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# THE USE OF THE BOOKS OF GENESIS AND EXODUS IN THE FOURTH GOSPEL

## ABSTRACT

This thesis is an attempt to examine the way in which the author of the Fourth Gospel uses the books of Genesis and Exodus. After a general introduction to the way in which he uses the OT generally, Genesis is examined, and it is suggested that Jesus is seen as working a new creation and as undoing the effects of the Fall. An examination of the use made by the Evangelist of the characters of the Patriarchs follows, and a brief summary concludes the first part of the thesis.

The second part deals with Exodus, and the idea that the Evangelist bases the structure of his Gospel on that of Exodus is discussed. The relationship between Jesus and Moses is examined, and then a survey is made of the way in which pieces of one-off typology are used to portray Christ. The somewhat ambivalent relationship between Jesus and Moses is explored further in an examination of the Evangelist's use of the concepts of "Wisdom" and "the Law". Such themes as "revelation", "seeing", "knowing", and "believing", which are important to both Exodus and the Fourth Gospel are discussed. Again there is a short summary, including, as previously, some attempt to explain the reasons for those parts of the books of which John appears to make no use.

In a concluding chapter the point is made that the Evangelist seems to use the OT most often to portray the character and work of Jesus. His Christology appears to be based on many characters and incidents from the OT, and a brief examination is made of his Christological technique, including some suggestions for possible areas of further study.

JOHN LEACH.

THE USE OF THE BOOKS OF GENESIS AND EXODUS IN THE FOURTH GOSPEL

by

JOHN LEACH BD AKC

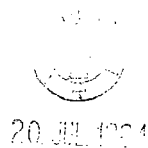
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Thesis submitted for the degree of Master of Arts.

UNIVERSITY OF DURHAM

Department of Theology

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## INTRODUCTION

The purpose of this thesis is to survey the use of the books of Genesis and Exodus in the Fourth Gospel, in the hope that this may shed some light on the mind and intentions of the Evangelist, and hence on the meaning of the Gospel. In each section I shall examine first those passages in which the Evangelist is certainly using the books, secondly some passages in which he may possibly have done so, and finally look to see whether there are any more passages where the use is not nearly so obvious. In each case the examination will, one hopes, tell us how the Evangelist uses the OT, and what his theological motive was for so doing. We shall attempt to see both what it is that he is trying to say, and why it may best be said by using a particular OT passage in a particular place.

Two difficulties immediately spring to mind. The first is the difficulty of knowing when the Evangelist is using the books of Genesis and Exodus, or indeed any part of the OT. St. Paul and St. Matthew, for example, usually make it quite plain when they are quoting from the OT, because they use introductory formulae (e.g. *καθὼς γέγραπται*) or else they make it clear from the context that certain words should, as it were, be in inverted commas. But with the Fourth Gospel it is not so easy. The Evangelist uses introductory formulae only in a few places (1) of which several are in the Passion Narratives, and are clearly a part of the Church's tradition, having a distinctly "Synoptic" feel to them. Even when there is an introductory formula it is often extremely difficult to know which "scripture" John is referring to.

Yet in spite of this lack of indicated and direct quotation, the gospel is full of language reminiscent of Genesis and Exodus.

It is sometimes hard to pin down, but it is there. There will often be hardly any verbal similarity, but the idea will come across quite clearly. To decide whether or not a particular passage contains an allusion to Genesis or Exodus is in the end to make up one's own mind, and how can anyone be convinced that he has always assessed the evidence rightly? Great care must be taken not to find OT references where there are none.

Secondly, I believe, we need to beware of forcing the whole Gospel neatly into any preconceived plan. For example the attempts by Harvey and Guilding (2) to do so fail, not so much because of the individual arguments within their books, but because it is in the very nature of John's Gospel that it will not fit into any neat plan. It is a book which defies schematization, simply because there are so many different ideas and frameworks packed into it. We must be careful, therefore, not to force the Gospel into a box too small for it; we must seek to understand what it is saying rather than making it say what we want it to say, even though at times this will be rather frustrating.

It is necessary at this stage to state some of the presuppositions upon which I am working. The arguments about the authorship of the Fourth Gospel are well documented (3), and I will hold, like most commentators, a rather agnostic position. We must probably differentiate between the mind behind the Gospel, the author, and the writer, and say that we cannot name any of them with any certainty, except perhaps to identify the first with John the son of Zebedee. However, since I do not believe that a theory of multiple redactions adds very much at all to the understanding of the Gospel, it will be simpler if we think of one man as having been responsible for the Gospel much as we have it. For the sake of brevity we will

call him John.

It is, however, important to acknowledge a link between the Fourth Gospel and the book of Revelation. It is clear that the two books have, to a large extent, the same mind behind them, but just as clear that they have different writers. We will find that having assumed some sort of common source Revelation will throw much light on our understanding of the Gospel. A similar relationship to the Johannine Epistles is also assumed, though they will be of little help in this discussion.

It is not so important for our purposes to know the exact date and place of authorship of the Gospel. I will assume therefore the generally held view that it was written in the 90s, and in a church based in Ephesus. I believe the whole of the Gospel to have been written at that time, except for Jn. 21, which was added subsequently, perhaps by a different writer, and the pericope of the adulteress in Jn 7:53 - 8:11. Other minor changes to the rest of the Gospel may also have been made later, but they did not essentially affect the work as a whole.

So much for the Gospel; now we will move to the OT. Less work needs to be done here, since we are looking at the books as John saw them, and so any critical conclusions of 19th or 20th century scholarship are irrelevant to the discussion. John knew nothing of J, E, or P; he was simply familiar with the books **שמות** and **בראשית** as part of his Hebrew Bible and as they were used by his sources, as well as Greek and Aramaic translations. We will find evidence that John includes all three versions at one time or another, but most often he seems to consult none, apparently quoting from memory.

A little needs to be said at this stage about my method of study. With the advent over the last hundred years or so of critical scientific study of the Bible a distinct change of emphasis has taken place. Before that, and since the time of the NT itself, Christian students of the OT searched principally for ways in which it spoke of Christ. From the Gospels to the Tractarians the OT was quarried for texts which backed up the particular theology or Christology being propounded at the time. This was done, of course, in different ways, and von Rad (4) gives a survey of them, starting with the NT, where, he says:

"in the presentation of the saving work of Jesus there are not infrequent references to an OT prototype. This is in no sense always done by means of formal citation of OT texts." (5)

He traces through allegorisation and typology to the method of Delitzsch,

"the spiritual interpretation of the OT which in the 19th century was almost exclusively to hold the field." (6)

Although the "higher criticism" had begun much earlier in some continental universities it was not really recognised even as a cause for concern in the mainstream of church life until the end of the 19th century. But it grew in importance, and was attacked and defended vigourously. W.R. Smith, in his inaugural lecture when appointed to the chair of Hebrew and OT criticism at the Free Church College of Aberdeen in 1870, justified his position thus:

"The higher criticism does not mean negative criticism. It means the fair and honest looking at the Bible as a historical record, and the effort everywhere to reach the real meaning and historical setting...this process can be dangerous to faith only if it is begun without faith." (7)

Thus there began a concern for the OT itself, seen not just as a foreshadowing of the Christ-event but as a real and intrinsically valuable account of God's dealings with his people. This led to the

position we are in today, where the emphasis is almost wholly on "scientific study", and where even the mention of typology evokes in many quarters a rather disdainful reaction. A comparison between two commentaries on the Fourth Gospel, written not many years apart, Hoskyns and Davey (1940) and Barrett (1955. 2nd edn. 1978) shows this phenomenon, as each takes a completely different approach to the study. The former looks for imagery, typology and allusion, while the latter seems far more concerned with comparative philology, semantics, and the effect of Qumran. (8)

I have mentioned all this because it may seem to some people that this study is a step backwards. I would defend myself from such charges in two ways. Firstly, although "scientific study of the Bible is vital, and can help our understanding immensely, it is only a tool. Studying a Bach Partita for a music examination, poring over the score, taking it note by note, examining, analysing, comparing and setting it against its background taught me much about the work, but when all that was done I still had to sit back and listen to the piece. This study is an attempt to "listen" to the Fourth Gospel.

Secondly, I would draw a distinction between this study, which seeks to see how John may have used Genesis and Exodus, and the typological exegesis of the Fathers (and others) which tested their own inventiveness in seeing links. Augustine's famous and entertaining interpretation of the parable of the Good Samaritan, for example (9) is ingenious, but could well bear little relation to what Luke actually intended to say, and would be neither more nor less valid for that fact (10). My study does not aim to read as much as possible of Genesis and Exodus into the Fourth Gospel; rather I attempt to explain where John consciously makes use of them. As has

been mentioned, the conclusions will necessarily be to some extent subjective, but the exercise is still worth doing. Emphasis will be placed constantly on restraint, but if at times it seems that my imagination has run away with me, the fault is mine, and not that of my method

Finally, a few practical points. After a brief introduction to John's use of the OT in general, his use of Genesis and Exodus will be studied separately in two parts. A third part will deal with conclusions drawn from the first two taken together. In talking about the Fourth Gospel I have used some fairly widely accepted terminology, for example describing Jn 1:1-18 as the Prologue, Jn 13 - 16 as the Farewell Discourses, and so on. Full details of texts and versions used in this study will be found in the bibliography. Thanks are due to all those who have helped with the production of this thesis, especially friends who have helped me with the translation of passages and articles written in other languages. And special thanks are due to my supervisor, Dr. J.F. McHugh, for his guidance and help, and for his profound knowledge of and infectious enthusiasm for the Fourth Gospel.

JOHN'S USE OF THE OT.

Like other NT writers John uses the OT selectively, sharing with them a predilection for the Psalms, the Pentateuch, and Isaiah. (Luke appears to agree with this, cf. Lk 24:44.) But he uses the OT in a very imaginative way, not merely quarrying it for proof texts. He is familiar with the OT as a whole, with Hebrew, Greek, and Aramaic versions of it, and also with current Rabbinic exegesis. C. Goodwin (1) has undertaken a complete analysis of John's OT quotations, and concludes that by far the most commonly used version is the LXX, although there are passages where John (or his sources) makes deliberate use of the Hebrew, and others where the Targums are quoted. When he does quote, however, he does so

"loosely and confusedly, often conflating two or more passages, distorting their meaning, and hiding their context. We may suspect him of incorporating alien elements into them. He appears to have quoted from memory." (2)

The evangelist in fact seems to take an overall view of the OT, developing sayings and incidents into pictures and images. Professor C.K. Barrett (3) compares this with the way in which he develops synoptic passages. For example, the saying at Mk 7:6 "This people honours me with their lips, but their heart is far from me.", itself a quotation from Is 29:13, is absent as such from the Fourth Gospel, and yet the idea is present throughout, although difficult to pin down to any particular references. An image which is in reality rooted in the OT may be impossible to find in any one OT passage.

Another technique used by John is that of collecting different OT ideas and combining them all in one phrase. This often occurs at significant places in the Gospel; we may quote as examples "Behold the Lamb of God" (Jn 1:29) and "Out of his heart shall flow rivers



of living water" (Jn 7:38). Which lamb is John referring to? And where does the scripture promise streams of living water? We have in each case not one idea but a collection; the paschal lamb, the goat of the Day of Atonement, the substitute of the Abraham and Isaac story, the lamb of Is 53, or of Jer 11:19; and, in the second example, the waters of Is 12:3 or 55:1, or Joel 3:18, and so on. It becomes clear from careful exegesis that no one OT passage fits the sense entirely in either case; indeed it is a mistake to look for one precise text which does, as if this would exhaust the meaning. John is rather telling us that in order to understand Jesus properly we should see in him the fulfilment of all these different traditions. All the richness and diversity of the OT comes together in him.

This is true also of John's Christology. Although he uses one title, *Χριστός*, predominantly, and does not seem to portray Jesus in any other way, yet on closer investigation other titles are apparent, royal, priestly, and prophetic. Nathaniel calls Jesus a king in Jn 1:49, but nothing further is made of it explicitly until Jn 18. Yet we know clearly that Jesus is a king, in spite of the fact that he avoids attempts by the crowd to crown him (Jn 6:15), and is careful not to claim kingship for himself before Pilate without adequate explanation. Similarly Jesus is designated as a prophet in Jn 4:19, but it is passages like Jn 8:28 ("I do nothing on my own authority, but speak thus as the Father taught me ") and Jn 7:40 ("This is really the prophet") which convince us that he is really the Prophet of Dt 18:18. His priestly (i.e. mediatorial) role is also shown indirectly in passages such as Jn 1:51 ("You will see heaven opened, and the angels of God ascending and descending upon the Son of Man") and Jn 14:6

("No one comes to the Father but by me"). Once again John seems to be saying that in Jesus all these titles are gathered together and find their true fulfilment . It is impossible to categorise Jesus as one or other of them; he is all of them, and more as well. Perhaps John's use of the title  $\chi\rho\iota\sigma\tau\acute{o}\varsigma$  is significant, since it is an umbrella term, the idea of "anointing" applying to royal, prophetic, and priestly roles equally. This drawing together of themes and images is one of the most distinctive characteristics of John's style.

Another important technique is that which Austin Farrer (4) has christened the "rebirth of images". This is a particular characteristic of the book of Revelation, but is also found in the Gospel. The cross, for example, seen in the Synoptics as the place of defeat for Jesus is for John the place of victory and glorification. The loud cry just before Jesus' death in the Synoptics becomes in the Fourth Gospel the triumphant  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\tau\alpha\iota$  . There is no darkness on the earth, and the synoptic theme of Jesus being mocked by those at the foot of the cross is entirely absent since these motifs are totally inconsistent with the idea of Calvary as a place of triumph, completion, and glorification. The synoptic image of crucifixion has been reapplied by John to give it a new and more profoundly powerful meaning, and we shall see the same technique again in this study.

What then is John trying to say by using the OT as he does? Many things: it is my attempt in this study to discover some of them. But one thing above all is apparent, and it is worthy of mention at this stage. It is this: John has a conviction that the scriptures in their entirety speak of Jesus. All the people and events of the OT lead up in some way to Jesus, and find their fulfilment in him.

But the tragedy is that the Jews, those to whom belong (to borrow a phrase from St. Paul) "the sonship, the glory, the covenants, the giving of the law, the worship, and the promises" (Rom 9:4), have, sadly, failed to recognise this fact. This is stated explicitly in Jn 5:39, "You search the scriptures, because you think that in them you have life: and it is they that bear witness to me", and is repeated in Jn 5:46f. "If you believed Moses, you would believe me, for he wrote of me. But if you do not believe his writings, how will you believe my words?" This point is made more indirectly throughout the Gospel, where Christ is not just foreshadowed in the OT, but is actually present in his pre-existent state, another characteristic of John's Christology (cf. Jn 1:1, 8:59, 17:5). Yet in spite of all the evidence "the Jews" refuse to believe, remain culpably ignorant of the true nature of Jesus, and in the end seek his death. (5)

But even in this the victory is not theirs. Instead of ignominious defeat, the cross becomes for Jesus the accomplishment of his mission, his glorification, and his crowning as he begins his reign as king. The Jews are defeated and shown up for what they really are, children of the devil. This above all is what John is trying to show by his use of the OT, and we will need to bear it in mind as we consider individual passages in more detail. If we miss this, we shall have missed the whole point.

1. THE NEW CREATION

Of all the Genesis themes which John uses, perhaps the clearest is that of creation. The first words of the Gospel seem quite consciously to take us back to Gen 1:1 (ἐν ἀρχῇ ..... בְּרֵאשִׁית) and so to the beginning of time; just as in Genesis God creates by speaking (וַיִּאמֶר אֱלֹהִים), so Jesus himself is identified with the word of God, in John's terminology.

Much has been written about this term, its background, and its meaning, and Barrett (ad loc.) gives a good summary. For our purposes it is worth noting that John expected his readers to have been familiar with the concept, since he introduces it with no explanation, and that in very general terms they would have conceived of the Logos in two ways, as thought, and as the expression of thought in words. When these thoughts or words were those of God, the matter would not stop there, since God's word brought things to pass just by its being uttered ("God said 'Let there be light', and there was light." Gen 1:3). By God's words, things were literally no sooner said than done. So when the prophets spoke "the word of the Lord" their words were considered as causing the action to take place (cf. Is 55:11). It was, therefore, literally "by the word of God [that] the heavens were made" (Ps 33:6). Other passages in the Gospel (e.g. Jn 8:58) which speak of Christ's pre-existence lead us to believe that John is saying that Jesus was actually present at the creation. We cannot help but notice a parallel here to Pr 8:22-31, where Wisdom is personified and given a similar role: so also Christ as the Logos is not merely a spectator in creation; he is rather the agent by which God creates.

What then is the origin of this understanding? Much effort has been expended in the past in trying to explain this in terms of the Memra of the Targums. As early as 1900 Westcott (ad loc.) wrote of the term Logos:

"The theological use of the term appears to be derived directly from the Palestinian Memra."

The term means "word", and is found frequently in either the text or the margins of the Fragmentary and Neofiti Targums. Thus Neofiti Gen 1:3 reads

וְאָמַר מִמֶּכָּא דִּי יְיָ יְהוִי נְהוּר וְהוּר וְהוּר נְהוּר  
("And the Word of the Lord said 'Let there be light', and there was light.") It is the Memra who goes on to complete creation, and to take an active part in the subsequent narratives of the Pentateuch.

Thus the Memra looks suspiciously like a hypostasization, and until 1925 or so was thought to be equivalent to John's Logos as an intermediary figure between God and men. That this does justice neither to Jewish or Johannine theology, however, was realised, and so a new direction was taken by those studying the term, as it became recognised as a circumlocution for the unpronounceable name of God. Thus it had nothing whatsoever to do with John's Logos; Barrett tells us (ad loc.) that the word is

"A blind alley in the study of the biblical background of John's Logos doctrine."

and Professor M. McNamara agrees with him:

"The Targumic expression has come to be seen as no true preparation for the rich Johannine doctrine of the Logos." (1)

But there is more to it than this, as Dr. C.T.R. Hayward has shown (2). He agrees that the Rabbis would never have accepted anything remotely like an intermediary figure, but that at the same time the

Memra was much more than just a circumlocution. By a careful study of the sort of circumstances in which the Memra appears, he shows that the term refers not just to God as God, but to God as active in certain ways. Neofiti I Lev 16:8 for example shows that the Memra is not **יהוה**, since the name of the Memra is **יהוה**. Rather, the Memra is present in creation (Gen 1), in redemption (Gen 17:8, Ex 29:45, Lev 22:33, 25:38, 26:45), and when covenants are being made (Gen 17:7,8,11, 9:12-17, Ex 2:24f.). It is equivalent in meaning to the Rabbinic "measure of mercy" referred to, for example, in Siphre Dt 26 and Gen R 78:8. This idea, of the Memra representing the mercy of God, is tied in with the creation motif by R. Ishmael in the Mekhilta Kaspā 1:58 on Ex 22:

"I will hear for I am gracious. For with mercy have I created the world."

Exegetically the term is based on the **יהוה אלהינו** of Ex 3:14, where God reveals his name to Moses. As may be expected, the name of God reveals much of his character, and so, as Hayward sums up,

"Memra is God's name **יהוה**, which, by midrashic exposition, refers to his presence in past and future creation, history, and redemption. Memra is God's mercy by which the world is created and sustained." (3)

This certainly fits with John's Logos doctrine. The Logos was present and active in creation, and in the Heilsgeschichte of God's people, revealing God's character to men, and especially the character of his mercy. Hayward dates the term Memra as certainly being current by the time of the writing of Revelation, so that John could well have known of it. We shall see in several places in this study that John seems to have used his OT via the Targums; since he knew them, or used

sources which knew them, he must almost certainly have known of the Memra, and it is inconceivable that his Logos should be so close and yet unconnected.

But we must be hesitant here, for two reasons. Firstly we must note that there are significant differences between Memra and Logos, and secondly we need to realise that there is a lot more to Logos than can be provided by Memra. The Memra could never, for example, be treated in the same way that the Logos is, as distinct from God. Jn 1:1 leaves us with the paradox of the Logos being God, and yet at the same time being with God, that is to say in a close relationship but not identical with God. The Logos is both God and "not-God". John could not have deduced this from the Memra, and neither could he have taken from the Memra the idea in Jn 1:14 that the Logos became incarnate. This was something utterly new and quite foreign in any of the areas in which the origin of the term Logos might have been found.

And secondly, we must not exclude other influences which may have contributed to John's Logos doctrine. The Greek, as well as the Jewish, background had much to offer, and even in Judaism there were other strands which John no doubt had in mind, such as the links with Wisdom to which we have already briefly referred. And, of course, the Christian Church itself would bring with it another strand of understanding of the term.

What may we say, then, in conclusion? It seems possible, and extremely likely, that the Targumic Memra formed an important strand in the background of John's use of the term Logos for Jesus, although only one strand among several. And like all his thought sources, that

of Memra is used of Jesus in a very modified way. He uses the parts which he considers useful, but is quick to reject and contradict any which are not. John is saying of the Word made flesh that he is in a very real sense to be identified with God and his purposes in creating, sustaining, and redeeming the world. He also represents the way in which God acts in self-revelation, showing to men not only God himself, but also his intentions, will, and purposes. As Oscar Cullmann succinctly puts it:

"The Logos is the self-giving, self-revealing God - God in action." (4)

When the Logos becomes flesh, it is the supreme act of self-revelation, and Jesus' whole purpose is to speak not of himself, but of his Father. This is explicitly stated throughout the gospel (e.g. Jn 7:16ff., 14:10).

But Jesus comes not only to teach and reveal. He has a much more important and fundamental task - to begin again the act of creation. John sees Jesus' work as a new creation, and so, as we would expect, many of the images from Gen 1 - 3 are echoed in the Gospel. The most overt device used by John is the framework of seven days in which he places the beginning of his Gospel, starting with John the Baptist and culminating on the seventh day with the wedding at Cana, where Jesus for the first time manifests his glory, and brings about belief in himself. After that a new cycle of events begins.

It is a mistake to try to force Jn 1 - 2 too rigidly into a seven day pattern: some scholars find only six days, while others find seven, and a link with creation, at all cost (5). Barrett (ad loc.) discusses this point; we can probably conclude that John had something

of the sort in mind, even if he has not worked it out as neatly as we would have liked. He does pay particular attention to chronology, and he gives the effect of a series of events building up to a climax. On the first day (Jn 1:19-28) the scene is set by John the Baptist, and the readers are told to expect the imminent appearance of someone greater than John. This leads on to the second day (v 29), where Jesus appears and is revealed as the Son of God, and anointed by the Spirit (who was also present at the first creation). On the third day (v 35) Jesus is shown to be the Teacher (v 38), and if he stays the night, as v 39 seems to imply, he is recognised on the fourth day as the Messiah (v 41), and on the fifth as the fulfilment of Scripture, the Son of God, and the King of Israel. The stage is now set, and there is a pause in the drama (reminiscent perhaps of Rev 8:1, the calm before the final storm), until finally two days later, on the third day (or the seventh of the whole scheme), Jesus works the miracle which causes all his disciples to believe in him. (Later on, at his resurrection, Jesus will again complete a climactic action on the third day, which again leads to belief, even among those who had previously doubted, Jn 20:26ff.) The next cycle of seven then begins, seven signs which show in more detail what the new creation involves until they too reach their culmination on the cross.

Individual themes as well as the overall framework suggest that John has Genesis in mind. The first act in creation was the bringing of light, and its separation from darkness, and these two themes occur throughout the Gospel. Jesus is not only the bringer of light to the world, he is the light of the world (Jn 8:12), and in him is no darkness at all. Light thus represents God and his will, and darkness represents evil and the world, which John sees as being totally in

opposition to God, since it is society organised not only without him, but against him. This dualism of light and darkness, day and night, continues throughout the Gospel. People are exhorted to follow Jesus, thereby walking in the light (Jn 8:12 - no doubt there is a reference here too to Is 9:2), and to do so quickly while they still have the chance (Jn 12:35). Similarly belief in Jesus places one in the light. It is the sad case, however, that men do not enjoy the light, since it brings their evil deeds into full view (Jn 3:19f.). And so they prefer to ignore or even to persecute Jesus, so remaining in darkness. It is a characteristic of John's method that he does not just tell us things, he shows us them as well, as truths are acted out by the characters in the Gospel. Thus this fact is dramatically portrayed in Jn 13:30 where Judas, leaving to betray Jesus, goes out from the light of his presence into the night.

However, the light which Jesus brings cannot be overcome by darkness (Jn 1:5) and so, as we have already noted, when Jesus dies on the cross, there is no trace of the Synoptists' darkness. In this moment supremely there is light over the land, the moment when the new creation and the new separation of light from darkness reaches its climax. The Genesis themes of light and darkness, originally purely cosmological, are reapplied by John with moral overtones, but still showing Jesus as the creator.

Water was the medium present at the beginning of creation, out of which the dry land appeared (Gen 1:2) or, in the second, Jahwistic account, the medium which enabled the vegetation to begin to grow, and creation to proceed (Gen 2:6). The theme of water is used extensively by John, in two main ways, both of which have their background in the OT.

In the penitential psalms, notably Ps 51:2,7, water is the medium in which a sinner may be cleansed by washing, and thus is a symbol for moral cleansing. This theme is not, of course, present in the creation narratives, there being no need of cleansing at that stage, and it is not John's major use of the symbol. We may detect it, though, in Jn 13:1-16, which certainly concerns cleansing, and, if baptismal overtones are present, the moral dimension is involved. Similarly, if Jn 3:5 contains a sacramental reference, the same idea is present.

Far more important for John, however, is water as the medium of regeneration and of life. There is an important OT background for this use of the symbolism, understandable since water as a drink in an inhospitable environment would literally provide life, where in its absence death would have been certain. Thus in many places in, for example, Isaiah, water is used as a symbol of the new life which renewed fellowship with God brings. Perhaps the three best examples of this are Is 12:3, 41:17ff., and 55:1. Thus for John the new contact with God which Jesus brings, and the new life which results, may be likened to water. Jesus offers water first to the Samaritan woman (Jn 4:10), and then to anyone who believes in him (Jn 7:38), and at the crucifixion, the climax, as we have seen, of so many of John's themes, water flows from Jesus' pierced side onto those waiting below, as the Church is brought to life.

The Law was described by the Rabbis in terms of water (6) and so as Jesus is superior to the Law, so water for John is often not just water, but is "living" water (ζῶον ὕδωρ) - the primary meaning of which is running as opposed to stagnant water, the reference to life

being for John's purposes a convenient pun). This is taken one stage further in Jn 2, where the water, specifically linked by John with the Jewish Law, is changed by Jesus into wine, something far superior.

That water is the agent of regeneration immediately brings into mind the Spirit, since Jn 3:5 tells us that the Spirit, as well as water, gives the new birth necessary for entry into the kingdom of God. Just as for physical life one needs water to drink and air to breathe, so spiritual life requires water and the breath of the Spirit. We can see here another link with the creation narrative of Gen 1, where water and the Spirit are closely linked. Water is said explicitly to be symbolic of the Spirit in Jn 7:39.

Although there are links with the creation accounts and their use of the motif of water, it becomes apparent on a closer examination that the two accounts use the idea in very different ways, and that actually John's understanding of it is closer to that of the Jahwist than to that of the Priestly writer. The Jahwist's understanding of water as providing life and fertility is clearly paralleled by John as he applies it to the Spirit, and his use of the motif of the four rivers of Eden, which no doubt contributes much to the picture of the river of life in Rev 22:2, shows that water is for him a positive and life-giving thing. Careful examination of the Priestly account, on the other hand, shows that its understanding of water is very different from this.

Behind the account somewhere is the Babylonian creation myth of Tiamat and Marduk, the climax of which is the cutting in half of the

great sea-monster Tiamat so that creation may proceed, the world being made from the material of the two halves. An elaborate mythology grew up around this story, and it is clearly present in some places in the OT. The waters here represent chaos, the *primaeval* sea which Yahweh defeats so that order and creation may prevail. There are clear references to it in Is 51:9 and Ps 89:11, where the sea is personified as Rahab, and Ps 74:13f. where it is called Leviathan. This same motif is present, albeit in a very undeveloped way, in Gen 1.

In the NT too this creation myth is present and can be detected in other passages in the book of Revelation. In Rev 4 there is a "heavenly court" scene, and the sea is there as a symbol of the *primaeval* chaos. At this stage all creation, even heaven, is tainted with the evil of this chaos, but after the final victory of God this evil is removed, and we see in Rev 21:1 a completely new creation in which "the sea is no more".

Yet nowhere in the Fourth Gospel is there the slightest trace of this kind of language. This is interesting, since it shows an area of tradition used frequently in the OT, and in Revelation, which John has chosen to ignore. He seems to have no place for water as an evil, chaotic element, but only as regenerative and life-giving. Perhaps this is because in creation John sees an act which brings total good ex nihilo rather than from something previously evil. It is not until the fall that evil enters the world. So John has chosen to concentrate on the second, Jahwistic account of creation rather than the Priestly when it comes to the motif of water, although he is happy to use the seven day scheme and the "words" of God from P.

The next creation theme of which John makes use is the garden. It has often been objected that he uses the word κήπος where the LXX uses παράδεισος, but Aquila and Theodotion both use κήπος here and in other places, e.g. Is 41:3 and Ez 31:8f., so that it is clear that the two words are interchangeable (1). As the word παράδεισος suggests, the garden is, among other things, a symbol for a place of peace, safety, and refreshment. The Jewish community, newly returned from exile, is often likened to a garden, e.g. in Is 51:3 and Jer 31:12, and the Song of Songs often uses garden imagery in its completely shame-free, almost pre-fall-like, descriptions of human love. John emphasises that the betrayal and burial of Jesus take place in gardens (Jn 18:1, 19:41), and the crucifixion takes place near a garden (Jn 19:41). That John may have in mind the Garden of Eden is suggested more strongly by an almost chance incident in Jn 20:15. It is a characteristic of the drama of the Gospel that people making seemingly unimportant or even false statements unwittingly speak a much deeper truth than they realise. (Some examples of this would be the Samaritan woman in Jn 4:12f., Caiaphas in Jn 11:50, Pilate in Jn 19:19, and Peter in Jn 21:2.) Thus when Mary Magdalene thinks that Jesus is the gardener she is not simply mistaken. He is indeed the gardener, bringing peace, paradise, and new life after death, and once more walking in his garden in the cool of the day, as God does in Gen 3:8. Hoskyns, too, notices this link with Eden:

"Then she hears her own name pronounced, and, turning, recognises the Lord. The true, life-giving ruler of the paradise (garden) of God, has called His own sheep by name, and she knows His voice." (ad loc.)

This time, however, the Gardener comes not to catch men out and punish them, but to restore them to himself.

This Eden symbolism is taken even further by John. Two features of the garden which reappear in the heavenly city of Rev 22 are the Tree of Life and the River (Gen 2:9f.), and as we might expect, they are present also at the place of crucifixion. The Tree, as so many hymn writers have rightly seen, is the cross, and where the synoptists tend to see the cross as a place of defeat and cursing (cf. Dt 21:22), John sees it as the ultimate victory of God, in a very real and profound sense "the tree of life". In the Revelation passage the tree is for healing, and against Dt 21:22 it is stated that "there shall no more be anything accursed" (Rev 22:3).

The throne of God is also closely associated in this passage with the tree, and it is completely in line with John's theology to identify the two. At his crucifixion, his moment of final and complete victory, the time when "it is accomplished", Jesus the king is crowned and begins his reign. The crown of thorns, the purple cloak, and the sign erected by Pilate, "Jesus of Nazareth, the king of the Jews", were more profoundly true than was realised at the time. This idea, of the cross as the throne, is amply summed up in Fortunatus' hymn Vexilla Regis:

Fulfilled is now what David told,  
In true prophetic song of old.  
How God the heathens' king should be  
For God is reigning from the tree. (8)

The tree of life, then, is part of the scene of the crucifixion. What then of the river? There may be a reference here to the Kidron,

which John is careful to tell us that Jesus has to cross to enter the garden (Jn 18:1), but it is much more likely that the reference is to the "river" which flowed from Jesus' side. When he is pierced the waters begin to flow, and the new creation is completed.

It is not an original idea to suppose that Mary is seen as the new Eve. Several of the Fathers saw her in this light (9), and some factors seem to suggest that they were correct as far as the Fourth Gospel is concerned. It is not exactly clear, however, where this understanding of Mary comes from in the Gospel. She is never called by her proper name by John, but is always *ἡ μήτηρ τοῦ Ἰησοῦ* when spoken about, and *γύναι* when spoken to (only by Jesus). She appears only twice in the Gospel, once at the start of Jesus' ministry, at Cana (Jn 2:1-11), and once at the end, at the foot of the cross (Jn 19:17-30). It is through this second appearance that she has been linked with Eve.

Dr. J. McHugh (10) discusses this subject at length, and gives accounts of two very different attempts to show that Mary is somehow to be identified with Eve. The first is that of F-M. Braun (11). He starts by noting that in Jn 19:17-42 there are six fulfillments of OT prophecy. These are:-

The crucifixion between two robbers (vv 17-18, cf. Is 53:12)(12)

Pilate's title over the cross (vv 19-22, cf. Zech 10:9)

The division of Jesus' clothes (vv 23-24, cf. Ps 22:19)

Jesus' request for a drink (vv 28-30, cf. Ps 22:16 or 69:22)

Jesus' legs not being broken, and his side being pierced  
(vv 31-37, cf. Ex 12:36, Ps 34:21, Zech 12:10, 13:1)

Jesus' burial by Joseph and Nicodemus (vv 38-42, cf. Is 53:9).

Since the whole crucifixion narrative is seen in terms of fulfilment of prophecy, says Braun, should we not expect the only verses not covered in this scheme, vv 25-27, which deal with the Mother of Jesus, to be a fulfilment also, especially since this would bring the total number to seven, a number for which John certainly seems to have a predilection? So he searches the OT for likely texts, and, after having ruled out some which could not apply, settles for Gen 3:15. There are four parties mentioned in this verse, the serpent, his seed, the woman, and her seed (proved by the Greek of the LXX to be an individual and not a number of offspring), and these four Braun sees around the cross as well. The serpent is the devil (cf. Rev 12:9) whom Jesus is crushing and casting down (cf. Jn 12:31), and his seed are those who have had Jesus put to death (cf. Jn 8:41-44). Jesus himself is the woman's seed, and so Mary his mother stands by the cross representing Eve. McHugh explains:

"It is not so much that Mary is presented by John as a new Eve; Eve has long faded into the background, and Mary as mother of Jesus has become 'the woman'". (13)

The second view which is discussed is that of A. Feuillet (14), and it is very different in character from that of Braun. As his starting point he takes two texts, Gen 4:1 and Jn 16:21. He notes in each case the unusual use of the word "man" where the most normal thing would have been to have used "baby", "child", or even "son". Further, he notes that again in Jn 16:21 the woman in labour feels "sorrow" (λύπη), where one would have expected the physical pain, (ώδύνη) to exceed the mental. The same word, λύπη, is used in the description in Gen 3:16 of the woman's punishment: she will bring forth her children in sorrow, and not the more usual pain. From these

two links Feuillet concludes that there is an intentional recollection of Eve in Jn 16:21, and since the verse is in a context which concerns Jesus' death and resurrection, it is natural that a link with the passion narratives should be easy to find. Unfortunately for his argument he makes this link via St. Paul, whose doctrine of Jesus as the second Adam he reads into the Fourth Gospel. Resurrection is commonly seen as birth into a new life, and so Jesus, as the first to enter this new life, is another Adam. For John, however, Jesus' new birth into glory occurs not at the empty tomb but on the cross. He is the new Adam as he hangs there, and so it is natural that he should have his Eve by his side. Once again McHugh sums up:

"Mary's presence beside the Crucified associates her with Jesus as a second Eve. And it is in order to draw attention to Mary's new role as 'mother of all the living' that Jesus addresses her as 'Woman'". (15)

Feuillet goes on to take his argument further, finding also a reference to Mary as symbolic of Zion, who is (according to several passages in Isaiah) about to be the mother of many children, but that part of his work need not concern us now.

These two views may or may not contain elements of the truth, but another, which we shall look at now, is in my opinion more worthy of consideration. It is that of Hoskyns, published in an article in 1920 (16). He brings into the picture the woman of Rev 12, a figure based clearly on Eve. Just as Eve is the mother of all living, the woman is the mother of the child caught up to heaven, and of the church (Rev 12:17). Like Eve she too has to fight with the devil, "that ancient serpent", and it is her seed who eventually crushes his head. So on the cross Mary's seed crushes the devil once and for all, and she

becomes the mother of the church, the mother of all living eternally. (Many commentators see in the Beloved Disciple a symbol of the church, cf. Loisy and Bultmann, both ad loc., and even those who reject this see some idea of a new relationship being established, for example Barrett (ad loc.):

"It will be wise, however, not to go beyond the recognition of an allusion to the new family, the church, and of the sovereign power of Jesus.")

So far this argument is close to that of Braun, but Hoskyns notes another parallel between Mary and Eve. Eve was created, according to Gen 2:21f., from Adam's side while he was sleeping, and similarly, as Jesus sleeps (*κλίνας τὴν κεφαλὴν* can mean either death, as here, or rest and sleep, as in Mt 8:20), Mary is reborn as water flows down upon her from his pierced side. Although Hoskyns does not mention it, it is worth noting that in the Targum it is the Memra who creates the woman, and that this interpretation of John's work would be almost the opposite of Neofiti Gen 2:23:

"This time and not again will the woman be created from the son of man, as this one has been created from me."

Some of the Fathers saw parallels here; although they do not mention Mary specifically, these passages from Augustine and Cyril are perhaps appropriate:

"Now in creating woman at the outset of the human race, by taking a rib from the side of the sleeping man, the Creator must have intended, by this act, a prophecy of Christ and his Church. The sleep of that man clearly stood for the death of Christ; and Christ's side, as he hung lifeless on the cross, was pierced by a lance. And from the wound there flowed blood and water which we recognise as the sacraments by which the church is built up." (17)

"The woman who was formed from the side led the way to sin, but Jesus, who came to bestow the grace of pardon on men and women alike, was pierced in the side for women, that he might undo the sin." (18)

If Mary is the new Eve being reborn, do the circumstances of her birth fit with those which John says are essential for rebirth? The relevant passage is in Jn 3, where Jesus explains that rebirth must be **ἄνωθεν** ("again", "afresh", but also "from above", Jn 3:3) and also **ἕξ ὕδατος καὶ πνεύματος** (Jn 3:5). Mary is born **ἄνωθεν** in a very literal sense as the water flows down from Jesus' side, but as we have seen previously this is not sufficient: the Spirit as well as water is necessary for regeneration. Just as water and the Spirit were involved in the first creation, so must they now be in any new creation. This brings us to an interesting problem: when did Jesus give the Spirit to the church? If there is any truth in the idea that John wants us to see Mary and the church being reborn at the crucifixion it would be good to see the Spirit being poured out at this point along with the water and the blood. (Blood is necessary as well now, since the fall has occurred, cf. Heb 9:22.) There is perhaps a reference to this in 1 Jn 5:6-8, "...there are three witnesses, the Spirit, the water, and the blood..." (v. 8).

The description of Jesus' death, too, may give us this impression. Compared with that of the synoptics, John's phraseology may just support an interpretation which sees the giving of the Spirit at this point. Luke (Lk 23:46) follows Mark (Mk 15:37) in using **ἔξπνευσεν** of Jesus' dying breath, while Matthew (Mt 27:50) says that Jesus **ἔφηκεν τὸ πνεῦμα** ("yielded up his spirit"). In the Fourth Gospel, however, the usage is quite different, and **παρέδωκεν τὸ πνεῦμα** (Jn 19:30) could very well mean that Jesus handed over the Spirit to his church waiting below the cross. Barrett (ad loc.) notes this view as a possibility:

"This suggestion is attractive because it corresponds to the undoubted fact that it was precisely at this moment, according to John, that the gift of the Spirit became possible (7:39)."

He then goes on to raise objections, however, suggesting that John's phrase may be equivalent to Luke's in Lk 23:46:

Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου

and noting that Jesus gives the Spirit in Jn 20:22, so that

"there is no room for an earlier giving of the Spirit".

What then are we to make of Jn 20:22 and the gift there imparted? There would seem to be three possible solutions to this problem. The first is to say that we are mistaken if we look for an exact time for the gift of the Spirit. He was given as a consequence of Jesus' death, but not necessarily at the same moment. John is telling us that the Spirit was given, but was not intending to tell us when.

Another possibility is to suggest that the Spirit was given in some way generally at the crucifixion, perhaps "made available" to the Church at that stage, but was given completely, and had his function explained, subsequently. This would tie in with the "waiting" motif of Acts 1:4. Of course, for John there could be no waiting, since on the cross all was finished and accomplished, so this may have been the way in which he overcame the tension between his theology and the fact that the Church did not immediately swing into powerful action. An ecclesiological note may also perhaps be detected in the function of the Spirit as explained in Jn 20:23, which is more closely paralleled to Mt 16:19 and 18:18 than to the functions of the Spirit outlined in the Farewell Discourses (although Jn 16:8 may be a parallel, if a somewhat obscure one).

This view may be strengthened when we consider that in the OT **ἐνεφύσησεν** has a double meaning. In Wisdom 15:11, Ez 37:9, Tobit 11:11, and 1 Kings 17:21, it is the breath of God which heals, recreate and restores, while in Ez 21:31, 22:20, Job 4:21, Nahum 2:1, and Ecclus 43:4 it is a breath which causes death and destruction. Also Jesus, although his primary task is salvation and not judgement (Jn 3:17), brings **κρίσις** to those who do not hear and obey his words (Jn 12:48). Just as Jesus' words, like the Logos of the Father, are active and powerful, so now will be the words of the Church, already in possession of the Spirit, but now empowered with the knowledge, and the judgement, of good and evil. At first man was forbidden this knowledge but took it disobediently; now it is given to the recreated Church by her risen Lord.

Another slight variation on this view may also contain elements of the truth. The Spirit is given in Jn 20:22 in the context of mission: "As the Father has sent me, even so I send you" (Jn 20:21). Perhaps we should be right in seeing the Spirit as given at the crucifixion as having the function of giving life to the Church itself, while the Spirit as given subsequently in Jn 20:22 as a commissioning for the Church's mission.

There is, however, a third interpretation, one which we must not be afraid to admit. Perhaps we have taken the symbolism too far in seeing any connexion at all between the cross and the Spirit, who was given once, by the Lord after his resurrection, as John seems plainly to tell us. It is difficult to know exactly where to draw the line;

some pieces of imagery seem too good to miss, but we may be lured on to see in John's mind things which were never there.

So let us take stock. We can be almost certain that Gen 1 - 3 was in the back of John's mind as he wrote his Gospel. Jesus is clearly identified with the creative Logos of God in the Prologue, and it is certainly in his nature, as it is in that of the Father, to create and to recreate. The many allusions to Genesis suggest to us that John saw Jesus' work as being that of a creator. Thus, like his Father, he speaks in order to bring about recreation (Jn 11:44), and he uses clay made from the dust of the ground in one of his creative acts (Jn 9:6 - also to be noted here is the emphasis throughout the pericope that the man had been blind from his birth; this was not a healing, or a restoration, but, as in the Lazarus story, a new creation). But does John see Jesus' main role as that of creator? If he does, it is not surprising that this fact does not seem to be mentioned explicitly anywhere. If Jesus is the Logos, the creative word of God, then no more needs to be said. All his other words and works, his royal, prophetic, and priestly roles, in short everything he is and does, are merely outworkings of his creativity, and not alternative ways of understanding him. On the other hand, however, we know that John is fond of looking at things from several viewpoints, and we narrow his thought down much too drastically if we attempt to make one of them all-important. We can say with some certainty that John saw Jesus' work as a new creation, but we go too far if we think that this is the whole story.

If we assume, however, that the creation motif is present, then we

may expect some other aspects of John's drama to fit in with this. We will now proceed to see whether or not this is true. If it is, the cumulative evidence may confirm some of the conclusions which we have already tentatively drawn.

## 2. THE FALL.

The first creation was totally good, but it was marred by the fall. It is natural, therefore, to expect that in carrying out the new creation Jesus will be undoing the effects of the fall and freeing men from them. We see this first of all in Jesus' enmity with the devil, who is clearly identified in the Johannine tradition with the serpent of Gen 3. Although this identification is nowhere made explicitly in the Gospel, it is made clearly in Rev 12:9. The word ὄφις from this verse is that used in the LXX of Gen 3 to translate the Hebrew נח, and the serpent's designation as ὁ ἀρχαῖος can only identify it with the serpent of Gen 3, especially as this whole chapter of Revelation uses Eden and Eve symbolism.

In Jn 8:44 the two basic characteristics of the devil are stated; he is a murderer and a liar. Both these elements are taken from Genesis. He is a liar because he denies to Eve that death will result from the eating of the fruit (Gen 3:4), and he is a murderer because through him death entered the world (cf. Wisd 2:24). There may also be a reference here to the tradition that the devil inspired Cain's murder of Abel (cf. 1 Jn 3:10-12 which seems to say this). However, the real and profound nature of the devil's evil is put succinctly by Barrett (ad loc.): he

"destroys the life that God creates...and denies the truth God reveals."

But John is not content with that; he goes on to emphasise the superlative nature of the devil's evil. He is not just a murderer and a liar; he was a murderer from the beginning, and is the father of lies. His supremacy in the realm of evil is matched only by that

of Jesus in the realm of good, and his remaining in character since the beginning is equivalent to the fact that Jesus too, as the Logos, is still the same as he always has been (cf. Heb 13:8).

It is natural, then, to expect that Jesus' work will involve some kind of battle against the devil. But he is not fighting an invisible, supernatural enemy, as he is in the synoptics (cf. Mt 4:1-11, Lk 4:1-13, Mk 1:12-13). The devil is incarnate; first in the Jews, and later in Judas. Although Jesus had Jewish followers (cf. Jn 8:31, 11:45, 12:11) "the Jews" as a religious grouping were his arch-enemies, and we have already seen that they had totally failed to understand either him or his message. He is primarily the bringer of truth in this context, and the Jews are unable either to believe or accept this truth. This, John tells us in Jn 8:43, is because they cannot bear the truth. They are not children of God, nor of Abraham, as they falsely claim. They are children of the devil (1); as such they are liars, as we have seen, and also murderers, as we shall see in Jn 8:59, again in Jn 10:31, and ultimately at the crucifixion. Although the Romans actually put Jesus to death, John makes it very clear that it is really the Jews who are to blame, and who are merely using the Romans to achieve their own ends. They are opposed to Jesus because he brings truth and life; indeed, as 1 Jn 3:8 tells us, the whole point of Jesus' coming was to destroy the works of the devil.

Judas can similarly be seen to represent the devil. He is called "a devil" in Jn 6:70f., and John, in common with Luke alone, connects the devil with Judas' betrayal of Jesus (Jn 13:2,27, cf. Lk 22:3).

Perhaps here there is an element of the subtlety of the devil; the betrayal comes, in one sense, from where it is least expected, from Jesus' own closest circle of friends (Jn 6:70f., 13:18). Again, in parallel with Gen 3, the betrayal by Judas is set in a garden (Jn 18:1).

What then were the effects of the fall which Jesus' new work of creation will undo? Listing them in the order in which they appear in Gen 3, they are separation from God (v 8), fear (v 10), enmity (v 15), pain in childbirth (v 16), toil (v 17), death (v 19), and finally expulsion from the garden (v 24). We shall have to say that for many of these things there does not appear to be any parallel in the Gospel, and that they are parts of the story which John does not appear to take up. For example, the shame which makes Adam and Eve hide from God does not seem to be significant for John, though Rev 3:18, 16:15, and possibly 1 Jn 2:28 have this idea behind them. Similarly, the more "physical" curses of pain in childbirth for the woman and hard, unsatisfying work for the man do not figure prominently. It is unlikely that the picture of a woman in labour in Jn 16:21 has very much to do with Gen 3:16, the context suggesting that it is merely an illustration based on a hard fact of experience, and the idea of rest from labour, although found in Mt 11:28 and Rev 14:13 and expounded at great length in Heb 4, does not seem to be a way of looking at things that is particularly characteristic of John.

With the other motifs, however, we may have more success. Fear was a characteristic of many people in the Gospel, usually fear of the

Jews, whom we have seen to represent the devil and opposition to Jesus (Jn 7:13, 19:38, 20:19). It is therefore not surprising that Jesus offered peace to his fearful followers. In Jn 14:27 this is said to be a supernatural peace, and in Jn 16:33 the peace is given in spite of the tribulation of the world (which is also in the Gospel a symbol of society organised in opposition to God). The disciples could have peace because God had overcome the world. In Jn 20 Jesus three times offers peace to his disciples who are locked in the room for fear of the Jews (v 20, 21, 26). Jesus is clearly here undoing one product of the fall.

Enmity between mankind and the devil is not done away with entirely by Jesus, but the results are certain, since he has already defeated the devil. This is stated in Jn 14:30 and is implied elsewhere throughout the gospel. The cross, which the devil had thought would be his victory over Jesus, was in fact the place of defeat. God could turn his evil purposes into the way in which his own will was worked out. The devil has not lost all his power; he is still "the prince of this world" (Jn 12:31, 14:20, 16:11), but his doom is certain. On the cross Jesus, as it were, signed his death warrant.

Death has clearly been defeated by Jesus. He came so that men might have life (Jn 1:4 and passim); not just life but eternal life, not a quantity but a quality of life, portrayed variously as being abundant (Jn 10:10), like streams springing up (Jn 4:14), and so on. The quality of life which Adam lost through the fall is now given to man, restoring him to God's original purpose for him. Perhaps the idea of eternal life being life of a totally new quality is John's way of dealing with the effects of the fall which, as we have

mentioned above, are missing from the Gospel. Life after the fall was one of hard physical trouble; eternal life is one where trouble has been overcome, life lived in the peace which Christ has won and given to believers in him.

Another quality of those living in eternal life is that they must no longer live apart from God. The cherubim who were to keep Adam and Eve out of the garden and away from the direct presence of God are replaced in the Gospel by the two angels who appeared to Mary at the tomb (Jn 21:12). She then sees Jesus, the "gardener" and the "door", and the way to God is open once again. She is, in a very real sense, back in the garden, the angels comforting her instead of fighting to keep her away.

So far we have seen that John appears to make use of several motifs from the Fall narrative in order to show that Jesus, in bringing about a new creation, has undone some of its effects. There are now four further incidents which must be investigated. The first may be dismissed very briefly. In Gen 4 we have the account of the first act of sin after the fall, the murder of Abel by Cain. Although, as we have seen, John was probably not referring directly to this incident when he called the devil a murderer, he probably had it in the back of his mind somewhere. It is significant that in this act, the first which fallen man commits, no doubt under the inspiration of the devil, Cain is not only a murderer; his act of murder makes it necessary for him to lie to God. Thus he fits in with the Johannine paradigm of evil, he is both a murderer and a liar (cf. 1 Jn 3:11f.).

The second incident leads us to a negative conclusion. Nowhere in the Gospel can we find any reference to the Flood story of Gen 6 - 9. The storm narrative of Jn 6 shows no features of any real similarity, and John's soteriology owes nothing to the concept of the ark. It is clear that John has chosen totally to ignore these four chapters of Genesis. It is impossible to explain with any certainty at all why he has done so; we can only note that this is the case. It may, however, be worth reminding ourselves that for John water is always regenerative and life-giving, and he has no place for a mythology which sees water as chaotic, evil, or destructive. Alternatively, it may be the case that John cannot fit a second destruction into his scheme of understanding things, since that would necessitate a recreation before that of Jesus. The impact of Jesus' work would be lessened if it was seen in any way as repeating a recreation previously performed. True, survival rather than recreation is the dominant theme of the Flood narratives, yet they do speak very much of a new start; John has no room for a new start of any kind before the one brought about by Jesus. We may only conclude that for these reasons, or for others which escape us, use of the Flood narratives by John would conflict with other aspects of his theology, and so he has chosen to ignore them. (2)

Thirdly, we must look at a further story in the early chapters of Genesis. After the Fall, there is a new purging of evil from mankind, but its effects are short lived, and soon another evil act ensues; the building of the city and tower of Babel. Whatever this story may originally have meant, it is clear that in some ways it is reminiscent of the fall, in that men get ideas above their station and are punished by God, with dire consequences for the succeeding generations of mankind. The people had tried to carry on life without God, but he came down,

confused their speech so that they could not understand one another, and scattered them over the earth. Now, in the time of the Gospel, men still try to be self-sufficient; this is the whole meaning of "the world" for John. Once again God comes down, but this time in mercy rather than in anger, to save and not to punish. It is Jesus' task to undo the punishment of God; to bring together again those who have been scattered. So we find that John mentions unity among believers as being important. Jesus prays that his followers will be one (Jn 17:11), and declares that it will be in his being lifted up, with the resulting defeat of the devil, that this will be achieved, as all men are drawn to him. Many commentators see in the seamless robe of Jesus, (Jn 19:23) woven from top to bottom, a picture of the unity of believers. (3). Unity is also promised in the Good Shepherd discourse in Jn 10, and it is significant that this unity will come about by the hearing and recognition of voice. Jesus, in cancelling the effects of man's sin and pride at Babel, will call them with a voice which they will all be able to understand, and will draw them back together again at the foot of his cross.

The Babel imagery is also present in Revelation, which shares John's view of the world as organised in opposition to God. Babel is the archetypal great city, of which Babylon and Rome were two important manifestations. Thus it is a part of God's victory that Babylon is overthrown and the evil city falls under God's sovereignty (4). This use of Babel imagery is totally in line with the theology of the Fourth Gospel.

The fourth point which we must examine comes indirectly rather

than explicitly from Genesis. Man, having lost direct contact with God, has now to seek him in various ways, the main one of which is through the cultus and all its trappings. This is obviously very theologically and liturgically undeveloped in Genesis, but it is present, above all in the setting up of holy places or shrines. These were places where men characteristically met with God in one way or another.

It is John's thesis, however, that in Jesus these holy places have their fulfilment. We will consider four of them, Bethel, Shechem, the Synagogue, and the Temple, and in each case we shall see that John understands them as having been replaced by the person of Jesus.

The wording used in Jn 1:51

τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας

is clearly reminiscent of the LXX of Gen 28:12

οἱ ἄγγελοι τοῦ Θεοῦ ἀνέβαινον καὶ κατέβαινον

Jesus, as the Son of Man, has replaced the ladder, so that the angels ascend and descend on him. John goes no further than Genesis in explaining to us what exactly the angels are doing, but McNamara suggests that the Targum may provide an answer:

"And he Jacob dreamed, and behold, a ladder was fixed on the earth, and its head reached to the height of the heavens, and behold, the angels who had accompanied him from the house of his father ascended to bear the good tidings to the angels on high, saying 'Come and see a just man whose image is engraved on the throne of glory, whom you desired to see.' And behold, the angels from before the Lord were ascending and descending, and they observed him." (5)

"Come and see" (ἔρχου καὶ ἴδε) is a phrase characteristic of the Targums, which John has just put into the mouth of Philip (Jn 1:46). We shall see later how Nathanael in some way represents Jacob, the "true Israelite", but it seems somehow insufficient to say that the

angels simply wanted to see him. It is rather that the angels will be seen by him.

Barrett (ad loc.) discusses this point and also another point of interest concerning this verse. Jesus is now substituted for the ladder, a substitution which the Greek grammar of the LXX would not allow John to make, since ἐπ' αὐτῆς agrees with the feminine κλίμαξ (ladder) , and not with Jesus. In the Hebrew, however, רַב could refer either to Jacob or to the ladder ( רַב־מַסְכָּה masc.). There is recorded evidence that the Rabbis argued about which way to take this, where in Gen R 68:12 R. Ḥiyyah and R. Yannai disagree about it.

It is difficult to know exactly what John is getting at here. This passage will be discussed later from a slightly different point of view, but we may say that, at a very basic level, it is about communication between God and men. Where this had happened before, at holy places, it was now happening through Jesus, so that the holy places were now obsolete.

The same point is made by John in the course of Jesus' conversation with the Samaritan woman in Jn 4. Barrett (ad loc.) discusses the exact location of the well, but it is clear that John intends us to think of the well which was on the land which, according to Gen 33:19 and 48:22, Jacob had bought and later given to Joseph. On this site had been erected the altar to אֱלֹהֵי שֵׁרָאֵל  
Once again the Targums have much to say on the subject; there is a lengthy account of the five signs which were performed for Jacob in two places, Gen 28:10 in Neofiti, and Gen 39:22 in the Palestinian

Targums. Once again this will be discussed later from a different point of view, but for now, we may suspect that one of the subjects in question is cultic worship, and we are confirmed in this view when, in Jn 4:20, the conversation turns to exactly this. Jesus makes the point that worship will soon no longer be geographically located, but is to be in a completely new sphere, that of the spirit. By claiming messiahship a few verses later, Jesus is saying that this new spiritual worship can rightly be offered through and to him. Through him will eternal life be given.

To make this point a third time, John uses Jesus' dialogue in Jn 6, concerning the nature of the bread which comes down from heaven. Jesus states that he is the true bread, and that it is through him that men may be fed, and may receive eternal life. The placing of Jesus' teaching by John is always important in understanding its meaning, so that when he tells us in Jn 6:59 that the discourse was spoken in the synagogue, we may be quite certain that one of the things Jesus was saying was that the synagogue was another inadequate place in which to meet God and to receive his gifts. Fourthly the Temple, par excellence the place for meeting God, is to be replaced by the Temple of Jesus' body. John makes this point in Jn 2:21, and it is perhaps the clearest example of Jesus' person replacing a holy place. In these four examples, and perhaps in some more in the Gospel, e.g. Jn 8:59, 10:7, John is surely saying that all shrines and holy places are obsolete, since Jesus himself is the holy place. Men need only to come to him in order to meet with God (Jn 8:19, 14:6ff, etc.). Thus another effect of the fall is cancelled, and man can once more enter God's presence and live in paradise with him.

Jesus, then, finishes his new work of creation. Only one more thing is necessary: that he should return to God's presence. That he does so is implied right through the Gospel, and it is significant that the language of glorification is used. But the most clear statement of this is found in Jn 17:5, where Jesus prays before his death that his Father will accept him back into the relationship which they shared before the original creation. The hour of his death is the hour of his glorification; John has no need of an ascension story, since with the cry of **ΤΕΤΕΛΕΙΟΤΑΙ** everything has come full circle as the new creation has been completed. Jesus may now rest, as the Father did at the end of the first creation, and we have seen how **κλίνας τὴν κεφαλὴν**, which follows the cry of **ΤΕΤΕΛΕΙΟΤΑΙ** in Jn 19:30, can have exactly this meaning. That which man spoilt by wanting to become like God has been restored, so that he now has the right to become a son of God (Jn 1:12).

### 3. ABRAHAM.

After the Babel narrative in Gen 11 the next major section introduces us to Abraham, perhaps the greatest of the Jewish patriarchs. As the "father" of the Jews, he is mentioned in many parts of the NT, but in John's Gospel only in Jn 8. The Jews, claiming physical and spiritual descent from Abraham, are told by Jesus that although they are physically descended from him, they cannot be so spiritually. Jesus then goes on to imply that he is greater than Abraham, since he preëxisted him. Two particular parts of this discourse deserve our attention in this present context. The first is to be found in Jn 8:39f. Jesus denies that the Jews are descended from Abraham, at least spiritually, since they did not do what he did. Rather they sought to kill him, thus showing plainly their true paternity, which is given in Jn 8:44.

Imitation of Abraham was commended by the Jews (1), but in the eyes of Christian writers those who failed to accept Christ had failed to imitate Abraham truly. An argument very similar to John's here is found in Rom 9:6ff, as well as in Mt 3:9 = Lk 3:8. The Jews had obviously failed; in John's eyes, as we have seen, they have failed because they have misunderstood the scriptures and the one of whom they spoke. But we may locate their crime more exactly by reference to two passages in Genesis.

In Gen 15:6, when God is making his covenant with Abraham, we are told that "he believed the Lord and he reckoned it to him as righteousness". Paul bases a whole argument on this in Rom 4, and most commentators see this also lying behind John's point. If the Jews had

believed God, they would be believing Jesus and accepting his teaching, which, he tells them, comes from God. In fact they do not do so because they "cannot bear to hear" his words. Like their true father, the devil, they have nothing to do with the truth, since the truth is not in them.

But there is perhaps another incident on which John bases Jesus' argument here. Many commentators seem to have missed it, but it fits in well with what John is trying to say. In Gen 18 the story is told of how God came to visit Abraham at Mamre. The Yahwist is at great pains to show that Abraham's hospitality is his great virtue, and it is this point which John picks up. The Jews, had they been truly imitating Abraham, would have shown similar courtesy and hospitality to Jesus, who was supremely God's messenger, instead of doing the most diametrically opposed thing: trying to kill him (cf. Jn 1:11).

Thus by using these two incidents from Genesis, Jesus is saying two things about the Jews. Instead of believing God they reject his message as being false, since there is no truth in them, and instead of welcoming his messenger, they seek to kill him. Thus they truly are of their father the devil, since it is, as we have seen, precisely these two characteristics which he shows, those of being both a liar and a murderer. It seems clear that both these Genesis references need to be taken into account in order to understand fully what John is saying, and how he can claim that the Jews are in fact descendents of the devil.

The second significant passage about Abraham comes later on in Jn 8, at vv. 56ff. Here, John's understanding seems to have come via

Rabbinic exegesis based on Gen 17:17. To the Jewish scholars it had long been a slight cause for concern that God's promise to Abraham of a son had been greeted with laughter. Von Rad lucidly explains what the passage can only have meant:

"Abraham's laugh brings us .... to the outer limits of what is psychologically possible. Combined with the pathetic gesture of reverence is an almost horrible laugh, deadly earnest, not in fun, bringing belief and unbelief close together." (2),

but many other scholars have sought to weaken the sense, and so save Abraham's reputation. Thus in the Targum Abraham is "astonished" (תמה), and Philo says that he "rejoiced" (3). This interpretation is found too among more modern OT scholars (4). But the real sense of the verse, and of the laughter motif found several times in adjacent chapters of Genesis, can only be that of incredulity.

John combines this view of Abraham, that he rejoiced rather than laughed, with another common in Jewish exegesis. From a starting point at the obscure phrase in Gen 24:1 **ואברהם זכך בא בימים** (literally "Abraham was old, he went into days"), the Rabbis decided that Abraham received a vision of "the days" of the future. This appears in Tanhuma B **ה"ה שרה** (60a), and there is a debate on the subject in Gen R 59:6, between R. Judah and R. Berekiah. It is referred to again in 2 Esdras 3:13f, and seems to have been an early and well-accepted piece of doctrine. That this vision of the future must have included the coming of the Messiah was taken for granted, but it is significantly linked with rejoicing in T. Levi 18, where in the days when the Lord shall "raise up a new priest"..."then shall Abraham and Isaac and Jacob exult" (T. Levi 18:1,14). Abraham will be among those rejoicing in the days of "the new priest".

Bearing this background in mind, what exactly is John saying of Jesus in Jn 8:56ff? He seems to be saying three things; that Jesus is the Messiah, that he is greater than Abraham, and that he preëxisted him. The first of these may be deduced directly from the T. Levi reference, if we can assume that it was early and popular enough to have been known and used by John, and it may be deduced indirectly that there would have been few events in Abraham's trip into the future as likely to cause rejoicing as the coming of the Messiah. If he is not actually claiming messiahship, Jesus is at least saying something by which he marks himself out as being somehow very important and significant.

That he is greater than Abraham is implied by the fact that Abraham was so pleased to see him, and it is also implied in the final point, that he preëxisted him. Barrett (ad loc.) translates the phrase

πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμὶ as:

"Before Abraham came into being I eternally was, as now I am and continue to be."

The Jews' action shows that in saying this Jesus was guilty of a severe blasphemy, but John has already told us in his prologue that Jesus is speaking nothing but the truth. He appears to be making his point again here with the help of Gen 17:17, but it is interesting to note that he has to select his sources of exegesis carefully in order to make the precise point at which he is aiming.

Abraham does not appear again explicitly in the Gospel; but as we examine one further passage, from Jn 6, we shall see that he is in the back of John's mind more often than is obvious at first sight. C.T. Ruddick (5) was not the first to note the connexion between Gen 22 and Jn 6:1-14 (he actually claims that the origin of this connexion goes

back to John Chrysostom and his Homilies 42:2 on the gospel passage) but he investigates the passage quite thoroughly in his article. We may not agree with his conclusions (he uses this piece of evidence alone to attempt to modify Aileen Guiding's hypothesis of the Gospel being based somehow on the Jewish lectionary), but we may note some of his findings with interest in the course of our present investigation. He starts by comparing the different accounts of the feeding of the five thousand, an incident rare in that it is found in all four Gospels. There appears to be remarkable similarity between the three Synoptic accounts, but there are several divergences in John's version. They are: the mention of a mountain (Jn 6:3), the statement that the Pass-over was near (v. 4), the comment that Jesus "lifted up his eyes" (v. 5), the idea of a test question with Jesus knowing the outcome already (v. 6), and the presence of a young boy (v. 9). The synoptic parallels (Mk 6:32ff, Mt 14:13ff, Lk 9:10ff) have none of these motifs, indeed some of them have pieces of information which are plainly conflicting with these; for example, Luke places the incident at Bethsaida (Lk 9:10). Ruddick does not mention the two similar accounts of the feeding of the four thousand in Mk 8:1ff and Mt 15:32ff, but none of the points mentioned above is to be found in them either, except for the mention of a mountain in Mt 15:29. In the actual feeding pericope the disciples seem to think that they are in the desert, so perhaps the incident and the passage before it sit quite loosely together (6). Anyway, it seems quite clear that in his account of the incident John has seen fit to include these extra points, and we know John well enough to realise that he must have done so for a reason.

When we examine the account of Abraham's sacrifice of Isaac in

Gen 22, we find that all these motifs are present. The sacrifice is to take place on a particular mountain to be shown to Abraham by God (Gen 22:2), Abraham twice "lifted up his eyes" (ἀναβλέψας τοῦς ὀφθαλμοῦς cf. John's ἐπάρας τοῦς ὀφθαλμοῦς vv. 4,13), God "tests" Abraham (ἐπίρασε cf. John's πειράζων v. 1), and the young lad is present in the shape of Isaac (παῖδάριον in both cases v. 5). Obviously the Passover is not mentioned as such in Genesis, although the idea of sacrifice is important; perhaps that and the placing of the incident on Mount Moriah, which tradition identified with the later site of the city of Jerusalem, provide counterparts to John's use of the motif. Neofiti Gen 22:14 refers to Mount Moriah as "the mountain of the sanctuary of the Lord", and states that there the "glory of the shekinah of the Lord" is revealed, thus providing a further link with Jerusalem and therefore with the Passover. It may be, however, that John mentions the Passover purely to tie in with the eucharistic turn which the following discourse on the bread of life is to take.

Ruddick also provides liturgical evidence that the two passages are connected, from Augustine's Sermon II (De Abraam ubi temptatur a Deo) which connects both passages with Gal 4:22f., and from the fact that in Western lectionaries since the eighth century the Gospel and this Epistle have been set together, for the fourth Sunday in Lent, an incomprehensible arrangement if the OT lesson was not Gen 22. These facts seem to suggest that John deliberately modelled his account of the feeding on the Abraham story. If this is so, what is John trying to tell us by so doing?

First, these facts should be noted. Jesus is modelled to some

extent on Isaac. He is the beloved and only-begotten son who is given to be killed (Jn 3:16). (John must here be using either the Hebrew text or the Targum, since the LXX of Gen 22:2 refers to Isaac only as τὸν ἀγαπητὸν and not as μονογευῆς, whereas the Hebrew and Aramaic texts describe him as אֱתֵּן אֶת־יִצְחָק and אֲתֵּן אֶת־יִצְחָק respectively.) He is obedient to his Father (cf. Jn passim), and he is a willing victim (Jn 10:18, cf. Targ Gen 22:8,10). It would also be true to say that the subject of Jesus' death and resurrection is very much to the fore, if not in the sign itself then certainly in the eucharistic discourse which follows. The link with the Passover suggests Jesus the lamb of God who will soon be slaughtered; the reference to "the third day" in Gen 22:4 is evocative of the resurrection of Jesus; and the Jerusalem Temple which John uses in Jn 2:21 to illustrate the resurrection, and which, as we have seen, is on the site of Abraham's original sacrifice of Isaac, was the scene of the Passover. Other evocative ideas are those of the substitutionary sacrifice of the ram, and of the blessing of Abraham and the great number of his descendants.

These, then, are the images which the link between the two passages brings to mind, but it is difficult to know exactly where to go from here. Should one attempt to work out a scheme which explains all these references? One possibility might be to compare the multitude of Abraham's descendants who were given life by the sacrifice of Isaac offered in obedience to God, with the crowd who could receive eternal life by Jesus' sacrifice, also offered obediently. The crowd come to Jesus for feeding, but are told to seek eternal life (Jn 6:26f). Is the story meant to convey to them that eternal life can only come

through obedience to death and sacrifice; the way of Abraham and Isaac, soon to become the way of the cross? That only in eucharistic fellowship with the risen Lord can the children of Abraham and Isaac receive life and be raised up on the last day? Or is the idea of substitution more important here, that Jesus corresponds to the ram (as he will later to the lamb) rather than to Isaac? In either case, could the feeding sign and its discourse be deliberately shaped to make it an equivalent to the three Synoptic passion predictions, especially since they seem to be fairly closely connected with the feeding miracles, especially Lk 9:22 which follows immediately from the feeding of the five thousand? Perhaps John is telling his readers that the Son of Man must suffer, as Isaac did, and in fact be killed, as the ram was, but rise again (one way of looking at Isaac's narrow escape, found for example in Heb 11:19), before he could truly give life to his followers in order not only to make them sons of God, but also to make them true sons of Abraham (cf. Jn 8:39ff.).

There is obviously much submerged midrash here, and we will probably have to be content once again with the understanding of John as a collector of images rather than as a constructor of elaborate typologies. The picture he has painted for us is here supremely "impressionist"; it is perhaps a mistake to try and see it in any other way. We can do no more than read Jn 6 with Gen 22 in the back of our minds, and see in Jesus not the fulfilment of every minute detail, but a picture of the self-giving love of God which comes to men only through suffering, death and resurrection.

#### 4. THE PATRIARCHS.

From now on this study becomes less satisfying, at least as far as Genesis is concerned, and as we consider John's use of the narratives of Isaac, Jacob and Joseph we shall find far less material of any significance. Nevertheless it is worth mentioning the incidents which may have been used in the Gospel since they may well add to our understanding of John's theology, even if in a negative way.

We have already considered the possibility of Isaac/Jesus typology in the context of the testing of Abraham in Gen 22, and there are certainly parallels there. Both are beloved only-begotten sons, offered as a sacrifice, and through whom all the nations of the earth will be blessed. Both go obediently to their death, but Jesus, greater than Isaac, is not rescued at the last minute and has to go through death itself. He is only rescued on the third day. We will now go on to consider other incidents in John's Gospel in which Jesus has certain characteristics in common with Isaac and with his son Jacob.

The account in Jn 4 of the meeting of Jesus with the Samaritan woman suggests in general terms two incidents in Genesis, the story of Isaac and Rebekah in Gen 24, and that of Jacob and Rachel in Gen 29. Both encounters take place by wells, and involve a meeting between a man and a woman which leads on eventually to a relationship. Isaac's servant's request for a drink (Gen 24:17) is reminiscent of Jesus' request (Jn 4:7), and the whole setting of the story makes it rich in Patriarchal allusions. For a discussion of the location of Sychar and Jacob's Well, see Lindars and Barrett ad loc. The incident referred to in Jn 4:5f. is probably to

be found in Gen 48:22, depending on a word play between the two meanings of **שֵׁשׁ**, "portion", or a "shoulder" (of land). Gen 33:19 describes how Jacob first bought the land from the sons of Hamor. Two marginal notes on the Targum on Genesis may also make the connexion clearer if John had them in mind: in Gen 24:31 Isaac's servant is invited in because the house has been cleansed from foreign worship (the margin adds "from revealing of nakedness, and from the shedding of innocent blood"). This may tie in with the Samaritan woman's sexual exploits, and with the discussion about Jewish and Samaritan worship, but it is probably taking things too far to see the last clause as having anything to do with the crucifixion. The other Targumic addition is to Gen 29:22, where Laban gathers the people to his feast to plot with them how to get another seven years free work out of Jacob, since he has brought great prosperity to the family, including the preservation of water in their wells. Is this being used by John to show Jesus as the provider of water?

In spite of these similarities, however, there are many differences in detail between the stories. It is Isaac's servant, not Isaac, who goes to the well, and he goes in the evening, not at midday. The first of these differences could be used to show Jesus as God's servant and messenger, although this is not a characteristically Johannine Christology. Further, it is either said or implied that both Rebekah and Rachel are virgins (Gen 24:16, 29:19); certainly not an attribute of the Samaritan woman, although John could be drawing a parallel by contrast rather than by similarity. All in all, however, it seems clear that the whole nature of the incidents is different, and, even more significantly, as Lindars notes, there is no hint of literary allusion by John to these passages. Probably the most we can say is that if John did have either or both of these

passages in the back of his mind, he used them in Jn 4 in an extremely undeveloped way compared with his use of some of the other themes which we have explored. John rather makes his point here by his characteristic dramatic irony; the woman asks incredulously whether Jesus thinks he is greater than their great ancestor Jacob, whilst we the readers know that he is infinitely greater, since he gives living water, and, more significantly, since he is God.

Wells are often significant in the Patriarchal narratives, as of course they would be for nomadic desert peoples, but one incident in particular is perhaps worth mentioning. It occurs in Gen 26, where Isaac's servants are re-digging the wells which Abraham had used before the Philistines had filled them in. In v. 19, they find that one of the wells is full of "springing water", or in the LXX, ὕδατος ζῶντος. This is equivalent to John's ὕδωρ ζῶν in Jn 4:10, and the incident may form part of the background to the saying of Jesus, and also to that in Jn 4:14, "the water that I shall give him will become in him a spring of water welling up to eternal life". Another similar incident is recorded in the Targum on Gen 28:10, where one of the five "signs" which were performed for Jacob was that the well from which he had lifted the stone (clearly a reference to Gen 29:10) became an overflowing spring. There is an interesting link in each case with the Feast of Tabernacles. In Neofiti Gen 28:10 the pillar which was formed from the five stones on which Jacob was resting his head was erected and had oil poured over it, but in Ps. Jon. Gen 35:14 a similar (or the same?) stone, lifted from the mouth of the well, is linked with the ceremonies of the feast:

"And Jacob erected there a pillar of stone....and he poured upon it a libation of wine and a libation of water, because thus it was to be done at the Feast of Tabernacles; and he poured olive oil on it".

It is at this feast that Jesus once again offers living water (Jn 7:37f.),

and McNamara (1) suggests this incident from the Targums as the background to John's understanding of the saying.

Jacob seems to function as a background character in another incident in the Gospel, that of the call of Nathanael at the end of Jn 1. As we have seen, Jn 1:51 is a clear reference to Gen 28:12, and there are other features of the story which suggest a link. Nathanael is described as "an Israelite indeed"; the only occurrence of Ἰσραηλίτης in any of the Gospels. Perhaps this is a reference to Jacob, whose name was changed to Israel (Gen 35:10), and who, unlike Nathanael, was full of guile (Gen 27:35, δόλου LXX). Just as Jacob saw the angels ascending and descending on the ladder at Bethel so Nathanael was to see them ascending and descending on the Son of Man. We have seen that this story is about the replacing of holy places by the person of Jesus, but in addition to this, perhaps it would be true to say that John is using the sort of typology which we will find extensively in the book of Exodus to show that Jesus is greater than Jacob. It is hard to see, however, why Jacob is such an important figure messianically that he needs to be fulfilled or superseded. We are probably trying to make this too complicated; John may simply be saying that in Jesus communication between heaven and earth, between God and men, is open. He is saying it by using a picture which would be graphically clear and easily understood by those who heard or read it.

If we have found little in the stories of Jacob or Isaac to suggest that they were important characters to John, we shall have more success as we turn our attention to Joseph. The most tantalising link is that between Jn 2:5 and Gen 41:55, where the Greek of the LXX is extremely close to John's (ὁ ἄν εἶπε ὑμῖν, ποιήσατε cf. John's ὅτι ἂν λέγη ὑμῖν, ποιήσατε), but there seems to be no clear link in the ideas of the

passages. Is Jesus perhaps a Joseph figure, providing for people in times of hardship? He is indeed, but again this is not a dominant feature of John's understanding of Jesus. There are, however, four other references which are each rather obscure, but which, if taken together, may have suggested to John that there was something of Joseph in Jesus.

These references describe four attributes of Joseph; he is the one who has full but delegated authority (Gen 39:4, 41:41f.), who makes known the purposes of God (Gen 41:8ff.), who undergoes vicarious suffering at the hand of God (Gen 50:20), and who is eager to give to his father the glory which he has (Neofiti Gen 45:13). These attributes immediately suggest to us elements of the character of the Johannine Christ, and further investigation of the text reveals some close verbal links.

Gen 39:4 is close to Jn 13:3 and 3:35 (καὶ πάντα ὅσα ἦν αὐτῷ ἔδωκα διὰ χειρᾶς Ἰωσήφ, cf. John's ὅτι πάντα ἔδωκεν αὐτῷ εἰς τὰς χεῖρας and the verb which translates the root **נתן** in the LXX of Gen 41 passim, **ἐξηγέομαι** , is that used in Jn 1:18 for the Son's revelation, or "making known" of the Father. The idea of Gen 50:20, though not really linked verbally with Jn 11:50, nevertheless suggests exactly the same idea, where God had allowed evil or misfortune to come upon someone so that benefits, and especially the preservation of life, should be the result for many people. The Targum on this verse has, interestingly, in its margin, the alternative reading to "a numerous people" of "a congregation of numerous multitudes", which is perhaps partly behind Jn 11:52 and its idea of the gathering in of scattered peoples. The Targum's alternative reading of Gen 41:13, which specifically mentions crucifixion, is also very interesting, although unfortunately probably irrelevant here. Finally, Jesus is concerned to seek not his own glory, but that of the Father (Jn 7:18),

thus fulfilling the Targumic paradigm of a dutiful son as "one who has consideration for the glory of his father" (Pal Targ Gen 32:7,11, Neofiti Lev 19:3), just as Joseph had for Jacob (2).

Perhaps, then, John did see in Joseph something which suggested Jesus. If we do see connexions between the passages mentioned, and if Jesus is the delegated ruler, the revealer of God, the vicarious sufferer, and the dutiful son, it is more easy to understand the link between Jn 2:5 and Gen 41:55. If Jesus is to fulfil his role as provider and revealer, which he will do through vicarious suffering, it is important that he must be obeyed implicitly. In this context it is significant that there are several passages in the Farewell Discourses which link obedience to Jesus with receiving from him (for example Jn 14:18ff. where Jesus, the Father, and the Spirit can be received by those who have Jesus' commandments and keep them). Perhaps, then, Joseph can be added to the gallery of characters who go together to make up the Johannine Christ.

With the Joseph narratives the major part of the book of Genesis comes to an end, leaving only the last two chapters which describe the deaths of Jacob and Joseph, and the blessings of Jacob on his twelve sons. There is little here which is important for our study; John seems to make nothing of the twelve sons of Jacob or of the twelve tribes of Israel. There is one final verse, however, which may be worth our attention; Gen 49:10, part of Jacob's blessing of Judah, was taken in Jewish tradition to be a messianic proof-text (cf. Gen R 98:13, 99:10, and the Targums on the verse). Perhaps this is where Philip sees the Messiah spoken of in the Pentateuch ("Moses in the Law....") at Jn 1:45. Barrett (ad loc.) suggests a possible link between the Hebrew שִׁי לָהּ of Gen 49:10 (which may represent the

place Shiloh rather than, as the RSV translates, "to whom it belongs") and the Pool of Siloam where the blind man was sent to wash in Jn 9:7. We have seen that the Feast of Tabernacles is perhaps important in Jn 1:51 if the Targums were in John's mind at this point, and we shall see the full significance of the Feast later. Perhaps therefore it is worth noting another link, in that the water poured out at the Feast was traditionally taken from the Pool of Siloam. We can draw no conclusions from this possible link, we can only note it, and wonder whether or not John did have such an idea at the back of his mind.

## GENESIS - SUMMARY.

We have now completed our survey of John's use of the book of Genesis. Before moving on to consider his use of Exodus, it will be useful to summarise our findings so far, so that in looking at Exodus we may perhaps be able to apply some of the lessons so far learnt.

We began by considering the idea of creation and the two accounts in Gen 1 - 2, and found many things which suggested that John saw the work of Jesus in terms of a new act of creation, necessary because the fall had marred the first. This scheme, it was found, could be extended to include the fall; thus Jesus is not only repeating some of the acts of creation, he is also negating some of the effects of the fall, and bringing men back into the perfect relationship with God which they should have been enjoying. No reference was found to the Flood narratives, and a very tentative explanation of this fact was offered, but the next part of Genesis, the story of Babel, did seem to feature in John's thought.

The remainder of Genesis consists of narratives about the Patriarchs, and John's use of this material was found to be much less developed; it was much harder to explain the occasional references which did appear to be linked to these chapters as part of a coherent scheme, as, for example, the creation references were. Indeed in most cases it was difficult to pin down exactly what John was saying by using the references, and one could not help but feel that perhaps too much was being read into the Gospel, and that in fact in many cases the so-called link was one's own creation rather than John's. In such cases one can only suggest possibilities, and not draw concrete conclusions.

So much for the themes of Genesis; what about its characters? Here we have had more success, since we have seen that nearly all of the main characters of Genesis, from the Memra to Joseph, have something to contribute to John's picture of the character of Jesus. He is the creative Logos, the new Adam, the Abraham obedient to God, and the only-begotten son Isaac who is obedient to his father, even to the point of death. He is Jacob the provider of springing water, on whom the angels ascend and descend, and he is Joseph, the delegated ruler, the revealer of God, the Son, and the sufferer. Perhaps finally he is Judah, the royal King-Messiah from whom the ruler's sceptre shall never depart. John seems to be telling us that Jesus is all these people, and, we may suspect, many more besides. If we wish to understand the manifold facets of the character and work of Jesus, we must first understand all these heroes of Israel's faith and history, and see Jesus as their supreme fulfilment. This, of course, we will see even more strongly as we turn to a consideration in the book of Exodus, of the life of Moses.

It is not only Jesus who is portrayed through the characters of the OT. His opponents, too, are seen in terms of the Devil, "that ancient serpent", and all his followers, from Cain to Joseph's wicked brothers. Then, as for John, the children of the Devil are those who would lie against, and murder, the truth, but it is in their very nature to be self-defeating, so that the very acts of wickedness are those which God uses to bring life and salvation.

We now move to a consideration of Exodus, and while we will employ basically the same method as we have done for Genesis, we will constantly be trying to apply some of these conclusions to our study. The final

chapter will attempt to draw some concrete and overall conclusions.

1. LITERARY TYPOLOGY.

When we turn to an examination of the relationship between the Fourth Gospel and the book of Exodus we are immediately confronted by a wealth of material comparing the two books, and even suggesting that John based his Gospel on the literary and theological style of Exodus. Before looking at individual passages, therefore, it will be worth examining the Gospel as a whole to see if there is a much more large-scale link with Exodus, as some writers have suggested. We will look first at an article by J.J. Enz (1).

Enz begins by stating the widely accepted view that Matthew's Gospel is arranged in a fivefold structure because it is somehow based on the Pentateuch. He then goes on to explain how John's Gospel is similarly based on the book of Exodus, a

"literary typology which probably had its roots in the evangelist's observation of Jesus as one who consciously felt himself to be the new Moses." (2)

an idea which will be discussed in more detail later.

Both books begin with the idea of "the unrecognised deliverer". Moses, in Ex 2:11, goes to his own people, but in Ex 2:14 the people do not accept his authority over them. Similarly Jesus came to his own, and was not received by them (Jn 1:11). The serpent appears early in both books, in Jn 3:14, and in Ex 4:4,29 (Enz suggests that this, and not the story in Num 21, may be the point of reference for the verse in the Gospel. This too will be discussed later.). At the start of each book is a

concentration on "signs", the first two of which are so designated, and the first of which is in each case said to bring about belief (Ex 4:30, Jn 2:11). After the series of signs, the response is first unbelief and hardening of heart (Ex 14:8, Jn 12:37f.), leading later to belief (Ex 14:31, Jn 20:30f.).

Enz goes on to compare the structure of the latter parts of the books, which, he says, deal in each case with God's people, Ex 16 - 40 with a responsive Israel (apart from the rebellion in Ex 33 - 34), and Jn 13 - 20 with Jesus' disciples (apart from the crucifixion in Jn 18 - 19). These latter parts have two other concerns, the Sanctuary (Ex 25 - 31, 35 - 40, Jn 19:30, cf. 2:18-21 - Jesus' own body, as we have already seen), and the giving of the Law (Ex 20 - 23, Jn 13:34 - the "new commandment").

Finally, Enz notes the intercessory prayers in each book (Ex 32 - 33, Jn 17), which agree in some detail with each other, and the closing of each book, where the work of the central character is finished (Ex 40:33, Jn 19:30). In each case the end result is belief (Jn 20:8,25, Ex 40:16-33, in this case evidenced by the meticulous obedience of the people).

Enz then moves from an examination of the overall structure of the books to a more detailed comparison of individual themes. First he examines the Prologue of the Gospel and finds essentially the same links that we will go on to see that Professor Morna Hooker finds. He finds the key Johannine themes of seeing, believing, and knowing to be similarly important in Exodus. He quotes Jn 7:17-19

"...he shall know whether the teaching is from God or whether I am speaking on my own authority. He who speaks on his own authority seeks his own glory; but he who seeks the glory of him who sent him is

true, and in him there is no falsehood. Did not Moses give you the Law? Yet none of you keeps the Law...."

as parallel to Ex 19:8f.

"And all the people answered and said, 'All that the Lord has spoken we will do'. And Moses reported the words of the people to the Lord. And the Lord said to Moses, 'Lo, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you for ever'."

In each case knowledge clearly follows obedience. From a grammatical point of view, he notes that the root idea of "knowledge" is used exclusively in John and almost exclusively in Exodus as a verb, and that John's characteristic use of πιστεύειν either with or without εἰς is matched in Exodus by the use of the hiphil of אָמַן with either of the prepositions בְּ or לְ.

The other link between the books is seen to be that of the concern for names. The אֱהִיָּה אֲשֶׁר אֲהִיָּה of Ex 3:14 is explained in terms of the ἐγὼ εἰμὶ sayings in the Gospel, each of which is then linked to a theme in Exodus. The Bread of Life is equivalent to the manna in Ex 16, the Light (Jn 8:12) to the fiery pillar (Ex 13:21f.), the Door (Jn 10:7) to the door of the Tent of Meeting (Ex 29:42f.), and the Resurrection and the Life (Jn 11:25) to the death of the Egyptians at the Passover (Ex 12:29). More ambitiously, Enz goes on to attempt to make connexions between the Good Shepherd (Jn 10:11) and Moses the shepherd (Ex 3:1), and the Way, the Truth and the Life (Jn 14:6) and three references in Ex 32:8,27 and 34:6. He cannot seem to fit the Vine (Jn 15:1ff.) into this pattern at all; consequently he summons the help of Ps 80:8, which links the idea of a vine with the Exodus:

"Thou didst bring a vine out of Egypt; thou didst drive out the nations and plant it."

Enz closes with a few miscellaneous connexions, and the question

as to why the concept of "covenant" is totally absent from the Gospel, or apparently so, leaving us fairly convinced that in spite of the obscurity of some of his links, there might well be some truth in his central argument, which was, he reminds us, to prove that all these connexions

"point to a deliberate literary pattern in the Gospel of John in which the career and place of Jesus are interpreted in the light of the ministry of Moses." (3)

We may, however, end up rather more confused if we examine work by B.P.W. Stather-Hunt (4) and Harald Sahlin (5), both of whom attempt to find literary typology for John in Exodus, and both of whom end up with schemes totally different from one another's, and from that of Enz. Stather-Hunt starts from the "Jewish tradition" which apparently expected the Messiah to duplicate the miracles of Moses on a higher plane, and works out a scheme based on some of John's signs. Thus the sweetening of the waters at Marah (Ex 15:23) is equivalent to the miracle at Cana (Jn 2:1-11), the manna (Ex 16:11-36) to the feeding of the five thousand (Jn 6:1-14), the provision of water (Num 20:7-13) to the conversation with the Samaritan Woman (Jn 4:7-42), and the healing by the serpent (Num 21:8f) to Jesus' death on the cross (Jn 19, cf. 3:14).

Stather-Hunt needs to go beyond Exodus itself to make his pattern work; Sahlin is even more ambitious. He suggests that the Gospel's typology is based not just on Exodus, but on everything between Ex 1 and 1 Kings 8. This very elaborate system of typology presents Jesus not just as the second Moses, but as the second Joshua and the second Solomon as well. Sahlin uses the more obvious parallels like the manna and the feeding of the five thousand, but adds to them numerous others, often rather obscure, for example the Golden Calf story paralleled to that of the woman

taken in adultery, and Solomon's dedication of the Temple paralleled to the last supper, prayer, and passion of Jesus.

Even if those of Enz and Stather-Hunt have not already done so, this arrangement of Sahlin's leaves us in no doubt about the possibility of taking things much too far. It certainly has this effect on R.H. Smith, who reviews all three pieces of work and discredits them in turn before building up a more credible and restrained system of his own. (6)

After an examination of the nature of typology and its different forms, he goes on to limit to the part of Exodus before the departure from Egypt, (i.e. from Ex 2:23 to 12:51) his attempt to find links. He concentrates mainly on the Plague narratives and the Johannine signs, which, he tells us

"are so similar to the Mosaic signs that it seems that the Fourth Evangelist has deliberately arranged them as parallels." (7)

The basis for this is the fact that the terms *σημεῖα καὶ τέρατα* or simply *σημεῖα* (LXX Ex 3:12 etc.) which in the rest of the OT almost becomes a technical term for the Mosaic Plagues (e.g. Dt 4:34, Ps 78:43ff.) is the term used by John for the "signs" performed by Jesus. The purpose of the signs in each case is

"to bring the recipient or observer to a recognition of the power of the Deity." (8)

although the result is often one of unbelief and hardening of heart.

Before going on to explain the parallels between the two sets of signs Smith needs to explain why John has seven signs as opposed to Moses' ten. He decides that John omitted the second, third and fourth plagues, those of the frogs, gnats, and flies, since they are not particularly serious or significant, and the narratives about them are rather colourless. If John wanted seven signs, because of number symbolism, or perhaps because of a "creation" scheme based on Genesis, these three would be the most

obvious ones to miss out.

Smith notes also the exact nature of the link between Moses' and Jesus' signs. Though both are done by Divine power, Moses' bring death and destruction, while Jesus' bring life and healing. This ties in to a certain extent with the understanding of the OT found in Hebrews and the Pauline writings; acts done by the characters in the past were imperfect and could only lead to death. They did not find their true fulfilment until their perfect recapitulation by Jesus (e.g. Heb 7:18f., 10: passim, Rom 7:6, 2 Cor 3:6).

The signs are then discussed in detail. First the turning of water into blood is paralleled to the turning of water into wine, the "blood of the grape" (Dt 32:14, 1 Macc 6:34). The next three Mosaic signs, as we have seen, are omitted, making the fifth, the plague on the domestic animals (Ex 9:1-7) parallel to the healing of the official's son in Jn 4:46-54. This, admits Smith, is the weak link in the chain, but he strengthens it by pointing out that in each case the affliction leads to death, and that the suffering is indirect, not in the person or persons themselves, but in something valued. Moses characteristically destroys, while Jesus heals.

The next signs are the boils, and the healing by the Pool of Bethzatha, in each case the first where direct physical illness is present. Again Moses brings debilitation and Jesus brings physical healing. At this point, however, Smith runs into trouble again, this time over the order of John's signs. He wishes to parallel the thunderstorm of Ex 9:13-35 with the stilling of the storm by Jesus in Jn 6:16-21, but finds that his parallel to the plague of locusts, the feeding of the crowd, comes next in the Gospel

(Jn 6:1-15). He explains this away by assuming that John received these two incidents from a Marcan tradition and was unwilling to change their order for that reason, despite the fact that they do not fit the Exodus signs exactly. Otherwise the parallelism is quite clear, and both pairs of signs show the expected contrast between Jesus and Moses.

The ninth sign, of darkness (Ex 10:21-29) forcing the Egyptians to behave as though blind, has an obvious counterpart in the Johannine story of the healing of the blind man, and the tenth, the climax of the signs, where the first-born sons are killed, has a double application in the Gospel, to the raising of Lazarus, and to the resurrection of Jesus himself. This final link is further strengthened by the context in each case; the Passover and the slaughter of the Paschal Lamb.

This, then, is Smith's typological scheme, and it certainly seems more credible than some of the others which we have considered, as do the source-critical and theological points which he goes on to draw from it. He points out the view, found in the OT, and even more significantly in the book of Revelation, that the eschaton would be heralded in by a cosmic repetition of the Exodus signs (e.g. Is 19:19-22, Joel 2:30-31, Ez 9:4-8, Hag 2:6-7, and Rev 8:7 - 11:19, 15:1 - 16:21). Since John's eschatology is fully realised, it was necessary that these signs should be present during the ministry of Jesus, hence his use of the signs as counterparts to those performed by Moses.

These, then, are some attempts to find a very close typological link between Exodus and the Fourth Gospel. What are we to make of them?

Firstly, it is worth repeating that we should be very careful of exclusive claims to the understanding of the Gospel. Our discoveries about its relationship to Genesis should warn us away from anything too all-inclusive with regard to Exodus. We have seen that John is never content to use one basic idea, but that his method is rather to collect and interweave. We should not, therefore, I believe, see the signs, or any of the Gospel, in terms of just one OT counterpart. We should not ask whether Jesus' signs are repetitions of those of Moses; rather we should see whether there is anything in Moses' signs which can show us just a small part of what Jesus was doing. I do not believe that John sat down to write anything consciously based on one single OT passage. Rather, he had many passages in the back of his mind, each of a different degree of relevance, which he wove together. In this study we are concentrating on single individual strands. We may conclude that they are very important strands, but we should never forget that they are only a small part of a whole which is much more rich and varied.

John may or may not have used the book of Exodus as an important typological source for his Gospel, but one thing is certain; John saw Jesus as the new Moses. This does not exhaust John's view of Jesus, of course, but nevertheless the figure of Moses is an important one in understanding his Christology, and contributes much to it. To a consideration of this we will now turn.

## 2. JESUS AND MOSES.

One of the foremost messianic expectations was that of "a prophet like Moses", who would appear at the endtimes, as promised in Dt 18:15ff. There was, however, some confusion over this, since it was not clear whether the Prophet was to be the Messiah himself, or merely his forerunner. Both these strands of expectation seem to be present in the Fourth Gospel. In Jn 6 Jesus repeats Moses' miracle and presents himself in a messianic way, but in Jn 1:25 and 7:40f. the Messiah is distinguished from the Prophet. Mal 4:5 f. had led people to expect Elijah as a forerunner, but it is clear that before long it was thought that he would be accompanied by Moses (1). What evidence have we, then, for identifying Jesus with the Prophet or with Moses?

It is significant to note, first of all, how the Deuteronomy passage describes the Prophet. God says of him:

"I will put my words in his mouth and he shall speak to them all that I command him. And whoever will not give heed to my words which he shall speak in my name, I myself will require it of him." (Dt 18:18b-20)

This immediately reminds us of Jesus' constant claim to speak not from himself but as the Father tells him, for example in Jn 4:25, 8:28, and 12:49f., and the warning in Jn 3:18 that those who do not believe are already condemned. We must conclude, with T.F. Glasson, that

"There can be little doubt that the way in which Christ is presented in the Fourth Gospel is intended to indicate that he is the fulfilment of Dt 18:15-19." (2)

It is natural, then, to expect that if Jesus is like the Prophet, he should also be presented as the fulfilment of Moses. Furthermore, there was much Rabbinic thought which expected the new Messiah to be like Moses, quite apart from any consideration of Dt 18. Perhaps the best example is

from R. Berekiah, who said in the name of R. Isaac:

"As the first redeemer was, so shall the latter redeemer be. What is stated of the former redeemer? And Moses took his wife and his sons, and set them upon an ass (Ex 4:20). Similarly will it be with the latter redeemer, as it is stated, Lowly and riding upon an ass (Zech 9:9). As the former redeemer caused manna to descend, as it is stated, Behold, I will cause to rain bread from heaven for you (Ex 16:4), so will the latter redeemer cause manna to descend, as it is stated, May he be as a rich cornfield in the land (Ps 72:16). As the former redeemer made a well to rise (Num 21:17), so will the latter redeemer bring up water, as it is stated, And a fountain shall come forth out of the house of the Lord, and shall water the valley of Shittim (Joel 3:18). (3)

Although this particular passage is quite late (c. AD 350), many similar to it are found as early as the time of Aqiba (AD 90-135). It is clearly possible that John was aware of this Jewish expectation, and he may have presented Jesus especially as its fulfilment .

In searching for examples of Moses/Jesus typology, we shall commence in the Prologue, where we are instantly rewarded, in Jn 1:17, by a direct contrasting of the two figures:

"The Law was given through Moses; grace and truth came through Jesus Christ."

This statement, like much of the Prologue, sets the scene for the rest of the Gospel. This is a theme which we will expect to find worked out more fully later on, and we must remember also that parallel to the Jesus/Moses relationship is that of the Logos to the Torah, as represented by the two figures.

But there is still more in the Prologue itself. Many scholars have noted the links between Jn 1:14-18 and parts of Exodus, but this relationship is worked out much more fully by Morna D. Hooker (4), who believes that the verses in question are an explanation of Ex 33 - 34. In these chapters God is talking to Moses in the Tent of Meeting about his

continuing presence with his people as they go on towards the Promised Land. Then Moses goes up the mountain to receive the Law for the second time, and the covenant is renewed. Following and expanding the argument of M.E. Boismard (5), Hooker notes that apart from the obvious link involving Moses, the two passages have three themes in common, the manifestation of glory, grace and truth, and the presence of God with his people. There are also several close verbal links between the passages, for example between John's πλήρης χάριτος καὶ ἀληθείας and its Hebrew equivalent מלא דספ-ב (Jn 1:17, Ex 34:6). Similarly, in the presence of God with his people, symbolised in Ex 33:7-11 by the Tent of Meeting (LXX σκηνή ) is expressed through Jesus, the Logos, who "became flesh and dwelt among us", (ἐσκήνωσεν ἐν ἡμῖν ).

In Ex 33:13, Moses makes this request to God:

"Now therefore I pray thee, if I have found favour in thy sight, show me now thy ways, that I may know thee and find favour in thy sight. Consider too that this nation is thy people."

Hooker notes the unusual use of the word "favour" (יָמ) twice in this verse. In context, Moses, aware that God has made the people exclusively his by his favour, now asks for the further favour of his continuing presence with them. Could this, she asks, be the origin of the obscure phrase in Jn 1:16 χάριν ἀντὶ χάριτος ? Similarly, could the background to the πλήρωμα from which John tells us this grace is received, be all God's goodness as in Ex 33:19? The Hebrew כּל-טוּבִי appears to be a summing-up phrase for the רב-חסד ואמת already mentioned, which was itself Rabbinic shorthand for the thirteen attributes of God. Both passages seem to be saying that the "grace upon grace" is received from the whole goodness, from the whole character and personality of God.

These verbal and theological links seem to make sense, and do explain some otherwise rather awkward phrases, but once again it is perhaps necessary to temper Hooker's conclusion slightly. As a result of her investigations she tells us that

"This double theme - Christ as the revelation of God's glory, and as the fulfillment of the Torah, to which Moses only pointed forward - is the theme of the rest of the Gospel." (6)

"One theme" rather than "the theme" is probably a less enthusiastic but more accurate version of the truth.

The next passage in the Gospel concerning Moses is in Jn 3:14, but, as we shall see, this reference to the serpent is a piece of terminal typology, and does not say anything about the relationship of Jesus to Moses. We move on, therefore, to perhaps the most overt and significant passage on the subject, the Bread of Life discourse in Jn 6. We have already considered the links between this passage and Gen 22, so we shall of course be careful not to be too exclusive, but it is made clear in the passage itself that Moses, and his miracle as recorded in Ex 16, should be in our minds as we read of this sign. It is perhaps worth mentioning also the short passage in 2 Kings 4:42-44, where Elisha feeds a hundred men. Barrett finds some links here which suggest that this story too was in John's mind.

To turn first of all to the miracle itself, we need to bear in mind that to the Jews this sign was one which they were in some sense expecting. There is much Rabbinic evidence to suggest that part of the role of the Messiah would be to duplicate the miracles of Moses on a higher plane, for example the passage from Eccl R 1:9 already noted. It is interesting to note too the words of R. Eleazar b. Simai, who interpreted Eccl 11:1

"in connexion with the patriarch Abraham. The Holy one, blessed be He, spake to him: You said 'And I will fetch a morsel of bread' (Gen 18:5); I swear by your life that I will repay it to your descendants in the Wilderness, in their settlement in the Holy Land, and in the Hereafter." (7)

If John knew of this tradition, the fact would perhaps explain his drawing together of several OT stories into his account of Jesus' sign. This is, however, a characteristic of John's style anyway, as we have already seen, and it is doubtful on the grounds of dating whether he would have been familiar with this midrashic passage.

The sign takes place on a mountain, just before the Passover. Little details such as these are always important in the Fourth Gospel, although their significance in this case is probably tied in with elements in the story other than those on which we are now concentrating. The Passover, for example, is clearly mentioned because of the eucharistic turn which the following discourse is to take. After the problem has been raised by Jesus, we are told that it is raised specifically as a test. This motif is present in Ex 16, and in each case the test is so that the people would know that God had acted, and so that they could see his glory. This is stated explicitly in Exodus, and in the Fourth Gospel it is the standard understanding of signs. In the Targum on Ex 16, it is the **שכינה** of the glory of the Lord which is revealed, and it is the **מירא** of the Lord who tells Moses what he is to do, both of these terms being significant for John's understanding of the incarnate Logos.

Another link with the Exodus passage is the insistence of Jesus that all the fragments should be gathered up. This happens in the Synoptic accounts of the miracle, but not at Jesus' insistence. It seems clear that John has inserted this motif as a parallel to Moses' insistence that

no manna should be left to go bad, and that we do not need to search for symbolism about "gathering in all the faithful", or reflections of early eucharistic liturgical practice. There may also be a reference to the 2 Kings passage already mentioned, but the emphasis here, as in the Synoptics, is surely on nothing more than the abundance of Christ's provision.

The most overt link, however, is the reaction of the people to the sign. They immediately recognise Jesus as "the Prophet", and it is this which puts the sign straight into a Mosaic framework. Here was Moses' miracle, duplicated before their very eyes, as they were miraculously fed with bread. The man, therefore, who had worked the miracle must be the second Moses, the Prophet like Moses whom they had been expecting.

One other feature common to both accounts is the "murmuring" of the people (Ex 16:2,8, Jn 6:41). The verb *σαγογγύζω* is a technical term in the OT for grumbling discontent with the way in which one has been treated, usually by God; John uses the word often for the reaction of the Jews to Jesus' words and deeds. Just as in Exodus the people are almost incredibly stupid and disobedient (Ex 16:20,27), so the Jews repeat the ignorance and spiritual blindness which may perhaps have been excusable in the Samaritan woman (Jn 4:15), but which is not for them (Jn 6:28, 34, 42). But just as God heard the murmurings of his people in the Wilderness, so Jesus seems to overhear, or even to read the minds of the grumbling Jews.

As we move from the sign itself to the discourse which follows later in the chapter, we see a subtle change of imagery. In Jn 6:31 the people

ask Jesus for a sign, either having forgotten the feeding which took place a few verses earlier, or desiring an even greater miracle than Moses' from one who made greater claims than Moses. A verse from the OT is quoted, "he gave them bread from heaven to eat" (once again a composite quotation, a free rendering of Ps 78:24, 105:40, Ex 16:15 and Neh 9:15), and Jesus uses this quotation to show that it was not Moses but God who provided bread, and that it was not the true bread which was provided, since Jesus is the true bread. Peder Borgen (8) has shown that John uses a method of exegesis found in the Mekhilta and in Philo. This is the "Al tiqri" method, where a quotation from scripture is altered (often in the Hebrew vocalisation) to give its true meaning. The form is: "Do not read ( א ל ת ק ר י )....but ( א ל א )....", or in Philo א λ λ ' , ο ύ χ . John, in this chapter, uses the formula ο ύ , α λ λ ' . The rest of the discourse, according to Borgen, follows the form of this midrash, and he quotes many examples of the same form from Rabbinic and Philonic material. But the main point of this as far as we are concerned is that John is changing the typology. He is saying that Jesus is not primarily the provider of bread; rather he is the bread itself, provided by God, (as was the manna, in fact). For our typological scheme Jesus is no longer Moses, he is the manna. We will consider this theme more fully later, but it is worth mentioning in passing that there was a tradition which identified Moses with the manna. This is discussed in the introduction to the Exodus volume of Neofiti, and more accessibly in an article by Geza Vermes (9).

Moses is mentioned in three more places in the Gospel, Jn 7:19f., 8:5, and 9:28. In the first two of these references, "Moses" simply represents the Jewish Law; John is saying nothing about Moses as a character, except in Jn 7:22 where he tells us that the rite of circum-

cision antedates him. Jesus' relationship to the Law is discussed in another chapter of this study. The third reference, Jn 9:28, is also clearly about the relationship between Jesus and the Law, but this time Moses and his disciples are thrown into sharp contrast with Jesus and his. That the Pharisees should insist on this dichotomy shows even more their blindness, since Moses wrote about Jesus (Jn 5:46f.). There is no contrast between true disciples of Moses and those of Jesus; those who falsely claim to be on Moses' side against Jesus can only be described as blind.

Moses is not mentioned again by John, but there is one other passage in which he may perhaps appear. In considering the narrative of the feeding of the multitude we learnt much by looking for differences between John's account and those of the Synoptists. There is another passage which, if examined in a similar way, will yield some interesting variations which may suggest to us that John may have had an Exodus narrative in the back of his mind as he wrote. The passage is that describing the crucifixion of Jesus, and especially Jn 19:17-19, where Jesus is crucified between "two others". In Mark and Matthew, they are δύο ληστές(-αί) "two robbers", and in Luke they are κακοῦργους "criminals", but for John there is no sense of their being in any way criminally inclined. They are simply ἄλλους δύο .

Similarly, the position of the "two others" is different according to John. In the Synoptics they are (with slight variations) ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐναντίων but John has simply ἐντεῦθεν καὶ ἐντεῦθεν. Added to this evidence is the fact that spreading or stretching out of the hands became a Christian term for crucifixion (cf. Paul's quotation of Is 65:2

at Rom 10:21, "All day long I have held out my hands to a disobedient and contrary people", a verse which was used frequently by the Fathers, notably Barnabas and Justin (10), as a prophecy about the crucifixion). All these things bring to mind the incident recorded in Ex 17:8-16 concerning Moses' prayer during the battle with the Amalekites at Rephidim. Aaron and Hur, by no means criminals, support Moses' arms  $\epsilon\upsilon\tau\epsilon\upsilon\theta\epsilon\nu\ \epsilon\iota\varsigma\ \kappa\alpha\iota\ \epsilon\upsilon\tau\epsilon\upsilon\theta\epsilon\nu\ \epsilon\iota\varsigma$  and Glasson (11) suggests that this close similarity of wording is made even closer if we go back to the Hebrew  $\text{וַיִּשְׁתָּעֵב אַהֲרֹן וְהֹרֵי אֵת יָדָיו$ . Thus once again Jesus is the second Moses, repeating an action which the first deliverer did, but with much more far-reaching implications, and procuring a much greater salvation for the people.

This connexion may seem obscure, but it is certainly not new. The incident at Rephidim was linked in early Christian as well as Rabbinic thought with the incident of the brazen serpent (which we shall later consider briefly), both of which were applied by the Church to the crucifixion of Christ (12). The Mekhilta Amalek I:120 on Ex 17:11 makes the link even closer by stating that the Israelites had to keep their eyes fixed on the praying Moses in order to prevail in the battle, a sound spiritual principle if a somewhat questionable one tactically. Glasson (13) suggests that the two incidents, which apparently caused some confusion and uncertainty to Jewish commentators, would have been explained adequately by the Church as foreshadowings of the cross. Justin certainly seems to take this line with Trypho (14). It seems highly possible, therefore, that the connexion was present in John's mind, and thus influenced the way in which he described the event so that Jesus would once again fulfil an aspect of Moses' career.

We are now in a position to be able to sum up the use that John makes of the character of Moses, adding as we do so one or two minor points not already mentioned. It is clear that for John Jesus is the new Moses, and he is therefore presented in terms which are reminiscent of Moses. He repeats Moses' miracles, and is seen as "the Prophet like Moses". Glasson (15) finds other links; Moses is the shepherd, of his father-in-law's sheep in Ex 3, and of God's people in much Rabbinic material, and may therefore be linked with Jesus the Good Shepherd of Jn 10. He also prays for his people, just as Jesus does in Jn 17. Many such links are found, some of which are rather obscure, and some of which are based on incidents from Numbers and Deuteronomy rather than from Exodus, but without going into any more details we can see clearly that Jesus, for John, is a Moses-figure. This is of course natural if John saw Jesus as the Messiah, since it had long been expected that the coming redeemer would be another Moses. Neither was John alone in seeing the link; the other evangelists too see Moses in Jesus, and so did many of the Fathers. Eusebius, for example, quotes a few of the more striking parallels; Jesus and Moses both feed people in the desert, they both received shining faces on mountains, they both fasted for forty days, and so on; then he asks:

"But why need I seek further for proof that Moses and Jesus our Lord and saviour acted in closely similar ways, since it is possible for anyone who likes to gather instances at his leisure?" (16)

At the same time, however, there are elements of contrast as well as of similarity. When we are first introduced to Moses in Jn 1:17 he is placed in sharp contrast to Jesus, and so is Moses the Lawgiver throughout the Gospel. Disciples of Moses are set against Jesus because their discipleship has stopped with Moses; they have not seen to whom Moses was pointing.

Most often, however, the contrast is not because Jesus and Moses are diametrically opposed, but because Jesus is greater than Moses. His life and works fulfil the things which Moses only foreshadowed, and repeat the salvation which Moses brought in a much higher and more effective and far-reaching way. While John has deliberately styled Jesus on Moses, he has done so in a way which leaves no doubt in his readers' minds that Jesus is greater by far. Jesus is Moses, but he is more than Moses; we can learn much about him by looking at Moses, but we need to remember that we can do so too to a greater or lesser extent by looking at many other OT characters.

Although much of John's Exodus-based typology is of the Jesus = Moses kind, we shall see that this is not the whole story. We move now to a consideration of some other motifs of which John makes use.

### 3. TERMINAL TYPOLOGIES

All of the examples quoted so far seem to have been part of a scheme in John's mind to present Jesus as the new Moses, and as the Prophet of Dt 18. But that is not the full extent of his use of Exodus. There are many pieces of what Smith (1) refers to as "terminal typology", where a full scheme is not worked out, but Jesus is compared with one particular motif for just one incident. Perhaps the prime example of this is John's use of the serpent narrative in Jn 3:14: "As Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up that whoever believes in him may have eternal life." This is most commonly interpreted as being a reference to Num 21, and a consideration of it is therefore strictly speaking outside our present scope, but it will be useful to consider it briefly as an introduction to those incidents which are in Exodus. Further, it has been suggested by Enz (2) that the reference is not to Num 21 but to Ex 4:2ff. Moses meets God in the desert, and is told to throw down his rod, which promptly turns into a snake. Then he is to pick the snake up. The point of this trick is that the elders of Israel, before whom it is to be performed, may believe, and it is here that Enz sees the link with Jn 3:14, with its emphasis on belief set in the context of a discussion with Nicodemus, another elder.

This may be so, but it seems unlikely that the primary reference is to this passage. There is emphasis on life, too, in John's verse, and his use of the verb **ὑψώω**, which characteristically refers to the crucifixion and glorification of Jesus, is much closer to the serpent's being held high on a pole than to its being picked up from the ground. Enz is perceptive, however, in noticing the Exodus reference, and it would be very like John

to expect us to think of both passages rather than one or the other. In this way he could be linking belief and life.

At first this reference in the Gospel may look like a piece of Jesus = Moses typology, but in fact John is saying that Jesus = the serpent. He does this to make certain points, but the typology is not continued any further in the Gospel. What points is he making? Firstly, he is drawing together two themes which are of the utmost importance in the Gospel, "seeing", and "life" (a third, "believing", may be added if there is a reference to Ex 4). Just as the Israelites could receive life (not, interestingly, healing) by looking at the uplifted serpent, so now men could receive eternal life by "seeing" the crucified Christ. The element of "looking", although absent from Jn 3:14, is stated clearly elsewhere, for example in Jn 19:37, where John quotes Zech 12:10 ("they shall look on him whom they pierced") at a climactic point in the Gospel. To this we may add Jn 6:40, "everyone who sees the Son....should have eternal life".

Jn 3:14 is the first occurrence in the Gospel of the verb ὑψώω with its important double meaning of crucifixion and glorification.

Barrett (ad loc.) sees this as the central point of comparison,

"As....the uplifted serpent drew the hearts of Israel to their God for salvation, so the uplifted Jesus drew men to himself and so gathered to God those who were his children".

To this he compares Jn 12:32, "when I am lifted up....I will draw all men to myself", and it is interesting to note several references in Isaiah (Is 5:26, 11:12, 13:2, 18:3, 62:10) where the people and nations are drawn together by the raising up (נִסְּוּ) of a pole, or a standard

(DJ), both these words being used in the Num 21 passage. This ties in with the verse from John quoted above, and also with Jn 11:51f., where Jesus is said to die "to gather into one the children of God who are scattered abroad". The idea of the cross as a standard or banner is a popular one from Lactantius (3) to Matthew Henry (4), and is perhaps best expressed in Fortunatus' hymn Vexilla Regis:

The royal banners forward go,  
The cross shines forth in mystic glow;  
Where he in flesh, our flesh who made,  
Our sentence bore, our ransom paid. (5)

Moving from the Hebrew of Num 21 to the LXX, we find that the word for the standard is *σημείον*, another word very significant for John. Without taking this too literally (cf. Num R 19:23 on 21:9, where it is stated that the serpent was held up by a "miracle" - "he cast it into the air and it stayed there"!), it is true to say that for John the cross is the final and climactic *σημείον*.

Thus John uses one small incident to bring much richness of imagery into his account of Christ, but without creating an extended scheme of typology. We will now discuss some more passages where, by comparison with the book of Exodus, we may discern a similar technique at work.

In Jn 6,7, and 8 there are to be found three examples of terminal typology. In Jn 6, as we have seen, there is the idea that Jesus = Moses, but also, quite clearly, Jesus = the manna. In Jn 7 Jesus is the provider of water, and in Jn 8 he is the light of the world. Apart from containing themes found in the wilderness period of the book of Exodus, these three passages have something else in common. The link is found in Jn 7:3 "Now the Jews' Feast of Tabernacles was at hand". The second and third

incidents are placed clearly in the context of the Feast, and although the first is linked with the Passover (Jn 6:4 - probably because of its eucharistic connexions) and in spite of the chronological space between the two feasts, it is placed in the Gospel in close juxtaposition to the Tabernacles Feast. If we accept the commonly held view that the pericope of the adulteress in Jn 7:53 - 8:11 is an intrusion at this point, it seems that we have a section of three chapters which concern some aspect of the Feast of Tabernacles. This Feast, which is described fully in Lev 23, Dt 16, Ex 23, and Mishnah Sukkah, is basically a commemoration of the Wilderness period of Israel's history. It seems to have been "celebrated by the Hebrews as a most holy and most eminent feast" (6), often referred to simply as "The Feast", and its ceremonies included the pouring of water from the Pool of Siloam into a silver bowl at the altar, and the lighting of huge numbers of lamps and candles. (This latter ceremony took place near the Treasury, which may explain John's comment in Jn 8:20 which places the discourse on the light of the world in the Treasury.) The emphasis in these ceremonies was not, however, so much on looking backward, as on looking forward to the messianic age, when the wilderness miracles would be repeated. One of the lectionary readings for the Feast is known to have been Zech 14, which contains this eschatological reference.

The manna, the water, and the light were linked in much Jewish thought, and were often referred to as the "three gifts". In the OT we may refer to Neh 9:12-15 and Ps 105:39-41, and in the later writings to Mekhilta Vayassa VI:109 on Ex 16:28-36, Num R 1:2, Song R 4:5, and Lev R 27:6, where the gifts are associated with Moses, Aaron, and Miriam. Even in Christian thought the three have been associated, perhaps unconsciously. W. Williams' hymn "Guide me O thou great Jehovah" contains the following lines:

Bread of heaven!  
Feed me now and evermore.

Open thou the crystal fountain  
Whence the healing stream shall flow.  
Let the fiery, cloudy pillar  
Lead me all my journey through. (7)

It is not unlikely, then, that John saw these three gifts as being linked, and as being fulfilled, as the Jews were expecting, in the Messiah, Jesus. He therefore uses three terminal typologies to show that Jesus is the manna, the water (or its provider), and the light.

That Moses was specially linked with the manna appears in several quite early traditions about the three gifts. R. Jose b. Judah stated that

"When the Israelites went forth from Egypt three good providers were appointed for them. These are they: Moses, Aaron and Miriam. On their account were three gifts given to them: the pillar of cloud, the manna and the well." (8)

and Mekhilta Vayassa VI:109 on Ex 16:35 explains that

"When Miriam died the well was taken away. When Aaron died the clouds of glory were taken away. When Moses died, the manna was taken away."

The manna is therefore linked closely with the merits of Moses, but in Neofiti Ex 16:15 the link between Moses and the manna is made even more closely. Leaving aside some Aramaic words which are to be discussed, Vermes, in his study of the verse (9), translates it:

"The children of Israel saw and said to one another **טנא חוּא** for they did not know Moses. And Moses said, **חוּא** is the bread which the Lord has given you to eat."

The discussion arises because these Aramaic words look as if they are referring to a person, rather than to a thing (i.e. the manna). Many other versions of the text (e.g. Onqelos, Pseudo-Jonathan, Vulgate, LXX,

and Peshitta), have emended this verse as a scribal error, but Diez-Macho (10) and Vermes refuse to do so. Vermes states:

"In clear contrast to all these versions, Neofiti must have understood **הוא** in **הוא מן** as a pronoun referring not to an object but to a person. Otherwise the clause 'For they did not know Moses' makes no sense. The Aramaic words **הוא מן** are therefore to be translated 'Who is he?' or more probably 'What is he?'"

He goes on to say that whether or not we accept the alternative reading in the margin

"the essential assertion remains the same, namely that the **לחם** or heavenly bread symbolises Moses." (11)

This theme is then traced through Rabbinic and Hellenistic literature where close (although not exact) parallels may be found. As we have just mentioned, the manna is associated with the merits of Moses, and it is identified with the Torah in several passages, elsewhere the Torah being identified with Moses. The direct Moses = manna link is never made by the Rabbis, however. In the Hellenistic sphere, Vermes refers us to Peder Borgen's book Bread from Heaven (12), but notes some links himself. Before moving to examine the NT he concludes

"In Rabbinic tradition Moses is associated with manna and Torah, and manna is accepted as an allegorical Torah. In Philo, manna is connected with Logos, Wisdom and Torah, and Moses is presented as Logos and Torah incarnate. In Neofiti all these trends meet, making it possible for Moses the Lawgiver to identify himself, in circumlocutional speech, as the heavenly bread itself, a personification of the divine nourishment allotted by God to Israel." (13)

It is in the NT, however, that the most exact parallels are found, in Paul and in the Fourth Gospel. Paul identifies Christ with another one of the three gifts, the well or rock. In 1 Cor 10:4 he refers to the well as springing from a **πνευματικῆς... πέτρας** ("spiritual rock") which he identifies with Christ. And, of course, in the Fourth Gospel

we have an exact parallel to Ex 16:15, where Jesus identifies himself with the manna. He is "the bread of life" (Jn 6:35,48), "the bread which came down from heaven" (Jn 6:41), and "The living bread which came down from heaven" (Jn 6:51). Further, Vermes notes that the Greek of Jn 6:50,

**οὗτός ἐστιν ὁ ἄρτος** is an almost exact translation of Neofiti's

**אֵם כֵּן אֵם**. Both authors conclude, in the words of Diez-Macho:

"that Neofiti offers the prospect of a new example of how the authors of the NT - in this case John - made use of the Jewish Haggadah for their theology." (14)

For our purposes it is interesting to see an example of a Johannine theological motif based so clearly on a text from the OT, and used via the interpretation which only one particular Targum gives it. Unless we can argue that John reached this point completely independently of the Targum, or by a totally different route, we have found something significant and important for the study of the Gospel.

Just as Jesus is the manna, he is also the light. We have looked at this theme in relation to the creation narratives in Genesis, and we have seen that Jesus is the light of the world, that the world is in darkness but does not want to come to the light, and that it is important to leave the realm of darkness for the realm of light while there is still time. If he had the Exodus reference to light in mind as well, John adds more ideas to these.

To the Rabbis light had two important connexions, with the Torah, and with the age to come. Thus Siphre Num 6:25 commenting on

"the Lord lift up the light of his countenance upon you"

states that this

"refers to the light of the Torah".

Dt R 7:3 says:

"As oil is light for the world, so also are words of Torah light for the world.",

and 1<sup>st</sup> Levi 14:4 refers to

"the light of the Law which was given for to lighten every man."

The age to come was seen as a time of light, as opposed to this age, which was one of darkness, cf. Mekhilta Beshallah VII:150 on Ex 14:31:

"This world....is altogether night",

but Gen R 91:10:

"The future world....is all day.";

and also 2 Bar 48:50:

"in that world to which there is no end, ye shall receive great light"

There was also a tradition that the pillar of fire was to return in the last days. It had its roots in the OT, where, in Is 4:5 we are told that

"The Lord will create over the whole site of Mount Zion and over her whole assemblies a cloud by day, and smoke and the shining of a flaming fire by night."

This tradition is taken further in 1 Bar 5:8 and Song R 1:8.

If Christ is the light, he is clearly fulfilling many Jewish expectations and saying much about the Jewish Law, and this effect can be heightened if Christ can be seen in some way as representing the pillar of fire. This is not a common theme, although there are a few Patristic references which seem to see Christ in this way, for example in Ambrose, who in De Sacramentis parallels the pillar of fire to the Holy Spirit and the pillar of cloud to Christ, and in Zeno of Verona, who says in a sermon on Exodus "columna viam demonstrans Christus est Dominus".

If we do wish to say that John saw Jesus as the fiery pillar, our strongest evidence will be that this whole section of his Gospel concerns the three

gifts and their links with the Feast of Tabernacles and the wilderness period, so that Jesus' claim in Jn 8:12 to be the light of the world must in this context have reference to the pillar of fire.

The theme of water has similarly been examined already from the point of view of its meaning in Genesis, but we will need to look further at the incident in Ex 17:1-7, which is important for us in our present context. The people arrive at Rephidim and start grumbling because there is no water for them to drink. Moses prays, and God tells him to strike a certain rock with his rod. He does so, and water is provided. A very similar incident, this time in the wilderness of Zin, is recorded in Num 21:2-13, but it is outside the scope of this study to consider this second incident or its relationship to the first. We will restrict ourselves to the Exodus passage.

The primary reference here is to Jn 7:37f., a mysterious passage in many ways. It seems to contain one of John's composite OT quotations, based perhaps on Is 12:3, 55:1, 58:11, Joel 3:18, Zech 14:8, and several other passages. There is also a problem over punctuation, since the normally accepted version,

"If anyone thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'",

has been emended by many scholars, including Dodd, Bultmann, Loisy, and Jeremias to read:

"If anyone thirst, let him come to me. He who believes in me, let him drink."

or something similar. This punctuation provides a slightly neater parallelism, and is very similar in form to another of Jesus' sayings:

"He who comes to me shall not hunger, and he who believes in me shall never thirst." (Jn 6:35)

The point is that if the emended punctuation is accepted, the following clause containing the scripture quotation could apply either to the believer or to Jesus himself, an application which would make for good Johannine theology (and which would see its fulfilment later, on the cross, Jn 19:34) as well as fitting in well with our present theme.

Barrett (ad loc.) discusses this problem, and rejects the emended punctuation, and on balance he is probably correct to do so, especially in the light of the verse which follows. Glasson (15), however, cites much Patristic evidence for the second understanding of the text, and he refers us to an article by Boismard (16) on the subject, an article which refers back to Exodus. Many people do seem to have understood the verse as saying that water will flow from Jesus' heart, and, as we have mentioned, it is only a short step from there to the foot of the cross, where the prophecy quite literally comes true.

The next link to be made is that between the pierced Christ and the rock of Ex 17. Paul, as we have mentioned, makes this link in 1 Cor 10:4: ἡ πέτρα δὲ ἦν ὁ Χριστός and it has been made in much literature ever since. Once again Glasson cites many examples, including a verse from A.M. Toplady's hymn:

Rock of ages, cleft for me,  
Let me hide myself in thee;  
Let the water and the blood,  
From thy riven side which flowed,  
Be of sin the double cure:  
Cleanse me from its guilt and power. (17)

He also quotes this passage from E.A. Abbott, who notices the links between the two occasions in the Fourth Gospel where Jesus speaks of his

thirst:

"The Son, in bearing thirst, bears it for others, calling forth faith from the woman of Samaria, and kindness from the soldiers round the cross. In the former case there follows the gift of the living water to Samaria; in the latter, the vision of the mingled blood and water that are to satisfy the thirst of all mankind." (18)

The final piece of evidence comes from John Lightfoot (19), who, in the seventeenth century, noticed a passage from Ex R 122a. Ps 78:20 is quoted ("He smote the rock and the waters gushed out"), and then it is stated that Moses struck the rock twice. First blood came from it, and only at the second attempt did he manage to produce water. Lightfoot goes on:

"The rock was Christ (1 Cor 10:4). Compare these two together: Moses smote the rock; and blood and water, saith the Jew, flowed out thence; the soldiers pierced our Saviour's side with a spear; and water and blood, saith the Evangelist, flowed thence."

The Palestinian Targum on Num 20:11 also has this piece of midrash about the rock producing blood and water.

It seems clear, then, that John has these traditions in mind, even though the starting point of our argument, the punctuation of Jn 7:37f., is rather uncertain. There is no reason why this need demolish the argument completely, however. John probably intended his readers to understand that it is the believers who will have living water (i.e. the Spirit) flowing from their hearts, although that does not prevent him from showing the same thing happening to Jesus on the cross. It does seem that the connexion between Christ and the rock is too good to miss, especially in the light of the Rabbinic tradition just mentioned, and it would be surprising if John had missed it. It is even possible that he received the Christian tradition from Paul, or from a source common with Paul's,

and used his own particular dramatic style to portray the truth of what is in Paul's writing a bald statement of fact (20).

We have examined some of the ways in which John portrays Jesus using what Smith has named "terminal typologies", where Jesus is likened to a particular person or thing for just one incident, rather than where a whole typological scheme is worked out. Jesus is compared to the serpent of Num 21, and we can be quite clear about this because John tells us that this is exactly what he intends. Similarly Jesus, as the bread of life, is compared to the manna, and again the link is made quite explicit. We have also seen that a very likely background for this idea may be found in an unusual reading in Neofiti Ex 16:15.

About some other examples, however, we can be less certain. The idea of the three gifts seems to be a good way of looking at the comparison between Jesus, the manna, the water, and the light, and it does seem possible that John has deliberately set aside part of his Gospel to explore these comparisons, in Jn 6 with the manna, in Jn 7 with the water, and in Jn 8 with the light. But it is fair to say that these pieces of typology are more in evidence in the Fathers than in the Gospel itself. How much John intended us to see in his Gospel we can only decide for ourselves, bearing in mind what we have learnt before, that there is often more to John than meets the eye, but equally often less than we would perhaps hope for.

Assuming for a moment that there is something in these typologies, we must ask once again what it is that John is trying to say about Jesus by using them. The answer seems to be twofold. He is setting Jesus over

against the legalism of the Jewish religion, and he is showing that in Jesus is to be found the true fulfilment of the Law. The links with the Law are clear; manna, water, and light had all been used to describe it, and any Jew would have been familiar with it in those terms. But when Jesus claimed to be "the true bread" and "the light of the world", and when he offered "living water", he was claiming to be something greater than the Torah. Without anticipating the conclusions of our next chapter, we can see that this claim to be greater than the Law sets Jesus over against it so that the two are incompatible.

Fulfilment was something that Judaism needed, and although there were almost as many expectations for the future as there were Rabbis, they all had in common that they were not satisfied that the status quo would last for ever. John seems to be saying that whatever they were expecting, Jesus was it. Whether it was a Messiah, a repeat performance of some Mosaic miracles, a new Law, the reappearance of the pillar of fire - anything in fact that Judaism needed for fulfilment - in Jesus it had arrived. Judaism clearly had its fulfilment for John in Christianity, and he goes to great lengths to prove this point. Judaism, its feasts and ceremonies, its scriptures and its Law were useful in that they pointed to Christianity and to Jesus, but they did need this further fulfilment, and were worse than useless if seen as ends in themselves. Thus if John did deliberately use the typology which we suspect he did, his purpose was to comment on Judaism and to show its relationship to Jesus and to Christianity. What better on which to base his typology, therefore, than the book of Exodus, which was par excellence the book of Moses and of the Law? We will now go on to discuss in more detail the exact relationship of Jesus to the Law.

#### 4. CHRIST, WISDOM, AND THE LAW

After the escape from Egypt, the next most important event in the book of Exodus is the revelation of the Law to Moses on Mount Sinai. The event itself does not seem to be paralleled by John (other than in Jesus' words at 13:34: "A new commandment I give to you....") but the idea of the Law as an institution central to Jewish religion is one about which John has much to say. The scene is set for this discussion, as we would expect, in the Prologue, where John tells us that

"The Law was given through Moses; grace and truth came through Jesus Christ." (Jn 1:17)

From this we learn that as Moses is contrasted with Jesus, so the Law is contrasted with the grace and truth which Jesus brings, and which, as we have seen, sums up the whole character of God. Yet, as with the Moses/Jesus relationship, it is not merely a matter of simple contrast. Often Jesus is portrayed as a Moses-figure in order to heighten the areas of contrast when they come. An examination of Jesus' relationship to the Law shows that John has used the same technique exactly.

The concept of Torah in Judaism developed considerably between the time of the exodus and the time of Jesus. The Rabbinic period, especially, was one when ideas and concepts were discussed, equated, hypostasised and personified. This had, of course, happened to a lesser extent in the OT itself, but its heyday was later. Thus in the OT, for example, the Law is likened to light (Pr 6:23, Ps 119:105), and the Rabbis take this further in Siphre Num 6, where the light shining from God's face is the light of the Torah. In other Rabbinic passages, however, we find ascriptions in the Torah which go beyond anything in the OT. Thus

in Pesiqta 12:5 the Torah

"is capable of assuring life in this world as well as in the world to come",

and in Pesiqta 11:3, which refers to Pr 25:21, the Torah is equated with bread for the hungry. Also, in Siphre Dt 11:22, the Torah is compared with water:

"As water is the life for the world, so also the words of Torah are life for the world."

Similar examples abound in Rabbinic literature, but we have seen from these four that the Law was compared, among other things, with light, life, bread, and water. These images are, of course, ones of which John makes considerable use. We should look out, therefore, for the idea of the Law lurking in the background when these images are used. When John tells us that Jesus is light and life, he supplies water, and he gives himself as the bread, he is telling us something about the Law as well.

But the relationship between Jesus and the Law is made clearer and more explicit if we bring in a third concept, that of Wisdom. In the OT Wisdom is personalised, if not personified, but once again it is in later writings that further identification is made, this time with the Law. This is made clear in Ecclus 24:23 and Baruch 3:9 - 4:4, and in later Rabbinic writings it becomes a basic doctrine.

John does not explicitly mention Wisdom in his Gospel, but certain passages, if carefully examined, lead us to believe that he wants to identify it in some way with Jesus. It is in the Prologue, once again, that we must search, and we find such close parallels between Wisdom and the Logos, that John clearly intends the two to be identified, at least

up to a point. Wisdom, like the Logos, has existed since "the beginning", and was present at, and was an agent in creation (Pr 8:22ff., 3:19, Wisd 7:22, cf. Jn 1:1ff.). And although the idea of incarnation would have been too much for the Jewish theologians, we nevertheless find Wisdom "tabernacled" among men in Ecclus 24:8. Other NT Christological passages such as 1 Cor 1:24, Col 1:15-20, and Heb 1 also draw their language and ideas from such sapiential passages. Glasson concludes that

"Most of the statements made about the Logos in Jn 1 had been made concerning Wisdom." (1)

Wisdom, therefore, is the link between the Torah and Jesus. In the Prologue John is transferring all the claims made about Wisdom to Jesus, but at a deeper level he is doing the same to the Law. Glasson puts this slightly differently:

"One of the main concerns of the Prologue is to show that the wisdom or word of God is to be recognised in Christ and not in the Jewish Law." (2)

This may seem to be a complicated step of logic, but it was one which would have been readily understood. Indeed, some of the Rabbis had (apart, of course, from the final Christological point) almost made the step themselves. The Law created the world, according to Mishnah Aboth 3:15 (cf. Bab. Talmud Pesahim 54a, Gen R 1:1) and, as Wisdom, was present at creation according to Neofiti Gen 1:1. Also present at creation was the Memra, another striking parallel to John's Prologue.

Three other parallels may be noted from later Jewish literature, which bear remarkable similarity to parts of the Prologue. T Levi 14:4 refers to the Torah as "the light of the Law which was given to everyman" (cf. Jn 1:9), and Aboth R. Nathan 31:8b says that before creation the

Torah lay in the bosom of the Father (cf. Jn 1:18). Finally, and perhaps most significantly, it was the Torah which gave men the power to become the sons of God (Pirqe Aboth 3:19, cf. Jn 1:12).

For John, therefore, Jesus is the Torah, in that in that in him is revealed to men the fulness (i.e. the grace and truth) of God, and in that through obedience to him men may receive all the benefits which the Law failed to bring them. This is the theme as stated in the Prologue, and it is repeated throughout the Gospel, although often wrapped up in pictorial language. The wedding at Cana shows this at two levels; the water (which we have seen could represent the Law, and which for John certainly did so, since he specifically mentions its function as being for "the Jewish rites of purification") is made wine, but, since wine itself was used as an image for the Torah (Ex R 25:7), the saying of Jn 2:10 makes the point even more strongly: "...you have kept the good wine until now". Similarly the incident at Jacob's Well serves to show the superiority of Jesus' new living, springing water over the static water of the old regime, as represented by the Patriarchs (and perhaps by Moses if there is a reference here to Ex 2:15f., where Moses, like Isaac and Jacob, meets his future wife beside a well). Many commentators have noticed similar imagery behind the story of the Pool of Bethzatha with its five porticos, and the man who had found no healing there for thirty eight years. Since Augustine the five porches have been compared to the five books of the Law, and the thirty eight years to the period of the wilderness wanderings. Once again Jesus shows his superiority over the Law.

There is direct polemic against the Law later in Jn 5, where Jesus

says to the Jews:

"You search the scriptures, because you think that in them you have eternal life...." (Jn 5:39)

The word ἐπισυνάγε translates the Hebrew root  $\text{עָרַב}$  which was a technical term for the procedures of the Rabbis (and from which the word "midrash" comes). It was axiomatic that the study of the Law led to eternal life (e.g. Pirque Aboth 6:4, Mekhilta Ex 13:3, Pesiqta 102b, etc.), but the Jews are wrong, because in all their exegesis they fail to find Jesus. John tells us explicitly in Jn 6:63, but implicitly throughout his Gospel, that the words of Jesus and not those of the Law, are spirit and life. And finally the narrative and discourse about the manna, which we have already examined, are both making the same point. The manna, as identified by the Rabbis with the Law, would not nourish them spiritually. It was only the body of Jesus, the true bread from heaven, which would feed them so that they would not hunger again.

Other examples from the Gospel could be cited, but the point has been made. John saw the Law as a genuine, divine revelation, but only insofar as it directed men to Jesus as its fulfilment. It is the wrong use to which the Law has been put, rather than the Law itself inherently, which makes it now useless in bringing light and life to men. Jesus, to whom the Law should have pointed, now stands over against it; Moses' disciples are opposed to his (Jn 9:28), John makes him refer to it as "your Law" (Jn 8:17, 10:34), or "their Law" (Jn 15:25), and men are presented with a choice as the two are contrasted sharply. We have seen this as a theme in the Prologue; perhaps there is an echo of it at the end of the Gospel when, in Jn 19:7, the Jews say to Pilate "We have a Law, and by that Law he ought to die". On one level this is about the punishment for blasphemy, but on another it refers to the basic incompatibility of Jesus and the

Law as understood by the Jews.

Finally we need to consider the idea of a new law. There was disagreement among the scholars as to whether or not the Messiah was to bring a new law. Some passages suggest strongly that he would not, for example Dt R 8:6:

"Lest you should say 'Another Moses is to arise and bring us another law from heaven', I make known to you at once that it is not in heaven, there is none of it left in heaven."

This, however, is clearly an example of anti-heretical polemic (probably aimed at the Christians; polemic of a sort in which the Christians themselves were not above indulging, cf. Gal 1:8-9). Other scholars expected the Messiah not so much to bring a new law, as to bring a new understanding of the original. Thus W.D. Davies explains that when the Rabbis mentioned a new law, they meant in fact not

"that it would be contrary to the law of Moses, but that it would explain it more fully." (3)

But certain passages seem to suggest that this is not enough, and that the coming Messiah would bring with him a completely new and superior law, such that

"the Torah which a man learns in this world is vanity in comparison with the Torah [which will be learnt in the days] of the Messiah." (4)

In the NT also, there is reference in both Synoptic Gospels and Epistles to "the Law of Christ" (in either those or similar words) and these references should perhaps be considered in the light of Jewish expectations like that mentioned above.

We should be surprised to find John entertaining any concept of a law which was remotely like the Jewish Torah, and Jesus in fact never uses

the word νόμος about himself or his work. There are references, however, in the Farewell Discourses to Jesus' commandments (ἐντολαί), and these are explained in Jn 13:34; the new commandment is that there should be mutual love amongst his followers. Their obedience to this commandment would be the way in which their discipleship of Christ would be displayed to the world, and this contrasts with the way in which some of the Jews showed their allegiance to the Law, cf. Mt 23 etc. Intrinsic in the new commandment is the centrality of Jesus, as opposed to emphasis on the Law for its own sake.

Glasson (5) notes an interesting division in the Fourth Gospel which may be relevant at this point. The turning point between the two parts comes at Jn 13:1, where Jesus "having loved his own... loved them to the end". The emphasis is now on love, whereas in the previous twelve chapters it has been on belief. Glasson notes also the total lack of Synoptic-style ethical teaching in the Fourth Gospel. This is clearly absent from the public ministry, and is present, if at all, in the discourses only under the umbrella idea of the commandment of love. Glasson concludes:

"To begin with moral rules is not only futile but may establish a new legalism, instead of the realm of grace and truth. It may be that John is consciously countering this danger." (6)

Perhaps there is a parallel, if John did have this in mind, to Jesus' teaching about the commandments in Mt 22:37f.; love God first, and then you can love your neighbour.

We may sum up by making the following points. John sees the Law as intrinsically good, but as having been misused by the Jews, who saw it as an end in itself, instead of seeing Jesus in it. So now Jesus

is set over against the Law. He reveals the nature of God, as the Law ought to have done, and he replaces its ordinances with his own commandment of love. Jesus is the new Moses, who, when he arrives, turns out to be radically different from the old. Similarly the new law which he brings is not a law at all in any accepted sense of the word. Rather he brings himself as the Logos, and commands only belief and love.

## 5. THEMES COMMON TO EXODUS AND JOHN

In a brief final chapter of this section we will consider some themes which are important in both the Fourth Gospel and in Exodus. Many of them will already have been mentioned briefly, and little more will need to be said, and the most important of them will have been dealt with at length in other chapters, for example the idea of "signs", and the link between Jesus and Moses. It will be worth examining a few themes, however, to see if we can learn from them a little more about John and his use of Exodus.

The first three themes which will be considered form a small complex. They are the ideas of "seeing", "believing", and "knowing", ideas which are central in John's theology. In Jn 20:26ff. there is a passage which explains the whole purpose of the Gospel, and it links these themes together. Seeing and believing are linked also in several passages in the Gospel; in Jn 1:39, 46 disciples are invited to "come and see", and they come to belief, the Samaritan woman invites her friends to "come and see" Jesus in Jn 4:29, and in Jn 6:46 the Jews are condemned because they have seen and yet have failed to believe. The whole relationship between seeing and believing is summed up in Jn 20:29:

"Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

"Knowing" is also important for John, especially in Jn 8, 10, the Farewell Discourses, and the High Priestly Prayer. To know God is the most important thing (Jn 17:3), and God may be known through a knowledge of the Son (Jn 14:7-11 - vv. 9-10 link knowing to seeing and believing). Many more examples of all these themes could be cited, but the point has been

made that they are all vitally important for John.

It is significant that John states that the evidence which must be seen in order that one may believe and know is that of signs (Jn 20:30f.). When we move to Exodus, therefore, it fits our expectations that there is much to be found about these themes, especially in the Plague narratives in the first part of the book. The signs which Moses performs, when seen either by the Egyptians or by Israel, are designed to make them believe and know. Once again many examples could be quoted, but three will suffice. In Ex 4:8 God gives Moses two signs to show to the Israelites, so that

"If they will not heed you, or believe the first sign....they may believe the latter sign."

Moses performs his signs before Pharaoh so that he shall know that God is the Lord (Ex 6:7, 7:5 etc.) but, like the Jews of John's Gospel, he is capable of seeing but not believing (Ex 9:34). It may be, then, that in his use of these themes, John owes something to this part of Exodus.

That which Pharaoh and his people were supposed to know and believe is stated many times in Exodus; it is that God is the Lord (Ex 7:5), that there is no-one like him (Ex 8:10), and that to him belongs the earth (Ex 9:29). John echoes this in Jn 17:3, where Jesus prays that people may know God, "the only true God", and in Jn 16:32f., just before this, where Jesus encourages his disciples to believe by telling them that he and the Father who is with him have overcome the world. Yet in spite of all the evidence to the contrary, Pharaoh, and later, ironically, the Jews, still fail to believe. Pharaoh hardens his heart, and the Jews murmur, plot, and eventually kill Jesus. Of the Exodus signs Professor M. Noth says:

"It is not the case that the demands and the miraculous signs from God which Moses advanced at the behest of Yahweh were unable to achieve their purpose because everything foundered on the evil will of Pharaoh. Rather it is Yahweh himself who again and again brings about Pharaoh's unwillingness so as to display his wonderful power in Egypt and to the Egyptians in manifold ways." (1)

and G.A.F. Knight adds:

"We must never forget that these signs were of missionary value, as is everything else that God does when he acts in revelation. They demonstrated to the eyes of men then, and still do today, the reality that God is he who has a mighty purpose of redemption for all mankind." (2)

This is of course parallel not only to the theology of the Fourth Gospel, but also the book of Revelation, where evil, in its battle against God, is used by him just when it seems to have won its greatest victory to bring about its own defeat and downfall. It is interesting to recall what we decided was the Johannine paradigm of the Devil, that he is a liar and a murderer; Pharaoh fits this paradigm exactly (Ex 8:8,15 etc. and 1:16,22).

Finally, we must consider a theme very important in Exodus, that of God's self-revelation. First, he reveals his name to Moses (Ex 3:14), later he reveals himself in his saving acts, and finally in the giving of the Law. God's name, of course, implies his whole character, and the much discussed phrase אֱלֹהֵינוּ אֱלֹהֵי אֶחָד (or the LXX version  $\epsilon\gamma\omega\varsigma \mu\epsilon\lambda\iota\varsigma \theta\epsilon\omicron\upsilon \epsilon\iota\varsigma$ ) says, in one sense, everything there is to say on the subject (although some would see the phrase as a refusal to disclose details, which could perhaps be translated colloquially as "mind your own business"). Dr R.A. Cole is right in saying that:

"the revelation of the name...is not merely a deep theological truth; it is a call to the response of faith by Moses and by Israel." (3),

and exactly the same emphasis is found in John's use of the idea of revel-

ation. It is axiomatic for him that Jesus reveals God (Jn 1:18, 14:9 etc.) thus as Jesus tells people more and more about himself he is in fact telling them about God, and demanding a response from them, either for or against him. We have noted that Enz's article links the *ἐγώ εἶμι* sayings of Jesus to Ex 3:14 and the subsequent signs, but without attempting anything so ambitious we may note that John's use of the term probably has at least one strand of its background in God's revelation to Moses. By this stage we should know better than to look for single backgrounds to John's theological ideas, and Barrett discusses some of the other possibilities (4), but there are links between John's idea of revelation and that of Exodus which we must not miss.

These then are some of the themes common to the Fourth Gospel and Exodus which John may have taken up directly from the book. In any case, they certainly seem to have influenced him in some way. Our survey of John's use of Exodus is now complete; we will summarise our findings before ending this study with some overall conclusions.

## EXODUS - SUMMARY

Our survey of Exodus began with an examination of several theories which attempted to see John's Gospel as based on the book in structure and content. That so many scholars have seen links is significant, and there certainly do seem to be many features of the Gospel which suggest that Exodus was an important book for John. As usual, however, the Gospel refused to fit exactly even the most moderate of these theories, and a note of caution was sounded, once again, about trying to force John's work into a mould too small for it. Had he wanted to construct a literary typology like some of those suggested, he certainly could have made a much better job of it than he appears to have done.

The book of Genesis is a book of characters, with many and varied models used by John as he painted his picture of Christ. There is an immediate contrast, then, with Exodus, where it is one character, and one alone, who dominates the canvas, Israel's greatest leader, Moses. John uses him in comparison and contrast to Jesus, showing at the same time that Jesus is Moses, that he is greater than him, and that the two are essentially opposed. This is confusing at times, but the confusion disappears when a distinction is drawn between Moses the man, and Moses the Lawgiver. An examination was made of the idea of "the Law", and it was concluded that the Law, intrinsically good, and designed to reveal God, had been so misused by those who saw it as an end in itself that it was worse than useless. Jesus had now come to reveal God, and he had no option but to set himself against "their law". This fact explains the somewhat ambivalent relationship between Jesus and Moses which John seems to portray.

Some time was spent in an examination of some of the occasions in his Gospel when John seems to compare Jesus to people or things from the Exodus narratives not in a well worked-out scheme but for a single incident. Several examples were noted, although the degree of certainty that the typology was, in fact, John's creation and not ours varied in different examples. A study was also made under this heading of the idea of "the three gifts", manna, water, and light, all of which had been used to describe the Law, and all of which John uses to describe Jesus. The conclusions drawn from the examination of Jesus' relationship to the Law were confirmed by this study.

Finally, we examined several themes which seem to be important both for Exodus and for John, including those of seeing, believing, and knowing. Whilst not saying anything too dogmatic and all-inclusive, we suggested that John may have owed his use of these themes to his reading of Exodus.

Mention needs to be made here of the large sections of Exodus not apparently used by John, and the important themes which he does not seem to take up. Although the person of Moses and the idea of Law are important to John, he makes no mention of Moses' infancy narratives, or of the Law's central point, the decalogue of Ex 20, or of the lesser ordinances in the following few chapters. Neither does he draw any material from the section in Ex 25 - 31 and 35 - 39 about the making of the Tabernacle and its furnishings. The latter case can probably be explained quite simply; he makes no use of these chapters for the same reason that preachers nowadays do not; they just do not contain material which is very useful for explaining the Christian gospel without employing

the most extravagant flights of typological fancy, like that for example of suggesting that John sums up all these chapters in his account of the anointing of Jesus at Bethany (1). We know, of course, that Jesus' body has replaced the Tabernacle, and that both passages concern reverence for the "holy", but to say that John used these chapters as the basis of his account is probably to take things too far. John has surely omitted these chapters because of their subject matter. One edition of the RSV of the Bible (2) uses two different type sizes to distinguish between different kinds of biblical material, and these divisions correspond almost exactly to the areas from which John does and does not draw material for his Gospel. While agreeing that they are "an essential part of the Bible's structure", the editor of this edition says that the passages in smaller type are

"however, concerned with technical matters that call for specialised critical study....but everything essential to the understanding of the message of the Bible has been set in larger type." (3)

We need look no further than this to see that John has similarly distinguished between the two types of material.

But why does John make no mention of either Moses' infancy narratives or the Ten Commandments? He can only have omitted them because they were outside his field of interest. He also omits any details of Jesus' life before his public ministry, other than telling us that he was pre-existent as the divine Logos. Stories of Jesus' earthly life and childhood seem somehow inconsistent with this, and so they are left out, although John takes care in other ways not to present a docetic Christ. So perhaps for this reason he has no use either for stories about Moses' childhood.



This seems reasonable, but what about the Ten Commandments? It is difficult to know exactly why John did not see them as important. It is possible that they were not very much to the fore at the time when John was writing, having been obscured by the "fence" which the Rabbis had built around them. Against this, however, is the fact that they do seem to feature frequently in the Synoptics (e.g. Mk 10:19, 12:28f. etc. and parallels). An alternative explanation would be to suggest that John was concerned with the Law not as a set of particular commandments, but as a whole way of religious life, in fact a mistaken one. Details were unimportant; the main thing was that Jesus came and so the Law no longer had anything to say. And of course, the point needs to be made in connexion with all these missing themes, that John is under no obligation at all to use every point and every theme of a book. If he chose to omit some parts there may be an explanation, but there equally may not be, so we can do no more than offer the points made as possible reasons. It is, after all, more profitable to study what John does than what he does not do.

So much for Exodus. We have found many similarities and some differences between John's use of Genesis and Exodus, and some attempt has been made to explain his methods. We move finally to draw some strands together, and to reach some overall conclusions.

## CONCLUSIONS - JOHN, JESUS, AND THE OT

We have made a fairly complete study of the use to which John puts two OT books, Genesis and Exodus. Before attempting to sum up it is worth reminding ourselves that John quotes from at least ten other OT books, and probably alludes to most of the rest. So any conclusions which we may wish to draw must be fairly tentative to say the least, and we must be prepared for further study completely to change our findings, or at least to force us to modify them. There is room for much more research here, for example into John's use of Isaiah, or the Psalter. But we may still sum up our findings, even if somewhat tentatively.

One thing stands out supreme as we consider John's use of the books of Genesis and Exodus, and we shall be able to see it even more clearly if for a moment we make a comparison with two other NT writers. Matthew, for example, is very clear as to why he quotes from the OT. He wishes us to see that in events in the life of Jesus, scripture has been fulfilled. More than fifteen times in his Gospel he tells us that what has happened to Jesus, his parents, John the Baptist, and others has happened in accordance with what the prophets predicted. Paul, also, has a very definite reason for using the OT. He wants to prove that Christian doctrine was, as it were, there all the time, and that if one only had the key, i.e. an experience of the risen Christ, one could find all one wanted to know about the Christian faith in the scriptures. Thus his OT quotations are:

"witnesses that will corroborate the apostolic kerygma with all the authority of the divine word." (1)

and he can, like any good Rabbi, use them in all the accepted ways (2) to prove his point.

Now of course John does use the OT in these ways. He notes fulfilments of OT prophecies (although interestingly only a few times in the Passion Narratives) and he certainly does see Christian truths as being found in the OT (e.g. Jn 12:37-41). But he has a much greater and more consistent way of using the OT than these. He uses it again and again, and above all else, to portray Christ to his readers. In Jn 5:39 Jesus himself explains John's rationale. He says to the Jews:

"You search the scriptures because you think that in them you have eternal life; and it is they that bear witness to me."

In all the OT Jesus is to be found, and it is this which we have noted continually in the course of this study. A whole gallery of OT characters goes into John's portrait of Jesus, and many OT events explain for us the true meaning of his works and words. He is the creative Logos of God, who creates again the fallen world. He is Adam, restored to paradise through his obedience to God like that of Isaac to his father Abraham. He is Joseph, to whom it is given to suffer for the salvation of many, and he is Moses, who brings nourishment and new life to the people committed to his care. We could go on, but it would be merely to repeat what we have already discovered. Let us simply make the point that when John either quotes from or alludes to the OT it is almost always to tell us something more of the character or purposes of Jesus.

It was Bultmann (3) who first pushed the study of the Fourth Gospel in the direction of its Christology, and Dr. Ernst Käsemann (4) who provides the most extreme example of understanding it in this way.

Many other scholars, without perhaps wanting to take things quite that far, recognise that John's Gospel is "about Jesus" in a way in which the Synoptics are not. Thus Lindars tells us that when

"trying to enter into the mind of John, I had the overwhelming impression that the figure of Christ was always there in his imagination, static and yet full of life, containing in himself the whole gospel. So the reiterated *ἐγώ εἰμι*, I AM, is a theological concept in personal terms....for whatever reason, John set out to write a gospel, but all the time this figure was before his eyes. All the time this figure is before our eyes as we read it." (5)

and Barrett agrees:

"That the figure of Jesus Christ is central in John's thought needs no demonstration." (6)

This certainly seems to tie in with our findings about John's use of at least part of the OT. He is trying to paint for us as rich and colourful a portrait of Christ as he can, and he uses the full resources of the scriptures at his disposal. Oscar Cullmann is looking at John's Christology from the point of view of titles when he says:

"For the Fourth Gospel there can be no title of honour which is not fulfilled in Jesus Christ." (7),

but we can see the same thing exactly in John's use of the OT traditions.

This immediately opens up a field of further study. Most books on NT Christology look at the subject, as Cullmann does, from the point of view of Christ's titles or names. Thus studies are made of the "Son of Man", "Messiah", "Prophet", "Rabbi", and so on, their background, and their probable meaning as used by the evangelist. Could it be that John is putting flesh on these Christological bare bones by portraying Jesus as being and acting like the real OT characters, rather than by simply telling us who Jesus is? Instead of saying "Jesus is the Prophet like Moses", could he be explaining exactly what that involves by telling

us, for example, the story of the feeding of the multitude? Could he be telling us that in order to understand exactly what it means that Jesus is the Son of God we need to look at the story of Abraham and Isaac and their relationship? Could he be explaining further the idea of the suffering servant by referring us to Joseph? It certainly would be interesting to attempt a study of John's Christology from this point of view.

Another interesting fact about John's Christology is worth mentioning at this point. He begins by telling us that Jesus is the Logos. By half way through the first chapter of the Gospel, having taken into account the rich background of the term, we may be forgiven for believing that we know who Jesus is, and understand his role fairly well. Yet after Jn 1:14 the Logos is never mentioned again. Then in Jn 1:49 Nathanael tells Jesus that he is "the King of Israel" and Jesus seems to accept this, and once again we feel that we now understand him. But then in Jn 6:15 Jesus appears to reject this title as he escapes from those who wish to crown him. Again, in Jn 6:4-15 he seems to be aligning himself with Moses, and yet a few verses later he contrasts himself with Moses in the strongest terms. Just what is John doing? He seems to be telling us in one breath who Jesus is, and then denying it in the next.

We should be surprised, of course, if this scheme worked perfectly with every single aspect of the character of Jesus and every single OT motif, yet it does seem as if John frequently builds up pictures only to abandon them almost immediately. Other scholars too have noticed this tendency. Vincent Taylor (8) discusses the use and disuse of the title "Prophet", and T.E. Pollard (9) seeks to explain why the term "Logos"

is only used at the very beginning of the Gospel. They both conclude, and we must surely agree with them, that the terms are dropped because they do not do justice to the Christ whom they are being used to describe. Thus Pollard tells us that John, in dropping the term "Logos" so early in the Gospel

"makes it clear that it is not capable of expressing adequately what he wants to say about Jesus." (10),

and Taylor, speaking of the terms "prophet" and "The Prophet" says that their use

"in John and Acts must be regarded as a limited attempt, in certain circles, at Christological interpretation, but one which proved abortive."

They were, he tells us,

"names which passed out of use because they were felt to be inadequate." (11).

It seems that the Johannine Christ is made up, like a rich tapestry, of many different-hued threads. John weaves them together with such skill that it is often impossible to focus properly on one distinct strand, but when, for a moment, a particular one comes to the fore, he is quick to submerge it, lest our eyes, in concentrating on it too much, should miss the other strands alongside. If this is true of his Christology generally, it is certainly true of his use of the characters and themes of the OT to portray Christ. We have tried in this study to unravel particular threads and follow them through the Gospel. At times we have succeeded, but most often to do so would have resulted in a hopeless tangle, and so we have had to be content to look at the tapestry as a whole, an overview which, in the end, can only be John's real intention for us.

Should we look for a climax, a summing-up where all these strands come together and the whole picture is set clearly before our eyes?

Lindars finds not one but two such climactic points in the Gospel:

"We look to the end to see the dénouement. There we find the grand climax is contemplation of the risen, perfected and glorified Christ. The original composition, which did not include chapter xxi, ended with Thomas, and the readers of the Gospel, gazing at Jesus in rapt adoration and saying 'My Lord and my God!' Then I....sought for this ending, this dénouement, not at the end of the book but at the end of the first statement of the contents of the book. There it was at the end of the Prologue: 'No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.'" (12)

It is surely in his revealing of God, his character, his love, and his saving plan of self-revelation and redemption, that Jesus finds the greatest expression of himself. He constantly claims to reveal God, as we have seen, and it is axiomatic for the whole Johannine corpus that he does so. If we were in danger of thinking that the Gospel is simply "about Jesus", this truth is an essential corrective to us. As Barrett puts it:

"It is....true, and of fundamental importance, that Jesus, central as he is, constantly points away to one other than himself. He, as the Son, does nothing of himself but only what he sees the Father doing. His words are not his; they come from one who sent him. On this one he is dependent, to this one he is obedient. The Gospel is about Jesus, but Jesus (if one may put it so) is about God. The Gospel is in the fullest sense of the term a theological work. John was concerned to confront his readers through Jesus with God." (13)

Ultimately, all John's use of OT characters and events to portray Jesus is intended to lead us to see through him to the God with whom those characters had to do, and about whom those events spoke. The God who created Adam, the God of Abraham, Isaac and Jacob, the God of Moses is revealed finally in the Christ who fulfills and completes them all.

The last words of this study come from perhaps the greatest commentator

on the Fourth Gospel, Sir Edwin Hoskyns. In many ways John's is a frustrating work to study. Its richness and variety means that it flatly refuses to fit neatly into any plan which we would like for it, and we have found this to be true again and again. There is constantly the feeling that there would be an immense amount of academic kudos (and, no doubt, money) in it for the person who managed to find the key with which to unlock the Gospel, the plan into which every last verse fitted. And yet I suspect that this will never happen, and that the Fourth Gospel will continue to baffle and encourage, to tantalise and to frustrate for ever. Hoskyns, too, felt this thrill and frustration, and he named it "the Problem" of the Gospel (14). After introducing us to "the Problem" he explores scholarship on the Gospel for over one hundred pages before concluding:

"The survey of recent critical work on the Fourth Gospel has shown how restless that work is, and has suggested that this restlessness is due less to some temporary inadequacy than to the theme of the Gospel itself. For the Gospel refuses to come to rest in any haven provided by historical or psychological (mystical) analysis." (15)

In a marvellous final section he expresses the same sort of feelings towards John and his Gospel which I have, after my much more modest study, but which must surely be the experience of all who have had the privilege of working on this most fascinating of Gospels:

"The steady refusal of the Fourth Gospel to come to rest in any solution which conservative or radical scholars have propounded is the Problem of the Gospel. Explain the 'But' which the Gospel sets against our solutions and which pulls away the cup just when it is at our lips, and we shall have solved the riddle of the book. The 'But' which we here encounter is, however, is no 'sneaking, evasive, half-bred sort of conjunction', which the honest interpreter is able to remove, it is rather, the expression in a literary document of the restlessness of human life; it is the 'But' of an author vibrating under the tension of the relation between God and man, a tension which he has encountered in the figure of Jesus of Nazareth and of which he cannot be rid. For this strictly theological tension can be resolved only in the resurrection, in the resting places which Jesus has prepared in His Father's house, in the advent of the Holy Spirit of God, who is the teacher of the

final and ultimate truths. To this rest, to this solution of the Problem of his own book and of all human life, the author of the Fourth Gospel continually points and bears witness. But he is able to bear witness only because he has seen this theological tension in the flesh and blood of the Son of Man." (16).

## FOOTNOTES

### INTRODUCTION

1. Jn 2:17, 6:31,45, 7:38, 10:34, 12:14,38f., 13:18, 15:25, 19:24, 19:28,36f., and 20:9.
2. Harvey A.E. Jesus on Trial London, SPCK, 1976.  
Guilding A. The Fourth Gospel and Jewish Worship Oxford, 1960.
3. cf. all the commentaries and especially McHugh J. F. The Mother of Jesus in the New Testament London, DLT, 1975 p. 351-360.
4. von Rad G. Old Testament Theology London, SCM, 1965 vol II p. 357-387.
5. Ibid. p. 365.
6. Ibid. p. 367.
7. Quoted in Vidler A.R. The Church in an age of Revolution Harmondsworth, Pelican, 1961 p. 170.
8. This is, of course, an over-simplification which is fair to neither book, but the distinction drawn is nevertheless a valid one.
9. Augustine Questiones Evangeliorum II:19 quoted in Dodd C.H. The Parables of the Kingdom Glasgow, Fontana/Collins, 1961 p. 13f.
10. cf. Augustine De Doctrina Christiana I:xxxvi, xxxvii.

### JOHN'S USE OF THE OLD TESTAMENT

1. Goodwin C. "How did John treat his sources?" JBL 73 (1954) 61-75.
2. Ibid. p. 73.
3. Barrett C.K. "The Old Testament in the Fourth Gospel" JTS 48 (1947) 155-169.
4. Farrer A. A Rebirth of Images Westminster, Dacre, 1949.
5. The Jews are, of course, for John, a religious, and not a racial group.

### GENESIS. THE NEW CREATION

1. Macnamara M. "Logos of the Fourth Gospel and Memra of the Palestinian Targum" ET LXXIX (1967/8) 115-117.
2. Hayward C.T.R. "The Holy name of the God of Moses and the Prologue of St. John's Gospel" NTS 25/1 (1978) 16-32.

3. Hayward op. cit., p. 24.
4. Cullmann O. The Christology of the New Testament London, SCM, 1959 p.266.
5. e.g. Barosse T. "The seven days of the new creation in St. John's Gospel" CBO XXI (1959) 507-516.  
Girard M. "La structure heptapartite du 4me évangile" SR 5/4 (1975/6) 350-359.  
Trudinger L.P. "The seven days of the new creation in St. John's Gospel" EvQ XLIV/3 (1972) 154-158.
6. e.g. Siphre Dt 11:22 "As water is life for the world, so also the words of Torah are life for the world."
7. cf. also Eccl 2:5 and Ecclus 24:23f. where the two words are used in parallel.
8. AMR No. 96 v. 3.
9. e.g. Justin Dialogue 100 on Lk 1:35.
10. McHugh op. cit., p. 361-388.
11. Braun F-M. "La mère de Jésus dans l'oeuvre de S. Jean" RT 50 (1950) 429-479 and 51 (1951) 5-68. These articles were later expanded and published as a book La Mère des Fidèles Tournai and Paris, 1953.
12. Although Braun does not seem to notice the significant fact that for John Jesus' fellow-victims are definitely not robbers. See p. 70f. below.
13. McHugh op. cit., p. 375f.
14. Feuillet A. "L'heure de Jésus et le signe de Cana" ETL 36 (1966) 5-22.
15. McHugh op. cit., p. 384.
16. Hoskyns E.C. "Genesis I-III and St. John's Gospel" JTS XXI (1920) 210-218.
17. Augustine City of God XXII:17.
18. Cyril of Jerusalem Catacheses XIII:21.

### THE FALL

1. This reading makes the best sense of Jn 8:44, although see Barrett ad loc.
2. Note, however, the use of Rainbow imagery in Rev 4:3, and 10:1.

3. cf. Philo De Fuga et Inventione 110-112, Barrett ad loc.
4. cf. Rev 14:8, 16:19, 17:5, and 18:2,10,21.
5. Macnamara M. Targum and Testament Shannon, Irish U.P. 1972 p. 147.

#### ABRAHAM

1. e.g. Pirge Aboth 5:19.
2. von Rad G. Genesis London, SCM, 1972 p. 203.
3. Philo De Mutatione Nominum 154-169.
4. e.g. Jacob B. Das Erste Buch der Tora, Genesis Berlin, 1934.  
Delitzsch F. Neuer Commentar über die Genesis Leipzig, 1887.  
both ad loc.
5. Ruddick C.T. "Feeding and sacrifice - The OT background to the Fourth Gospel" ET LXXIX (1968) 340f.
6. It is not unknown for Matthew to pay little attention to such details; cf. the beginning and end of the Sermon on the Mount, Mt 5:1 and 7:28.

#### THE PATRIARCHS

1. Macnamara op. cit., p. 146.
2. Ibid. p. 142.

#### EXODUS - LITERARY TYPOLOGY

1. Enz J.J. "The book of Exodus as a literary type for the Gospel of John" JBL 76 (1957) 208-215.
2. Ibid. p. 209.
3. Ibid. p. 215.
4. Stather-Hunt B.P.W. Some Johannine Problems London, 1958.
5. Sahlin H. Zur Typologie des Johannesevangeliums Uppsala, 1950.
6. Smith R.H. "Exodus Typology in the Fourth Gospel" JBL 81 (1962) 329-342.
7. Ibid. p. 334.
8. Ibid. p. 334.

## JESUS AND MOSES

1. e.g. Dt R 3:17, Rev 11:6, Mk 9:2ff. and parallels.
2. Glasson T.F. Moses in the Fourth Gospel London, SCM, 1963 p. 30.
3. Eccl R 1:9.
4. Hooker M.D. "The Johannine Prologue and the Messianic secret"  
NTS 21 (1975) 40-58.
5. Boismard M.E. Le Prologue de St. Jean Paris, Editions du Cerf, 1957  
p. 136-140.
6. Hooker art. cit. p. 55.
7. Eccl R 11:1.
8. Borgen P. "Observations on the midrashic character of Jn 6" ZNW  
54 (1963) 232-240.
9. Vermes G. "He is the bread" in Ellis E.E. and Wilcox M. eds.  
Neotestamentica et Semitica Edinburgh, Clark, 1969 p. 256-263.
10. Barnabas 12, Justin Dialogue 24,97,114, 1st Apology 35.
11. Glasson op. cit. p. 41.
12. e.g. Barnabas 12, Justin Dialogue 90f.,94,97,112, Cyprian Exhortation  
to Martyrdom 8, Testimonies II:20-22, Irenaeus IV:24  
Augustine Contra Faustum XII:28f.
13. Glasson op. cit. p. 43.
14. Justin Dialogue 94.
15. Glasson op. cit. passim.
16. Eusebius Proof of the Gospel III:2.

## TERMINAL TYPOLOGIES

1. Smith art. cit.
2. Enz art. cit.
3. Lactantius Institutes 4,26.
4. Matthew Henry Commentary on the whole Bible ad loc. Num 21:8f.
5. AMR No. 96 v. 1.
6. Josephus Antiquities VIII:100.

7. AMR No. 296 v. 1-2.
8. Tosephta Sotah 11:8.
9. Vermes art. cit.
10. Diez-Macho A. Neofiti tomo II Exodo Madrid, Barcelona, 1970  
Introduction p. 59f.
11. Vermes op. cit. p. 258.
12. Borgen P. Bread from Heaven NT Supp., Leiden, 1965.
13. Vermes art. cit. p. 262.
14. Diez-Macho op. cit. p. 60.
15. Glasson op. cit. p. 52ff.
16. Boismard M.E. "De son ventre couleront des fleuves d'eau" RB 65  
(1958) 523-546 cf. also P. Grelot's article with the same  
title in RB 66 (1959) 369-386.
17. AMR No. 210 v. 1.
18. Abbott E.A. Diatessarica 10:iii (1915) p. 206.
19. Lightfoot J. Horae Hebraicae Utrecht, 1699, quoted in Glasson  
op. cit. p. 54.
20. Although cf. Barrett's comment on p. 58: "It seems easier to believe  
that Paul and John wrote independently of each other than that  
John was expressing Pauline theology in narrative form."

#### CHRIST, WISDOM, AND THE LAW

1. Glasson op. cit. p. 87.
2. Ibid. p. 87.
3. Davies W.D. Paul and Rabbinic Judaism London, SPCK, 1948.
4. Eccl R 11:8.
5. Glasson op. cit. p. 93f.
6. Ibid. p. 94.

#### THEMES COMMON TO EXODUS AND JOHN

1. Noth M. Exodus London, SCM, 1962 p. 67.
2. Knight G.A.F. Theology as Narration Edinburgh, Handsel, 1976 p. 71.
3. Cole R.A. Exodus Leicester, IVP, 1973 p. 70.
4. Barrett p. 291f.

#### EXODUS - SUMMARY

1. cf. Sahlin art. cit.
2. Third Jubilee Bible, British and Foreign Bible Society, 1967 Stirling J. ed.
3. Ibid. p. x.

#### CONCLUSIONS - JOHN, JESUS AND THE OT

1. Amsler S. L'Ancien Testament dans L'Eglise Neuchatel, 1960 p. 54.
2. Ellis E.E. has shown that Paul uses Palestinian rather than Hellenistic Rabbinic methods of exegesis, cf. Paul's use of the Old Testament Edinburgh, Clark, 1957.
3. In his commentary and in Theology of the New Testament London, I 1952, III 1955.
4. Kasemann E. The Testament of Jesus London, SCM, 1968.
5. Lindars B. "The Fourth Gospel, an act of contemplation" in Cross F.L. ed. Studies in the Fourth Gospel London, Mowbray, 1957 p. 23.
6. Barrett p. 97.
7. Cullmann O. The Christology of the New Testament London, SCM, 1959, p. 37.
8. Taylor V. The Names of Jesus London, 1953.
9. Pollard T.E. Johannine Christology and the Early Church SNTS mon. Cambridge, 1970.
10. Ibid. p. 7.
11. Taylor op. cit. p. 16f.
12. Lindars op. cit. p. 23f.

13. Barrett p. 97.
14. Hoskyns and Davey Vol I p. 4.
15. Ibid. p. 119.
16. Ibid. p. 121f.

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## ABBREVIATIONS

AMF	<u>Hymns Ancient and Modern Revised</u> London, Clowes, 1950.
CBQ	<u>Catholic Bible Quarterly</u> Washington DC.
ET	<u>Expository Times</u> Edinburgh.
ETL	<u>Ephemerides Theologicae Lovanienses</u> Louvain.
EvQ	<u>Evangelical Quarterly</u> London.
JTS	<u>Journal of Theological Studies</u> Oxford.
LXX	Septuagint.
NT	New Testament, <u>Novum Testamentum</u> Leiden.
NTS	<u>New Testament Studies</u> Cambridge.
OT	Old Testament.
RB	<u>Revue Biblique</u> Paris.
RT	<u>Revue Thomiste</u> Paris.
SNTS	<u>Journal of the Society for New Testament Study</u> Cambridge.
SR	<u>Sciences Religieuses</u> Ontario.
ZNW	<u>Zeitschrift für Neutestamentlichen Wissenschaft</u> Berlin.

Biblical, Rabbinic, and Patristic references are abbreviated in the usual ways.

