 n. 90
  God's mouth 96 n. 90, 97
  arm of the Lord 79, 108, 263
  God's hand/right hand 17 n. 72, 106, 108, 111, 247, 270
Bread of life (*See also* "I Am" passages)

Children
  children of God (*See* familial metaphors)
Christology 9, 23, 26, 86 n. 49, 98 n. 97, 136, 162 n. 95, 165, 165 n. 105, 166, 170, 175–179, 175 n. 146, 176 n. 150, 303, 306
Chosen One of God 26, 79, 105, 110–111, 115, 119, 135, 140, 140 n. 12, 141, 141 n. 16, 142, 147, 151–56, 154 n. 63, 154 n. 64, 159–60, 160 n. 90, 167–170, 169 n. 126, 178, 306

Co-text (*See also* Systemic Functional Linguistics) 25, 53–57, 65
Cognitive Linguistics 24–26, 30, 35, 38–51, 60, 62–69 (*See also* Linguistics)
Cohesion 26–27, 55–65, 69–70, 74, 135, 181 (*See also* Systemic Functional Linguistics)
  lexical cohesion 58, 62, 69, 144, 148–150, 152, 167, 175–76, 196–98, 211, 231, 238–40, 260–267–68, 291
Comparison view of metaphor 32 (*See also* Metaphors, theories of)
Conceptual Blending 22–26, 39–44, 44 n. 56–57, 46, 46 n. 63, 56, 69–70, 73–74, 76 (*See also* Metaphors, theories of)
  blended space 45
  conceptual domain 26, 44, 69
  conceptual networks 19, 22–24, 22 n. 86, 69–71, 73
  conceptual networks in the Hebrew Bible 95, 106, 112, 132–33
  frames 55, 55 n. 89, 62, 62 n. 118, 62 n. 119, 69
  generic space 45
  integration networks 46, 69
  metaphorical blends 73–74, 87, 91
  mental spaces 45, 45 n. 58–62, 46 n. 63
Conceptual Metaphor Theory 20, 22, 30, 32, 35, 40, 40 n. 38, 41, 44–48, 69–70, 74 (*See also* Metaphors, theories of)
Connectives 58–59, 69 (*See also* Systemic Functional Linguistics)
contested authority 27–28, 17, 17 n. 73, 221, 237, 241, 248–49, 252–53, 258, 268, 275, 277–78, 280–81, 287, 290–91, 293, 297–99, 297 n. 46, 301–302, 307
  contested space 17, 17 n. 73, 18, 27, 162, 162 n. 96
  and spiritual battle 28
Context of Culture 25, 54 n. 84, 55–56, 69, 159 n. 84, 222–23, 305 (*See also* Systemic Functional Linguistics)
Context of Situation 25, 53–56, 54 n. 84, 159, 159 n. 84 (*See also* Systemic Functional Linguistics)
Coronation (*See* crown, *See also* royal symbols)
Covenant
  Davidic covenant 80 n. 22, 85 n. 46, 86, 87, 91 n. 69, 100 n. 102, 104 n. 122, 105, 106 n. 132, 107, 107 n. 136, 117, 119–125, 120 n. 182, 121 n. 185, 124 n. 197, 161, 193 n. 36
Creation 96, 109–111, 110 n. 144, 121 n. 186, 163
  God as creator 102, 103, 103 n. 114, 105, 105 n. 126, 109–111, 110 n. 144, 117, 156 n. 70
  Jesus as co-creator 156 n. 70, 179, 211
  creational metaphors 74, 96, 103, 103 n. 114, 105, 105 n. 126, 109–111, 121 n. 186, 133
Cross 21, 24, 180, 185 n. 15, 198, 206, 209 n. 82, 217, 236, 250, 265, 265 n. 17, 274, 277, 279, 280, 280 n. 4, 288–89, 292–96, 294 n. 40, 295 n. 42, 298, 301–303
  Crucifixion 47, 71, 160, 250, 262, 276–77, 279–80, 279 n. 1, 285, 286 n. 21, 288–98, 295 n. 42, 297 n. 47, 301–303
Crown
  as symbol of kingship 85, 85 n. 46, 86, 86 n. 47, 129 n. 219, 130, 261, 288–91, 296–98 (*see also* royal symbols)
  of thorns 285, 288, 291, 296–98
  coronation 85, 85 n. 46

dark, darkness (*See* sensory metaphors)
Daughter Zion 127, 128, 128 n. 212, 128 n. 213, 259, 268, 271–74, 271 n. 32, 276, 297 (*See also* familial metaphors)
David 81–99, 114, 120, 120 n. 182, 124–25, 155, 157, 163, 201, 201 n. 49, 213–15, 241–42
  as servant (*see* Servant (David as))
  as shepherd 81–82, 82 n. 28, 82 n. 29, 82 n. 31, 90, 90 n. 67, 91, 122–27, 125 n. 201
  Davidic kingship 7, 7 n. 28, 11, 14, 77, 81–99, 124, 137, 157, 163, 167, 214–15, 233 n. 28, 242, 268–21, 268 n. 22, 276, 276 n. 21, 290, 308
Dead Sea Scrolls 5 n. 17, 7 n. 27, 15–16, 16 n. 67, 107 n. 137, 154, 155 n. 68, 168 n. 124 (*See also* Qumran community)
deaf, deafness (*See also* sensory metaphors)
descent (*See* spatial metaphors)
"democratizing" effect (*See* king, kings)
Deuteronomistic History 77 n. 11, 90 n. 66, 91 n. 68, 91 n. 70, 91, 92 n. 72
dialogical theory (Bahktin) 66–68, 66 n. 137 (*See also* Literary theory (Bahktinian dialogical theory))
Divine Warrior 76 n. 7, 79, 96, 96 n. 89, 97, 97 n. 95, 105, 106, 106 n. 131, 108, 108 n. 138, 111, 117–119, 122, 122 n. 187, 127–32, 128 n. 212, 129 n. 216, 129 n. 219 (*See also* warfare metaphors)

Jesus as Divine Warrior 20 n. 80, 273–74, 296–97
Docetism 4 n. 8, 4 n. 12
Door (*See* "I Am" passages)
Dwelling (*See* house, temple, and tabernacle)
Dynasty 79, 178–80
Davidic dynasty 87–89, 89 n. 60, 93–94, 105–106, 109, 125, 174, 199 n. 42, 206, 213

Ephraim 129
Empire, imperial 15 (*See also* Roman Empire, Rome)
emperor cult 80, 156–57, 156 n. 72, 156 n. 73, 157 n. 75, 162, 242 n. 46, 244
empire in John's Gospel 15, 16, 16 n. 68, 38–39, 160, 242, 244
Roman imperial ideology 9 n. 43, 15, 16, 16 n. 68, 33, 80, 156, 156 n. 72, 156 n. 73, 160–62, 171, 173, 176 n. 149, 179, 242, 242 n. 46, 244, 24 n. 55, 277, 310
theo-politics 9, 9 n. 42, 9 n. 43, 12–13, 16, 21, 28, 69, 156, 293
Enthronement (*See* throne)
Eschatology 4 n. 8, 9, 14, 146, 164, 164 n. 100, 164 n. 102, 181 n. 1
future 166, 173
inaugurated 18, 172 n. 138, 303
Johannine 18, 166, 302 n. 56, 303
realized 166, 182 n. 1
Eternal life 3, 6, 6 n. 21, 13, 13 n. 56, 16, 18–19, 24, 26–27, 106, 109, 109 n. 140, 110–11, 136, 158, 170 n. 130, 174, 176, 177, 178, 180–83, 182 n. 4, 186 n. 21, 190–91, 190 n. 30, 193–96, 198–203, 199 n. 43, 200 n. 45, 201 n. 49, 202 n. 51, 202 n. 52, 202 n. 53, 206, 208–214, 209 n. 78, 210 n. 85, 211 n. 86, 216–19, 221, 235, 244 n. 56, 246, 250, 251, 257, 264–67, 277, 279, 303, 306–307 (*See also* life and *zoe*)
life 21, 106, 109–111, 136, 155, 171, 172 n. 137, 172 n. 138, 173–180, 174 n. 143, 176 n. 150
life of the age (to come) 13, 18, 19, 24, 27
Exaltation 106, 108
Jesus' exaltation 14, 23, 24, 47, 153 n. 62, 198, 209, 247, 260, 274, 277, 279, 280, 280 n. 4, 293–95, 294 n. 40, 295 n. 42, 297 n. 47, 301–303
Exile 111–112, 112 n. 145, 112 n. 146, 121, 122, 122 n. 189, 124, 131 n. 226, 132
and restoration hope 106, 121 n. 186, 125, 125 n. 198
Existentialism 1–2, 21, 181 n. 1
Experientialism 36, 41, 43, 39
Exodus 11 n. 49, 47 (*See also* Moses)
New Exodus 124 n. 197, 247 n. 62, 278
Extended metaphor (*See* Metaphor)

familial metaphors 20–24, 22 n. 86, 24, 27, 79, 87–90, 89 n. 60, 94, 102, 105, 105 n. 128, 110–111, 132–33, 136, 155–156, 158, 165–67, 169–170, 174 n. 143, 181, 196–99, 203–206, 204 n. 57, 204 n. 58, 204 n. 59, 204 n. 60, 205 n. 64, 206–209, 211, 215–18, 215 n. 93, 221, 237, 241, 249, 258, 264, 266, 268, 274–75, 274 n. 39, 277, 306–307
children of God 158, 174 n. 143, 197, 205–208, 210, 212 n. 87, 215, 215 n. 92, 216, 218, 253
children of the king 163, 163 n. 97, 174 n. 143, 206–207, 215–16, 218, 253, 262, 266, 307, 310
daughter 274
Daughter Zion 127, 128, 128 n. 212, 128 n. 213, 259, 268, 271–74, 271 n. 32, 276, 297
family of God 169–70, 205–09, 205 n. 64, 206 n. 65, 216
fathers 93
God as father 23 n. 97, 79, 89, 89 n. 61, 89 n. 62, 90, 90 n. 63, 90 n. 64, 102, 105, 105 n. 128, 110–111, 133, 155–56, 158, 158 n. 82, 158 n. 83, 166, 169–73, 172 n. 138, 175, 177–80, 193–94, 196–98, 203–208, 203 n. 55, 204 n. 59, 205 n. 61, 206 n. 68, 210–213, 215–19, 217 n. 95, 218 n. 98, 221, 231–33, 231 n. 22, 233 n. 28, 235–28, 236 n. 37, 238 n. 41, 242, 244, 248–54, 260–61, 260 n. 8, 263–67, 274–75, 283 n. 7, 295, 295 n. 42, 302, 306–07, 310
household 22, 89, 93, 94, 106, 204 n. 57, 205 n. 64, 218 n. 98, 309 n. 2 (*see also* house)
inheritance 15, 89–90, 90 n. 63, 102, 110–111, 133, 158, 174, 180, 204, 206, 208, 210, 215–217
son, sons 79, 89, 94, 102, 105, 110–111, 133, 136, 155–56, 156 n. 71, 158, 158 n. 82, 158 n. 83, 166, 169–73, 169 n. 127, 172 n. 138, 175, 177–80 183, 190–98, 204–206
Father (*See* familial metaphors)
finding, seeking 148–50, 148 n. 44, 177
Frames (*See* Conceptual Blending)

Gate 228 n. 17, 229–30, 230 n. 20, 233, 233 n. 27, 237, 240, 245, 247, 247 n. 61, 277–78 (*See also* "I Am" passages)
 temple gate(s) 108, 108 n. 139, 247, 277
Generic Space (*See* Conceptual Blending)
Geographical metaphors 101, 161, 163
"God is King" metaphor (*See* king, kings)
Good Shepherd 15, 27, 90, 124 n. 197, 221–23, 231–33, 233 n. 27, 237, 241, 245–49, 253–54, 277–78, 283–84, 298, 307, 310 (*See also* shepherd, "I Am" passages, and pastoral metaphors)
Glory, Glorification
 glory 167, 171–74, 172 n. 137, 172 n. 138, 172 n. 139, 176 n. 151, 179 n. 158, 180, 209, 219, 263–64, 266–69, 276, 278, 294, 303
 glorification of God's people 120, 120 n. 183
 glorification of the Son of Man 47, 172 n. 138, 294
 glorification of God or the Father 174, 260 n. 8, 261, 264, 267, 274, 278
Gnosticism 5, 5 n. 17, 8, 11–12, 14, 14 n. 57, 238 n. 42 (*See also* Backgrounds to John's Gospel)
Grammatical metaphor 52–53, 52 n. 79 (*See also* Systemic Functional Linguistics and Metaphor, theories of)

Hallidayan Systemic Functional Linguistics (*See* Systemic Functional Linguistics)
hearing, hear (*See also* sensory metaphors)
Hellenism
 Hellenistic sources 5, 6, 13, 46
 Hellenistic philosophy 5, 6, 13, 46
 Hellenistic Judaism 6, 6 n. 19, 14, 30, 33, 38, 43, 43 n. 51, 67, 73, 171, 309
Hermetic literature, *Hermetica* 5, 6, 7 n. 28, 203 n. 53
Historical Jesus studies 4, 28, 67, 181 n. 1
Historical texts 77, 81–99
 historiography 26, 74, 81, 81 n. 25
holy, holiness 77–79, 82–84, 82 n. 32, 83 n. 35, 84 n. 40, 98, 99, 101, 106 n. 130, 111, 114, 120 n. 183, 121 n. 186, 127 n. 209, 132–33, 181, 199, 212, 216, 219, 222, 255, 275, 306–07
 Holiness Code 83, 83 n. 36, 83 n. 38
 Holy One of Israel 114, 120, 120 n. 183
house, dwelling 22, 86–94, 106, 111, 128, 128 n. 212 (*See also* temple)
 house of David 73, 86–94, 106, 111, 127–28, 128 n. 211

"I Am" passages 1, 2, 148, 148 n. 42, 153, 153 n. 60, 153 n. 62, 233 n. 27
 bread of life 2, 206
 door 20 n. 80, 247,, 247 n. 61
 gate 228 n. 17, 229–30, 230 n. 20, 233, 233 n. 27, 237, 240, 245, 247, 247 n. 61, 277–78 (*see* gate)
 good shepherd 15, 27, 90, 124 n. 197, 221–23, 231–33, 233 n. 27, 237, 241, 245–49, 253–54, 277–78, 283–84, 298, 307, 310 (*see* Good Shepherd, *see also* shepherd and pastoral metaphors)
 light of the world 20 n. 80, 212, 221, 225, 225 n. 8, 233 n. 27, 236–38, 241–42, 242 n. 46, 264, 265 (*see* Light of the World and *see also* sensory metaphors)
 vine 1, 2, 20 n. 80
Identity of Jesus 27, 62, 68, 132, 38, 146–48, 150, 152, 170, 175–78, 175 n. 147, 176 n. 150, 194, 214, 216–17, 221–22, 224–25, 227, 233 n. 26, 234, 236, 237, 239–41, 248–50, 252–53, 257–59, 264–67, 274, 282, 284 n. 12, 289–90, 295, 306, 308
Idolatry 118–19
Information Structure 46, 58, 60–62 (*See also* Systemic Functional Linguistics)
Integration Networks (*See* Conceptual Blending)
Intentional fallacy 50 n. 70
Interaction theory (of metaphor) 31–32 (*See also* Metaphor, theories of)
Intertextuality 38 n. 28, 67, 67 n. 139, 150, 270
Irony 14, 27, 172 n. 128, 257, 274, 279–80, 283 n. 10, 287 n. 26, 288, 288 n. 26, 291, 294, 296–97, 302–303, 308
Ishbosheth/Ishbaal 85
Isaac 158 n. 83

Jacob 73, 113, 114 n. 154, 146, 152, 154 n. 63, 166 (*See also* king, kings (king of Jacob))
Jehoiada 85
Jerusalem 88–89 n. 59, 160, 163, 163 n. 98, 163 n. 99, 184, 243 n. 52, 265, 275, 276, 276 n. 41, 276 n. 43, 293, 297, 298 n. 49
 Daughter Jerusalem 127–128, 128 n. 212, 128 n. 213, 268, 269 n. 27
Jesse 81, 82 n. 31
Joash 85
John the Baptist 135, 138–40, 142, 142 n. 20, 143, 147, 149, 153–54

Judah 84 n. 40, 85, 122 n. 189, 125 n. 201, 129–131, 129 n. 224, 131 n. 225, 268 n. 22
judge 90 n. 66, 104 n. 121, 133, 193
  Jesus as judge 27, 193, 193 n. 36, 195, 227, 236, 241, 243–47, 250, 264–67, 275, 275 n. 40, 278, 280–81, 287–88, 291–92, 206
  God as judge 104 n. 121, 122–127, 133, 193, 193 n. 36, 196–97, 244
Judicial metaphors 24, 74, 104, 181, 183, 192–93, 192 n. 35
  judge (*see* judge)
  judgement 74, 122, 122 n. 188, 166, 181, 183, 192–199, 211–214, 212 n. 87, 227, 236, 241, 243–47, 243 n. 47, 244 n. 54, 253, 262, 266–67, 272, 274, 275, 278, 281, 287, 287 n. 26, 288, 290–92
  justice (*see* justice)
  testimony, testify (*see* testimony)
  trial (*see* trial)
  witness (*see* witness)
justice 132
  God and justice 73, 80, 100 n. 104, 012, 102 n. 114, 102 n. 115, 104–106, 104 n. 121, 108–109, 109 n. 141, 109 n. 142, 110–111, 115–116, 115 n. 158, 116 n. 164, 120 n. 181, 122–27, 126 n. 206, 130, 161, 214, 246, 246 n. 59, 253–54, 306–307
  Jesus and justice 27, 181, 213, 221–22, 246, 252–54, 258, 273, 275 n. 40, 277–78, 280, 291, 306–307, 310

king, kings
  as priest 83 n. 35
  as servant (*see* servant)
  as son (*see* Son of God (as David))
  avoidance of kingship or kingdom in John's Gospel 1–6, 8, 11, 11 n. 48, 27
  communal vs. individual kingship metaphors 75, 78, 79, 113, 113 n. 151, 114, 121, 121 n. 184, 128 n. 214, 132–33, 158, 163, 163 n. 97
  Davidic kingship (*see* David)
  "democratization" 78–81, 78 n. 12, 79 n. 18, 80 n. 22, 103, 113, 119 n. 180, 132, 158
  eternal kingship 13, 108–111, 132–33, 158, 173, 180, 199–202, 199 n. 43, 200 n. 45, 201 n. 49, 202 n. 51, 202 n. 52, 206, 208–211, 209 n. 78, 211 n. 86, 216–19, 221, 246, 250, 277, 303, 306–307
  human king's dependence on God's kingship 74–79, 76 n. 8, 81–83, 83 n. 39, 91, 93–95, 98–99, 101, 104, 104 n. 120, 108–111, 108 n. 138, 114, 116–17, 122, 125, 129, 132, 163, 170, 173, 178
  Israelite kings (*see* David, Ishbosheth, Jehoiada, Joash)
  "God is King" metaphor 27, 73, 75, 75 n. 4, 76, 78, 104, 104 n. 122, 122, 122 n. 187, 132–33, 161, 172
  God's supremacy as king 75, 78–79, 102–103, 106, 110–111, 116, 117, 119 n. 179, 129, 132–33, 162–63
  king of the disadvantaged 100 n. 104, 103 n. 114, 103 n. 115, 104, 104 n. 122, 108–111, 109 n. 142, 122, 126–27, 126 n. 206, 127 n. 208, 218, 222, 246, 248, 252–53, 277–78, 301, 307, 310
  king of Jacob 113–114, 114 n. 154
  King of Jews 161–62
  King of Israel 26, 82, 93, 113, 135, 144–47, 145 n. 35, 150–53, 155, 158–63, 159 n. 85, 159 n. 87, 167, 170–71, 180, 201 n. 49, 217, 221, 259–60, 267, 268 n. 21, 294, 296, 303, 306
  kingship and authority/power 75, 78, 102–103, 110–111, 158, 178
kingdom, Jesus'
  location of 17, 21, 21 n. 84
  political, socio-political 9, 9 n. 42, 9 n. 43, 12–13, 16, 21, 28, 69, 159–63
  philosophical 9
  spiritual 4, 9, 9 n. 42, 12, 16, 21, 159–63, 159 n. 85, 159 n. 87
Kingdom of God 4, 5 n. 16, 7, 7 n. 29, 9–10, 12, 12 n. 53, 17, 17 n. 72, 18, 18 n. 75, 19, 21, 21 n. 84, 27, 181–83, 182 n. 4, 183 n. 5, 185–86, 186 n. 20, 186 n. 21, 195–99, 201 n. 47, 201 n. 49, 202 n. 51, 202 n. 52, 207, 210–212, 211 n. 86, 212 n. 87, 214–16, 218–19, 221, 250–51, 265, 277, 279 n. 1, 280, 294, 301, 306–308
  Kingdom of heaven 181
  location of God's kingdom 105, 163
Kingship law, the 77, 77 n. 10, 78–81, 83, 83 n. 35, 93, 95, 95 n. 87, 119 n. 180, 132
kingship, symbols of (*See* royal symbols)

lamb (*See also* pastoral metaphors)
  Lamb of God 23, 23 n. 93, 47, 48, 139, 142–43, 147, 149, 154, 155 n. 69
  Lamb (in Revelation) 155 n. 69
  Passover lamb 47–48
Lexical cohesion (*See* Cohesion)
liberation/imprisonment metaphors 109–111, 117, 117 n. 166, 122
  captives (release of) 109

drowning (waters, waves, torrents) 96 n. 88, 105
liberation/imprisonment 96, 96 n. 88, 108–111, 116 n. 165, 117, 117 n. 166, 122
prisoners, prison 109
freedom 109
life (*See* eternal life)
light 74, 98, 98 n. 97, 98 n. 98, 99, 106, 116, 184 n. 8, 192 n. 34, 193–98, 211–16, 219, 221, 225, 225 n. 8, 230, 234, 234 n. 31, 236–38, 241–42, 244, 247, 249, 250–51, 253, 262, 264, 265–67, 294, 307, 309 (*See also* sensory metaphors and Light of the World)
Light of the World 20 n. 80, 212, 221, 225, 225 n. 8, 233 n. 27, 236–38, 241–42, 242 n. 46, 264, 265 (*See also* sensory metaphors and "I Am" passages)
Linguistics 24–26, 29–31(*See also* Cognitive Linguistics and Systemic Functional Linguistics)
Linearization 57, 61, 195
Literary Theory 24–26, 29–31, 39, 65–69
Bahktinian Dialogical Theory 66–69
Cunningham's theory of rhetoric and history 66–69
Lord (*kurios*) 10, 138, 157 n. 75, 171, 173–74, 179

markedness 61, 63, 63 n. 122
Martha 26, 135, 135 n. 1, 136, 167, 170–77, 170 n. 130, 171 n. 135, 172 n. 135, 172 n. 136, 175 n. 146, 179, 180, 306 (*See also* women in John's Gospel)
Mary (*See also* women in John's Gospel)
sister of Lazarus 238 n. 42
mental spaces 45, 45 n. 58–62, 46 n. 63 (*See also* Conceptual Blending)
Merkabah 97, 97 n. 95, 244 n. 53
Messiah, anointed one 7, 7 n. 24, 11, 16, 20 n. 80, 24, 26, 79, 80, 101, 106, 110–111, 113, 113 n. 147, 113 n. 148, 120 n. 82, 159, 167, 181, 217, 270 n. 30
Jesus as Messiah 137, 137 n. 3, 142, 147, 149–51, 153, 155–56, 158, 164, 166, 166–76, 175 n. 147, 176 n. 150, 217
in Second Temple literature 136, 136 n. 2, 166, 166 n. 112, 168, 168 n. 122, 168 n. 124
Metaphor
and culture 40, 40 n. 41, 41, 41 n. 46, 46, 50, 55, 55 n. 88, 58 n. 102, 59, 69, 73, 81
and ideology 33, 37–39, 38 n. 29, 160 n. 89
and knowledge (epistemology) 36–37
and reality 1–2, 33–36
and rhetoric 23, 25, 30, 38, 44, 49–50, 52–53, 68, 70, 74
and truth 1–2, 33–36
Metaphor, theories of
Analogy theory 44
Aristotilean models of metaphor 67–68
Comparison theory 32
Conceptual Blending Theory 22–26, 39–44, 44 n. 56–57, 46, 46 n. 63, 56, 69–70, 73–74, 76 (*see also* Conceptual Blending)
Conceptual Metaphor theory 20, 22, 30, 32, 35, 40, 40 n. 38, 41, 44–48, 69–70, 74 (*see also* Conceptual Metaphor Theory)
Grammatical metaphor theory 52–53, 52 n. 79 (*see also* Systemic Functional Linguistics)
Interaction theory 31–32
Philosophical approaches to metaphor 24–26, 30–39, 49
Substitution theory 32
Metaphor, types of
allegory 1, 51, 222
extended metaphor 51
metonymy 43, 43 n. 51, 51–52
motif 43 n. 51
simile 43 n. 51, 130
symbol 15 n. 66, 20, 22 n. 92, 23, 35, 35 n. 18, 37 n. 22, 43 n. 51, 47–48, 51
synecdoche 51–52
Metonymy 43, 43 n. 51, 51–52 (*See also* Metaphor, types of)
Moses 11, 11 n. 49, 80, 91, 91 n. 68, 114 n. 155, 127, 137, 143, 147, 149, 189–90, 209, 226, 237, 239, 239 n. 44, 244, 299 (*See also* Exodus and prophet)
as prophet 11, 11 n. 49
as king 11, 11 n. 49
New Moses 11, 11 n. 49
Mystery religions 5

Nabonidus 87 n. 54
Nabopolassar 88
Name 91, 93–94, 93 n. 76, 103, 106, 108, 110–111, 131–33, 159–60, 174–76, 176 n. 149, 178, 192 n. 214–16, 215 n. 90, 215 n. 93, 238 n. 41, 259–61, 260 n. 8, 263–64, 264 n. 16, 267 n. 19, 268 n. 21, 270, 284 n. 12
of the Lord 91–92, 91 n. 70, 91 n. 71, 92 n. 72, 108, 131

Name Theology 91–92, 91 n. 71, 92 n. 72
Nathan (the prophet) 88, 88 n. 59
Nathanael 26, 135, 136 n. 1, 143–47, 143 n. 25, 146 n. 38, 146 n. 39, 147 n. 40, 150, 152, 156–62, 161 n. 92, 170–71, 170 n. 130, 174–75, 177, 179–80
Nature metaphors 95–96, 95 n. 85, 103, 103 n. 116, 103 n. 117, 108, 111, 116–18, 121 (*See also* plant metaphors)
Nebuchadrezzar 87 n. 54, 88
New Exodus 124 n. 197, 247 n. 62, 278 (*See also* Exodus)
New Moses 11, 11 n. 49 (*See* Moses)
Nicodemus 147 n. 41, 182–97, 182 n. 4, 184 n. 7, 184 n. 8, 184 n. 9, 185 n. 14, 185 n. 15, 186 n. 17, 186 n. 18, 186 n. 19, 188 n. 26, 189 n. 28, 191 n. 34, 192 n. 34, 210–11, 224, 224 n. 7, 250–51, 298 n. 49

Palestinian Judaism
as background to John's Gospel 4 n. 8, 6 n. 21, 182 n. 4
Parables 1, 1 n. 3, 222
Parallelism 145, 145 n. 37, 175
Passover 47, 184 (*See also* Exodus)
the narrative of 8, 14, 20
Pastoral metaphors 24, 74, 82 n. 29, 87, 90, 90 n. 67, 91, 122–28, 130–32, 130 n. 222, 130 n. 224, 221, 228–30, 237, 240–41, 245–47, 250, 252, 307
Goats 126, 126 n. 205
Good shepherd 15, 27, 90, 124 n. 197, 221–23, 231–33, 233 n. 27, 237, 241, 245–49, 253–54, 277–78, 283–84, 298, 307, 310 (*see* Good Shepherd)
Lamb of God 23, 23 n. 93, 47, 48, 139, 142–43, 147, 149, 154, 155 n. 69 (*see also* lamb)
Passover lamb 47–48 (*see also* lamb)
rams 126, 126 n. 205
sheep 17 n. 72, 81, 90, 121, 122 n. 188, 128, 130–32, 130 n. 224, 131 n. 226, 210 n. 85, 221–22, 227–32, 234–35, 237, 239–42, 245–55, 283, 307, 310 (*see also* shepherd)
shepherd 2, 14, 15 n. 66, 16, 22–24, 22 n. 91, 27, 47, 76 n. 7, 122–27, 123 n. 190, 123 n. 191, 123 n. 192, 124 n. 197, 130, 132, 222–33, 237–42, 245–55, 257, 277–79, 283–84, 298, 306–307, 310 (*see also* shepherd)
Pentateuch 74
Personal reference 58, 58 n. 102, 69 (*See* Systemic Functional Linguistics)
Peter 135, 135 n. 1, 142–43, 149, 170, 170 n. 130, 185 n. 16, 223 n. 4, 302
Philip 143, 147, 149, 260 n. 8
Philosophical approaches to metaphor 24–26, 30–39, 49 (*See also* Metaphor, theories of)
Pilate, Pontius 10, 28, 59, 59 n. 103, 162, 279–92, 283 n. 9, 283 n. 10, 284 n. 11, 284 n. 12, 285 n. 17, 285 n. 18, 286 n. 20, 286 n. 23, 287 n. 25, 287 n. 26, 289 n. 29, 292 n. 35, 297–300, 298 n. 49, 299 n. 49, 302
Plant metaphors 87, 93–94, 103 n. 117, 106, 132 (*See also* nature metaphors)
planting, plant 93 n. 78, 121, 121 n. 186
seed 91, 93, 93 n. 78, 94, 106 (*see* seed)
Prague School linguistics 60 n. 108
prison, prisoners (*See* liberation/imprisonment metaphors)
prominence 26–27, 55, 59–60, 62–65, 64 n. 127, 64 n. 128, 69–70, 74, 135, 181, 270
Prophetic texts 26, 74, 77, 81, 87, 99, 111–132
Prophecy **000**
prophet(s) 147, 149, 201 n. 49, 264, 270
Jesus as Mosaic prophet 11, 11 n. 49, 11 n. 50, 137, 137 n. 3, 155, 155 n. 68, 184, 225, 244
Psalms, Psalter 26, 74, 77, 81, 87, 99–111, 117
hallelujah psalms 100, 100 n. 103
royal psalms 77, 77 n. 108, 80, 80 n. 23, 99, 99 n. 100, 100 n. 102, 100 n. 105, 101, 103, 107, 107 n. 136, 108, 120
royal seams 99, 99 n. 100, 107, 107 n. 135

Qumran community 5 n. 17, 7 n. 27, 15–16, 16 n. 67, 107 n. 137, 154, 155 n. 68, 168 n. 124 (*See also* Dead Sea Scrolls and Backgrounds to John's Gospel)

Rabbinic Judaism 7 n. 28, 184 n. 8, 200 (*See also* Backgrounds of John's Gospel)
redundant pronouns 68–69
refuge metaphors 74, 95–96, 98, 102, 105, 105 n. 127, 107, 109, 111, 116 n. 165, 117–19, 117 n. 166, 129–33, 192, 213, 215, 306 (*See also* liberation/imprisonment metaphors)
fortress 95
God as protector 89, 105

Jesus as protector 27
refuge 95, 95 n. 84, 133
rock 95, 95 n. 85
shield 95, 95 n. 86, 105
stronghold 95
savior, horn of salvation, deliverer (*see* salvific metaphors)
Resurrection 21, 47, 170–75, 170 n. 130, 172 n. 137, 172 n. 138, 173 n. 141, 173 n. 142, 174 n. 143, 176 n. 150, 180, 200 n. 45, 201 n. 48, 202 n. 52, 217, 238 n. 42, 250, 272–74, 273 n. 37, 277, 280, 293–96, 295 n. 42, 298, 301, 303, 308–10
Righteousness 73, 97, 98, 103–105, 103 n. 115, 108 n. 139, 119, 128, 133, 167
as a response to God 111, 118, 119, 133, 306
of God 103–105, 110, 117, 123, 133, 306
and Torah 118–19, 119 n. 180
robe (*See* royal symbols)
Roman empire, Rome (*See also* Empire)
Royal symbols 85, 85 n. 46, 87, 106 (*See also* kingship, king, kingdom)
armband 85
coronation (*see* crown (coronation))
court, council (royal) 85, 105, 111, 152
crown (*see* crown)
robe 285, 288, 291, 296–97
throne 17 n. 72, 82 n. 28, 85, 85 n. 46, 91, 93–94, 97, 105, 105 n. 126, 106, 113, 120 n. 183, 129 n. 219, 152, 154, 199, 209, 242, 244, 244 n. 53, 264, 270, 293–95, 295 n. 42 (*see* throne)
rule, reign of God 9, 12, 17–21, 21 n. 84, 22 n. 84, 113, 113 n. 149 (*See also* Kingdom of God)
"ruler of this world" 17, 17 n. 73, 18, 18 n. 74, 28, 162 n. 96, 258, 262, 275, 278, 293, 297–99, 298 n. 49, 302

SFL (*See* Systemic Functional Linguistics)
sacrifice 23, 126 n. 205, 129 n. 221, 180
salvific metaphors 95, 98–99, 130, 166 (*See also* "refuge metaphors")
savior, salvation 95–96, 99, 104 n. 121, 108, 120 n. 183, 124 n. 195, 127 n. 210, 129–30, 133, 157 n. 75, 166, 183, 193, 206, 212–15, 230, 264, 266, 269–271, 270 n. 30, 273–75, 290–91, 306
horn of salvation 95, 106 n. 131
deliverer 95–96, 109
refuge 95, 95 n. 84 (*see also* refuge metaphors)
Samaritan(s) 252, 254 n. 67
Samaritan woman 218 (*see* woman at the well, *see also* women in John's Gospel)
Samaritan sources 11, 137 (*see also* Backgrounds to John's Gospel)
Samuel 81–82
Satan 17 n. 73, 162, 162 n. 96
Saul (king) 81–86, 82 n. 31, 84 n. 43, 86 n. 50
Sectarianism 5 n. 17, 8 (*See also* Backgrounds of John's Gospel)
Seed 91, 93, 93 n. 78, 94, 106 (*See also* plant metaphors)
David's seed 91, 93, 106, 201 n. 49
seeing, sight (*See also* sensory metaphors)
Semantics 20 n. 79, 56 (*See also* Cognitive Linguistics and Systemic Functional Linguistics)
sensory metaphors 24, 95–98, 109–111, 115, 116, 116 n. 165, 119–20, 177, 181, 187, 193, 196–99, 211–16, 219–221, 224, 237–42, 245, 247, 267, 307
blind, blindness 109, 116 n. 165, 117, 118, 119 n. 177, 221, 223–230, 224 n. 7, 226 n. 14, 227 n. 15, 233–46, 234 n. 32, 248, 251–54, 262–63, 263 n. 13, 263 n. 14, 265–67, 277, 307, 310
calling 96, 115, 115 n. 159, 131
dark, darkness 28, 97, 116 n. 165, 117, 118, 184 n. 8, 192 n. 34, 193, 196–97, 212, 216, 219, 221, 225, 225 n. 8, 249, 262, 264–67
deaf, deafness 118
hearing 95, 119, 148 n. 44, 187, 196, 211, 229, 235, 237–39, 238 n. 42, 253–54, 283, 307
light 74, 98, 98 n. 97, 98 n. 98, 99, 106, 116, 184 n. 8, 192 n. 34, 193–98, 211–16, 219, 221, 225, 225 n. 8, 230, 234, 234 n. 31, 236–38, 241–42, 244, 247, 249, 250–51, 253, 262, 264, 265–67, 294, 307, 309
lamp 97, 98, 98 n. 98, 109
Light of the World 20 n. 80, 212, 221, 225, 225 n. 8, 233 n. 27, 236–38, 241–42, 242 n. 46, 264, 265
sight, seeing 116 n. 165, 117–18, 143, 143 n. 23, 148–152, 148–49 n. 44, 154, 164, 166, 177, 185, 195, 198, 211–212, 211 n. 86, 214, 221, 226–30, 227 n. 15, 233, 236–45, 250–52, 254, 262, 263 n. 13, 265, 267, 307
Servant 47–48, 79, 90, 91, 91 n. 68, 105–106, 113–114, 113–114 n. 151, 114 n. 152,

114 n. 155, 116–120, 116 n. 160, 116 n. 165, 119 n. 178, 120 n. 182, 117, 132, 167
David/Davidic king as servant 90–91, 91 n. 68, 105–106, 111, 114, 114 n. 155, 119–121, 119 n. 178, 120 n. 182, 121, 121 n. 185, 124, 124 n. 196, 124 n. 197
Servant as individual vs. communal 113–15, 113 n. 151, 115 n. 156, 119 n. 178, 121, 124 n. 196, 132–33
Servant as Israel 113, 113 n. 151, 116 n. 165
Servant as Prophet 114 n. 152, 144 n. 155, 115 n. 156, 115, 115 n. 158, 115 n. 159, 119 n. 178
Suffering Servant 47–48, 113–21, 113 n. 151, 115 n. 155, 115 n. 156
Shepherd (*See also* Good Shepherd, pastoral metaphors, and David (as shepherd))
Divine Shepherd 76 n. 7, 122 n. 187, 122–27, 123 n. 190, 123 n. 191, 123 n. 192, 130, 132, 245–49, 250–51, 253, 269 n. 26, 298
sheep 17 n. 72, 81, 90, 121, 122 n. 188, 128, 130–32, 130 n. 224, 131 n. 226, 210 n. 85, 221–22, 227–32, 234–35, 237, 239–42, 245–55, 283, 307, 310
"Shepherd is King" metaphor 14, 27, 81–82, 81 n. 27, 91, 122–27, 122 n. 187, 123 n. 190, 127 n. 209, 129, 129 n. 219, 130, 130 n. 223, 222, 228 n. 17, 232–33, 233 n. 27, 242, 245–46, 246 n. 59, 249–55, 283, 298, 307
shepherd in John's Gospel 2, 14, 15 n. 66, 16, 22–24, 22 n. 91, 27, 47, 76 n. 7, 122–27, 123 n. . 190, 123 n. 191, 123 n. 192, 124 n. 197, 130, 132, 222–33, 237–42, 245–55, 257, 277–79, 283–84, 298, 306–307, 310
the shepherd discourse 15 n. 66, 222–33, 222 n. 1, 222 n. 2, 223 n. 5
the shepherd metaphor 15 n. 66, 16, 21–24, 27, 47, 76 n. 7, 81 n. 27, 122–27, 122 n. 181, 123 n. 190, 123 n. 191, 123 n. 192, 125 n. 202, 129–32, 130 n. 223, 131 n. 226, 221–22, 227, 229–42, 233 n. 27, 245–54, 269 n. 26, 272, 277, 278, 279, 283–84, 298, 306–307, 310
Simile 43 n. 51, 130 (*See also* Metaphor, types of)
Son (*See also* familial metaphors, Son of God, and Son of Man)
Son of the king/regent 23 n. 97, 79, 110–111, 136, 155, 156, 156 n. 71
Jesus as Son (without predication) 158 n. 82, 169–70, 169 n. 127, 183, 190–95, 192 n. 35
Son of David 7
Son of God 135, 137, 141, 165, 165 n. 105, 167 (*See also* Son)
as Caesar 156–59, 156 n. 72, 156 n. 73, 157 n. 75, 179
as David 88–90, 102, 105, 110–111, 157, 159
as Israel 163 n. 97
as Jesus 10 n. 47, 11, 26, 135, 137, 140, 140 n. 12, 141, 144–47, 145 n. 35, 150–59, 156 n. 70, 156 n. 71, 156 n. 72, 156 n. 73, 159, 165, 167, 169, 169 n. 128, 169 n. 129, 170–76, 175 n. 147, 176 n. 150, 191–98, 206, 210, 212–18, 213 n. 89, 217 n. 96, 221, 235, 235 n. 36, 237, 240–41, 250, 257 n. 2, 285–87, 285 n. 19, 286 n. 20, 287 n. 24, 287 n. 25, 290–91, 306–307
in Second Temple literature 155–57, 155 n. 68, 156 n. 72, 156 n. 73, 157 n. 75, 160 n. 90, 166 n. 112, 168
Son of Man 135, 137, 164–67
Danielic 152, 157, 164–66, 164 n. 103, 209, 244
Enochic 152, 164, 164 n. 103, 165
as Jesus 11, 17 n. 72, 18, 22 n. 90, 26, 135, 137, 147, 150–53, 155, 159, 164–67, 167 n. 105, 167 n. 106, 167 n. 107, 169–71, 169 n. 126, 169 n. 127, 189–98, 208–210, 210 n. 85, 212–15, 213 n. 89, 221, 227, 236–37, 239–51, 243 n. 47, 243 n. 48, 245 n. 55, 260–68, 274–76, 278, 293–97, 301, 306–307
in Second Temple literature 157, 164–66, 166 n. 112
spatial metaphors 96, 186 n. 17, 207, 294–95, 297 n. 46
ascent and descent 147, 151–52, 189–91, 194, 198, 198 n. 41, 244 n. 53, 293–96, 295 n. 42, 295 n. 43
Spirit 28, 84, 84 n. 40, 84 n. 42, 84 n. 43, 115, 119, 139–41, 147, 154, 155, 168–70, 168 n. 122, 181, 183, 186–89, 187 n. 23, 188 n. 28, 189 n. 28, 194–98, 204 n. 59, 207–208, 208 n. 73, 210–12, 210 n. 84, 216–18, 217 n. 96, 218 n. 97, 306–307 (*See also* Anointing (by the Spirit), Birth (of the Spirit))
and authority 28, 84
and holiness 84 n. 40
and power 84, 84 n. 40, 119, 155, 155 n. 68, 168–69, 169 n. 125

as wind 187, 187 n. 23, 211
pneumatological imagery 22, 155, 155 n. 68
Substitution theory (of metaphor) 32 (*See also* Metaphor, theories of)
Suffering Servant 47–48, 113–21, 113 n. 151, 115 n. 155, 115 n. 156 (*See also* Servant)
Symbol 43 n. 51 (*See also* Metaphor, types of)
symbolism in John's Gospel 15 n. 66, 20, 22 n. 92, 23, 35, 35 n. 18, 37 n. 22, 43 n. 51, 47–48, 51
Synecdoche 51–52 (*See also* Metaphor, types of)
Synoptic comparison to John's Gospel 3–8, 12–14, 17 n. 72, 19, 28, 181–83, 182 n. 4, 183 n. 5, 185 n. 16, 257, 261 n. 10, 279, 282 n. 5, 292, 295, 306, 308–309
Systemic Functional Linguistics 24–26, 43, 50–65, 69 (*See* SFL, *See also* Linguistics)
co-text 25, 53–57, 65
connectives 58–59, 69
context of culture 25, 54 n. 84, 55–56, 69, 159 n. 84, 222–23, 305
context of situation 25, 53–56, 54 n. 84, 159, 159 n. 84
grammatical metaphor 52–53, 52 n. 79
information structure 46, 58, 60–62
personal reference 58, 58 n. 102, 69
redundant pronouns 68–69
verbal aspect 58–60, 60 n. 106, 64, 64 n. 127, 64 n. 128, 69

tabernacle 83, 83 n. 37, 202 n. 51, 234 n. 32, 247
temple 73, 83, 83 n. 37, 86–94, 96, 127 n. 210, 204, 234, 234 n. 31 (*See also* house)
temple building 86, 96 n. 47, 87–89, 87 n. 53, 88 n. 55–59, 89 n. 60, 90–94, 93 n. 76, 106
temple cleansing 127 n. 210
temple gates 108, 108 n. 139, 247, 277
temple palace (heavenly) 96, 97, 105, 108, 108 n. 139, 111, 128, 128 n. 212, 214, 218 n. 98
temple symbolism in John's Gospel 14, 15 n. 66, 22–23, 204, 204 n. 57, 234 n. 31, 273, 309
testimony, testifying 9, 140–41, 150 n. 50, 170, 188–90, 189 n. 28, 196–97, 211–12, 225, 236, 238 n. 41, 239, 259, 282 n. 7, 283 (*See also* judicial metaphors)
thematization 60–62
theme and rheme 60 n. 108, 60–62, 70
given and new 60–62
Prague School linguistics 60 n. 108
theophany scenes 96 n. 89, 113, 113 n. 148, 120 n. 183, 129 n. 219, 152, 164, 242, 244, 266, 293
theo-politics, theo-political (*See* Empire and kingdom, political)
throne 17 n. 72, 82 n. 28, 85, 85 n. 46, 91, 93–94, 97, 105, 105 n. 126, 106, 113, 120 n. 183, 129 n. 219, 152, 154, 199, 209, 242, 244, 244 n. 53, 264, 270, 293–95, 295 n. 42 (*See also* "royal symbols")
enthronement 85, 85 n. 46, 73, 199, 209, 242, 250, 270, 293
Torah 78–80, 80 n. 23, 106, 118–19, 119 n. 180
trial (*See also* judicial metaphors)
trial as motif or metaphor 196–98, 196 n. 38, 197 n. 39, 292 n. 36
Jesus' trial 71, 279–80, 280 n. 12, 287–88 n. 26, 288, 295, 297
triumphal entry 7, 257–59, 266–78, 271 n. 31, 273 n. 36, 276 n. 41

verbal aspect 58–60, 60 n. 106, 64, 64 n. 127, 64 n. 128, 69 (*See also* Systemic Functional Linguistics)

warfare metaphors (*See also* Divine Warrior) 74, 79, 95–98, 97 n. 94, 100, 102, 105–108, 106 n. 131, 108 n. 138, 111, 117–19, 118 n. 175, 122, 122 n. 187, 128–33, 128 n. 212, 129,n220, 129 n. 221, 130 n. 224, 131 n. 225, 131 n. 226, 157, 157 n. 77, 173 n. 139, 274, 306
arrows 129
bow 129
Divine Warrior (*see* Divine Warrior)
Israel as weaponry 129–30
mighty warriors 131
shield (*see* refuge metaphors)
slingstones 129
sword 129
warhorses 130–31
way metaphors 57, 118, 118 n. 172, 119, 277
witness 140, 140 n. 11, 146, 148, 150 n. 50, 153 n. 62, 159 n. 87, 196–98, 225, 242 (*See also* judicial metaphors)
woman at the well 218 (*See* Samaritan woman)

women in John's Gospel
Mary (sister of Lazarus) 238 n. 42 (*see* Mary (sister of Lazarus)
Martha 26, 135, 135 n. 1, 136, 167, 170–77, 170 n. 130, 171 n. 135, 172 n. 135, 172 n. 136, 175 n. 146, 179, 180, 306 (*see* Martha)
Samaritan woman/woman at the well 218

Zion 121 n. 186, 129 n. 218
Daughter Zion 127, 128, 128 n. 212, 128 n. 213, 259, 268, 271–74, 271 n. 32, 276, 297 (*see also* Daughter Zion and familial metaphors (Daughter Zion))
Mount Zion 73, 101
heavenly Zion 101, 101 n. 110, 163, 163 n. 98, 163 n. 99
Zoe 21 n. 84

INDEX OF ANCIENT SOURCES

Hebrew Bible

Genesis
Gen 14:18–20 102 n. 89
Gen 26:24 91 n. 68
Gen 28 151 n. 56, 166
Gen 28:12 151, 151 n. 56, 152, 167
Gen 25:51 146
Gen 48:15 82 n. 30, 87 n. 30
Gen 49:24 82 n. 30, 87 n. 30
Gen 50:7 265 n. 18

Exodus
Exodus 50
Ex 4:22 90 n. 64
Ex 6:6 248 n. 65
Ex 15:16 248 n. 65
Ex 30:22–33 83, 88

Levitus
Leviticus 17–26 83, 88
Lev 20:26 83, 88
Lev 24:15 83 n. 39, 89 n. 39

Numbers
Num 7 126 n. 205
Num 21:8–9 209, 209 n. 79
Num 27:17 82 n. 30, 87 n. 30

Deuteronomy
Deuteronomy 84 n. 18, n. 22; 85 n. 23; 97 n. 71; 83–84; 97; 116
Deut 4:34 231 n. 22, 248 n. 65
Deut 5:15 248 n. 65
Deut 7:19 248 n. 65
Deut 11:2 248 n. 65
Deut 12:11 92
Deut 14:23 92
Deut 16:2 92
Deut 16:6 92
Deut 16:11 92, 109
Deut 16:14 109
Deut 17 77 n. 10; 80; 82 n. 10, n. 12; 83 n. 35, n. 38; 85 n. 23; 88 n. 35, n. 38; 93; 95; 102; 106 n. 130; 112 n. 130; 103; 110; 119 n. 180, 120 n. 182, 129, 132
Deut 17:14 77; 83
Deut 17:14–17 80, 85
Deut 17:14–20 77 n. 10, n. 11; 78 n. 12; 82 n. 10, n. 11; 85, 85 n. 23
Deut 17:15 79, 82–84
Deut 17:16–17 83
Deut 17:18–19 83
Deut 17:19 79, 84
Deut 17:20 79, 80, 83, 84
Deut 24:19–21 109
Deut 26:2 92
Deut 26:8 248 n. 65
Deut 32:6–18 90 n. 64

Joshua
Josh 1:2 91 n. 68
Josh 1:7 91 n. 68
Josh 1:13 265 n. 18
Josh 8:31 265 n. 18
Josh 8:33 265 n. 18
Josh 10:12 265 n. 18
Josh 11:6 265 n. 18
Josh 23:30 265 n. 18

Judges
Judges 89
Judg 2:8 265 n. 18
Judg 5:16 131 n. 226
Judg 8–9 84 n. 41

1 and 2 Samuel
1 and 2 Samuel 81, 86 n. 25

1 Samuel
1 Sam 3:3 98 n. 96
1 Sam 8:1–17 80
1 Sam 10 84
1 Sam 10:6 84
1 Sam 14 115
1 Sam 16 81, 82 n. 29, 84, 96, 98, 122, 155
1 Sam 16:11 82 n. 31

1 Sam 16:12 81, 86
1 Sam 16:13–14 84
1 Sam 16:13 84, 89
1 Sam 16:14 84, 89
1 Sam 21:17 97 n. 96

2 Samuel
2 Sam 1 81, 85, 86, 90–91
2 Sam 3:18 91
2 Sam 5:1–3 85, 90
2 Sam 5:2 82, 82 n. 29, 87, 87 n. 29
2 Sam 6 86, 86 n. 50, 92
2 Sam 7 86, 86 n. 49, n. 50, 87, 87 n. 54, 88, 91 n. 69, 92, 94, 102, 103, 105, 105 n. 106, 108, 109, 110, 120, 120 n. 182, 131, 132, 157, 176, 214
2 Sam 7:1–7 89
2 Sam 7:1–17 83 n. 35, 87 n. 52, 88 n. 59, 89 n. 60, 94
2 Sam 7:1 89, 89 n. 60, 94
2 Sam 7:2 87, 93
2 Sam 7:5 89, 90, 91
2 Sam 7:5–7 90
2 Sam 7:7 90, 90 n. 66
2 Sam 7:7–8 96
2 Sam 7:8 90, 91
2 Sam 7:9 91, 93, 94
2 Sam 7:10 93 n. 78
2 Sam 7: 10–11 90 n. 66
2 Sam 7:11 89, 94
2 Sam 7: 12 90
2 Sam 7:13 91, 93, 94
2 Sam 7:14 90, 94
2 Sam 7:16 99–100
2 Sam 7:18–29 94
2 Sam 7:27 108
2 Sam 19:21 83 n. 39
2 Sam 22 79, 81, 83, 86, 94, 95, 95 n. 81, 96 n. 89, 97 n. 92, n. 93, n. 95, 98, 99, 101, 102, 105, 106, 106 n. 131, 107, 108, 109, 110, 120, 122, 151, 215, 221, 241, 242, 248
2 Sam 22:2–17 101
2 Sam 22:2–4 95, 101–102
2 Sam 22:2–3 96
2 Sam 22:4–7 96
2 Sam 22:5–6 96, 96 n. 88
2 Sam 22:7 96, 97 n. 92
2 Sam 22:8–17 96
2 Sam 22:9 96 n. 90
2 Sam 22:9–13 97
2 Sam 22:9–15 97
2 Sam 22:9–16 103
2 Sam 22:11 97
2 Sam 22:13–15 96
2 Sam 22:13–16 214
2 Sam 22:14 97
2 Sam 22:15 97
2 Sam 22:16 97
2 Sam 22:21–25 98
2 Sam 22:21 98
2 Sam 22:25 98
2 Sam 22:29 97, 98
2 Sam 22:51 98
2 Sam 23 105

1 and 2 Kings
1 and 2 Kgs 86 n. 25

1 Kings
1 Kgs 1:31 199 n. 42
1 Kgs 3:14 199 n. 42
1 Kgs 11:36 97 n. 96
1 Kgs 15:4 97 n. 96

2 Kings
2 Kgs 8:19 97 n. 96
2 Kgs 9:7 265 n. 18
2 Kgs 11:12 85, 89
2 Kgs 17:36 248 n. 65
2 Kgs 18:12 265 n. 18

1 and 2 Chronicles
1–2 Chronicles 86 n. 25; 111

1 Chronicles
1 Chr 22:10 199 n. 42
1 Chr 28:7 199 n. 42
1 Chr 29:25 172 n. 139

2 Chronicles
2 Chr 1:3 265 n. 18
2 Chr 13:5 199 n. 42
2 Chr 21:7 97 n. 96
2 Chr 23:11 85, 91

Esther
Esther 1:4 172

Psalms
Pss 1–2 77 n. 10; 99 n. 101
Ps 2 77, 79, 99, 99 n. 101, 100 n. 102, 101, 101 n. 106, 102, 105,

106, 110, 120, 122, 151, 157, 163, 167, 168, 168 n. 122, 173, 176, 199, 200, 217 n. 96
Ps 2:1 101
Ps 2:2 101
Ps 2:3 101
Ps 2:6 101
Ps 2:6–7 145 n. 35
Ps 2:7 73, 77, 102, 102 n. 112, 145 n. 35
Ps 2:8 102
Ps 2:9 102
Ps 2:10–11 102
Ps 5 100 n. 104, 104 n. 122
Ps 18 95, 95 n. 81, 96 n. 89, 97 n. 92, n. 93, n. 95, 98, 101, 101 n. 106, 102, 105, 106, 106 n. 131, 108, 109, 110, 120, 122, 215
Ps 18:5–6 96 n. 88
Ps 18:9 96 n. 90
Ps 18–21 77 n. 10
Ps 18:7 97 n. 92
Ps 18:9–13 97
Ps 18:11 97
Ps 18:15 97
Ps 18:16 97
Ps 18:29 97, 98 n. 97
Ps 18:51 104
Ps 21:6 172 n. 139
Ps 22 100 n. 104, 104 n. 122
Ps 24:1–10 161
Ps 24:7–8 108 n. 139, 172
Ps 35:1 265 n. 18
Ps 45:4–5 172 n. 139
Ps 45:7 199 n. 42
Ps 47:1–9 161
Ps 61:7–8a 199 n. 42
Ps 68 100 n. 104, 104 n. 122
Ps 72 72, 99, 103, 103 n. 115, n. 119, 104, 104 n. 121, n. 122, 117, 105, 106, 106 n. 132, n. 133, 108, 110, 115, 122, 127, 128, 131, 157 n. 72, 163, 173, 199, 246
Ps 72:3 103
Ps 72:5 103, 199 n. 42
Ps 72:6 103, 103 n. 117
Ps 72:8 103 n. 114
Ps 72:8–11 102
Ps 72:11 103 n. 114
Ps 72:15 106
Ps 72:16 103, 1103 n. 117
Ps 72:17 106, 214
Ps 72:19 214
Ps 80:2–4 123 n. 190
Ps 82:6 235
Ps 89 77, 99, 100, 100 n. 102, n. 104, 104, 105, 105 n. 125, 106, 106 n. 133, 107, 107 n. 135, 108, 109, 109 n. 140, 111, 116 n. 165, 119, 120, 120 n. 181, 122, 131, 248
Ps 89:1–38 106
Ps 89:3–4 120
Ps 89:3 105
Ps 89:4 105
Pss 89:5 199 n. 42
Ps 89:5–7 105 n. 126
Ps 89:6–9 120
Ps 89:11 105 n. 126
Ps 89:14 106
Ps 89:15 105
Ps 89:16 106
Ps 89:17–18 108
Ps 89:18 106 n. 131
Ps 89:19 108
Ps 89:20 105
Ps 89:21 105
Ps 89:22 106
Ps 89:25 106 n. 131
Ps 89:26 105, 106
Ps 89:27 105
Ps 89:30 199 n. 42
Ps 89:35 105
Ps 89:36 105
Ps 89:39 106
Ps 89:40 86, 86 n. 47, 106
Ps 89:43 106
Ps 89:44 106
Ps 89:45 106
Ps 89:49 106
Ps 89:53 107
Ps 96:10–13 115 n. 158
Ps 98:7–9 115 n. 158
Ps 99:4 73, 77
Ps 102 100 n. 104, 104 n. 122
Ps 103 100 n. 104, 104 n. 122
Ps 110 157 n. 79
Ps 110:2–3 172 n. 139
Ps 117:26 260 n. 7
Ps 118 77, 99, 107, 107 n. 136, n. 137, 109, 111, 122, 131, 173, 200, 247, 247 n. 61, 248, 259, 266, 267 n. 19, 270, 271, 277
Ps 118:5–14 107

Ps 118:7 108 n. 138
Ps 118:10–16 270
Ps 118:12 108
Ps 118:15–16 108
Ps 118–119 77 n. 10
Ps 118:22 131
Ps 118:26 108, 214, 260 n. 7, 267 n. 19, 272
Ps 119:105 98 n. 97
Ps 132 83 n. 35
Ps 132:12 199 n. 42
Ps 132:18 85 n. 46
Ps 133:1 265 n. 18
Ps 134:1 265 n. 18
Ps 145 100 n. 104, 104 n. 122
Ps 146 99, 100, 100 n. 103, n. 104, 104 n. 122, 108, 109 n. 140, 110, 110 n. 144, 111, 115, 127, 163, 173, 199, 200, 246
Ps 146:3–4 108, 110
Ps 146:5 109
Ps 146:6 109
Ps 146:6–9 109
Ps 146:7 109
Ps 146:7–9 109, 110, 214
Ps 146:8 109
Ps 146:10 109
Ps 146–150 100, 100 n. 103

Proverbs
Prov 14:28 172 n. 139
Prov 20:27 98 n. 97

Nehemiah
Neh 2:3 199 n. 42

Isaiah
Isa 1:11 126 n. 205
Isa 5:26 131 n. 226
Isa 6 120 n. 183, 241–243, 243 n. 48, n. 49, n. 51, 244 n. 53, n. 54, 263, 263 n. 13, 264, 266, 294
Isa 6:1 120 n. 183
Isa 6:9–10 243, 263, 265 n. 17
Isa 7:18 131 n. 226
Isa 9 104 n. 121
Isa 11 75 n. 4, 104 n. 121
Isa 11:10 172
Isa 13:14 131 n. 226
Isa 30:30 248 n. 65
Isa 32 248 n. 65
Isa 33:2 248 n. 65
Isa 34:6 126 n. 205
Isa 34:15 131 n. 226
Isa 35:4 271 n. 31
Isa 36:6 116 n. 160
Isa 40:9 271 n. 31
Isa 40:9–11 269 n. 26
Isa 40:10 127 n. 210, 248 n. 65
Isa 40:11 82 n. 30
Isa 40–55 77, 112, 112 n. 146, 113, 113 n. 151, 114 n. 155, 163 n. 97, 221
Isa 40–66 84 n. 42
Isa 41 114, 114 n. 153, 115, 119
Isa 41:8–10 115 n. 156
Isa 41:14 114
Isa 41:16 114
Isa 41:21 113, 114, 114 n. 154
Isa 42 114, 114 n. 153, 115, 116 n. 160, n. 163, 118, 119, 119 n. 179, n. 180, 154, 154 n. 63, 155, 168 n. 122, 217 n. 96
Isa 42:1–4 115, 115 n. 156, 116 n. 165
Isa 42:1–8 116 n. 165
Isa 42:1–9 114 n. 153
Isa 42:1–17 114 n. 153
Isa 42:1 114, 115, 115 n. 156
Isa 42:2 115, 116 n. 160, 117
Isa 42:2–3 115
Isa 42:3 115, 116, 116 n. 160, n. 161
Isa 42:4 118, 119
Isa 42:4–6 118
Isa 42:5–8 116, 116 n. 165
Isa 42:5–9 116 n. 165
Isa 42:6 117, 118, 119
Isa 42:6–7 117
Isa 42:7 117
Isa 42:8 117, 118, 119
Isa 42:9 117
Isa 42:10–12 117
Isa 42:10–14 117
Isa 42:13 117
Isa 42:13–14 117
Isa 42:14 117
Isa 42:15 118
Isa 42:16 114, 118
Isa 42:17 118, 119
Isa 42:17–21 116 n. 165, 118
Isa 42:18–20 118
Isa 42:19 119, 263 n. 13
Isa 42:20 114
Isa 42:21 118, 119
Isa 42:22 118
Isa 42:22–24 118
Isa 42:22–25 118
Isa 42:23 118
Isa 42:24 118

Isa 42:24–25 118
Isa 43:14–15 120 n. 183
Isa 43:15 113
Isa 43:17 116 n. 161
Isa 44:6 113
Isa 48:14 248 n. 65
Isa 49 114 n. 152, 115 n. 156
Isa 49:7 120 n. 183
Isa 51:9 248 n. 65
Isa 52:7 113
Isa 52:10 248 n. 65
Isa 53 47
Isa 53:1 248 n. 65, 263
Isa 53:7 47
Isa 54:5 120
Isa 55 77 n. 10, 119, 120, 120 n. 181, 158
Isa 55:1–5 128 n. 214
Isa 55:3 77 n. 10, 113 n. 147, 120, 120 n. 182
Isa 55:5 120
Isa 56:10 263 n. 13
Isa 60:7 131 n. 226
Isa 61:1 84 n. 42
Isa 62:8 248 n. 65
Isa 62:11 271 n. 31
Isa 63:15–64:12 90

Jeremiah
Jeremiah 242 n. 15
Jer 3:19–21 90 n. 64
Jer 7:5–6 109 n. 142
Jer 13:18 86, 91
Jer 22:18 172 n. 139
Jer 23 82 n. 30, 87 n. 30, 245
Jer 23:1–8 125 n. 199
Jer 23:3 131 n. 226
Jer 31:10 131 n. 226
Jer 32:17 248 n. 65
Jer 51 126 n. 205
Jer 51:40 126 n. 205

Ezekiel
Ezekiel 1 97 n. 95
Ezek 1:1 151, 152, 167
Ezekiel 1:4 97 n. 95
Ezekiel 1:6 97 n. 95
Ezek 20:33 248 n. 65
Ezekiel 21:31 86
Ezek 22:7 109 n. 142
Ezek 33:20 124
Ezek 34 77, 82 n. 30, 112, 112 n. 146, 122, 122 n. 189, 123 n. 191, 124, 124 n. 197, 125, 126, 126 n. 205, 127, 221, 241, 245, 245 n. 57, n. 58, 246–248, 250, 254
Ezek 34:1–5 122
Ezek 34:1–16 122, 122 n. 188, 123
Ezek 34:2–4 123
Ezek 34:2–6 123
Ezek 34:2–10 124 n. 195
Ezek 34:5 125 n. 202
Ezek 34:7–11 123
Ezek 34:7–10 123 n. 190
Ezek 34:8 123 n. 190, 125 n. 202
Ezek 34:10 123 n. 190
Ezek 34:11–12 122
Ezek 34:11–16 122, 123, 127 n. 210
Ezek 34:11–22 124 n. 195
Ezek 34:12 123
Ezek 34:12–16 123
Ezek 34:16 126
Ezek 34:16–22 126
Ezek 34:17 122 n. 188, 123, 126
Ezek 34:17–21 123
Ezek 34:17–22 123, 126
Ezek 34:18–19 124
Ezek 34:20 126
Ezek 34:20–22 124
Ezek 34:20–24 125
Ezek 34:21 124
Ezek 34:22 124 n. 194, 126
Ezek 34:23–24 124
Ezek 34:23–31 124, 124 n. 195
Ezek 34:25 125 n. 202
Ezek 34:25–31 125
Ezek 34:28 125 n. 202
Ezek 34:31 125 n. 202
Ezek 39:18 126 n. 205

Daniel
Dan 1–6 201 n. 49
Dan 2:4 199 n. 42
Dan 3:9 199 n. 42
Dan 5:10 199 n. 42
Dan 6:7 199 n. 42
Dan 6:22 199 n. 42
Dan 6:26 202 n. 51
Dan 7 152, 157, 164, 165, 241, 243, 243 n. 49, n. 51, 244 n. 53, n. 54, 248, 293 n. 37, 295
Dan 7:9–10 244 n. 53
Dan 7:12 244 n. 55
Dan 7:14 244 n. 55
Dan 11:21 172 n. 139
Dan 12:2–3 201 n. 48
Dan 12:2 202 n. 52

Hosea
Hos 5:3 145 n. 37
Hos 11:1–11 90 n. 64

Micah
Micah 2:12–13 123 n. 190
Micah 6:8 255 n. 70
Micah 7:14 123 n. 190

Zephaniah
Zeph 3 270
Zeph 3:14 268–271
Zeph 3:14–17 269, 269 n. 26

Zechariah
Zechariah 112 n. 146, 130 n. 187
Zech 1–8 112 n. 146, 127 n. 211
Zech 2:10 270
Zech 6:13 172 n. 139
Zech 7:10 109 n. 142
Zech 9 112 n. 146, 127, 127 n. 211, 128 n. 219, 131, 266, 268–270, 272, 275
Zech 9:1–3 128
Zech 9:4–7 128
Zech 9:8 128, 128 n. 212
Zech 9:9 128, 128 n. 212, n. 214, 267, 268, 268 n. 21, n. 22, 269, 269 n. 24, 270–273, 276
Zech 9:9–10 112 n. 146, 127 n. 211
Zech 9–10 112, 112 n. 146, 122, 127, 127 n. 211, 128, 131, 132
Zech 9–11 245
Zech 9–12 221, 246 n. 59
Zech 9:9–11 129 n. 218
Zech 9:10 129
Zech 9:11–12 129, 131
Zech 9:11–17 127 n. 210
Zech 9:12–16 129 n. 218
Zech 9:13–15 129
Zech 9:13–17 129, 130 n. 224
Zech 9:13 129, 130
Zech 9–14 112 n. 146, 127 n. 211, 163 n. 100
Zech 9:15 129, 130
Zech 9:15–16 130, 130 n. 222
Zech 9:16 129
Zech 9:17 129 n. 220, 130
Zech 9–10 77, 119, 135, 141
Zech 9–12 261 n. 59
Zech 9–14 119 n. 146, 127 n. 211
Zech 10 130, 131
Zech 10:2 130
Zech 10:2–3 130
Zech 10:3 130, 131
Zech 10:4 130
Zech 10:5 131
Zech 10:6 131
Zech 10:7 131
Zech 10:8 131
Zech 10:11 131
Zech 10:12 131
Zech 11 261 n. 58, 245 n. 58
Zech 11:1–14 130 n. 223
Zech 11:4–16 112 n. 146, 127 n. 211

Deutero-canonicals/Apocryphal

Tobit 2–3 201
Tobit 8:15 154 n. 63
Tobit 12–13 209 n. 78
Tobit 13:2 202 n. 51
Tobit 13:4 209 n. 78
Tobit 13:7 209 n. 78
Tobit 13:11 202 n. 51
Tobit 13:13 202 n. 51

1–4 Maccabees
1 Macc 13:51 273 n. 36, 275

2 Macc 1:25 154 n. 63
2 Maccabees 7 200 n. 45
2 Macc 7:9 200 n. 45, 201 n. 48
2 Macc 7:11 200 n. 45
2 Macc 7:14 200 n. 45
2 Macc 7:16 200 n. 45
2 Macc 7:22–23 200 n. 45
2 Macc 7:23 200 n. 45
2 Macc 7:27–29 200 n. 45
2 Macc 7:28 200 n. 45
2 Macc 7:30 200 n. 45
2 Macc 7:33 200 n. 45
2 Macc 10:7 273 n. 36, 276
2 Macc 14:45–46 200 n. 45

1 Enoch
1 Enoch 10:10 200 n. 46
1 Enoch 14:8–25 243, 243 n. 49
1 Enoch 39:6 154 n. 64
1 Enoch 45:3–4 154 n. 64
1 Enoch 48:6 166
1 Enoch 48:10 166
1 Enoch 51:3 154 n. 64
1 Enoch 51:5 154 n. 64

1 Enoch 52:6 154 n. 64
1 Enoch 52:9 154 n. 64
1 Enoch 61:5 154 n. 64
1 Enoch 62:3–5 166
1 Enoch 62:7 166
Similitudes of Enoch 154, 165
Parables of Enoch 169 n. 126
Book of Watchers 154

4 Ezra
4 Ezra 13:11 166
4 Ezra 13:52 166
4 Ezra 37–38 166

2 Baruch
2 Baruch 29:3 166
2 Baruch 30:1 166
2 Baruch 40:1–2 166
2 Baruch 72:2–3 166

Psalms of Solomon
Ps. Sol 3:12 201 n. 49
Ps. Sol 13:11 201 n. 49
Ps. Sol 14:3 201 n. 49
Ps. Sol 17 201. 201 n. 49
Ps. Sol 17:4 201 n. 49

1 Clement 34:6 243

Pr. Jos. 9–12 215 n. 90
Lad. Jac. 2:7–18 243
Lad. Jac 2:18 215 n. 90

Jubilees 5:10 200 n. 46

Sibylline Oracle 3 201 n. 29

Sirach 43:30 209 n. 78

Second Temple Period and Rabbinic Literature

Targum Neofiti 151 n. 56

1QM 14:16 209 n. 78
4Q246 2:5–9 166
4Q534 1.1 154
Elect of God text 154
Melchizedek Scroll 155 n. 68
Son of God text 157 n. 77

M. Abot 2.7 200 n. 46
b. Ber. 28b 200 n. 46
Lev. Rab. 13:2 200 n. 46
CIJ 1:422 200 n. 46

Josephus, *War* 7.100–102 276

Hellenistic Literature

Herodotus 7, 221 158 n. 82
Hesiod, *Theog.* 426, 448 158 n. 82
Martilius, 4.764 242 n. 46
Plato, *Critias*, 113d 158 n. 82
Rhet. Alex. 15, 1431b.21 153
Tacitus, *Annals* 1.2 275 n. 40
Virgil, *Georgics* 1:468 242 n. 46
Xenophon, *Cyr. 7.1* 209 n. 81

New Testament

Matthew
Matthew 1:21–28 23 n. 96
Matt 5:26 185 n. 16
Matthew 13:24 1
Matt. 21:5 20 n. 80
Matt 24:30 209
Matt. 25:34 17
Matt 26:34 185 n. 16
Matt. 31 1
Matt. 33 1

Mark
Mark 5:3 286 n. 22
Mark 14:30 185 n. 16
Mark 14:36 261 n. 10
Mark 15:39 286 n. 20

Luke
Luke 11:30 209
Luke 23:19 284 n. 13
Luke 23:35 141 n. 19
Luke 23:43 185 n. 16

John
John 1 47, 135–137, 144 n. 30, 145 n. 37, 148, 151, 153, 156, 158, 159, 164, 167, 168, 171, 176–178, 180, 196, 198, 209, 211, 212, 214, 215, 215 n. 92, 216, 224, 225, 228 n. 17, 230, 257, 264 n. 16, 265, 278, 279, 301, 306
John 1–2 197 n. 40
John 1:4 209, 211, 225
John 1:4–5 249
John 1:4–18 193
John 1:5 225
John 1:6–8 140 n. 11
John 1:9 225
John 1:9–11 249
John 1:10 176 n. 150
John 1:12 215
John 1:13 197, 215
John 1:14 158, 209
John 1:15 140 n. 11, 153 n. 62
John 1:18 158, 211
John 1–19 26
John 1:19 153, 156 n. 70
John 1:19–24 138
John 1:19–28 138, 139
John 1:19–34 147
John 1:19–42 143
John 1:19–51 137, 138, 138 n. 6
John 1:20 20 n. 80, 153
John 1:20–21 138
John 1:23 138
John 1:24–28 139 n. 8
John 1:25 138
John 1:25–28 138
John 1:26 138–140
John 1:27 138
John 1:28 139
John 1:29 138 – 139, 142–143, 149
John 1:29–34 139
John 1:29–43 156
John 1:30 139
John 1:31 139 -140
John 1:32 140
John 1:33 139–141
John 1:34 139, 140 n. 12, 141, 141 n. 19, 154, 154 n. 64, 155
John 1:35 138, 142, 149
John 1:35–36 142
John 1:35–42 142
John 1:35–51 147
John 1:37 142 n. 20
John 1:37–39 142
John 1:38 142
John 1:39 143
John 1:40 143
John 1:40–41 142
John 1:40–45 149
John 1:41 142, 143, 143 n. 22, 149
John 1:41–42 149
John 1:42 142
John 1:43 138, 142
John 1:43–45 143
John 1:43–46 143
John 1:43–51 142, 149
John 1:45 143 n. 22, 149
John 1:46 143
John 1:47 143, 143 n. 25
John 1:47–48 143
John 1:48–50 149
John 1:48 143, 146
John 1:49 26, 135, 140, 143–146, 149–150, 156, 158, 167, 169, 170, 282 n. 7, 294
John 1:50 23 n. 95, 146
John 1:50–51 146
John 1:51 147, 150, 151, 151 n. 55, n. 56, 152, 156, 159 n. 87, 164, 164 n. 101, 166, 167, 169, 261 n. 9, 294
John 2 176
John 2–12 272
John 2:23 185 n. 14
John 2:23–25 184, 184 n. 7
John 3 27, 147 n. 41, 181–183, 183 n. 5, 185 n. 16, 190, 195, 196, 197 n. 40, 198, 202, 203, 204 n. 59, 211–215, 215 n. 92, 216, 218, 221, 224, 224 n. 7, 228, 228 n. 17, 241, 250, 251, 257, 262, 265, 279, 301, 306, 307
John 3–15 183 n. 5
John 3:1 184, 185 n. 14, 298, 298 n. 49
John 3:1–5 184, 195
John 3:1–15 189 n. 29, 208
John 3:1–21 181, 183, 195, 196, 197, 197 n. 40, 198, 199, 211 n. 86, 215, 216
John 3:2 184, 184 n. 9, 185, 188, 190
John 3:2–10 194
John 3:3–5 187, 195, 198, 211
John 3:3–7 210
John 3:3–8 197

John 3:3 8, 10 182, 182 n. 4, 185, 185 n. 15, 186, 186 n. 20, n. 21, 187, 187 n. 25, 188, 190, 196, 197, 198, 211, 211 n. 86, 215, 250, 261 n. 9, 294
John 3:4 186, 197
John 3:5–8 198
John 3:5 10, 182, 182 n. 4, 185 n. 15, 186, 186 n. 20, n. 21, 187 n. 24, n. 25, 188, 190, 196, 197, 207, 211 n. 86, 215, 250, 261 n. 9, 294
John 3:6–8 186, 187, 195, 197
John 3:6 186, 187, 187 n. 25
John 3:7 187, 187 n. 25
John 3:8 187, 187 n. 23, 196, 211
John 3:9 187
John 3:9–11 195
John 3:9–15 187, 198
John 3:10 188
John 3:11 185 n. 14, 186 n. 21, 188, 188 n. 28, 190, 196, 211, 261 n. 9
John 3:11–15 189, 189 n. 29, 190, 191 n. 34 , 194
John 3:12 188 , 189, 189 n. 29
John 3:13 189, 189 n. 29, 190, 191 n. 34, 209, 294
John 3:13–14 251
John 3:13–15 189, 191, 195, 197, 215
John 3:13–16 198
John 3:14 189, 189 n. 29 , 190, 213 n. 89, 294
John 3:14–15 209
John 3:15 182, 186 n. 21, 189, 189 n. 29, 190, 190 n. 32, 191, 191 n. 33, 192–195, 208, 213 n. 89
John 3:15–19 193 n. 37
John 3:16 158, 190, 191, 191 n. 33. n. 34, 192–195, 197 n. 40, 208, 210 n. 84, 213
John 3:16–18 190, 211
John 3:16–21 191 n. 34, 194, 197, 208, 212, 215, 219
John 3:17 191, 192, 192 n. 35, 193, 194, 213, 213 n. 88
John 3:17–21 195, 197, 213
John 3:18 158, 158 n. 82, 192–194, 197, 210 n. 84, 213 n. 89, 214, 215
John 3:19 193, 193 n. 36, n. 37, 194, 197
John 3:19–21 225, 250
John 3:20 194, 197
John 3:20–21 211, 212
John 3:21 194, 197, 198
John 3:28 153 n. 61
John 3:28–30 153 n. 62
John 3:31 299
John 3:35 197 n. 40
John 4 218
John 4:25 20 n. 80, 171
John 4:26 153 n. 62
John 5:25 140
John 5:25–27 210
John 5:27 210 n. 85
John 5:33 282 n. 7
John 6 135, 160, 218, 294, 295
John 6:14–15 295
John 6:15 291 n. 33
John 6:35 233 n. 27
John 6:41 233 n. 27
John 6:48 233 n. 27
John 6:51 233 n. 27
John 6:57 217 n. 95
John 6:62 294
John 6:66 300 n. 52
John 7–9 234 n. 32
John 7–10 234 n. 31
John 7:25–44 7
John 7:26 298, 298 n. 49
John 7:27 171
John 7:31 171
John 7:45–52 14
John 8 212, 235
John 8:12 225, 233 n. 27
John 8:19 215 n. 94
John 8:23 299
John 8:28 294
John 8:42 299
John 8:58 235
John 9 212, 221, 223, 223 n. 5, 224, 224 n. 7, 228, 233, 234, 234 n. 32, 236 -238, 242, 243, 245, 246, 249, 251–253, 265 n. 17
John 9–10 196, 211, 221, 222, 224, 227, 230, 234, 236–242, 244–253, 254 n. 69, 257, 262, 265, 267, 277, 279, 298, 301, 307
John 9:1 224, 238 n. 38
John 9:1–7 236
John 9:1–8 224
John 9:1–41 23 n. 95
John 9:2 224, 238 n. 38

John 9:3–4 238
John 9:3 224, 234, 254
John 9:4 254, 310
John 9:4–5 224
John 9:5 224, 230, 238
John 9:6–7 225
John 9:8–12 225
John 9:8–33 236
John 9:9–17 225
John 9:9–34 225
John 9:11 225
John 9:12 239, 239 n. 43
John 9:13 238 n. 38
John 9:14 225
John 9:15 225
John 9:16 225
John 9:17 225, 238 n. 38
John 9:18 238 n. 38
John 9:19 238 n. 38
John 9:20 238 n. 38, 239 n. 43
John 9:20–21 239
John 9:21 239 n. 43
John 9:22–23 239
John 9:22 225, 240
John 9:24 226, 238 n. 38, 239, 239 n. 43
John 9:24–34 234
John 9:25 226, 238 n. 38, 239, 239 n. 43
John 9:27 226, 234 n. 33
John 9:28 226
John 9:29 226, 239, 239 n. 43
John 9:30 226, 239 n. 43
John 9:30–33 227
John 9:31 238, 239 n. 43
John 9:32 238 n. 38
John 9:32–33 238
John 9:35 227
John 9:35–39 240, 243, 251
John 9:35–41 227
John 9:37 227, 238
John 9:39 227. 228, 230, 238 n. 38, 243 n. 48, 244, 254
John 9:40 227, 238 n. 38
John 9:41 228, 238 n. 38
John 9:41–10:18 233
John 9:39 222–223
John 10 23 n. 95, 222, 222 n. 2, 223, 223 n. 5, 224, 228, 232–234, 234 n. 32, 236–239, 242, 245, 245 n. 57, 246, 247, 249–251, 253, 283, 283 n. 8, 284
John 10:1 228, 228 n. 17, 261 n. 9
John 10:1 228, 228 n. 17, 261 n. 9
John 10:1–5 222, 230, 230 n. 20, 231, 233
John 10:1–6 228–230
John 10:1–16 232, 240
John 10:1–21 222–223, 228, 233 n. 30, 240
John 10:2 229
John 10:3 229, 230 n. 20, 235, 239, 283, 283 n. 8
John 10:3–5 229
John 10:4 239, 239 n. 43
John 10:5 239, 239 n. 43
John 10:6 1 n. 3, 222, 229, 235
John 10:7 20 n. 80, 228 n. 17, 229, 230 n. 20, 233 n. 27, 261 n. 9
John 10:7–18 229
John 10:7–21 222, 228 n. 17, 233
John 10:8 230
John 10:9 20 n. 80, 230, 230 n. 20, 233 n. 27
John 10:10 230, 254
John 10:10a 230
John 10:10b 230
John 10:11 230 n. 20, 231, 233 n. 27, 240
John 10:11b 232
John 10:12–13 231
John 10:12a 231
John 10:12b-13 231
John 10:13 231
John 10:14 230 n. 20, 231, 232, 233 n. 27, 235, 240
John 10:14–15 231 n. 23
John 10:15 232
John 10:16 232, 232 n. 25, 235, 239, 283, 283 n. 8
John 10:17 232, 254
John 10:17–18 232
John 10:18 210 n. 85, 232
John 10:19 232
John 10:19–21 233
John 10:20 233
John 10:20–39 233
John 10:21 222, 228 n. 16, 233, 234 n. 32, 238 n. 38
John 10:22 232 n. 25, 233 n. 30
John 10:22–23 233
John 10:22–39 233, 238, 240
John 10:22–42 233
John 10:24 234, 240
John 10:25–28 234

John 10:25 232 n. 25, 234, 234 n. 33, 238 n. 40, n. 41
John 10:26 234
John 10:26–27 240
John 10:27 235, 239, 283, 283 n. 8
John 10:28 235
John 10:28–29 231, 248
John 10:29 235
John 10:31 235
John 10:32 232 n. 25, 235, 238 n. 40, n. 41
John 10:33 235, 238 n. 40, 240
John 10:34–36 235
John 10:36 140, 235, 240
John 10:37 238 n. 40, n. 41
John 10:37–38a 236
John 10:38 238 n. 40, 254
John 10:38b 236
John 10:39 232 n. 25
John 10:39–42 236
John 11 135, 136, 167, 170, 171, 176 n. 151, 177, 180, 218, 230
John 11:1–44 238 n. 42
John 11:4 140, 171, 172
John 11:22 172
John 11:24 172
John 11:25 153 n. 62, 233 n. 27
John 11:27 140, 171, 175, 175 n. 146
John 11:47–48 273
John 11:53 290
John 12 20 n. 80, 27, 28, 160, 176 n. 151, 257–259, 263–267, 271–279, 290, 296–298, 301, 307, 308
John 12:9 259, 267
John 12:9–11 272
John 12:9–13 259
John 12:9–18 265
John 12:9–19 259
John 12:10 259
John 12:10–11 273
John 12:12–15 272
John 12:12–16 259
John 12:13–18 260, 261
John 12:13 260, 260 n. 7, 264 n. 16, 266, 267, 268 n. 21, 282 n. 7
John 12:14 260
John 12:14–16 259
John 12:15 264 n. 16, 266, 267, 268, 269 n. 26, 270, 271, 271 n. 31, 272
John 12:16 259, 260, 267, 273
John 12:16–18 272
John 12:17 259
John 12:18 260
John 12:19 267
John 12:20 259 n. 5
John 12:20–22 260, 265
John 12:20–33 17
John 12:20–36 260
John 12:21 267
John 12:23 259 n. 5, 260, 260 n. 8, 261, 266, 267
John 12:23–28 264, 265
John 12:23–33 262, 267
John 12:24 260, 261, 261 n. 9
John 12:24–25 267
John 12:24–26 261
John 12:25 260
John 12:26 260
John 12:26–27 260 n. 8
John 12:27 260–262
John 12:27–28 266
John 12:27–30 261
John 12:28 260, 260 n. 8, 261, 266, 267
John 12:29 260 n. 8, 261, 266
John 12:29–36 261
John 12:30 261
John 12:30–33 266
John 12:31 262, 298 n. 49
John 12:32 262, 267, 294, 294 n. 38
John 12:32–33 267
John 12:33 262
John 12:34 262, 266, 267, 294, 294 n. 38
John 12:35 262, 265
John 12:35–36 262, 267
John 12:36 261, 262
John 12:37 262
John 12:37–43 262
John 12:38 263 n. 12
John 12:39 263
John 12:39–40 263
John 12:40 262, 263, 265 n. 17
John 12:41 263, 266, 267
John 12:42 263 n. 15, 298, 298 n. 49
John 12:42–43 263
John 12:42–50 266
John 12:43 263, 267
John 12:44 264
John 12:44–45 264
John 12:44–50 264
John 12:46 262, 264, 265, 267
John 12:46–48 193 n. 37

John 12:46–50 264
John 12:47 192 n. 35, 213, 213 n. 88, 265
John 12:47–48 267
John 12:49 264, 265
John 12:49–50 264
John 12:50 265
John 13–21 272
John 13:15 219
John 13:31 294
John 13:38 185 n. 16
John 14 298
John 14:6 283 n. 10
John 14:30 298, 298 n. 49
John 14:31 294
John 15 20 n. 80
John 15:1 233 n. 27
John 15:5 233 n. 27
John 16 262 n. 11, 298
John 16:11 298
John 16:14 294
John 16:20–23 208
John 16:28 299
John 16:33 298
John 17:1 294
John 17:2 210 n. 85
John 17:3 231 n. 23
John 18 280, 283, 283 n. 8, 284–286
John 18–19 27, 28, 70, 177, 180, 211 n. 86, 272, 276, 277, 279, 280, 281, 284, 288, 290–293, 295–299, 301, 307, 308
John 18:28 281
John 18:28–32 281
John 18:29 281, 289
John 18:29–31 281
John 18:31 292
John 18:32 281
John 18:33 281, 291 n. 33, 299
John 18:33–37 299
John 18:33–38 281
John 18:34 281
John 18:35 281, 299
John 18:36 10, 279 n. 1, 282, 283, 299
John 18:36–37 159 n. 87, 299
John 18:37 282, 283, 283 n. 8, 289, 291 n. 33
John 18:38 292
John 18:38a 283 n. 10
John 18:38b 283 n. 10
John 18:38–39 283
John 18:38–40 284
John 18:39 284, 291 n. 33
John 18:40 284 n. 12, 285
John 19 279, 280, 284, 285, 292, 302
John 19:1 285
John 19:1–7 284
John 19:2 291
John 19:2–3 285
John 19:2–7 284 n. 12
John 19:3 291 n. 33
John 19:4 292
John 19:4–5 285
John 19:5 291
John 19:6 285, 292, 293 n. 37
John 19:7 140, 285, 287 n. 24, n. 25, 290, 291
John 19:7–8 287 n. 25
John 19:8 285, 286 n. 20, 287, 287 n. 25
John 19:9–10 292
John 19:9–11 286
John 19:9–16 286
John 19:10 286 n. 21
John 19:10–11 289, 291
John 19:11 286 n. 22, 287
John 19:12 284 n. 12, 287, 287 n. 24, n. 25, 291, 291 n. 33
John 19:12–13 283 n. 10, 287 n. 25
John 19:13 287 n. 25, 292
John 19:13–14 287 n. 26
John 19:14 288, 291 n. 33
John 19:15 288, 291 n. 33
John 19:15–16 292
John 19:16 285 n. 14, 288, 289, 289 n. 29, 293 n. 37
John 19:16–18 288
John 19:16–37 288
John 19:16–42 289
John 19:17 293 n. 37
John 19:17–42 293
John 19:18 293 n. 37
John 19:19 289, 291 n. 33, 293 n. 37
John 19:19–22 288, 289
John 19:20 293 n. 37
John 19:21 284 n. 12, 289, 291 n. 33
John 19:23 293 n. 37
John 19:23–24 288
John 19:24 285 n. 14, 290
John 19:25 293 n. 37
John 19:25–27 288
John 19:28 20 n. 80, 290
John 19:28–30 288
John 19:31 293 n. 37

John 19:31–37	288
John 19:32	293 n. 37
John 19:36	290
John 19:37	281, 288, 290
John 19:41	293 n. 37
John 20	26, 136, 170, 174 n. 144, 177, 180
John 20–21	180
John 20:11–18	238 n. 42
John 20:30	175
John 20:31	174, 175, 175 n. 146, n. 148
John 21:18	185 n. 16

2 Corinthians

2 Cor 7:1	184 n. 11

Ephesians

Eph 5	212 n. 87
Eph 5:11	212 n. 87
Eph 5:13	212 n. 87

Colossians

Col 1:15	201 n. 49

Revelation	243, 243 n. 51, n. 52