GLORY, JUDGMENT, AND THE DIVINE PLAN IN 4QINSTRUCTION AND THE GOSPEL OF JOHN: A COMPARATIVE ANALYSIS

By

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A thesis submitted to the University of Birmingham for the degree of DOCTOR OF PHILOSOPHY

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November, 2022

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Abstract

Within the newly discovered data from Qumran Cave IV is the largest and subsistent of the Qumran wisdom texts which was originally designated *Musar le Mevin* and is known today as 4QInstruction. In this thesis, we aim to show that when 4QInstruction is brought into dialogue with the Gospel of John fresh insights, mutual illumination, and a better understanding from text to text takes place *in both directions* in ways previously unexplored.

This study aims to explore three themes and their texts that are prominent in both texts: glory, judgment, and the divine plan. With the key evidence provided by these texts, we aim to demonstrate the relationship of these two texts to each other by the themes that they promote *in both directions* of glory, judgment, and the divine plan.

In this study we articulate two significant research questions: First, "what do the texts of 4QInstruction and the Gospel of John have to say that glory, judgment, and the divine plan?" The second question is: "when 4QInstruction and the Gospel of John are set side by side, how do they mutually illumine each other's thought worlds in the areas of glory, judgment, and the divine plan?"

The contribution of this thesis aims to demonstrate the mutual illumination we anticipate that the textual evidence will bring forth in the thought worlds of 4QInstruction and the Gospel of John that a pattern of conceptual dissimilarity giving birth to the wider implications between the two texts and issues the need for a continual search for new evidence for a broader contextual background to the Gospel of John in the milieu of Second Temple Judaism.

In addition, the mutual illumination which we anticipate will be brought forth is that what each author's intends or assumes about salvation is the critical dividing factor in understanding in both directions between 4QInstruction and the Gospel of John. His intentions about salvation functions as the Johannine author's building block to construct his theological understandings of glory, judgment, and the divine plan in the cases we present, while the author of 4QInstr. appeals to one's predetermined destiny within the fufillment of divine plan to build his case.

Dedication

This thesis is dedicated to the memory John Ashton 1931–2016 who was the first Johannine scholar to address the relationship between 4QInstruction and the Gospel of John.

In addition, this thesis is dedicated to my ever-supportive mother and father who patiently journeyed with me throughout this thesis' production. The word "supportive" does not begin to describe them. Since most of the public is not fully aware of the new evidence from Qumran Cave 4, it has been difficult to discuss this topic with most adults. This has not been the case with my mother and father.

My parents have provided both financial and emotional support and encouragement since 2011 throughout my program at the University of Birmingham. Unexpected and timely notes provided encouragement when I needed it the most. My mother and father have come with me and are now advanced in their understanding of the relationship of 4QInstruction to the Fourth Gospel. My father has taught me the value of hard work. They have listened, cared, and shared their love and wisdom, and above all they have sacrificed for the sake of my work.

Certification--Declaration

I, Nicholas Woods hereby certify that the body of text in this thesis is 80,000 words. This thesis has been written by me and is the record of my own work. The thesis has not been submitted in any previous application for a higher degree. I was admitted as a research student to the University of Birmingham as a candidate for the degree of PhD in the Fall term of 2011. The study, for which this is a record was carried out at the University of Birmingham between 2011 and 2021.

Statement of Copyright

The copyright of this thesis rests with the author. No quotation from it should be published in any format including electronic and the internet without the author's prior written consent, and information derived from it should be acknowledged appropriately.

Acknowledgements

The submission of a PhD thesis is not a finish line, but a milestone on a long journey on which I am indebted to many great people. I learned that a doctoral degree is only successfully earned through a team effort. This thesis is penned under my name, but behind its production are crisscrossing communities of wonderful people from different parts of the world. They unselfishly journeyed with me through this stage of my life. While I cannot name them all it is only fitting to acknowledge some of these people here.

This thesis was produced over a long period of gestation. When the task of writing a dissertation first appeared before me, I felt both the inviting excitement of biblical research and the lingering anguish of completing such a large project. The realization of a work like this requires more than personal diligence and rigorous attention. It calls for the support from people who can equip, guide, encourage, and teach whether they are faculty, friends, or family. For this reason, I express my gratitude to those who have contributed to the completion of this research.

I owe my highest debt of thanks to my two supervisors. Professor Charlotte Hempel and Professor Karen Wenell who responded to my email I sent to them on PhD's.com provided the greatest opportunity to work on two magnificent texts. I have not only sought to explore the Fourth Gospel and 4QInstruction, which have attracted so much scholarly attention in recent years. My supervisors gave me the opportunity to tell these two text's amazing stories. My supervisors' revisions and suggestions have improved this work incredibly. I am appreciative of how my supervisors have been available to meet with me and discuss my research and this dissertation.

When I first applied to study at the University of Birmingham, I did so because I wanted Professor Hempel to supervise my dissertation. I sought her out because of her knowledge of the Hebrew language and competency in the Dead Sea Scrolls. This is a decision I have not regretted. My supervisors have held me to the highest academic standards, and at the same time they treated me like one of their respected colleagues. This undertaking has not only been about the Dead Sea Scrolls, but also about humility and the serving of others.

My supervisors have invested themselves in the personal welfare and the development of their students while doing their own research. My supervisors' insightful critiques have kept me from numerous errors and helped me to refine this research far beyond what it would have been without them. Looking back, I am thankful for the investment of both supervisors who have made in me as a student and as a person.

I wish to acknowledge former President Barack Obama who during two term tenure as President, most of my work was completed. He has been a model for me a lesson in holding firm to one's own convictions, while never forgetting to extend a hand to those on the other side.

I thank Professor Ed Curtis of Biola University who first introduced me to the Hebrew language. I thank Dr. Rev. Bill Domeris who during the course of my M.Th. at South African Theological Seminary (SATS) raised my interest in the relationship between the Dead Sea Scrolls and the Fourth Gospel. Professor Jurgen Zangenburg of the University of Leiden who during the initial stages encouraged, advised, and critiqued my ideas and my initial research proposal.

I appreciate the numerous dialogues I have had with other PGR students and with students and professors at the Society of Biblical Literature meetings and the University of Birmingham. Some of these students include: Matthew Steinfeld, Edgar Ebojo, Drew Longacre, Georgia Michael, Michael Clarke, Tuppa Guerra, Shirley Paulson, Ashley Lyon, Michael DeVries, and Hanne Kirscheinner.

I wish to acknowledge my home supervisor Gary T. Manning from Talbot seminary for reading various drafts of this dissertation, and offering feedback whose critique has refined the ideas presented here. The scholars I have interacted with at the SBL annual meetings, include Eileen Schuller, Eibert Tigchelaar, Benjamin Wold, George Brooke, Matthew Goff, and John Kampen for their guidance and encouragement. These scholars have consistently challenged me to bring greater depth and clarity to this dissertation. It was their guidance, critical feedback, and interest that motivated me to pursue this topic further. Other scholars from the University of Birmingham include Wolfgang Vondey, Andrew Davies, and Deryn Guest who have been encouragers. I acknowledge Nate Burell a U.S. Marine who took his life. Your fight for freedom was not in vain.

I felt the warmness of the people at my stay in the Woodbrooke facility. The New Testament scholars from ITSEE challenged me to think methodologically about my ideas. I have expressed many opinions and conclusions with which my teachers and examiners may disagree. All criticism must be laid at my feet. I wish to acknowledge personal friends, Larry Lisses a retired businessman, Stephen Ramirez, and evangelist Russ Hodder who have journeyed with me offering encouragement and support.

Also for my family. My cousin Alexander Price, who at the attendance of his mother's and my mom's twin sister's funeral helped enlighten me with a critical idea for the revise and resubmit thesis phase, Michael Blackledge and Dick Blide, my uncles. This thesis was copy edited for conventions of language, spelling, by Norvell, Frederick Woods, and Penelope Blackledge Woods. Thank you to all of those mentioned. Lastly, I name my swim gym partner Winston Wong MD, for trading verses with me in the pool.

Finally, thanks be to God who has richly blessed us and faithfully led us through many life stages over the past years. We have had enough to meet our needs and God's love continues to forgive us, and carry us through this life, and unmistakably bring us to the life to come. May the contents of this thesis be profitable for His coming kingdom.

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LIST OF ABBREVIATIONS[1]

Reference Works

ABD	Freedman, D.N. et al. *The Anchor Bible Dictionary (6 Vols.)* New York: Doubleday, 1992.
ACCNB	Abegg, Martin G. *Qumran Texts and Grammatical Tags Qumran Non-Biblical Manuscripts Electronic Version 3.4*. 2013.
AMGLNT	Abbott-Smith, George. *A Manual Greek Lexicon of the New Testament.3rd edition.* Edinburgh: T and T Clark. 1986.
AGELS 1	Lust, J., E. Eynikel, and K. Hauspie. (eds.) *A Greek-English Lexicon of the Septuagint. Part I A-I.* Deutsche: Biblegesellschaft, 1992.
AGELS 2	Lust, J., E. Eynikel, and K. Hauspie. (eds.) *A Greek-English Lexicon of the Septuagint. Part II K-Ω.* Deutsche: Bibelgesellschaft, 1996.
AMGLNT	Abbott-Smith, G. (ed.) *A Manual Greek Lexicon of the New Testament.* Edinburgh, T & T Clark, 1986.
ACNA27-T	Aland, Barbara, Kurt Aland, and Johannes Karavidopoulos, et. al. (eds.) *Novum Testamentum Graece 27. Stuttgart: Bibelgesellschaft. Morphological tagging by William D. Mounce and Rex A. Koivisto. Electronic version.* Copyright 2009 Oak Tree Software, Inc. Electronic Version 1.2. www.accordancebiblesoftware.com
BAGD	Bauer, Walter, Wilbur F. Gingrich, and Frederick W. Danker. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 2nd ed.* Chicago: University of Chicago Press, 2001.
BDB	Brown, Francis, Driver, S.R., and Briggs, Charles A. *The New BDBG Hebrew and English Lexicon With An Appendix Containing The Biblical Aramaic.* Peabody: Hendrickson Publishers, 2017.
BHS	Ellinger, Karl William Randolph et. al. (eds) *Biblica Hebraica Stuttgartensia. 4th ed. Stuttgart: Desutsche Biblellschafte. Morphological tagging by Adriene Schenker.* Groves Wheeler Westminster Hebrew Morphology. Groves Center for Advanced Biblical Research. 2960 Church Road Glenside PA, 19038-2000 USA. Copyright 1991-2010. The J. Alan Groves Center for Advanced Biblical Research. Electronic Version. 4.14. Obtained from www.accordancebible.com

[1]The *abbreviatios* are taken *in part* from Billie Jean Collins, et al., eds. *The SBL Handbook of Style, 2nd Ed. For Biblical Studies, and Related Disciplines* (Atlanta: SBL Press, 2014), 117-171. Some of the abbreviations have been adapted but remain consistent throughout the thesis.

CTS 1	Hatch, Edwin and Henry A. Redpath. *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament: Volume 1 A-I.* Oxford: Clarendon Press, 1897.
CTS 2	Hatch, Edwin and Henry A. Redpath. *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament: Volume 2 K-Ω.* Oxford: Clarendon Press, 1897.
DCH	Clines, D.G.A. (ed.). *The Dictionary of Classical Hebrew. Vols 1-8.* Sheffield: Sheffield Phoenix Press, 2007, 2010, 2011.
DEJ	Collins, J.J. and Harlow, D.C. *The Eerdmans Dictionary of Early Judaism.* Grand Rapids: Eerdmans Publishing Company, 2010.
DJD 1	Milik, J.T. and David Barthélemy (eds.) *Qumran Cave I. DJD I.* Oxford: Clarendon Press, 1955.
DJD 5	Allegro, John M. (ed.) *Qumran Cave 4: 4Q158-4Q186; DJD 5.* Oxford: Clarendon Press, 1968.
DJD 20	Elgvin, et al. (eds.) Qumran Cave 4 XV. Sapiential Texts, Part I. DJD XX. Oxford: Clarendon Press, 1997.
DJD 21	Talmon, et al (eds.) *Quman Cave XVI Calendrical Texts.* Oxford: Clarendon Press, 2001.
DJD 25	Puech, Emile et al. (eds.) *Qumran Grotte 4.XVIII: Textes Ilebreux (4Q521-4Q528, 4Q576-4Q579)* (DJD 25; Oxford: Clarendon, 1998)
DJD 26	Alexander, Philip S. and Geza Vermes (eds.) *Qumran Cave 4 XIX Serekh Ha-Yahad and Two Related Texts.* DJD XXVI. Oxford: Clarendon Press, 1998, 2012.
DJD 34	Strugnell, John, Daniel Harrington, and Torleif Elgvin (eds.) *Qumran Cave 4 XXIV Sapiential Texts Part 2 4QInstruction (Musar Le Mevin): 4Q415ff.* DJD XXXIV. Oxford: Clarendon Press, 1999.
DJD 39	Tov, E. ed., Qumran Cave 4 *The Text- from the Judaean Desert: Indices and an Introduction* to the Discoveries in the Judaean Desert Series. DJD XXXIX; Oxford: Clarendon, 2002.
DJD 40	Stegemann, Hartmut and Eileen Schuller (eds.) *1QHodayot^{a} with Incorporation of 1QHodayot^{b} and 4QHodayot $^{a-f}$.* DJD XL. Oxford: Clarendon Press, 2009.
DSSC1a	Bowley, Martin G., Cook Edward M. and in consultation with Emmanuel Tov (Vol. I) *The Dead Sea Scrolls Concordance:* Volume III The Non-Biblical Texts from Qumran. Leiden: Brill, 2003.
DSSC1b	Bowley, Martin G., James E., and Cook Edward M. and in consultation with Emmanuel Tov (Vol. II) *The Dead Sea Scrolls Concordance: Volume III The Non-Biblical Texts from Qumran*. Leiden: Brill, 2003.
DSSSE 2	García Martínez, Florentino and Eibert J.C. Tigchelaar (eds) *The Dead Sea Scrolls Study Edition: Volume Two 4Q274-11Q31.* Grand Rapids: Eerdmans, 2004.

DSSEL	Tov, Emanuel (ed.). Noel B. Reynolds (producer). Kristian Heal (associate producer). *Brigham Young University: The Dead Sea Scrolls Electronic Library—Revised Edition* [CD-ROM]. Brill Publications, 2006.
DSSR	Parry, Donald W. and Emanuel Tov. (eds.) *The Dead Sea Scrolls Reader. 6 vols.* Leiden: Brill, 2004–05.
GBH	Jouon, P. and T. Muraoka (eds.) *A Grammar of Biblical Hebrew: Studia Biblica 27.* Rome: Gregorian Biblical Press, 2011.
GELNT	Thayer, Joseph Henry (ed.) *Greek-English Lexicon of the New Testament: being Grimm's and Wilke's Clavis Novi Testamenti. 297, Translated, Revised, and Enlarged by Joseph Henry Thayer,* 1889. Grand Rapids: Baker, 1977.
GELS	Muraoka, Takamitsu. *A Greek-English Lexicon of the Septuagint.* Louvain: Peeters, 2009.
GELNTSD	Louw, J. P. & Nida, E. A. *Greek-English Lexicon of the New Testament Based on Semantic Domains. Vol 1.* Cape Town: Bible Society of South Africa, 1993.
GHTIS	Muraoka, Takamitsu. *A Greek-Hebrew/Aramaic Two-Way Index to the Septuagint.* Louvain: Peeters, 2010.
GMF	García Martínez, Florentino. *The Dead Sea Scrolls Translated: The Qumran Texts in English.* Leiden: Brill, 1994.
GBHSB	Chamberlain, William Douglas. *An Exegetical Grammar of the Greek New Testament.* Grand Rapids: Baker, 1944, 1981.
HALOT	Koehler, Ludwig and Walter Baumgartner, et al., (eds) *Hebrew and Aramaic Lexicon of the Old Testament. 3 Volumes.* Leiden: Brill, 1996.
HOTGJ	Newman, Barclay M., and Eugene A. Nida (eds.) *A Handbook on The Gospel of John: UBS Handbook Series.* New York: United Bible Societies, 1980.
IDB	Buttrick, George A. et al., (eds) *Interpreter's Dictionary of the Bible. 4 Vols.* Nashville: Abingdon, 1962.
JG	Abott, Abott, Edwin. *Johannine Grammar.* London: Adam and Charles Black, 1906.
LKGNT	Reinecker, Fritz and Cleon Rogers (eds.) *A Linguistic Key to the Greek New Testament.* Grand Rapids: Zondervan Publishing House, 1980.
LSGEL	Liddell, George Henry, and Robert Scott (eds.). *Liddell and Scott's Greek-English Lexicon.* Oxford: Simon Wallenberg Press, 1909.
NASB	The New American Standard Bible, NASB. The Lockman Foundation. Electronic Version 2.3, 1977 www.accordancebiblesoftware.om.
NCE	*Catholic University of America. New Catholic Encyclopedia.* New York: McGraw-Hill, 1996.
NIDOTE	VanGemeren, Willem A. (ed.) *New International Dictionary of Old Testament Theology and Exegesis, 5 vols.* Grand Rapids: Zondervan, 1997.

NIDOTT	Brown, Colin. (ed.) *New International Dictionary of New Testament Theology, 4 Vols.* Grand Rapids: Zondervan, 1986.
SLOGOS	Garcia, Martinez and Eibert J.C. Tigchelaar (eds.) The Dead Sea Scrolls Study Edition: Translations. Logos Edition. Leiden: Brill, 1997. Accessed through www.logosbiblesoftware.com.
SONTG	Brooks, James A. and Winbery, Carlton L. *The Syntax of New Testament Greek.* London: University Press of America, 1979.
TDNT	Kittel, Gerhard Friedrich (ed.) *Theological Dictionary of the New Testament.* Stuttgart: Eerdman's Publishing Company, 1968.
TDOT	Botterweck, G. Johannes and Helmer Ringren. (eds.) *Theological Dictionary Of the Old Testament.* Translated by John T. Willis. 11 vols. Grand Rapids: Eerdmans, 1974.
TLOT	Jenni, Ernst, and Westermann, Claus. (eds.) *Theological Lexicon of the Old Testament (Vols 1-3).* Peabody: Hendrickson, 1997.
THECOT	Kohlenberger, John R. and Swanson, James A. *The Hebrew-English Concordance to the Old Testament.* Grand Rapids: Zondervan, 1984.
TLOT	Jenni, Ernst, and Westermann, Claus. *Theological Lexicon of the Old Testament (Vols 1-3).* Peabody: Hendrickson Publishers, Inc, 1997.
TWOT	Harris, R. Laird, Gleason L. Archer, and Bruce K. Waltke, (eds.). *Theological Wordbook of the Old Testament, 2 vols.* Chicago: Moody, 1980.

Journal Abbreviations

AusBR	*Australian Biblical Review*
BAR	*Bilical Archeological Review*
BBR	*Bulletin for Biblical Research*
BETS	*Bulletin of the Evangelical Theological Society*
BI	*Biblical Interpretation*
Bib	*Biblica*
BIS	*Biblical Interpretation Series*
BO	*Biblica Oriental*
BS	*Biblical Scholar*
BThB	*Biblical Theological Bulletin*
CBR	*Currents in Biblical Research*
CBQ	*Catholic Biblical Quarterly*
CJ	*Concordia Journal*
Com	*Communio*
CTR	*Criswell Theological Review*
CTQ	*Concordia Theological Quarterly*
DR	*Downside Review*
DSD	*Dead Sea Discoveries*
ExpT	*The Expository Times*
GRBS	*Greek, Roman, and Byzantine Studies*

GTJ	*Grace Theological Journal*
Ex Aud	*Ex auditu*
ExpT	*The Expository Times*
EQ	*Evangelical Quarterly*
ETL	*Evangelical Theological Literature*
HJ	*Heythrop Journal*
Hor	*Horizons*
HTR	*Harvard Theological Review*
IBS	*Irish Biblical Studies*
INT	*Interpretation*
JAC	*Journal of Ancient Christianity*
JAJ	*Journal of Ancient Judaism*
JBL	*Journal of Biblical Literature*
JBPR	*Jounal for Biblical Pneumatic Research*
JDBTS	*Journal of the Detroit Baptist Theological Seminary*
JEPTA	*Journal of the European Pentecostal Theological Association*
JETS	*Journal for the Evangelical Theological Society*
JITC	*Journal of the International Theological Center*
JJS	*Journal of Jewish Studies*
JPT	*Journal of Pentecostal Theology*
JQR	*Jewish Quarterly Review*
JSATS	*Journal of the South African theologcical Seminary*
JSJ	*Journal for the Study of Judaism*
JSHJ	*Journal for the Study of the Historical Jesus*
JSNT	*Journal for the Study of the New Testament*
JSP	*Journal for the Study of the Pseudepigrapha*
JSPS	*Journal for the Study of Pentecostal Studies*
JTI	*Jounal of Theological Interpretation*
JTS	*Journal of Theological Studies*
MH	*Museum Helviticum*
MS	*Mid-Stream*
MSJ	*Masters Seminary Journal*
MSS.	*Manuscripts*
NeoT.	*Neotestamentica*
NovT	*Novum Testamentum*
NTS	*New Testament Studies*
Pac	*Pacifica*
PRST	*Perspectives in Religious Studies*
Presb	*Presbyterian*
RB	*Review Biblica*
Rev Exp	*Review and Expositor*
Rev Q	*Revue de Qumran*
RNT	*Review of the New Testament*
RSR	*Review of the Study of Religion*
RTJ	*Reformed Theological Journal*
RTR	*Reformed Theological Review*
RTS	*Reformed Theological Studies*
SacSc	*Sacred Scripture*
SBJT	*Southern Baptist Journal of Theology*
SBL	*Society of Biblical Literature*
SBLSP	*Society of Biblical Literature Seminar papers*

SJT	*Scottish Journal of Theology*
SP	*Sage Publications*
SunT	*Sun Times*
STI	*Studies in Theological Interpretation*
TI	*Testamentum Imperium*
TB	*Tyndale Bulletin*
Them	*Themelios*
TI	*Testamentum Imperium*
TJ	*Trinity Journal*
Tyn Bul	*Tyndale Bulletin*
VE	*Vox Evangelica*
VG	*Vigilae Christianae*
VT	*Vetus Testamentum*
WTJ	*Word Theological Journal*
WW	*Word and World*
WTJ	*Westminster Theological Journal*
STDJ	*Studies on the Texts in the Desert of Judah*
VOX	*Vox Evangelica*
WTJ	*Word Theological Journal*
WTW	*Word Theology and Word*
ZDPV	*Zeitschrift des Deutschen Palästina-Vereins*
ZNW	*Zeitschrift für die Neutestamentliche Wissenschaft*

Abbreviations for the Dead Sea Scrolls

CD	*Damascus Document*
1QH^a	*Thanksgiving Scroll; The Hodoyat*
1QHab	*The Habbakuk Pesher*
1QIs^a	*The Isaiah Scroll*
1QM	*The War Scroll*
1QapGn	*Genesis Apocryphon*
1QS	*The Community Rule*
1QS 3.13-4.26	*The Treatise on the Two Spirits*
1QS^a	*The Rule of the Congregation*
2Q18 and 11Q5 2Q	*Ben Sira*
4Q109-110	*4QJob*
4Q99-101	*4QJob*
4Q102-103	*4QProverbs*
4Q109-110	*4QEcclesiastes*
4Q184	*Wiles of the Wicked Woman*
4Q185	*Sapiential Work A*
4Q246	*The Son of God Scroll*
4Q298	*Words of the Maskil*
1Q27, 4Q299-301	*4QMysteries*
4Q400-407	*The Songs of the Sabbath Sacrifice*
4Q424	*4QInstruction-like Composition B*
4Q525	*4QBeatitudes*
4QFlor	*4QFlorilegium*
4QMMT	*Halakic Letter*

4QpPs[a]	*The Psalms Pesher*
11QMelch.	*11QMelchizedek*
11QPs[a]	*The Psalms Scroll*
11QPs[a]154	*Psalm 154*
11Q5,	*Hymn to the Creator*
11QT	*The Temple Scroll*

The Apocrypha and Pseudepigrapha

Ahik	*Ahikar*
Bar	*Baruch*
Eccl.	*Ecclesiastes*
En.	*Enoch*
Jos. And Asen.	*Joseph and Asenath*
Jub.	*Jubilees*
Macc.	*Maccabees*
Ode Sol.	*Odes of Solomon*
Pss. Sol.	*Psalms of Solomon*
Sir.	*Sirach*
Sybl Or.	*Sibylline Oracles*
Test Gad	*Testament of Gad*
Test. Jud.	*Testament of Judah*
Test Mos	*Testament of Moses*
Test. 12 Pat.	*Testaments of the 12 Patriarchs*
Tob.	*Tobit*
Wis.	*Wisdom of Solomon*
4Ezr	*Fourth Ezra*

The Works of Philo

Opif De	*Opificio Mundi*	On the Creation of the World
De Jos	*De Josepho*	On the Life of Joseph
Dec	*De Decalogo*	On the Decalogue
Flac	*In Flaccum*	Against Flaccus
De Fuga	*De Fuga et Inventione*	On Flight and Finding
Leg All	*Legum Allegoria*	Allegorical Interpretation
Mos	*De vita Mosis*	The Life of Moses
Mut	*De Mutatione Nominum*	On the Change of Names
Sacr	*De Sacrificus*	On the Birth of Abel and the Sacrifices
Spec	*De Specialibus Legibus*	On the Special Laws

The Works of Josephus

Jos.	Josephus	*Josephus*
Ant	Antiquities	*Antiquities*
War	The Jewish War	*The Jewish War*

Works of Greek Philosophers

Ap.	*Apuleius*
Aris.	*Aristophanes*
Arist.	*Aristotle*
Cic.	*Cicero.*
Diod.	*Diodorus*
Epic.	*Epictetus*
Liv.	*Livy*
Plat.	*Plato*
Plut.	*Plutarch*
Tac.	*Tacitus*

Nag Hammadi and Related Sources

Apoc. John	*Apocryphon of John*
Ap Jas	*Apocryphon of James*
Bach	*Bacchae*
BTC	*The Book of Thomas the Contender*
Gos Naz	*The Gospel of the Nazoreans*
Gos Pet.	*The Gospel of Peter*
Gos. Phil	*The Gospel of Phillip*
Gos. Thom.	*Gospel of Thomas*
Odes Sol.	*Odes of Solomon*
TrimP	*Trimorphic Protennoia*

Works of the Bible

OT	*Old Testament*
NT	*New Testament*
Col.	*Colossians*
Dan.	*Daniel*
Dt.	*Deuteronomy*
Eccl	*Ecclesiastes*
Eph	*Ephesians*
Ex.	*Exodus*
Ezek.	*Ezekiel*
Gal.	*Galatians*
Gen.	*Genesis*
Isa.	*Isaiah*
Jas.	*James*
Jer.	*Jeremiah*

Jb.	*Job*
Jn.	*John*
Judg.	*Judges*
Kgs.	*Kings*
Lev.	*Leviticus*
Mal.	*Malachi*
Matt.	*Matthew*
Mk	*Mark*
Num.	*Numbers*
Lk.	*Luke*
Prv.	*Proverbs*
Ps.	*Psalms*
Rom.	*Romans*
Sam.	*Samuel*
Zach.	*Zachariah*
1 Cor.	*1 Corinthians*
1 Pet.	*1 Peter*
1 Jhn.	*1 John*

Additional Miscellaneous Abbreviations

DSS	Dead Sea Scrolls
FG	Fourth Gospel
GJ	Gospel of John
JB	John the Baptist
Jn.	John
NT	New Testament
OT	Old Testament
Part.	Participle
Sec.	Section
Sing.	Singular
TOR	Teacher of Righteousness
4QInstr.	4QInstruction

List of Transcriptions[2]

א	*Certain letter.*
א֗	*Probable Letter.*
א֫	*Possible letter.*
◦	*Midline circlet is The Remnant of an undetermined letter.*
וֹ	*Either yod or waw.*
מ֯על	*Deletion dot(s)*
שׁזע֯תם	*Superscript letter.*
six months	*Superscript word.*
vac(at)	*A vacat*
[א][<u>א</u>]	*Faded font is reconstucted text*

[2]Above, the list of symbols were taken from the introduction to Emanuel Tov, ed., Noel B. Reynolds, producer, Kristian Heal, associate producer, *Brigham Young University*: *The Dead Sea Scrolls Electronic Library, Revised Edition, Partially Based on the Dead Sea Scrolls Reader Edited by Donald W. Parry and Emmanuel Tov and Hebrew Scripture, Codex Leningrad B19^{A} With Morphological Analysis; Text and Grammatical Analysis The Westminster Hebrew Morphology Database Version 4.2 on* [CD-ROM], (Leiden: Brill Publications, 2006). Hereinafter cited as *DSSEL,* 2006; Symbols are taken from Matthew J. Goff, *4QInstruction: Wisdom Literature from the Ancient World,* (Atlanta: SBL Press), xv-xvi; Also see Drew Longacre, *A Contextualized Approach to the Hebrew Dead Sea Scrolls Containing Exodus,* PhD Thesis, The University of Birmingham, 2014. xiv; John Strugnell, Daniel Harrington, and Torleif Elgvin, eds., *Qumran Cave 4 XXIV Sapiential Texts Part 2 4QInstruction (Musar Le Mevin): 4Q415ff. DJD XXXIV,* (Oxford: Clarendon Press, 1999), 541.

CHAPTER I: INTRODUCTION

1.1 Aims of the Research: The Problem, Core Argument, and Purpose

The need for this PhD thesis arises out of the publication of the previously unavailable Qumran Cave 1V texts brought to the attention of the public in the early 1990s. The core argument of this thesis is: *When the new evidence from 4QInstruction (hereinafter 4QInstr.) and the Gospel of John (hereinafter (GJ) are placed side-by-side, fresh new insights are gained as they mutually illumine each author's thought worlds in the areas of glory, judgment, and the divine plan.*

The mutual illuminatiom, it will be argued that intentions and assumptions about salvation in accordance with our definition, clearly stated, is the critical factor between the two texts meaning about glory, judgment, and the divine plan. Salvation, in the author's meaning, is the building block for his construction of glory, judgment, and the divine plan. This cannot be detected in 4QInstr. with the exception of the addressee's destiny within a divine olan which was decreed for him before his birth.

From the outset, we define Johannine salvation[3] *as the transfer of one's status from ,one state of existence to another by the activity of God accompanied by the appropriate*

[3]The Johannine concept of salvation is well researched and permeates John's text. This thesis does not take an atomistic approach to glory, judgment, and the divine plan because of their relation to Johannine salvation as the building block and construct of the author's entire theology. For Johannine salvation in general see Bruce Demarest, *The Cross and Salvation: The Doctrine of Salvation.* Illinois: Crossway Press, 1997; Press, 1974) 1-24; Donald G. Bloesh, *Essentials of Evangelical Theology Volume I: God, Authority, and Salvation,* (San Fransisco: Harper and Row, 1998), 35-36; For salvation as eternal life as a present possession see: J. Asonye, *The Community of Eternal Life: The Study of the Meaning of Life for the Johannine Community*, (Lanham: University Press of America, 2001) 1-124; For eternal life as a future destiny see: Jesus Luzarraga, "Eternal Life in the Johannine Writings," *Communio US* 18(1991) 24-34; For salvation as status see: Thomas Schreiner, "Does Romans 9 Teach Individual Election Unto Salvation?", In Thomas R. Schreiner and Bruce A.Ware (eds.),*Still Sovereign: Contemporary Perspectives on Election, Foreknowledge, and Grace* (Grand Rapids: Baker Books, 2000); Jan D.G van der Watt, "Salvation in the Gospel of John,*" Salvation in the New Testament: Perspectives on Soteriology, Supplements to Novum Testamentum* (Edited by Jan D.G. van der Watt, Atlanta: SBL, 2004), 101-113; ibid., *Salvation in the New Testament: Perspectives on Soteriology, Supplements to Novum Testamentum,* (Atlanta: SBL Publishers, 2008) 87-88; Cornelis Bennema, *The Power of Saving Wisdom: An Investigation of Spirit and Wisdom in Relation to the Soteriology of the Gospel of John* (Eugene: Wipf and Stock, 2002), 85; Jeffrey Trumbower, *Born From Above: The Anthropology of the Gospel Of*

human response, while 4QInstr's author does not articulate this same understanding or idea regarding salvation, but rather authorial assumptions about one's divinely appointed destiny within anunfolding of the cosmic plan.destiny

For how the author connect his assumptions about the divine plan and destiny with glory, judgment, and the divine plan in 4QInstr. see pp. 37 59 fn 5 60 61 63 fn 155 162 72 74 72 228 229 233 243 274 75 75 81 8281 78 121 122 125 37-40 72 74 75 81 130 132 138 139 161 162 163 165 166 167 168 178 184 227 228 229 233 236 238 239 243 320 323 325 326 327 328 throughout.

The divine plan to be discussed throughout this thesis is God's detailed process for reaching the end result of salvation, which is the desired goal, state, or status of each individual person in both texts.

The topic or concept of salvation can only be seen as a process brought about by the execution of the divine plan in the GJ and in 4QInstr. In the GJ, salvation is not an atomistic concept but underlies the motives the author constructs glory, judgment, and the divine plan. [4] *In 4QInstr., the author's motive is to impart knowledge. Terminologically, the divine plan has salvation or destiny as a part of it. Also, salvation is brought about by the divine plan, which is a process in both texts. Also whether we use the term "salvation" or "divine plan" depends on the context and which text 4QInstr. or the GJ we are working with.*

Chapter one offers a full rationale and explanation scholars,of this core argument and our purpose in writing. We offer an explanation of this argument and the impact

John, (Tubingen: JCB Mohr Press, 1982); Ibid., "Origen's Exegesis of John 8.19-53: The Struggle With Heracleon Over the Idea of Fixed Natures," *Vigilae Christianae*. 43(1989): 138-154.

[4]To see why we chose "the divine plan" as the third topic over the term "salvation" see the following pages: p. 1, 220, 232, 262, 306, 307. As stated above, the two are integral: the divine plan has salvation as a part of it. Also, salvation is brought about by the execution of the divine plan. Both salvation and the divine plan are a process. The English words "divine plan" are in neither text, but must be constructed from each text individually.

and significance of our proposed thesis. Chapter One will explain the significance of the work's core ideas and expounds its distinctiveness from other research, how this is evident, why this matters and in particular, offers a rationale for the choices made in the thesis.

As noted in the abstract, this study aims to answer *two research questions*: First, "what do the texts of 4QInstr. and the GJ have to say about glory, judgment, and the divine plan?" The second question is: "when 4QInstr. and the GJ are set side by side, how do they mutually illumine each other's thought worlds in the areas of glory, judgment, and the divine plan?"

The two questions are different from each other and need clarification. The first question is addressed in the opening sections of Chapters 2, 3, and 4 in the monofocal presentations on glory, judgment, and the divine plan.

The first research question involves the understanding of the portrayals of glory, judgment, and the divine plan in their own right before we proceed to the second research question. In the overall structure of each chapter we answer the first question through a series of steps that meets our stated purpose in communicating each author's presentation of glory, judgment, and the divine plan.

The second question can only be addressed in the comparative-analytical discusssions that follow the monofocal presentations. The second question draws on the evidence from 4QInstr. and the GJ and goes beyond the presentation of the thematic understandings of glory, judgment, and the divine plan in each text to demonstrate the best way to bring the evidence from 4QInstr. and the GJ together into a meaningful dialogue that results in our overall purpose of mutual illumination, which emphasizes

more than conceptual differences,[5] but the differences that result from the comparisons of the thought worlds of both author(s).

In addressing the second question, we identify a commonality in glory, judgment, or the divine plan in the GJ and 4QInstr. before we explore their deeper significance from the textual evidence. This thesis does not attempt to answer the research questions exhaustively, going beyond each author's intended thematic presentations of glory, judgment, and the divine plan. This study provides the examples of evidence that will allow us to fulfill our overall purpose: to explore the relationship of the GJ and 4QInstr. for the result of mutual illumination with implications for students, scholars, and a new direction for research.

This thesis seeks to advance scholarship beyond the positions held by previous scholars by outlining the attempts at contact and influence of the texts from the late Second Temple Period on the GJ.

We will look at the GJ through the lens of the newer data from 4QInstr. The rationale as to why we chose this particular text to bring into conversation with the GJ above all other texts in Second Temple Judaism will be discussed moree fully in section 1.4.1-7, and answered under a combonation of seven reasons, criterion, or factors but primarily because of the comparable theological content. The texts from Qumran Cave IV constitute 75% of the 900 texts in the entire Dead Sea Scrolls (hereinafter DSS) collection which contains over 200,000 fragments.[6]

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[5]For the meaning of "mutual illumination" see George J. Brooke, *The Dead Sea Scrolls and the New Testament* (Minneapolis: Fortress Press, 2005), xv-xxii. The whole introduction is a discussion on what mutual illumination is. Brooke sees it as the light shed by the Scrolls on the N.T. emphasizing the differences in thought worlds. He ends by saying, "we have entered a new era of mutual illuminationbetween the Dead Sea Scrolls and the NT. For us mutual illumination is the meaning of the thought worlds demonstrating the relationship of the Fourth Gospel to 4QInstruction and vice versa.

[6]See Mladen Popovic, "The Dead Sea Scrolls," in *The Eerdmans Dictionary of Early Judaism*, eds. John J. Collins and Daniel C. Harlow (Grand Rapids: Eerdman's, 2010), 533.

With these two broad questions in mind, this thesis maintains that research on the GJ will benefit from a fresh reappraisal available since the publication of 4QInstr. We will argue that the "range of views"[7] of contact and influence on the GJ by Johannine scholars has a tendency to bring the commonalities between the writings of the Second Temple Period closer to the GJ than what the evidence allows for.

The newer data this study seeks to introduce was what was previously known as *Musar Le Mevin*, and is now called 4QInstruction[8] and consists of six manuscripts: 1Q26, 4Q415, 4Q416, 4Q417, 4Q418, and 4Q423.[9] In 2011, Qumran wisdom scholar Kampen anticipated the promise of such a fresh perspective stemming from the wisdom traditions in the DSS:

> "Early research identified commonalities in the dualism of this Gospel and that found in some of the sectarian scrolls. Further work is now to be expected on the more nuanced views of wisdom and apocalyptic in these wisdom traditions from Qumran."[10]

The work presented in this thesis is the "further work to be anticipated." In our view the "nuanced views of wisdom and apocalyptic" Kampen speaks of have been broken into the smaller elements of the respective themes of glory, and judgment, for our research, which better fits 4QInstr. and the GJ.

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[7]By my use of "range of views," I am referring to a particular frameworks an academic discipline works from.

[8]The name "4QInstruction" is appropriate because it combines wisdom instruction elements proximate to an apocalyptic framework.

[9]For 1Q26 see eds. J.T. Milik and David Barthélemy, *Qumran Cave I,* DJD I (Oxford: Clarendon Press, 1955). For 4Q415, 4Q416, 4Q417, 4Q418, and 4Q423 see eds., John Strugnell, Daniel Harrington, and Torleif Elgvin, *Qumran Cave 4 XXIV Sapiential Texts Part 2 4QInstruction (Musar Le Mevin): 4Q415ff*, DJD XXXIV (1999), (Oxford: Clarendon Press). Hereinafter DJD 34.

[10]John Kampen, *Wisdom Literature: Eerdmans Commentaries on the Dead Sea Scrolls*, (Grand Rapids: Eerdman's, 2011), 33.

1.2 Our Methodological Approach to the Gospel of John

Also see the methodology Sec. 1.5 on p. 41 that we have taken not only a syncgronic narrative approach to the GJ, but a our whole purpose is analogical and comparative. Scholars concluded that the GJ should be illuminated by either the writings of the Greek-Hellenistic world or by the Gnostic literature alone for its background. This approach led scholars to atomize the GJ's text into earlier sources and stages of redaction.[11]

Bultmann and Dodd's views were promoted by the *Religionsgeschichtliche Schule*--German for "History of Religions School." This school took a "diachronic" or "through time" approach to the GJ that focused on the evolution of the GJ's text to reach its final stage of development.

Bultmann interpreted the GJ in light of a Mandaean-Gnostic[12] framework and assumed later editorial activity. Dodd interpreted the GJ in a Greek philosophical frame. In Dodd's seminal work, *Interpretation of the Fourth Gospel,* he appealed to the writings of Philo, Hermes Trismegestus, and Poimandres to build his case as to the GJ's background. This model's narrow identification in the GJ's background has caused most modern scholars, including us, to recognize the need for a more comprehensive model[13] to the complex literature of Second Temple Judaism.[14]

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[11]Without the aid of the Dead Sea Scrolls, Bultmann and Dodd had separated Mandaean Gnosticism and Greek Hellenism, alienating these backgrounds from the Gospel of John's Jewish roots. No Mandaean Gnostic source material for the Gospel of John could be dated prior to the 5th century CE, and this material was only partly extant. *For examples* see Rudolf Bultmann, *The Gospel of John: A Commentary by Rudolf Bultmann,* (Philadelphia: Westminster Press, 1971), 7-9; 22-26; C.H. Dodd, *The Interpretation of the Fourth Gospel,* 4th ed. (Cambridge: Cambridge Press, 1958), 1-75.

[12]Mandaean Gnosticism is also called Manichean Gnosticism. See Bultmann, *The Gospel of John*, 7-9.'

[13]For the application of Hellenistic Judaism to other parts of the New Testament see E.P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion,* (Minneapolis: Fortress Press, 1977), esp. 543-566; ibid.,"Paul Between Judaism and Hellenism," In S*t. Paul Among the Philosophers,* eds. John D. Caputo and Linda Martin Alcoff, (Bloomington: Indiana University Press, 2004), 74-91.

[14]Kysar's observation is that the Fourth Gospel is "a book in which a child can wade and an elephant can swim" is on point. See Robert D. Kysar, *The Fourth Evangelist: His Gospel: An Examination of Contemporary Scholarship,* (Minneapolis: Augsburg, 1975) 25; More recently see in ibid., *John the*

The presuppositions and methodological approach to the GJ embraced by this thesis combines the previous diachronic approaches of Bultmann and Dodd, and supplements them with both literary and theological elements of a broader approach to its background to dialogue with 4QInstr. The aim of this thesis is to engage in an analogical comparative study of the Gospel of John and 4QInstr.

We maintain that the author of the GJ tells his narrative in terms of a followable story.[15] We take a *syn*chronic-narrative approach, which sees the GJ's text as something that exists, in its entirety, in a single point of time. The GJ is a real to life narrative, with the intentions to display John's theological understanding.[16] The author accomplishes this by using the narrative form.[17]

The GJ *is not* a drama, but a text designed to convey theological understanding. The GJ is the work of a creative theologian and not of depersonalized source material. Taking the GJ in its macro-context brings to light factors overlooked when the GJ is simply mined for information.

Maverick Gospel, 3rd ed. (Louisville, KY: Westminster: John Knox Press, 2007), 1; The vastness of the Fourth Gospel's secondary literature in English and German is one of the challenges encountered by the modern researcher.

[15]By "story," we do not imply the Gospel of John's account is fictitious, but is based on historical events.

[16]This thesis embraces the application of *the methodologies of literary scholars* now integrated into Johannine research. For the significance of the Gospel of John's display of theological understanding, see specifically M.L. Pratt, *Toward a Speech-Act Theory of Literary Discourse* (Bloomington: Indiana University Press, 1977), 54-55; Franz Stanzel, *Narrative Situations in the Novel: Tom Jones, Moby Dick, The Ambassadors, Ulysses,* (Bloomington: Indiana University Press, 1978), 46-56; Derek Tovey, *Narrative Art and Act in the Gospel of John,* JSNTSS 151 (Sheffield: Sheffield Academic Press, 1997), 77-80.

[17]*For the study of narrative criticism* **outside** the Gospel of John, see Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981); Frank Kermode, *The Genesis of Secrecy. On the Interpretation of the Narrative Emergence of Reader-Orientated Criticism* (Nashville: Abingdom, 1988); Mark Alan Powell, *What is Narrative Criticism?* (Minneapolis: Fortress Press, 1990); James L. Resseguie, *Narrative Criticism of the New Testament: A Study in Hermeneutics and Theology* (Cambridge: Cambridge University Press, 1990), 86-115.

The authorial intention is not only to impart theological information, but to display the understanding of those ideas in terms of his structural understanding of salvation which occurs at every stage and will carry across to 4QInstr's assumption of a divine plan and destiny.

The Johannine text is not designed to provide mere assertions, as much as it is to display a work of art inculcated around this core idea with the author's understanding of Jesus' work in the fulfillment of a divine plan.

We will look at John's transmitted text as a whole and in its final form to uncover this understanding. The goal of our exercise is not only to uncover what the author says about glory, judgment and the divine plan, but to grasp what techniques he uses to display them, along with his underlying message of salvation.

The GJ does not represent a static state of affairs, but spends the narrative elaborating its interpretation and central purpose in conveying the transfer of people into salvation status. Labahn[18]notes the GJ should be taken as a unified whole for its full vitality and coherence in meaning. We agree with Laban that the text was created with an overall unity and autonomy as to its function.

However, we cannot deny the existence of diachronic markers,[19]long recognized as existing within the Johannine narrative. The Johannine text is fraught with internal

[18]See Michael Labahn, "Chapt. 3: Literary Sources of the Gospels and Letters of John," In *The Oxford Handbook of Johannine Studies,* eds. Judith M. Lieu and Martinus C. De Boer, (Oxford: Oxford University Press, 2018), 32-34.

[19]For the way the απορια̣ς "aporias" drive the reconstructions behind the Gospel of John see John Ashton, "Second Thoughts on the Fourth Gospel," In *What We Have Heard from the Beginning: The Past Present and Future of Johannine Studie*s, ed. Tom Thatcher (Waco: Baylor University Press, 2007), 218.

difficulties, betraying a structural disunity due to (απορίας) "aporias"[20] or "difficulties" that must be engaged and interpreted.

The *aporias* include geographical disruptions, syntactical uncertainties and source-critical constructions. We maintain a position against the arbitrary or fracture of the document.[21] However, the constructions based on aporias are not based on the text itself, but only reflect the scholarly speculation of the source material behind the Johannine text.

1.3 John, Wisdom, Apocalypticism, and the Dead Sea Scrolls

We have taken a certain approach to former research on John and wisdom, apocalypticism, and the DSS.

1.3.1 **Parting Ways With John and Wisdom Studies**

The definition of wisdom[22] remains elusive to us due to the variety of contexts in which wisdom is to be found. The Hebrew words associated with wisdom are חכמה "wisdom," linked with דצת "knowledge," and בינה "insight."[23] Crenshaw's[24] definition,

[20]Van Belle sees the "aporias" as a part of the Gospel of John's artistic style. Gilbert Van Belle, Labahn and Maritz Eds. *Repetitions and Variations in the Style, Text, and Interpretation*, BETL 223 (Leuven: Peeters, 2009), 33-85.

[21] Paul N. Anderson, "On Guessing Points and Naming Stars: Epistemological Origins of John's Christological Tensions," In *The Gospel of John and Christian Theology,* eds. Richard Bauckham and Carl Mosser (Grand Rapids: Eerdman's, 2008), 327-328.

[22]Apart from any link to the Gospel of John, wisdom has been researched by Roland E. Murphy, *The Tree of Life: An Exploration of Biblical Wisdom Literature,* 3d ed. (Grand Rapids, Mich.: Eerdmans, 2002), 77-118; Leo G. Perdue, *The Sword and the Stylus: An Introduction to Wisdom in the Age of Empire* (Grand Rapids, Mich.: Eerdmans, 2008), 1-14; idem, *Wisdom Literature: A Theological History* (Louisville: Westminster John Knox, 2007); Gerhard Von Rad, *Wisdom in Israel* (London-Valley Forge: SCM Press, 1972), 15–23.

[23]These Hebrew terms of wisdom are defined in Charles A. Briggs, et al. *The New BDBG; Hebrew and English Lexicon With An Appendix Containing The Biblical Aramaic* (Peabody: Hendrickson Publishers, 2017). Hereinafter cited as BDB. They are חכמה 314-315; דצת 395-396; and בינה 108.

[24]James L. Crenshaw, *Old Testament Wisdom: An Introduction* (Westminster: John Knox Press, 1998), 11.

held universally represents this perspective. Crenshaw's definition unites the forms and contents of wisdom that stretch the entire Second Temple Period:

> Wisdom consists of proverbial sentences or instruction, debate, intellectual reflection; thematically, wisdom comprises self-evident intuitions about mastering life for human betterment, grouping after life's secrets with regard to innocent suffering, grappling with finitude, and quest for truth concealed in the created order and manifested in a fem. persona. When a marriage between form and content exists, there is Wisdom literature.

One perspective[25] explored by scholars of the GJ[26] has suggested "the circuit of wisdom,"[27]as a hypostasis and personification of wisdom as their dominant motif of influence on the GJ. The circuit theme states: wisdom dwelt with God, descended to dwell amongst human beings, was rejected, and re-ascended back into heaven.

The inconsistency in presentation of the wisdom circuit by the following authors rules out its credibility as an influence on the entirety of John's Gospel. For instance, in Ashton's study,[28] the GJ's prologue is a Jewish Wisdom hymn where "remote wisdom" is not yet accessible to humans.

Yet, according to Ashton, later wisdom is transformed into the λόγος "logos," and becomes accessible to humans. Wisdom cannot be defined in terms of the λόγος. On the

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[25]The "core set of wisdom literature" consists of 1 Enoch, The Wisdom of Solomon, Job, Sirach, Baruch, Proverbs, and Ecclesiastes.

[26]The earliest study on the Gospel of John and wisdom is F.M. Braun, "Saint Jean, la Sagesse et l'histoire," in *Neo-testamentica et Patristica, Supplement to Novum Testamentum, VI* (Leiden: E. J. Brill, 1962), 123-127.

[27]The concept of wisdom is found in the Qumran literature but wisdom is not personified. The circuit and the hypostasis of personified wisdom is derived from Sir. 1.1-18; 4.1-19; 6.18-31; 14.20-15.10; 24.1-31; 51.13-30; Wis. 7-9; 1 En. 42.1-3; Bar. 3.9-38; and Jb. 28; See Raymond Brown, *An Introduction to NT Christology* (New York: Paulist Press, 1994), 207. fn. 311.

[28]Charlesworth *five themes* of wisdom are: 1) wisdom and Jesus as symbols of light and mirror (Wis. 7.26 cf. John 8.12, 2); wisdom and Jesus are sent by God (Prv. 8.30 cf. 12.45; 3); wisdom and Jesus exhort (Prv. 9.3 cf. John 14.6); wisdom and Jesus promise everlasting life (Wis. 8.17 cf. John 3.14-15; 5); and wisdom and Jesus bring love and joy (Wis. 8.30 cf. John 15.14); James Charlesworth, "Lady Wisdom and Johannine Christology," in *Light in a Spotless Mirror: Reflections on Wisdom Traditions in Judaism and Early Christianity*, eds. James H. Charlesworth and Michael A. Daise (Harrisburg: Trinity International Press, 2003), 92-133; esp. 93, 94, 106-111.

other hand, Dunn[29] sees the circuit of personified wisdom linked to the author's developing Christology as "God's transcendent way of being involved in His world."[30] Little evidence exists that Johannine Christology has evolved from the primitive wisdom circuit which Dunn attempts to trace.

Witherington[31] attempts to prove the wisdom material is the influence which forms the "V pattern" of John's plot-line.[32]Similarly, Brown demonstrated Jesus as personified wisdom,[33] and argued his personified wisdom theme permeates the entirety of the Johannine narrative, not only from the prologue. Although Jesus speaks as a wisdom teacher, and has some of the functions of wisdom, such as His descent (Jn. 1.1, 1.14 cf. 1 En. 42.1-3; Wis 18.15), one is hard pressed to identify Jesus as identical to personified wisdom on a one to one basis.

Beyond the circuit of wisdom, the misapplication of wisdom themes is prominent among John-Wisdom scholars. For instance, Moeller categorizes wisdom and GJ themes under four generic categories that all attempt to demonstrate wisdom's influence

[29]In Dunn's view, the circuit of wisdom is the end point of the Gospel of John's developing Christology; See D.G. Dunn, *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation* (Grand Rapids: Eerdman's, 1996), see 32-64; 168-212.

[30]Ben Witherington, *Jesus the Sage: The Pilgrimage of Wisdom* (Minneapolis: Fortress, 1989), 370, 375; idem. *John's Wisdom: A Commentary on the Fourth Gospel*, (Louisville: John Knox Press, 1995), 20.

[31]Witherington, "John's Wisdom," 18-22.

[32]Witherington joins John 8.12 "I am the light," to Wis. 7.26 where wisdom is said to be a "reflection of eternal light;" "I am the vine" from John 15.1, 5 to the vine in Sir. 24.17. See Witherington, *Pilgrimage, pp.* 375, 379.

[33]Brown appeals to John 3.13, 18, 19, 36; 4.14, 8.12, 9.5; 15.3, 5; 16.27, and 17.17. See Brown, "An Introduction*,"* 207, fn. 311.

on the GJ.[34] Moeller'[35] praises the "striking and remarkable similarities," but we acknowledge the differences, which outweigh the commonalities.

Similarly, Ziener[36] attempts to demonstrate influence behind the σημείων "signs" in Wis., which Ziener accounts for the order of the signs in the GJ.[37] However, we argue that order accounts for very little. Similar to Ziener, Clark[38]tries to show influence of the σημείων "signs" on the GJ from Wis. 11-19 drawn from the Exodus, the plagues on Egypt. In contrast, we maintain that in the GJ, Jesus' σημείων "signs" involve nature and are for the purposes of healing, and not judgment.[39]

Ringe[40] uses Jn. 15.12-17,[41] and the word φίλος "friend" as her point of departure to stretch the unfolding theme of wisdom in friendship's relation to several sub-themes.[42]Ringe's sub-themes include: "like divine presence and gifts," "acceptance and rejection," and "encounters in public places." None of her proposed themes or sub-

[34]Moeller's themes include:1) wisdom existing in creation, 2) wisdom as the descending and ascending Son of Man, 3) wisdom as the "arbiter of human destiny," and 4) wisdom as the "introducer of man to God." See Henry R. Moeller, "Wisdom Motifs and John's Gospel," *BETS* 6 (1963): 92-100.

[35]Moeller, "Wisdom Motifs," 97.

[36]George Ziener,"Weisheitsbuch und Johannesevangelium," Bib 58 (1957) 596-418.

[37]Douglas K. Clark, "Signs in Wisdom and John," *CBQ* 45, (1983) 201–209. esp. 205.

[38]Clark, "Signs," 206-209.

[39]The Johannine signs are not for judgment: Changing water into wine at the wedding at Cana (John 2:1-11); Healing the royal official's son (John 4:46-54); Healing the paralyzed man at the pool of Bethesda in Jerusalem (John 5:1-15); Feeding the 5,000 (John 6:5-14); walking on water (John 6:16-21); Healing the man born blind (John 9:1-7); and the raising of Lazarus from the dead (John 11:1-45).

[40]Ringe is strained to locate her theme of wisdom as friendship: Jb 28; Prv. 1-9; Sir. 24; Bar. 3.9-4.4; Wis. 6.12-9.18; and 1 En. 42.1-2; Philo and in several Greek philosophers: Epic, Plut, Arist, Cic, and Plat. See Sharon H. Ringe, *Wisdom's Friends: Community and Christology in the Fourth Gospel* (Louisville: Westminster John Knox Press, 1999), 64, 69, and 71.

[41]Ringe, *Wisdom's Friends*, 69.

[42]Examples of Ringe's sub-themes include: "like divine presence and gifts," "acceptance and rejection," and "encounters in public places." See Ringe, *Wisdom's Friends*, 55, 57, 58, and 59.

themes are broad enough to encompass only a small space in the material she uses to support her themes (see fn. 39).

Willett[43]interacts with Prv., Sir., Bar., Wis., Philo, and 1 En. finds the basis of several themes to build his case.[44] However, Willet's themes are inconsistently applied in their meaning because Willett argues his themes are fully transformed from their form in the wisdom literature to reach their true form at the gates of the prologue in Jn. 1.1-18.

Apart from these studies, we maintain broad wisdom themes create even more difficulties. Wisdom/σοφία Sophia scholars[45] maintain that it was not until the writing of the GJ where masculinity took over wisdom's original female form. In Prv., Philo, and in Ancient Near Eastern literature, σοφία is a female figure. This perspective presents an interpretive difficulty since in Jn. 1.14, σοφία in its female form would be inconsistent with the masculine λόγος "logos."[46] Some scholars have pointed out that that both wisdom Wisdom/σοφία Sophia and word λόγος "logos." move together, are associated together, and are in later texts that contain wisdom themes such as Wis. of Sol. 9 and in Sir. 24.[47] However, unless one takes the position as Scott maintained that "Jesus-Sophia," an "attractive female" in the GJ's earliest strata was deliberately

[43]Michael E. Willett, *Wisdom Christology in the Fourth Gospel*, (San Fransisco: Mellen Research University Press, 1992), 10-23 and 49-122.

[44]Willett, *Wisdom Christology*, 10, 11, 13, 15, 16, 18, 20, and 21.
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[45]Scott argued that in its earliest strata the Gospel of John was a "presentation of the life and ministry of Jesus-Sophia," who Scott identified as a "very attractive female." See Martin Scott, *Sophia and the Johannine Jesus* (Sheffield: JSOT Press, 1992), 36-62. 64.

[46]Scott, *Sophia*, 172, 173.

[47]See Charlesworth, "Lady Wisdom and Johannine Christology,." pp.92-133; esp. 93-95, 106-111 for Sir. 24, esp. 121-122 for The Wis. of Sol. Charlesworth admits there are two views and he cannot fully concede that σοφία "wisdom" is changed or hypostasized into the λόγος, but highlights their affinities with each other.

changed into a male by the GJ's author.[48] Although close in proximity, the male and female distinction should not be conflicted.

The only wisdom-Gospel of John scholar to take into account the Qumran wisdom traditions in support of his thematic research, is Bennema.[49] Bennema maintains that his "salvation through saving wisdom" theme influences the GJ. In order to demonstrate this, Bennema focuses on "knowledge" in 1QS and 1QH^{a} to form this theme.[50] From these texts, Bennema[51] argues "knowledge," as revelation to the addressee. Bennema provides no real link between 1QS, 1QH$^{a.}$ and John to his "salvation by saving wisdom" theme since the revelation of knowledge in 1QS and 1QH^{a} has little to do with saving wisdom in the GJ.

In conclusion, we maintain that the wisdom-Gospel of John studies that we surveyed above, remain deficient because they categorize overly-broad wisdom themes and attempt to bring all the texts of Second Temple Judaism under a unified umbrella of influence on the GJ.[52]

We have found that wisdom defies any categorization of the syncretistic evidence and broadens any definition of wisdom into meaningless. In other words, the wisdom themes these scholars have proposed may comfortably fit the GJ, but are too narrow to fit all the evidence from the Second Temple literature.

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[48]Scott, *Sophia*, 188.

[49]Cornelis Bennema, *The Power of Saving Wisdom: An Investigation of Spirit and Wisdom in Relation to the Soteriology of the Gospel of John* (Eugene: Wipf and Stock, 2002), 85.

[50]Bennema, *Power of Saving Wisdom*, 85.

[51]Bennema, *Power of Saving Wisdom*, 85.

[52]For Will Kynes Methodological approach other words the wisdom themes from John h see: Will Kynes, *The Obituary for Wisdom Literature,The Birth, Death, and Reintegration of a Biblical Corpus* (Oxford: Oxford University Press. 2019), See esp. Part II: 119 -145; In addition see esp. 136; Kynes calls the overbroad application of themes, where modern subjective thematic similarity is overplayed against the evidence in the ancient texts, themselves, the "pan-sapiential" approach to wisdom literature.

We echo Charlesworth's[53] agitated concern that "no synthesis is possible" when referring to wisdom in Second Temple Judaism. We echo the same idea that Crenshaw's definition of wisdom as "marriage of form and content" "ends up in a divorce" in the Second Temple literature and accurately describes wisdom's inconsistency and incapability to have any nfluence John.

In 2008, Smith,[54] student of Von Wahlde surveyed GJ-wisdom scholars: Brown, Willett, Scott and Witherington, and found there was no unanimity in the parallels they applied:[55] that of 321 wisdom-GJ parallels, only 37 were parallels held in common.

To add to this diversity, 94 percent or one-third of all the proposed wisdom-GJ parallels were taken from the single Geek-philosophical Wis. of Sol., a work not attested to in the DSS.[56] We maintain[57] wisdom-GJ parallels applied wisdom themes inconsistently which resulted in parallels that were "arbitrary and capricious." Thus, classifying the texts of Second Temple Judaism into uniformity according to wisdom themes, while failing to distinguish the textual evidence between different wisdom strands and traditions is a misinformed practice.

1.3.2 QInstruction and John: Wisdom and Apocalypticism?

Some scholars see a potential comparability of wisdom and apocalyptic themes in 4QInstr.and the GJ. In order to have such a comparison you must begin with two seemingly alike objects to place side by side. This does not seem to be the case here.

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[53]Charlesworth, "Lady Wisdom," 92-127; John J. Collins, "Wisdom Reconsidered in Light of the Dead Sea Scrolls," *DSD* 4(3) (1997): 265-281.

[54]Steven Charles Smith, *Jewish Wisdom and the Gospel of John: Towards a More Critical Determination of Its Influence* (Ann Arbor: UMI ProQuest Publishers, 2008), 255-257.

[55]Smith's survey included Brown, *An Introduction*, 206-210; Scott, *Sophia*, 13-250; Willett, *Wisdom Christology*; 9-122; and Witherington, *John's Wisdom*, 47-362

[56]Smith, *Critical Determination*, 260.

[57]Smith, *Critical Determination*, 266.

4QInstr. has been acknowledged by most scholars to be a hybrid text, containing encroaching passages of both wisdom and apocalyptic with encroaching boundaries. This indeed poses a difficulty since our rationale includes 4QInstr. as truly a hybrid text. One need look no further then 4Q416 1 1-18 as judgment by cosmic design or 4Q417 1 8-9 to see that by the ברז נהיהׄ the universe was created or wisdom are חכמה "wisdom," a wisdom text with an apocalyptic worldview.

However, the definition of apocalyptic as a genre, is overly broad and is also too narrow for some.[58]

"A genre of revelatory literature within a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality, which is both temporal, insofar as it envisages eschatological salvation, and spatial insofar as it involves another, supernatural world."[59]

Many texts fall into this broad generic spatial definition. However, the GJ doesn't quite fit as an apocalypse per se. The fusion of wisdom and apocalyptic is not as transparent and not as noticeable. If the GJ does not have an apocalyptic genre, but only intimations, and wisdom motifs are many times misapplied (see sec.1.3.1 pp. 9-15) a wisdom comparison to 4QInstr. as wisdom and apocalypticism should be done to another unquestioningly apocalyptic document through and through..

Does the GJ have an apocalyptic framework as in Jhn 1.1-18? John should fall somewhere in "intimations of apocalyptic. " See Jhn. 1.51 for the disclosure of present

[58]For Goff 4QInstruction is a wisdom text with an apocalyptic worlview. Matthew Goff. 4QInstruction: Wisdom Literature from the Ancient World (SBL: Atlanta, 2013). 19-23. See Matthew Goff, "Wisdom, Apocalypticism, and the Pedagogical Ethos of 4QInstruction," In Conflicted Boundaries in Wisdom and Apocalypticism, (eds., Benjamin Wright and Lawrence Wills (Atlanta: SBL Press, 2005), 57-69. See also Grant Macaskill, Revealed Wisdom and Inaugurated Eschatology in Ancient Judaism and Early Christianity (Leiden: Brill, 2007), 68-69.

[59]See John J. Collins, "Introduction: Towards the Morphology of a Genre," *Semeia 14* Apocalypse: The morphology of a Genre, SBL Series, Edited by John J. Collins (Atlanta: The Society of Biblical Literature, 1979), 1-21; John J. Collins, The Apocalyptic *Imagination: An Introduction to the Jewish Matrix of Christianity (New York: Crossroads*, 1984), 4l.

salvation 3.16,and 14.6, for present temporal judgment, 3.17-19 and 9.39, for eternal judgment jn. 5.26-27.

In the GJ, where the textual evidence is aligned to an apocalyptic framework may not be the closest or the most proximate comparison for 4QInstr. and that fits more closely and contextually to glory, judgment, and the divine plan is apocalyptic with its elements broken down.[60]

The greater body[61] of chapters 2, 3, and 4 of this thesis is that apocalypticism, as a genre, in the GJ, is communicated by the author as a state of affairs existing in Judaism, or as a developing framework in or outside the author's primary theological understanding of salvation as the transfer of one's status which is foremost on his mind.

Although John drew from his culture, which includes Jewish apocalyptic writings, it was not integral to his primary assumption and intentions to use salvation as his building block to present his message of glory, judgment, and the divine plan and would fall outside of our core argument (see Jn. 20.30-31). Is the GJ an "apocalypse in reverse" as has been suggested by some?[62]

Our method and rationale for bringing the GJ into dialogue with 4QInstr. is to break down the the broad generic definition of apocalyptic, as mentioned above, into its smaller categories such as "revelation," "judgment," "otherworldliness," and "destiny."

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[60]Obviously this definition is too narrow for Reynolds who adds texts and ideas that in my estimation fall outside of the generic definition of apocalyptic such as bridging the gap between heaven and earth 1.51; the disclosure of present salvation 3.16, and 14.6, present temporal judgment. 3.17-19; 9.39, etc. See Reynolds, *The Apocalyptic Son of Man in the Gospel of John* (Tubingen: Mohr Siebeck, 2008) 78-178; idem. "John and Jewish Apocalypses: Rethinking the Genre of John's Gospel," 42.

.[61]1 Enoch, 2 Enoch, Jubilees, 4Ezra, 2 Baruch, 3 Baruch, Testament of Abraham, etc. See Christopher Rowland. Rowland has them organized as "What is from above?" "What is from below?" "What had come previously?", aWhat about the GJ? What is to come?" See The Open Heaven: A Study in Judaism and Early Christianity, (Eugene: Wipf and Stock Publishers, 2002).1- 15

[62] John Ashton, *Understanding The Fourth Gospel*, (Oxford: Clarendon Press, 1991), 307-329; Ashton, *Understanding*, 7, 331-371; 356-357; and 370-371.

See how I have done this on pp. 58 59 60 61 63 74 72 82 92 100 121 138 142 162 166 231 233 233 240 241 243 320 323 3324 325 326 and 327. This method is similar to what Ashton has done into the smaller categories "revelation" and "judgment" which constitute comparable data that accurately represents the elements, purpose, and message of John's text and the text of 4QInstr.[63] Thus, we include the smaller parts of the SBL definition in the discussions in chs. 2, 3, and 4, and point out and draw attention to them as potential apocalyptic elements the author refers to under the themes of glory, judgment, and the divine plan.

1.3.3 Parting Ways With Previous Research on the Dead Sea Scrolls and the Gospel of John

Research on the DSS and NT has sought to identify a series of areas where the DSS has influenced the NT. Without the publication of the Cave IV evidences, scholars were limited in their research as to the scrolls that were initially discovered by Bedouin shepherd boys, published from 1947-1956. These issues in research between the DSS and the NT we cannot fully address here due to their relevancy and tangentiality to our core argument of 4QInstr. and the GJ include: The Community of the New Covand the

[63]This is what John Ashton has done by focusing on the theme of "revelation." See Ashton, *Understanding The Fourth Gospel*, 307-329; Ashton has also broken down the overly broad definition of apocalyptic by focusing on the theme of "judgment." See John Ashton, "Intimation of Apocalyptic: Looking Back and Looking Forward," In John's Gospel and Intimations of Apocalyptic, (eds. Catrin H. Williams and Christopher Rowland; New York: Bloomsbury Press, 2013), 12-14.

Teacher of Righteousness,[64] John the Baptist,[65] key titles and phrases,[66] and the theme of messianism.[67] A survey of commentaries[68] that stretches back to the 1950's, each one

[64] See Robert Eisenmann, *James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls* (New York: Penguin Books, 1997); for the attack by Paul on James see pp. 529-552. Barbara Thiering, *Redating the Teacher of Righteousness: Australian and New Zealand Studies in Theology and Religion* (Sydney: Theological Explorations, 1979), 34-50; and 90-95; idem. *Jesus and the Riddle of the Dead Sea Scrolls*, (Sydney: Theological Explorations, 1992), 390, and 402-404; Andre Dupont Sonmer, *The Essene Writings From Qumran: Translated by G. Vermes* (Gloucester: Peter Smith Publishers, 1973), 85-86; 358, 360, 364, and 366. George Brooke, "Was the Teacher of Righteousness Considered To Be a Prophet?" In *Prophecy After the Prophets? The Contribution of the Dead Sea Scrolls to the Understanding of the Biblical and Extra-Biblical Prophecy,* eds. by Kristin, De Toyer, Armin Lange, and Lucas L. Schulte (Leuven: Peeters, 2009), 79 fns. 8 and 88;.For multiple wicked priests in CD 2.14-6.1 see Timothy Lim. "The Wicked Priests of the Groningen Hypothesism," *JBL*112 (1993) 415-425; James Vanderkam and Peter W. Flint. *The Meaning of the Dead Sea Scrolls and Their Significance for Understanding the Bible, Judaism, Jesus and Christianity* (San Fransisco: Harper and Row, 2002) 23-36; *On the the Scrolls and their dating* see Emmanuel Tov, *Scribal Practices and Approaches Reflected in the Texts Found in the Judean Desert* (Leiden: SBL, 2016) esp. "scripts" 237-249; Hartmut Stegeman, "The 'Teacher of Righteousness' and Jesus: Two Types of Religious Leadership in Judaism at the Turn of the Era," In *Jewish Civilization in the Hellenistic-Roman Period*, ed. Talmon Shemarahu (Sheffield: JOST Press, 1991), 196-214.

[65] For John the Baptist see Hannah K. Harrington, Purification in the Fourth Gospel in Light of Qumran, In *John, Qumran, and the Dead Sea Scrolls,* eds. Mary L. Coloe and Tom Thatcher (Leiden: Brill, 2012), 117-139.

[66]For key words and phrases see Abegg notes the phrase צדק אל "the righteousness of God" in 1QM 4 6, 1QS 10.25 is also in Rom. 1.7, 3.5, 21, 22, and 10.3; In 4Q498 14-17, 2.2-3,1QS 5.21, and 6.18 מעשיו בתורה "the works of the law" is also found in Gal. 2.16, 3.2, 5, and 10; The referenes in 1QM and 1QS have no link to Pauline thought; See Martin G. Abegg. "4QMMT, Paul, and "Works of the Law," In *The Bible at Qumran, Text, Shape, and Interpretation,* ed. Peter W. Flint (Grand Rapids: Eerdmans, 2001), 21.

[67]For Messianism see John Collins, *The Scepter and the Star: Messianism in Light of the Dead Sea Scrolls* (Grand Rapids: Eerdman's, 1995), 171-190; Hartmut Stegeman, *The Library of Qumran. On the Essenes, Qumran, John the Baptist and Jesus* (Grand Rapids: Eerdman's, 1993), 50. Craig Evans, "Jesus and the Dead Sea Scrolls from Cave 4," In *Eschatology, Messianism and the Dead Sea Scrolls, Studies in he Dead Sea Scrolls and Related Literature*, eds. C.A. Evans and P.W. Flint (Grand Rapids: Eerdman's, 1997), 96-97; ibid., "Jesus and the Dead Sea Scrolls from Cave 4," In *Eschatology, Messianism and the Dead Sea Scrolls,* eds. C.A. Evans and P.W. Flint, Studies in the Dead Sea Scrolls and Related Literature (Grand Rapids: Eerdman's, 1997), 91-100; Joseph A. Fitzmeyer, "4Q246: The Son of God Document from Qumran," *Bib* 74(1993), 169-171; Eric F. Mason, "The Son of God Text," In eds. George G. Brooke and Charlotte Hempel, *T and T Clark Companion to the Dead Sea Scrolls* (London: T and T Clark, 2019), 350. A period of "a time of testing" for the community: See CD 6.12-14; 1QS 9.10-11; CD 1.5-7; 4QFlor 1.14-15, 1 QSa 1.1; see Wise and Tabor, "The Messiah at Qumran," 60-63. Jorg Frey, "Critical Issues in the Investigation of Scrolls and the New Testament," In *The Oxford Handbook of the Dead Sea Scrolls*, eds., John J. Collins and Timothy H. Lim, (Oxford: Oxford University Press, 2010), 520, 530; Eric Mason, "Messianic Apocalypse," In *the T and T Clark Companion to the Dead Sea Scrolls,* eds. George G. Brooke and Charlotte Hempel, (London: T and T Clark, 2019), 320-321; Kenneth E. Pomykala, "Eschatologies and Messianisms," In *T and T Clark Companion to the Dead Sea Scrolls,* eds. George G. Brooke and Charlotte Hempel (London: T and T Clark, 2019), 531.

[68]George R. Beasely-Murray, *John,* WBC 36 (Nashville: Thomas Nelson Publishers, 1999), 21; Raymond E. Brown, *The Gospel According to John (I-XII),* The Anchor Bible, (New York: Doubleday, 1966)

contains an introductory section describing the influence of Qumran on the GJ. Albright thought the scrolls had solved "the Johannine problem making the mild Gnosticism that influenced the GJ vanish away!" Albright's excitement was over the fact that with the discovery of the DSS, the narratives in the GJ date back to an oral tradition in Palestine before 70 CE. Kuhn proposed a similar case using Jn. 3.19-21[69] to suggest that Qumran exhibited an ethical dualism closer to the GJ's dualism, than was the cosmological dualism in Gnosticism.

The influence on the GJ has been a point of tension for us. Jaubert[70] originally argued that in the GJ, Jesus and his followers followed a calendar modeled after the Qumran-Essene calendar. Jaubert synchronized the chronologies between the Synoptic Gospels and the GJ concerning the events linked to Jesus' death.[71] Jaubert's[72] calendar from Jub. 6.23-28 was known as the Jubilees Lunar Calendar. The differences between the passion chronology cannot be bridged by assuming the author's use of the lunar Qumran

LXII-LXIV; D.M. Smith, *John:* Abingdon NT Commentaries, (Nashville: Abingdon University Press, 1999), 21.

[69]W.F.Albright, "Recent Discoveries in Palestine and the Gospel of St. John," In *The Background of the New Testament and its Eschatology*, eds. W.D. Davies and D. Daube (Cambridge: Cambridge University Press, 1964), 162-163, 170; K.G. Kuhn, *Johannesevangelium Und Qumrantexte, In NeoTestamentica et Patristica* (Leiden: Brill Academic Press, 1962), 111-123.

[70]Annie Jaubert, "The Calendar of Qumran and the Passion Narrative in John," In *John and the Dead Sea Scrolls*, ed. J.H. Charlesworth (New Jersey: Crossroads Publishing, 1990), 62-75.

[72]Joseph Baumgarten, "The Beginning of the Day in the Calendar of Jubilees," *JBL* 77 [1958] 355-60; J.C. Vanderkam, "The Origin Character and Early History of the 364 Day Calendar: a Reassessment of Jaubert's Hypothesis," In *CBQ* 41 (1979) 390-411, esp. 393; See Frey, "Critical Investigation," 531-532;

calendar. [73] However, we argue[74] the varieties of Qumranic calendars and calendrical disputes, make it unlikely Qumran calendars had any influence on the GJ's chronology.[75]

Attempts to prove Essene links to the GI have taken two forms of either *direct* or *indirect* influence on the GJ. Brown [76]championed *indirect* influence. Brown assumed links unsupported by the available evidence that the GJ's author was John the Baptist's disciple and influence came indirectly through John the Baptist's agency. Brown thought John the Baptist was raised at Qumran, [77] and was in social relation with the Qumranites.[78]

Direct influence of the GJ's author's prior association with Qumran is also problematic. Ashton argued the author of the GJ was "a convert from

[73]Jonathan Ben-Dove and Stephanie Saulnier, "Qumran Calendars: A Survey of Scholarship 1980-2007," In *CBR* 7(1)(2008) 124-168; Stephanie Saulnier, *Calendrical Variations in Second Temple Judaism: New Perspectives on the Date of the Last Supper Debate,* eds. Benjamin G. Wright, et. al, (Leiden: Brill. 2012), 15, 91, and 139.

[74]The diverse evidence apart from the 364 day Jewish calendar are: 11Q19, 13-29, calendars integrating priestly courses, mishmarot, and festivals. In 4Q317-4Q32 are synchronistic calendars that combine Hebrew, Aramaic, and Greek fragments.; See Helen R. Jacobus, "Calendars," In *The T and T Clark Companion to the Dead Sea Scrolls,* eds. Charlotte Hempel and George Brooke (Bedford Square London: T and T Clark, 2019), 438-439; See DJD 21, Talmon, et al eds. *Quman Cave XVI Calendrical Texts* (Oxford: Clarendon Press, 2001) 128.

[75]Helen R. Jacobus, "Qumran Calendars and the Creation a Study of 4Q317 (4Qcryptic A Lunisolar Calendar," *JAJ* 4 (2013) 48-104.

[76]*Direct or indirect influence* must be determined on a "case by case" basis. *Direct influence* comes through the use of the source text, or contact with the source community, while, *indirect influence* comes through an intermediary to the source community; See James H. Charlesworth, "Towards a Taxonomy of Discerning Influence(s) Between Two Texts," In *Das Gesetz im Fruhen Judentum und im Neuen Testamentum: Festschrift fur Chrisoph Burchard zum 75,* NTOA 57 (Friburg: Vandenhoeck and Ruprecht Academic Press, 2006), 44-48.

[77]Brown's parallels include: 1QS 3.19 cf. John 3.19, "truth and perversity" in 1QS 1.3-4 cf. John 15.16 "brotherly love" in CD 8.6, cf. John 4.37-39 "fountain of living waters;" Brown, *The Scrolls and the New Testament*, 207-209.

[78]Raymond Brown, *The Gospel According to John 1-XII,* ABD (New York: Doubleday, 1966), LXII-LXIV; idem, "The Qumran Scrolls and the Johannine Gospel and Epistles," *CBQ* 17(1955): 403-419; Brown's work was republished in *The Dead Sea Scrolls and the New Testament,* ed., Kirster Stendahl (London: Greenwood Press, 1957), 207-209.

Essenism."[79]However, there is no evidence to suggest the author began his career as an Essene and later made a change. No evidence supporting Brown's theory of links between John the Baptist and Qumran have surfaced.

In Charlesworth's view, there was a peculiar dualistic pattern in 1QS 3.13-4.26 and the GJ. Like Ashton, Charlesworth championed *direct influence,* arguing the parallels[80] as "ostensibly unique"[81] with no compromise for an alternative source, apart from 1QS upon which the Johannine author relied literarily in his writing.[82] Charlesworth concluded the author "was an Essene living in the Essene Jerusalem quarter" before 70 CE where the GJ's first-edition was composed.[83]

However, we argue there is little evidence the Essenes lived in the southwest corner of Jerusalem. Charlesworth over relied on Pixner and Riesner's work,[84] who argued Herod, who had a close relationship with the Essenes, built the Essene gate mentioned

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[79]John Ashton, *Understanding The Fourth Gospel,* (Oxford: Clarendon Press, 1991), 388-395 fn. 14; 205, 237, 393; ibid., "Intimation of Apocalyptic: Looking Back and Looking Forward," 3, 12-13. 15-31.

[80]Ashton properly represents Charlesworth's position: "John visiting the Qumran library borrowing the ideas in 1QS after taking scrupulous notes from it." See Ashton, *Understanding,* 236-237.

[81]*Charlesworth argues the expressions that demonstrate literary dependence include*: "Spirit of truth" (in 1QS 3.18-19; 4.21, 23 cf. John 14.17; 15.26; 16.13; 1 John, 4.6); "Holy Spirit" (in 1QS 4.21 cf. John 14.26; 20.22); "eternal life" (in 1QS 4.7; cf. John 3.15,16, 36; 4.14, 36; 5.24); "the light of life" (in 1QS 3.7 cf. John 8.12); "walk in darkness" (in 1QS 3.21; 4.11 cf. John 8.12; 12.35;); "wrath of God" (in 1QS 4.12 cf. John 3.36;); "eyes of the blind" (in 1QS 4.11; cf. John 9.39-41; 10.21;); "sons of light" (in 1QS 3.13, 24, 25 cf. John 12.36); "full of grace" (in 1QS 4.4, 5 cf. John 1.14); and "the works of God" (in 1QS 4.4 cf. John 6.28; 9.31); See James H. Charlesworth, "A Critical Comparison of the Dualism in 1QS 3:13-4:26 and the 'Dualism' Contained in the Gospel of John," In *John and Qumran,* In ed., J.H. Charlesworth (Geoffrey Chapman: London, 1972), 97, 99.

[82]J. H. Charlesworth, "A Study in Shared Symbolism and Language: The Qumran Community and the Johannine Community," In *The Bible and the Dead Sea Scrolls: Volume Three The Scrolls and Christian Origins, Vol. 3,* ed. J.H. Charlesworth (Waco: Baylor University Press, 2006), 115.

[83]J. H. Charlesworth, "The Fourth Evangelist and The Dead Sea Scrolls: Assessing Trends of Nearly 60 Years," In *John Qumran and The Dead Sea Scrolls: 60 Years of Discovery and Debate,* ed., Tom Thatcher and Mary L. Coloe (Atlanta: SBL, 2011), 169; J.H. Charlesworth,. The Priority of John? Reflections on the Essene and First Editions of John, In *Theologische Texte Und Studien: Fur Und Wider Die Prioritat Des Johannesevangelium,* eds. Paul Anderson et al (New York: George Olms Verlag, 2002), 73-114.

[84]*For the view that there were no Essenes living at the Essene Gate see:* See Bargil Pixner. et al., "The Gate of the Essenes Re-excavated," In *ZDPV* 105 (1989), 85-95; Rainer Riesner, "Gate of the Essenes In Modern Discussion," *ZDPV* (1989) 105-109; See Frey's discussion of the Essene Gate: Frey, *Impact*, 431.

in *Josephus* (hereinafter Jos.) *Wars* 5.145. In *Wars* 2.124, Jos.[85] mentions the Essenes were not confined to just one place, but lived more broadly in every city. Moreover, scholars cannot precisely pin down the gate to "Bethso," wherein Jos. *Wars* 5.145 attempts to indicate is its precise location.

Scholars are disagreed as to the precise dating of De Vaux's view which has now been more fully developed by Magness[86] who says the archeological evidence of the Qumran site is doubtful and was abandoned sometime during Herod's reign from 68 to 4 BCE.

This is affirmed in *Jos*. *Wars* 1.370-80 that there was an earthquake, or fire with a violent destruction, resulting in the Essene's evacuation. Thus,[87] the "attention-grabbing" similarities fail because they demonstrate a pattern too complex to explain.

Attridge advances our argument maintaining there is no "stable parallel grid" between the dualism in 1QS and the GJ. Contra Brown and Charlesworth, Attridge argued the dualism in 1QS 3.13-4.2 morphed into a psychological dualism, with the two spirits within each person in a perpetual war.

We note this is in contrast to the GJ's dualism, in Jn. 3.31 and 8.23 is based on a spatial dichotomy on what is "above" and "below." Other dissimilarities[88] include

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[85]*See Jewish War* 2.124 in William Whiston ed. *The Works of Flavius Josephus: Complete and Unabridged. New and Updated Edition* (Peabody: Hendrickson Publishers, 2003), 717-766.

[86]Roland De Vaux, *Archaeology and the Dead Sea Scrolls:* Schweich Lectures of the British Academy, 1973, 106-109; Jodi Magness, *The Archeology of Qumran and the Dead Sea Scrolls* **(**Grand Rapids: Eerdman's, 2002), 61-63, 67.

[87]Phillip Esler, Chapt. 5, Introverted Sectarianism at Qumran and the Johannine Community, In *The First Christians and Their Social Worlds: Social Scientific Approaches to New Testament Interpretation,* (London: New York, 2009), 79-84; John Painter, Monotheism and Dualism: John and Qumran, In *Theology and Christology in the Fourth Gospel: Essays by Members of the SNTS Johannine Writings Seminar,* eds. Gilbert Van Belle, et al., (Leuven: Peeter's Press, 2005), 155; 225-245.

[88]Harold Attridge, "The Gospel of John and the Dead Sea Scrolls," In *Text, Thought, and Practice in Qumran and Early Christianity: Proceedings of the Ninth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature,* eds. Ruth A. Clements and Daniel R. Schwartz, (Leiden: Brill, 2004), 115.

Johannine "light-darkness dualism" in contrast to 1QS 3.6-8, and 1QS 3.13-4.26, the author of the GJ's "light darkness" dualism in Jn. 3.19-21, 8.12, 9.4-5, and 12.35-36 brings into contrast belief and unbelief.[89]

We have taken a more nuanced approach maintaining that only by taking into account all the available evidence, particularly the OT, can the legitimacy of any parallel be determined. Scholars have pointed to Jn. 8.12 which says: οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ "not walk in darkness" and Jn.12.35 ὁ περιπατῶν ἐν τῇ σκοτίᾳ "the one who walks in darkness," which should not be seen as part of a wisdom theme, but aligned more squarely to the OT, as in Prv. 2.13 לָלֶכֶת בְּדַרְכֵי־חֹשֶׁךְ "to walk in the paths of darkness."

Aune[90] broadens our argument by turning to the dualism in Test. Jud. 20.1-5 and in 1QM 17.6-8 to demonstrates the GJ's dualism is not unique to the single link between 1QS and the GJ. Bauckham[91] is also unimpressed with proving influence and maintains Qumran's dialogue with the GJ should be linked with wisdom themes and two ways terminology.[92] Bauckham points to 1QS 3.21 ובדרכי חושך יתהלכו "in the paths of darkness they walk" and to 1QS 4.ללכת בכול דרכי חושך "to walk in all the ways of darkness" as "two ways terminology" linked to the GJ. However, the best method is to turn to the OT. The GJ's author drew most deeply from the OT, in Isa. 9.2 הָעָם הַהֹלְכִים בַּחֹשֶׁךְ "the people walking in darkness," and Ps. Ps.82.5

[89]Aage Pilgaard, "The Qumran Scrolls and John's Gospel," In *Media of New Readings in John*, In eds., Johannes Nissen and Sigfried Pedersen, (New York: T and T Clark, 1999), 131-133.

[90]Aune, *Dualism*, 295, 296, 299.

[91]Bauckham maintains the parallel one should go with in any comparative analysis between Qumran and the Fourth Gospel is the one closest in meaning, even if it originates from outside Qumran. See Bauckham, *Qumran and the Fourth Gospel*, 273 fn. 15; 279.

[92]Bauckham, *Qumran and the Fourth Gospel*, 273, 279.

בַּחֹשֶׁךְ יִתְהַלָּכוּ "in darkness they walk."[93]

1.4 Explanation and Rationale: Why We Selected the Texts of John and 4QInstruction For Close Scrutiny Above All Others in Second Temple Judaism

It has long been said that that it is the last straw or it was the straw that broke the camel's back. There is no silver bullet as to why we chose we chose 4QInstr. above all other texts in Second Temple Judaism above all others to compare with the GJ. Several other texts could have been chosen. However, seven smaller actions will cause the scale to tip in favor of 4QInstr. over against hypothetically the Book of Mysteries 1Q27 (4Q299-4Q301).

Rather there is a list of seven criterion we have employed for why we chose 4QInstr. and the GJ for such a comparison. Both texts have H significant features that that makes them ideal for comparison. 4QInstr. and the GJ represent two different sectors of ancient Judaism.

1.4.1 Reason 1: 4QInstruction--Full Publication of the Cave IV Evidence—A New Discovery and Research Publication

The first reason we selected 4QInstr. is because it us part of a new discovery and traditional wisdom. The story of 4QInstr.'s publication is one reason we selected it.

From 1947-1956, a survey of the initial discovery of the scrolls and their publication we do not include here, and is not the concern of this thesis. However, the Cave IV discovery and its long-awaited publication is the story of 4QInstr's emergence.[94]

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[93]Frey presents further evidence from the OT.: The expression "to do the truth" in 1QS 1.5; 5.3; and 8.2 cf. John 3.21 is also found in Isa. 26.10; Tob. 4.6; 13.6; "Works of God" in 1QS 4.6; 8.3 cf. John 6.28; 9.3 is also found in Ex. 34.10; and "works of the Lord" is in Ps. 107.24; Deut. 11.7; Jer. 51.10; and Ps. 111.2; Frey, *Recent Perspectives,* 134 fns. 40, 41, 43.

[94]Several attempts have been made to classify the Cave IV texts: Sidnie White Crawfod. Qumran Cave IV: Its Archeology and its Manuscript Collection. In George J. Brooke, et al. Is There a Text in This Cave: Studies in he Textuality of the Dead Sea Scrolls. (Leiden: Brill Academic Press, 2017). 114-117; Crawford categorizes the Cave IV texts as: "single copy texts, esoteric texts, omens, incantations, and calendrical texts;" Stokl categorizes the scrolls by age according to the age of the cave they were found in. See Daniel Ben Ezra Stokl, "Old Caves and Young Caves: A Statistical reevaluation of a Qumran Consensus," DSD 14 (2007) 313-333.

The diversity of forms, themes, and fragments from Cave IV and the newly published materials from 1991 has now taken center-stage. Cave IV is the richest and mother lode of all the caves containing almost 15,000 fragments from 500 different texts.

The DSS editorial team divided the Cave IV texts and published 20 percent of their assignment: 100 of the 500 texts that were assigned to them. What caused the slowness of the publication of the full Scrolls corpus? A Vatican conspiracy to suppress their full-publication has been ruled out as an unverifiable theory. Neither was it by the sloth on the editorial team's part.[95]

The story of the Preliminary Concordance (hereinafter PC) and the photographs are two adjacent stories that relate to 4QInstr.'s publication and our choice of it. In 1952, the DSS editorial team began compiling the PC, a card-index of scroll fragments. By 1979, 'the PC was published by Brown, Fitzmyer, Oxtoby, and Teixdor. Strugnell, the chief editor from 1985-1990 was removed as editor after an interview he gave to Avi Katzman, published in the Israeli newspaper Ha'aretz, on Nov. 9, 1990 for making anti-Semitic remarks.

By 1988, the PC card-index was printed privately and distributed to several universities. B.Z. Wacholder and his student Martin Abegg of Hebrew Union College, in Cincinati, produced from the PC card-index with the aid of Abegg's computer,

[95]The story of the initial discovery is told in John J. Collins. The Dead Sea Scrolls: A Biography. (Oxford: Princeton University Press, 2013) 4-5; Julio Trebolle Barrerra, The Qumran Finds Without a Hint of Scandal, In The People of the Dead Sea Scrolls: Their Writings Beliefs and Practices. (eds. Florentino Garcia Martinez and Julio Trebolle Barrerra; Leiden: Brill, 1993) 17-29; James M. Vanderkam, The Dead Sea Scrolls Today, 2nd ed. (Grand Rapids: Eerdman's, 2010), 4-6; Herhsel Shanks, Of Caves and Scholars: An overview. In Understanding the Dead Sea Scrolls: A Reader From the Biblical Archeological Review, ed. Hershel Shanks (New York Random House, 1992), XV-3

reconstructed complete texts from Cave IV from the notations in the hand-written PC card-index.[96]

The final edition of Abegg and Wacholder's fascicle drew from both the PC, and from Robinson and Eisenman's photographs of all the unpublished scrolls. This we address below. This fascicle was published in three volumes by Wacholder and Abegg and enabled every scholar to have a full text of the Scrolls.

Apart from the PC, there is an adjacent story about *the photographs*. Elizabeth Bechtel was a philanthropist who funded the Ancient Biblical Manuscript Center (hereinafter ABMC) at Claremont University. Bechtel was accompanied by Robert Schlosser, the chief photographer for the Huntington library. They flew to Jerusalem and obtained permission from the Israel Antiquities Authority (IAA) to obtain two sets of Scrolls' negatives. The sets were the photos by Najib Albina who was one of the original photographers, and stored at the Palestine Archeological Museum (PAM) founded by J.D. Rockefeller in Jerusalem.

Bechtel took her photographs from the Huntington library, in San Marino CA, where they stayed in the vault for nearly 10 years. Approximately 2000 of the photographs reached Eisenman, a scholar who demanded the scrolls full-release from the Huntington. From 1989-1990, the first photographs reached Eisenman in batches from

[96]Baigent and Le argue that French archaeologist De Vaux intentionally suppressed the release of the Scrolls. Michael Baigent and Richard Le, The Dead Sea Scrolls Deception: The Explosive Contents of the Dead Sea Scrolls and How the Church Conspired To Suppress Them (Berkshire: Arrow Books, 2007) 56-60; For an objective report of the publication of the Cave IV materials see Vanderkam and Flint, Meaning, 381-401; John Strugnell et al. (ed.) A Preliminary Concodance of the Hebew and Armaic Fagmens fom Qumran Cave II -X including Especially he Unpublished Material from Cave IV (preface by John Strugnell printed from a card index pepared by Raymond E. Brown, Joseph A. Fitzmyer, W.G. Oxtoby, and J. Teixidor: Printed by Hans-Peter Richter; Gottingen: privately printed, 1988); Emmanuel Tov, From Concordance to Concordance: Martin G. Abegg's Work on Computerizing and Concordancing the Dead Sea Scrolls. In The War Scroll, Violence, War, and Peace in the Dead Sea Scrolls and Related Literature, (Leiden: Brill, 2015), 13-22; Abegg's concordance reconstructed 467 lines from 718 different fragments; Vermes recounts how Abegg was able to reconstruct lines of text and entire compositions. Geza Vermes, Providential Accidents: An Autobiography (London: SCM Press, 1998), 246 fn. 10.

an undisclosed source. Eisenman and James M. Robinson organized the photographs into a two-volume set which was published.

By 1993, the PAM photos were published in The DSS on microfiche. By October 7th 1991, these publications convinced the IAA to provide open access to all the photographs. W.A. Moffett, librarian at the Huntington, announced on Sept 22, 1991 that the photos of the scrolls were available to any authorized reader.

Based on the additional readings of the photographs, Eisenman and University of Chicago Professor, Wise, published their book: The DSS Uncovered. Two 4QInstr. mss., 4. .Q416 and 4Q418, appear in Chapt. 7 of that book. Eisenman and Wise were criticized in their book for "incorrect readings." Through technological advances, the full corpus of Scrolls is now available in photographic form, transcriptions, and translations.[97]

1.4.2 Reason 2: 4QInstruction represents a New Unique Genre of Wisdom texts.

The second reason we chose 4QInstr. is because it represents a new genre. Qumran was considered a wisdom community before 4QInstruction's publication, but only by

[97] For Hebrew-English translations see F. Garcia Martinez and E. J. C. Tigchelaar, The Dead Sea Scrolls Study Edition 2 volumes, 2nd ed. (Leiden: Brill, 2000); Donald W. Parry, and Emanuel Tov. (eds.) The Dead Sea Scrolls Reader. 6 vols. (Leiden: Brill, 2004–2005); For translations in English see F. Garcia Martinez, The Dead Sea Scrolls Translated.- The Qumran Texts in E.7-8nglish, 2nd ed. (Leiden: Brill; Grand Rapids: Eerdmans, 1996); G. Vermes, The Complete Dead Sea Scrolls in English, 5th ed. (London: Penguin Books, 1998): Michael O. Wise, Martin G. Abegg, and Edward M. Cook (eds.) The Dead Sea Scrolls: A New English Translation, (New York: Harper Collins Publishers, 2009); For bibliographies on the scrolls see J. A. Fitzmyer, The Dead Sea Scrolls: Major Publications and Tools for Study, SBLRBS 20 (Atlanta: Scholars Press, 2nd edn, 1990); F. Garcia Martinez and D.W. Parry, A Bibliography of the Finds in the Desert of Judah 1970-1971, STDJ 19 (Leiden: Brill, 1996); B. Jongeling, A Classified Bibliography of the Finds in the Desert of Judah 1958-1969 (STDJ 7; Leiden: Brill, 1971); A. Pinnick, The Orion Center Bibliography of the Dead Sea Scrolls (1995-2000) STDJ 41 (Leiden: Brill, 2001). Electronic Resources include: Martin G. Abegg. (2013) Qumran Texts and Grammatical Tags Qumran Non-Biblical Mss. Electronic Version 3.4. Accessed through www.accordancebiblesoftware.com; DSSEL, 2006; The full archive of the Scrolls with digital imaging in the Leon Levy Dead Sea Scroll Digitial library https://www.deadseascrolls.org.il/home. In addition to this, 20 websites that deal with topics on the Dead Sea Scrolls are reviewd in Vanderkam and Flint, Meaning, 81-82.

two scholars.[98] The complaint was that there was no work on Qumran wisdom. 4QInstr. filled that void. We selected QInstr. is because ut is one significant part of a larger textual puzzle of this new genre that ought not to be ignored.

The contribution of 4QInstr.is to attest to this period. 4QInstr. is a representative of Qumran wisdom different than traditional wisdom. 4QInstr. is a reconfiguration of wisdom.

3QInstr. is representative of what wisdom was at the time of late antiquity and what is responsible for what was going on in wisdom circles at the time. The contribution of 4QInstr. is to attest to this period.

The earlier definition of wisdom offered by Crenshaw has been ruptured, and Charlesworth's marriage of form and content has ended in divorce. So what do we have for wisdom in Second Temple Judaism? A newer type of wisdom reconfigured and different from the older wisdom in the Hebrew Bible. '

Loosely stated, it is Wisdom instruction to students or instructional material. 4QInstr. is literature with instructional purpose, to strive to understand. It cannot be classified under the Hebrew bible. It is influwenced more by apocyptic than by the traditional wisdom of Proverbs and Sirach.

4QInstrs.worldview and social setting is diverse and not coherent, but reconfigured and transformed. It may be defined as wisdom adrift.
It is Properly deemed as sapiential and not Hebrew bible. Its forms and content are not confined by canon. It is used in ways that has nothing to do with traditional wisdom.
Below we offer our rationale for the selection of these two works for comparison. Below we show how this wisdom text in relation to all other Second Temple texts lends itself

[98]A "wisdom-apocalyptic" community was proposed Sarah Tanzer, *The Sages at Qumran: Wisdom in the Hodayot Ph.D. diss., Harv. University, 1987,* 168-1724; John E. Worrell, *The Concepts of Wisdom in the Dead Sea Scrolls, Unpublished Dissertation for The Claremont Graduate School*, 1969. 180; 393, 405–10, 154, 185–86, and 406.

to a detailed comparison with the GJ and the reverse.nfigured traditional wisdom. Fusion of genre and gricolage of sources genres, and styles., different kinds of wisdom.

1.4.3 Reason 3: 4QInstruction and John Have Comparable and Historically Credible Jewish Contexts.

The third reason we chose 4QInstr. and the GJ is because of the credible contexts they represent. We do not know fully and we lack specific communal descriptions for 4QInstr. and the GJ. However what we do have as far as authorship and social settings are comparable.

They have comparable social contexts in the sense that 4QInstr. is a collection of sapiential instructions addressed to a מבין *mebin* or "understanding one." In 4QInstr., the word מבין occurs at least 20 times. The author addresses his student, the מבין in the 2nd pers. masc. sing., while 4QInstr. also refers to a group of מבינים "mebinim," in the plural which occurs ten times.

The goal of both compositions is comparable, Both the audience and author have limited economic means. 4QInstr. is written to those at all levels of society. However, in 4Q415 2 ii 1, 4, 5, and 6, 4QInstr. is written in the 2nd person fem. sing. 4QInstr. is addressed to those with varying skills, and social status.

Frags. 4Q418 221 2-3 and 4Q418 81+81a 17 explain the purpose of the composition is to give פותיים "the simple ones," ולהבין "understanding," and הוסף לקח "to add learning," for the מבינים "intelligent ones." 4QInstr. is not a sectarian document nor written by the Qumran community.

Like 4QInstr., in the GJ, the work is written by a single author. rather than the product of an entire community. While in Jn 21.24, the author is referred to as the "Beloved Disciple" (hereinafter BD), and in Jn. 20.31, as an evangelist. The author of the GJ wrote to shape communities in their present circumstances. The GJ likely had a

broader target audience than the community of 4QInstr.'s מביני "mebinim." as is the case in 4QInstr. The GJ's purpose in writing is for eternal life 20.20-31.

The GJ was also intended for broader circulation and a larger network of churches in the Roman Empire. The GJ's audience wishes to bear witness to the world and not withdraw from it. The GJ's audience cannot be narrowed to a closed Jewish audience, since it reflects a universal perspective on the transfer in salvation status that takes place in those from heterogeneous backgrounds --Jewish, Greek, and Samaritan.

For a comparison to be taken seriously, it must be based on credible and not fictive evidence. Due to the Jewishness and historically authentic Jesus traditions of the GJ, most have concluded that the author was a native of Palestine.

The Jewishness of John's Gospel demonstrates this authorial understanding and primary social context. Specifically, in Jn. 4.9, the author knows Sychar is near Jacob's well, in 8.48 hatred exists between Jews and Samaritans, and in 4.20 their holy site is on Mount Gerizim.

For us, these features suggest a link with a pre-70 Jewish Palestine. Historical and geographical data permeates the GJ that helps us to provide evidence of its dating and Jewishness. In Jn. 2.20, it is during Jesus' ministry, the Herodian Temple had been in construction for 46 years.

In Jn. 2.1, the story is set in Galilee, in 2.13, in Judea, and in 4.5, Samaria. Further, in Jn. 11.49, 18.13-14, 18.28, it was during Caiaphas' time as high priest, and in 18.28-19.16 it was during Pilate's tenure as governor. In 21.18-19, Peter's death is mentioned, and in Jn. 2.13-22, and in Jn. 11.48-50, the destruction of the temple is alluded to. The struggle with the synagogue is inferred in Jn. 9.22, 12.42, and 16.2.

In Jn 1.28 and 10.40, Wadi-el-Kharrar could be "Bethany beyond the Jordan." The Temple's destruction is presupposed by the author. Silence as to the Temple's

destruction does not necessitate earliness, but demonstrates that political triumphalism was not the author's primary concern.[99]

What about the dating of 4QInstruction? Due to its fragmentary nature, 4QInstr. is difficult to date. Dating it is clearly a genuine dead sea scroll, Hellenistic text and pseudepigraph. The preference of this thesis is to date 4QInstr. in the mid-second century from approximately 150-100 BCE,[100] just prior to the sectarian documents: 1QS and 1QH[a].[101][102] The editors of DJD 34 maintain 4QInstr. is the "missing link" between Prv.

[99]Further for the Jewishness of the Gospel of John see Paul Anderson who points to stone vessels and ritual pools known as miqvot, mentioned in John 2.6, found in Galilee, Jerusalem, and Judea. Paul N. Anderson, "The Christology of the Fourth Gospel: Its Unity and Disunity in the Light of John 6," 6th ed. (Eugene: Cascade Books, 2010), ix. idem. *John, Jesus, and History. Volumes 1-2 Aspects of History in the Fourth Gospel* (Atlanta: SBL Press, 2009), 145-245. See J.H. Charlesworth, "The Historical Jesus in the Fourth Gospel, A Paradigm Shift?," Intr *JSHJ* 8 (2010), 3-46., Reinhartz points to several Jewish customs; In John 1.38, 49; 3.2, 26; 4.31; 6.25; 9.2; 11.8, Jesus is called a ῥαββί "rabbi," a Jewish title meaning teacher, See Adele Reinhartz, "The Jewishness of Jesus in The Gospel of John,*" Int*. 63(4)(2009): 382-393. Von Wahlde points to and Johannine theological features: Bethsaida 1.44, Galilee 1.43, Nazareth 1.45, 46, Cana in Galilee 2.1; 4.46-54; 21.2, Capernaum 2.12; 4.46, 6.17, 24, Aenon near Salim 3.23, Sychar 4.5, Jacob's Well 4.4-6, Mount Gerizim 4.20, The Pool of Bethesda 5.2, The Sea of Tiberias 6.1, 23; 21.1, Bethlehem 7.42, The Pool of Siloam 9.1-9, Solomon's Portico 10.22-39, Bethany Near Jerusalem 12.1, The Mount of Olives 18.1, The House of Caiaphas 18.2.4, 13, and the Praetorium in 18.28, 33; 19.9. See Urban Von Wahlde, "Archeology and John's Gospel," In *Jesus and Archeology*, ed. J.H. Charlesworth (Grand Rapids: Eerdman's, 2006), 526-586; ibid, "Chapter 7 The Gospel of John and Archeology," In *The Oxford Handbook of Johannine Studies* (Oxford: Oxford University Press, 2018), 101-121. Modern scholars approach the Gospel of John based on real historical events, where each scholar develops an aspect of its historicity in accordance with their own research emphasis. This approach has been reflected in the SBL group: John, Jesus, and History; See eds. by P. N. Anderson, F. Just, and T. Thatcher et. al, *John, Jesus, and History. Volumes 1-2 Aspects of History in the Fourth Gospel* (Atlanta: SBL Press, 2009); idem., *John, Jesus, and History: Volume 3: Glimpses of Jesus Through the Johannine Lens* (Atlanta: SBL Press, 2016); A similar approach is followed by ed. Tom Thatcher, In *What We Have Heard from the Beginning: The Past Present and Future of Johannine Studies* (Waco: Baylor University Press, 2007); and eds., R. T. Fortna and T. Thatcher, *Jesus in the Johannine Tradition* (Louisville: John Knox Press, 2009), 281-290.

[100]Adams proposes a date as early as 200 BCE. Adams, *Wisdom in Transition*, 243-245.

[101]DJD 34.501

[102]*Scholars have considered carbon 14 testing, palaeography, and the study of ancient scripts* in determining the dating of the Qumran mss. See F. M. Cross' chart line 4, "Development of the Jewish Scripts," in *The Bible and the Ancient Near East: Essays in Honor of William F. Albright*, ed. G. E. Wright (Garden City, NJ: Doubleday, 1965), 176; DJD 34.31-37; 71-76; Elgvin, *Analysis*, 192; E. Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis, MN: Fortress Press, 1992) l08; E. Qumron, *The Hebrew of the Dead Sea Scrolls*, (Atlanta: Scholars Press, 1986) 75; Gregory L. Doudna, *Dating the Scroll Deposits of the Qumran Caves, The Caves of Qumran*, STDJ, In ed., George Brook et al (Leiden: Brill, 2016) 238-246; Vanderkam and Flint, *The Meaning of the Dead Sea Scrolls*, 23-36; Tov, *Scribal Practices*, "Scripts," 237-249.

and Sir. Many date 4QInstr. according to theme: Wold[103] places 4QInstr. with the combining of wisdom and apocalypticism as a marker of the second century BCE. Similarly, Goff[104] notes there are no traces of the 175-164 BCE Maccabean revolt and dates 4QInstr. to an earlier than second century BCE dating.

Why it is important for the overall argument to claim that John's Gospel contains historically authentic Jesus traditions (see pp. 23, 25). What you are comparing must be historical. Many scholars have attempted to expunge the GJ from any specific historical context completely and relocate it within a spiritualized narrative.This would not make a good comparison to 4QInstr. Their a-historical approach rests on Eusebius' declaration in Ecclesiastical History which was preserved by Clement of Alexandria's assertion that the writing of the GJ "was urged by John's disciples, moved by the Holy Spirit to write a spiritual Gospel."

In our view, the GJ preserves historically authentic Jesus traditions. This is important for this study to have both thought worlds resting on solid contextual foundations to build a solid and believable comparative case. We side with Blomberg's opinion to see and accept the GJ as a coherent source for comparative historical data. Like Blomberg, our argument considers the GJ as a document that preserves reliable information, relevant for the circumstances surrounding Jesus' life. The developments are contingent on real-world events, and the author expands the boundaries of those events to communicate his theological understanding.

[103]Wold, *Women, Men, and Angels*, 134.

[104]Goff, *Woldl and Heavenly*, 228-232

Still scholars[105] are deadlocked in the debate as to what extent the GJ has Greek and Jewish elements,[106] as they build on Hengel's research,[107] which meant the process of the Hellenization of Palestine includes Greek thought as a fluid culture.[108]

Taking into account the crosscultural-fertilization of the GJ and 4QInstr. does not exclude any evidences from this era. An[109] "all or nothing" approach to Hellenistic Judaism is inconsistent with the data. We reckon seriously with an interplay of not only Jewish, but also Greco-Roman ideas.

Both texts have credible physical textual evidence in their support. The seven mss. of 4QInstr. are: 4Q416, Q417, Q418, 4Q418a, 4Q418b, 4Q418c, and 4Q423. 4QInstr. as the largest, most influential, and most subsistent of the Qumran Wisdom texts. 4QInstr., was previously known as "Sapiential Work A" and "Musar le Mevin."

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[105]Keener describes the Fourth Gospel as a puzzle *of both Hellenistic and Jewish elements*; See Craig S. Keener, *The Gospel of John: A Commentary Volume One* (Peabody: Hendrickson Publishers, 2003), 283; Andrew T. Lincoln, *The Gospel According to John*: Black's New Testament Commentaries (London: Hendrickson Publishers, 2005), 33.

[106]Other scholars *advocate a fluent culture* are Warren Carter, *John: Storyteller, Interpreter, Evangelist* (Peabody: Hendrickson Publishers, 2006), 190-191; Tessa Rajak, *The Jewish Dialogue With Greece and Rome: Studies in Cultural and Social Interaction* (Leiden: Brill, 2002), 8, 554.

[107]Phillip Alexander, "Hellenism and Hellenization as Problematic Historiographical Categories," In *Paul Beyond the Judaism-Hellenism Divide*, ed. Troels Enberg-Pederson (Louisville: Westminster John Knox Press, 2011), 63–80; Martin Hengel, *Judaism and Hellenism: Studies in Their Encounter in Palestine During the Early Hellenistic Period* (London: SCM Press, 1974) 104, 252, 313-314; idem. *Judaism and Hellenism: Studies in Their Encounter in Palestine During the Early Hellenistic Period* (Eugene: Wipf and Stock Publishers, 2003), 313: For the most recent view on Hellenistic Judaism at Virtual SBL 2020 see John Collins, "What is Hellenistic Judaism?" (Panelist Presentation SBL Annual Meeting, Virtual, 9 December 2020).

[108]Carsten Claussen, "Johannine Exegesis in Transition: Johannes Beutler's Search for a New Synthesis," In *What We Have Heard from the Beginning. The Past Present, and Future of Johannine Studies,* ed. Tom Thatcher (Waco: Baylor, 2007), 36.

[109]Lester L. Grabbe, *History of the Jews and Judaism in the Second Temple Period: Volume 2 The Coming of the Greeks: The Early Hellenistic Period 335-175 BCE* (New York: T&T Clark, 2008), 163-168; Erich S. Gruen "Hellenism, Hellenization," In *The Eerdman's Dictionary of Early Judaism,* eds. John J. Collins and Daniel C. Harlow (Grand Rapids: Eerdmans, 2010), 723.

The seven copies of mss. of 4QInstr. were written in Herodian Script.[110] The best editions of 4QInstr. should be regularly consulted for the Hebrew text and overlaps in two editions are: DJD 34, and Tigchelaar's, *To Increase Learning,* that was published in 2001.[111]

For the GJ, Antioch, Alexandria, and Ephesus have been proposed as social locations where the GJ was written.[112] Carter[113]accurately observes the differences in style between Matt. and the GJ rules out any possibility that the GJ was written in Antioch, where Matt. was written.[114]

The links to Ephesus is supported by Irenaeus[115]who was the bishop of Lyons in Gaul, from 130-200 CE France. Irenaeus writes that he received his teaching from John. In Chs. 2 and 3 of Book II of *Against Heresies,* 2.22.5, 3.3.1, and 3.3.4, Irenaeus indicates the author published at Ephesus, located in Asia Minor under Trajan late in the first century. Eusebius,[116] in his *Ecclesiastical History* 3.23.1-3 describes the author as living in Asia and dying in Ephesus.

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[110]B. Webster, "Chronological Index of the Texts from the Judaean Desert," In E. Tov. ed., *The Text from the Judaean Desert: Indices and an Introduction to the Discoveries in the Judaean Desert Series* (DJD XXXIX; Oxford: Clarendon, 2002), 351-446.

[111]John Strugnell, Daniel Harrington, and Torleif Elgvin (eds.) *Qumran Cave 4 XXIV Sapiential Texts Part 2 4QInstruction (Musar Le Mevin): 4Q415ff. DJD XXXIV(1999)*(Oxford: Clarendon Press; Eibert J.C. Tigchelaar, *To Increase Learning for the Understanding Ones: Reading and Reconstructing the Fragmentary Early Jewish Sapiential Text 4QInstruction* (Leiden: Brill Academic Press, 2001).

[112]C.K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text, Second Edition,* (Philadelphia: Westminster Press, 1978). 111

[113]Warren Carter, *John: Storyteller, Interpreter, Evangelist*, (Peabody, Hendrickson Publishers, 2006), 188

[114]D.A. Carson, *The Gospel According to John*, (Grand Rapids: Eerdman's, 1991) 86

[115]Irenaeus, "Against Heresies," In *The Ante-Nicene Fathers 1885-1887 10 vols.* (In Alexander Roberts and James Donaldson eds.; Peabody: Hendrickson 1994) 416.

[116]Eusebius of Caesarea, "Church History," In Phillip Schaff and Henry Wace (eds.), *Nicene and Post-Nicene Fathers 1885-1887 Vol. 1* (Peabody, Mass: Hendrickson, 1994), 73-405.

1.4.4 Reason 4: They Have Comparable Themes of Glory, Judgment and the Divine Plan and Passages that Reflect Those Themes

The fourth reason we selected 4QInstr, and the GJ is because of their themes. Why did we select the particular themes and texts we engage with? Here we offer an explanation, rationale, and justification for the scope or potential importance of the textual evidence presented in chapters 2-4. Why did we select glory, judgment, and the divine plan for the investigation? The prominence and interrelationship of glory, judgment, and the divine plan r the catalyst for making these three ideas the focal point of the investigation.

The primary reason for the selection of these three themes can broadly be summed under the idea of their content. First, these themes suggest themselves as a test cases lending expression and complexity of thought to each author's meaning and message of glory, judgment, and the divine plan

They uphold the credibility of the core argument with evidence that the Johannine author used his intentions or assummptions in salvation in their construction. The author of 4QInstr. had the divine plan and destiny as his assumptions or intentions in writing glory, judgment , and the divine plan.

The three themes lend insight to Jesus'self-expression, but they also occupy significant space in each text, with significant evidence to uphold the credibility of the core argument core argument. The three themes are of centrality in both 4QInstr. and the GJ. The three themes take priority in their respective narratives, and are not incidental to the core message of each author. We found these three themes and have opened up the widest channels fthe critical conversation that will take place.

Glory, judgment, and the divine plan provides a good starting point to spur on further examination. Glory, judgment, and the divine plan are highly attested themes in

several Qumran texts, and more generally in the literature of the late Second Temple Period.

Scholars have selected the themes for several reasons. However, their selection pocess is flawed. For instance, Vanlandingham's[117]study on judgment is not content or inductively driven like ours, but rather theme driven. Vanlandingham's study traces the theme of "last judgment according to deeds" through 1 Enoch, 1QS 3-4, 2 Maccabees, Psalms of Solomon, IV Ezra, 2 Baruch, and the Testament of Abraham. However, Vanlandingham's theme imposes itself on the differences in content linked to judgment, such as the varying nature of judgment, and what causes the judgment. Similarly, Nickelsburg uses historical social groups such as the era of Alexander the Great, or the theme of religious persecution to classify several themes and texts related to persecution under the divine plan. Lastly, Fletcher-Louis has explored a plethora of texts such as QAaron Frag, 8, 4Q414, 4Q369 1 ii, and 4QInstr. to justify his theme of anthropological angelic pomorphism, which is in close nexus to our theme of glory in the Scrolls. However, he applies this theme to texts that do not support the idea of humans taking on angelic qualities.

The themes are not tangential or irrelevant. Intention or assumptions about salvation as the construct of glory judgment, and the divine plan in both texts run throughout. The transfer of ones status by the activity of God accompanied by appropriate human reponse. They clearly addresses the flow of argment. Not matrix to matrix but a text to text inductive comparison. That helps us understand the thought worlds of glory judgment and divine olan. They are established and not assumed. Both texts unique view on glory, judgment and the divine plan. Both commonalites and differences are

[117]G.W.E. Nickelsburg, *Resurrection, Immortality, and Eternal Life Intertestamental Judaism and Early Christianity*, HTS 56, Massachusetts: Harvard University Press, 2006. Chris Vanlandingham. *Judgment and Justification in Early Judaism and the Apostle Paul.* (Peabody: Hendrickson Publishers, 2006). 168-169.

plainly in view. They are not overly complex with clear connections to a single theme. They provide differences as well as similarities.

The three themes are connected to our core argument. They are prominence and significant in 4QInstr. and important because the author presents glory as an important part of part of authorial assumptions about the divine plan and destiny, as an attribute, or character trait of God, humans, the angels, and the addressee's inheritance.

Please see for the prominence and importance 4Q417 l i 13, and 4Q418 126 ii + 122 ii 7b-10, Q418 81+81a 5, 4Q418 55 8-12, 4Q418 69 ii+60 12-15, 4Q416 2iii 9-10a, 4Q416 2 iii 11-12, and 4Q417 2i +26 10-12.

In 4QInstr. the author presents glory as something that is given, or conferred as an inter-human act from one person to another. Please see 4Q415 2ii 1-5, and 4Q416 2 iii 15-19. The addressee must respond to and glorify the angels with verbal blessing and praise towards God. Please see 4Q418 81+81a 1, 11-12.

Judgment is also prominent, significant, and important in 4QInstr. because it is intimately nconnected with the authors assumptions about the plan and destiny in what follows judgment 4QInstr. it is something that is largely futuristic. This is based on three judgment scenarios that span the document. The first is based on 4Q416 I 1-18, where the author presents judgment as futuristic and entirely based on the cosmological design. The second is based on 4Q417 l i 14-15-16a where the author presents judgment as inevitably directed against a wicked segment of humanity called: בני שׂוֹת "the sons of Seth." This is a group destined for judgment. The third step is based on 4Q418 69 ii + 60 6-9 where the author presents judgment as the resolution or destiny in an ongoing legal conflict.

In 4QInstr., the theme of the divine plan is both prominent and significant because it is linked to the authors assumptions of the divine plan and destiny. The addressee's

eternal fate is one of glory, peace, and joy. The angels are said to have the post-mortem destiny of eternal life. Based on 4Q418 126 ii +122 ii 7b-9a, 4Q417 2 i 10b-12a, and 4Q416 2iii 7-8a the addressee has a destiny of glory, peace, and joy as part of the plan. The clearest statements on eternal life are in 4Q418 55 12a, and
4Q418 69+60 ii. They are statements pertaining to the angels,
rather than the addressee. From Q417 l i 17, 4Q418 81+81a 1, 11-12, and 4Q418 81+81a 4b-5a, the addressee enjoys a common origin, nature, and destiny with the angels linked to the prospect of eternal life as part of the plan. Thirdly, based on 4Q417 1 11 12-14, 4Q417 l i 17, and 4Q417 l i 23, in the plan the addressee can lose his destiny of eternal life with the angels, which God has appointed for him. The importance and prominence, interrelationship, and significance of glory, judgment, and the divine plan.

1.4.4.1 Selection of Passages

What about the selection of individual passages? First, a long list of possible texts was laid out. We analyzed the raw data from the texts themselves. Next, we reflected on their data. Specific passages appear to illumine and provide better understanding of each othern in the areas og glory, judgment, or the divine plan. From these passages, we chose a smaller group of texts and we focused on the ones that include the clearest references to glory, judgment, or the divine plan.

The next step was to prepare a working translation of the pre-selected mss. and frags. from 4QInstr. In most cases, the texts we chose have already provoked some debate. Those texts, excluded from the discussion were too fragmentary to deduce any meaning from, or they did not form the best basis to understand glory, judgment, or the divine plan.

1.4.5 Reason 5: Theological Issues and Comparative Content

The fifth reason we selected 4QInstr. to compare to the GJ is because of their comparable content, and sub content that **permeates** 4QInstr. They simply fly off the page at first glance:

The goal of both compositions 4Q418 81+81a 17 cf Jn 20.30-31
The concept of eternal possession or eternal life 4Q418 55 12; John 3.16.
Origins 4Q 417 l 1.8-9 cf. John 1.1
Election 4Q418 81, 4Q 69 ii 3-4, 12-13 cf. John 6.70 Di
A Divine Plan 4Q417 1 i 1-17 cf. John 1.1-18
Comprehension 4Q417 l i 10-12 cf .John 20.31f, nn
Insiders vs. outsiders 4Q 417 14-15 cf. John 8.37-47.
Flesh vs. spirit fleshly spiririt 4Q 418 81+81a 1 1-2 cf. John 3.3.
Separation to service or sanctification vs. separation to sanctification and the service of salvation 4Q4,18 81+81a 1-2 cf. John 17.17-19.
Hardening vs, withholding 4Q417 l i 17 cf. John 12.40
Debts and creditors vs. Justification 4Q417 2 1 +26 1-28 cf. 26f. John 3.18, 36; 5.24.
Restoration to Glory 4Q416 2iii 9b cf John 1.1, 13.3, 17.5
Holy Spirit In 4Q416 2 ii 6b cf. 14.26; 16.14.
Authority over an inheritance vs. authority over all flesh 4Q416 ii-iii 11-12 cf John 17.3
Resurrection 4Q418 69 II+60 7 cf. John 5.24.
Two Age Scheme. The Period of Peace and Truth vs. the Judgment of the Last Day. 4Q416 l i 13 cf. Jhn. 6.39, 40, 44; 12.25.
The Forgiveness of Condemnation or Wrath 4Q417 2 i + 26 14-16 cf. John 3.36.
Judgement According to the Cosmic Design or Order Compared to the Judgment on the World 4Q416 li 1-21 cf. Jhn. 9.39; 12.31; 16.11

For instance, in sec. 3.3.2, Judgment in the Context of Dualism, also breaks into three subtopics. This theme: 3.3.2.1 Judgment in the Context of Dual Existence, 3.2.2.1 The Nature of Spiritual Existence Linked to Judgment, 3.3.2.2.2, The Existence of judgment as a consequence of God's causality, and 3.3.2.3, and Judgment in the Context of Anthropological Dualism. Commonalities and differences are formative material comparable to the GJ, which forms a special kind of comparison. Formative material from 1990's texts that point to intentions or assumptions about salvation or a divine plan and destiny as building blocks for glory, judgment, and the divine plan in both texts.

Another significant comparable theological issue is sectarianism. Wilson and Troeltsch[118] define a "sect" as an isolationist group in tension with larger society. The expected sectarian terminology of "yaḥad," "sons of light," or the "teacher of righteousness" found in 1QS, CD, 1QH[a], and 1QpHab are not found in 4QInstr. Also, no penal code is mentioned, nor the Jerusalem Temple, and there are no references to contemporary historical events. 4QInstr. lacks any polemical tone, the style is practical, and deals with issues of ordinary life.[119]

4QInstr. shows an interest in priestly matters. For instance, in 4Q423 3 4 and 1Q26 2, 4, the firstborn is mentioned, in 4Q418 103, 2, 6–9 there are concerns about mixing things, in 4Q418 118 3, and 4Q416 1 3 mention is made of feasts and seasons, and in 4Q417 4 2 2 and 4Q418 20, 2 matters of purity are mentioned.[120] In 4Q418 81+81a 1-20, the מבין is described in priestly terms. However, we side with Elgvin who[121]has accurately noted, these priestly tropes are symbolic only. Nowhere in the document are

[118]Ernst Troeltsch, *The Social Setting of the Christian Churches Volume II* (Westminster: John Knox Press, 1992), 477; Bryan Wilson. *Sects and Society: A Sociological Study of the Elim Tabernacle, Christian Science, and Christadelphians* (Berkeley: University of California Press, 1961), 27, 91. Mos*t recently John Kampen has argued 4QInstruction is a sectarian document.* Kampen argues 4QInstruction is a sectarian document based on the addressee's separation from the רוח בשר "fleshly spirit" in 4Q418 81+81a. See John Kampen,"Reading Instruction as a Sectarian Composition," (a paper presented at the SBL Annual Meeting, Virtual,7 December 2020).

[119]*For issues dealing with ordinary life*: See 4Q416 2 ii 21 and 4Q416 2 iv husband-wife relations, and in 4Q416 2 ii 4-6, advice on financial debts and borrowing. See Torleif Elgvin, "Wisdom, Revelation, and Eschatology in an Early Essene Writing." *SBL 1995 Seminar Papers,* eds. Eugene H. Lovering (Atlanta: Scholar's Press, 1995) 440-462; For an analysis of the *literary forms* in 4QInstruction see Darryl F. Jeffries, *Wisdom at Qumran: a Form-Critical Analysis of the Admonitions in 4QInstruction* (New Jersey: Gorgias Press, 2002), 90-100.

[120]Lange believes 4QInstruction is addressed to Aaronite Priests; See Arming Lange, "Determination of Fate by the Oracle of the Lot," In *Sapiential Perspectives: Wisdom Literature in Light of the Dead Sea Scrolls: Proceedings of the Sixth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 20-22 May, 2001* (STDJ 51) In John J. Collins, Gregory E. Sterling, and Ruth A. Clements, eds., (Leiden: Brill, 1999), 40; Fletcher-Louis thinks 4QInstruction is addressed to an angelpomorphic priesthood like the one in Jub. 31.15; See Crispin Fletcher-Louis, *All The Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls,* (Leiden: Brill, 2002), 178-187.

[121]Torleif Elgvin, *Priestly Sages*, 28-29; 79-83.

they described as literal priests, and we maintain they cannot be established as references to real priests.

On the other hand, the GJ is not the product of an insular social entity, determined to define itself in contradiction to the outside world, although several scholars take this position. For instance, Rensberger articulates the GJ's symbolism as a separation of the group from synagogue authorities and larger Jewish society. While, Clark-Soles presents the GJ as anti-establishment and uses the Waco Branch-Davidians as examples to illustrate Johannine opposition. According to Clark-Soles, this community's social function of adherence to scripture established their walls with the outside world.

However, we maintain a more moderate approach by suggesting that oppositional, or hostile approaches fail to represent mild to stronger degrees of tension that the Johannine community had with outsiders.

The GJ's thrust is not isolationist. In contrast to the sociological model of 4QInstr. which is not sectarian, but written to a group of of מבינים "mebinim," we maintain that the GJ's major thrust is for universal salvation. Awhile 4QInstr through learning one can realize one's role in a preexisting plan that will include postmortem existence and a destiny.

1.4.6 Reason 6: They Both Have Broader Literary Contexts That They Emerge From

The sixth reason we selected 4QInstr. with the GJ is because they both emerge from broader literary contexts, and the GJ were both written for communities for which we lack specific situational descriptions. However, 4QInstr. is an importanrepresentative of Qumran wisdom literature. 4QInstr, is a significant part of this larger textual puzzle that ought not to be ignored. The contribution of 4QInstr, is to attest to this period and literary background.

4QInstr. is **representative** of “Qumran wisdom” which is different than the traditional wisdom of Proverbs and Sirach, this reconfigured wisdom of 4QInstr., in terms of literary forms, worldview, and coherence, 4QInstr.represents this newer wisdom. 4QInstr.’s has **a representative function** within that body of literature. 4QInstr. is one significant part of a this larger **textual or literary** puzzle that ought not to be ignored. 4QInstr, is representative of what wisdom was at the time of late antiquity.

4QInstr. is responsible for what is going on in wisdom circles and has all of the **distinctive features** of the Qumran wisdom literature. 4QInstr.has the **representative function** within that body of literature. Some of those texts are too small or fragmentary to determine antoy meaning. The wisdom text has 1Q27, 4Q415-415-418; and 4Q423 as the centerpiece to express a pedagogical intent, which means they are all instructional in character. These texts express wisdom with different world views, social settings, and points of view, and have five distinctive features. Some are too small or fragmentary to determine any meaning. They are:

1 The Book of Mysteries (1Q27, 4Q299-301)
2. 4QWiles of the Wicked Woman (4Q184)
3. 4QSapiential Work (4Q185)
4. 4QWords of the Maśkîl (4Q298)
5. 4QWays of Righteousness (4Q420-421)
6. 4QInstr-like Composition B (4Q424)
7. 4QBeatitudes (4Q525)

The contribution of 4QInstr. is to attest to this period and genre. Here, we outline the **distinctive features** of the Qumran wisdom literature:

a.) **The first distinctive feature** of Qumran wisdom is that wisdom is presented in an apocalyptic framework. In 4QMysteries (1Q27, 4Q299-301). In 4Q299 8 6, the addressees have received heavenly revelation. In 1Q27 1 i 5-7 and 4Q300 3 4-6, Mysteries emphasizes the elimination of the wicked and the utopian transformation of the world where wickedness "disappears."

b.) The second distinctive feature of the Qumran Wisdom, Texts is wisdom appears in the feminine form. In 4QWiles of the Wicked Woman or 4Q184, the addressee of 4Q184 is challenged by Lady Folly to choose between the ways of wisdom or the ways of folly. In 4Q184, Lady Folly leads the simple astray by the seductions of her body, her garments, and her dwelling place.

c.) The third distinctive feature is what one can gain by possessing wisdom. 4QSapiential Work or 4Q185. 4Q185 1-2 ii 8-12 describes the benefits of possessing wisdom, but never specifies what one should seek for or what is given to the man that would make him live happily. 4Q185 1-2 ii 14-15 provides lessons of Israel's history and emphasizes God's judgment.

d) The fourth distinctive feature of the Qumran Wisdom Texts is with what conduct someone should seek wisdom. 4Q298 is called "the Words of the Maśkîl." The Maskil had an educational role in Qumran practices. This composition encourages a life-style characterized by learning. In 4Q298 1-2 i 1 and in 4Q298 5 ii 8, the addressees are referred to as "sons of dawn." 4QWays of Righteousness or in 4Q420-421. In 4Q420 l a+b 1-2 cf. 4Q421 l a ii+b 13-14, righteousness is related to moderation and proper deliberation in speech. 4Q420-421 gives advice that virtue and righteousness must guide one's conduct. 4QInstruction-like Composition B or 4Q424 or in 4Q424, 3, 7-10, the addressee is told about two types of people, some are positive and others negative, and who the addressee should hire. 4Q424 1 and 3 deal with people to be avoided if you want something accomplished.

e) The fifth distinctive feature are the rewards of wisdom. 4QBeatitudes or 4Q525 or. 4Q525 has five beatitudes, also called macroisms that are fully-preserved in 4Q525 2 ii, and form a series similar to Matt. 5.3-12, and Lk 6.20-23. In 4Q525 14 ii 21-22, the

author urges the addressees to speak properly in front of social elites. 4Q525 2 ii + 3 3-4 associates wisdom with Torah.

The representative function of 4QInstr. within the Qumran wisdom literature is broad. It is to act as the centerpiece and represent all four distinctive featured positions and impart in its function the knowledge necessary so a person can fulfill his role in the world. Due to this pluriform purpose in 4QInstr., in relation to all other Qumran wisdom texts lends itself to detailed comparison to the GJ.

The GJ also has a broader literary context that it emerges from.[122] Speculated by scholars, the author wrote to shape communities in what may be seen as compositional development, in their present circumstances, not to chronicle community developmenteories of the Johannine community are a speculative social reality imposed upon the text and create a fictional socio-historical locale, presumed to be reality.

The multiplicity of constructions for the historical context of the community is evidence of its speculative nature. The focal point of this social literary reconstruction is based on Jn 9.22, where Christians were expelled or ἀποσυνάγωγος "put out of the synagogue."

Dissenting opinions have followed this hypothesis and still assume a broader literary background. Bauckham argues the GJ had a broader target audience than the reconstructed community and was intended for broader circulation, and a larger network of churches in the Roman Empire.

Others have felt it necessary to stay within the NT text to look for a broader literary background. Esler and Sim have opposed Bauckham's argument, providing social community evidences of "group mentality" from other parts of the NT. =

[122]See Secs, 1.7.6-1.7.7 below on the Johannine Community, Synoptics, and 1 John.

We suggest the GJ's audience cannot be narrowed to a closed Jewish audience, since it reflects a universal perspective on the transfer that takes place in assunptions and intentions in salvation status that is heterogeneously identified in Jewish, Greek, and Samaritan backgrounds.

It cannot be denied the GJ's author was familiar with and used Mk, Lk, and Matt. However, the GJ reflects a line of theological development and literary design independent of, that goes its own way, rather than dependence on the synoptics.

Nevertheless, the synoptic gospels are relevant and share a common perspective, and their data relating to a broader literary perspective should also be considered. Also, with its warning and comfort, 1 John provides evidence it was written to a broader community.

Differing from the GJ, in 1 John has communal tensions that are present through scholars, and we do not know the identity of the opposing group. In 1 Jn. 2.1, 7, 8, 12, and 13, the author uses the phrases ταῦτα γράφω ὑμῖν ἵνα "these things I write to you" which demonstrates inclusiveness between the author and readers, although the author's arguments are different from 4QInstr. and the GJ which we argue here.

1.4.7 Reason 7: Distinctiveness From and the Need for Additional Research

The seventh reason we chose these two texts is that they warrant additional research. Previous research on them has been abundant, but inadequate. Here, we expound the distinctiveness of our research. Any analysis between 4QInstr. and the GJ has been minimal. Apart from the several monographs devoted to 4QInstr., there has been a keen interest amongst scholars in 4QInstr.'s relationship to other texts of Second Temple Judaism and the NT. Scholars have engaged 4QInstr. with 1 En., Wis., Philo, 4 Ezr., Sir,

1QH[a], and in the NT, Matt., Eph., Col., 1 Pet., Jas., and 1 Cor.[123]There have been *two clear attempts* to demonstrate 4QInstr.'s influence on the GJ, with which we part company. *First*, Ashton's single article in the 2012 volume: *John, Qumran, and the DSS* for the Society of Biblical Literature. In 417 l i 6, Ashton[124] has pointed to the רז נהיה "mystery of existence" and revelatory features which he compares to the GJ's ὁ λόγος "the Word" in Jhn 1.1, 14, 18 as God's revealed mystery.

Although, Ashton notes the similarities of the רז נהיה. to the ὁ λόγος "the Word" as something that is being revealed but not disclosed formerly. Since Ashton does not focus on the differences, or acknowledge mutual illumination, or conceptual dissimilarity we would part company with Ashton's train of thought.

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[123]*Prior research on 4QInstruction and the Gospel of John has lacked any elaboration of the relationship between the the two texts.* For *1 En. and 4QInstruction* see Michael A. Knibb, "The Book of Enoch in Light of the Qumran Wisdom Literature," In ed. Michael A. Knibb, *Essays on The Book of Enoch and Other Early Jewish Texts and Traditions,* (Leiden: Brill, 2009), 91-105; Loren Stuckenbruck, *4QInstruction and the Possible Influence of of Early Enoch Traditions: An Evaluation*. In *The Wisdom Texts from Qumran and the Development of Sapiential Thought*, eds., C. Hempel et. al. (Leuven: Leuven Academic Press, 2002), 245-261; *For Wis. and 4QInstruction* see John. J. Collins,"The Mysteries of God, Creation and Eschatology in 4QInstruction and The Wisdom of Solomon," In *Jewish Cult and Hellenistic Culture: Essays on the Jewish Encounter With Hellenism and Roman Rule*, ed., John J. Collins (Leiden: Brill, 2002), 159-180; Also see Matthew J. Goff, "Adam, the Angels, and Eternal Life, Genesis 1-3 in 4QInstruction and Wisdom of Solomon," In *Xeravitz, Geza G. and Jozsef Zsengeller (eds.) Studies in the Book of Wisdom,* JSJ 142, (Leiden: Brill, 2010), 1-22; *For 4QInstruction Sir., 4 Ezr., and Philo* see Eric R. Naizer, *Adam, Humanity, and Angels: Early Jewish Conceptions of the Elect and Humankind Based on Genesis 1-3,* PhD Thesis, Florida State University; *For 4QInstruction and Sirach* see Daniel Harrington, *Two Early Jewish Approaches to Wisdom: Sirach and Qumran Sapiential Work A.* JSP 16 (1997) 25-38; *For 4QInstruction and IV Ezra* see Karina Martin Hogan, *Theologies in Conflict in 4Ezra,* JSNT 130 (Leiden: Brill, 2002); *For 4QInstruction and 1QH[a]* see Matthew Goff, "Reading Wisdom at Qumran: 4QInstruction and the Hodoyat," *DSD*, 11(3)(2004): 263-288.

For 4QInstruction and 1 Cor. see Matthew Goff, "Gen. 1-3 and Conceptions of Humankind in 4QInstruction, Philo, and Paul," *In* Studies in Scripture in Early Judaism and Christianity Vol. 15*,* LNTS, 392, (Craig A. Evans ed. New York: Continuum, 2009), 114-126; *For 4QInstruction and James* see Darian R. Lockett, The Spectrum of Wisdom and Eschatology in the Epistle of James and 4QInstruction, *TB,* 56(2) 131-148; *For 4QInstruction, Col. and 1 Pet.* see Robert L. Cavin, *New Existence and Righteous Living: Colossians and 1 Peter in Conversation with 4QInstruction and the Hodoyat* (Boston: DeGruyter, 2013), 33-34; *For 4QInstruction and Eph.* see Jean Sebastian Rey, "Family relationships in 4QInstruction" In *Echoes from the Caves: Qumran and the NT,* ed., F. Garcia Martinez (Leiden: Brill, 2009), 231-255; *For 4QInstruction, Matt., and 1 En.* see Grant Macaskill, *Revealed Wisdom and Inaugurated Eschatology in Ancient Judaism and Early Christianity* (Leiden: Brill, 2007), 285-294.

[124]John Ashton, "Mystery in the Dead Sea Scrolls and the Fourth Gospel," In *John Qumran and the Dead Sea Scrolls: Sixty Years of Discovery and Debate* (Mary L. Coloe and Tom Thatcher; Atlanta, SBL, 2012) 53-68.

Secondly, Bennema,[125] in order to validate his theme of "pneumatic wisdom soteriology" demonstrates how the GJ draws from several Qumran wisdom texts and three passages from 4QInstr.: 4Q416 2 iii 14-15, 4Q417 l i 6, and 4Q418 81+81a 15-16. Their proposed nexus' for Ashton and Bennema overplay alleged similarities without considering the differences only to validate not show the differences to the themes they propose evidence for.

What has been the approach[126] of researchers on the GJ?[127] Since the initial discoveries of the DSS in 1947, the scholarly attention has shifted to Palestine[128]with the

[125]"4QBeatitudes 4Q525 2.10-13,""Words for the Maskil 4Q298 1 1-3," "Wiles of the Wicked Woman 4Q184," "Sapiential Work 185 1.13-14, 2.3," and three passages from 4QInstruction: 4Q416 2 iii 14-15, 4Q417 l i 6, and 4Q418 81+81a 15-16; See Cornelis Bennema, *The Power of Saving Wisdom: An Investigation of Spirit and Wisdom in Relation to the Soteriology of the Fourth Gospel* (Eugene: Wipf and Stock, 2002) 83-85 fn's 162-165.

[126]*The Fourth Gospel is not sui generis or of a single genre, but manifests a mixing of genres. For studies on the Gospel of John as a multi-cultural document*: Stephen C. Barton, "Johannine Dualism and Contemporary Pluralism," In *The Gospel of John And Christian Theology,* eds. by Richard Bauckham and Carl Mosser. Grand Rapids: Eerdmans, 2008), 13-19; R.A. Culpepper, "The Gospel of John as a Document of Faith in a Pluralistic Culture," In *What is John: Readers and Readings of the Fourth Gospel,* SBL. Volume 1 (Atlanta: Scholar's Press, 1998), 281-323;

[127]Von Wahlde brings the Gospel of John into engagement with Gnosticism, Docetism, Greek Hellenism, Jewish Apocalypticism, and Canonical Judaism; Urban Von Wahlde, *Gnosticism, Docetism, and the Judaisms of the First Century: The Searc for the Wider Context of the Johannine Literature and Why it Matters* (Bloomsbury: T and T Clark, 2016), 27-182; See esp. Parts 1, 2, and 3; E.M. Yamauchi, *Pre-Christian Gnosticism: A Survey of the Proposed Evidences* (Grand Rapids: Baker, 1983), 117-142.

[128]W.F. Albright, "Recent Discoveries in Palestine and the Gospel of St. John," In *The Background of the New Testament and its Eschatology*, In eds., W.D. Davies and D. Daube (Cambridge: Cambridge University Press, 1964), 153-171; Richard Bauckham, "Qumran and the Fourth Gospel: Is There a Connection?" In *The Scrolls and the Scriptures: Qumran Fifty Years After,* JSPS 26. RILP 3**,** eds. W.D. Davies and D. Daube (Sheffield: Sheffield Academic Press, 1997), 267-280; Raymond E. Brown, "The Qumran Scrolls and the Johannine Gospel and Epistles," CBQ 17(1955) 403-419; William Brownlee "From Whence is the Gospel According to John?" In *John and the Dead Sea Scrolls,* ed. James H. Charlesworth (Crossroad: Christian Origins Library, 1972), 166-194; ibid., "A Critical Comparison of the Dualism in 1QS 3:13-4:26 and the 'Dualism' Contained in the Gospel of John," In *John and Qumran*, eds. J. Charlesworth; Geoffrey Chapman: London, 1972), 76-107; ibid. "The Dead Sea Scrolls and the Gospel According to John," In *Exploring the Gospel of John*, eds. R.A. Culpepper and C. Clifton Black (Louisville: John Knox Press, 1996), 65-98; Joseph A. Fitzmeyer, "Qumran Literature and the Johannine Writings," In *Life in Abundance: Studies of John's Gospel in Tribute to Raymond E. Brown,* eds. R. Donahue, (Collegeville: Liturgical Press, 2005), 117-137; Leon Morris. *The Dead Sea Scrolls and St. John's Gospel,* Twelfth Lecture June 15th, 1960: The Cambell Morgan Bible Lectureship; Lucetta Mowry, *The Dead Sea Scrolls and the New Testament* **(**Chicago: University of Chicago Press, 1962) 100-110; Howard M. Teeple, "Qumran and the Origin of the Fourth Gospel," *NovT,* 4(1)(1960): 6-25.

DSS providing a Jewish ethical dualism closer to the GJ's than the Gnostic dualisms proposed by previous scholarship.[129]Despite this shift, the Nag Hammadi evidences of the earliest forms of Gnosticism still occupy a major position of prior community contact with the GJ's community. [130] The GJ continues to be a testing ground, for its background.[131]

Proposals come from a wide-range of material from Greek-Hellenism,[132] which includes evidences and elements from the Nag Hammadi library. Many ground the

[129]For *The Gospel of Thomas* (Hereinafter Gos Thom.) See April DeConick, *Voices of the Mystics: Early Christian Discourse in the Gospels of John and Thomas and Other Ancient Christian Literature* (England: Sheffield Academic Press. 2001), 34-64; ibid., "John Rivals Thomas: From Community Conflict to Gospel Narrative," In *Jesus in the Johannine Tradition,* eds. Robert T. Fortna and Thomas Thatcher (Louisville: John Knox, 2001), 303-311; Elaine Pagels, "Exegesis of Gen 1 in the Gospels of Thomas and John," *JBL* 118(3)(1999) 477-496; Gregory J. Riley, *Resurrection Reconsidered: Thomas and John in Controversy* (Minneapolis: Fortress Press, 1995) 157-176; For *the Trimorphic Protennoia* (TrimP.) see John D. Turner, "The Johannine Legacy: The Gospel and Apocryphon of John," In *The Legacy of John: Second-century Reception of the Fourth Gospel,* SNT 132. ed. Tuomas Rasimus (Leiden: Brill, 2010), 105-143.

[130]A.H.B. Logan, *John and the Gnostics the Significance of the Apocryphon of John for the Debate about the Origins of the Johannine Literature*, JSNT 43. (Crossroads, 1991), 41-69; Udo Schnelle, *Anti-Docetic Christology in the Gospel of John* (Minneapolis: Fortress Press, 1992), 34.

[131]*While none of the evidence should be overestimated on an equal note none of it should it be ignored to aid in explaining Johannine thought.* For *Ancient India*: F.W. Dillingstone *Christianity and Symbolism.* (London: Collins, 1955), 142; *Iranian influence*: Lawrence Mills. *Zoroaster, Philo, and Israel: A Treatise Upon the Antiquity of Avesta.* (New York: AMS) 133-134; For *Ancient Egypt*: Chul Hae Kim, "The Logos Christology in the Prologue of the Gospel of John as a Bridge Concept between the Old Testament Shekinah Events and Johannine Christology," PhD Diss, unpublished, Concordia Seminary, 1991, Online Feb, 2006, www.tren.com.

[132]*For Greek Hellenism as a Greco-Roman biography* see Richard A. Burridge, *What are the Gospels? A Graeco-Roman Biography* (Grand Rapids: Eerdman's, 2004), 213-231; idem. "Imitating Jesus," In *John, Jesus and History, Volume 2: Aspects of Historicity in the Fourth Gospel,* eds. Paul N. Anderson; Felix Just, S.J., and Tom Thatcher (Atlanta: SBL, 2009), 281-291; *For Euripide's Bacchae* see Dennis Macdonald, *The Dionysian Gospel: The Fourth Gospel and Euripides* (Minneapolis: Fortress Press, 2017), 23-135; *For Greek tragedy* see George Parsenios, *Rhetoric and Drama in the Johannine Lawsuit Motif*, WUNT 258 (Tubingen: Mohr Siebeck, 2010), 130-145; *For Greek recognition scenes* see Kasper Bro-Larsen, *Recognizing the Stranger: Recognition Scenes in the Gospel of John* (Leiden: Brill, 2012), 90-110, 27-47, 89-124, 143-180, and 185-215.

Johannine prologue and narrative[133]within the conceptual milieu of Hellenism, which includes Greek philosophy,[134]and the Jewish philosophy of Philo.

None of these studies has reached a dominant position. However, their efforts have not been without merit, as these studies have amassed an incredible amount of contextual data and evidence. With all of this material at our disposal, the goal of this thesis is to understand the GJ better as we interact with these studies. This research still falls short.

This research on the GJ and 4QInstr. augments rather than replaces these proposals. Other texts provide additional clues to the better understanding of the relationship between 4QInstr. and the GJ.[135]

The relationship between 4QInstr. and the GJ provides one piece to a larger puzzle of research, but a necessary piece to what is still lacking in 4QInstr, and in Johannine research, while the precise certainty of where the GJ belongs will remain with uncertain elusiveness, conceptual dissimilarity, and the resulting in wider implications of this relationship.

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[133]*For the Hellenistic Judaism of Philo in broader Judaism see* Thomas H.Tobin, "The Prologue of John and Hellenistic Jewish Speculation," *CBQ* 52 (1990): 229, 257, 261, and 268; Von Wahlde, "Gnosticism, Docetism, and the Judaisms," 171-179.

[134]*For the Platonic contextualization* of the Gospel of John see Harold W. Attridge, Plato, Plutarch, and John: Three Symposia about Love, In *Beyond the Gnostic Gospels: Studies Building on the Work of Elaine Pagels*, STAC 82., eds. Eduard Irichi, Lance Jenott, Nicola Denzy, Lewis and Phillipa Townsend (Tubingen: Mohr Siebeck, 2013), 367-378; *For Greek Stoicism as John's background* see Troels Engberg-Pedersen, *John and Philosophy: A New Reading on the Fourth Gospel* (Clarendon: Oxford University Press, 2017), 113-141; George H. Van Kooten, "The Last Days of Socrates and Christ: Euthryphro, Apology, Crito, and Phaedo Read to Counterpoint with John's Gospel," eds. In Anders Klostergaard Petersen and George Van Kooten, *Religion Philosophical Discourses in the Mediterranean World From Plato Through Jesus to Late Antiquity* (Leiden: Brill, 2017) 219-243.

[135]Lester L. Grabbe, *History of the Jews and Judaism in the Second Temple Period: Volume 2 The Coming of the Greeks: The Early Hellenistic Period 335-175 BCE* (New York: T&T Clark, 2008), 163-168; Erich S. Gruen "Hellenism, Hellenization," In *The Eerdmans Dictionary of Early Judaism*, eds. John J. Collins and Daniel C. Harlow (Grand Rapids: Eerdmans, 2010), 723.

1.5 The Methodology of the Analysis

What is the best method for bringing 4QInstr. and the GJ into a meaningful dialogue of mutual illumination? Following the initial discovery of the DSS from 1947-1956, the parallels between the GJ and Qumran were hailed as so impressive so as to require historical connections closer than the other texts in Second Temple Judaism could provide. This thesis explores the task of comparison, and the aim is to engage in an analogical study of the Gospel of John and 4QInstruction. Any peculiar literary relationship between 4QInstr. and the GJ does not suggest itself, and will force us to turn to the textual evidence as the basis of the comparison which is part of the rationale of this document.

Our rationale as argued above, in section 1.4 there are seven factors or criterion that are the basis of the comparison. First, 4QInstr.'s recent discovery and publication, second 4QInstr.s new wisdom genre, third comparable credible historical contexts, social settings, and credible physical evidence, fourth comparable themes, fifth they have comparable content and significant theological issues, sixth they both have b roader literary contexts that they emerge from, and seventh 4QInstr. and the GJ are both in need of additional research. For the selection of themes and undividual passages see section 1.4.4.

In 1962, Sandmel gave a response to the scholarly research that followed the initial discoveries [136] cautioning against drawing conclusions from the similarities. Nevertheless, representations between 4QInstr. and the GJ are significant and distinctive

[136]Sandmel's caution was of overdoing a similarity and hypothesizing a source or derivation that implies a literary link that flows from the established commonality; Samuel Sandmel, "Parallelomania," *JBL,* 81(1962) 1- 13.

enough to raise a question about beginning an investigation. This thesis shows that the possibilities for commonalities exists, but solid evidence may still be lacking.

The outline of methodological approach is as follows: We must uncover the understandings of glory, judgment and the divine plan within the two texts, in their own right, before evidence from them can be used in dialogue. We asked two research questions: "What do the texts of the GJ and 4QInstr. say about glory, judgment and the divine plan?"

Our document rationale for the selection of themes, as discussed above, in section 1.4.4 these three themes were selected because they uphold the core argument with textual evidence, they are prominent and significant in both texts, they can be established with textual evidence, both texts have a unique view of the three themes, and iIllustrate differences as well as similarities, and are clear in meaning. For a full range and discussion see Sec. 1.4.4. For a discussion of the selection of individual passages also see Section 1.4.4.

The second question aids in understanding how the author's thought worlds mutually illumine each other: "When 4QInstr. and the GJ are set side by side, how do they mutually illumine each other's thought worlds in relation to glory, judgment and the divine plan in ways previously unexplored?" Our core argument is that evidence in both texts will point to *intentions and assumptions* about salvation, and in 4QInstr, the author intends a divine plan and the realization of one's fate or destiny within it as the main dividing factor in answering this question and providing the mutual illumination that we expect to find.

Applicable in our case are Smith and Martin's[137] observations about comparisons: Any comparison or matter of resemblance apart from the analysis of the conceptual meanings within the texts themselves is incomplete. Between 4QInstr. and the GJ, comparisons are constructed generalizations that exist on the surface until their underlying meanings are fully explored.[138]

Correspondences in phraseology, terminology and expressions,[139]apart from the conceptual relationship of meaning between the texts will be insufficient. The comparative analysis is textually based. Exegetical priority of the texts in the Hebrew translation is given to the lesser known 4QInstr., which has the greatest significance in establishing a relationship with the GJ.[140]

The interpretive value of working analogically with both texts is our goal.

In this thesis, we will bring forward 13 significant constructed conceptual parallels in understanding on the themes of glory, judgment and the divine plan in 4QInstr. and the GJ that serve as testable hypotheses as to the relationship of the texts to each other.

As much as possible, in each instance the full scale of the available evidence of the parallels are placed side by side. The meeting place of mutual illumination is in their thought worlds alone and conceptual understandings in both the GJ and in 4QInstr.

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[137]James H. Charlesworth,"Towards a Taxonomy of Discerning Influence(s) Between Two Texts," In *Das Gesetz im Fruhen Judentum und im Neuen Testamentum: Festschrift fur Chrisoph Burchard zum 75 Geburstag: Herausgegeben von Dieter Sanger und Matthias Konradt,* NTOA 57 (Friburg: Vandenhoeck and Ruprecht Academic, 2006), 44.

[138]See Luther Martin, "Comparison" In Willi Braun and Russell T. McCutcheon, *A Guide to the Study of Religion* (London: Cassell Publishers, 2000) 46-47, 51; Jonathan Z. Smith, *Drudgery Divine: On Comparison of Early Christianities Religions of Late Antiquity* (Chicago: University of Chicago Press, 1990), 52-53

[139]Correspondence in symbols and phrases is employed by Charlesworth, *A Study in Shared Symbolism*, 115.

[140]We have had to be selective throughout the thesis of evidence introduced from the other texts in Second Temple period which supplements, and clarifies the relationship that 4QInstruction establishes with the Gospel of John. The widely well-known Gospel of John presents significantly less interpretive difficulties manuscript, overlap, translation and fragmentary issues.

about the intentions and assumptions about salvation as the author's tool for constructing glory, judgment, and the divine plan, and in 4QInstr. authorial intentions of helping the mevin realize the divine plan and his role, destiny, fate and immortality within it.

The most significant task of this investigation will be to isolate key points and passages where 4QInstr. and the GJ are dealing with similar topics, and clarify whether the two writings had a particular relationship in their understandings of salvation. If this is the case, with or without a particular stance on salvation, which we understand as a divine transfer in status, we cautiously allow minimal amounts of evidence to help explain this.

We are dealing with a mix of commonalities and more significant differences, rather than a contrasting pattern of exegetical techniques and traditions. The wider implications of this thesis propose a fresh analysis of the data made available from the recently published text of 4QInstr., resulting in mutual illumination in examining both similarities and differences of their relationship with each other, and the implications and impact of this new approach and to scholarly research more is more fully explored in the conclusion Sec. 5.3.1-4 for scholars, for the method of doing a comparative study, for future research, and for the world at large on pp. 337-342.

1.6 Scope and Delimitations

In this section we describe how we narrow the study with limitations placed on the research and explain why we do not adopt those approaches.

16.1 Theories of the Johannine Community

Our rationale for the existence of a Johannine community is that a group of unknown persons, together with the BD, made additions to its ideas over time is for the reason(s)

listed in this section below and probably not likely.[141] The author wrote to shape communities in *what may be seen as compositional development*, in their present circumstances, not to chronicle community development. Theories of the Johannine community are a speculative social reality imposed upon the text and create a fictional socio-historical locale, presumed to be reality.[142]

Martyn envisioned a "two-level drama," where the GJ tells the account of Jesus' life, while below the surface, the story of the community is told.[143] However, the multiplicity of constructions[144] for the historical context of the community[145] is evidence of its speculative nature.

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[141]Burridge describes the authors as "stenographers at the end of a long oral tunnel, stringing together words of earlier preachers,"Richard Burridge,"About People By People and For People: Gospel Genre and Audience." In *The Gospel for All Christians, Rethinking the Gospel Audiences,* ed. by Richard Bauckham (Grand Rapids: Michigan, 1998) 116.

[142]*The same method is used for community of the Essenes*. See Brian Capper, "John Qumran and Virtuoso Religion," In *John Qumran and the Dead Sea Scrolls: Sixty Years of Discovery and Debate,* eds. Mary Coloe and Tom Thatcher (Atlanta: SBL Press, 2011), 93-117.

[143]Raymond E. Brown, *The Community of the Beloved Disciple: The Life, Loves, and Hates of an Individual Church in New Testament Times*, (Mawah: Paulist Press, 1979) 21-93; James H. Charlesworth, *Lady Wisdom*, 90; Charlesworth postulates the Johannine community as a wisdom school, which authored the Fourth Gospel; R.A. Culpepper, *The Johannine School: An Evaluation of the Johannine School Hypothesis Based on an Investigation of the Nature of Ancient Schools,* SBL Dissertation Series 26, (Missoula: Scholar's Press, 1975), 38; In Martyn's view, his reconstruction lay behind John 9, 42, and 16.2. J. Louis Martyn, *History and Theology in the Fourth Gospel,* (Nashville: Abingdon Press), 158-159; 161-167.

[144]*For reconstructions of the post A.D. situation see* Horbury, "The Benediction of the Minim and the Jewish Christian Controversy," *JTS* n.s. 33 (1982) 19-61; R. Kimelman. "Birkat Ha-Minim and the Lack of Evidence for an Anti-Christian Jewish Prayer in Late Antiquity," In *Jewish and Christian Self Definition* (eds. E.P. Sanders et al; Philadelphia: Fortress Press, 1981), 226-244; Edward Klink III, *The Sheep of the Fold: The Audience and Origin of the Gospel of John* (Cambridge: Cambridge University Press, 2007), 138 n. 20; idem. "The Over realized Expulsion in the Gospel of John," In *John Jesus and History, Volume II, eds.,* by Tom Thather, SBL: Early Christianity and Its Literature (Atlanta: SBL Press, 2009) 175-184.

[145]D. G. Dunn, *The Parting of the Ways Between Christianity and Judaism and their Significance for the Character of Early Christianity* (London: SCM Press, 1991), 130-185; For a literary-rhetorical perspective see Francis Watson,"Toward a Literal Reading of the Gospels," In *The Gospels for all Christians: Rethinking the Gospel Audiences*, eds. by Richard Bauckham (Grand Rapids: Eerdman's, 1988), 195-217; William M. Wright IV, "*Rhetoric and Theology: Figural Reading of John 9,"* BZNW 165 (Berlin: Walter de Gruyter, 2009) 1-248.

The focal point of this social reconstruction is based on Jn 9.22, where Christians were expelled or ἀποσυνάγωγος "put out of the synagogue." The 90 CE expulsion was linked to the synagogue authorities. Martyn posited that the Jamian Academy under Rabbi Gamaliel II reworded the 12th article of the 18th benediction[146] and was called the *Birkath ha-Minim,* which read: "let the Nazarenes [Christians] and Minim [heretics] be destroyed in a moment."[147]

As outlined by Lamb,[148] dissenting opinions have followed this hypothesis: For instance, Bauckham[149]argues the GJ had a broader target audience than the reconstructed community and was intended for broader circulation and a larger network of churches in the Roman Empire.

However, Esler and Sim[150]have opposed Bauckham's argument, providing social community evidences of "group mentality" from other parts of the NT. However,[151] if the evidence is found outside the NT in the interpretation of external community data, one must stay within it. This is necessary to stay in the confines of the GJ's text.

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[146]Martyn, *History and Theology,* 62-66.

[147]Adele Reinhartz, The Johannine Community and Its Jewish Neighbors: A Reappraisal, In *What is John? Vol. 2 Literary and Social Readings in the Fourth Gospel,* ed., Fernando F. Segovia; SBL Sym 7 (Atlanta: Scholar's Press, 2006) 118 ns. 33, and 137.

[148] David A. Lamb, *Text, Context and the Johannine Community: A Sociolinguistic Analysis of the Johannine Writings* (Bloomsbury: T and T Clark) 145-172.

[149]*According Bauckham, the reasons for a broader audience includes*: The ease of travel, and the nature of book production in the ancient world; See Richard Bauckham, For Whom were the Gospels Written? In *The Gospels for All Christians, Rethinking the Gospel Audiences* (Edited by Richard Bauckham, Grand Rapids: Eerdman's, 1998) 9-48; S.C. Barton, "Can We Identify the Gospel Audiences?" In *The Gospels for All Christians,* eds., Richard Bauckham (Grand Rapids: Eerdman's, 2005) 179.

[150]*Responses to Bauckham include*: Phillip F. Esler, "Community and Gospel in Early Christianity: A Response to Richard Bauckham's Gsopel for All Christians, *SJT* 51(1998) 249-253; ibid. Last. Communities that Write. Christ Groups Associations and Gospel Communities, *NTS* 58(2012) 173-198; David C. Sim, The Gospels for All Christians? A Response to Richard Bauckham, *JSNT* 84(2001) 3-27; Wendy E. Sproston North John for Readers of Mark? A Response to Richard Bauckham's Proposal *JSNT* 25 (2003) 449-468.

[151]Edward Klink III, *The Sheep of the Fold: The Audience and Origin of the Gospel of John* (Cambridge: Cambridge University Press, 2007), 47, 52-53, 63, and 80.

We side with Klink and Bauckham that the GJ's audience wishes to bear witness to the world and not withdraw from it. We suggest the GJ's audience cannot be narrowed to a closed Jewish audience, since it reflects a universal perspective on the transfer that takes place in salvation status that is heterogeneously identified in Jewish, Greek, and Samaritan backgrounds.[152]

1.6.2 The Synoptics and 1 John

We do not enter the dependence interdependence debate between the GJ and the synoptics, which is superfluous to Jn. and 4QInstr.[153] It cannot be denied the GJ's author was familiar with and used Mk, Lk, and Matt. However, the GJ reflects a line of theological development and literary design independent of, that goes its own way, rather than dependence on the synoptics. Nevertheless, the synoptic gospels are relevant and share a common perspective,[154] and their data relates to and provides peculiar links to the GJ's perspective. Of necessity, we will draw from one or more if the evidence warrants it.

With its warning and comfort, 1 John provides evidence it was written to a community. Differing from the GJ, in 1 John communal tensions are present through scholars, and we do not know the identity of the opposing group. In 1 Jn. 2.1, 7, 8, 12,

[152]The author of the Fourth Gospel's scope is universal: John1.9: τὸν κόσμον "the whole world," in 1.13 ἀλλ' ἐκ θεοῦ ἐγννήθησαν "all those born of God," in 17,2, and to πάσης σαρκός "all flesh." In 4.23-24 the Father seeks τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν, "all who worship in spirit and in truth." See John. 1.12; 3.16; 10.16; 12.32, 46; and 17.21-23. This is pointed out by Raymond Brown, "Other Sheep Not of this Fold: The Johannine Perspective on Christian Diversity," *JBL* 97 (1978) 5-22.

[154]*For the Gospel of John and synoptics debate* see Paul N. Anderson, The Aspects of Interfluentiality Between John and the Synoptics: John 18-19 As a Case Study. Academic Paper posted on www.academic.edu, 2019, 719-727; Richard Bauckham, John for Readers of Mark, In *The Gospels for All Christians Rethinking Gospel Audiences,* eds., Richard Bauckham (Grand Rapids: Eerdman's, 1998) 147-171; Frans Nerynk, *John and the Synoptics in Recent Commentaries,* In Evangelica III, 2000, Collected Essays, BETL 150 (Leuven: Leuven University Press, 2001) 23; D. Moody Smith, *John Among the Gospels* (Columbia: University of South Carolina Press, 2001), 24; Christopher M. Tuckett, "The Fourth Gospel and Q," In *Jesus in the Johannine Tradition,* eds, by R. T. Fortna and T. Thatcher (Louisville: John Knox Press, 2009) 281-290.

and 13 the author uses the phrases ταῦτα γράφω ὑμῖν ἵνα "these things I write to you" which demonstrates inclusiveness between the author and readers, although the author's arguments are different from 4QInstr. and the GJ which we argue here. [155]

1.7 Thesis Outline and Flow of the Argument

We now offer an overview of the project's structure. Here we offer explanations and justification for the scope or potential importance of the textual evidence presented in chapters 2-4. A series of steps will accomplish the aim and purpose laid out in the research questions. Theological significance of glory, judgment and the divine plan within the wider literary context of 4QInstr. and the GJ are explored. The argument will proceed as follows:

Chapter One is the Introduction. The Introduction lays out the aims, problem, and purpose of the thesis, as well as the justification for research. Chapter One will explain the significance of the work's core ideas and expound its distinctiveness from other research, how this is evident, why this matters and in particular, offers a rationale for the choices made in the thesis. The core argument of this thesis is: When the new evidence from 4QInstruction (4QInstr.) and the Gospel of John (GJ) are placed side-by-side, fresh new insights are gained as they mutually illumine each author's thought worlds in the areas of glory, judgment, and the divine plan.

The mutual illumination, it will be argued that salvation is in accordance with our definition, clearly stated, is the critical factor between the two texts meaning about salvation. Salvation, in the author's meaning, is the building block for his construction of glory, judgment, and the divine plan. Only salvation as destiny or fate can be detected

[155]Lamb, *Context and the Johannine Community,* 172-196; Robert E. Longacre, "Towards an Exegesis of 1 John Based on the Discourse Analysis of the Greek Text," In *Linguistics and NT Interpretation: Essays on Discourse Analysis,* eds., David Alan Black; Katherine Barnwell and Stephen Levinsohn (Nashville: Broadman Press) 271-277.

in 4QInstr., which was predestined for the mevin before his birth in accordance with his role iin a divine plan.

From the outset, we define Johannine salvation as the transfer of one's status from one state of existence to another by the activity of God accompanied by the appropriate huWman response, while 4QInstr's author does not articulate this same idea regarding salvation.

We are careful to detail that the divine plan is to be discussed throughout this thesis is God's detailed process for reaching the end result of salvation, which is the desired goal, state, or status of each individual person in both texts. Terminologically, the divine plan has salvation as a part of it. Also, salvation is brought about by the divine plan which is a process in both texts.

The two terms are sometimes terminologically interchangeable with each other. However, contextually we have decided which term is preferable from whether the "end result" or "process" is being emphasized, and whether we are working within the context of the GJ or 4QInstr.

Chapter one offers a full rationale and explanation of this core argument and our purpose in writing. We offer an explanation of this argument and the impact and significance of our proposed thesis. Chapter One will explain the significance of the work's core ideas and expounds its distinctiveness from other research, how this is evident, why this matters and in particular, offers a rationale for the choices made in the thesis.

As noted in the abstract, this study aims to answer two research questions: First, "what do the texts of 4QInstr. and the GJ have to say about glory, judgment, and the divine plan?" The second question is: "when 4QInstr. and the GJ are set side by side, how do

they mutually illumine each other's thought worlds in the areas of glory, judgment, and the divine plan?"

Our approach to the GJ and Wisdom studies in 1.3.1 and to theme of Wisdom and Apocalypticism in 1.3.2 is also explained.and previous research to the GJ and the DSS. Sec. 1.4 is the rationale of why we selected 4QInstr. above all other Jewish texts and the GJ from their wider literary texts in Second emple Judaism is also explored. We answered this question in **seven** criteria or factors.

First, in 1.4.1 4QInstr, is a new and unique publication, second in 1.4.2, 4QInstr, is representative of a new genre which accurately represents what wisdom came to be in late antiquity, third, in 1.4.3 the GJ and 4QInstr. have comparable, historically credible social contexts, supported by credible physical evidence, fourth 1.4.4 both have comparable themes and passages, 1.4.5 both have comparable content and significant theological issues, sixth, 1.4.6 they both emerge from a broader literary contexts, this includes distinctive features and representative function within the Qumran Wisdom literature, and seventh 1.4.7, they both have a history of research that is impressive yet incomplete.

The introduction lays out our rationale and presuppositions surrounding the social contexts and the theological issues we will address in chapters 2, 3, and 4. The Introduction reviews the aims and objectives of chapters 2, 3, and 4.

The introduction lays out the suppositions and rationale behind the methodology we employ including the distinctiveness, recommended delimitations, implications, as well as the anticipated impact and implications of the research. In sum, the work sets the stage for the illuminating dialogue to follow.

Chapter Two explores the topic of glory. In Sec. 2.1, to understand the theme of glory in 4QInstr. in its own right, we ask the research question: "what does the text of

4QInstr. say the meaning of glory is?" In 4QInstr. to uncover the author's meaning of glory in 4QInstr., we follow *three steps*.[156] We explore glory as an attribute of God, glory as an attribute of the angels, and glory that is a part of the mevin's inheritance. We are careful to note any references or allusions to apocalyptic elements, the divine plan,or the mevin's destiny within that plan.

In Sec., 2.2, we turn to the GJ's presentation of glory. What does the text of the GJ say about glory? Here we explore the theological significance of glory in the Gospel of John broadly construed to present glory as something revealed through the visible manifestation of God that evokes salvation. We investigate the revelation of glory, in the identity of Jesus for salvation as the higher purpose of all that takes place in the GJ. We follow *six steps*[157] to meet these aims. In sec. 2.3, we explore *four ways*[158] the two models with reference to glory in 4QInstr. and the GJ shed mutual light on each other.

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[156]***In footnotes 236-246 we provide a brief summary of the steps we will follow in Chapters 2, 3, and 4. Sec. 2.1: In the first step,*** we will examine 4Q417 l i 13, and 4Q418 126 ii + 122 ii 7b-10, where will demonstrate that glory is an attribute of God. Based on 4Q418 81+81a 5, we will show that glory is an attribute of the addressee. Further, based on 4Q418 55 8-12 and 4Q418 69 ii+60 12-15, we will show glory is an attribute of the angels. Finally, based on 4Q416 2iii 9-10a, 4Q416 2 iii 11-12, and 4Q417 2i +26 10-12, we will show the link between the addressee's inheritance and glory or his destiny.***In the second step,*** we argue that in 4QInstruction the author presents glory as something that is given in an inter-human act from one person to another. We will examine 4Q415 2ii 1-5, and 4Q416 2 iii 15-19.
In the third step, the addressee must respond to and glorify the angels with verbal blessing and praise towards God. We will look at 4Q418 81+81a 1, 11-12 to analyze the rendering of glory from the addressee towards the angels and God.

[157]***In Sec. 2.2: In the first step***, based on John. 1.14 we look at Jesus' earthly life as ὁ λόγος σὰρξ ἐγένετο "the Word became flesh," or the revelation of glory made visible which effects salvation on those that behold it. ***In the second step,*** based on John 12.24,13.31-33, and 17.1-5, we demonstrate the author's meaning of revealed glory is during Jesus' hour of glorification-a process of mutual glorification takes place as Father and Son each make the glory of the other known and those that believe on it receive salvation. ***In the third step***, based on John 3.14-15, 8.23, and 12.32, we demonstrate that the author situates the revelation of glory apocalyptically in the Son of Man's elevation which effects salvation in those who look on it. ***In the fourth step***, based on John 12.41, we demonstrate the author occasions glory apocalyptically in terms of the vision in Isa. 6.1. We demonstrate that the revelation of glory equally refers to the circumstances surrounding Isa. 52.12-53.13, the suffering and death of the servant. ***In the fifth step,*** we demonstrate that the author occasions his meaning of revealed glory in the circumstances of Jesus' signs revelations of glory that evoke salvation. ***In the sixth and final step,*** based on John 5.41, 44, 7.18, and 12.42-43, we demonstrate that the author displays his meaning of revealed glory by holding it in contrast with glory acquired through the praise of other human beings.

[158]***In Sec. 2.3: the first commonality*** is based on 4Q416 2iii 15b-19 and John 1.12-13, 3.1-10, we demonstrate that both 4QInstruction and the Fourth Gospel use birth as a metaphor or a precondition for

Chapter Three explores the theme of judgment. Sec. 3.1 explores judgment in 4QInstr.: "What does the text of 4QInstr. say about judgment?" As we seek to uncover what judgment in 4QInstr. is to meet our stated aims we explore the author's meaning by exploring three passages in *three steps*.[159]Attention is paid to the author';s use of apocalyptic as well as the mevin's role in the plan and his destiny.

Sec. 3.2 explores the meaning of judgment in the GJ. What the text of the GJ say about judgment? We demonstrate that in the GJ judgment is a process prompted by saving Christological revelation if we scale back this broad theme to explore the several aspects of the Christological revelation that leads to judgment. One's response to Christological revelation determines whether a person remains under judgment or not.

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experiencing glory. In 4Q416 2iii 15b-19, birth refers to natural birth. In 4Q416 2iii 15b-19 glory is experienced as rendered glory from the addressee to his parents. In contrast to 4Q416 2iii 15b-19, based on John 1.12-16, 3.1-10, we will show that John's new birth is a spiritual precondition for experiencing glory. ***The second commonality*** *is based on* 4Q416 2iii 11-12 and John 1.51, 3.14, 8.28, 12.23, 32, 34 and 13.31-32, where we demonstrate that both 4QInstruction and the Fourth Gospel identify apocalyptically described elevated-glorified positions of authority. We demonstrate, based on 4Q416 2 iii 12a and John 5.21-22, 26-27, 6.37, and 17.2, the elevated position of glory is a position of conferred authority. In contrast to 4Q4,16 2 iii 11-12, where authority is for the addressee's status over his inheritance of glory, for the author of the Gospel of John, in 3.14-15, 8.28, and 12.32, the position of authority has a functional purpose in salvation.m***The third commonality*** is, based on 4Q416 2 iii 9b-10a, and John 1.1, 1.14, 3.13-15, 6.27, 6.62, 7.33-34, 8.23, 12.23, and 12.27-28, where we demonstrate that both 4QInstruction and the Fourth Gospel teach a restoration and return to glory. In the Fourth Gospel, only Jesus is restored to glory from His preexistent position in glory and believer's salvation depend on this. The Johannine restoration to glory is described in terms of an ascent. In the Gospel of John, the believer's salvation and ascent to heaven depend upon Jesus' own return to glory.

[159]***In Sec. 3.1 The first step*** is based on 4Q416 I 1-18, where the author presents judgment as futuristic and based on the cosmological and apocalyptic design.***The second step*** is based on 4Q417 l i 14-15-16a where the author presents judgment as inevitably destined and directed against a wicked segment of humanity called: בני שׂוֹת "the sons of Seth," or those destined for coming judgment. ***The third step*** is based on 4Q418 69 ii + 60 6-9, where the author presents judgment as the resolution to an ongoing legal conflict. **In Sec 3.2,** we will demonstrate what judgment in the Fourth Gospel is in seven steps. First, we explore judgment as Christological life giving revelation, second, we explore the seeming contradiction of Jesus coming to save and to judge at the same time, third the present and future of judgment consequent of Christological revelation, fourth judgment on the world and its ruler,fifth judgment in the midst of a divine human conflict Jn. 9.1-41, and sixth appearance vs. reality of true and false judgment, and seventh, based on Jn. 15.2, 6, is judgment on unbelievers only? Finally, in **Sec. 3.3** according to our second research questionwe will compare judgment in John in 4QInstruction and the Fourth Gospel in two steps. First we will compare judgment in the context of the dualism of existence and then judgment in the context of anthropological dualism. The causality and background of judgment will also be explored.

To establish judgment as consequent of Christological revelation, we will look at *six aspects* of judgment consequent of Christological revelation.

Sec. 3.3 is the comparative analysis of 4QInstr. and the GJ in judgment. Here, we answer the second research question: When 4QInstr. and the GJ are set side by side how do they mutually illumine each other's thought worlds in the area of judgment? We demonstrate the answer to this question by showing the authorial inclination in using the link to Johannine salvation from judgment.

Chapter four explores the theme of the divine plan. In Sec. 4.1 we ask: "What does the text of 4QInstr. say about the divine plan?" To answer this question, we explain the divine plan as the eternal destiny of the addressee. We demonstrate this as the author's understanding of the plan in two steps that are outlined below.[160] We spend time focusing on the question of why terminologically we chose to use the term "divine plan" instead of "salvation" for this last chapter. We admit these terms can be interchangeable at times, but apply them contextually whether "a process," or "end result" is emphasized and depending on whether we are working with the GJ or 4QInstr. Salvation is preferable in the GJ.

Sec. 4.2 explores the author's understanding of the divine plan in the GJ. In an effort to seek an understanding of the idea of the divine plan in the GJ, in its own right, we will explore what the divine plan in the GJ is. What does the author of the GJ say the meaning of the divine plan is and how does he display this understanding?" We explore the divine

[160]***In Sec. 4.1 in the first step,*** we establish based on 4Q418 126 ii +122 ii 7b-9a, 4Q417 2 i 10b-12a, and 4Q416 2iii 7-8a that the addressee has a destiny of glory, peace, and joy.***In the second step,*** we demonstrate the author's clearest statements on eternal life are in 4Q418 55 12a, and 4Q418 69+60 ii 12b-14b. These statements pertain to the angels, not the addressee. We will bring forth evidence from Q417 l i 17, 4Q418 81+81a 1, 11-12, and 4Q418 81+81a 4b-5a to establish the addressee enjoys a common orinature and destiny with the angels and is linked to the prospect of eternal life, his destiny.

plan in the GJ executed as the initiatory activity of God in salvation. To establish this understanding of the divine plan, we follow the three steps as outlined below.[161]

Sec. 4.3 attempts to uncover each author's thought worlds, in the divine plan. When 4QInstr. and the GJ are set side by side how do they mutually illumine each other's worlds of thought? We answer this research by analyzing three elements between the two individual plans, and subsequently we examine two commonalities of shared thought that are part of each individual divine plan.[162]

Chapter five is the thesis conclusion which develops the overall picture of why the data presented matters in terms of what light 4QInstr. sheds on the GJ and the reverse,

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[161]***In Sec. 4.2 in the first step,*** we establish the author's meaning of the divine plan is based on the initiatory activity of God. *First,* from John. 1.11-12 and 3.1-11, we demonstrate the author communicates his meaning of the divine plan through a new spiritual birth. *Next,* based on John 6.70, 13.18, and 15.16, 19, the author's understanding of salvation is through *God's choosing people for eternal life*. *Next,* based on John 6.37-40, 17.2, 6, 9, 24 and 10.29, the author communicates the divine plan based on God's activity *of giving some people from the Father to the Son. Finally,* based on John 6.44, 6.65, and 12.32, the author communicates the divine plan based on God's *drawing activity* of some people for salvation. ***In the second step,*** we establish the divine plan involves God's activity in imparting eternal life to believers. Based on John 3.14-15, 8.28, 51, 10.11, 15, 17, 18, 12.32, and 15.13, the author presents the plan as eternal life imparted to believers through Jesus' sacrificial death. *Next,* John 3.18, 3.36, 5.24-25, 5.28-29, and 11.25-26, demonstrates the author presents the divine plan as the impartation of eternal life through Jesus' resurrection. *Finally,* based on John 4.7-15, 7.37-39, 14.16-18, 26, 15.26-27, and 16.12-15, we demonstrate the author presents the divine plan as eternal life imparted to believers through the activity of the Holy Spirit. ***In the third and final step,*** we establish that the human response is necessary for the divine plan of salvation to be fulfilled and is an accomplishment of God's work. Based on John 3.16 and 3.36, the author uses "believing" and "abiding" to establish the proper response as part of the divine plan.

[162]***In Sec. 4.3 in the first step*** we establish 4Q417 1 i 1-8a and John 1.1-18 teach the divine plan linked to salvation. ***In the first element of the plan***, we demonstrate the רז נהיה *raz nihyeh* is broad in scope and encompasses the thoughts, behavior, and destiny of every creature. ***In the second element,*** we demonstrate that the רז נהיה *raz nihyeh* is a revelatory concept and is an unfolding mystery that discloses the knowledge of good and evil to the addressee for practical wisdom. *In contrast,* we define the divine plan in John 1.1-18 as: *the identity and activity of the ὁ λόγος "the logos" in effecting salvation for an entire community*. John 1.1-8 provides the information necessary to understand the plan of salvation which is later explicated throughout John's narrative. The Johannine definition of the plan differs from the plan in 4Q417 1 i 1-8a in *three significant ways.****In the first element in John 1.1-2***, we argue the plan presents the identity ὁ λόγος "the logos" as the agent of salvation: a high Christology constructed as plurality presented as Johannine oneness. ***In the second element in John 1.12-14 and 1.12-13*** we argue the plan is the cause of salvation: the activity of ὁ λόγος "the logos" actively bridges the God-human divide. ***In the third element from John 1.12-13, 14, 16, 3.16, 3.36, and 5.24,*** we argue the is the result of salvation: the activity of ὁ λόγος results in a new community construction. ***In the second step,*** we move to analyze two common areas of emphasis and distinction between the plans in John 1.1-18 and 4Q417 1 i 1-8a. ***In the first point of shared emphasis*** in the divine plan between 4Q417 1 i 8b-9a, and John 8.37-47, we argue that "origins" can be found in each authors' description of the divine plan. salvation, we demonstrate that in both 4Q417 1 i 10-12, John1.1-18, that comprehending the divine plan is of central importance.***n the second point of shared commonality*** importance.

and in significance in terms of using our analogical approach and using the material under consideration. The relationship between 4QInstr. and the GJ are based on the data presented in chs. 2, 3, and 4.

Several questions we began with were readdressed in the conclusion. First why did we choose 4QInstr. over every other text in Second Temple Judaism to be a comparandum to the GJ. There were seven factors or criterion. Rather than overlist them here, they are 1.4.1-1.4.7.

First, 4QInstr.'s recent discovery and publication, second 4QInstr.'s part of a new wisdom genre, third comparable credible historical contexts, social settings, and credible physical evidence, fourth comparable themes that are significant and prominent in both texts, fifth they have comparable content with significant theological issues, sixth they both have broader literary contexts that they emerge from, and seventh 4QInstr. and the GJ are both in need of more research. For the selection of themes and undividual passages see section 1.4.4.

Also, we addressed why we choose "the divine plan" instead of "salvation" in a terminological sense are sometimes interchangeable. We suggested the context of "end result" or "process" were deciding factors and which text, either 4QInstr. or the GJ you are working with. "Salvation" is preferable for the GJ over "the divine plan" in most cases.

The Conclusion returns to the core argument outlined in chapter 1. In sec. 5.1, we present a summary of the data findings of the study and explain how this thesis data that compares 4QInstr. and the GJ has satisfactorily answers the two research questions that we set out to address and has satisfied the core argument. Sec. 5.2 further explains why

the data matters through a synthesis or summary of the data in each chapters 2, 3, and 4.

Sec. 5.3 explains why the data matters for the relationship of 4QInstr. and the GJ. Sec. 5.4 provides our document rationale to our *the wider implications* of the data coming from the pattern of *conceptual dissimilarity* between the GJ and 4QInstr. In 5.4.1 we detail the *wider implications* for scholars, 5.4,2 *the wider implications* for conducting a comparative analysis, 5.4.3 *the implications* for conducting future research, 5.4.4 benefits of *the implications* for Qumran studies, for students and the world at large, id where the findings of this thesis fit within the broader scholarly landscape of Johannine studies, Qumran studies, and Second Temple Judaism as a whole. Finally, in 5.5, we divulge the limitations and constraints on the research. Now, with the background of our argument clarified, the argument itself can commence.

CHAPTER II

GLORY

2.1 Glory in 4QInstruction

2.1.1 Introduction to Glory in 4QInstruction and Chapter Structure

Before we look at 4QInstr. and its relation to the GJ, we must first examine what glory connotes or signifies in 4QInstr. We look at glory, in 4QInstr., in its own right, before we can bring the evidence into dialogue with the GJ. The research question for Sec. 2.1 is: "What does the text of 4QInstr. say glory is and what significance is attached to it?"

We selected the passages because they have something distinctive to say about our understanding or interpretation in 4QInstr. We answer this question in *three steps*: *In the first step*, we establish that, in 4QInstr., the author presents glory as an attribute, or character trait of God, humans, the angels, and the addressee's inheritance. By examining 4Q417 l i 13, and 4Q418 126 ii + 122 ii 7b-10, we demonstrate that glory is an attribute of God. Based on 4Q418 81+81a 5, we argue that glory is an attribute of the addressee. Further, based on 4Q418 55 8-12 and 4Q418 69 ii+60 12-15, we argue glory is an attribute of the angels. Finally, based on 4Q416 2iii 9-10a, 4Q416 2 iii 11-12, and 4Q417 2i +26 10-12, we argue that there is a close link between the addressee's glory and his inheritance.

In the second step, we argue that in 4QInstr. the author presents glory as something that is given, or conferred as an inter-human act from one person to another. We examine 4Q415 2ii 1-5, and 4Q416 2 iii 15-19.

In the third step, the addressee must respond to and glorify the angels with verbal blessing and praise toward God. We examine 4Q418 81+81a 1, 11-12 to analyze the rendering of glory from the addressee towards the angels and God.

2.1.2 Glory as an Attribute of God, the Angels, Humans, and the Addressee's Inheritance

First, in 4QInstr., glory is an attribute of God. The word כבוד "glory" is in 4Q417 1 i 13, linked with other attributes of God. One of these is [...וז]ע, "His strength," partially reconstructed in 4Q417 1 i 13. The reconstruction is an accurate one because the visible trace of the *ayin* can be read in PAM 47.578.[163] As noted by the editors, this reconstruction fits the space that is available on the fragment. 4Q417 l i 13 reads:

וזו]עֹ[ז תדע כבוד ואז " and then you will know the glory of [His] s[trength" contains the words כבוד "glory" and עוז "strength." Both are qualities belonging to God.

The addressee can have a personal and progressively deeper knowledge of God. This deepening knowledge of glory gives the addressee greater insight into not only God's glory, but also in 4Q417 l i 13, into פלאורזי "His wonderous mysteries," and וגבורות מעשיו "His great works." For this insight into God's glory, he must אלה שחר תמיד "seek these things continually," with the closest antecedent in 4Q417 l i 11b-12a [.... נס]תֹרי מחשבתו "[the se]crets of His plan." The addressee must understand תוצאותמה "their outcomes"[164]which signifies the outworking of God's activity.

[163] "PAM" are Palestine Archeological Museum photographs throughout this thesis are observed from "Hebrew-Aramaic Texts With Translation" in Emanuel Tov, Noel B. Reynolds, Kristian Heal (producers). *Brigham Young University: The Dead Sea Scrolls Electronic Library—Revised Edition* [CD-ROM]. (Brill Publications, 2006). I abbreviate throughout as DSSEL, 2006; Unless otherwise indicated I follow the texts, readings, and reconstructions from DSSEL 2006 and those in John Strugnell, Daniel Harrington, and Torleif Elgvin eds., *Qumran Cave 4 XXIV Sapiential Texts Part 2 4QInstruction (Musar Le Mevin): 4Q415ff,* DJD XXXIV, (Oxford: Clarendon Press, 1999). Hereinafter cited as DJD 34 reconstructed text is in brackets "[ ]," and in paler font.

[164] For a full discussion of תוצאותמה "outcomes" see *Clines's Dictionary of Classical Hebre*w (Hererinafter cited as DCH, 2011: 8, 610).

The context of 4Q418 126 ii + 122 ii 7b-10 portrays God's glory as His innate characteristic:

4Q418 126 ii + 122 ii 7b-10[165]

7b ולהרים ראוש דלים [ ]
8 בכבוד עולם ושלום עד ורוח חיים להבדיל [ ]
9 כול בני חוה ובכוח אל ורוב כבודו עם טובו [ ]
10 ובאמונתו ישיחו כול היום תמיד יהללו שמו יהוה [ ]

7b But to raise up the head of the poor [ ][166]
8 In eternal glory and everlasting peace, And to separate the spirit of life [ ]
9 all the children of Eve. And in the strength of God and the abundance of His glory together with His goodness [ ]
10 And in His faithfulness they shall meditate all of the day. Continually they shall praise His name and [ ][167]

4Q418 126 ii + 122 ii 9, contains phrases that apply to God.[168] They are בכוח "in the strength of, ובאמונתו "and in His faithfulness," and טובו "His goodness," appearing

[165]In the join of frags 4Q418 126 ii to 4Q418 122 ii, we follow Matthew Goff, *4QInstruction: Wisdom Literature from the Ancient World,* (SBL: Atlanta, 2013), 273; Jean Sebastian Rey, *4QInstruction: Sagesse Et Eschatologe,* (Leiden: Brill, 2009), 255-256; Eibert J.C. Tigchelaar, *To Increase Learning for the Understanding Ones: Reading and Reconstructing the Fragmentary Early Jewish Sapiential Text of 4QInstr,* (Leiden: Brill, 2001), 102-103; In DJD 34.349, we do not follow the editors, who do not make the join.

[166]*The translations from the Hebrew text are mine only to the extent that I opted to consult and follow, in most cases, the word for word translations of several available translations. I indicate in the footnote of each Hebrew display whose translation follow and in the thesis text proper if and where I differ from these translations.* These translations are as follows: Martin G. Abegg, "Qumran Texts and Grammatical Tags Qumran Non-Biblical Mss. Electronic Version 3.4," *Oak Tree Software, May 2014; Accordance Bible Software Version 10.4.2.2*, [Access Date: May 15, 2014], Online: www.accordancebiblesoftware.com; Torleif Elgvin, "An Analysis of 4QInstruction," (PhD Dissertation, Hebrew University of Jerusalem, 1997); Florentino Garcia Martinez and Eibert J.C. Tigchelaar, eds., *The Dead Sea Scrolls Study Edition: Translations, Logos Edition,* **(**Leiden: Brill, 1997)[Access Date: May 15, 2014]; Matthew J. Goff, *4QInstruction: Wisdom Literature from the Ancient World,* (Atlanta: SBL Press, 2013); John Kampen, *Wisdom Literature: Eerdman's Commentaries on the Dead Sea Scrolls,* (Grand Rapids: Eerdman's, 2011); Benjamin G. Wold, *Women, Men, and Angels: The Qumran Wisdom Document Musar LeMevin and its Allusions to Genesis Creation Traditions, Wissenschaftliche Untersuchugen zum Neuen Testament 2.* Reihe 201 (Tubingen: Mohr Siebeck, 2005), Online: www.logosbiblesoftware.com; The section entitled: "Texts and Images" in *DSSEL CD-ROM, 2006* (cited fully in footnotes 1 and 2)*;* Eibert J.C. Tigchelaar, *To Increase Learning for the Understanding Ones: Reading and Reconstructing the Fragmentary Early Jewish Sapiential Text 4* (Leiden: Brill Academic Press, 2001).

[167]Hebrew text is from DJD 34.350 and DSSEL. Translations used: DJD 34.352; Goff, *4QInstruction*, 274-275.

[168]Unless otherwise indicated, we follow the overlaps of mss. and parallel mss. Found in Tigchelaar, *To Increase Learning*, 28-237, Goff, *4QInstr.* 31-299; DJD 34.41-533.

together with כבודו "His glory." Once the addressees know God's glory, he must respond in an appropriate manner. 4Q418 126 ii +122 ii 10 reads: ישיחו כול היום "they shall meditate all of the day." This involves a continuous, single quality response to God's glory.

The two verbs ישיחו "they shall meditate" and יׄהללו "they shall praise" are in the plural. Angels or elect humans may be in view as the subject. We concur with Goff[169] that the group responding to God's glory with continual meditation and praise may be the בני חוׄה "children of Eve" in 4Q418 126 ii +122 ii 9 after דלים "the poor" mentioned in 4Q418 126 ii + 122 ii 7. "All the children of Eve" כול בני חוׄה may refer to the physical descendants of Eve or to humans in general. The grammatical proximity of both בני חוׄה "children of Eve" and דלים "the poor" to God's glory: כבוד עולם "eternal glory" in 4Q418 126 ii + 122 ii 8, and to רוב כבודו "the abundance of His glory" in 4Q418 126 ii + 122 ii 9 suggests the continual response of meditation and praise towards God's glory is made by both groups.

In 4QInstr., glory is possessed by the addressee. As the addressee fulfills his behavioral role, his glory can be enhanced.

4Q418 81+81a 5 reads:**4Q418 81+81a 5; Overlaps:[170]4Q423 8 <u>underline</u> + 23 (formerly 24) <u>double underline</u>[171]**

5 הפיל גורלכה וכבודכה הרבה מואדה וישימכה לו בכור בׄ []ל[ ]

5 He has cast <u>your lot</u> and magnified your glory greatly. <u>He has appointed you for</u>[172] <u>Himself as a firstborn[ ]among[ ]</u>

[169]Goff, *4QInstruction*, 284.

[170]The Hebrew displays, we use a <u>single underline,</u> for the first manuscript parallel, <u>a double underline,</u> for the second parallel manuscript, and a <u>bold underline</u> for a third possible manuscript parallel

[171]I follow the overlap with 4Q423 8+23, formerly 4Q423 8+24. Overlaps from Tigchelaar, *To Increase Learning*, 94; and Goff, *4QInstruction*, 239.

[172]Hebrew text from DJD 300-301 and DSSEL. Translations from DJD 34.302-303; Goff, *4QInstruction* 241.

4Q418 81+81a 5 suggests variations in degrees of glory for the addressee. The phrase in 4Q418 81+81a 5 וכבודכה הרבה "and magnified your glory greatly," describes the growth of the addressee's glory, and refers to the measure of the growth. The variability of glory appears in 4Q418 159 i + ii 6, where we read: [] ומדת כבודֹכה [ ] "[ ] and measure of your glory [ ]."

Glory is an inherent quality of angels, as well as human beings. 4Q418 55 8-12 contrasts[173] the glory of human beings with the angels. 4Q418 55 8-12 demonstrates the superiority of angelic glory over humans:

4Q418 55 8-12

8 [הלוא יד[174]] עתם אם לא שמעתמה כיא מלאכי קודשׁ ל[ו] בשמים
9 [ ]אמת וירדפו אחר כול שורשי בינה וישקדו על [דעה[175]]
10 [ול]פֿי דעתם יֿכבדו איש מרעהו ולפי שכלו ירבה הדרו
11 [ ] ◦ הכאנוש הם כי יעצל ובן אדם כי ידמה הלוא
12 [ ] עד אחזת והם עולם ינחלו הלוא ראיתם

8 [Do you not kn]ow and have you not heard that the angels[176]
of holiness belong to H[im] in the heavens.
9 [ ] truth. They pursue after every root of insight and they are vigilant over
[knowledge].....
10 [And accord]ing to their knowledge they are glorified, a man more than his fellow,
and according to each one's understanding will his splendour will be increased.
11 [ ] Are they like humankind? For he is slothful. Or a
son of man because he he comes to end. Is not....
12 [ ] and they will inherit an eternal possession. Have
you (pl.) not seen

[173]4Q418 55 8-12 compares human beings with angels are Goff, *4QInstruction*, 219; Kampen, *Wisdom Literature,* 126; Wold, *Women, Men, and Angels*, 158; Kampen says 4Q418 55 line 9 is a reference to human beings. Goff says line 10 refers to angels.

[174]In 4Q418 55 8, we follow Goff's reconstruction of הלוא in opposition to the editors, who attach the interactive particle to עתם[היד (in DJD 34.26). See Goff, *4QInstruction*, 211. In PAM 43.483 in DSSEL, 2006, it is impossible to determine the correct reading because the line is cut off on the right side of the photograph.

[175]We follow Goff's reconstruction of [דעה] "[knowledge]," rather than the editors (DJD 34.267), who at the beginning of line 10 reconstruct "all their hidden mysteries" in their translation. Goff, *4QInstruction.*, 211.

[176]Hebrew text from DJD 265-266 and DSSEL. Translation from DJD 34.267 and Goff, *4QInstruction* 241.

A shift towards the angels is established in 4Q418 55 8, when two rhetorical questions are asked: עֹתם[הלוא היד] "[Do you not kn]ow?" and לא שְמַעְתמה "have you not heard?" The 2nd person plural verbs suggest more than one person is addressed. The addressee is asked whether he knows if the מלאכי קודשׁ "angels of holiness" belong to God in heaven. The questions imply the angelic status and role is something the addressee might know.

In 4Q418 55 10, there is a shift in focus, away from angels, and human beings are brought into view. In 4Q418 55 10, the word איש "man" [177] and רעה "his fellow,"[178]4Q418 55 11, expands the idea from angels to include all humankind. The term[179] אֱנוֹש is rendered "man," refers to all humankind in contrast with angels. The term בן אדם "son of man"[180]points to humanity as a whole, rather than a select group.

The disparity between humans and angels is expanded in 4Q418 55 10: [ול]פְּי דעתם יֻכבדו איש מרעהו "[and accordi]ng to their knowledge they are glorified, a man more than his fellow." Humanity's goal is to seek knowledge so they will be glorified like the angels as the end result, growing in their knowledge.

Varying in gradations glory יֻכבדו "they are glorified," or splendour הדרו "his splendour" are linked to דעתם of "their knowledge," and שכלו "each one's understanding" of humans. The differing degrees of the glory of humans, in 4Q418 55

[177]DCH 2011 1.221-236.

[178]DCH 2011 7: 511-512; BDB, 2000, 35-36.

[179]DCH 2011 1.334-335.

[180]DCH 2011 1.123.

10, suggests an overall deficiency, in comparison to the angels in knowledge and glory. This implies a hierarchical notion,[181] or ranking in the glory they possess.[182]

In 4Q418 55 11-12, the question is asked[183] הכאנוש הם "are they like man?" Human beings are עצל "slothful," and ידמה "come to an end." In 4Q418 55 12 reads: והם אחזת ינחלו עולם "and they will inherit an eternal possession." If the reference in 4Q418 69 ii+60 12 is to angels then 4Q418 55 8-12 emphasizes the superiority of angels over human beings and their destiny so described.

4Q418 69 ii+60 12-15

12 ולוא עיף בכול {נ}שני עולם הלוא באמת ישעשע לעד ודעה [לנצח][184] תשרתנו ובֿ[נ]
13 שמים אשר חיים עולם נחלתם האמור יאמרו יגענו בפעלות אמת
ויעפ[נו]
14 בכול קציֿם הלוא באור עולם יתהל [כו כ]בוד ורוב הדר אתם [
15 ברקיעי[ ] בֿסוד אילים כול [ ]
vacat ואתה בן [מבין]

12 And does not tire in all the years of eternity. Does He not take delight in truth forever? And does not knowledge [forever] serve Him? And the s[ons of][185]
13 heaven their inheritance is eternal life, would they really say we are weary of deeds of truth and w[e are tired of]
14 In every period. Do they not make [move]ment in eternal light? [g]lory and abundance of splendour is with them [ ]
15 In the firmaments of [ ] in the council of all the divine beings [ ] and you son of [understanding].

[181]For the hierarchical notion of angels see Archie T. Wright."Angels," In *The Eerdmans Dictionary of Early Judaism,* (Edited by Archie J.J. Collins and Daniel C. Harlow; Grand Rapids: Eerdman's Publishing Company, 2010). 332.

[182]Wold interprets the variations in glory in 4Q418 55 10 and 11 in behavioral terms; Wold describes them as "the deficiencies in mortal efforts of human beings in their pursuit of knowledge;" Wold, *Men, Women, and Angels*, 158.

[183]The letters הכאנוש "like man," are partially extant, appearing on the edge of the frag. However, they are visible in PAM 43.483, in DSSEL, 2006, and should be viewed as probable, rather than uncertain.

[184]Unless otherwise indicated, I follow the reconstructions, in brackets "[ ]" and in "paler font" "paler font" found in "Hebrew-Aramaic Texts With Translation" in the DSSEL, 2006 and the Hebrew display presented by Strugnell and Harrington in DJD 34.

[185]Hebrew text from DJD 281-281 and DSSEL. Translation from DJD 34.283-284 and Goff, *4QInstruction* 223-224; Tigchelaar, *To Increase*, 91-93.

In 4Q418 69 ii+60 12-13, שמים [ני]וֹבְּ "and the s[ons of] Heaven" has been partially restored. In 4Q418 69 ii+60 15, the entities are described: בְּסוד אילים "in the council of the divine beings," or in the company of other angelic beings.

In 4Q418 55 10, we noted: יֹכבדו "they are glorified," and הדרוֹ "his splendor" were applied to human beings. In 4Q418 69 ii + 60 14, these two words are now applied to angels. 4Q418 69 ii+60 14 states כ[בוֹד "[g]lory" and הדר "splendour" are with them. The author applies glory *to both groups*, making glory an attribute of both humans and angels. [186] Finally, in 4QInstr., there is a link between כבוד "glory" and נחל "inheritance."[187]

4Q416 2iii 9-10a reads:

4Q416 2iii 9b-10a; Overlap: 4Q418 9 7-10 underline[188]

9b ואֹם[ ]יֹשיבכה לכבודבה התהלך וברז [ג]הֹיֹה דרוש מולדיו וֹאֹז תדע
10a נחלתוו……

9b …..and if[ ]He restores you to your glory, walk [in it]. And by the mystery that is to[189] [c]ome, study its origins and then you will know
10a his inheritance……

In 4Q416 2iii 9-10a we ask, "what is the addressee admonished to study the origins of?" The antecedent מולדיו "its origins" could either refer to the origins of the addressee's glory, mentioned in 4Q416 2iii 9b, or to the origins of his inheritance,

[186]For further discussion of the distinction between angels and humans in 4QInstructior. see Kevin P. Sullivan, *Wrestling With Angels: A Study of the Relationship Between Angels and Humans in Ancient Jewish Literature and the New Testament* (Leiden: Brill, 2004), 32-36.

[187]The definition of נחלה "inheritance" in the Old Testament dealt with the transfer of a person's property, land, or possessions, from one generation to the next, or to the 12 tribes of Israel (i.e. as in Num. 26.52-56; 27.6-10; 36.7; Dt. 19.14; and Jos 24.30). In the Hebrew Bible, an נחלה "inheritance" is used as a general portion assigned from God to humans (i.e. see Jb. 20.29; 27.13; Isa. 54.17; or Ps. 127.3 in DCH 2011: V 655-658).

[188]In 4Q416 2iii 9-10a, overlap is from Goff, *4QInstruction*, 91, the editors in DJD 34.111, and Tigchelaar, *To Increase Learning*, 47.

[189]Hebrew text from DJD 34.111 and DSSEL. Translation from DJD 34.112-113; and Goff, *4QInstruction* 92-93; Tigchelaar, *To Increase*, 42-43.

mentioned subsequently, in 4Q416 2iii 10a, or to both. The addressee is admonished to study the origins of his glory, which will cause him to become aware of his behavioral role in his inheritance. Implicitly stated, it could refer to his preexistence in the divine plan and his destiny in an apocalyptic sense.

In 4Q416 2 iii 11-12 we read:

4Q416 2iii 11-12; Overlap: 4Q418 9 7-10 underline[190]

11 ושמו הלל תמיד כי מראש הרים רא֯שכה ועם נדיבים הושיבכה ובנחלת
12 כבוד המשילכה רצונו שחר תמיד אביון֯ אתה אל תאמר֯ רש *vacat* אני
ול[וא]

11. And continually praise His name, for He has lifted your head from poverty, seated[191] you among nobles, and over an inheritance
12. of glory He has given you authority. Therefore, seek His favor always. *vacat*
You are needy. Do not say, "since I am poor, I will n[ot]

4Q416 2iii 11-12 portrays the conferral of the addressee's inheritance of glory, as something that has already happened. The phrases המשילכה "He has given you authority," in 4Q416 2iii 11-12, הושיבכה "He seated you," and מראש הרים רא֯שכה "he has lifted up your head from poverty"[192] are actions performed by God in the past conferring on the mevin his position in God's plan.

[190]For 4Q416 2 iii 11-12, overlap from Goff, *4QInstruction*, 91, DJD 34.111, and Tigchelaar, *To Increase Learning*, 47.

[191]Hebrew text from DJD 34.111 and DSSEL. Translation from DJD 34.112-113; and Goff, *4QInstruction* 92-93; Tigchelaar, *To Increase*, 47-48.

[192]We discuss 4QInstruction's poverty language throughout, See Goff, *4QInstruction.*, 23-27; Catherine Murphy, *Wealth in the Dead Sea Scrolls and in the Qumran Community* (Leiden: Brill, 2002) 164-209; Murphy sees the poverty language as economic; Eibert Tigchelaar, "The Addressees of 4QInstruction," In *Sapiential, Liturgical, and Poetical Texts from Qumran: Proceedings of the Third Meeting of the International Organization for Qumran Studies Oslo 1998* eds., D.K. Falk, F. Garcia Martinez, and E.M. Schuller (Leiden: Brill, 2000), 63-73; Benjamin Wright, "The Categories of Rich and Poor in the Qumran Sapiential Wright Literature." In *Sapiential Perspectives: Wisdom Literature in Light of the Dead Sea Scrolls: Proceedings of the Sixth International Symposium of the Orion Center for te Study of the Dead Sea Scrolls and Associated Literature, 20-22 May, 2001,* In eds. John J. Collins, Gregory E. Sterling, and Ruth A. Clements (Leiden: Brill, 2004) 101-123. Wright sees 4QInstruction's poverty language in metaphorical terms.

In 4Q416 2iii 11-12, the conferral of the addressee's inheritance is a conferral of glory: ובנחלת כבוד "an inheritance of glory." 4QInstr. does not limit the addressee's inheritance to a transfer of land, but ties it to his status in God's plan and destiny.

In 4Q417 2i +26 11-12, we read:

4Q417 2i +26 11-12; Overlap[193]416 2 i 5 <u>underline.</u>

11 <u>נהיה</u> וקח מולדי ישע ודע מי נוחל כבוד ועמל הלוא [שים ששון לנכאי]
12 <u>ולאבליהמה</u> שמחת עולם היה בעל ריב לחפצכה [ ]
ואין

11 <u>that will be</u>, and seize the birth-times of salvation, And know who will inherit glory or [194]toil. Has not [joy been appointed for the contrite of spirit]
12 <u>And for those who mourn</u> eternal joy? Be an advocate on behalf of your own interests and let there not be……

In 4Q417 2i 11, to gain the knowledge of people's destiny the addressee must ישע וקח מולדי "seize the birth-times of salvation." Mortgenstern's[195] position is that מולדי "birth times" refers to the astrological sign a person was born under. Here the phrase is מולדי ישע "the birth-times of salvation" refers to people's destiny in glory, established before birth.

According to PAM 43.516, both the *ayin* and *mem,* of עמל "toil" are poorly preserved. The word עמל could be reconstructed as עול "iniquity."[196] The reconstruction of עמל cannot be ascertained with certainty. Here, the word refers to an inheritance, the polar opposite of the addressee's inheritance of כבוד "glory."

[193]Here we follow the overlap with 416 2i 5 in DJD 34.174; Goff, *4QInstruction*, 183; Tigchelaar, *To Increase Learning*, 55.

[194] Hebrew text from DJD 34.111 and DSSEL. Translation from DJD 34.112-113; and Goff, *4QInstruction* 92-93; Tigchelaar, *To Increase*, 47-48.

[195]Matthew Mortgenstern. The Meaning of בית מולדים in the Qumran Wisdom Texts. *JJS* 51(1)(2000): 141-144.

[196]As noted by the editors in DJD 34.182.

2.1.3 Inter-Human Conferral of Glory

In 4QInstr., glory is similar to honor that is rendered from one person upon another. In 4Q415 2 ii 1-5, we must determine who is the subject, the one giving honor and who is receiving it.

4Q415 2 ii lines 1-5

1	כאב כ֯בדֿ֯ ח[ות]נך [	]
2	אל תמ֯ישי בלבבך ֯ ו֯ע[	]
3	כול היום ובחי֯קו֯ בר֯[יתך	]
4	פן֯ תפרע֯ ברית קו֯ד [ש	]
5	ואו֯יבת לנפשך ו֯ב [	]

1 Like a father honor your [father-in-law][197]
2 Do not remove in your heart and ….
3 all the day long, and in his bosom [is] [your] cove[nant….][198]
4 lest you neglect a [hol]y covenant
5 And one who is hostile to you and……. [ ]

Unique to 4Q415 2 ii 1-5, the feminine singular suggests the addressee is a female. In 4Q415 2 ii 1, the imperative כ֯בדֿ֯ "honor" is in the fem. sing. The fem. sing. form appears in 4Q415 2 ii 2: אל תמ֯ישי "do not remove," in 4Q415 2 ii 4: פן תפרעי "lest you neglect," and in the fem. participle: 4Q415 2 ii 5: ואו֯יבת "and one who is hostile to you."[199]

The word ברית "covenant," in 4Q415 2 ii 3 and 4, suggests the person addressed is the addressee's wife, not his daughter. In 4Q415 2 ii 1, she is admonished to כ֯בדֿ֯ "honor" the unknown person כאב "like a father." She must honor this individual as her own father.

[197]Hebrew text from DJD 34.47 and DSSEL. Translation from DJD 34.48; and Goff, *4QInstruction* 31; Tigchelaar, *To Increase*, 32-33.

[198]I follow Goff's reconstruction of בר֯[יתך "[your] cov[enant]" instead of]בר֯ "and [in his bosom]" as the editors of DJD 34, 47-48 have also argued.

[199]DJD 34.48

The addressee's wife must show the same honor to her father-in-law as she does her own father. At the end of 4Q415 2 ii 1, Goff[200] indicates it is possible to reconstruct אישך or בעלך "your husband." Most commentators[201] suggest that ח[ות]נך "your father-in-law" better fits the available ink traces. From our observation of the photograph, in PAM 43.549[202] ח[ות]נך "father-in-law," better fits the five available character spaces, and what can be seen from the remaining ink traces.

4Q416 2 iii 15-19 differs from 4Q415 2 ii 1-5 because it identifies the parties involved. In 4Q416 2 iii 15-19, the addressee is to render כבוד "honor" upon his mother and his father. 4Q416 2 iii 15-19 portrays the addressee's act of rendering honor on his parents as a response to God in worship.

In 4Q416 2 iii 15-19 we read:

4Q416 2 iii 15-19; Overlap 4Q418 9-11 underline[203]

15תביט ואז תדע מה מר לאיש ומה מתוק לגבר
ואמכה במצעדיכה כי כאב לאיש כן אביהו וכאדנים לגבר כן אמו כי ברישכה
17 המה כור הוריכה וכאשר המשילמה בכה ויצר על הרוח כן עובדם וכאש
18 גלה אוזנכה ברז נהיה כבדם למען כבודכה ובן[ ]הדר פניהמה
19 למען חייכה וארוך ימיכה *vacat* ואם רש אתה כשה◦[ ]

15 Gaze at. Then you will know what is bitter for a man, and what is sweet for a man. Honor[204] your father in your poverty,
16 And your mother in your humble state. Because as God is to a man, so is his father; and as Lord is to a man, so is his mother; because
17 they are the womb that conceived you, and just as He gave them authority over you and according to the spirit, so serve them. And as
18 He has opened your ear to the mystery that is to come, glorify them for the sake of your glory, and [ ] honor their presence
19 for the sake of your own life and for the length of your days *vacat* and if you are poor as [ ]

[200]Goff, *4QInstruction*, 33.

[201]Tigchelaar, *To Increase Learning*, 33.

[202]DSSEL, 2006.

[203]For this overlap see Goff, *4QInstruction*, 91, Tigchelaar, *To Increase Learning*, 47, and DJD 34.111.

[204]Hebrew text from DJD 34.111 and DSSEL. Translation from DJD 34.112-113; and Goff, *4QInstruction*, 92-93; Tigchelaar, *To Increase*, 47-48.

In 4Q416 2 iii 15 and 16, the addressee is to honor his mother and father: ברׄישכה "in your poverty," and במצעדׄיכה "in your humble state," or with a venerative attitude. In 4Q416 2 iii 16, the addressee's relationship with his father is described: כאב לאיש "as God is to a man." Also, the addressee's relationship with his mother is described: וכאדנים לגבר "as lord is to a man."

The word כאדנים in the plural could be translated as "lords," or "masters." Most likely, the reference is to God, since the word אב, in the sing. is used in the same line, indicating that כאדנים, in Hebrew, is likely a plur. of majesty,[205] translated, in the sing., as "lord."

The addressee is engaged in a reciprocal relationship of glorification towards his parents due to the glory he has. Biological language dominates 4Q416 2 iii 15-19. The authority of the addressee's parents has been conferred on them by God. 4Q416 2 iii 17 states: המשילמה "He has given them authority over you." God has granted the parents authority because המה כוֹר הוריכה "they are the womb that conceived you." The word כוֹר "womb" refers to the addressee's place of physical birth, his place of origin.[206]

The *Qal* masc. part. הוריכה "that conceived you" refers to a physical-biological conception. This word כוֹר can be translated "oven." This adds broader nuance to the addressee's point of origin, to the evidence of his biological conception. Honoring his parents involves a reciprocal relationship, between God and the addressee. In 4Q416 2 iii 18, the addressee is admonished he must כבדם למען כבודכה "glorify them for the sake of your glory," and, in 4Q416 2 iii 19, the addressee must glorify his parents in exchange for a long life.

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[205]For a discussion of the plural of majesty see P. Jouon, and T. Muraoka (eds.) *A Grammar of Biblical Hebrew*, Studia Biblica 27 (Rome: Gregorian Biblical Press, 2011), 470.

[206]DJD 34.21

2.1.4 The Response to God in Worship

4Q418 81+81a 1, 11-12 demonstrates the addressee must glorify the angels, and join with them in the worship and praise of God. As the addressee responds to the angels and God with blessings and praise, his knowledge of his inheritance continues to grow.

In 4Q418 81+81a 1, 11-12 we read:

1 שפתיכה פתח מקור לברך קדשים ואתה כמקור עולם הלל◦ [שמו כי] אֹ הבדילכה בכו
11עמכה בֻּטֹּרם תקח נחלתכה מידו כבד קדושיו ובט[ר]
12 פתח[ ]שֹׁיר כול קדֹוֹשים וכול הנקרא לשמו קודש◦ [ ]

1 Your lips He has opened as a fountain to bless the holy ones, and as an[207]
eternal spring you may praise [His name, bec]ause has He separated you from every
……
11 with you. Before you take your inheritance from His hand, honor his holy ones,
And bef[ore.....]
12 begin [with] a song for all the holy ones. And everyone who is called by His name
holy ones.

The manner the addressee is to behave towards the angels and God is in 4Q418 81+81a 1, 11-12. In 4Q418 81+81a 1, the addressee is admonished לברך קדשים "bless the holy ones."

In a metaphorical sense the addressee is both a מקור "fountain" of ברך "blessing" to the angels and an מקור עולם "eternal spring" of הלל "praise" towards God.

Sullivan[208] describes the addressee's actions, as a liturgical performance, he acts out. Wassen[209] suggests the addressee may be motivated to benefit his community, assisting them in overcoming defects, and combating impurity. Newman[210] argues 4Q418 81+81a

[207] Hebrew text from DJD 300-301 and DSSEL. Translation from DJD 34.302-303; Goff, *4QInstruction* 241. *4QInstruction,* 240-241; Tigchelaar, *To Increase*, 94-95.

[208]Kevin P. Sullivan, *Wrestling with Angels: A Study of the Relationship Between Angels and Humans in Ancient Jewish Literature and the New Testament, AGAJU 55* (Leiden: Brill, 2004) 32-36.

[209]Cecelia Wassen, "What do Angels have Against the Blind and the Deaf, Rules for Exclusion in the Dead Sea Scrolls," In *Common Judaism: Explorations in Second Temple Judaism,* In eds. Wayne O. McCready and Adele Reinhartz (Minneapolis: Fortress Press, 2008). 115-229.

1, 11-12 is “another instance,” of what occurs, in 4Q400-4Q407, in *The Songs of the Sabbath Sacrifice*,[211] where humans commune with angels, in praise of God. These proposals affirm our point that the object of the addressee’s blessings is not just God, but also the קדשים the "holy ones," in the plur. form, refers to angels, who become the recipients of the addressee’s blessings.

In 4Q418 81+81a 1, פתח מקור “He has opened as a fountain,” provides an image of the addressee’s mouth, glorifying God, allowing blessings to flow out, towards the angels. The words שפתיכה “your lips” are the source of production of blessing, and veneration towards the angels. In 4Q418 81+81a 1, the addressee is instructed to הלל “praise” the name of God. Goff’s[212] reconstruction of 4Q418 81+81a 1: ◦[שמו כי] אֹ “[His name, bec]ause,” identifies God as the object of praise. This is the identical response of דלים “the poor,” in 4Q418 126 ii + 122 ii 7b: כול היום תמיד יְהללו שמו “all of the day continually they shall praise His name.”

The imperative of כבד “glorify” means “honor.” The liturgical context, in 4Q418 81+81a 1, 11, and 12 calls for a worshipful response, by the addressee, directed towards the angels. In 4Q418 81+81a 11, the addressee is called upon: כבד קדושיו “glorify His holy ones.” The timing of the addressee’s glorification of the angels takes place בְּטֶרֶם תקח נחלתכה מידו “before you take your inheritance from His hand.” In 4Q418 81+81a 12, the addressee is commanded: שִׁיר כול קְדוֹשים[ ] פתח “begin [with] a song for all the holy ones.”

[211] J.H. Newman, “Priestly prophets at Qumran: Summoning Sinai through the Songs of the Sabbath Sacrifice,” In *The Significance of Sinai: Traditions about Sinai and Divine Revelation in Judaism and Christianity. TBN* 12, In eds.,nG. J. Brooke, H. Najman, and L. Stuckenbruck (Leiden: Brill, 2008), 29-31.

[212] Goff, *4*, 241. 4QInstruction he same construction is in 416 2 iii 11 הלל שמו “praise His name.”

The preposition כול "for" is not in the Hebrew text. In 4Q418 81+81a 12, the phrase [ ]וכול הנקרא לשמו קודש "and everyone who is called by His name holy ones[ ]" may refer to an additional group of people that the addressee must render glory to, as he does to קְדוֹשִׁים "the angels," before God. Goff's[213] explanation is more convincing, namely that this phrase refers to the addressee providing an example others can seek after and imitate or our position of his role in the plan and accompanying destiny.

2.1.4 Findings and Conclusion on Glory in 4QInstruction

We can now draw some general conclusions on what the meaning is attached to glory by the author in 4QInstr. We began Sec. 2.1 by attempting to answer the first research question, "What does the text of 4QInstr. say about glory?" We have now looked at glory, in 4QInstr., in its own right, placing us in a position to bring this evidence into dialogue with the GJ.

We answered this question in *two steps*. *In the first step*, we answered by establishing that the author presents glory as an innate attribute or quality.

By examining 4Q417 li 13, and 4Q418 126 ii + 122 ii 7b-10, we established the author presents glory as a quality of God. Based on 4Q418 81+81a 5, we established the author's meaning of glory as an attribute of the addressee. Further, based on 4Q418 55 8-12, and 4Q418 69 ii+60 12-15, we demonstrated that the author presents glory as an attribute of the angels. Finally, based on 4Q416 2iii 9-10a, 4Q416 2 iii 11-12, and 4Q417 2i +26 10-12, we demonstrated the author presents his meaning of glory linked to the addressee's inheritance, which also includes, in an apocalyptic sense, his destiny.

In the second step, we argued that the author's meaning of glory, in 4Q415 2ii 1-5**,** 4Q416 2 iii 15-19, and 4Q418 81+81a 1, 11-12, is givenor conferred, as an inter-human act from one person to another. The addressee must respond to and glorify the angels

[213]Goff, *4QInstruction*, 256.

with verbal blessing and praise, and respond with worship to glorify God. The Johannine idea of glory as something revealed, evoking through the response salvation as the transfer of one's status to new life is completely lacking and replaced with flat destiny.

2.2 GLORY IN THE GOSPEL OF JOHN

2.2.1 Introduction to Glory in the Gospel of John and Chapter Structure

Sec. 2.2, attempts to address the first question, "what is the author of the GJ's thematic significance attached to glory, and how does he display that thematic meaning?" We answer this research question by looking at the concept of glory, in the GJ, in its own right, before bringing this evidence into dialogue with 4QInstr.

Glory is the pattern of the revealing of God's identity, and is made visible, designed for, and demands proper perception for salvation. The author presents glory as the revelation of God's character and attributes. The revelation of glory in the character of Jesus is the salvific purpose in the sense that belief in Jesus as the embodiment of God's glory should lead to belief and consequently to life.is the salvific purpose of all that happens in the GJ. Several events and circumstances that take place in the GJ serve to authenticate Jesus' identity as a revealer of glory. To authenticate Jesus' identity as a revealer of glory, the author narrates several events, not synonymous with each other, which serve as occasions for Jesus to reveal His glory and evoke belief and, consequently, to salvation that leads to life.

To substantiate this as the author's potential meaning of glory, we follow *six* steps. *In the first step*, Jn. 1.14 summarizes Jesus' earthly life as ὁ λόγος σὰρξ ἐγένετο "the Word became flesh," or the revelation of glory made visible and those who respond to and effect the transfer in salvation status.

In the second step, based on Jn. 12.24,13.31-33, and 17.1-5, we demonstrate the author associates revealed glory with Jesus' hour of glorification. Broadly interpreted, Jesus' hour refers to Jesus' death, and the subsequent events that follow. We demonstrate that during Jesus' hour, a process of mutual glorification takes place as Father and Son

each make the glory of the other known. Also, as an aspect of Jesus' hour of glorification, based on Jn. 7.39 and 16.14, we demonstrate the author situates his understanding of revealed glory in the activity of the Holy Spirit.

In the third step, based on Jn. 3.14-15, 8.23, and 12.32, we demonstrate that the author situates the revelation of glory in the occasion of the Son of Man's elevation and effecting the status transfer that leads to salvation.

In the fourth step, based on Jn. 12.41, we demonstrate the author occasions his meaning of revealed glory in terms of the vision in Isa. 6.1, Isaiah's response, who saw Jesus' glory in an enthroned position. We demonstrate that the revelation of glory equally refers to the circumstances surrounding Isa. 52.12-53.13, the suffering and death of the Isaianic servant to bring about salvation.

In the fifth step, we demonstrate that the author occasions his understanding of revealed glory in the circumstances of Jesus' signs. To substantiate the close nexus between Jesus' signs,and revealed glory effecting the status transfer in salvation, we provide two test cases: *First*, in Jn. 2.1-11, the miracle performed at Cana, and *secondly*, in Jn. 11.1-44, at the resurrection of Lazarus. We will establish the Johannine signs do not need to occur in the context of the miraculous to qualify, as revelations of glory and effecting salvation. In Jn. 13.1-38, we demonstrate this truth by bringing in an example of a non-miraculous sign in Jesus' act of washing.

In the sixth step, based on Jn. 5.41, 44, 7.18, and 12.42-43, we demonstrate that the author displays his meaning of revealed glory by holding it in contrast with a second type of glory, glory acquired through the praise of other human beings. A glory that does not effect the status transfer in salvation.

2.2.2 The Linguistic Background of Revealed Glory that Causes Salvation

Most lexicons[214] define δοξά "glory" under the traditional notions of something rendered, as "praise," "honour," or "exaltation."[215] However, Thayer's[216] lexicon specifies the meaning of glory, in the GJ, as revealed for the purpose of being made visible. In the GJ, δοξάζω "glorify" means to reveal glory. We maintain that when God's glory is revealed, God's traits are made visible and comprehensible to humans so they can believe and have salvation. We[217]maintain that a scholar cannot identify "glory as the motif of the GJ,"[218] unless one examines how glory unfolds in the narrative.[219]

[214]Most lexicons do not define glory as something that is revealed. See S. Aalen, Glory, in *The New International Dictionary of NT Theology Vol 2.* (In Colin Brown, ed.; Grand Rapids: Zondervan, 1986), 47-48; Aalen compares glory "to honor," in pt 5, p. 48; The author's viewpoint on glory is different; Walter Bauer, William F. Arndt, Wilbur F. Gingrich, and Frederick W. Danker (eds.), *A Greek-English Lexicon of the NT and other Early Christian Literature. 2nd ed.* (Chicago: University of Chicago Press, 2001) 257-258.

[215]In 4QInstruction, glory is something that is rendered: See 4Q415 2 ii 1-5; 4Q416 2 iii 15-19; 4Q418 81+81a 1, 11-12; 4Q416 2iii 9, 4Q416 2 iii 11-12; and 4Q417 2 i +26 10-12 and in John. 5.41, 44; 7.18; 8.50; and 9.40.

[216]Joseph Henry Thayer (ed.) *Greek-English Lexicon of the NT: being Grimm's and Wilke's Clavis Novi Testamenti. 297 translated, Revised, and Enlarged by Joseph Henry Thayer, 1889.* (Grand Rapids: Baker, 1977). 157.

[217]Robert W. Cook. "The "Glory" Motif in the Johannine Corpus. *JETS*," 27(3)(1984): 291-297

[218]Two studies approach glory, in the Fourth Gospel, from the narrative perspective: See Jasper Tang Nielsen. "The Narrative Structures of Glory and Glorification in the Fourth Gospel." NTS (56) (2010) 343-356, and Geoff Robson, *We Have Seen His Glory:* The Meaning and Function of "Glory" within the Fourth Gospel, and its Theological Importance Within John's Narrative. *Fourth Year Project for Moore Theological College*, 2007. Obtained online from www.geoffrobson.files.wordpress,com/2010/09/full-version.pdf Access date 7-15-2015.

[219]Aalen, *Glory*, 157. The Fourth Gospel has an exceptionally high number occurrences of the words δόξα "glory," and δοξάζω "glorify," occurring 18 and 23 times respectively. The word δόξα appears in John 1.14; 2.11; 5.41,44; 7.18; 8.50, 54; 9.24; 11.4, 40; 12.41, 43, and in 17.5, 22, 24; The verb δοξάζω is in John. 7.39; 8.54(2x); 11.4; 12.16, 23, 28(3x); 13.31(2x), 32(3x); 14.13; 15.8; 16.14; 17.1(2x), 4, 5, 10; and 21.19.

See for instance, Richard Bauckham. *Gospel of Glory: Major Themes in Johannine Theology.* (Grand Rapids: Baker Academic, 2015). 45; The Fourth Gospel's use of δόξα "glory," and δοξάζω "glorify" accounts for 18.5 percent of the total NT usage. The author of the Fourth Gospel differs from the classical or Greek meaning of δόξα "glory," understood from the LXX, which means "think," "seem," or "form an opinion."

However, to date major studies[220] on glory are linguistic in orientation and focus on the translation of δόξα "glory," and δοξάζω "glorify," and the derivatives of δοξάζω and ενδοξος. The word כבוד *cbd* is the proper root word, used for over half of δόξα's "glory's" occurrences in the LXX. Aalen[221]notes כבוד in its root form[222] means "to be heavy." This denotes what makes God impressive to humans and demands recognition that leads to the transfer status in salvation. The GJ's narrative places the revelation of glory alongside other Johannine ideas linked to "hour of glory," and "signs of glory," all related to salvation.

2.2.3 Revealed Glory Effecting Salvation in John 1.14

The word δόξα "glory" appears first in Jn. 1.14, and prepares the reader to anticipate displays of Jesus' glory throughout His earthly life. The author introduces this meaning in Jn. 1.14, as the λόγος "Word" ἐσκήνωσεν "tabernacled" among us.

What was hinted at earlier was fulfilled in Jesus as ὁ λόγος σὰρξ ἐγένετο "the Word became flesh." With the coming of Jesus, as ὁ λόγος "the logos," in Jn. 1.14, the climactic revelation of glory has taken place. Jn. 1.14 draws from Ex. 33.18-23[223] at Moses request to be shown God's glory. Moses is not permitted to gaze upon it. In Ex. 34.6-8, God

[220]Robert G. Bratcher. "What does 'Glory' mean in relation to Jesus? *BT*. 42(4)(1991): 401-408; Peter W. Ensor. Glorification of the Son of Man: An analysis of John 13.31-32. *TB* 58(2)(2007): 229-252; Margaret Pamment. The meaning of Doxa in the Fourth Gospel. *ZNW*. 74(1)(1983): 12-16; D.G. Van Der Merwe, The Glory Motif in John 17.1-5, an Exercise in Biblical Semantics. VE 23(1)(2002) 1250.

[221]Robert Aalen, *Theological Dictionary*, 44. See esp. O.T. usage.

[222]BDB 2000 457-459; DCH 2011 4,349-353; *Hebrew and Aramaic Lexicon of the OT*, (In eds., Koehler, Ludwig, and Baumgarten; 3 Volumes. Leiden: Brill, 1996); HALOT 2: 456-457.

[223]Warren Hollerman, *Exodus: Ignatius Catholic Study Bible*, (San Fransisco: Ignatius Press), 48n, and 59.

passes before Moses and in Ex. 33.19 and 22, He proclaims His name and reveals His attributes to be perceived for salvation.[224]

God was present with His people, ἐσκήνωσεν "tabernacling among them," and settling on Mt. Sinai in the wilderness, where in Ex. 40.34-35, God's glory filled the tabernacle, a visible expression of His character and power. Carson[225]understands חֶסֶד "hesed," from Ex. 34.6, to mean "covenant faithfulness," insisting God's glory, which Moses refers to as God's וְרַב־חֶסֶד "extreme goodness." In Ex.40.34-38, the שְׁכִנָה "shekinah" was referred to as "the glory of God" derived from its root שָׁכַן, a term for God's presence.

In Jn. 1.14 visibility is essential to the revelation of glory which leads one to possess salvation is for those who see in faith the glory of the incarnate λόγος "logos" and declare with the author ἐθεασάμεθα τὴν δόξαν αὐτοῦ "we beheld His glory," and later in Jn. 14.9: ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· "the one who beholds Me beholds the Father."

Thus, the idea is that Jesus' glory is unique and does not draw a comparison between Jesus and Moses, nor Jesus and the disciples, but Jesus and the Father and their glory that they uniquely share. Keener points to μονογενοῦς "only begotten" in μονογενοῦς παρὰ πατρός "only begotten from the Father." Contra Keener we maintain that God's glory is not seen alongside σὰρξ "flesh," nor through σὰρξ "flesh." God's glory is seen σὰρξ "in the flesh" of Jesus, and nowhere else.

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[224]For the Old Testament background of glory see S.K. Jin. Doxa and Related Concepts in the Fourth Gospel: An Inquiry into the Manifestation of Doxa in Jesus Cross, 2007. Ph.D. Dissertation. University of Pretoria. Obtained online from: http://repository.up.ac.za/ Access date 7/12/2015. 29-65; Corrine Hong Sling Wong. *The Doxa of Christ and His Followers in the Fourth Gospel: An Inquiry into the Meaning and Background of Doxa in John 17.22, 2005.* PhD. Dissertation, The University of Pretoria. Obtained online from: http://repository.up.ac.za. Access date 7/12/2015, 20-140.

[225]D.A. Carson, *The Gospel According to John* (Leicster: Eerdman's Publishers, 1991), 129-130.

Other scholars do not support glory's indivisibility. For instance, Moloney concludes:"[t]he glory which the Son had with the Father before all time …. is unknowable to the human situation." Köstenberger agrees with Moloney: "The believer cannot see the glory of the Father in the Son, but rather a glory as "of the Father," separating the glory of Father and Son.

Bauckham's dichotomy is closer to our argument of glory's unity. Drawing from Jn. 1.14 as an inclusion with Jn. 17.24 Bauckham assures us that those who behold Jesus' glory on earth as veiled, since Jesus is in σὰρξ "the flesh," will also behold His same glory in heaven as unveiled.

Therefore, we maintain that any attempt to divide δόξα "glory" and σὰρξ "flesh" is to equally divide God's glory which leads to salvation itself. The division of Jesus' and the Father's glory is a misleading distinction affecting salvation. The phrase τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, "the glory of Him, the glory as of the only begotten from the Father" demonstrates that ὡς does not mark a distinction, or make any comparison between the glory of Jesus and that of His Father.

In Jn. 1.14, these scholars along with Kasemann[226]mistakenly concluded the author "failed to avoid the dangers of docetism" stating Jesus' glory *only appeared* to come in σὰρξ "the flesh."[227] We[228] refute these scholars and argue the author chose σὰρξ "flesh," to avoid the notion that λόγος "the Word" only appeared human. From Jn. 1.14, the author has laid a foundation that ensures the whole of Jesus' life must be seen as a unified revelation of δόξα "glory," to bring about one's salvation, and cannot be seen as an

[226]Ernst Kasemann, *The Testament of Jesus According to John 17* (Philadelphia: Fortress Press, 1968, 2017), 10, 26, and 92.

[227]Kasemann, *Testament*, 26

[228]Ruth B. Edwards, *Discovering John* (London: SPCK Publishers, 2003), 92

isolated event.[229] We clarify and affirm that the glory revealed by Jesus can only bring about salvation if that tlory is 'seen' with the insight of faith.

2.2.4 Glory Revealed to Effect Salvation in Jesus' Hour

For the author, [230] ἡ ὥρα "the hour" of glory is an inclusive term which carries with it, Jesus' death, and final exaltation.

2.2.4.1 The Mutual Glorification of Father and Son that Effects Salvation

In Jn. 17.1, Jesus' glorification is first referred to as His ὥρα "hour." If there were a single event in the life of Jesus that glorified Him, there was not a single event during His hour. Jesus' "lifting up" refers, more narrowly, to His death. Jesus' hour is broadly construed, and refers to a series of events that bring about the transfer in salvation status.

Jn. 17.1-5 provides a fitting end to the farewell discourse and recapitulates its many themes, and provides a summary of the interchange between the Father and Son. Jesus' prayer should be understood as a continuation of the farewell discourse begun in Jn. 13.31-32.[231] In Jn. 13.31-32 and 17.1-5, there is a concentration of δόξα "glory" vocabulary. In Jn. 17.1-5, Jesus' prayer elucidates His earthly ministry and death, as of particular importance with δόξα "glory" that occurs three times, and δοξάζω "glorify" 13 times.

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[229]Saeed Hamid-Khani, *Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel* (Tubingen: Mohr Siebeck, 2000), 280-284. Hamid-Khani summarizes John 1.14 to emphasize "Jesus as the locus of the revelation of glory."

[230]Andeas Kostenberger, The Glory of God in John's Gospel and Revelation,In *The Glory of God; Theology in Community*, edited by Christopher Morgan and Robert A. Peterson (Wheaton: Conway Publishers, 2010), 112.

[231]Craig S. Keener, *The Gospel of John: A Commentary* (2 vols; Peabody, MA: Hendrickson, 2003), 893; Leon Morris, *The Gospel According to John,* NICN (Grand Rapids: Eerdmans, 1995), 45-46; Herman Ridderbos, *The Gospel of John: A Theological Commentary* (Grand Rapids: Eerdmans, 1997) 481 and 542.

This does not discount the use of the passive ἐδόξασα, "glorify," understood as a "divine passive."[232] Jn. 17.1-5 portrays the relationship of the Father and Son, as a "five-fold" glorification statement. However, Jn. 17.1-5 draws a picture of a "two-way interaction," or mutual glorification between Father and Son. In Jn. 17.1, ἡ ὥρα "the hour" stands in front of Jesus and He prays: δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ "glorify your Son, that the Son may glorify you." Jesus reintroduces the revelation of glory in Jn. 17.4 as He declares to the Father, and reveals to His disciples: ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς "I have glorified you on earth."[233]

The Son reveals the glory of the Father through completion of the work given Him by His Father. Neither the Father nor Jesus plays a passive role in glory's exchange. Father and Son actively seek the glory of the other to be made known to effect the status transfer in salvation in onlookers.

Father and Son become one in the glorification process. God is glorified ἐν αὐτῷ "in Him," repeated in Jn. 13.31-32: θεὸς δοξάσει αὐτὸν ἐν αὐτῷ "God will glorify Himself in Him (the Son)" which refers to God doing the glorifying, and He is also glorified in Himself.

Chibici-Revneanu[234] argues Jesus' concern is for the Father's δόξα "glory," and the Son reveals the Father's δόξα "glory" in ways that reveal the Father's identity as exemplified in Jn. 17.5: καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί "and now Father glorify me with the glory I had with you before the world was."

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[232]The divine passive also appears in John 14.13, 15. 8, and 17.10.

[233]Robert Cook, "The Glory Motif in the Johannine Corpus," *JETS* 27(3)(1984) 294

[234]Nicole Chibici-Revneanu, "Variations of Glorification: John 13.31f and Johannine Glory Language," In *Repetitions and Variations in the Fourth Gospel: Style Text, and Interpretation. Bibliotheca Ephemeridium Theologicarum Lovaniesium*, Edited by Gilbert Van Belle, Michael Labahn, and P. Maritz (Leiden: Leuven University Press, 2007), 513.
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Jesus' glorification during His hour marks His transition from one glory relation to another. After a life-time of revealing the Father's glory, Jesus returns to have glory with His Father. This is not two different glories, rather two different relations of Jesus to God's glory.

2.2.4.2 The Bitemporal Nature of the Hour of Glory

Mutual glorification is understood in the bitemporal statement in Jn. 12.28: ἐδόξασα καὶ πάλιν δοξάσω "I have both glorified it, and will glory it again." Until Jn. 12.16, the glorification of Jesus had not taken place.

Mihalios[235]points to Jn. 17.1, and 13.1, ἐλήλυθεν ἦλθεν, "has come," and in Jn 12.23 ἐλήλυθεν "has come" which emphasizes the "present reality" of the hour, and Jesus' sufferings: ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου "the hour has come so that the Son of Man may be glorified."

The word ἐδοξάσθη "glorified" occurs three times in Jn. 13.31-32. The word ἐδοξάσθη "glorified" is a punctiliar aorist. In Jn. 13.32, the particle εἰ in εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ "if God is glorified in Him" is conditional, distinguishing the glorification suffering as the basis of the glorifying to come.[236]

In Jn. 17.1, Jesus is aware His hour had come: εἶπεν· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, "Father, the hour has come; glorify your Son, that the Son may glorify you." Jn 13.1 explains what the glorification described in Jn. 17.1 entails: ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, "Jesus knowing His hour had come that He should depart out of this world to the Father."

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[235]Stefanos Mihalios, *The Danielic Eschatological Hour in the Johannine Literature*. (Continuum: T and T Clark, 2013) 106, 113 fn. 57.

[236]Chatelion, P. Counet, *John a Postmodern Gospel: Introduction to Deconstructive Exegesis Applied to the Fourth Gospel,* BIS 44 (Leiden: Brill, 2000) 33-34.

In Jn. 2.4, the hour of Jesus' glorification was anticipated. Jesus' response to His mother's request for wine is stated: οὔπω ἥκει ἡ ὥρα μου "my hour has not yet come."[237] This phrase is repeated in Jn. 2.4, 7.30, and 8.20. In Jn. 7.30, Jesus' opponents seek His arrest, but none of them is able to do so: ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ "because His hour had not yet come."

In Jn. 13.31-32, Ensor[238]notes that the pivotal moment νῦν "now" with the present εὐθὺς "immediately" is a reference to the imminent future, the immediacy of the hour. Morris[239] adds the insight that the phrase, in Jn. 13.31, νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ "now the Son of Man is glorified and God is glorified in Him" is an omnitemporal in nature and refers to past, present or future. The word δοξάσει "He will glorify Him" describes an unending future benefitting all who believe in the salvation status transfer.[240]

2.2.4.3 Scholarly Tension on the Hour of Glory

While[241] the glorified ascent of Jesus is indisputable and necessary for salvation, deciding how, and which aspects to emphasize, has puzzled scholars. We maintain ascent apocalyptically described [242]can refer to both exaltation on the cross and the

[237]Gail R. O'Day, '"I Have Overcome the World" (John 16:33): Narrative Time in John 13-17. *Sem* 53 (1991): 159.

[238]Peter W. Ensor, "Glorification of the Son of Man: An analysis of John 13.31-32," *TB*, 58(2)(2007): 243.

[239]Leon Morris, *The Dead Sea Scrolls and St. John's Gospel,* Twelfth Lecture June 15th, 1960: The Cambell Morgan Bible Lectureship. 560.

[240]Ensor, *Glorification of the Son of Man*, 232-233.

[241]Wayne A. Meeks, "The Man from Heaven in Johannine Sectarianism," 1972, *JBL* 57, 60, 211

[242]Collins, "Morphology," 5.

return to heaven. Jesus' death, resurrection and enthronement should be emphasized equally.[243] [244]

The distinction between Jn. 7.39, οὐδέπω ἐδοξάσθη "not yet glorified," and Jn. 12.23 δοξασθῇ "glorified" links the cross with final glorification.[245] The combining[246] of both temporal perspectives demonstrates the GJ's perspective of Jesus' as both crucified and glorified.

Several scholars downplay the role of Jesus' death in the Johannine understanding of Jesus' enthronement in glory. Loader sees [247] glorification [248] "as the means of God's restoration of Jesus to heavenly glory, belonging to God before the world began." Loader[249] sees the cross as a stepping-stone to final glorification.[250]

Pryor[251] bases his view on Jn. 17.5, in Jesus' preexistent-heavenly glory, but Pryor ignores 12.24, where the grain must first die to bear fruit. While Van de Watt[252]regards

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[243]Ernst Kasemann, *The Testament of Jesus According to John 17* (Philadelphia: Fortress Press1968), 4; Kasemann sees John 17.1-5, and Francis Maloney, *Glory not Dishonor: Reading John 13-21* (Minneapolis: Fortress, 1998), 4 sees John 17.1-5, as testamentary literature.

[244]John Morgan-Wynne, *The Cross in the Johannine Writings*, (Eugene: Pickwick Publications, 2011), 27; Wilhelm Thusing, *Die Erhohung und Verherrlichung Jesu im Johannesevangelium.* NA 21,1-2. (Munster, Aschendorf, 1979), 45-49; 71-72; 75; 100; and 226.

[245]Morgan-Wynne, *The Cross*, 28

[246]Morgan Wynne, *The Cross*, 28

[247]William Loader, *Jesus in John's Gospel: Structure and Issues in Johannine Christology*, (Grand Rapids: Eerdman's), 2017, 224

[248]Loader, *Jesus in John's Gospel*, 110; 233-234.

[249]Loader, *Jesus in John's Gospel,* 224

[250]Loader, *Jesus in John's Gospel*, 229.

[251]John W. Pryor, "The Johannine Son of Man and the Descent-Ascent Motif," *JETS* 34 (1991) 341-351, esp. 346.

[252]Jan van der Watt, "Double Entendre in the Gospel According to John," In *Theology and Christology in the Fourth Gospel: Essays by the Members of the SNTS Johannine Writings Seminar*, edited by Gilbert Van Belle, Jan. van der Watt and P. Maritz (Peeters: Leuven University Press), 464-481. fn. 8

the link between Jesus' death and glorification as "double entendre,"[253] interpreted [254] in light of Jesus' preexistent glory.

While Nicholson[255][256] takes a similar perspective and indicates[257]Jesus' death has no meaning, except as a means to an end, a change of scenery back with His Father.[258]Other scholars overplay Jesus' death at the true moment and the greatest intensity of the revelation of glory. Ridderbos[259] cites Jn. 12.24, ἐὰν μὴ "unless a grain of wheat first falls into the earth," and notes only that only if the grain dies does it bear fruit.[260] De Boer[261] makes a similar point and subordinates[262] Jesus' final glorification to His death on grounds that Jesus' death provides a paradigm[263]for the other disciples to glorify God.[264]

[253]van der Watt, "Double Entendre," 474-475

[254]van der Watt, "Double Entendre," 476. 12.33; See 11.50-51; 12.24; 12.33; 18.14, 32; 19.7, etc.

[255]van de Watt, "*Double Entendre*," 476; For John's uses of σταύρω "crucify" see fn. 63.

[256]Godfrey C. Nicholson, *Death as Departure: The Johannine Descent and Ascent Scheme* (Chico: Scholar's Press, 1983), 128, 132, and 153.

[257]Nicholson, *Death as Departure*, 58,128, 132, and 153.

[258]Nicholson, *Death as Departure*, 51-52; and 57-58.

[259]Herman Ridderbos, *The Gospel of John: A Theological Commentary* (Grand Rapids: Eerdman's, 1997), 430-431.

[260]Ridderbos, *The Gospel of John*, 430.

[261]M.C. De Boer, . "Johannine History and Johannine Theology," In *the Death of Jesus in the Fourth Gospel,* edited by Gilbert Van Belle (Leuven: Leuven University Press, 2007), 305-307. *Johannine Perspectives on the Death of Jesus* (Kampen: Kok Publishing House, 1996), 187-189; ibid. "Johannine History and Johannine Theology," In *the Death of Jesus in the Fourth Gospel,* edited by Gilbert Van Belle (Leuven: Leuven University Press, 2007), 305-307.

[262]De Boer, *Johannine Perspectives,* 188-189.

[263]De Boer, *Johannine Perspectives*, 203-204.

[264]We side with Mihalios that Jesus' death, and glorification are equal in their presentation of the singular locus of the revelation of glory; See Kanagaraj, Mysticism, 228; Mihalios, *The Danielic Eschatological Hour,* 106, 113 fn. 57.

2.2.4.4 Glory Revealed Through Jesus' Death Effects Salvation

The δόξα "glory" of God is revealed in Jesus' death. Jesus' glorification refers to His crucifixion in several places. The glory of the cross that effects salvation is at peace with the pre-existent glory of Jesus. The cross is interwoven with the notion of revealed glory. This is seen in Jn. 12.24, where agricultural imagery indicates: ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει "unless a grain of wheat falls into the earth and dies, it remains by itself, alone, but if it dies, it bears much fruit."

The interpretive comment in Jn. 12.33 demonstrates Jesus' death in 12.24: τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ ἤμελλεν ἀποθνήσκειν "this He said signifying the type of death He was about to die."

In Jn.12:27, Jesus' soul is troubled, where it is not the cross itself, but what happens there: the mode of Jesus' death reveals glory. In. 21.19, the same point is made, which emphasizes Peter's type of death that would glorify God. In Jn. 12.28, the affirmation of the heavenly voice is the only time we hear the Father: ἐδόξασα καὶ πάλιν δοξάσω "I have both glorified it and will glorify it again." The punctiliar aorist ἐδόξασα "glorified" looks back over the earthly life of Jesus, while the future δοξάσω "will glorify" looks forward to the glory to be revealed in Jesus' approaching death which reveals the final goal of Jesus' mission: πάλιν δοξάσω "I will glorify it again."[265]

We have not taken a position on Jesus' death in relation to revealed glory that wholly disagrees with other scholars, but note their deficiencies in their understanding of Jesus' death as a revelation of glory that indeed effects salvation. *The first perspective is the honor-shame* model. In the ancient world, some elements of shame were present

[265]Craig Keener, *The Gospel of John: A Commentary Volume Two* (Peabody: Hendrickson Publishers, 2003), 875-87.

in the crucifixion: public-humiliation, and death.[266] Neyrey and Massenberg-Ford[267] have relied on the cultural dynamics of the honor-shame model of one's social status: one's origin, race, and ancestors.[268] Shame does not take over the Johannine presentation of revealed glory as much as the result of salvation. For the author of the GJ, shame is not followed by glory. On the contrary, glory is revealed through Jesus' shame, that effects the salvation transfer in believers.

The second perspective is that the revelation of glory, in Jesus' death, is limited *to the revelation of the divine identity*. Bauckham[269] identifies "the lifting up" passages, as Jesus' presents God's identity to the world through His death.[270] At the cross, the programmatic revelation of God's identity takes place.[271] Bauckham overlooks that it is not the identity of Jesus that the author wishes to convey; the author's message is: people obtain salvation by coming to know how the divine identity is mediated to humans.[272]

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[266]Neyrey, *Despising the Shame of the Cross*, 116

[267]Neyrey identifies shame in John 18.1-11, in John 18.28-32, 38, 19.7, 12, at Jesus' arrest, as charges are brought on Him at His arrest. Roland L. Macmillan, "Redefining Honor and Shame: The Narrator of the Fourth Gospel and the motivations of Jesus, PhD Thesis New Orleans Baptist Theological Seminary, 2007; Jerome Neyrey, "Despising the Shame of the Cross: Honor and Shame in the Johannine Passion Narrative," *Sem*, 69(1996): 113-114.

[268]J. Massyngbaerde Ford, *Redeemer, Friend and Mother: Salvation in Antiquity and in the Gospel of John*, (Minneapolis: Fortress Press, 1997), 52-72.

[269]The "I am" statements of John 4.26, 6.20, 8.24, 28, 58; 13.19; and 18.5-8. Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids: Eerdmans Publishing, 1998), 49, 56, 67, 64, 66, and 68.

[270]Buackham, *God Crucified*, 65

[271]Bauckham overlooks the significance of the mediation of the divine identity to human beings in John 8.28 with the lifting up statements in 3.14-15; and 12.32-34 cf. the "I am" statements in 4.26; 6.20; 8.24, 28, 58; 13.19; and 18.5-8; See Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids: Eerdman's Publishing, 1998), 64, 66, and 68.

[272]See Bauckham, *God Crucified*, 64, 66, and 68.

The third view is currently championed by Loader and Moloney[273]each individually working with the idea that the revelation of glory, in Jesus' death is *limited to a revelation of love and not of salvation*. In Jn. 13.1, Moloney[274]sees the cross as the εἰς τέλος "final" revelation of God's love.

Contrary to this limited range of views, we maintain that glory is revealed through Jesus' *intrinsic motivation in accomplishing the task of salvation set before Him.*[275] Jesus' willingness to lay down his life reveals a humble attitude, an attribute essential to God's revelation of glory. The manner of Jesus' death demonstrates Jesus' unswerving obedience to His Father, and single-minded devotion to seek His Father's glory.

In Jn. 12.27-28, despite being troubled by his death, like in Gethsemane,[276] Jesus hints at the path that brings δόξα "glory" to his followers.[134]In Jn. 10.18, God had not restricted Jesus, but gave Him the freedom to either lay down His own life, or take it up again. In Jn. 18.11, Jesus knows He must suffer, and will partake of τὸ ποτήριον "the cup" which alludes to His death that the Father gave Him to drink.

In 12.27, Kostenberger[277] accurately draws attention to the inner-turmoil of Jesus' impending death. The phrase Νῦν ἡ ψυχή μου τετάρακται "now my soul has become troubled" refers to what Jesus is about to suffer. Jesus' statements, in Jn. 12.27-12.28: τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης "what shall I say, Father, save Me from this hour?" The statement, πάτερ, δόξασόν σου τὸ ὄνομα. "Father, glorify your name"

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[273]Loader, *Jesus in John's Gospel*, 202-204; Francis Maloney, *Love in the Gospel of John: An Exegetical, Theological, and Literary Study,* (Grand Rapids: Baker, 2013), 11

[274]Loader, *Jesus in Story Study* (Grand Rapids: Baker, 2013), 11

[275]Neyrey, *Despising the Shame*, 113-117.

[276]Jesus will choose to be obedient in His mode of revealing God's glory. Kostenberger, *John*, 375

[277]Kostenberger, *John,* 380-381.

is Jesus' rejection of the earlier hypothetical to be saved from His sufferings and demonstrates Jesus' obedience to His Father to execute salvation.[278]

2.2.5 Glory Revealed and Salvation Effected in the Elevation of the Son of Man

The Son of Man's elevation is a contingent development and serves to reveal God's glory. The Son of Man is exposed, as a vertical or lifting up metaphor fitting both Jesus' death, and final glorification to effect the transfer of salvation. The GJ does not exclude the horizontal perspective, however the elevation is equivalent to Jesus' glorification.

The lifting up of the Son of Man is a Christological statement of Jesus' dignity and display of glory.[279] The elevation has the narrow meaning of Jesus' death, but carries an implied meaning of the revelation of glory. The υἱὸν τοῦ ἀνθρώπου "Son of Man" title is used 13 times, alongside[280] ἀναβαίνω καὶ καταβαίνω "ascending and descending," ὕψόω "lifting up," melded with δοξάζω "glorification."

The Son of man title[281] is used in the context of the earthly revelation of God's glory, as the locus of God's revealed glory as appropriated for salvation by human beings. In Jn. 13.31, the Son of Man is used alongside δοξάζω "glorify."

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[278]Jesus' obedience is exemplified in John 5.19; 6.37; 7.18; 8.29; 8.50; and 8.29.

[279]Paul Miller, *They saw His glory and Spoke of Him*, 140-143; Emmanuel O. Tukasi, *Determinism and Petitionary Prayer in John and the Dead Sea Scrolls: An Ideological Reading of John and the Rule of the Commnity (1QS)*, (London: T and T Clark, 2008), 98; Bauckham, *God Crucified*, 49, 64

[280]The hour of Jesus' revelation of glory is linked to the elevation of the Son of Man: John. 1.51; 3.13, 14; 5.27; 6.27, 53, 62; 8.28; 9.35; 12.23, 34 2x; and 13.31; The Son of Man title is used alongside ἀναβαίνω καὶ καταβαίνω in John 1.51, 3.13; and 6.62, alongside ὕψόω in John 3.14; 8.28; 12.32-34, and alongside δοξάζω in John 12.23; 13.31-32; See Francis, R. Moloney. "The Johannine Son of Man Revisited." In Van Belle, G., J.G. Van der Watt, and P. Maritz (eds.) *Theology and Christology in the Fourth Gospel: Essays by the Members of the* SNTS Johannine Writings seminar, Bibliotheca Epheridum Theologicarum Lovaniensium CLXXXIV, Edited by Gilbert Van Belle, D.G. Van der Watt, and P. Maritz (Leuven: Leuven University Press, 2005), 177-202.

[281] Harold J. Ellens, What is the Son of Man in John: The Son of Man Logia in John and in the Synoptic Gospels in the Light of Second Temple Judaism Traditions, Online Dissertation, 2009, Accessed Online from www.deepblue.lib.umich.edu, access date: May, 26, 2014; For the elevated position of the Son of Man. See Peter W. Ensor, "Glorification of the Son of Man: An analysis of John 13.31-32," TB, 58(2)(2007), 229-252. Robert Maddox et al. (eds.), "The Johannine Son of Man Revisited," In Theology and Christology in the Fourth Gospel: Essays by the Members of the SNTS Johannine Writings seminar, Bibliotheca Epheridum Theologicarum Lovaniensium CLXXXIV, In eds., G. Van Belle, D.G. van der Watt,

In Jn. 12.23 and 13.31-32, the author's full meaning of revealed glory is in Jesus' crucifixion and final enthronement [282] are paradoxically linked, [283] as the author associates δοξάζω "glorification" with the Son of Man figure.[167]

Moloney[284] argues Jesus' glorification[285] as the Son of Man has close nexus to His humanity, in his earthly activity of salvation,[286] appeals[287] to the contexts of Jn. 3.13 and 6.62 where Jesus answers: ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον "what if you behold the Son of Man lifted up to where He was before?"[288]

In Jn 3.14, 8.28, and 12.32-34, [289]the υψοω "elevation-glorification" takes place by way of the Son of Man's suffering and death. In Isa. 52.13, the servant is directly linked ὑψωθήσεται καὶ δοξασθήσεται σφόδρα "high, lifted up, and glorified." In Isa. 52.14, Jesus' appearance is מִשְׁחָת "marred." In the Septuagint-LXX of Isa. 53.1-6, Jesus is

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and P. Maritz (Leuven: Leuven University Press, 2005), 177-202; Wayne Meeks, et al. (eds.) The Son of Man: A Metaphor for Jesus in the Fourth Gospel (Collegeville: Liturgical Press, 1988) 49, and 71; John W. Pryor, "The Johannine Son of Man and the Descent-Ascent Motif," JETS, 34(3)(1991): 341-351.

[282]Helen Madraga, The repetitive use of ὕψόω in the Fourth Gospel, *CBQ* 74(2012), 111. Madraga calls this as paradoxical double entendre.

[283]In Dan 7.13, the Son of Man is given glory "so that all nations will worship Him." John 1.51; 5.13; 5.27; 6.27; 6.53; 9.35-39;13.31.

[284]Loader, *Jesus in John's Gospel*, 242.

[285]Francis, R. Moloney, "The Johannine Son of Man Revisited," In Van Belle, G., J.G. Van der Watt, and P. Maritz (eds.) *Theology and Christology in the Fourth Gospel:* Essays by the Members of the SNTS Johannine Writings seminar, Bibliotheca Epheridum Theologicarum Lovaniensium CLXXXIV, edited by Gilbert Van Belle, D.G. Van der Watt, and P. Maritz. Leuven: Leuven University Press, 2005). 177-202; idem. *The Gospel of John: Text and Context,* Leiden: Brill, 2005), 66-92.

[286]Moloney, *The Gopel of John*, 79.

[287]Moloney, *The Gospel of John*, 80-86. esp fn. 74

[288]Moloney, *The Gospel of John*, 85.

[289]The Son of Man is elevated in John. 3.14; 8.28; 12.23; and 12.34; C.K. Barrett, *The Gospel According to St. John*, 356; Andreas Kostenberger, *John Baker Exegetical Commentary*, 128; Andew Lincoln, *The Gospel of John*, 352; Stefanos Mihalios, *The Danielic Eschatological Hour in the Johannine Literature* (New York: T and T Clark, 2011), 127. fn. 6

described as the suffering servant, God's instrument in salvation and the means by which His glory is revealed.

Jn. 3.14, is the first of three ὕψόω "lifting up" passages that compare the future lifting up of Jesus to the lifting up of the serpent by Moses. Moses' ὕψωσεν "lifts up" the snake in the desert to effect salvation is linked to the Son of Man's elevation to glory. Moses is commanded to put the bronze serpent on a נֵס "pole." According to John it is the crucifixion, and not the wood itself, where glory is displayed. In Num. 21.8-9, the people sin by speaking against the Lord, and the Lord sends serpents to fatally bite them. Following their repentance and Moses' prayer, the Lord says:

> Make a serpent for yourself and put it on a standard, and whenever a serpent bites a person, everyone bitten will live after looking at it. (Num. 21.8).

Typologically, Jesus and the serpent are placed high on a vertical staff and serve as the object of sight-based salvific faith. The raised serpent is likened to Jesus' elevation on the cross. A person must salvifically "believe" in Jesus, but only "look on" the serpent. Jesus' elevation is a revelatory moment for "the Jews."

The second reference is in Jn. 8.28: ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι "when you lift up he Son of Man, then you will know that I am He" refers to Jesus' identity being revealed. As One who came from, and was returning to His glorified position, Jesus indicates "the Jews" will die in their sins, unless they respond to the revelation of glory in His identity and transfer to new salvation status..

Lastly, in Jn. 12.32, when the author of the GJ speaks of the Son of Man being lifted up, He salvifically draws all people to Himself, undertones of the Son's glorification for salvation are present. In 12.32, Jesus does not use the Son of Man title, and the crowd's response in Jn.12.34 demonstrates they associate Jesus' statement with the Son of Man's glorification.

In their repetition of Jesus' words, the crowd links ὑψωθήσεται καὶ δοξασθήσεται σφόδρα "being lifted high and greatly glorified" from Isa. 52.13. Jesus' statement κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν "and if I be lifted up from the earth, I will draw all men to myself" is stated in 12.32, in the context of Jesus' hour and reveals Jesus' identity with a universal drawing that effects the salvation transfer in both ethnic Jews and Gentiles.

2.2.6 Glory Revealed in the Lifting Up of the Servant Effects Salvation

The next occurrence the author occasions the revelation of glory is in Jn. 12.41, an apocalyptic vision ,where the author claims: ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ "because he saw His glory and He spoke of Him." In Jn. 12.37, and 41, Jesus is the referent of the pronoun αὐτος "him." Isaiah saw the glory of the preexistent Son in His heavenly revelation. The figure was Jesus in Isa. 53. 1-6, referred to in Jn. 12.38, and Isa. 6.1, 10, and quoted in Jn. 12:40. Isa. 6.1 describes וְשׁוּלָיו "His train" or His robe, filling the temple. The Septuagint reads: "the house was full of His glory." Commentators emphasize Isaiah 6.1, and 10, at the expense of Isaiah 53.1-6. If the author's reading of Isaiah 6.1, and 10 describe the greatness of Christ as the revelation of glory, then see his interpretation of Isa. 53.1-6[290]highlights the cross as the supreme revelation of His glory.[291] *Lastly, in Jn. 12.32,* when the author of the GJ speaks of the Son of Man being lifted up, He salvifically draws all people to Himself, undertones of the Son's glorification for salvation are present. In 12.32, Jesus does not use the Son of Man title, and the crowd's response in Jn.12.34 demonstrates they associate Jesus' statement with the Son of Man's glorification.

[290]Kanagaraj, *Mysticism in the Gospel of John,* 226.

[291]Catrin H. Williams, "Isaiah in John's Gospel," In Steve Moyise and Menken, Maarten J.J. (eds.) *Isaiah in the NT*, (New York: T and T Clark, 2005) 111 fn. 27; Williams points that Jesus becomes the bearer of the title Lord, in verses 1, 8, and 11.

In their repetition of Jesus' words, the crowd links ὑψωθήσεται καὶ δοξασθήσεται σφόδρα "being lifted high and greatly glorified" from Isa. 52.13. Jesus' statement κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν "and if I be lifted up from the earth, I will draw all men to myself" is stated in 12.32, in the context of Jesus' hour and reveals Jesus' identity with a universal drawing that effects the salvation transfer in both ethnic Jews and Gentiles.

In Jn. 12.40 Menken[292] suggests the author's use of the OT is free, since he does not adhere exclusively to the LXX, or Masoretic Text. Thus, the author promotes a larger Christological background, especially the author's quotation of Isa 53.1 and 6.1 in Jn. 12.38, and 40. This passage is intended to refer to the broader[293] context of Isa. 52.13-53.12 which records the account of Jesus' humiliation and death. [294]

In the context of the coming of the Greeks, in John 12.20-26, Williams[295] draws attention to Isa. 52.15, where she sees the expression גּוֹיִם רַבִּים "to many nations" as a future reference to glory "what had not been told them they will see."

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[292]Maarten J.J. Menken. *Old Testament Quotations in the Fourth Gospel: Studies in Textual Form: Countours to Biblical Exegesis.* (Netherlands: Kok Pharos Press, 1996), 101.

[293]Paul M. Miller. "They saw His glory and Spoke of Him, The Gospel of John in the Old Testament" In *Hearing the Old Testament in the New Testament* (Edited by Stanley E. Porter, Grand Rapids Eerdman's, 2006). 132, and 140. "John is such a skilled exegete that he can use a mere frag. of biblical texts as a kind of exegetical magnet, attracting whole clusters of other texts." See Williams, *Isaiah in John's Gospel,* 113-114 fn. 33.

[294]Isaiah's servant songs are 42.1-9, 49.1-13, 50.4-9, 52.12-13; Craig Evans and Willian F. Stinespring (eds.). Obduracy and the Lord's Servant. Some Observations on the Use of the Old Testament in the Fourth Gospel, In *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee.* (Atlanta: Scholar's Press, 1987). 227-228.

[295]Catrin Williams,. "Isaiah in John's Gospel." In *Isaiah in the NT*. (Edited by Steve Moyise and Maarten J.J. Menken; . New York: T and T Clark, 2005). 101-117.

2.2.8 Glory Revealed in the Signs that Effect the Transfer Salvation

In the GJ, the σημεῖον "signs" are part of a larger picture of God's revelation of glory that effects the transfer in salvation. The signs[296] provide the circumstances for Jesus to reveal glory. Only certain people have the ability to comprehend the greater significance of the revelation of glory behind the Johannine signs.[297] Bultmann,[298] Fortna, and Nicol[299]speculated a signs source behind the GJ. Schnelle[300] drew a division between chs. 1-11, which he labeled the "book of signs," and chs. 12-21 as the "book of glory."

To see a sign in the OT was to see the glory of the one who performed it. Riga[301]argues the disciples saw the glory of Christ, as the Israelites[302] saw God's glory as a covenant bond. Bauckham's[303] student Tautserov shares this idea, seeing the signs

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[296]The author mentions σημειον "signs" often in John. 2.11, 18, 23, 3.2; 4.48, 54, 6.2, 14, 26, 30; 7.31; 9.16; 10.4, 41; 11.47; 12.18; 12.37, and 20.30; The signs link seeing and believing in John. 2.11, 23, 4.48, 6.30, 7.31, 11.15, 45, 47, and 12.37.

[297]R. A. Culpepper, *Cognition in John: The Johannine Signs as Recognition Scenes PRST* 35 (2008) 253; George Parsenios, *Rhetoric and Drama in the Johannine Lawsuit Motif,* WUNT 258, (Tubingen: Mohr Siebeck, 2010), 45-46; Parsenios sees the signs providing evidence of Jesus' innocence in a Roman trial; Jorg Frey. *From the Semeia Narratives to the Gospel as a Genre Mosaic*, edited by Kasper Bo Larsen (Gottingen: Vandenhoeck and Ruprecht, 2015) 209-232; Udo Schnelle, The Signs in the Gospel of John, In *John, Jesus, and History: Volume 3: Glimpses of Jesus Through the Johannine Lens* edited by P. N. Anderson, F. Just, and T. Thatcher Anderson, F. Just, and T. Thatcher (Atlanta: SBL Press, 2016), 47-70.

[298]Rudolf Bultmann, The Gospel of John: A Commentary by Rudolf Bultmann (Philadelphia: Westminster Press, 1971), 17 n. 2, 113, 452, 698; Bultmann postulated a Semia Quelle "Signs Source;" Michael Theobald, Das Evangelium Nach Johannes: Kapitel 1-12 RNT 4(1)(Regensburg: Pustet, 2009), 32-42; Robert T, Fortna, The Gospel of Signs: A Reconstruction of the Narrative Source Underlying the Fourth Gospel. SNTSMS (Tubgingen: Mohrsiebeck, 1970), 111-158; Fortna's Gospel of Signs included John 1.6-7, 1.19-40, 3.23, 4.42, 6.67-71, and 20.30-31.

[299]Nicol combines spiritual and historical tradition, uncovering the deeper meaning embedded in the miracles, Robert T. Fortna, *The Fourth Gospel and Its Predecessor: From Narrative* Source *to Present Gospel*; (Philadelphia: Polebridge Press 1988), 379-404; See W. Nicol. *The Semia of the Fourth Gospel: Tradition and Redaction* (Leiden: Brill, 1972), 115.

[300]Udo Schnelle, *Anti-Docetic Christology in the Gospel of John* (Minneapolis: Fortress Press, 1992), 135-139.

[301]Peter Riga, 'Signs of Glory: The Use of *"Sēmeion"* in St. John's Gospel', *Int* 17/4 (1963): 411, 412.

[302]Riga, *Signs of Glory*, 411, 412

[303]Alex Tautserov. *Glory, Grace and Truth in the Gospel of John 1.14-18.* PhD Thesis, University of St. Andrews, Scotland, 2004. 312-343,

as the ratification of the covenant begun at Sinai.[304] However, the ὁ λόγος "the logos" has been revealed as the presence of God.

There are minimalist and maximalist approaches to the signs. The narrow view indicates that σημεῖον "signs" to only the seven or eight miracles of Jesus. However, the signs should be taken with a more expansive perspective, and are part of God's revelation of glory that brings salvation.

Jn. 20.30 and 21.25 πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, "many other things Jesus did" makes the point of inexhaustibility,[305] or unutterability.[306] There is no consensus how many signs Jesus performs. As a maximalist, Van Belle[307] has gone too far and defines σημεῖον "signs" as "all of the public activity of Jesus." In 20.31, scholars[308] are divided on what ταῦτα "these," the neut. plural pronoun refers to. Likely, ταῦτα refers to a much broader tradition of the signs.[309] Jn. 20.31, ταῦτα "these"[310]refers to all the work Jesus

[304]The LXX-Septuagint links signs and glory, in Num. 14.22, Exod. 3.12, 4.17, Jud. 6.17, I Sam. 10.1, and 7.

[305]Schnelle, *Antidocetic Christology*, 136.

[306]George Beasely-Murray, Word Biblical Commentary 36 John (Nashville: Thomas Nelson Publishers, 1999). 387; D.A, Carson *The Gospel According to John*. (Leicster: Eerdman's Publishers, 1991). 175; Craig Keener, *The Gospel of John, a Commentary, Volumes I and II.* (Peabody: Hendrickson Publishers, 2003), 1.275-276; Mark Kiley. The Exegesis of God: Jesus Signs in John 1-11, SBLSP (1998) 555-569.

[307]Collin Roberts. John 20.30-31 and 21.24-25. *JTS* 38(2)(1987) 409; Gilbert Van Belle. *The Signs Source in the Fourth Gospel: Historical Survey and Critical Evaluation of the Semeia Hypothesis* (Leuven: Leuven University Press, 1994), 385; Gilbert Van Belle, The Meaning of Semeia in John 20.30-31, ETL 74(1998): 307-308.

[308]The *seven* miraculous signs are: 1) John 2.1-11 changing water into wine, 2) John 4.46-54 healing of the nobleman's son; 3) John 5.1-5 The healing of the lame man; 4) John 6.1-15 the feeding of the multitude; 5) John 6.14-21 walking on water; 6) in John 9.1-41, healing of the blind man; and 7) In John 11.1-44 the raising of Lazarus.

[309]Kostenberger, *John,* BECNT (Grand rapids: Baker, 2004), 581.

[310]This includes in John 2.14-17, Jesus clearing the temple, in John 6.16-21, Jesus walking on the water, and in John 21.1-14, the miraculous catch of fish. Kostenberger, *John*, 541. The signs produced belief in 2.11, 4.53, 5.14, 9.38; 11.45, 10.37-38, and 14.11.

performed in public.[311] While Twelftree[312] notes the signs are complemented by all the events that reveal God's glory. The signs[313] were written to authenticate Jesus' identity ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, "in order that you may believe that Jesus is the Christ, the Son of God 20.31,"[314]and evoke individual faith leading to salvation. In Jn. 19.31-42 and in Jn. 20.1-27, Jesus' death and resurrection should be included in the σημεῖον "signs" of Jn. 20.30-31.[315] In Jn.12.33, and 18.32, Salier[316] identifies Jesus' death as a sign with the participle σημαίνων "signifying" His death, a continuation of His other signs.

The GJ indirectly calls, through the mouths of Jesus' opponents, Jesus' resurrection a sign.[317] In Jn. 2.18-2.19, Jesus' exchange with "the Jews" poses a challenge to Him. They ask Jesus for a concrete σημεῖα "sign" in the literal temple. Jesus' meets their challenge with an answer referring to Jesus' own resurrection of the temple of His body as the promised σημεῖὰ "sign."[318]

The character's reactions to the resurrection appearances are anticlimaxes to the full revelation of glory they have witnessed. The revealed glory of Jesus evokes the faith of the characters, identical to the pattern of the revelation of glory in the signs accounts.

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[311]Kostenberger, *John,* 541.

[312]Grahm Twelftree, *Jesus the Miracle Worker: A Histoical and Theological Study* (Downer's Grove: Intevarsity Press, 1999), 227.

[313]The σημεῖον "signs" are mentioned in 2.11, 18, 23; 3.2; 4.48, 54; 6.2, 14, 26, 30; 7.31; 9.16; 10.41; 11.47; 12.18, 37; 20.30; Only six are signs as miracles 2.11; 4.54; 6.14, 26; 9.16; and 12.18.

[314]Twelftree, *Jesus the Miracle Worker*, 224

[315]The resurrection is an act performed by Jesus in John 2.19, 10.18, and 20.9.

[316]William Hedley Salier, *The Rhetorical Impact of the Semeia in the Gospel of John,* WUNT (Tubingen: Mohr Siebeck, 2003), 123

[317]Mary L. Coloe, Raising the Johannine Temple, *AusBR* 48 (20000), 47-58.

[318]Sungjin Bae, Jesus Resurrection as the Climactic Semeion in the Fourth Gospel, PhD Dissertation Southern Baptist Theological Seminary, 2008,115-145; Alan R. Kerr, *The temple of Jesus Body: The Temple Theme in the Gospel of John* (Sheffield: Sheffield Academic Press, 2002), 90.

After Jesus' appearances in Jn. 20.19-20, and in Jn. 20.24-25, the disciples proclaim the revelation of glory to Thomas. As Jesus' appears to Thomas, Thomas recognizes Jesus' glory in His resurrection. Thomas' unbelief in Jn. 20.25b, and in Jn. 20.26 and 27 is countered by Thomas' high Christological confession.[319]

In Jn. 20.2b, 13b, 15b, Mary Magdalene, demonstrates a lack of comprehension as she exclaims "tomb theft," Namely that Jesus' body had been stolen. However, in 20.14b, Mary recognizes Jesus and assumes Him to be the gardener. In Jn. 20.18-19, Mary declares ἑώρακα τὸν κύριον "I have seen the Lord." In Jn. 2.11 and 11.4- 40, the first and last signs serve as an inclusion and tie all of Jesus' signs to His revelation of glory that brings the transfer in salvation status.[320]

2.2.8.1 The Revelation of Glory in the Sign Performed at Cana--John 2.1-11

The sign in Jn. 2.1-11 functions as an introduction and interpretation of all of the signs, as Jesus' revelation of glory. In Jn. 2.11, the first of Jesus' signs concludes with the author commenting: Jesus ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ "revealed His glory, and His disciples believed in Him."

In Jn. 2.1-11, what is at stake is the revelation of Jesus' glory, who perceives it and who does not. Beasly-Murray[321] suggests the author wished to demonstrate, through the miracle, that Jesus was greater than Dionysus. Several scholars call attention to the Mediterranean context of this miracle, arguing the author's concern is to contrast Jesus with the earlier pattern.

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[319]Marianne Meye Thompson, *The God of the Gospel of John* (Grand Rapids: Eerdman's, 2001), 222-223.

[320]The intervening signs do no mention glory, but all the signs conform to Jesus' revelation of glory.

[321]George Beasely Murray, Word Biblical Commentary 36 John (Nashville: Thomas Nelson Publishers, 1999), 34-35.

Rather, the author's link is between sign and glory-salvation and is not a comparison to Dionysus. Ridderbos[322] points to the abundance of wine,[323] as the fulfillment of coming Messianic expectations.[324] Edwards[325] notes that Dionysiac mysteries contain no instance where water was changed into wine, making it unlikely the author was drawing on Dyonasian imagery.

In Jn. 2.11b, the display of δόξα "glory" and subsequent faith of the disciples should be seen as real. This serves as a marker in John affirming Jesus' identity as glory's revelation and bringer of salvation. Jesus' mother anticipates that He will intervene miraculously in some way. As Jesus' biological mother, she is the guarantor of His humanity; from her the revelation of glory originates on earth. Jesus' mother's presence, also, in Jn.19.25-27 at Jesus' crucifixion, establishes her presence at both inception and apex of Jesus' revealed glory.

In Jn. 2.3, when the wine runs short at the wedding, Jesus mother[326] tells Him about the urgency of this problem: οἶνον οὐκ ἔχουσιν "they have no wine." Jesus' response is His rebuke of His mother: τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου "woman what do I have to do with you my hour has not yet come." In Jn. 2.4, Jesus' rebuke is due in part, to His role in the heavenly family and commitment to His Father's will.

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[322]Beasely Murray, *John*, 35. In connection with verse 11; Ridderbos, *John*, 108

[323]Herman Ridderbos, *The Gospel of John*, 108; Wine as messianic expectation: Isa. 25.6, Am. 9.13, 14, and Jer. 31.12.

[324]Craig Koester, The Wedding at Cana (John 2.1-11): Reading the Text in the Cultural Context of Ephesus, In *The Opening of John's Narrative (John 1.19-2.22,* WUNT, eds. by R.A. Culpepper and Jorg Frey (Tubingen: Mohr Siebeck), 227, 229-230.

[325]Ruth B. Edwards, *Discovering John* (London: SPCK Publishers, 2003), 52

[326]Colleen M. Conway, *Men and Women in the Fourth Gospel: Gender and Johannine Characterization.* (Atlanta: SBL, 1997), 69-85; Robert Gordon Maccini, *Her Testimony is True: Women as Witness in The According to John:* JSNTS Series 125, (Sheffield: Sheffield Academic Press, 1996), 98-118.

In Jn. 2.11, like the disciples, Jesus' mother comprehends His identity. Jesus rebukes[327] His mother for interfering in the timing of the divine plan, and serves to illustrate the distance between Jesus' and His mother. However, Jesus' mother's response, in Jn. 2.5b: ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε "whatever He tells you do it" is a positive response to Jesus and an appropriate response to revealed glory.

In Jn. 2.9-10, the servants and headwaiter call independent witnesses to Jesus' miracle, but they do not see the glory behind it. The miracle is visible to all, yet remains secondary to what the miracle represents. In Jn. 2.8-9, considering the effect of the miracle, Kostenberger[328] accurately draws a contrast between the δόξα "glory" and what the servants and the headwaiter perceive. We maintain that in Jn. 2.10, the master of the feast praises the bridegroom, remaining ignorant of the wine's source, and the δόξα "glory" involved. In contrast, Jesus' disciples could see the glory and its salvific effect because, in 2.11, ἐπίστευσαν εἰς αὐτὸν "they believed in Him." The author describes this sign as the ἀρχὴν τῶν σημείων "the beginning of the signs," rendered beginning, or foundational of the revelation of glory that that leads to salvation throughout.[329]

2.2.8.2 The Revelation of Glory in the Raising of Lazarus--John 11.1-44

The raising of Lazarus constitutes a configuration of glory, not previously known to the reader--glory revealed in the context of death. The author describes the climactic sign of the raising of Lazarus as a manifestation of Jesus' δόξα "glory." The author presents Jesus' status, as the purveyor of life who possesses the power of life over death

[327]van der Watt notes Jesus had an earthly family, but acts here in accordance with His heavenly one. In John. 1.45, 2.1, 12, 6.42, and 7.10, Jesus' earthly family is mentioned. VJan Van Der Watt, *Family of the King: Dynamics of Metaphor In the Gospel According to John Biblical Interpretation Series,* (Leiden: Brill, 2000), 161.

[328]Kostenberger, *John,* 99

[329]BAGD, 2000, 137-138

or salvation in the present. The context is not for death only, but for the revelation of Jesus' glory, as the salvific life-giver in death's grip.

In Jn. 11.4, and 40, the raising of Lazarus begins and ends with δόξα "glory" language. The miracle Jesus performs at Bethany brings a dead man, named Lazarus, back to life. The sign of raising Lazarus expresses the glory of the Father and the glorification of the Son of God, the ultimate purpose behind Lazarus' illness and death.

It is foremost a revelation of τῆς δόξης τοῦ θεοῦ, "the glory of God." The miracle is ὑπὲρ "for the purpose" of the revelation of glory to be made visible. In Jn. 11.4, Jesus says αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ᾽ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι᾽ αὐτῆς "this illness does not lead to death, rather it is for God's glory, that the Son of God may be glorified through it."

Lazarus' illness will not lead to death, but will be for God's revelation of glory. God's δόξα "glory" is revealed through the Son, who takes the illness as the circumstance for God to be glorified. With the phrase: αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον "this sickness is not unto death," the author does not mean Lazarus would not die. Lazarus would not be resuscitated, but through Jesus' demonstration of glory, Lazarus will not die.

In Jn. 11.11, Jesus talks of κεκοίμηται· "sleep." The disciples misunderstand, thinking Lazarus' will σωθήσεται "recover" from sleep. However, in Jn. 11.12, sleep is misinterpreted to refer to metaphorical sleep which causes Jesus to speak παρρησίᾳ "plainly." However, scholars agree that death's context provides the interpretive grid for understanding this revelation of glory. The author makes a painstaking effort to lay out the context of death and its harsh reality[330]and finality. To resurrect someone who

[330]Scholars unanimously point out the context of death rather than sleep is mentioned in nine references in John 11.14, 17, 19-21, 32, 34, 37, 38, 39, 44, 45. In John 11.17 for the Jewish belief and sources

has died, is a revelatory act of God's glory. Lazarus, in Jn. 11.39, ὄζει, τεταρταῖος γάρ ἐστιν "has been dead four days," and his body has begun to stink.

In Jn. 11.35, Jesus weeps, or is He moved to anger instead? Jesus' reaction is an extension of their tears in the impact of Lazarus' death: εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, "when He saw her weeping and those with her, the Jews also weeping."

What is Jesus' deeply felt agitation?[331] In Jn. 11.33 we read: ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν "greatly disturbed in spirit"[332]and ἐτάραξεν ἑαυτὸν "He was troubled." In Jn. 11.38, Jesus was ἐμβριμώμενος "greatly disturbed." In Jn. 11.35 ἐδάκρυσεν "He began to weep."

While, Moloney identifies Jesus' emotion as anger directed towards the Jews who Moloney suggests have influenced Martha, Mary and the other mourners.[333] the overall context suggests Jesus' inner-agitation of being disturbed for the revelation of His Father's glory met by universal unbelief. Jesus' clear displeasure is with Martha, her family, Mary,[334] and the Judean mourners who have universal unbelief in His power to

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surrounding τέσσαρας ἤδη ἡμέρας "already four days." See Bultmann, *John*,,400 n. 8l; Mark Stibbe, "A Tomb With a View: John 11.1-44 in Narrative Critical Perspective," *NTS* 40(1994): 38-54.

[331]Salier, *Rhetorical Impact*, 132-133.

[332]*The view that Jesus' inner agitation is anger* see Francis R. Moloney. Can Everyone be Wrong? A Reading of John 11.1–12.8. *NTS* 49, 2003, 505-527; Jean Zumstein, The Narrative Hermeneutics of John 11 Learning With Lazarus How To Understand Death, Life and Resurrection, In *The Resurrection of Jesus in the Gospel of John*, WUNT (Edited by Craig R, Koester and Reimund Bieringer. Tubingen: Mohr Siebeck, 2008), 92

[333]Maloney, *Can Everyone be Wrong?* 515-520.

[334]*Mary as witness to Lazarus raising* see Ingrid R. Kitzbrger, "Mary of Bethany and Mary of Magdala-Two Female Characters in the Johannine Passion Narrative: A Feminist, Narrative-critical Reader Response," *NTS* 41 (1995): 564-586, and 578.

provide life over death.[335] Martha and the mourners have an improper perspective on Jesus' revelation of glory as able to provide salvation in death's context.

In Jn. 11.7-8, despite the danger of those plotting to kill him, Jesus says to His disciples: ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν "let us go to Judea again." In Jn. 11.6, Jesus' intentional stalling demonstrates Jesus is acting from His own and His Father's determination and not that of humans.

In Jn. 11.43-46, Jesus reveals His glory by the miraculous raising of Lazarus. In 11.43, the miracle recorded is mighty in force: φωνῇ μεγάλῃ ἐκραύγασεν· Λάζαρε, δεῦρο ἔξω "with a great voice He cried out, Lazarus come forth."[336] Jesus commands for Lazarus to take off his grave clothes. The miracle's manifestation of Jesus' glory, proleptically refers to Jesus' own resurrection and the believer's change in salvation status.[337]

Jesus' glory[338] embodies salvation in life over death.[339] The miracle in Jn. 11.43-46 is a resolution to the revelation of glory that had already taken place. The raising of Lazarus becomes a postscript to that story. Jesus' status as revealer of glory and purveyor of life over death has been presented.[340] In Jn. 11.23-26, glory is revealed in the salvation of death's defeat which demonstrates Jesus' promises of His identity in

[335]Craig Keener, *The Gospel of John: A Commentary, Volume 2.* (Grand Rapids: Baker Publishing, 2003), 847.

[336]Carson, *John*, 410.

[337]Mark Stibbe, "A Tomb With a View: John 11.1-44 in Narrative Critical Perspective," *NTS* 40(1994) 38-54. 43.

[338]Herman Ridderbos. *The Gospel of John: Theological Commentary.* (Grand Rapids: Eerdman's, 1997), 11.

[339]Ridderbos, *The Gospel of John,* 404-405.

being the provider of salvation--that Jesus is ἡ ἀνάστασις καὶ ἡ ζωή "the resurrection and the life."

2.2.8.3 The Revelation of Glory Through the Foot washing--John 13.1- 38

In Jn. 1.1-38, we have not taken a position entirely different from several other scholars who argue the Johannine foot washing is a sign of God's revelation of love.[341] We maintain further that the foot washing scene of 13.1-38 adds a deeper level as a non-miraculous sign that demonstrates the revelation of Jesus' glory in the attribute of love in the oppositional contexts of human denial and betrayal.

Jn. 13.1-38 suggests the foot washing conforms to God's revelation of glory that leads to salvation as in the other Johannine signs. While the supernatural aspect of the signs may or may not take place, the hidden glory showing God's attributes in them remains on display.

Scholars are divided whether the signs always occur in the context of the miraculous. For instance, Van Belle[342] emphasizes the miraculous nature of the signs of Jesus' unlimited power in contrast with the power of human beings. In contrast, Ridderbos[343] maintains the signs are a part of Jesus' broader pattern of the revelation of glory, whether they are miraculous or not.

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[341]*Several scholars see the footwashing exemplifying God's revealed love*, *For a sign of perfect love* see Matthew Bincy, *The Johannine Footwashing as the Sign of Perfect Love*, WUNT (Tubingen: Mohr Siebeck, 2018*); For an example of love* see R.A. Culpepper, The Johannine Hypodeigma: A reading of John 13. *Semeia* (53) 1991 141-144; *For a sign of Christological love* see Ruth B. Edwards, Christological basis for Footwashing In *Jesus of Nazareth Lord and Christ: Essays on the Historical Jesus and the New Testament*, edited by J, B. Green, M. Turner, and I,H, Marshall (Grand Rapids, Michigan: Eerdman's, 1994). 367-383; *For imaginative love see* Sjef Van Tilborg. *Imaginative Love in John* (Leiden: Brill, 1993) 222-223.

[342]Van Belle, *The Signs Source in the Fourth Gospel,* 391-394

[343]Ridderbos. *The Gospel of John,* 11

On the literal level,[344] we see in Jn. 13.2, and 13.4 the δείπνον "supper" is the social setting for the foot-washing. In Jn. 13.4 Jesus' action is emphasized: ἐγείρεται "He rose" to a standing position, laying aside His garments and girding Himself with the towel. In Jn. 13.12, the foot washing ends as Jesus takes up His garments and reclines back at the table. Jesus' foot washing is intended[345] to include all the disciples. Jn. 13.7 affirms this inclusivity: ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, "what I do you do not realize now." This is a reference to what the disciples understand now, contrasted with what they will understand: that the footwashing is part of God's pattern of a revealed glory that brings about the transfer in salvation status on those who believe.[346]

Thus, on a spiritual level of meaning, in Jn. 13.15 the disciples receive the revelation of glory in terms of a ὑπόδειγμα or example which would lead them to salvation.[347]Thus, in Jn. 5.12 and 13.7, scholars have identified *a pattern of mimesis*--not of an exact replication, but the articulation of the principle of love:[348]Jesus says:

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[344]*For the contrast in literal and deeper meaning* of the footwashing see Richard Bauckham. "Did Jesus Wash the Disciple's Feet?" In The *Testimony of the Beloved Disciple: Narrative, History, and Theology in the Gospel of John.* (Grand Rapids: Eerdman's, 2007). 203-206; Bincy. *The Johannine Footwashing*, 134; Sandra M. Schneiders, The Footwashing John 13.1-20 An Experiment in Hermeneutics *CBQ* 43 1981 80; Jaime Clark Soles. John 13 of Footwashing and History. In *John Jesus and History Volume 2 Aspects of Historicity in the Fourth Gospel,* (Atlanta SBL Press, 2003) 255-269.

[345]*For a Eucharistic perspective on the footwashing* see Larry Paul Jones. *The Symbol of Water in the Gospel of John,* JSNT (Sheffield: Sheffield Academic Press, 1997). 175.

[346]Francis J. Moloney, *Love in the Gospel of John. An Exegetical Literal and Theological Study* (Grand Rapids: Baker Academic 2013), 105

[347]R.A. Culpepper, The Johannine Hypodeigma: A Reading of John 13 *Semeia* 53 (1991): 133-152, 138; 20.24- 29.

[348]*Certain passages reflect a disciple-Jesus imitation.* See 17.11b "protect them in your name, that they may be one just as we are one." In John 17.21a, and 17.23 this idea takes on ontological language on the basis of the community's oneness; The language of dependency can be found in John 15.4 and 15.13; In John 17.14, 16, 18, and 20.21, imitation is an identity marker of those who are not of the world; In John 6.57 the believers and Jesus have a life-giving derivation; In John 14.19 there is an imitation of existence patterned after the Father-Son dependence; In John 15.10 human life is patterned after divine life; In John 15.4, and 15.12, believers are to emulate divine abiding; In John 4.34, 5.36, 9.4, 17.4 and John 14.12b, believers are "to do the works that Jesus does." In John 17.16, the believer's origins emulate Jesus' origins: "They do not belong to the world just as I do not belong to the world."

ὑμεῖς ποιῆτε "I have done to you," ἐὰν ποιῆτε αὐτά "therefore you do."[349] The expression of love[350] is communicated in Jn. 13.1: "having loved His own, in the world," εἰς τέλος ἠγάπησεν αὐτούς "He loved them until the end." In Jn. 13.14, and 16, Jesus' foot washing identifies Him in a role reversal as a δοῦλος "slave." Jn. 13.14 reads: οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ "a servant is not greater than His 12.37master." In Jn. 13.13: εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, "if I the teacher and Lord washed your feet."

God's revelation of glory is equal to love's ultimate expression which the author holds in contrast to human denial and then betrayal. In Jn.13.1-38, the sequence of contrasts that elucidates the revelation of glory is first denial and second betrayal. *First,* in Jn. 13.38b, Jesus' attribute of love stands in contrast to Peter's future denial. Peter's lack of comprehension is seen first in Jn. 13.38b[351] with Peter's response to Jesus, οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα "you shall not wash my feet." Peter's refusal

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Other Johannine passages reflect a Father-Son imitation. In John 5.21 "Even as the Father raises the dead and gives them life so does the Son;" John 5.19 a says: "Whatever He sees the Father doing so the Son does in like manner;" In John 8.28 "I do nothing on my own but speak what the Father has taught me;" A mimesis of speech is in John 12.50 which reads: "Just as the Father has spoken to me, so I speak." In John 5.23 "that all may honor the Son even as they honor the Father. *Examples are taken from* Cornelis Bennema. *Mimesis in the Johannine Literature,* Library of the New Testament, (Bloomsbury: T and T Clark, 2017) 65-80;

[349]See Christopher Cowan, "The Father and Son in the Fourth Gospel Suboordination Revisited," *JETS* 49(1)(2006): 116.

[350] *Most recent works on Johannine ethics* include the following: Bennema, *Mimesis,* 65-80; RA. Culpepper. The Johannine Hypodeigma: A Reading of John 13 *Semeia* 53; 1991): 142-143; Richard Burridge, *Imitating Jesus: An Inclusive Approach to New Testament Ethics* (Grand Rapids: Eerdman's, 2007), 271-272; Burridge limits Johannine ethics to the logical implication(s) of Greco-Roman biographies. 28-29 note 11; Most recently see DG Van der Watt and Ruben Zimmerman eds., *Rethinking the Ethics of John. Implicit Ethics in the Johannine Writings*. CNNTE III. WUNT 29 (Tubingen: Mohr Siebeck, 2012) 47-48; Raymond F. Collins, "Blessed are those who have not seen: John 20.29." In *Transcending Boundaries: Contemporary Readings of the New Testament: Essays in Honor of Francis J. Maloney,* edited by Rekha M. Chennattu and Mary L. Coloe; Bloomsbury: T and T Clark. 2005). 174-175; Michael Laban. "It's Only Love—Is That All? Limits and Potentials of Johannine Ethic, A Critical Evaluation of Research," In *Rethinking the Ethics of John: Implicit Ethics in the Johannine Writings*, ed., by JG Van Der Watt and Ruben Zimmerman, CNNTE III, WUNT 291; (Tubingen: Mohr Siebeck, 2012), 20 n. 82; Fernando F. Segovia, *Love Relationships in the Johannine Tradition* (SBL Dissertation Series: Scholar's Press, 1982), 181-186.

[351]For Petrine denigration see Arthur Droge, The status of Peter in the Fourth Gospel, *JBL* 109. 307-311

to participate in salvation and have his feet washed is answered by Jesus' declaration, 'you have no μέρος 'part' with me."

In Jn. 13.9, Peter's[352] perspective has made a full reverse course, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν "do not wash my feet only but also my hands and my head." Peter's defending his whole body to be washed demonstrates he cannot comprehend the deeper importance of the revelation of glory which leads to salvation. The purpose of the foot washing was not a cleansing in a Jewish purity rite,[353] rather the revelation of glory in Jesus' death that leads to the status transfer in salvation for them that believe.

Secondly, in Jn. 13.18, Jesus says: οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην "I know the ones whom I have chosen." In an inclusive sense, Jesus[354] has chosen the twelve, and in Jn. 6.70, Judas is with them. In Jn. 13.2, 27, and 30, Judas' departure triggers the fullest display of the revelation of glory during Jesus' hour. In Jn. 13.26, Jesus dips the morsel[355] as a sign of the one who has the human attribute of betrayal. Jesus hands the morsel to Judas. In Jn. 13.2 and 27, [356] for the purpose of betrayal, the devil puts into

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[352]See Michael Laban. "Simon Peter An Ambiguous Character and His Narrative Character" in *Character studies in the Fourth Gospel Narrative Approaches to 70 figures in John* (Tubingen: Mohr Siebeck, 2017) 151-167.

[353]*For the view that Peter's rejection of the footwashing is not a rejection of the revelation of glory, but of atonement* see Timothy Wiarda. The Portrayal of Peter and Atonement Theology in the Gospel of John *BBR* 21 (4) 2011 509.

[354]*For the context of the last supper meal* see Matthias Klingardt. A Typology of the of the Communal Meal, In Meals in the Early Christian World Social Formation Conflict at the Table. (Edited by Dennis E. Smith and Hal Taussig; New York: Palgrave Macmillian 2012). 15-16, and 22; For the inclusion of women in Greco Roman symposium that follows the meal see Nils Neuman, "Gender Roles, Conflicts, and Violence in Ancient Symposia," (A Paper presented at SBL Annual Meeting, Virtual, 2 December 2020).

[355]*For interpreting the gesture of the morsel as Jesus' revelation of glory* see Marianne Meye Thompson. "His own received Him not. Jesus Judas and a Morsel: Interpreting a Gesture in John 13.1-20." In *Miracles and Imagery in Luke and John:* (Edited by FS Ulrich Busse, Ed Joseph Verheyden et al, BETL 218; Leuven: Peeters, 2008), 105-124; 264.

[356]Judas is mentioned three times at the last supper in John 13.2, 26, and 29. For Judas as a static character entrenched in the human attribute of betrayal see William M. Wright. Greco Roman Character Typing and the presentation of Judas in the Fourth Gospel, *CBQ* 71 (3) 2009 551; Cornelis Bennema, Judas the

Judas' heart and enters Judas as the literal betrayal occurs later in Jn. 18.1-3, and has barred Judas from any status transfer in salvation.

2.2.8.4 Rejection of the Salvific Glory Revealed in the Signs

The correct response to the glory revealed in the signs was to believe in the glory of the one to whom the signs pointed. However, the people chose the wrong response and focused on the miraculous nature of signs themselves, or they refused to believe. The dominant response to Jesus' revelation of δόξα "glory" is unbelief resulting in the forfeiture of salvation.

In Jn. 12.37, unbelief fulfills Isa. 53.1a: τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν "who has believed our message?" Isaiah knew δόξα "glory" would be met with rejection. Jn. 12.37-41 gives an evaluative summary[357]of the author's commentary of the outcome of the signs as a revelation of glory: Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν "but though He had performed so many signs before them, they were not believing in Him."

The inability of the signs to foster faith is not a defect in the signs, rather should be attributed to human unbelief. Jesus' complaint is against a superficial faith that is dependent, materially, on the signs apart from the glory they pointed to.[358]

Their response to the signs remained deficient, on a material basis only. For instance, in Jn. 6.66, as Jesus stops performing signs, the multitudes ἀπῆλθον

Betrayer: The Black Sheep of the Family in *Character Studies in the Fourth Gospel: Narrative Approaches to Seventy figures in John,* (Tubingen Mohr Siebeck 2013) 360-372; William Klaasen, *Judas: Betrayer or Friend of Jesus* (London SCM 1996) 47-58; Maarten J.J. Menken, *He who ate my bread has raised his heel against me John 13.18. OT Quotations in the Fourth Gospel: Studies in Textual Form*, (Grand Rapids: Zondervan, 2007). 123-128.

[357]Other evaluative commentary statements in the Fourth Gospel are: 2.11, 21-22, 3.16-21, 9.38-41, 20.31, and 21.25.

[358]Catrin H. Williams. Isaiah in John's Gospel, In Steve Moyise and Menken, Maarten J.J. (eds.) *Isaiah in the NT*. (New York: T and T Clark, 2005). 112.

"withdraw." Similarly, in Jn. 2.23-25, in Jerusalem, many believed in Jesus only while they were θεωροῦντες "beholding" the signs. Therefore, we are told: αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς "Jesus was not entrusting Himself to them" γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ "for He knew what was in man." Similarly, in Jn. 4.48 and 20.29, Jesus complains: ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε "unless you people see signs and wonders, you will not believe."

2.2.1.1 Findings and Conclusion on Glory in the Gospel of John

Some conclusions about glory in the GJ can now be reached. We began Sec. 2.2, attempting to answer the first research question, "What does the text of the GJ say about glory?" We answered this question by looking at glory, in the GJ, in its own right, before bringing this evidence into a dialogue with 4QInstr.

We answered this question by establishing, in the GJ, the author presents glory as the revelation of God's identity, and attributes made visible and demanding the appropriate response which brings about one's status transfer in salvation. God's glory is revealed in the identity and character of Jesus is the higher purpose of all that happens in the GJ. The author continually records authenticates Jesus' status as a revealer of glory.

We argued for the author's meaning of revealed glory in *six steps*. *In the first step,* based on Jn. 1.14, the first circumstance presents the author's meaning of the revelation of glory as ὁ λόγος σὰρξ ἐγένετο "the Word became flesh." This is glory made visible anticipating the appropriate response effecting salvation.

In the second step, based on Jn. 12.24, 13.31-33, and 17.1-5, we established that the author presents revealed glory linked to Jesus' hour of glory, broadly interpreted, to include Jesus' death and final enthronement. In Jn. 7.39 and 16.14, an aspect of Jesus' hour of glory is the revelatory activity of the Holy Spirit.

In the third step, based on Jn. 3.14-15, 8.23, and 12.32, the author situates the revelation of glory in the elevation of the Son of Man. In Jn. 12.23, 13.31-32, and 17.1-5, the author occasions the meaning of revealed glory within a vertical metaphor in the Son of Man's lifting up that occurs by way of Jesus' death on the cross and effects the status transfer in salvation for those that look on it and believe.

In the fourth step, based on Jn. 12.41, we established that the author occasions the revelation of glory in terms of Isaiah's vision: "Isaiah saw His glory and spoke of Him." This vision of the revelation of glory Isaiah saw refers to two tensions in glory. First, Jn. 12.38 quotes Isa. 53.1, to demonstrate, in Isa. 53.1-6, revealed glory is the circumstance surrounding the servant's sufferings. Jn. 12.40 quotes Isa. 6.1, 10 to demonstrate the revelation of glory as Jesus' heavenly glory.

In the fifth step, we established that the author occasions the revelation of glory in the circumstances surrounding Jesus' signs. We provided two test cases of glory revealed in miraculous signs: in 2.1-11, from the miracle at Cana, and in 11.1-44, the raising of Lazarus. In Jn. 13.1-38, we examined a non-miraculous sign, in Jesus' act of foot washing as the revelation of glory presented in the context of a divine-human attribute contrast. The revelatory character trait of love performed in this context demonstrates the revelation of glory need not be performed in the context of the miraculous to qualify as a Johannine sign, if believed on, imparts the status transfer in salvation. Ultimately, the signs are rejected by the people.

2.3 GLORY IN 4QINSTRUCTION AND THE GOSPEL OF JOHN: A COMPARATIVE ANALYSIS

2.3.1 Introduction and Chapter Structure: Comparative Analysis on Glory in 4QInstruction and the Gospel of John

We are now in position to bring 4QInstr. and the GJ into a meaningful dialogue of mutual illumination. We turn to answer the second question: "When 4QInstr. and the GJ are set side by side, how do they mutually illumine each author's worlds of thought with reference to glory? In the following discussion, we focus on *four areas* of commonality to demonstrate the relationship between 4QInstr. and the GJ and the salvation and destiny dide illustrating the distant relationship between 4QInstr. and the GJ as it is presented, we allow in evidence from Gos. Thom. 18, 22, 49, 50a, 61, and 77.

First, based on 4Q416 2iii 15b-19 and Jn. 1.12-13, 3.1-10, we demonstrate that both 4QInstr. and the GJ use a birth metaphor as a precondition for experiencing glory. In 4Q416 2iii 15b-19, birth refers to natural birth and glory is experienced as glory that is conferred from the addressee to his parents and it also signifies his place in the divine plan.

Based on Jn. 1.12-16, 3.1-10, we will demonstrate that the GJ's new birth is salvific in nature, a spiritual precondition for experiencing glory. Based on Jn. 11.20-27, we use Martha's character, in her dialogue with Jesus, as a test case, demonstrating the experience of glory leading to salvation through proper perception.

Secondly, based on 4Q416 2iii 11-12 and Jn. 1.51, 3.14, 8.28, 12.23, 32, 34 and 13.31-32, we demonstrate that both 4QInstr. and the GJ identify in an apocalyptic[359] sense elevated-glorified positions of authority. Standing in contrast to 4Q416 2 iii 11-12, the *author* of the GJ presents the glorified figure by way of His suffering, comparable to the servant in Isa. 52.13-53.12. In 4Q4Q4162 iii 11-12 and Jn. 1.50-51, the glorified position

[359]Collins, "Morphology," p. 5.

of authority is proximate to the angels. In contrast to 4Q416 2 iii 11-12, where the angels indicate status only and the mevin's place in the plan, in Jn. 1.50-51 the author describes the angels apocalyptically serving Christological revelation of Jesus as the glorified Son of Man. We demonstrate, based on 4Q416 2 iii 12a and Jn. 5.21-22, 26-27, 6.37, and 17.2, the elevated position of glory is a position of conferred authority. In contrast to 4Q416 2 iii 11-12, where authority is for the addressee's status over his inheritance of glory for his assumed destiny, for the author of the GJ, in 3.14-15, 8.28, and 12.32, the position of authority has a functional purpose in effecting either salvation or judgment on onlookers.

Third, based on 4Q416 2 iii 9b-10a, and Jn. 1.1, 1.14, 3.13-15, 6.27, 6.62, 7.33-34, 8.23, 12.23, and 12.27-28, we demonstrate that both 4QInstr. and the GJ teach a restoration and return to glory. In the GJ, the restoration to glory is fundamentally different from the restoration in 4Q416 2 iii 9b-10a. In the GJ, only Jesus is restored to glory, from His preexistent position in heavenly glory. Differing from 4Q416 2 iii 9b-10a, the Johannine restoration to glory is described in terms of an ascent. In the GJ, the believer's ascent to heaven and final destination is for those with the new status in salvation and depends upon Jesus' ascent and return to glory.

In order to further demonstrate the relationship between 4Q416 2 iii 9b-10a, and Jn. 1.1, 1.14, 3.13-15, 6.27, 6.62, 7.33-34, 8.23, 12.23, and 12.27-28 as a distant one, we bring in evidence from Gos. Thom. 18, 22, 49, 50a, 61, and 77, that the addressee's restoration to primordial light bears a closer conceptual meaning to the restoration to glory in Jn. 1.1, 1.14, 3.13-15, 6.27, 6.62, 7.33-34, 8.23, 12.23, and 12.27-28, than does 4Q416 2 iii 9b-10a.

2.3.2 Birth as the Precondition for Experiencing Glory and Salvation

Both 4Q416 2iii 15b-19 and Jn. 1.11-12, 14, and 3.6 describe birth as a precondition for experiencing glory. 4QInstr. and the GJ similarly use glory linked to the metaphor of birth either salvation or destiny. In both 4QInstr. and the GJ, one leads into the other; birth leads into experiencing glory. 4Q416 2iii 15b-19 stresses the importance of physical birth and the social status that results from it. While Jn. 1.11-12, 14, and 3.6 stress spiritual birth and the spiritual status in salvation that results from it. 4Q416 2 iii 15b-19 distinguishes itself from the GJ since the biological event described in 4Q416 2 iii 15b-19 contradicts Jn. 1.11-12, 14, and 3.6: the possibility of a new way of experiencing glory and salvation through perception.

First, in 4Q416 2 iii 15-19, what is the experience of glory the addressee has with his parents and God? In 4Q416 2 iii 15-19, the experience of glory is "glory that is rendered." By honoring his mother and father, the addressee experiences a reciprocal relationship between himself and God. In 4Q416 2 iii 15b-19, ordinary birth leads to ordinary life and to the structure of rendered glory, while in Jn. 3.15, 16, 6.63, and 7.39, spiritual birth leads to eternal life and a status transfer in salvation.

To appreciate the metaphor of spiritual birth, human birth and the role of parents in the ancient world must be understood. In first century societies, physical birth carried social weight. Malina and Rorbah[360] maintain that family origin was more important than freedom. If a person could know someone's natural birth, they could determine their expected behavioral integrity and inherent social position.[361] Physical birth resulted

[360]Bruce J. Malina and Richard L. Rorbah, *Social Science Commentary on the Gospel of John* (Minneapolis: Fortress Press, 1998), 88-89; 4Q416 2 iii 15b-19 is displayed as an example of glorification in Malina and Rohrbaugh, *Social Science Commentary*, 89, sec. 2.1.2.

[361]Philip A Harland, *Dynamics of Identity in the World of the Early Christians: Associations, Judeans, and Cultural Minorities* (New York: Continuum. 2009), 32, and 63.

in social connections.[362] The benefits of children[363] provided parents a type of social support, as the children continued to provide material support.[364]

In 4Q416 2iii 15b-19, physical birth is illustrated with biological language which dominates the passage. In 4Q416 2iii 17, the addressee glorifies his parents because in a figurative sense המה כוֹר הוריכה "they are the womb that conceived you." The word כוֹר "womb" is used figuratively to the addressee's physical birth, and natural point of origin. In 4Q416 2iii 17, הוריכה "those that conceived you," refers to his physical conception. In 4Q416 2iii 18, this relationship is stated: כבדם למען כבודכה "glorify them for the sake of your glory." In 4Q416 2iii 15 and 18, the addressee must כבוד "glorify" or "honor" his mother and father, and provides the manner in which to glorify them: ברישכה "in your poverty," and במצעדיכה "in your humble estate." Reymond[365] notes the ב *bet* preposition is a state the addressee is in. In 4Q416 2 iii 19, rendering glory brings with it a tangible reward למען חייכה וארוך ימיכה "for the sake of your life and the length of your days."

The phrase המשילמה "He has given them authority over you" indicates God has given his parents authority over him, and by glorifying his parents, the addressee is also glorifying God. The author uses the phrase: כאב לאיש "as a father[366] is to a man" refers to God. The addressee's relationship with his mother is similarly described: וכאדנים לגבר "as lord is to a person." The mevin's position in birth and behavior is his role in God's plan.

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[362]Jan van der Watt, *Family of the King: Dynamics of Metaphor In the Gospel According to John, Biblical Interpretation Series* (Leiden: Brill, 2000), 166-167.

[363]Suzanne Dixon, *The Roman Family* (Baltimore: John Hopkins University Press, 1992), 115

[364]Jo Ann Shelton, *A Source Book in Social Roman History* (New York: Oxford University Press. 1998), 31-32.

[365]Eric Reymond, The Poverty of 4Q416 2 iii 15-19, In *DSD* 1(2006): 180, and 186.

[366]Kampen notes the literal translation is כאב לאיש "as a father is to a man." See Kampen, *Wisdom Literature*, 2011 74.

We agree with Fletcher Louis[367] who describes this as a relationship of *perichosis*, between addressee, his parents, and God. Our point is that the addressee's rendering glory to His parents can be seen as God's glorification as a "two-way" glorification. If God's authority, in the relationship between the addressee and his parents is valid, then when the addressee glorifies his parents, he also is glorifying God.

We maintain, in contrast to 4Q416 2 iii 15b-19, that the author of the GJ emphasizes salvation and the fact that a person's physical birth does not matter for that. Distinct from 4Q416 2iii 15b-19, Johannine interest is not in a person's physical birth or biological conception. The GJ adds another level of reality, a new salvific dimension of metaphorical meaning[368] to one's physical birth.[369] For the author, salvific spiritual rebirth is just as real as natural birth, and necessary for experiencing glory and obtaining salvation. The author adds this new dimension, according to his own theological convictions about salvation, moving the reader from a literal to a deeper salvific spiritual meaning.

The author interprets the mundane human existence of natural birth, in light of a new spiritual metaphor of salvation. Spiritual birth is the subject of Jn. 1.11, 12-13, 14, and 3.3-8. In Jn. 3.5, 7, 8, the author uses the verb γενναω,[370] when describing birth.

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[367]Fletcher-Louis, *All The Glory of Adam,* 122.

[368]For the metaphor of birth in the Fourth Gospel, see Margaret Davies. *Rhetoric and Reference in the Fourth Gospel: Journal for the Study of the NT Supplement Series 69.* (Sheffield: JSOT Press, 1992). 117; George Lakoff and Mark Johnson. *Metaphors We Live By.* (Chicago: University of Chicago Press, 1980). 5; Robert Kysar. Johannine Metaphor-Meaning and Function: A Literary Case Study of John 10.1-18, *Sem* 53(1991), 81-112.

[369]References to spiritual birth include: 3.3, 5, 6 7, 8; 1.13; 9.34; The references to physical birth include: 3.4; 8.41; 9.2, 19, 20, 32, 34; 16.21; and 18.37.

[370]The author uses γενναω "birth" often in the Fourth Gospel: 1.13, 3.3, 4, 5, 6, 8, 8.41, 9.2, 19, 20, 32, 34, 16.21, and 18.37.

God causes people to experience spiritual birth, so they can experience God's glory and the salvation that occurs simultaneously.

In Jn. 1.13, the author contrasts spiritual birth with physical birth. In contrast to 4Q416 2iii 15b-19, the author views natural birth negatively: οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς "not of blood, nor birth from human will of the flesh." The author requires a different salvific category of existence, which results from a status transfer apart from the physical existence of the σαρκὸς "flesh." In the GJ, those born spiritually belong to a new class, and have a new status in salvation, which they previously did not. [371]

To perceive glory, one must perceive of the visible expression of God's character. The author uses οραω,[372] and ειδον.[373] Kanagaraj[374] notes that in Jn. 1.14, the phrase: ἐθεασάμεθα τὴν δόξαν αὐτοῦ "we beheld His glory," with the aorist involves the eyewitness seeing of glory fused with deeper perception of the recognition of God's revealed glory.

We maintain the author of the GJ's distinction of physical perception to seeing glory is equally a distinction to faith's perception leading to the transfer in salvation status.[375] In Jn. 1.1, 14, 12.45, 14.9, and 17.5, 24 those who see Jesus' glory, also perceive the

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[371]D.G. Van Der Watt. *Family of the King: Dynamics of Metaphor In the Gospel According to John, Bibilical Interpretation Series.* (Leiden: Brill, 2000). 166-167.

[372]*BGAD*, 2000, 719-720.

[373]See John 1.46, 4.29; 6.36; 9.37; 11.32; 12.21; 14.9; 16.16, 17, 19; 19.6, 33, 37; 20.18, 20, 25 (2x), and 29 (2x).

[374]Jey J. Kanagaraj. *Mysticism in the Gospel of John: An Inquiry Into Its Background,* (Bath: Sheffield Academic Press, 1998). 217.

[375]For physical seeing see John 1.33, 39, 46, 4.45, 5.6, 6.22, 24, 7.52, and 12.9. True perception of glory is in John 1.50-51, 3.3, 9.37-38, 11.40, 12.21, 41, 20.25, and 27-29.

glory of His Father. Jn. 17.24 is determinative that seeing glory is the equivalent of believers seeing Jesus' futuristic glory.

Without seeing and believing as the result of a new spiritual birth, there will be no experience of perceiving glory, nor a transfer status in salvation. In Jn. 11.40, a link exists between the cause of seeing glory, through new birth, ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ "if you believe, you will see the glory of God. Regarding 1.12,[376] the ones who ἔλαβον αὐτόν "have received Him," and τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ "the ones believing in His name" are linked simultaneously with a new spiritual birth, the experience of glory, and a transfer in status that results in salvation.

2.3.2.1 Case Study of Perceiving Glory: Martha

Jn. 11.20-27 provides a case study that provides evidence of the proper experience of glory and the transfer in salvation status. In Jn. 11.40, Jesus explains to Martha through a first-class prerequisite: ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ "if you believe you will see the glory of God."

Martha's faith remains under-developed.[377] In Jn. 11.1-3, Martha approaches Jesus with a high level of intellectual understanding, not fully comprehending the truths the reader knows about Jesus which leads one to salvation transfer, namely His identity, origins, and role as the revealer of glory.

In Jn. 11.27, Martha confesses Jesus as: ὁ χριστὸς "the Christ," ὁ υἱὸς τοῦ θεοῦ "the Son of God," and ὁ εἰς τὸν κόσμον ἐρχόμενος "He who is to come into the world." Martha's confession does not amount to an efficacious faith response to Jesus' word.

[376]A discussion of the issues in Jn. 1.12 see Andrew T. Lincoln, *The Gospel According to John: Black's NT Commentaries*, (London: Hendrickson Publishers, 2005) 102-103.

[377]Francis R. Moloney, Can Everyone be Wrong? A Reading of John. 11.1–12.8. *NTS* 49, 2003, 505-527.

We might presume a full development of faith during Martha's confession. Martha is convinced of Jesus' glory, only in a messianic sense. Martha places no confidence in Jesus' ability to raise her brother here. Martha's confession is not subject to the truth that Jesus has revealed. Jesus' statement of self-revelation occurs in Jn. 11.25-27. \In Jn. 11.24, Zumstein notes Martha holds to traditional Jewish expectations, but is unmoved by Jesus' ἐγώ εἰμι "I am" self-identification. Martha does not want the stone removed. In Jn. 11.39-40, Martha attempts to try and stop Jesus' resurrection of Lazarus.

As she responds by believing, Martha has an exchange with Jesus where she elicits Jesus' self-revelation that leads to her own salvation. In Jn. 11.22, Martha opens the discussion: εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου· "if you had been here my brother would not have died." Martha actively goes to meet Jesus, while in Jn. 11.20, her sister Mary, remains in the house. In Jn. 11.43-44, Mary's response is not to Jesus' miracle alone. Mary's response, in Jn. 12.3, is reactionary to the miracle, as she anoints Jesus' feet with costly perfume and wipes Jesus' feet with her hair.

O'Day[378] observes, in 11.43-44, that it is odd the author never records Martha's response to the miracle of raising Lazarus. Martha has perceived God's glory prior to the miracle taking place which makes experiencing of glory and the transfer in salvation status is more important than the sign itself. In Jn. 11.23, the miracle remains secondary to her perceiving the glory of her brother living again.

Ultimately, Martha fails to comprehend Jesus' revelation of glory, as the purveyor of salvation, the power of life over death. Koet and North[379] focus on the issue of

[378]Gail R. O'Day, "Seeing the Glory of God," In *Character Sudies in the Fourth Gospel: Narrative Approaches to Seventy Figures in John,* eds., by Steven A. Hunt, D. Francoise Tolmie, and Ruben Zimmerman, (Grand Rapids: Eerdman's, 2013), 501-502.

[379]B.J. Koet and W.E.S. North, The Image of Martha in Luke 10.38-42 and in John 11.1-12.8, In *A Journey Round John: Tradition, Interpretation and Context in the Fourth Gospel,* eds. by Wendy E.S. North (London: T and T Clark. 2015), 129-139.

whether Martha has faith or not, but we argue whether Martha's character is used to exemplify her status in salvation resulting from her perception of glory.

In Jn. 11.21-22, Martha acknowledges Jesus, by God's power, with the supernatural ability to keep someone alive and provide for them salvation. Jesus' goal is not to prove He can raise Lazarus or Himself. Rather, it is to help Martha develop her existing faith, as she begins to experience the revelation of glory and the transfer in salvation.

Martha still believes in the authority of death's power, failing to see Jesus' authority in providing salvation in her brother's situation. Jesus' concern is not with what Martha knows, but what she believes.

In Jn. 11.26b, Jesus asks her: πιστεύεις τοῦτο "do you believe this?" Jesus' question prompts Martha's perception of glory and status transfer in salvation in the present. Jesus' revelation of glory occurs simultaneously with Martha's growth in her perception of glory, as she slowly recognizes Jesus as life-giver and bringer of salvation in the present.

2.3.3 Glorified-Elevated Positions of Authority

4Q416 2iii 11-12 and Jn. 1.51, 3.14-15, 8.28,12.23, 12.32, and 13.31-32 describe a glorified figure who has been elevated to a position of authority and rank. In 4Q416 2iii 11-12, the addressee is elevated to a position of glory over His inheritance. In the GJ, it is the Son of Man who is elevated to a glorified position of authority. Several examples indicate this is an action completed in the past and conferred upon the addressee.

In 4Q416 2iii 11-12 we read:

4Q416 2iii 11-12; Overlap: 4Q418 9-11 underline Transcription and Translation

11 ושמו הֹלֹל תמיד כי מראש הרים ראו֯שכה ועם נדיבים הושיבכה ובנחלת
12 כבוד המשילכה רצונו שחר תמיד *vacat* אביון֯ אתה אל תאמֹר רש אני ול[וא]

11. And continually praise His name, for He has lifted your head from poverty,
seated [380]you among nobles, and over a glorious inheritance
12. He has given you authority. Therefore, seek His favor always. *vacat* You are
needy. Do not say, "since I am poor, I will n[ot]

In 4Q416 2iii 11b-12a, the language of poverty is present: כי מראש הרים ראושכה "for He has lifted your head from poverty."[381] In addition, we read: ובנחלת כבוד המשילכה "and over an inheritance of glory He has given you authority." 4Q416 2iii 11 b-12a position over his inheritance with his status: ועם נדיבים הושיבכה links the addressee's "and He has seated you among nobles." The author uses the verb נידיבים "the nobility." It is likely that the word נידיבים, does not refer to humans. 1 Sam. 2.8 recounts Hannah's thanksgiving to God, and Ps. 113.7-8 reiterates "the [382] poor" are seated with the nobility rather than the angels. Moreover, Goff and Wold[383]have noted that the context of 4Q416 2 iii 11-12 is the addressee's נחלת כבוד[384]"inheritance of glory." 4Q416 2iii 11-12 sees angels as the context of "the inheritance of glory" though not explicitly stated, being given his rightful position in God's plan. .

Glory is linked to the Son of Man figure in Jn. 12.23: ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου "has come the hour for the Son of Man to be glorified" is

[380]Hebrew text from DJD 34.111 and DSSEL. Translation from DJD 34.112-113; and Goff, *4QInstruction,* 92-93; Tigchelaar, *To Increase*, 47-48.

[381]Benjamin Wold, *4QInstuction Divisions and Hierarchies*, STDJ, eds., by George J. Brooke, et al. (Leiden: Brill, 2018) 84, 91, and 93; Reminders of poverty: 4Q416 2 ii 20 ואתה רֹוֹשׁ "and you are poor," 4Q416 2 iii 8 12 אביון אתה "you are poor." A third example is in 4Q416 2 iii 2: וזכור כי ראש אתה "and remember that you are poor." A conditional statement is in 4Q4162 iii 1 ואם רש א "and if you are poor."

[382]4Q415 2i +1 ii 7; 4Q418 149 2; 4Q418 177 5; DJD 34.570

[383]Goff, *The Worldly and Heavenly*, 209-210; Wold, *Men Women and Angels*, 156; Goff. *4QInstruction,* 105-106.

[384]Wold argues נדיבים refers to angels due to the addresse's elevation in 4Q416 2 iii 11-12 is among the angels; Wold sees a parallel to 4Q418 81+81a 4-5; See Benjamin Wold. *4QInstuction Divisions and Hierarchies*, STDJ. Eds., George J. Brooke, et al. (Leiden: Brill, 2018). 91, and 93; In 4Q418 81+81a: 4-5 we read: הפיל גורלכה [ים] ובכול[א]ל "and among all the [a]ngel[s] He has cast your lot."

apocalyptically described[385]. Similarly, described in Jn. 13.31-32: νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ· 32 [εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ], καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν "if the Son of Man is glorified, and God is glorified in Him," and "if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately."

There are *three fundamental differences* between 4Q416 2 iii 11-12, the addressee's elevation over his glorious inheritance, and in Jn. 1.51, 3.14-15, 8.28, 12.23, 12.32, and 13.31-32, the glorified-elevated position of the Son of Man. *The first* difference from 4Q416 2 iii 11-12, is through double entendre in the elevation of the Son of Man takes place by way of Jesus' death and substitutionary sacrifice.[386] In Isa. 52.13-53.12, the lifting up includes the suffering servant in the LXX. In Isa. 52.13, the servant is ὑψωθήσεται καὶ δοξασθήσεται σφόδρα "lifted up, and glorified." *The second* difference between 4Q416 2 ii 11-12 and Jn. 1.51 involves each author's use of apocalyptically described angelic beings in relation to the glorified position. Like 4Q416 2 iii 11, in Jn. 1.51, the author uses angelic beings operating in concert with glory. In 4Q416 2 iii 11, the addressee is elevated in status עם נדיבים "among or with the nobility." Distinct from the angelic role, in 4Q416 2 iii 11-12, in Jn. 1.51, the angelic role is Christological and in service to the Christological revelation of glory.

In Jn. 1.50, the revelation of glory is the μείζω τούτων ὄψῃ "the greater things" that the disciples would come to see in the Son of Man.[387] The invitation ἔρχεσθε καὶ ὄψεσθε

[385]Collins, "Morphology," p. 5,

[386]In the LXX John 12.32, 3.14, cf. Isa. 52.13 and Isa. 53.4-6. In John 6.51, 10.11, 15, 17, 18; 15.13 John uses ὑπὲρ "in substitution of," instead of "on behalf of." See Charles A. Gieschen, The Death of Jesus in the Gospel of John: Atonement for Sin? *CTQ*, 72 (2008): 258; Godfrey C. Nicholson, *Death as Departure: the Johannine Descent-Ascent Schema* (Chico: Scholar's Press, 1983), 84.

[387]Gilbert Van Belle. "the Death of Jesus and the Literary Unity of the Fourth Gospel." In *The Death of Jesus in the Fourth Gospel* (Edited by Gilbert Van Belle. Leuven: Leuven University Press, 2007), 23.

"come and see" is what the disciples perceive as Christological titles.[388] However, the comprehension of these titles is insufficient to grasp Jesus as the revelation of God's glory and the unique provider of salvation.

In Jn. 1.50-51,[389] the heavens are opened[390] and again they are apocalyptically described as ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου "the angels of God are ascending and descending on the Son of Man."[391] In Jn. 1.51, the καὶ links the open heaven with the angelic movement, a single image of God's revelation of glory. The reader knows from Jn. 1.18 that Jesus is ἐκεῖνος ἐξηγήσατο "the one that revealed Him," the true revealer of glory and provider of the the transfer in salvation status rather than the angels.

In Jn. 1.51, the angelic movement is ἀναβαίνοντας καὶ καταβαίνοντας, "ascending and descending," with both verbs as present participles. Gen. 28.12, is an allusion to Jn. 1.51, has the space upon which the angels ascend and descend is ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου "on the Son of Man." Scholars see Jn. 1.51 as an allusion to Gen. 28.12 is linked to Jesus as the κλίμαξ "the ladder," with the angels ascending and descending ἐπ᾽ αὐτῆς "on it."

In contrast to 4Q416 2 ii 11-12, the angelic role is diminished to the point of irrelevancy. In Jn. 20.12, two angels sit at the feet and head, where Jesus' had been lying and wearing garments, ἐν λευκοῖς "in white." The angels ask Mary why she is weeping.

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[388]In John 1.41: τὸν Μεσσίαν "the messiah," in 1.45: χριστός "the Christ," in 1.49: ὁ υἱὸς τοῦ θεοῦ, "the Son of God."

[389]J. Ramsay Michaels, *The Gospel of John: The New International Critical Commentary of the New Testament* **(**Grand Rapids: Eerdman's, 2010), 41 n. 28.

[390]Jo Ann Brant, *The Gospel of John* (Grand Rapids: Baker, 2011) 54

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[391]William Loader. John 1.51 and Johannine Christology. In *The Opening of John's Narrative: John 1.19-2.22,* WUNT edited by R. Alan Culpepper and Jorg Frey (Tubingen: Mohr Siebeck, 2008). 127.

Nicklas[392] accurately observes that in Jn. 20.14-17, the revelation of glory in Jesus' resurrection is communicated to Mary not through the angels, who sit at the foot of the tomb, but through Jesus, the revealer of glory, as the only one who can cause a person's transfer in salvation status.

The third difference between 4Q416 2iii 11-12 and Jn. 1.10-12, 3.35, 5.27, and 13.3 is that in both 4QInstr. and the GJ, a different type of conferred authority is linked with status in the position of glory. God's act of conferring authority is statically[393] described in 4Q416 2 iii 12a המשילכה "He has given you authority." [394]

The GJ uses ἐξουσία,[395] which means "being given the right, or power to do something." In the GJ ἐξουσία "authority" does not indicate status. Rather, authority is linked with Jesus' function in effecting the transfer of status in salvation.[396] Jn's idea is that the revelation of glory and salvation complement each other. The elevated position and authority of Jesus as the Son of Man, not only reveals the Son of Man's dignity or display of glory, but also demonstrates that the revelation of glory is for a soteriological

[392]Tobias, Nicklas "Angels in Early Christian Narratives on the Resurrection of Jesus Canonical and Apocryphal Texts," In *Angels, the Concept of Celestial Beings: Origins Development and Receptions,* eds. by Freidrich Reiter, et al. (Berlin: De Gruyter, 2007), 293-311.

[393]The phrase המשילכה "He has given you authority," in 4QInstruction implies suboordination: in 4Q4162 iii 17 in the addressee's relationship to his parents, in 4Q416 2 iv 2, 3, 6, and 7 in his wife towards him, and in 4Q423 1 12 in the addressee's authority over the Garden of Eden; Goff. *4QInstruction,* 105-106; Benjamin Wold, *4QInstuction Divisions and Hierarchies,* STDJ, eds., by George J. Brooke, et al. (Leiden: Brill, 2018), 90; In 4Q418 81+81a 3 we read: וב[נחֹלתו המשילכֹה "and to each in his inheritance He has given authority." The author of the Fourth Gospel uses ἐξουσία "authority" to imply control over something: John 10.18 over Jesus' own life, in John 1.12 over becoming a child of God, or in John. 19.11, in Pilate's case authority over Jesus' life.

[394]God has given the addressee authority over: 4Q416 2iii 7-8 eternal joy, in 4Q417 2 i 12a and 4Q418 126 ii +122 ii 8 everlasting peace, and in 4Q418 55 6 truth.

[395]George Henry Liddell, and Robert Scott (eds.). *Liddell and Scott's Greek-English Lexicon* (Oxford: Simon Wallenberg Press, 2017), 599

[396]The definition of glory is held by G.B. Caird "The Glory of God in the Fourth Gospel: An Exercise in Biblical Semantics," *NTS.* 15(1969): 265-277.

purpose or function.[397] In 17.3, God gives Jesus ἐξουσίαν πάσης σαρκός, "authority over all flesh," not to maintain a status, as in 4Q416 2 iii 11-12, but for effecting a transfer in salvation status for granting eternal life πᾶν ὃ δέδωκας αὐτῷ "to all whom God has given Him."[398]

In Jn. 3.15, Tukasi[399] calls,[400] the particle δεῖ "a matter of salvific necessity." This necessity is rooted in Num. 21.8-9, where Jesus speaks a narrative of salvation in the healing in the wildernesss. After being bitten by serpents, Moses prays. In Num. 21.8-9, the Lord tells Moses to place a serpent on a pole, which effects a salvation transfer in people. Everyone bitten by serpents, and dying due to snakebites, will live.

This scenario is comparable to Jn. 3.15, Jesus, as the Son of Man[401] is lifted up becoming the location from where eternal life flows.[402] Similarly, in Jn. 8.28, the salvific context of the Son of Man's elevation is evident.[403] The lifting up is necessary for the revelation of the divine identity, results in either the transfer in salvation or judgment, depending on one's response.

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[397]Nickelsburg, *Resurrection, Immortality, and Eternal Life, 86.*

[398]van der Watt, *Family of the King*, 181 fn. 98; and 185 fn. 121; 186 fn. 125.

[399]As noted by Jesus in John 5.21-22, 6.37, and 17.2. Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids: Eerdman's Publishing, 1998), 49, and 64; Paul Miller, "They saw His glory and Spoke of Him," 140, 141, and 143; Emmanuel O. Tukasi. *Determinism and Petitionary Prayer in John and the Dead Sea Scrolls: An Ideological Reading of John and the Rule of the Community (1QS)* (London: T and T Clark, 2008), 98.

[402]Gilbert Van Belle, "the Death of Jesus and the Literary Unity of the Fourth Gospel," In *The Death of Jesus in the Fourth Gospel.* (Edited by Gilbert Van Belle; Leuven: Leuven University Press, 2007), 27.

[403]Raymond E Brown, *An Introduction to the Gospel of John*: (Edited by Raymond E. Brown, New York: Doubleday, 2003), 10,

In Jn. 8.28, Williams[404]argues Jesus' self-declaration reveals Him as the One who effects salvation.[405]Ball[406] refers to Zimmerli's explanation[407] of Ezek. 25-32 which also links identity with God's salvific purpose.

However, we maintain that in Jn. 8.28, Jesus uses the expression γνώσεσθε ὅτι ἐγώ εἰμι "to know that I am," for God's exclusive soteriological purpose in effecting salvation status transfer. The crowd's statement in Jn. 12.34: δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου "it is necessary that the Son of Man be lifted up" is for effecting the transfer in salvation. Jesus' statement, in Jn. 12.32: ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν "and if I be lifted up from the earth, I will draw all men to myself" is a drawing for a transfer in salvation status.

Jn. 11.52 identifies a drawing that transcends ethnic boundaries: καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν "that He might gather into one the dispersed children of God." The groups drawn are not just ethnic Jews, but in Jn. 12.20-21, Gentiles as well, a universal drawing for salvation.

.3.4 The Restoration and Return to Glory

As a major theme, 4Q416 2iii 9-10a, Jn. 3.13, 6.62, 14.2-3, and 17.5 describe a restoration to glory. The addressee's "restoration" refers to apocalyptically described as his pre-mortal existence he once enjoyed which has been lost to him. 4Q416 2iii 9b-10a indicates the page 123addressee's glory, and inheritance are linked to the pre-ordained

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[404]Catrin H. Williams, *I am He: The Interpretation of Ani Hu in Jewish and Early Christian Literature*, (Tubingen: Mohr Siebeck, 2000), 274-275

[405]Williams, *I am He*, 275 fn. 66.

[406]David Mark Ball, *I Am in John's Gospel: Literary Function, Background, and Theological Implications, JSNT Supp Series 24.* (Sheffield: Sheffield Academic Press, 2013). 190-191; Ball points to Isa, 43.10; 49.26; 52.6; Ezek. 25.7, and Ezek 25-32.

[407]William Zimmerli. *I am Yahweh*, (Edited by Walter Bruggemann; Atlanta: John Knox Press, 1982), 63, and 91.

path of behavior God prepared for him to walk in. As the addressee studies: דרוש מולדיו "study its origins," he acquires insight into how he should live in light of his inheritance of glory.

4Q416 2iii 9-10a; Overlap: 4Q418 9-11 underline.[408]

9b ואם[ ]ישיבכה לכבודבה התהלך וברז [ג]הויה דרוש מולדיו ואז תדע
10 נחלתוו……

9b And if[ ]He restores you to your glory, walk [in it]. And by the mystery that is to[409] [c]ome, study its origins and then you will know
10a his inheritance……

4Q416 2iii 9b-10a provides no answer as to what the addressee's restoration to glory entails. To understand the "restoration" of the addressee's glory, it is important to look at the imperative of the Hithpael verb התהלך "walk." As the subject of the action ישיבכה "He restores you," God is the active agent. God admonishes the addressee to התהלך "walk" in a certain path. In 4Q416 2iii 9b, the author states: ואם[ ]ישיבכה לכבודבה "and if He restores you to your glory." In 4Q416 2iii 9b, Goff[410]draws a link between the addressee's restoration ישיבכה "walk in it" his behavioral role in the divine plan,

The antecedent of מולדיו "its origins" could either refer in 4Q416 2iii 9b, to the origins of the addressee's glory, or in 4Q416 2iii 10a to the origins of his inheritance,. Likely, the admonition refers to both. 4Q416 2iii 10 describes the addressee's pre-existent state of glory. 4Q416 2iii 10 says:

ובצדק תתהלך כי יגיה אל ת[אר]הו בכ[ל] דרכיכה "and in righteousness you will walk, for God will make His countenance to s[hin]e on all your ways."

[408]I follow the overlap of Goff, *4QInstruction*, 2013, 91; DJD 34.111, and Tigchelaar *To Increase Learning*, 2001, 47.

[409] Hebrew text from DJD 34.111 and DSSEL. Translation from DJD 34.112-113; and Goff, *4QInstruction*, 92-93; Tigchelaar, *To Increase*, 47-48.

[410] Goff, *4QInstr*, 103-104.

In the GJ, the restoration to glory is for Jesus only who is sent by God, and upon the completion of his earthly mission and return to heavenly glory.[411] Jesus' request is that He might be restored to His preexistent glory: Jn. 17.5 reads: καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί "and now, glorify Thou Me together with Thyself, Father, with the glory I had with Thee before the world was." The request is for God to reveal His glory through Jesus' death, and this revelation will be of the same order as His preexistent heavenly glory.

How does the Johannine author arrive at his cosmological perspective of restored glory? The glory Jesus' shares with His Father, in His exaltation does not contradict the glory in His death. In contrast to 4Q416 2iii 9b-10a, in Jn, 12.27-28 Jesus is restored to glory by way of a process of suffering on the cross. The imminent glorification statement νῦν δόξασόν με "now glorify me" proleptically refers to Jesus' death. Jesus' petition is for God to hasten the cross, and indirectly, for Jesus to return to glory. Jesus' glory is received on earth as He transitions to the glory He shares with His Father.

In contrast to 4Q416 2iii 9-10a, the GJ communicates the restoration to glory in terms of a salvific and apocalyptically described *descent-ascent* pattern. Double worlds are presented: ἐκ τῶν ἄνω "from above, and ἐκ τῶν κάτω "from below." Jn. 1.14 indicates Jesus possessed δόξαν ὡς μονογενοῦς παρὰ πατρός "glory as of the only begotten of the Father."[198] The restoration is expressed in Jn. 16.28: ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέραas "I came forth from the Father, and I came into the world, and again, I am leaving the world, and going to the Father."

[411]See 7.33; 17.5, 10.

Jesus' descent from glory is counterpart to His ascent. Jesus' descent is His πόθεν "whence," which in Jn. 6.38-58 is first mentioned.[412] In Jn. 20.17, the timing of the ascension-restoration to glory, scholars are divided. Jesus' command is for Mary μή μου ἅπτου "do not keep holding me," is a request for Mary to stop an action so Jesus can ascend and be restored to glory. Jesus' rebuke is due to Mary's failure to comprehend Jesus' need for a restoration to glory. In Jn. 20.17, Morris[413] is firm that[414] apart from Jesus' request, His restoration to glory will still take place.

Attridge[415] sees no link between Jesus' command: μή μου ἅπτου "stop touching me," with Jesus' restoration to glory. We interpret the statement as timeless and colloquial: "do not be touching me."[416] We maintain the γὰρ, in Jn. 20.17, introduces the ascension as the salvific purpose for the restoration to glory.

Despite scholarly efforts to resolve Jn. 20.17, Williams finds the resolution in the GJ's wider-narrative. In Jn. 20.17, Williams[417] argues in Jn. 3.14, 8.28, and 12.32, 34 for a gradual elucidation to restored glory, which begins with the three ὕψωό "lifting up"

[412]John 7.27-28, 41-42, 9.29-30, and 19.9, Jesus follows a "u-shaped" restoration to glory, pattern.

[413]Leon Morris. *The Gospel According to John, Rev. Edition*, (Gand Rapids: Eerdman's, 1995, 199-200), 742

[414]Wayne A. Meeks. *The Prophet King: Moses Traditions and Johannine Christology,* The Johannine Monograph Series (Eugen: Wipf and Stock, 1967, 2017) 297

[415]Harold Attridge, "Don't Be Touching Me, Recent Feminist Scholarship on Mary Magdalene," In A Feminist Companion to John, eds. by Amy Jill Levine with Marianne Blickenstaff; 2 vols, Feminist Companion to the NT and Early Christian Writing 5; London: Sheffield Academic Press, 2003), 2; 142 n. 6

[416]Michael McGhee "A Less Theological Reading of John 20.17" *JBL* 105(1986) 299-302, 300.

[417]Catrin Williams, Another Look at "Lifting Up" in the Gospel of John, In *Conception, Reception and the Spirit,* eds., by Gordon McConville and Lloyd K. Pietersen, (Cambridge: Jamie Clarke and Company, 2017) 58-71.

passages. Playoust [418] follows Rensberger, [419] who summarizes the progression to restored glory as "intricate and enigmatic."

However, we take a salvific perspective. Jesus' exclusive restoration effects transfer in salvation status in all who ascend with Him The restoration progression points to Jn. 3.13: ἐκ τοῦ οὐρανοῦ καταβάς "out of heaven descended." The descent[420] is Jesus' death and all that follows. Jn 3.13 is a spring-board into the discussion surrounding Jesus' exclusivity to salvation: καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου "and no one has ascended to heaven except the one who descended from heaven, the Son of Man."

[418]Williams, *Another Look at "Lifting Up*, 67; Catherine Playoust, *Lifted Up From the Earth: The Ascension of Jesus at the Heavenly Ascents of Early Christians,* PhD Thesis, (Harvard University, 2006). 323-324

[419]David Rensberger. The Messiah Who Has Come Into the World. In *Jesus in the Johannine Tradition.* (Edited by Robert T. Fortna and Tom Thatcher; Westminster: John Knox Press, 2001). 15-25.

[420]Williams, *Another Look at Lifting Up,* 69.

In Jn. 3.13, DeConnick sees the polemic [421]against "vision mysticism"[422] in Jn. 14.3-7, and 20-23,[423] Kangaraj[424] follows [425] Odeberg to suggest that Jn. 3.13 polemecizes against Jewish currents in Merkabah mystical circles.[426] Jn. 3.13 has invited wide unconvincing research. DeConick, Odeberg, and Kanagaraj see the Johannine focus not on Jesus' restoration, but on Johannine polemic against alternative claims of others ascending into heaven and seeing God. We maintain that looking to competing traditions as to who the author is polemicizing against misses the author's real *point of illustrating salvation.*

In addition, scholars disagree on the descent-ascent pattern. Pryor[427] denies a "descent-ascent motif" and sees Jn. 3.13 in terms of Jesus' καταβάς "descent" alone.

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[421]For DeConick ascent mysticism is a *visio dei* based on *The Gospel of Thomas* (hereinafter Gos Thom.) 59.1b which reads: .....ϩⲓⲛⲁ ϫⲉ ⲛⲉⲧⲙ̄ⲙⲟⲩ ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ⲯⲓⲛⲉ ⲉⲛⲁⲩ ⲉⲣⲟϥ ⲁⲩⲱ ⲧⲉⲧⲛⲁⲯⲟⲙ̄ ⲥⲟⲙ ⲁⲛ ⲉⲛⲁⲩ ".....so that you will not die, and (then) seek to see him; And you will not be able to see (him)." April DeConick, *Seek to See Him: Ascent and Vision Mysticism in the Gospel of Thomas*, (Waco: Baylor Press, 1996), 1996 135-145; ibid. *Voices of the Mystics: Early Christian Discourse in the Gospels of John and Thomas and Other Ancient Christian Literature* (England: Sheffield Academic Press. 2001) 83, 89, and 90.

[422]DeConick, *Voices*, 67.

[423]For our translation of Gos Thom. we have used: Simon Gathercoale. *The Gospel of Thomas: Introduction and Commentary* (Leiden: Brill, 2014); Michael W Grondin, *Grondin's Interlinear Coptic-English Translation of The Gospel of Thomas,* Revised November 22., 2002. Michael W. Grondin. All Rights Reserved. 1997-2002; John S. Kloppenborg, et al. *Q-Thomas Reader* (Sonoma: Polebridge Press, 1990); The Gospel of Thomas in Coptic (GThom-C)1996 Deutche Bibelgesellschaft Stuttgart www.accordancebiblesoftware.com.

[424]Jey J. Kanagaraj, *Mysticism in the Gospel of John: An Inquiry Into Its Background, 1998* (Bath: Sheffield Academic Press), 87-97; 104-109; 179-180; and 212; Hugo Odeberg. *The Fourth Gospel: Interpreted in Its Relation to Contemporaneous Religious Currents in Palestine and The Hellenestic Oriental World* (Chicago: Argonaut, 1929); 94-95, and 97-99

[425]Kanagaraj, *Mysticism,* 312, and 317.

[426]Wayne Meeks, *The Prophet King: Moses Traditions and Johannine Christology.* The Johannine Monograph Series (Eugene: Wipf and Stock, 1967, 2017), 244, 286, 301, and 319.

[427]John Pryor. The Johannine Son of Man and the Descent-Ascent Motif. *JETS*, 34(3)(1991): 345, 348 Accessed Online from www.etsjets.org. Access date: 5/30/2014

While, Burkett's[428] view inverts in Jn. 3.13, an ascent-descent pattern, not a descent-ascent pattern. Burkett bases his view in the Jewish wisdom literature. The questions in Prv. 30.1-4 echo Deut. 30.12 "who has ascended into heaven?"

Borgen[429] explains the descent-ascent pattern in terms of *two ascents*: one by the Son of Man, and the other is a chronologically prior ascent by God.[430] In Borgen's[431] view, Jesus had a preexistent ascent before His descent-ascent in Jn. 3.13.[432] Borgen must add an extra phrase to the end of Jn. 3.13: ἀναβέβηκεν εἰς τὸν οὐρανὸν "even the one who has ascended into heaven," making a prior ascent tenable. Borgen's argument crumbles since καταβάς "descent," in the aorist in Jn. 3.13, describes an action that happened once for all, excluding Borgen's prior ascent.

Jn. 6.62 describes the exclusive restoration to glory of the Son of Man in terms of salvation: ἀναβαίνοντα ὅπου ἦν τὸ πρότερον "ascending to the where He was before," with no one having preexisted with Jesus. Similarly, in Jn. 3.13 the claim is that only Jesus can be restored to glory. Salvifically, Jesus' ascent in Jn. 3.13 extends to believer's transfer in salvation status. Jesus' ascent is not polemic against other forms of ascent, but extended to all believers who depend on Jesus' ascent for their own salvation transfer.

In the GJ 14.2-3, there is no universal ascent. Like Jesus, those who believe are transferred in status and ascend to salvation, while those who do not ascend stand condemned. Believers are in a continual state of heavenly ascent dependent on Jesus'

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[428]Delbert Burkett, *The Son of the man in the Gospel of John*. (Sheffield: JSOT Press, 1991). 47-50 85-87.

[429]Peder Borgen. *Philo, John, and Paul: New Perspectives on Judaism and Early Christianity,* Brown Judaic Studies 131. (Georgia: Scholar's Press. 1987). 104-105

[430]See the ascents in Dan 7.13-14 and 1 Sam. 2.10.

[431]Borgen, *Philo, John, and Paul,* 109-110

[432]Borgen, *Philo, John, and Paul*, 107,

ascent-restoration to glory. McCaffrey[433]notes the Father's οἰκίᾳ "house" as the ὁπον "place" of the heavenly temple of glory.[434]Believers depend on Jesus' restoration because in Jn. 14.2-3, μοναὶ "dwelling places" are prepared by Jesus. Jesus will return and take the disciples, transferred in salvation statis with Him to glory.

The borders of conceptual dissimilarity of the restoration to glory in 4Q416 2iii 9-10a, and Jn. 3.13, 6.62, 14.2-3, and 17.5 are further widened[435] by evidence of the restoration to primordial origins found in The Gospel of Thomas (hereinafter Gos Thom.). The GJ knows nothing of a preexistent origin of human beings; only Jesus has preexisted in glory.

Originally, Gos. Thom. was seen as overtly Gnostic, and dated to the late 2nd century. Williams'[436] view represents the modern consensus that "Gnosticism" is by no means a neutral label, and should be discarded when applied to Gos. Thom.[437]The idea that Gos. Thom. depends[438] on the GJ, has now been rejected by most. Gos. Thom. is at

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[433]James McCaffrey, *The House With Many Rooms: The Temple Theme of John 14.2-3* (Italy: Editrice Pontifico Instituto Biblico Roma, 1988), 255.

[434]McCaffrey, *The House With Many Rooms, 177-184*

[435]Stevan Davies, The Christology and Protology of the Gospel of Thomas, JBL 111, 4 (1992): 663-682; Elaine Pagels. Exegesis of Gen 1 in the Gospels of Thomas and John JBL 118(3)(1999): 477-496.

[436]Michael Williams, *Rethinking Gnosticism: An Argument for Dismantling a Dubious Category* (Princeton: Princeton University Press, 1966) 33.

[437]Scholars originally saw the Gospel of Thomas as dependent on the Fourth Gospel; Raymond Brown. The Gospel of Thomas and St. John's Gospel, *NTS* 9 (1962) 155-157. Brown surveyed 55 logia that appeared to have verbal, conceptual parallels with the Fourth Gospel. Brown's assumption of a later date for Gos Thom. . has opened him to criticism; Sell identified "fifty three separate verses from seventeen different Chapters of the Fourth Gospel reflected in eight sections of the Gospel of THomas." Jesse Sell. Johannine Traditions in Logion 61 of the Gospel of Thomas, *PRS* 7 (1980) 24-27; For Syriac catchwords between Gospel of Thomas and Tatian's Syriac Diatessaron see: Nicolas Perrin. *Thomas and Tatian.* (Atlanta: SBL Press, 2002).

[438]Davies criticizes theories of The Gospel of Thomas' dependence on the Fourth Gospel. Davies positions Gospel of Thomas within the Jewish wisdom literature. The Greek Oxyrhynchus Papyri POxy 1, POxy 654, and POxy 655 are Greek fragments often overlooked as valuable evidence, containing Greek fragments of the original Gospel of Thomas See Stevan Davies. *The Gospel of Thomas and Christian Wisdom* (New York: Seabury, 1983) 106-116.

the center of deliberations in the historical developments of the GJ, dated from 50 CE to 150CE. We concur with Yamauchi's[439] insight that no fully-developed Gnostic systems predate the GJ.[440]

Gos. Thom's idea of restoration to one's primordial origins is of closer conceptual affinity to the GJ's restoration to glory than is the restoration to glory in 4Q416 2 iii 9b-10a. This is because Jesus' restoration to glory in the GJ, and in the Gos. Thom. is a restoration prerequisite *and necessary* for a salvation transfer. In 4Q416 2 iii 9b-10a, the addressee's restoration to his origins is presupposed, as in Jn. 3.13, 6.62, and 17.5 where Jesus' restoration is presupposed.

However, Gos. Thom. does not advocate a restoration to glory, but to an ideal state of primordial light. The light is the sphere from which Jesus emerged and will return. Gos Thom. 11.4 describes the dilemma and devolution of primordial unity fractured into earthly duality.[441]

Gos.Thom. 11.4 reads: ϩⲙ̄ ϕⲟⲟⲩ ⲉⲧⲉⲧⲛ̄ⲟ ⲛ̄ⲟⲩⲁ ⲁⲧⲉⲧⲛ̄ⲉⲓⲣⲉ ⲙ̄ⲡⲥⲛⲁⲩ ϩⲟⲧⲁⲛ ⲁⲉ ⲉⲧⲉⲧⲛ̄ⲯⲁⲯⲱⲡⲉ ⲛ̄ⲥⲛⲁⲩ’ ⲟⲩ ⲡⲉ ⲉⲧⲉⲧⲛ̄ⲛⲁⲁϥ’ "on the day you were one, you became two, when you become two, what will you do?" DeConick[442] notes in Gen. 1.27b, the reference to divided creation of: "male and female he created them," is word play, the opposite of Gen. 2.24 where the "two become one"[443]reinterpreted as androgynous

[439]Patterson maintains Gospel of Thomas is earlier than Mark, the text proposed by scholars as the earliest of the Four Gospels. E.M. Yamauchi. *Pre-Christian Gnosticism: A Survey of the Proposed Evidences* (Grand Rapids: Baker, 1983) 117-142.

[440]Stephen J. Patterson, *The Gospel of Thomas and Jesus* (Sonoma: Polebridge, 1993), 113-120.

[441]For the present dilemma is of not being restored to primordial light. See Gathercoale, *The Gospel of Thomas,* 248.

[442]April DeConick, *The Original Gospel of Thomas in Translation. With a Commentary and New English Translation of the Complete Gospel* (New York: T and T Clark, 2007) 79.

[443]Charles Hedrick cites Gen. 2.18-23 seeing the restoration as a reunification of believers to their primordial existence; Charles W. Hedrick, *Unlocking the Secrets of the Gospel of Thomas: A Radical Faith for a New Age* (Eugene: Cascade Books, 2010), 36

primordial unity. In Gos. Thom. 61.5, Jesus instructs His disciples: ϩοταν ϵϥϣⲁϣωπϵ ϵϥϣн<ϣ>’ ϥναμογϩ ογοϵιν “when he becomes equal, he will be filled with light.” Jesus’ instruction for salvation, in 11.4 is to reverse the process, go back, and undo the damage their divided existence caused.

Like Jn.14.2-3, Gos. Thom. 18.3 declares a link between the restoration and salvation: ογμακαριος πετναωϩϵ ερατϥ’ ϩⲛ̄ταρχη αγω ϥνⲁсογων ϑϩαн αγω ϥναϫι ϯπϵ ⲁN ⲙ̄ⲙ̄ογ “blessed is he who will take his place in the beginning. He will know the end and will not experience death."

Gos Thom.. 49.1-2, like Jn. 14.2-3 stands in contrast to 4Q416 2 iii 9b-10a because both teach the restoration is equal to entering the kingdom: 49.1 πϵϫϵ ⲓⲥ̄ ϫϵ ϩϵνμακαριος νϵ νμονⲁχος αγω ϵτсотп’ ϫϵ τϵτναϩϵ 49.2 ⲁτмнⲛ̄τϵро ϫϵ ⲛ̄тωтⲛ̄ ϩⲛ̄ϵ̄вολ ⲛ̄ϩнтⲥ̄ παλιν ϵτϵτναвωк’ ϵмαγ 49.1 "Jesus said, blessed are the solitary and elect, for you will find the kingdom. 49.2 For you are from it, [and] to it you will return.” to God is equivalent to a response to His glory. [444] Similar to Judas’ case, incomprehension is linked only to the inappropriate response to glory.[445] In 4Q417 1 ii 12-13, the addressee is warned that he can be lead astray from God. In 4Q417 1 ii 12-14, evidence indicates that if the addressee is led astray, the appropriate response to glory does not occur.

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[444]Although glory is not mentioned in 4Q417 1 ii 12-14, as we noted in Sec. 2.1 glory is an attribute of God. If 4Q417 1 ii 12-14 is a response to God, it is also a response to His glory. The word כבוד “glory” n 4Q417 1 i 13, is linked with other attributes of God.The phrases וזו[עֹ כבוד “the glory of [His] s[trength” contains the words כבוד “glory” and עוז “strength.” Both are qualities possessed by God. 4Q418 126 ii + 122 ii 9, contains phrases that apply to God. They are בכוח “in the strength of,” ובאמונתו “and in His faithfulness,” and טובו “His goodness,” together with כבודו “His glory.” The grammatical proximity of בני חוה “children of Eve” and דלים “the poor” to God’s glory: כבוד עולם “eternal glory” in 4Q418 126 ii + 122 ii 8, and to רוב כבודו “the abundance of His glory” in 4Q418 126 ii + 122 ii 9 suggests the continual response of meditation and praise towards God’s glory.

[445]Culpepper, *Anatomy,* 32; Margaret Davies. *Rhetoric and Reference in the Fourth Gospel: Journal for the Study of the NT Supplement Series 69.* (Sheffield: JSOT Press, 1992). 31-38

2.3.6 Findings and Conclusion on the Analysis of Glory in 4QInstruction and the Gospel of John

In Sec. 2.3, we addressed the second question: "When 4QInstr. and the GJ are set side by side, how do they mutually illumine each author's thought worlds in glory?" To answer this question, we explored four commonalities in glory, and further investigated their underlying meanings as constituted in the texts.

In the first commonality, under glory, we established based on 4Q416 2iii 15b-19, and Jn. 1.12-16, 3.1-10, and 11.20-27 that both texts use birth as a metaphor for the precondition of salvation in the experiencing glory. In 4Q416 2iii 15b-19, birth figuratively refers to natural birth and the experience of glory follows as the addressee renders glory upon his mother and father. In contrast, based on Jn. 1.12-13, 3.1-10, the new birth is natural.

In the GJ, salvation is experienced through the full perception of glory. In Jn. 11.20-27, Martha was used as a case study for the comprehension of glory and the full transfer in salvation. Martha's comprehension of glory is imperfect and the transfer status in salvation a developing process, as she fails to recognize Jesus as life-giver in the present.

In the second commonality, in glory, we compared 4Q416 2iii 11-12 and Jn. 1.51, 3.14, 8.28, 12.23, 32, 34 and 13.31-3 to establish that 4QInstr. and the GJ identify elevated and glorified positions of authority. In 4Q416 2iii 11-12, the position of glory is over the addressee's inheritance. In contrast, in the GJ and based on Jn. 1.51, 3.14, 8.28, 12.23, 32, 34 and 13.31-32, the elevated glorified position is the elevated position of the Son of Man who fuctions in granting salvation. In 4Q416 2 iii 11-12, and Jn. 1.50-51, we established the glorified position is proximate to and a status among the angels. The author of the GJ describes the angelic role differently, to serve Christological revelation resulting in salvation, and the angelic role is later minimalized to the point of irrelevancy. Based on 4Q416 2 iii 12a, and Jn. 5.21-22, 26-27, 6.37, and 17.2, we established in both texts the position of glory is a

position conferred by authority. In 4Q4162 iii 11-12, the addressee's authority is over his inheritance of glory, while in Jn. 3.14-15,8.28, and 12.32, authority is not only conferred to reveal glory, but also for the functional purpose in imparting salvation. *In the third commonality* in glory, we established in both 4Q416 2iii 9b-10a and Jn. 3.13, 6.27, 6.62, 13.31-33, 14.2-3, 17.5, and 20.17 that both texts teach a restoration and return to glory. However, the GJ differs from 4Q416 2 ii 9b-10a, where the restoration is to primordial glory. In the GJ, only Jesus is restored to glory from preexistent and heavenly glory. The author frames Jesus' restoration to glory in terms of a descent-ascent pattern. In the GJ, the believer's ascent into heaven depends on Jesus' ascent and restoration to glory.

In order to further substantiate the distant relationship between 4Q416 2iii 9b-10a and Jn. 3.13, 6.27, 6.62, 13.31-33, 14.2-3, 17.5, and 20.17, we allowed in evidence from Gos Thom. 18, 22, 49, 50a, 61, and 77 that demonstrates that Gos Thom. has a closer conceptual affinity to the GJ than 4Q416 2 iii 9b-10a does. Similar to the restoration to glory in the GJ, in Gos Thom. the restoration is to one's primordial existence in light accomplished through self-actualization a salvation experience, a transfer in salvation status. Like Jesus' restoration in the GJ, and in contrast to the addressee's restoration in 4Q416 2 ii 9b-10a, in Gos Thom. the restoration must occur for salvation to take place.

In Sec. 2.3, the burden of evidence suggests that 4QInstr. and the GJ are not derived from the same source. Sec. 2.3, demonstrates that, in glory, 4QInstr. and the GJ do not represent a uniform perspective. All three commonalities, turned out to be dissimilarities, and illustrate that a diversity of traditions were in play.

The data has revealed the different theological intentions of the authors in regards to John's status in salvation transfer and in 4QInstr.authorial assumptions of the divine plan and destiny.

Any contacts between the communities of the GJ and 4QInstr. cannot be implied from the available data. *The three common topics* in glory, are explicable in terms of common ideas that each community dealt with on an individual basis, and developed in differing ways, without having a knowledge of the other's positions.

CHAPTER III

JUDGMENT

3.1 JUDGMENT IN 4QINSTRUCTION

3.1.1 Introduction and Chapter Structure to Judgment in 4QInstruction

We now turn to address the first research question. What does the author of 4QInstr. say about judgment? We will look at judgment in 4QInstr., in its own right before we bring this evidence into dialogue with the GJ. In what follows, we maintain that judgment in 4QInstr. is something that is largely futuristic. We will demonstrate this in *three steps* based on the three different scenarios of eschatological judgment.[446]

The first step is based on 4Q416 I 1-18, where the author presents judgment as futuristic and entirely based on the cosmological design. *The second step* is based on 4Q417 l i 14-15-16a where the author presents judgment as inevitably directed against a wicked segment of humanity called: בני שׂת "the sons of Seth." This is a group destined for judgment. *The third step* is based on 4Q418 69 ii + 60 6-9 where the author[447] presents judgment as the resolution to an ongoing legal conflict. God brings His case[448] against those destined[449] for coming judgment.[450] The idea of salvatioin transfer does not occur in 4QInstruction.but judgment according to a divine plan and destiny does.

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[446]4QInstruction has other brief reminders or tropes of judgment: See 4Q417 1 ii 11; 4Q418 68 2-3; 77 3; 113 1-2; 121 1; 147 3; 4Q418c 5; 4Q423 4 3a.

[447]DJD 24.529

[448]Chris Vanlandingham. *Judgment and Justification in Early Judaism and the Apostle Paul*. (Peabody: Hendrickson Publishers, 2006). 15-17.

[449]Kent Yinger. "Judgment." In Collins, J.J. and D.C. Harlow (eds.) *The Eerdman's Dictionary of Early Judaism.* (Grand Rapids: Eerdman's Publishing Company, 2010). 60-64; 138-140, and 855.

[450]Leon Morris. *The Biblical Doctrine of Judgment.* (Grand Rapids: Eerdman's Publishing Company). 8-25; 36-41; Tigchelaar, *To Increase Learning,* 239-240.

3.1.2 Judgment Based on God's Cosmological Design

Most scholars have seen 4Q416 1 1-18 as the opening fragment of 4QInstr. This is due to 416 1's wide right margin of appoximately 3 cm.[451] 416 1 1-18 opens 4QInstr. with God's judgment framed in a cosmological or even apocalyptic or otherworldly context. The judgment in 416 1 1-18 takes place in accord the with the divine design-plan for the universe.

4Q416 1 1-18 reads:

416 Frg. 1 1-18: Overlaps:[452] 4Q418 1, 2, 2b, 2c underline; 4Q418 209, double underline; 4Q418 229 dashed underline; 4Q418 212 bold underline.[453]

1 כלֹ רוֹחַ] [כוכבי אור]
2 ולתכן חפצו] [ירוצו מעת עולם]
3 מועד במועדו] [ואיו לחדמות בכושר ילכו]
4 לפי צבאם למ[שור במשורה ול◦] [לממלכה]
5 וממלכה למד[ינה ומדינה לאיש ואיש]
6 לפי מחסור צבאם [ומשפט כולם לו]
7 וצבא השמים הכין ע[ל ומאורות]
8 למופתיהמה ואתות מו [עדיהמה יגידו]
9 זה לזה וכל פקודתמה י[ ]ספרו[ ]
10 מ֯שמים ישפוט על עבודת רשעה וכל בני אמתו ירצו ל[ ]
11 קצה ויפחדו וירועו כל אשר התגללו בה כי שמים יראו[ת]רעש ממקומה ארץ]
12 [י]מים ותהמות פחדו ויתערערו כל רוח בשר ובני השמי[ם ב יום]
13 [הש]פטה וכל עולה תתם עוד ושלם קץ האמ[ת]
◦לם]
14 בכל קצי עד כי אל אמת הוא ומקדם שנ[י עולם ל]
15 להכון צדק בין טוב לרע ל[ ]ר כל משפ[ט א]
16 [י]צר בשר הואה ומבינו[ת ל ל]
17 ראתיו כי ה◦[ ]
18 [ ]וד◦[ ]

[451] Scholars have debated whether 4Q416 1-18 is the beginning of 4QInstruction See DJD 34. 17-19; Tigchelaar, *To Increase Learning*, 155-162, 175-193; idem., "Toward a Reconstruction of the Beginning of 4QInstruction," in *The Wisdom Texts from Qumran and the Development of Sapiential Thought*, eds. Charlotte Hempel, Armin Lange, and Hermann Lichtenberger, BETL 159, (Leuven: Leuven University Press, 2002), 99-126; Alternatively, Tigchelaar argues 4Q417 1 i is the beginning of 4QInstruction because 4Q417 1 i preserves an earlier and shorter introduction, and 4Q416 1 was added later.

[452] For overlaps see DJD34.81-82, Goff, *4QInstr.*, 43; Tigchelaar, *To Increase*, 42

[453] The reconstruction of 4Q416 1-9 has been a complicated process. See Goff, *4QInstruction,* 443; Tigchelaar, *To Increase Learning*, 41; Wold, *Women, Men, and Angels*, 89; For overlaps of mss. of 4Q416 1 see Tigchelaar, *To Increase Learning*, 42; Goff, *4QInstruction*, 43; and Rey, *El Sagesse*, 229.

1. every spirit[stars of light][454]
2. and He established according to His will [they run on forever]
3. season by season [without standing still, properly they go]
4. according to their host [to rule with authority and to kingdom]
5. and kingdom, and pr[ovince to province, for each man and man]
6. according to the lack of their host. [and the regulation of all of them belongs to Him]
7. But the host of the heavens He has established over [and luminaries]
8. for their wonders and signs [their seasons they proclaim]
9. one after another. And all their tasks [they complete and] make known[ ]
10. From heaven He will judge the work of wickedness, but all the sons of truth will be accepted with favor by [Him]
11. its end, and they will be terrified. And all who polluted themselves in it shall cry out in distress. For the heavens shall fear [earth will shake from its place]
12. The [se]as and the depths fear, And every spirit of flesh will be laid destitute, but the sons of Heave[n][in the day]
13. its judgment, and all iniquity will come to an end, until the period of tru[th] will be completed [forever]
14. in all periods of eternity. For He is a God of truth. And from the years of [eternity]
15. So that the righteous may distinguish between good and evil, so that every judgem[ent]
16. [the in]clination of flesh, and understand[ing ones]
17. His creatures, for [ ]
18 ……

416 1 1-9 uses several words and phrases that provide the cosmological framework for judgment. The universe and its elements operate in a fixed nature of obedience to God's design. God orders the universe to operate in accord with His pleasure. 416 1 2 contains the key phrase ולתכן חפצו "He established according to His will/pleasure." The word תכן "establish" means "to set in the appropriate order."[455] Tigchelaar,[456] and the

[454]Hebrew text from DJD 34.81 and DSSEL. Translation from DJD 34.82-83; and Goff, *4QInstruction,* 82-83; Tigchelaar, *To Increase*, 47-48.

[455]The use of תכן as "establish order" is found in Ex. 5.18; Prov. 16.2; See DCH 2011: 5, 633-634; and DJD 34.84.

[456]Tigchelaar, *To Increase,* 238.

editors[457] view the phrase ולתכן "and He set in order according to" determines the fixed nature of the things that God established in accordance with His plan.

In 416 1 2, for understanding the word חפצו "desire." The related word רצון "will" does not appear in 4Q416 1 2, but carries with it a stronger sense of to do "God's will."[458] In translation, we follow Tigchelaar,[459] who asserts חפצ and רצון are "*almost identical* in meaning." The author uses חפצו, with the masculine suffix to refer to God's "will," or "pleasure." Merill, Tukasi, and Macaskill[460] describe חפצי and רצונו as "two sides of the same coin"[461] in their meaning,[462] and recommends joining the words as "will and pleasure."

For this reason, in 4Q416 1 2, we do not follow Goff's[463] reconstruction of רצונו "His will," who makes 4Q416 1 2 read: חפצי רצונו "the pleasures of His will."

In 4Q416 1 1, the preposition כלֿ is used. Tukasi[464] appropriately suggests כלֿ points to "totality of existence" and is not limited to humans, but to "everything that occurs

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[457]DJD 34.84.

[458] DCH 2011, 544-546

[459]DJD 34.84; Tigchelaar, *To Increase Learning*, 238

[460]For חפצ and רצונו see Grant Macaskill, *Revealed Wisdom and Inaugurated Eschatology in Ancient Judaism and Early Christianity* (Leiden: Brill, 2007), 228; Eugene H. Merill, *Qumran and Predestination: A Theological Study of the Thanksgiving Hymns* (Leiden: Brill, 1975), 29; Emmanuel O. Tukasi, *Determinism and Petitionary Prayer in John and the Dead Sea Scrolls: An Ideological Reading of John and the Rule of the Commnity (1QS),* (London: T and T Clark, 2008), 52 fn. 56.

[461]Tigchelaar, *To Increase Learning*, 2001, 196; Based on 1QS 3.15, Tigchelaar translates חפצ as "tasks;" F. Garcia Martinez in DSSSE 2, *The Dead Sea Scrolls Study Edition: Volume Two 4Q274-11Q31* (Eds. Florentino Garcia Martinez and Eibert J.C. Tigchelaar, Grand Rapids: Eerdman's, 2004) 847; Garcia-Martinez translates חפצ in 4Q416 1 2 as "what God wants."

[462]The outworking of God's חפצ "pleasure or will" plays a role in other parts of 4QInstruction In 4Q417 2 i + 26 15b-16b we read: [[אפו [כי]א לפ֯י֯ לוא יעמוד "[for] before [His anger] no one will be able to stand?" Marcus Bockmuehl, "in 1QS and Salvation at Qumran," In *Justification and Variegated Nomism: Volume I The Complexities of Second Temple Judaism*, (ed., D.A. Carson et. al Tubingen: Mohr Siebeck, 2001) 397; Bockmuehl argues from 1QS, and 1QH[a] that the forgiveness of sins is the outworking of God's will. Thus, 4Q417 2 i + 26, will and pleasure, and activity of God makes the addressee יצדק "declared righteous" before God's wrath having God's סליחה "forgiveness."

[463]Goff, *4QInstruction*, 47. Goff has imported this phrase from CD 3.15.

[464]Tukasi, *Determinism and Petitionary Prayer*, 52 fn. 56.

within the created order." Angels and the cosmos appear on apocalyptic display.[465] In 4Q416 1 1, the phrase כֹּל רֽוּחַ "every spirit" refers to humans as part of the cosmological design. This idea is supported through several parallel and reconstructed texts: 4Q416 1 5 reads: לאיש ואיש "for each man and man." 4Q416 1 4 reads: למְשׁוֹר במשׁוֹרה ול "to rule with authority and to," refers to humans who are given the imputed authority from God to have authority over all other creatures. In 4Q416 1 1, 4, 6 and 7 the references are to the angels. 4Q416 1 7 reads: וצבא השמים הכֵּין עֹ[ל ומאוֹרות "and the host of the heavens, He has established over and the lum[inaries]." 416 1 4 reads: צבאם "their host"[466] and 416 1 6 reads: מחסור צבאם "the poverty of their host," and in 4Q416 1 7: וצבא השמים "the host of the heavens."

In 4Q416 1 1, God's governance of the order include: כוכבי אור "stars of light." 4Q416 1 2 describes the stars' course of activity: ירוצו מעת עולם "they run on forever." In 4Q416 1 4b-5a, God's will extend, universally: [◦ינה ומדינה]לְ[ממלכה וממלכה למדְ "and [kingdom to kingdom and pr[ovince to province]." In 4Q416 1 6, the phrase ומשפט כולם ו ל "and of all of them belongs to Him," refers to God's unalterable laws for the design and that regulate[467] God's operation and plan of the universe.[468]

All things operate in synchronization with God's timetable: 4Q416 1 3 reads: מועד במועד "season by season," demonstrates God's design allows for the freedom of seasonal

[465]Collins, "Morphology," p. 5

[466]Tigchelaar, *To Increase Learning*, 191-92.

[467]In 4Q416 6, the phrase ומשפט כולם לו "and the regulation of all of them belongs to Him" refers to God's cosmic design which consists of His חוקים "statutes" is not found in 4Q416 1-9. The word חוקים is used 12 other places in 4QInstruction (see DJD 34.556). In 4Q416 2 iii 20 and 4Q417 l i 14 חוקים "statutes" are the laws God uses to govern the operation of His universe.

[468]Scholars have seen חוקים "statutes" as the regulation of God's covenant with creation. See Margaret Barker, *The Gate of Heaven: The History and Symbolism of the Temple in Jerusalem* (London: SPCK, 1991), 78-82; Harry Alan Hahne, *The Corruption and Redemption of Creation: Nature in Romans 8.19-22 and Jewish Apocalyptic Literature*, LNTS 336 (London: T & T Clark, 2006), 30, 99–108; The author uses בירת "covenant" two times in 4Q415 2 ii 4, 7 and 4Q418 188 6.

change that operates in accordance with God's will, and timetable. In 4Q416 9, the phrase ספרו[ ]שלי֯מו וכל פקודתמה "and all of their tasks, [they complete and] make known" demonstrates in the cosmological design, heavenly bodies, human beings, and angels have been given פקוד "tasks" they must complete.[469]

In 4Q416110-18, God's judgment is consistent and does not deviate from His rule over His design or His plan. The author describes evil deeds as: עבודת רשעה "works of wickedness." 4Q416 10 reads: מִשְּׁמים ישפוט על עבודת רשעה "from heaven He will judge the works of wickedness." The judgment brings with it dread and terror as: שמים יִרְאוּ "the heavens will fear," and in 4Q416 1 11 ארץ תרעש ממקומה ארץ "the earth will shake from its place." In 4Q416 12, מים ותהמות פחדו [י]"[t]he seas and the depths will fear."

In 4Q416 12, the judgment is against כל רוח בשר "every fleshly spirit." In 4Q416 12, רוח בשר "the fleshly spirit's" judgment is described: ויתערערו כל רוח בשר "and will be laid destitute every fleshly spirit." Finally in 4Q416 13, the judgment will bring an end to iniquity וכל עולה תתם "and all iniquity will come to an end," followed by וֹשלם קץ האמ]ת "and the period of tru[th will be completed."

3.1.3 Judgment on a Segment of Humanity

QInstr. specifies a group designated for judgment. This group is labeled: בני שו֯ת "sons of Seth." In 4QInstr., this group is mentioned once. They represent all who will face judgment as destined by the plan.

In 4Q417 l i 14-15-16a we read:

4Q417 l i 14-15-16a; Overlaps[470] 4Q418 43, 44, 45i <u>underline</u>

14 ואחה מבין רו֯ש פעלתכה בזכרון הִשְׂ[לום כי] בא חֻרְוֹתֵ֯חוקֻכָּהּ וֹחקוק כוֹל הפקוֹדהֿ
15 כי חרות מחוקק לאל על כול ע֯[ ] בני שו֯ת וספר זכרון כתוב לפ<u>ניו</u>
16 לשמרי דברו .....

[469]DCH, 2011, 738-744

[470]For overlaps see DJD 34.152 and Tigchelaar, *To Increase*, 52

14. And you understanding one, inherit your reward, in the pe[aceful] memory for it comes.[471] Engraved is the your statute, And decreed is all the judgment.
15. For engraved is that which is decreed by God against all the ini[quities of] the sons of Seth. A book of rememberance is written before Him.
16a For those who keep his word…….

The repetition of certain words and phrases emphasize the inevitability of coming judgment or the destiny of judgment. The word חרות "engraved"[472] is repeated in 4Q417 l i 14b and 15a. In 4Q417 l i 14b and 15a, the words חוק "statute," וחקוק "and decreed," and מחוקק "that which is decreed" occur.[473] When judgment does occur, it will be with the same certitude as in 4Q417 l i 14: the coming to pass as חֲרוּת חוקכה "engraved is your statute" of God.

4Q417 l i 14b refers to something written down, engraved on, and identified in 4Q417 l i 15 as ספר זכרון "a book of memorial." Lange[474] suggests 4Q417 l i 14b and 15a refers to the written Torah. In 4Q417 l i 14-15-16a, Torah is not mentioned. However, there is an allusion to Ex. 32.16 where God's writing is described: וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים הוּא חָרוּת "and the writing was God's writing, engraved on tablets."

4Q417 l i 15 continues the discussion on judgment: וספר זכרון כתוב לפניו "and a book of memorial is written before Him." Scholars have attempted to understand the connotation of judgment in the book as well as its contents.[475]

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[471]Hebrew text from DJD 34.151 and DSSEL. Translation from DJD 34.154-155`; and Goff, *4QInstruction,* 138-140; Tigchelaar, *To Increase*, 52-54.

[472]DCH 2011 3:325.

[473]DCH 2011 3:300-304

[474]Armin Lange, *Weisheit und Prädestination: Weisheitliche Urordnung und Prädestination in den Textfunden von Qumran* (Leiden: Brill, 1995), 151-152.

[475]For ספר זכרון "The book of memorial," see Leslie Baynes, *Heavenly Book Motif in Jewish Christian Apocalypses, 200 BCE-200 CE* (Leiden Brill, 2011). 36-38; Shane Alan Berg, *Religious Epistemologies in the Dead Sea Scrolls: The Heritage and Transformation of the Wisdom Tradition.* PhD thesis, Yale University; Eric R. Montgomery, A Stream From Eden: The Nature and Development of a Revelatory Tradition in the Dead Sea Scrolls. PhD thesis, McMaster University, 2013. 58; Werman thinks the book of memorial is a record of the deeds of humanity encompassing all of world history. See Cana Werman. "What is the Book of Hagu?" In Collins, John J., Gregory E. Sterling, and Ruth A. Clements (eds.)

Baynes[476] argues the purpose of heavenly books was not just to provide a record of names or deeds,[477] rather זכרון "memory" involves a knowledge of their fates.[478] The ספר זכרון "book of memorial" instigates, but does not fulfill God's judgment carried out on בני שוֹת "the Sons of Seth."

Who are בני שוֹת "the sons of Seth?" In 4Q417 l 14, the group's fate is laid out: כוֹל הפקוֹדה "all judgment" is decreed against בני שוֹת [ ]◦◦ על כול ע "all [the inquities] of the Sons of Seth." some argue בני שוֹת "sons of Seth" positively refers to the literal Patriarch Seth, from Gen. 5.1, Adam's son.[479] However, in 4Q417 l i 15, most scholars[480] see בני שוֹת "the sons of Seth" as an allusion to Num. 24.17. In 4Q417 l i 15, there is nothing to indicate that the judgment for בני שוֹת "Sons of Seth" has already been enacted. Numbers 24.17 refers to a class designated as wicked people, who through Balaam's oracle remain under a curse. They are Israel's sworn enemies and are condemned to

Sapiential Perspectives: Wisdom Literature in Light of the Dead Sea Scrolls: Proceedings of the Sixth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 20-22 (Leiden: Brill, 2001), 137.

[476]Baynes, *Heavenly Book*, 22; 42-52

[477]Baynes, *Heavenly Book*. 42-52.

[478]In the Book of Jubilees (Jub.), heavenly tablets contain a register of the righteous and wicked as well as their deeds, and God's design for future events (See Jub. 23.11-32; 30.19-22; and 32.21-22); See Martha Himmelfarb, "Torah, Testimony, and Heavenly Tablets: The Claim to Authority of the Book of Jubilees," in *A Multiform Heritage: Studies on Early Judaism and Christianity in Honor of Robert A. Kraft* (ed. Benjamin G. Wright; Atlanta: Scholars, 1999), 19-29; F. García Martínez, "The Heavenly Tablets in the Book of Jubilees," in *Studies in the Book of Jubilees* (ed. Matthias Albani, Jörg Frey, and Armin Lange; TSAJ 65; Tübingen: Mohr Siebeck, 1997) 243–60; Hindy Najman, "Interpretation as Primordial Writing: Jubilees and Its Authority Conferring Strategies," *JSJ* 30 (1999): 379-410.

[479]Armin Lange, *Weisheit und Prädestination: Weisheitliche Urordnung und Prädestination in den Textfunden von Qumran* (Leiden: Brill, 1995), 53, and 87-88.

[480]Alex P. Jassen, *Mediating the Divine: Prophecy and Revelation in the* רוח בשר *Dead Sea Scrolls and Second Temple Judaism*, (Leiden: Brill, 2007). 326; Eric R. Naizer. *Adam, Humanity, and Angels: Early Jewish Conceptions of the Elect and Humankind Based on Genesis 1-3* (PhD Thesis, Florida State University. 2013). 358; Montgomery, *Stream*, 54; Wold, *Men, Women, and Angels*. 258.

destruction. This same use of בני שׂוֹת "Sons of Seth," is found in three other places in the DSS and all refer to the same group destined for judgment.[481]

3.1.4 Judgment as a Legal Matter: God's Case Against the Foolish of Heart

4Q418 69 ii + 60 6-9[482] presents the destruction of the wicked as the resolution of an ongoing legal conflict. In 4Q418 69 ii + 60 6-9, a legal procedure is in view, as God brings His case, before the sentencing for the wicked begins. Within this scenario, in 4Q418 69 ii + 60 7, the word ריב *rib* is used to portray this judgment. The root of ריב *rib* means[483] "to strive, dispute, or grievance."[484] However, in 4Q418 69 ii + 60 6-9, ריב *rib* is part of a vivid illustration, a courtroom scenario, where God brings His complaint of judgment against the foolish of heart, and wicked.

In 4Q418 69 ii + 60 6-9 we read:

4Q418 69 ii + 60 6-9; Overlaps: 4Q417 5 <u>underline</u> [485]

6 אֹתָם[ ]ל נוצרתם ולשחת <u>עולם תשובתכם</u> כי תקוֹ֫ץ֫°° [ ]חֻטֹּאכֹמ[ה]
7 חשכיהֿ[ ]יִצרחו <u>על ריבכם</u> וכול נהיה עולם דורשי אמת יעוֹרו למשפטכֹ[ם ואז]
8 ישמדו <u>כול אַו</u>ילי לב ובני עולה לוא ימצאו עוֹד[וכ]וֹל מחזיקי רשעה יבש[ו ואז]
9 במשפטכם ירִיעו מוֹסדי {ה}רקיע וירעמו כול צ[ ]לֹ[ ] ◦ ל [ ] אהב [ ]

6. You were created [ ] and you will return to the <u>the eternal pit</u>. For it shall awaken [ ][486] to you[r] sin, [ ].
7. its dark places [ ] shall cry out <u>against your case, And all</u> those who will endure forever, the seekers of truth, will awaken themselves to judge y[ou. And then]
8. will <u>all the foolish</u> of heart be destroyed, And the children of iniquity shall not be found anymore, [And all] those who cling to wickedness shall wither [away. And then,]
9. at your of judgement the foundations of the firmament will cry out, And all the [ ] will thunder forth [ ] love[ ]

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[481]1QM 11 6, CD 7 21, and 4Q175 13; See DJD 34.127.

[483]TDOT 13, 1998, 473-489

[484] DJD 34.579

[485]For overlaps see Goff, *4QInstruction*, 323; DJD 34.281; Rey, *El Sagesse*, 243-44; Tigchelaar, *To Increase Learning*, 91-92, 209-211; Wold, *Men Women and Angels*, 158-161.

[486]Hebrew text from DJD 34.281 and DSSEL. Translation from DJD 34.283`; and Goff, *4QInstruction*, 224; Tigchelaar, *To Increase*, 92-93.

In 4Q418 69 ii + 60 8, those under judgment are designated בני עולה "children of wickedness," and אוילי לב "foolish of heart." Their sentence and destiny of judgment is described in 4Q418 69 ii + 60 6, as a return to the שחת עולם "everlasting pit." In 4Q418 69 ii + 60 8, this group is reminded, at the future resolution of judgment, they will לוא ימצאו עוד "not be found anymore," and will יבש[ו "wither away."

The trying of the wicked remains an open-ended process until the final sentencing can take place. The sentencing phase is described in 4Q418 69 ii + 60 6 where the pit will: [ה]חטאכמ תקוץ ◦◦] "awaken [ ] to you[r] sin, [ ]." In PAM 43.480, the uncertainty of the letters[487] makes it difficult to build anything meaningful on this fragmentary line.

As argued by most commentators, there are critical issues that determine whether a resurrection is taught in 4Q418 69 ii + 60 7.[488] The evidence surrounding 4Q418 69 ii + 60 7 remains open ended. Determining the meaning of יעורו "to awaken themselves" depends on the identity of the דורשי אמת "seekers of truth." If humans are described in 4Q418 69 ii + 60 8, they have been resurrected to carry out God's judgment against אוילי לב "the foolish of heart." If the דורשי אמת "seekers of truth" are angels then a resurrection for judgment is not necessary. In 4Q418 69 ii + 60 7, if עור stands alone, it may not refer

[487]DSSEL, 2006.

[488]*Scholars who argue for a physical resurrection in 4QInstruction*: Crispin Fletcher-Louis, *All The Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls* (Leiden: Brill, 2002), 118-121; Émile Puech, "La Croyance a la resurrection des justes dans un texte qumranien de sagesse," in *Sefer Moshe: The Moshe Weinfeld Jubilee Volume. Studies in the Bible and the Ancient Near East, Qumran, and Post-Biblical Judaism* (ed. C. Cohen et al.; Winona Lake: Eisenbrauns, 2004), 427-44; idem, "La Conception de la vie future dans le livre de la Sagesse et les manuscrits de la Mer Morte: Un Apercu," *RevQ* 21 (2003): 209-32, 228-229; DJD 34.287; *Other scholars agree that there is no resurrection in 4Q418 69 ii + 60 7*, and argue עור means "arouse," and refers to angels, rather than humans (DCH 2011 VI: 314-315); Matthew J. Goff, *Recent Trends in the Study of Early Jewish Wisdom Literature: The Contribution of 4QInstruction and other Qumran Texts*, SP, 7(76)(2009): 390; Naizer, *Adam Humanity Angels*, 59; Tigchelaar, *To Increase Learning*, 211.

to a "resurrection," but a mere arousal or awakening. Yinger[489] cites 1 En. 69.28, 95.5 and 100.7 as examples that that judgment can be carried out by righteous humans without requiring a resurrection. However, in 4Q418 69 ii + 60 7b, יעוֹרו "will awaken themselves" is for the purpose of judgment למשפטכֿ[ם "to judge y[ou."

The dramatized judgment would require more than an awakening by humans, but a full post-mortem resurrection in order to effect it. In 4Q418 69 ii + 60 6-9, the final sentencing is described and dramatized: 4Q418 69 ii + 60 7: חשכיהֿ "its dark places," יֿצרחו על רֿבכם "shall cry out greatly," in 4Q418 69 ii + 60 7: ירֿעו מוֹסדי {ה}רקיע "the foundations of the firmament will cry out," and]לֹ[וירעמו כול צ[ ]לֹ[◦ "and [will thunder forth all of the h[ost of the heavens."

In 4Q418 69 ii + 60 7,[490] Goff suggests that דורשי אמת "the seekers of truth" are angels since they are said to נהיה עולם "endure forever." However, Goff's argument can't be sustained because elsewhere in 4Q416 126 ii + 122 ii 8, righteous humans are described inheriting everlasting glory as their destiny. In addition, in 4Q418 69 ii + 60 7, 4Q418 69 ii + 60 10, and 4Q418 55 6 the term אמת "truth" in the title: דורשי אמת "seekers of truth" is applied equally to God, angels, as well as human beings.

3.1.5 Findings and Conclusion on Judgment in 4QInstruction

Before we can press the argument of the relationship between 4QInstr. and the GJ any further, we now can draw some conclusions on what judgment in 4QInstr. is. We can clarify what we have discovered about the author's meaning of judgment. We began Sec. 3.1 by setting out to answer the research question, "What does the the text of

[489]Kent L. Yinger, "Agents of Judgment," In *The Eerdman's Dictionary of Early Judaism,* edited by John J. Collins and Daniel C. Harlow *(*Grand Rapids: Eerdman's Publishing Company, 2010), 854-855.Yinger, "Purposes and Outcomes of Judgment," 855.

[490]4Q418 81+81a 9; 4Q416 l i 10. See Goff, *4QInstruction*, 33.

4QInstr. say about judgment?" Our motivation was to look at judgment in 4QInstr., in its own right before we brought that data into dialogue with the GJ.

We found that judgment is intimately linked to God's plan and destiny. *We followed three steps* to meet our aims of uncovering the author's meaning of judgment in 4QInstr. as largely eschatological meant as one's destiny. The author presents *three* significant scenarios of final judgment. *First*, by examining 4Q416 1 1-18, we demonstrated in 4QInstr., judgment is based on the cosmological design of the universe. *Secondly,* based on 4Q417 l i 14-15-16a we established God's judgment is directed at a segment of humanity labeled: בני שׂוֹת "the Sons of Seth." This is a group who has been destined for the inevitability of coming judgment. *Finally,* based on 4Q418 69 ii + 60 6-9, we established the author views judgment as the resolution to a legal conflict. In 4QInstr. the transfer in salvation status does not occur, but the link from one;s role in the plan and the destiny of judgment does.

3.2 JUDGMENT IN THE GOSPEL OF JOHN

3.2.1 Introduction and Chapter Structure: Judgment in the Gospel of John

Before we can press the argument of the relationship of 4QInstr. to the GJ any further, we must consider what the GJ says about judgment. We turn to the first research question, "What does the GJ say about judgment?" To answer this question we must look at the author's idea of judgment, in its own right, before bringing the evidence into a dialogue with 4QInstr.

In what follows, we argue the author's understanding of judgment is precipitated and produced by a broad-comprehensive view of saving Christological revelation. As people reject Christological saving revelation, judgment takes place. All that follows in the GJ follows this pattern of judgment.

In Sec. 3.2, we meet the stated aims of the first research question by demonstrating in *five steps*, how the author displays judgment as the rejection of soteriological Christological revelation. *In the first step*, based on Jn. 1.1, 3-5, 9, 10, 11, 14; 3.19-21; 8.12; and 9.1-41 the author presents judgment based on the rejection of soteriological Christological revelation. If we scale it back far enough, the broad view of Judgment consequent to rejecting saving Christological revelation analytically reveals several important aspects. *In the first aspect*, the author inadvertently turns the eschatological view of judgment in late Second Temple Judaism on its head, presenting his paradigm of judgment entirely based on saving Christological revelation. *In the second aspect* of saving Christological revelatory judgment, the author presents judgment under the configuration of a seeming contradiction. According to Jn. 3.17 and 12.47, Jesus has not come to render judgment. The tension, on the other hand, in Jn. 5.22, 5.26-27, and 9.39 Jesus is designated the judge, with saving Christological revelation accompanying His entry into the world. The two views can be integrated into a unified whole, under

soteriological Christological revelation. *The third aspect* of judgment as the consequent rejection of saving Christological revelation is based on Jn. 4.23, 5.25, and 5.28-29, where the author presents judgment with both present and future aspects. *The fourth aspect* of judgment as consequent of rejecting Christological revelation is found in Jn. 12.31, 14.30, and 16.11, where the author configures judgment in juxtaposition with τοῦ κόσμου "the world" and ἄρχων τοῦ κόσμου "the world ruler."

In the second step, based on Jn. 9.1-41 we demonstrate that the author presents judgment with primary emphasis in the foreground. The ongoing pattern of a divine-human conflict runs parallel in the contextual background. *In the third step* of judgment as consequent to the rejection of saving Christological revelation is based on Jn. 5.20, 7.24, and 8.15-16 where the author presents judgment through the convention of irony, of appearance versus reality. *In the fourth step,* based on Jn. 15.2, 6 we demonstrate the author configures judgment in terms of a warning. The metaphor of the vine and branches demonstrates that judgment occurs only on non-believers, rather than on believers.

3.2.2 Life Giving Christological Revelation

Johannine judgment is the consequence of rejecting life-giving Christological revelation. Judgment is proleptically tied to a hermeneutic of saving Christological revelation that accompanies Jesus' entry into the world. In the rejection of saving Christological revelation, judgment is evoked.

Jesus' advent that brings judgment appears as God's demand for conformity to a pre-established norm. The saving Christological revelation of judgment runs parallel and consequent to the world's free choice in its refusal to believe. Similar to us, Hammid-

Khani [491] links Christology and judgment through revelation: "the Christological emphasis of judgment for the evangelist, the realities of judgment, eternal life, and death are all summed up in the revelatory incarnation of the Word."

The coming of the Son into the world creates a κρισις of judgment, and it is in this picture of saving Christological revelation that Johannine judgment becomes clear. This is captured in Travis' article for *Dictionary of Jesus and the Gospels,* [492] which emphasizes the human response as part of judgment's definition.

Judgment as consequent to the rejection of Christological revelation creates a "division" which functions as a "separation." The term the author uses most often for judgment is κρινω which means "to make a decision," or "to separate out." Bushel's definition of κρινω is "value, to part out, or to set asunder."[493] The presence of Jesus as God's revelation, brings about a division in humanity.

In Jesus' saving presence of Christological revelation, the divided world takes form. According to Jn. 3.17-19 and 5.24, the judgment κρισις of Jesus confronts listeners, leading to either salvation for those who accept His revelation, or self-judgment for those who reject it.[494]

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[491]Saeed Hamid-Khani, *Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel* (Tubingen: Mohr Siebeck, 2000), 387.

[492]Travis writes: "judgment is the process God calls people to account for their behavior, and allots their destinies accordingly;" Stephen Travis, "Judgment," In *The Dictionary of Jesus and the Gospels*, eds. Joel B. Green, Scott Mcknight, and I Howard Marshall (Downer's Grove: Intervarsity Press), 408, 411.

[493]The word κριμα occurs 33 times, in the Fourth Gospel's text, κρινω 19 times, and κρισις 11 times. See BAGD 2001, 567-569; George Abbottt Smith, *A Manual Greek Lexicon of the New Testament. 3rd edition.* (Edinburgh: T and T Clark, 1986) 257-258; Andreas Kostenberger *John: Baker Exegetical Commentary of the New Testament* (Grand Rapids: Baker, 2004) 33; Stephen Travis, *Christ and the Judgement of God: The Dictionary of Jesus and the Gospel* (Milton Keynes: Hendrickson Publishers, 2009), 87-102.

[494]Hamid-Khani, *Revelation and Concealment,* 385-387.

If we take the broad view of Judgment consequent of Christological revelation analytically this perspective reveals several important aspects. We turn now to address each aspect in turn.

3.2.2.1 The Johannine Paradigm of Judgment as Consequent to the Rejection of Christological Revelation in Contrast to the Tradition of Judgment in Second Temple Judaism

Jn's view of judgment stands in contrast with another model of judgment found in several other texts in the Second Temple period. By introducing judgment as consequent to life-giving Christological revelation linked to the human response, the author introduces the pattern of judgment not found broadly in Second Temple Judaism.

Penley's[495] observation makes a cumulate case for "a common tradition" of judgment with certain characteristics that differs from the emphasis of judgment in the GJ. Penley[496] calls this as a common Jewish-prophetic tradition of judgment linked to the Synoptics, Qumran, and the apocalyptic tradition.[497] We maintain that Jn's paradigm turns the eschatological perspective of judgment on its head. The two models of judgment stand in contrast to each other, demonstrating the Johannine genius in crafting his original meaning of judgment based on his own theological convictions.

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[495]Paul T. Penley, *The Common Tradition Behind the Synoptic Sayings Judgment and John's Apocalypse: An Oral Interpretive Tradition of the Old Testament Prophetic Material* (Continuum: T and T Clark, 2010), 155.

[496]Penley's "other tradition" of judgment contrasts to the Fourth Gospel as the warning of a final judgment crafted to shock readers and cause them to heed the gravity of coming judgment. Penley, *Common Tradition*, 37, 160-161, and 170.

[497]*For a list of texts embodying eschatological judgment* see Mark Goodacre. *The Case Against Q: Studies in the Markan Priority and the Synoptic Problem* (Harrisburg: Trinity Press International, 2002) 44-45; Brian Han Gregg, *The Historical Jesus and the Final Judgment Sayings in Q* , WUNT (Tubingen: Mohr Siebeck, 2011), 1 fn. 1; John S. Kloppenborg, *Excavating Q: The History and Setting of the Sayings Gospel,* (Minneapolis: Fortress, 2000), 80-87; Ronald Piper, *Wisdom in the Q Tradition: The Aphoristic Teaching of Jesus,* SNTSMS 61: (Cambridge: Cambridge University Press. 1989), 34.

Examples of this widespread pattern of judgment exists throughout[498]the Second Temple literature,[499] wisdom literature,[500] and the apocalypses.[501]

We provide an example from 1QS 2.7-8a:

7 ארור אתה לאין רחמים כחושך מעשיכה וזעום אתה
8a באפלת אש עולמים

7 Accursed are you, without mercy, according to the darkness of your deeds, and sentenced[502]
8a to the gloom of everlasting fire.

In contrast, the GJ author reshapes the tradition(s) of judgment available to him, in line with his own convictions. In the GJ, the Christological programmatic revelation of judgment, is soteriological and hearkening back to Jn. 1.3-5, where ὁ λόγος "the logos" is spoken of in an unqualified way. Jn. 1.1-5[503] emphasizes the way ὁ λόγος "the logos" exists, and in Jn. 1.5, 9, 14, the world's response to ὁ λόγος, "the logos."

[498]George Nickelsburg, *Jewish Literature Between the Bible and the Mishnah: A Historical and Literary Introduction* (Philadelphia: Fortress, 1981), 203-212.

[499]Vanlandingham, *Judgment and Justification,* , 66-171; 1 En. 93.14 is in Nickelsburg, 434-450; James C. Vanderkam,. *Enoch a Man for All Generations* (Columbia: Columbia University Press, 1995), 63-70; Mark, Adam Elliot, *The Survivors of Israel: A Reconsideration of the Theology of Pre-Christian Judaism* (Grand Rapids: Eerdman's, 2000), 528-533; Other apocalypses follow the same pattern of futuristic judgment: 1 En. 62.10-11, 69.27-29, Test Mos. 10.1-7, and Jub. 23.26-31.

[500]*For wisdom texts emphasizing future judgment* see John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature* **(**Grand Rapids: Eerdman's, 1998), 66-67.

[501]Nickelsburg, *Jewish Literature,* 118-121.

[502]Text of 1QS 2.7-8a is from Philip S. Alexander, and Geza Vermes (eds.), Qumran Cave 4 XIX, Serekh Ha-Yahad and Two Related Texts, DJD XXVI, Oxford: Clarendon Press, 1998, 2012; DSSEL 2006; F. Garcia Martinez and E. J. C. Tigchelaar, *The Dead Sea Scrolls Study Edition* Vol. 1, (Leiden: Brill, 2000), 71-72.

[503]Masanobu Endo, *Creation and Christology. A Study on the Johannine Prologue in the Light of Early Jewish Creation Accounts.* WUNT 2. Reih 149 (Tubingen: Mohr Siebeck, 2002), 195-197.

Caragounis[504] and Parsenios[505] present their views allied with our own, making God's offer of salvation decisive which eliminates any room for uncertainty. The darkness is exposed and judged, as it is confronted by the soteriological light.[506] In this manner, saving Christological revelation and judgment can occur consequent and simultaneously. In Jn. 3.20, "exposure" is a reasonable translation of ἐλεγχθῇ, tantamount to meaning: being judged and convicted.

3.2.2.2 Judgment Consequent to Rejecting Soteriological Christological Revelation—a Seeming Contradiction?

Jesus' soteriological purpose is stated in Jn. 3.17 and 12.47. Other passages, such as Jn. 5.22, 26-27, and 9.39 demonstrate Jesus' role as judge. Scholars have provided different explanations for this.

For instance, Blackwood[507] thinks this contradiction can be explained in terms of the author's "changing cultural-milieu" or developing world. Anderson[508] has attempted to explain this tension not as a contradiction. Rather, Anderson sees them as a Johannine riddle containing two different perspectives which operate in dialectical fashion. Von Wahlde[509] attaches Jesus' saving and judging to two different strata of the GJ.

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[504]Crys C. Caragounis, The Kingdom of God: Common and Distinct Elements Between John and Synoptics, In *Jesus in the Johannine Tradition.* edited by R.T. Fortna and T. Thatcher. Louisville: John Knox, 2001, 473-480.

[505]George Parsenios, *Rhetoric and Drama in the Johannine Lawsuit Motif,* WUNT 258 (Tubingen: Mohr Siebeck. 2010), 63

[506]Several statements underlining realized eschatology in the Fourth Gospel. See John 3.16-21, 36; 4.23; 5.24-25; 6.47, 54; 8.52, and 11.23-27.

[507]Blackwood maintains as their Christology developed social pressures operated in competition with the synagogue causing the author(s) to put forward the ideas in tension; Charles Alan Blackwood, *The Theology of Judgment in the Fourth Gospel; Christology and Eschatology in John 5* (North Charleston: Verlag, 2008) 13-15.

[508]Anderson defines "dialectic" as "fitting things in to one another," rather that following one another sequentially. See Paul N. Anderson, *The Riddles of the Fourth Gospel: An Introduction to John,* (Minneapolis: Fortress Press, 2011), 29.

[509]Urban Von Wahlde, *The Gospel and Letters of John: Volume2* (Grand Rapids: Eerdman's Critical Commentary, 2010) 145-146.

However, we maintain the two perspectives remain distinct and are joined into the whole of the Johannine thought of judgment as the rejection of saving Christological revelation. In Jn. 3.17 and 12.47, Jesus came not to judge, but to save. However, by His appearance Jesus provoked a κρισις "judgment," based on the negative human response.

3.2.2.3 The Present and Future Aspects of Judgment Consequent of Saving Christological Revelation

The future aspect of judgment is set forth in Jn. 5.28-29, which serves as ratification of proleptic judgment. In Jn. 5.22, 24, and 27, the verdict is implemented. This is also evident in Jn. 3.18, 3.36, and 5.24, where for believers final judgment, consequent of revelation, has already taken place.

In Jn. 5.24-25, Von Wahlde[510] argues the present, and the future in Jn. 5.28-29 are irreconcileable.[511] While Frey[512] shows that the future dimension of judgment is not contrary to the author's position. In Jn. 6.39, 40, 44, 54, 7.37, 11.24, and 12.48, the resurrection on τῇ ἐσχάτῃ ἡμέρᾳ "the last day" is mentioned. However, we maintain this futuristic aspect of judgment is a development that runs in both directions--present to future and future to present.

In Jn. 5.29, two verdicts are laid out: ἀνάστασιν ζωῆς "resurrection of life," and ἀνάστασιν κρίσεως "resurrection to judgment." In Jn. 4.23, 5.25, and 16.32 the expression: ἔρχεται ὥρα καὶ νῦν ἐστιν "an hour is coming and now is," decisively

[510]In John 2.4, 4.21, 5.28, 7.30, 8.20, 12.23, 27, 13.1, 16.2, 4, 21, 25, and 17.1, the phrase οὔπω ἥκει ἡ ὥρα μου "my hour has not yet come."

[511]Stefanos Mihalios, The Danielic Eschatological Hour in the Johannine Literature (New York: T and T Clark, 2011), 197 fn. 81; Urban Von Wahlde, *The Gospel and Letters of ohn Volume 1* (Grand Rapids: Eerdmans, 2010), 484 fn. 186

[512]Frey demonstrates 5.28-29 is an authentic part of 5.19-30; Jorg Frey, "Eschatology in the Johannine Circle," In *Theology and Christology in the Fourth Gospel: Essays by the Members of the SNTS Johannine Writings Seminary,* edited by Gilbert Van Belle, J.G. Van Der Watt and P. Maritz (Leiden: Brill, 2005), 49, 75-76.

inaugurates the verdict of the last day. The author's statement in Jn. 5.28: μὴ θαυμάζετε τοῦτο ὅτι ἔρχεται ὥρα,[513] "do not marvel at this for an hour comes" should not shock Jesus' audience because Jesus will exercise the function of judgment consequent of saving revelation at the end of time.

The author does not mention differing degrees of punishment, and instead employs categorization. In 5.29a,[514]: οἱ τὰ ἀγαθὰ ποιήσαντες "the one doing good deeds" refers categorically to the believing, and οἱ δὲ τὰ φαῦλα πράξαντες "those doing evil," alternatively to the group that rejects Jesus. Mihalios[515] describes this as a "two group categorization," distinguishing those under the consequence of judgment from those who have salvation.[516] However, we maintain the two phrases are *descriptive titles:* those raised to life as affirmed by God. We further argue that according to Jn. 3.19, the groups can be explicated: ποιῶν τὴν ἀλήθειαν "doers of the truth" or those who believe, and πονηρὰ τὰ ἔργα. "doers of evil deeds" as those who refused to believe.

3.2.2.4 The Saving Christological Revelation of Judgment on the World and its Ruler

The author juxtaposes judgment against ὁ κόσμος "the world" and ἄρχων τοῦ κόσμου "the ruler of the world." Simultaneous with Jesus' entry into the world consequently comes the objects of judgment, and in Jn. 12.31, 14.30 and 16.11, ὁ

[513]The word θαυμάζώ occurs 6 times in John 3.7, 4.27, 5.20, 28, 7.15, 21 cf. Dan 12.2, 4 Ezr 7.32, and Sib Or. 4.175-190; *A future recompense of judgment according to deeds* is in Ps. 61.13, Prov. 24.12, Rom. 2.6, 2 Cor. 11.15, 2 Tim. 4.14, Rev. 2.23; 20.12-13, cf. Matt. 25.31-46. See Stefanos Mihalios, *The Danielic hour*, 103 fn's 25, 26, and 27 who points out that θαυμάζώ "be amazed" refers to amazement and can also refer to misunderstanding Jesus' words or works.

[514]John 1.9, 10, 3.17-19, 8.12, 9.5, 39, 11.9, 12.31, 46, 47 revelatory light comes into the world and judgment flows from it. Kruse, *John,* 154-155

[515]Mihalios notes the phrase οἱ τὰ ἀγαθὰ ποιήσαντες "those who have done good" categorizes believers into a single group which excludes the existence of variation in the good of each person*;* See Mihalios, *The Danielic Hour*, 197; For the view that judgment occurs in gradations see Von Wahlde, *John,* 484 fn. 186.

[516]Zane Hodges, "Problem Passages in the Gospel of John Part 7: Rivers of Living Water--John 7:37-39," In *Bib Sac* 136(543)1980: 239-247.

κόσμος "the world" is defeated and overcome. In Jn. 16.33, Jesus says: ἐγὼ νενίκηκα τὸν κόσμον "I have overcome the world." The author does not speak of the world in a wholistic sense, rather τούτου κόσμου "this world" is held in contrast to the world to come. In Jn. 3.19 and 9.39, Salier[517]notes the negative idea that judgment simultaneously follows the κόσμος "world."[518] In Jn.12.31, ὁ ἄρχων τοῦ κόσμου τούτου "the ruler of the world" ἐκβληθήσεται "will be cast out."However, in Jn. 12.31, the repetition of νῦν "now" indicates that the κρίσις "judgment" on the world has already begun. Jn. 12.31 and 16.11 describes this contrast. We maintain[519] Christological revelation cannot coexist with Satan, hence judgment occurs.[520]

Eight references to κόσμος "kosmos" refer to this universe or the people within the material realm. However, the remaining seventy uses of κόσμος "world" portray those alienated from God under judgment. We maintain κόσμος "world" in chs. 1-12 reflects positively as God's salvation activity towards the world as the object of His love for salvation transfer is later rejected.

Jn's interest is judgment arises out of the tension between God and the world the consequence of the world's negative response to Jesus. In Jn. 7.1, 7.7, and 8.23, Kierspel

[517]Bill Salier, "What's in a World? Kosmos in the Prologue of John's Gospel, What's in a World? Kosmos in the Prologue of John's Gospel, The *RTR* 56(3)(1997): 107-108.

[518]For the a.uthor's use of κόσμος "world" see N.H. Cassem, "A Grammatical and Contextual Inventory of the Use of κόσμος in the Johannine Corpus With some Implications for a Johannine Cosmic Theology," *NTS* 19(1)(1972) 88; Lars Kierspel, *The Jews in the Fourth Gospel*, WUNT 220 (Tubingen: Mohr Siebeck, 2006) 163, 165, and 175; Stanley B. Marrow, *"K*όσμος in *John*," CBQ 64(2002): 101; P.R. Raabe, A Dynamic Tension*:* God and World in John, *CJ* 21(2)(1995)*:* 135, 145; Bill Salier, "What's in a World? Kosmos in the Prologue of John's Gospel*," RTJ* 56(3)(1997):111-113.

[519]J. Ramsay Michaels, *The Gospel of John: The New International Critical Commentary of the New Testament,* (Grand Rapids: Eerdman's, 2010), 696. Michaels notes "the contrast is an exorcism of the world" through casting out its leader.

[520]The author uses κόσμος "world" 78 times. The world's predicament of judgment is evidenced in it's hostility to God in John 1.3, 10; 6.14; 11.9; 12.25; 17.5, 24; 18.36, 37; and 21.25; Urban Von Wahlde, *The Gospel of John: A Commentary Volume One* (Peabody: Hendrickson Publishers, 2003), 880.

identifies a close link between οἱ Ἰουδαῖοι "the Jews" and "the world." In Jn. 1.10 ὁ κόσμος "the world" is linked with Jn. 1.11 τὰ ἴδια "His own." Due to their response, the Jews Ἰουδαῖοι are the world's representatives.

We use ὁ κόσμος in a negative, quasi-technical sense, to refer to the sphere hostile to Jesus and consequently under judgment.[521] In Jn. 15.18-25, the world hates the disciples, Jesus, and His Father. In Jn. 3.19-20, the κόσμος "the world" prefers darkness over light. In Jn 7.7 τὰ ἔργα "the deeds" of κόσμος "the world" are evil, and in 15.19 κόσμος "the world" τὸ ἴδιον ἐφίλει·" loves its own," or the people within it.

We have not taken a position entirely different from scholars who see the GJ in resistance to Rome, but we cannot completely embrace their conclusions which confuse the world's Satanic power with an open-ended political struggle as in many apocalyptic texts[522]. Judgment on ὁ ἄρχων τοῦ κόσμου "the world ruler" involves Jesus' continual action in the present, begun in the past. Three texts refer to the world-ruler: Jn. 14.30-31, 16.8-11 and 17.15. In Jn. 17.15 we read: οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ᾽ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ "I do not ask that you take them out of the world, but that you keep them from the evil one." Jn. 14.30, states ὁ ἄρχων τοῦ κόσμου "world-ruler" is coming, ἐν ἐμοὶ οὐκ ἔχει οὐδέν "and in me He has nothing." In Jn. 16.11, the perfect middle tense of κέκριται "judged" is an action already begun consequent of rejecting saving Christological revelation.

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[521]See Judith L. Kovacs, "Now the Ruler of this World Shall Be Driven Out: Jesus Death as Cosmic Battle in John 12.20-36," *JBL*114(2) (1995): 234.

[522]Judgment on the World and the World Ruler would fall under apocalyptic as present temporal judgment see also Jn. 3.17-19; 9.39, etc. See Benjamin E. Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, Wissenschaftliche Untersuchugen zum Neuen Testament 2. Reihe 249, (Tubingen: Mohr Siebeck, 2008); idem. "John and Jewish Apocalypses: Rethinking the Genre of John's Gospel," In *John's Gospel and Intimations of Apocalyptic,* eds, Catrin H. Williams and Christopher Rowland, (New York: Bloomsbury, 2013), 42; See also Jutta Leonhardt Balzar, The Ruler of the World: Antichrists and Pseudoprophets: Variations on an Apocalyptic Motif, In *John's Gospel and Intimations of Apocalyptic.* Edited by Catrin H. Williams and Christopher C. Rowland,. (New York: T and T Clark, 2013), 104-128.

Scholars who interpret the GJ along national lines fail to see ἄρχων τοῦ κόσμου "the ruler of the world" as political interpretation--the human ruler of the Roman Empire, and confuse ἄρχων τοῦ κόσμου "the world-ruler" of Satan with Caesar. Judea was part of the Roman Empire, but we argue the Johannine author demonstrates no interest in subverting Roman authority.[523] In contrast, Bekkan[524] locates the socio-political context of Rome as the GJ's location.[525] Kovacs[526] follows suit, envisioning judgment on the world-ruler through a military struggle[527] as she appeals[528] to military allusions and combat myths operant in the GJ. Carter[529] places the struggle in Ephesus and describes the relationship between the GJ and Rome as "resistance[530] to Rome's World."[531] In Jn. 1.1, Richey[532] details the GJ's proclamation as countering Roman ideals applied to

[523]Ronald Piper, The Characterization of Pilate and the Death of Jesus in the Fourth Gospel, In *the Death of Jesus in the Fourth Gospel,* edited by Gilbert Van Bellef (Leuven: Leuven University Press, 2007), 134, 144, and 150.

[524]Bekken notes Caiaphas' prophecy of John's emphasis is not to rival Rome's authority like the Jewish counsel in John 11.47-52; Rather, it is to predict the fulfillment of the divine plan which includes the gathering of the children of God scattered abroad; Bekken, *The Lawsuit Motif in John's Gospel,* 254-255.

[525]These scholars maintain a resistant Johannine community is played out as a long-term struggle against Roman authorities; See Warren Carter, *John: Storyteller, Interpreter, Evangelist,* (Peabody, Hendrickson Publishers, 2006), 170.

[526]Judith L. Kovacs, "Now the Ruler of this World Shall Be Driven Out: Jesus Death as Cosmic Battle in John 12.20-36," *JBL*114(2) (1995) 227-247

[527]N.T. Wright and J.P. Davies, "John, Jesus, and the Ruler of This World. Demonic Politics in the Fourth Gospel," In *Conception, Reception, and the Spirit. Essays in Honor of Andrew Lincoln,* edited by J. Gordon McConville and Lloyd K. Petersen (Cambridge: James Clark, 2003). 71-90.

[528]Kovacs, *Now the Ruler of this World*, 231

[529]Carter. *John: Storyteller, 52-57.*

[530]Carter maintains that Johannine Christology was developed in response to the incident of Caligula erecting the statue of Jupiter and Zeus in the Jerusalem temple, in 40CE. The parallels listed by Carter, such as "sovereignty," and "making oneself God," are too general, to justify his theory; Warren Carter. *John and Empire: Initial Explorations* **(**New York: T and T Clark, 2008), 156-160.

[531]Coloe pointed out that if Carter's theory were accurate, some evidence of it would be mentioned in John 10.22-42, a key passage dealing with Johannine Christology; See Mary Coloe, "Review of John and Empire: Initial Explorations," *BI*, (183)(2010): 272-274.

[532]Lance Byron Richey, *Roman Imperial Ideology and the Gospel of John*: The Catholic Biblical Monograph Series 43. (Washington: Catholic University of America, 2007), 104-106.

Caesar and to confront the Roman adversary. Thatcher[533] describes the GJ's story of Jesus' death as a "countermemory" of the GJ's community to challenge the "norms and values" surrounding Rome's greatness.

My evaluation of these positions maintains that Jn.11.48 demonstrates the author's lack of national interest. The Jewish counsel and Pharisees' desire to rival Roman authority: καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος "if we let Him go on like this, the Romans will take away our place and our nation."

The Johannine plot never anticipates any political victory. In Jn. 11.52, the Jewish counsel is answered by Caiphas the high priest's theological prophecy. Caiphas speaks more than he knows as he elicits not national concerns, but universal salvation as the author's primary intention in Jn. 11.50: εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ "one man must die for the nation."[534]

We note that author places events into one another, heralding Jesus' success in judgment as a past event." When the ὁ λόγος σὰρξ ἐγένετο "the Word became flesh" in 1.14, saving revelation met earth and there is not just a union of heaven and earth, but a collision of saving Christological revelation that brings about the consequence of judgment.

[533]Tom Thatcher, *Greater Than Caesar: Christology and Empire in the Fourth Gospel* (Minneapolis: Fortress Press, 2009), 33; and 60-63.

[534]This idea in 11.48 is the complete thought of judgment according to: George Parsenios, *Rhetoric and Drama in the Johannine Lawsuit Motif*, WUNT 258. (Tubingen: Mohr Siebeck. 2010. 115), 123 fn. 113.

3.2.3 Judgment as the Consequence of Saving Christological Revelation in the Context of a Divine-Human Conflict

In our reading, and the position held in contrast with several other scholars, that the GJ may be read as a trial document[535]*that reflects a divine-human conflict without following any formal legal procedure or resolution.* Primary amongst Johannine features are legal-structural[536] elements.[537]

Judgment as the consequence of Christological revelation in the midst of a divine-human conflict is not entirely different from what other scholars have argued. Our argument differs for several reasons: The first way we differ is Lincoln's lawsuit-motif[538] is trilateral in nature in contrast to our argument for a bilateral divine-human conflict.

Lincoln's motif[539]stems from God's controversy with Israel which is mentioned first in Is. 40-55. In Lincoln's model, Jesus serves as chief witness and judge. Lincoln[540] envisions an open-ended trial[541] where judgment as the consequence Christological

[535]The author uses the legal terms: κρίσις "judgment" 11 times, and κρίνειν "to judge" 13 times, John 18.29 κατηγορίαν "accusation," in John 5.45, κατηγορήσω "to accuse," in John 5.17, 19, ἀπεκρίνατο "answered," in John 19.13, βήματος "judgment seat," in John 3.20, 8.46, and 16.8, ἐλέγχει "convict," in John 9.22 and 12.42, "confess," in John 18.25, 27, 38, 19.4, and 6, the word αἰτίαν "to deny" occurs.See Hammid-Khani for these and even more examples. Hammid Khani, *Revelation and Concealment,* 45-46.

[536]Harvey viewed Jesus as the defendant in an extended Jewish trial. A.E. Harvey, *Jesus on Trial: A Study in the Fourth Gospel* (Great Britain: Northumberland Press, 1976), 46-48.

[537]I distinguish "juridical," which describes Johannine features, while "judicial" is the ongoing legal process.

[538]Andrew Lincoln, *Truth on Trial: The Lawsuit Motif and the Fourth Gospel* (Peabody: Hendrickson Publishers, 2000), 76-77

[539]God is the prosecutor and the unbelieving world are set on trial, the climax takes place in John 18.28-19.16 in Jesus' trial before Pilate. Lincoln, *Truth on Trial,* 6.

[540]Lincoln, *Truth on Trial,* 76-77

[541]Lincoln, *Truth on Trial,* 22-23

revelation[542]is absent. *In contrast to Lincoln, we maintain a two-party conflict[543] that proceeds without outside mediation, and the judge is not one of the disputants.* In the trilateral lawsuit, judgment is part of and not distinct from the conflict.[544] In contrast, in the trilateral lawsuit-motif one party functions as both judge, and plaintiff, or defendant.

Two ideas drive Lincoln's open-ended lawsuit and the scholars who follow him. *Lincoln's first idea* is[545]the idea of plot which takes place in the opposition to Jesus' opponents in the form of counter-trials.[546] Lincoln[547] has adopted Stibbe's[548] model of plot, as open-ended with God as "sender." Jesus comes to believers as "receivers."[549]

[542]Lincoln, *Truth on Trial,* 23.

[543]A.E. Harvey, *Jesus on Trial: A Study in the Fourth Gospel.* Great Britain: (Northumberland Press, 1976). Harvey saw the Old Testament *ribh* pattern as the background for the lawsuit motif.

[544]In John 18.28-19.16, Asiedu-Peprah suggests the trial before Pilate is the final resolution to the conflict. *We maintain* the divne-human conflict is has no end and follows no formal procedure; Martin Asiedu-Peprah, *Johannine Sabbath Conflicts as Juridical Controversy,* WUZNT 2. (Tubingen: Mohr Siebeck, 2001) 13-22; See Pietro Bovati. *Re-Establishing Justice: Legal terms, Concepts, and Procedures in the Hebrew Bible, JSOT 105.* (Sheffield: Sheffield Academic Press, 1994). 41, 49, 58, 110-111, 124; Bovati highlights several types of two-party disputes. One is a *judicial action* made on behalf of another person, as in Gen. 26.21, *controversy over war* in Jud. 8.1, *a plea for pardon* in Num. 26.25; See Michel De Roche, "Yahweh's Rib Against Israel: A Reassessment of the So-Called Prophetic Lawsuit in the Postexilic Prophets," *JBL* 102(1983): 563-574.

[545]Lincoln, *Truth on Trial,* 57-138; and 212

[546]Lincoln, *Truth on Trial:* 57-138; 212; Andrew T. Lincoln, "Trials, Plots, and Narrative in the Fourth Gospel," JSNT 56(1994): 1 5-17.

[547]Lincoln, *Trials, Plots, and Narrative,* 15-17,

[548]Mark Stibbe, "Return to Sender: A Structuralist Approach to John's Gospel," *BI*. 1(2)(1993):194-196.

[549]Lincoln, *Trials, Plots, and Narrative,* 9-11

Lincoln's second idea[550] appeals to Ricouer's[551] model of witness, with the conflict based on the probability of the evidence[552] which is "blemished[553] by relativity."[554]

The second way we differ from these scholars is that they have supplemented the lawsuit motif with data, perspectives, and the elements of Roman Rule. *However, we maintain* there is little evidence that the GJ was written to subvert Roman claims. We note that Cassidy[555] admits to a lack of external data for the features of a Roman trial such as legal advisers,[556] or a verdict[557] on the part of Pilate.[558] Parsenios[559] uses

[550]Lincoln, *Truth on Trial,* 17

[551]Paul Ricoeur, "The Hermeneutics of Testimony," In *Essays on Biblical Interpretation*, eds., by Lewis S. Mudge (Chicago: Fortress Press, 1979), 48-49; In John 1.19, 32, 34, on God's side is John the Baptist, and in John 7.14-52, on the world's side are the Jews.

[552]Ricoeur, *The Hermeneutics of Testimony*, 120; 128-130.

[553]For μαρτυρειν "witness" see Antony Billington "The Paraclete and Mission in the Fourth Gospel." *Mission and Meaning Essays Presented to Peter Cotterell,* edited by Antony Billington, Tony Lane, and Max Turner (Oklahoma: Paternoster Press, 1995) 97-107; Daryl J. Charles, "Will the Court Please Call in the Prime Witness? John 1:29-34," *TJ* 10 (1989) 81-83; Robert Gordon Maccini, *Her Testimony is True: Women as Witness in The According to John:* JSNTS Series 125. (Sheffield: Sheffield Academic Press, 1996). 35; Alison A. Trites, *The New Testament Concept of Witness* (London: Cambridge University Press, 1977) 120-122.

[554]Lincoln, *Truth on Trial,* 340, 352; Paul Ricoeur, "The Hermeneutics of Testimony," In *Essays on Biblical Interpretation*, eds., by Lewis S. Mudge (Chicago: Fortress Press, 1979), 120-121; and 128-130.

[555]Richard J. Cassidy, *John's Gospel in New Perspectives: Christology and the Realities of Roman Power With the New Essay Johannine Footwashing and Roman Slavery* (Eugene: Wipf and Stock, 2015) 1, 28, and 62.

[556]Sheppard sees Roman elements in light of Greek rhetoric. See Beth M Sheppard. The Gospel of John: A Roman Legal and Rhetorical Perspective. PhD Theis, University of Sheffield, 1999. 29.

[557]Bekken sees the lawsuit motif stemming from the Greco-Roman influence of Philo. See Per Jarle Bekken, *The Lawsuit Motif in John's Gospel from New Perspectives: Jesus Christ, Crucified Criminal and Emporer of the World* (Leiden: Brill, 2014), 1

[558]Neyrey notes six Jewish-Roman elements of the Roman trial: 1 arrest, 2 charges, 3 witnesses, 4 judges, 5 verdict, and 6 sentencing. See Jerome Neyrey, *The Gospel of John In Cultural and Rhetorical Perspective* (Grand Rapids: Eerdman's, 2009), 227-228, 250-251.

[559]George Parsenios, *Rhetoric and Drama in the Johannine Lawsuit Motif,* WUNT 258 (Tubingen: Mohr Siebeck. 2010), 58-64; 132-1333.

Sophocles's model from Oedipus Rex and calls attention to legal seeking as part of an investigation,[560]and the signs to serve as evidence of Jesus' innocence.[561]

Third, our view differs because we maintain the author of the GJ does not hint at any formal legal procedure or third-party resolution to the divine-human conflict. Asiedu-Peprah follows Bovati,[562] and attempts to demonstrate the רִיב *ribh* pattern has three stages: 1) the accusation, 2) the response, and 3) the final resolution. Instead, we maintain the GJ follows a bilateral רִיב *ribh* pattern.[563] We maintain the רִיב pattern[564] implies nothing more than a general grievance, which extends from an everyday controversy. While Asiedu-Peprah argues the רִיב *ribh* pattern follows a formal Jewish legal procedure, and we do not concur.[565] We maintain a general divine-human conflict is at play.

3.2.3.1 Case Study: Judgment as the Consequence of Rejecting Saving Revelation in the Context of a Divine-Human Conflict: John 9.1-41

In Jn. 9.1-41, judgment as the consequence of rejecting life giving Christological revelation divides the unbelieving from the believing. In Jn. 9.5, Jesus makes the expression of Christological revelation: ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου

[560]A.N. Sherwin White, *Roman Society and Roman Law in the New Testament,* (Oxford: Oxford University Press, 1963), 1-66.

[561]Jerome Neyrey, *Jesus the Judge*. *Forensic Process in John* 8.21-59, Bib 68 (1987) 541; ibid. "The Trials and Tribulations of Jesus: John 7 in Social Science Perspective," *BTB* 26 (1996): 116-123. esp. 121.

[562]Pietro Bovati, *Re-Establishing Justice*, 41, 49, 58, 110-111, 124. Bovati notes several texts where it appears that God's judgment is combined with a decisive declaration, instead of an ongoing controversy. For instance, in Isa. 5.1-7 between Yahweh and His vineyard; and in 1 Kgs 20.39-42, between the king of Israel and the prophet.

[563]In John 18.28-19.16, Pilate hands Jesus over to be crucified, with justice never achieved through Pilate's indictment. This trilateral confusion is exemplified by Lincoln, *Truth on Trial,* 76-77.

[564]Martin Asiedu-Peprah, *Johannine Sabbath Conflicts as Juridical Controversy,* WUZNT 2. (Tubingen: Mohr Siebeck, 2015), 13-22.

[565]Asiedu-Peprah: "the entrance of one of the parties into the conflict to enact judgment, as Lincoln maintains, would be a legal monstrosity and a miscarriage of justice;" Asiedu-Peprah, *Johannine Sabbath Conflicts,* 13-22.

"where I am in the world, I am the light of the world." In Jn. 9.1-41, this statement demonstrates Jesus as the light, first mentioned in Jn. 3.19-21, the Christological embodiment which brings about the consequence of judgment.

In Jn 9.34 and 9.37, upon finding the blind man after his expulsion from the synagogue, Jesus reveals to him His identity as the Son of Man. The Son of Man is authenticated by God as the embodiment of revelation and consequently in the rejection of that revelation, people stand judged.

Williams suggests the ἐγὼ εἰμί "I am," used throughout, expresses the identity of Israel's God. In Jn. 9.5, Jesus' self-disclosure as φῶς τοῦ κόσμου "the light of the world," is taken up from Jn. 8.12 is the programmatic expression of Christological revelation enunciated with universal appeal. In Jn. 9.39, Jesus' announcement shapes the narrative: εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον "it is for judgment I came into this world" ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται "in order that those who do not see may see and those who see may become blind."

Thus, judgment is structured by belief in Jesus soteriological revelation. In Jn. 9.35, Jesus' announcement of the Christological revelation of judgment is linked with the Son of Man and posed with a question: σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου "do you believe in the Son of Man?"[566] Belief in the Son of Man is linked with Jesus, who comes revealing the light into the world.

GJ's larger story. Bauckham[567] agrees with the revelatory function of Jesus and maintains this describes this as to "the inclusion in the identity of God." John's idea of

[566]Son of Man self declaratory formulas are in John 1.51, 3.13, 3.14, 5.27, 6.27, 6.53, 6.62, 8.28, 9.35, 12.23, 12.34c. 12.34d, and 13.31; Williams demonstrates the "I am" statements should be interpreted broadly as Jesus' self-declaratory formulas in many Jewish contexts; See Catrin H. Williams, *I am He: The Interpretaion of Ani Hu in Jewish and Early Christian Literature* (Tubingen: Mohr Siebeck. 2000), 302.

[567]Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids: Eerdman's Publishing, 1998), 40

saving revelation is in agreement with Bauckham and Brant's descriptions of it. In Jn. 9.40, Jesus' opponent's question: καὶ ἡμεῖς τυφλοί ἐσμεν "are we also blind?" demonstrates their ignorance of their reality. Having rejected revelation, they are under judgment in the position of guilt and alienation from God for refusing to believe.

The once blind man's gradual reception of Jesus' identity deepens, and corresponds to the healed man's transfer in salvation status[568]out of judgment. Jervis[569] describes this contrast: belief in Jesus confirms people live in His reality, exempt from judgment. We maintain that more important than physical sight is the spiritual insight the blind man gains as the result of his salvation transfer. In Jn. 9.9, His statement ἐγώ εἰμι "I am," indicates the blind man has gained His being out of the consequence of judgment, to a new status and a new reality of salvation.

In Jn. 9.5, Jesus' self-revelation performing the miracle incites the ensuing conflict between Jesus and His opponents as a two-party, divine-human conflict that runs in the contextual background. In Jn 9.18, 22, in the ensuing conflict, the opposing party is identified as οἱ Ἰουδαῖοι "Jews," and in Jn. 9.13, 15, 16, 40 as τοὺς Φαρισαίους "the Pharisees."

Jesus' opponent's opposition begins when the blind man is brought to the Pharisees in Jn. 9.13 and ends when the healed man is expelled in Jn. 9.22 and 34 from the synagogue. The setting is the Sabbath, the Feast of Tabernacles. The healing, in Jn. 9.6-7, occurs at the pool of Σιλωάμ "Siloam," a symbolic name for Jesus' function as "the sent one."

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[568]William Countryman, *They Mystical Way in the Fourth Gospel: Crossing Over Into God* (Vally Forge: Trinity Press, 1994), 70

- [569]Ann L. Jervis, "Worlds of Judgment in John 9," In *Conception, Reception, and the Spirit,* edited by J. Gordon McConville and Loyd K. Pietersen (Wipf and Stock: James Clark and Co. 2016), 49.

In Jn 9.24b, Jesus breaks the Sabbath Law. Jesus spits on the ground and makes mud of the saliva, and spreads it on the blind man's eyes. In Jn. 9.16, Jesus' opponents remind Him that He cannot be from God because He does not keep the Sabbath. From their oppositional human viewpoint, the Pharisees want the healed man, and his parents to adapt to their perspective, that the man is a sinner and no miracle has taken place.

The legal terms μαρτυρίον and μαρτυρεω are not used of the blind man. The blind man serves as a witness on the divine side of the conflict. In Jn. 9.18-20, the Pharisees' interrogation of the man, and their attempt to enlist the blind man to say Jesus is a sinner is their attempt to convert his parents to their human perspective to justify their case against Jesus. In Jn. 9.31, in their interrogation, Jesus' opponents say: οἴδαμεν ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει "we know God does not listen to sinners." They want the blind man to adapt their earthly perspective that Jesus violates their Sabbath Law.

Jn. 9.17-27 demonstrates the parents of the blind man fear the Jews, do not want to be on the other side, and fear the Pharisees' earthly ruling of judgment. Jesus seeks out the blind man as the Pharisees' attempt to recruit the parents of the man to back up their testimony, to say their son was not born blind which would make Jesus a liar. In Jn. 9.22, the Jews have agreed that anyone who accepts Jesus as Christ, will be put out of the synagogue. In Jn. 9.19-21, the parents are not lying about their son as suspected. The parents' affirmation of his blindness from birth deals a death blow to Jesus' opponent's earthly perspective and case.

In Jn. 9.28-34, the blind man enters the defense controversy on the divine side of the conflict and on Jesus' behalf. Jesus' opponents are infuriated by his defense. In Jn. 9.34, all they can do is throw the blind man out of the synagogue. Their interrogations from an earthly perspective, Jesus' opponents have placed Jesus and the blind man on trial, and under judgment. Ironically, from the divine viewpoint, they are the ones under

the consequence of judgment and excluded from the transfer leading to a new salvation status.

3.2.4 Appearance of False Judgment Verses the Reality of God's Judgment

The author uses irony[570] or role reversal to contrast two perspectives on judgment. In contrast to Jesus' true reality of judgment" as the consequence of rejecting saving Christological revelation, there is a perspective that clouds this reality: viewing judgment from the human non-salvific perspective.

Several characters demonstrate the literal-human perception of judgment, and do not perceive the spiritual side of judgment as consequent of rejecting life saving Christological revelation. In the character's estimations Jesus stands judged based on mere appearances and erroneous knowledge.

For instance, in Jn.7.23 Jesus' opponents accuse him of breaking the Mosaic Law by violating Sabbath restrictions. In Jn. 7.24 and Jn, 5.18, 8.59, and 11.53, Jesus' opponents have false perspectives on judgment and believe the Mosaic Law is the correct standard to be applied instead of soteriological Christological revelation. In Jn. 7.24, Jesus says that His opponents are judging according to ὄψιν "appearance," rather than according to the δικαίαν κρίσιν "just judgment."

In Jn. 11.45-53, 7.32, 45, and 10.39, in the smaller trials of the οἱ Ἰουδαῖοι, "the Jews" and Sanhedrin are attempts to arrest Jesus and put Him to death.[571] Neyrey identifies the trials as "mini-trials,"[572] or from Lincoln's perspective as "counter-trials."

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[570]Mini-trials where Jesus is on trial are in John 5.16-16, 7.14-24, 8.12-19, and 10.22-28; See Andrew Lincoln. *Truth on Trial: The Lawsuit Motif and the Fourth Gospel.* (Peabody: Hendrickson Publishers, 2000). 33-35.

[571]Stephen J. Binz. *Jesus, the Word Made Flesh: Part One John 1-10*. (New London: Twenty Third Publications, 2011). 93.

[572]Jerome Neyrey, "The Trials and Tribulations of Jesus: John 7 in Social Science Perspective," *BTB* 26(1996) 110; Lincoln. *Truth on Trial,* 76-77.

Similarly, in Jn 8.15-16, Jesus' opponents judge κατὰ τὴν σάρκα "according to the flesh," or by human standards. Carson reasons that the judgment: κατὰ τὴν σάρκα "according to the flesh" is of a sinful nature and cannot result in a transfer into a new salvation status.

However, we maintain in Jn. 5.30, 8.29, and 16.32, Jesus says: μόνος οὐκ εἰμί "I am not alone" in His judgment.[573]Judgment as consequent of rejecting saving Christological revelation is God's perspective of judgment.[574] In Jn. 8.16, it is ἀληθινή "true" judgment. If saving revelation is believed than this true judgment is avoided and the transfer in salvation status occurs.

Drawing threads together, the Father ζητῶν καὶ κρίνων "seeks and judges." Parsenios'[575] takes the view that ζητῶν "seeking" to refer to legal investigation which is role reversal for Jesus' opponents. Not on legal terms, in Jn. 7.18-19, true judgment is an investigation carried out by God. God reverses the Pharisees' investigatory seeking to arrest and murder Jesus with His true judgment.

3.2.5 Is the Life Giving Christological Revelation of Judgment on Unbelievers Only?

In Jn.15.2, and 6, if the unfruitful branches are believers, then believers can fall under God's judgment which would destroy any bipartite view of judgment. The

[573]D.A. Carson, *The Gospel According to John* (Grand Rapids: Eerdman's, 1991), 339; Craig Keener,. *The Gospel of John: A Commentary Volume One* (Peabody: Hendrickson Publishers, 2003), 741

[574]The judgment in John 7.24a ὄψιν "appearances," and in 8.15a σάρξ "flesh" is more than following human conventions. In John 1.12, 3.6, and 6.63 σάρξ "flesh" is the sphere opposed to God. The Pharisees judge in a manner that demonstrates their captivity to the realm of a hostile-unbelieving value system; *See* Andrew Lincoln, *Truth on Trial: The Lawsuit Motif and the Fourth Gospel* (Peabody: Hendrickson Publishers, 2000), 85-86.

[575]*Investigatory seeking occurs* in John 7.1, 11, 19, 20, 25, 30, 34, and 8.21, 37, 40. Jesus' opponents seek Jesus to kill him. However, this should be understood as legal seeking to arrest Jesus: John 5.18, 7.1, 19, 20; 8.37, 40, and in 11.8; See George Parsenios, *Rhetoric and Drama in the Johannine Lawsuit Motif,* WUNT 258. (Tubingen: Mohr Siebeck. 2010), 66-67.

evidence is as follows: In Jn. 15.2, 6, does the judgment of the branches refer to those who exhibit unbelief, or are believers, or those who have been transferred to a new salvation status included? In Jn. 15.2, 6, the branches are removed, gathered together, cast into the fire, and burned. Are believers included in this judgment, or are they non-believers only? Jn. 15.2, 6 reads:

> 15.2 Every branch in Me that does not bear fruit, He takes away; and every *branch* that bears fruit, He prunes it, that it may bear more fruit.
>
> 15.6 If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned.

In the context of Jn. 15.2, two types of κλῆμα "branches" are described. One group are μὴ φέρον καρπὸν "not bearing fruit," and the other are τὸ καρπὸν φέρον "bearing fruit." The fruitful branches are καθαίρει "cleansed" or "pruned," and the fruitless branches are αἴρει "removed." In 15.2, the branches are ἤδη ὑμεῖς καθαροί "you are already clean" because of the word that Jesus had spoken to them has effected the new status tranfer.

In Jn. 15.2, 6, the scholarly division surrounds *who the non fruit-bearing branches* are. Are these branches believers who will face judgment, or are they non-believers who will face judgment? The entire context of Jn. 15.2 and 6 determines the meaning of ἐν ἐμοὶ "in me," which modifies πᾶν κλῆμα "every branch." This construction makes the non-fruit-bearing branches believers. The phrase ἐν ἐμοὶ "in me" is adverbial and modifies μὴ φέρον καρπὸν "not bearing fruit" and should read: "every branch not bearing fruit in me." At first glance, ἐν ἐμοὶ "in me" seems to refer to believers who will

face the judgment described in 15.6. In five other instances,[576] the author uses ἐν ἐμοὶ "in me" to describe believers or those who have been transferred in salvation.

However, it is just as likely that ἐν ἐμοὶ "in me" refers to people who are in the general sphere of those who bear fruit, which would allow them to be non-believers. We take Jn. 15.2,[577]provides the insight that the "non-fruit bearing branches" are non-believers because the author's language should be seen as antithetical.

Peterson, Dillow, and Radmacher argue[578] that the non-fruit bearing branches are believers who are αἴρὼ "lifted up" from the ground to get sunlight so that they can be encouraged to be fruitful." In Jn. 15.6, these scholars maintain the meaning of αἴρὼ "remove" does not refer to judgment. They translate αἴρὼ as "lift up" or "pick up."[579] To these scholars credit, in the GJ αἴρὼ is translated "lift up" in 8 of its 24 occurrences.

Radmacher and Dillow[580] apply 1 Cor. 3.15 ἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται "if anyone's work is burned he shall suffer loss" to interpret the judgment in Jn. 15.6. Radmacher and Dillow maintain the judgment of believers happens in heaven only, and the judgment limited to suffering the loss of rewards only and the burning of their works.

However, Jn. 15.2, αἴρὼ should be translated "remove," which sustains the meaning of judgment and to refer to those who cannot be transferred in salvation status. Dillow

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[576]They are in 6.56, 10.38, and 14.10–12, 30.

[577]Robert A. Peterson, *The Perseverance of the Saints: A Theological Exegesis of Four Key New Testament Passages. Prsb.* 17(2)(1991): 107.

[578]Joseph C. Dillow, "Abiding Is Remaining in Fellowship: Another Look at John 15:1-6," In *Bib Sac* 147(585)(1990): 51; Earl Radmacher, *Celebrating the Word*, (Oregon: Multnomah Press, 1987) 22-23.

[579]The word αἴρὼ is translated "lift up" in John 5.8-12, 8.59, 10.18, and 24; αἴρὼ is translated "remove" in John 11.39, 41, 48; 16.22; 17.15; 19.15, 31, 38 [2X]; See BAGD 28-29.

[580]Radmacher, *Celebrating*, 22.

rationalizes this view by arguing in Jn. 15.2 that these believers were never joined to Christ, but only joined in fellowship.

Grammarians Porter and Wallace[581] see the verbs that denote action begun in the past, ongoing into the future. Jn. 15.6 is an expansion of Jn. 15.2 of God's activity in judgment, towards those exhibiting an unbelieving response, a burning of the branches in judgment, not just their works or rewards.

In Jn. 15.6, the active subject of συνάγουσιν αὐτὰ "they gather them together," refers to angels. The angels actively εἰς τὸ πῦρ βάλλουσιν "cast them into the fire," and καίεται "they are burned." In Jn. 15.6, the first is the phrase: ἐβλήθη ἔξω means "thrown away," or "cast out." The second is a gnomic aorist: ἐξηράνθη "withers up." These two aorist verbs refer to the unfruitful branches." Both ἐβλήθη ἔξω and ἐξηράνθη are divine passives or actions of judgment performed by God consequent of the unbeliever's rejection of saving revelation, those in whom the salvation transfer status cannot take place.[582]

3.2.7 Findings and Conclusion on Judgment in the Gospel of John

We began Sec. 3.2 by attempting to answer the second research question: "what is the author's understanding of judgment and how does he display his thematic understanding?" We answered this question by looking at judgment, in the GJ, in its own right before bringing the evidence into a dialogue with 4QInstr.

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[581] See Stanley E. Porter, *Studies in Biblical Greek: Verbal Aspect in the Greek of the NT, with Reference to Tense and Mood* (New York: Pete rLang Publishing, 1993), 222; Daniel B. Wallace, *Greek Grammar Beyond the Basic: An Exegetical Syntax of the Greek New Testament* (Grand Rapids: Zondervan, 1997), 564

[582]The phrase ἡ ὀργὴ "the wrath" alludes to the "Day of Yahweh" יוֹם־יְהוָה in Is. 24.19; Hab. 3.10-12, and Mal 3.2-3; James A. Brooks and Carl L.Winbery. *The Syntax of NT Greek.* (London: University Press of America, 1979). 56.

We demonstrated the author's understanding of judgment is consequent to Christological revelation. As people respond negatively to Christological revelation, judgment consequently takes place. In the GJ, all that follows this pattern of judgment.

In Sec. 2.3, we demonstrated in five steps how the author makes his understanding of judgment known. *In the first step,* we established based on Jn. 1.1, 3-5, 9, 10, 11, 14; 3.19-21, 8.12, and 9.5, 39 the author presents his paradigm of judgment consequent to saving Christological revelation. If we scale back the comprehensive view of judgment consequent of Christological revelation, analytically several aspects come to the surface. *In the first aspect,* we determined the author presents judgment as Jesus centered, consequent to saving Christological revelation which stands in contrast to the common tradition of judgment in Second Temple. *The second aspect,* of judgment as Christological revelation presents judgment as a seeming contradiction. In Jn. 3.17, and 12.47 Jesus has not come to judge, but to save. However, in Jn. 5.22, 26-27, and 9.39 Jesus is presented rendering judgment. We demonstrated that Jesus plays dual roles, and the competing viewpoints are united under Christological revelation.

The third aspect of judgment as consequent of life giving Christological revelation is based on Jn. 4.23, 5.25, and 5.28-29 where judgment has both present and future aspects. The Johannine emphasis is on judgment in the present, without excluding the future.

The fourth aspect of judgment consequent of life giving Christological revelation is based on Jn. 12.31, 14.30, and 16.11 where the configuration of judgment is in juxtaposition with τοῦ κόσμου "the world," and ἄρχων τοῦ κόσμου "the ruler of the world."

In the second step, we established the author presents judgment as consequent of Christological revelation which runs parallel with an ongoing divine-human conflict in

the contextual background. As a case study, we used Jn. 9.1-41 to provide evidence substantiating this point.

In the third step, based on Jn. 5.20, 7.24, and 8.15-16 we demonstrated that the author uses the convention of irony, judgment through a grid of appearance versus reality. From His opponent's perspective, Jesus appears to be under judgment. However, in reality Jesus is the judge, and His opponents are the ones on trial.

In the fourth step, based on Jn. 15.2, 6 we demonstrated the author uses the metaphor of the vine and the branches to present judgment taking place on those who have the negative response of unbelief while believers are exempt.

3.3 JUDGMENT IN 4QINSTRUCTION AND THE GOSPEL OF JOHN: A COMPARATIVE ANALYSIS

3.3.1 Introduction and Chapter Structure to the Comparative Analysis of Judgment in 4QInstruction and the Gospel of John

Having looked at each author's understanding of judgment in 4QInstr. and the GJ in their own right, we arew in a position to bring 4QInstr. and the GJ together into a meaningful dialogue. Sec. 3.3 addresses the second research question: When 4QInstr. and the GJ are set side by side, how do they mutually illumine each author's thought worlds in their respective themes of judgment?

In what follows, we have selected two common topics shared between 4QInstr. and the GJ that viewable on the surface to be followed by a more detailed analysis of their meanings within the texts. We bring in evidence from outside 4QInstr. and GJ that helps to clarify the relationship of 4QInstr. to the GJ.

Under the first area of commonality in judgment, we analyze judgment linked to dualism. In both texts Judgment occurs in the context of a dualism of spiritual existence. The judgment is linked to a certain way of life. In 4Q417 1 i 15b-18a and 4Q416 1 I 12, in contrast to עם רוח "spiritual people," the spiritual existence of the רוח בשר "the fleshly spirit" is both withheld access to הגוֹי "meditation" and in 4Q416 1 I 12 awaiting the coming future judgment.

In contrast in the GJ, the spiritual existence linked to judgment is characterized in *three ways*: *First*, in Jn. 1.10, 6.63 and 17.3, judgment is linked to lacking knowledge. *Second,* in Jn. 3.3, 3.6, and 6.68, the existence for those under judgment is characterized as an existential orientation of fleshly existence. *Third*, based on Jn. 1.5, 9, 3.19, 21 and 12.35-36 it is an existence in darkness. In contrast to 4Q417 1 i 15b-18a and 4Q416 1 I 12, in Jn. 3.21 and 12.35-36, those under the spiritual crisis of judgment can transfer their status in salvation by moving inwardly towards the light by believing in the light. In Jn.

1.10b-11, the existence of judgment occurs in the context of a decision people have made to reject Christological revelation.

In 4Q416 I 12, 4Q41 l I 17b-18a, and Jn. 12.39-40 we look at the purposeful causality, or decision by God in bringing about the consequence of judgment. In 4Q417 l I 17b-18a, הגוֹי "meditation" is withheld from the רוח בשר "fleshly spirit" in the context of a coming judgment described in 4Q416 1 12. Similarly, in Jn. 12.39-40 it is the purposeful causality and decision of God that brings about the consequence of hardening and blinding. The author of the GJ distinguishes the ultimate cause as God's hardening and blinding linked with the primary cause of the judgment--human unbelief. In contrast to 4Q417 l I 17b-18a, in Jn. 12.40, hardening and blinding is a persuasive scheme to bring about one's transfer in salvation status.

In 4Q4161 i 10, 12, and 16, 4Q417 l i 16-18, and Jn. 3.6, judgment is based on the anthropological category to which a person belongs. In 4QInstr., עם רוח "the spiritual people," and the רוח בשר "fleshly spirit" are held in anthropological contrast. In contrast, based on Jn. 3.6 the author uses the categories of σάρξ "flesh," and a πνεῦμά "spirit" to chart an anthropological contrast. In contrast to 4Q416 1 i 10, 12, and 16 and 4Q417 l i 16-18, in Jn. 3.6 one's ontological status in salvation can be transformed through the new birth. The dissimilarity between the two texts is further evidenced in the ontological transformation that takes place.

3.3.2.1 Background to Qumran and Johannine Dualism

To give some perspective on the representations of judgment linked to dualism, we devote some space to the background of dualism in the GJ and at Qumran. The GJ

exhibits several types of dualisms:[583] "above and below," "light and darkness," "flesh and spirit," "truth and falsehood," and "belief, non-belief."

Similar to the GJ, to employ a term like "dualism" at Qumran leads to the identification of an inexhaustible types of dualisms. The scholarly failure[584] lies in a presupposition of a unilateral-chronological development of dualism. In regards to their development of dualism, the Qumran texts are by no means in concert. The multiplicity of dualisms at Qumran exists outside of Qumran circles, and outside all of the Qumran texts themselves.

Originally crafted by Bianchi, "dualism" at Qumran referred to a pattern of thought: "an antithesis bifurcated into two mutually exclusive categories." Bianchi's definition[585] of dualism is "the doctrine of two principles," the conceptions of life according to two *oppositional principles* coeternal *causing* the existence of all things.

However, Qumran dualism is not consistent in outlook, but involves different patterns of dualistic thought without hearkening back to a single pattern. Qumran

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[583]*For the dualism in the Fourth Gospel and the Dead Sea Scrolls* see D.E. Aune, "Dualism in the Fourth Gospel and in the Dead Sea Scrolls: A Reassessment of the Problem," *In Supplements to Novum Testamentum: Volume CVI.* (ed. C.K. Barrett, Leiden: Brill, 2002), 291-303; James H. Charlesworth, "A Critical Comparison of the Dualism in 1QS:13-4:26 and the 'Dualism' Contained in the Gospel of John," *NTS* 15(1969): 76-107; idem. "The Dead Sea Scrolls and the Gospel According to John," In *Exploring the Gospel of John in Honor of D. Moody Smith.* (In R.A. Culpepper and C. Clifton Black eds.; Louisville: John Knox Press, 1996), 68-75; Jorg Frey, "John and the Dead Sea Scrolls: Recent Perspectives on Johannine Dualism and its Background," *Text, Thought, and Practice in Qumran and Early Christianity: Proceedings of the Ninth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 11-13 January, 2004*. (In eds. Ruth A. Clements and Daniel R. Schwartz; Leiden: Brill, 2009) 148-151; idem., "Different Patterns of Thought in the Qumran Library," *Legal Texts and Issues: Proceedings of the Second Meeting of the International Organiation for Qumran Studies, Published in Honor of Joseph M. Baumgarten.* (In eds., Moshe F. Bernstein, F. Garcia Martinez, and John Kampen; Leiden: Brill Academic Press, 1997). 282-385; Emmanuel O. Tukasi, "Dualism and Penitential Prayer in the Rule of the Community 1QS," In *Dualism in Qumran*, (eds., Xeravits, Geza G.; New York: T and T Clark, 2008), 168-170.

[584]Frey argues there is no psychological or ethical dimension in 1QM; 311-316, 321, 323, 325, and 326. Frey, *Different Patterns*, 291-302.

[585]*Bianchi offers dialectic, cosmic, anti-cosmic, radical, and moderate definitions for dualism*; See Udo Bianchi. Yuri Stoyanov; and Lindsay Jones eds., *The Encyclopedia of Religion*, vol. 4 (New York: MacMillan, 2005), 2504-2517.

includes a variety of dualistic thought and outlooks amongst individual texts.[586] Modern researchers take us out of Bianchi's narrow definition. For instance, De Looijer has evaluated Bianchi's definition by contrasting it with Frey's ten types of dualism he surveys in the Qumran literature. De Looijer correctly notes that the dualisms identified by Frey are neither causal nor oppositional contra what Bianchi had articulated.[587]

Most Qumran scholars see a diversity in dualism based on the texts they are deriving the dualism from. For instance, Frey synthesizes various types and patterns of dualism,[588] Stuckenbruck[589] concedes the late wisdom literature demonstrates "a wide-variety of approaches to 'antithesis' in other texts, without presuming dualistic thought," and Lange[590] suggests Qumran dualism is attached to "a pre-existent divine order of creation," as the impetus behind 1QHa, 1QpHab, and CD. Goff[591] understands the wisdom tradition as the source for the dualism in 4QInstr.[592]

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[586]Von der Osten-Sacken developed an *ethical dualism for present-day conduct*; Peter Von Der Osten-Sacken, *Gott und Belial: Traditionsgeschichtliche Untersuchungen Texten aus Qumran, SunT 6* (Göttingen: Vandenhoeck &Ruprecht, 1969), 12; Gwynne De-Looijer, The Qumran Paradigm: A Critical Evaluation of Some Foundational Hypotheses in the Construction of the Qumran Sect, Durham theses, Durham University, 2013. Available at Durham E-Theses Online: http://etheses.dur.ac.uk/7727/

[587]Xeravitz supports a diversity of dualistic thought at Qumran: Geza G. Xeravitz. *Dualism in Qumran. Library of Second Temple Studies*,(New York: Continuum, 2010), 3, 5-6.

[588]The same view as Frey, *Different Patterns*, 296-300; Armin Lange's *Weisheit und Prädestination: Weisheitliche Urordnung und Prädestination in den Textfunden von Qumran* STDJ 18 (Leiden: Brill, 1995) esp. 128-135.

[589]Loren T. Stuckenbruck, "The Interiorization of Dualism within the Human Being in Second Temple Judaism: *The Treatise of the Two Spirits* (1QS iii 13 – iv 26) in its Tradition-Historical Context," in Lange et al., *Light against Darkness*, JAJ Sup 2 (Göttingen: VandenHoeck & Ruprecht, 2011) 145-168.

[590]Armin Lange, *Weisheit und Prädestination: Weisheitliche Urordnung und Prädestination in den Textfunden von Qumran,* (Leiden: Brill, 1995), 169, 297-29

[591]Matthew Goff, "Looking for Sapiential Dualism at Qumran," in Xeravits ed., *Dualism in Qumran*, (New York: Continuum, 2010), 20-38.

[592]Eric M. Meyers, "From Myth to Apocalyptic: Dualism in the Hebrew Bible" in Armin Lange, Eric M. Meyers, Bennie Reynolds III, and Randall Styers eds., *Light Against Darkness*, JAJ Sup 2 (Göttingen: Vandenhoeck & Ruprecht, 2011), 54, 92, 95-99, 99-103; and 105-106; Sariana Metso, *The Textual Development of the Qumran Community Rule,* STDJ, Vol. 21, (Leiden: Brill, 2018), 106, 135, and 137.

We note is most clearly exemplified[593] in the Treatise: 1QS 3.13-4.26 as more complex in its development of dualism.[594] Other Qumran texts do not share any notion of two spirits, or an internal struggle of two inclinations within the heart. In 1QS 3.13-4.26, the type of dualism is unique to 1QS[595] and difficult to separate what parts originally belonged to it,[596] with the dualism[597] of the Treatise possibly incorporated at a later stage.[598]

3.3.2.2 Judgment in the Context of Dual Existence

Both 4QInstr. and the GJ express a concern about the crisis of human existence or a way of life linked to judgment. Both texts invite an investigation into the nature of the crisis of spiritual existence linked to judgment. Below, we look not only at what spiritual existence linked to judgment is, but also where our view stands amidst the debate that surrounds the link between one's spiritual existence and judgment.

3.3.2.2.1 The Nature of Spiritual Existence Linked to Judgment

To uncover the author's meaning of spiritual existence linked to coming judgment, we turn to 4Q416 1 I 12 and 4Q417 1 i 15b-18a in turn. 4Q417 1 i 15b-18a lays out

[593]Charlotte Hempel, "The Treatise of the Two Spirits and the Literary History of the Rule of the Community*,"* In Xeravits ed., *Dualism at Qumran,* 102-105; 107-108; and 119; Philip Alexander, The Redaction-History of the Serekh ha-Yahad: A Proposal, *RevQ* 65(8) 1996. 437-453.

[594]Metso. *The Textual Development*, 19; 90-91; 106; 113-114; 135-140, and 145.

[595]Hempel, "The Treatise," 102-120.

[596]Hempel, "The Treatise," 102, 107-108, and 120.

[597]Carol Newsom, "Knowing as Doing: The Social Symbolics of Knowledge in the Two Treatise of the Serekh-Yahad," *The Self as Symbolic Space: Constructing Identity and Community at Qumran* eds., Carol A. Newsom (Atlanta: SBL, 2004), 77-90.

[598]*More recently, this view is explained by Charlotte Hempel in the following*: Hempel, *The Treatise,* 102-120; In addition, see idem. "The Community Rules from Qumran: A Commentary," Texts and Studies in Ancient Judaism (Tubingen, Mohr Siebeck, 2020); Mladen Popović, "Light and Darkness in the Treatise of the Two Spirits" (1QS III 13-IV 26) and in 4Q186; Both articles appear in Xeravits ed., *Dualism at Qumran,* 102-105; 107-108; 148-165*;* idem. "New, New Editions, Current Trends in Scholarship on the Dead Sea Scrolls," (Panelist Presentation at SBL Annual Meeting 2020, 8 December 2020).

two contrasting modes of existence or ways of life linked to the judgment of 4Q416 1 12.

In 4Q417 1 i 15b-18a, scholars disagree on the timing and reason for the existence or crisis of judgment. Is the existence of judgment linked to a double creation or to רוח בשר "the fleshly spirit's" misbehavior? In 4Q417 1 i 15b-18a there is no evidence that the רוח עם [599] "spiritual people," mentioned one time in 4Q417 l 16 are linked to any judgment.

However, 4Q416 1 12 describes judgment: ויתערערו כל רוח בשר "and will be destroyed every fleshly spirit." In 4Q417 1 i 15b-18a, the author presents the רוח בשר "fleshly spirit" as a distinct entity from the עם רוח "spiritual people." The רוח בשר "fleshly spirit," in 4Q416 1 12 is linked to the existence of the non-elect, or those destined for judgment. 4Q417 1 i 15b-18a reads:

4Q417 1 i 15b-18a[599] Overlaps 4Q418 45-43 i <u>underline;</u> Transcription and Translation:

15b ..... וספר זכרון כתוב לפניו
16 לשמרי דברו והואה חזון ה֯הגו֯יֽ לספר זכרון וינחילו֯נ֯ו לאנוש עם עם רוח כ֯[י]א
17 כתבנית קדושים יצרו ועוד לוא נתן הגו֯י לרוח בשר כי לא ידע בין
18a [ט]ב לרע כמשפט [ר]וחו[ ] *vacat* .....

[599]*The literature devoted to 4Q417 1 i 15b-18a is extensive*: See Shane Berg, *Religious Epistemologies in the Dead Sea Scrolls: The Heritage and Transformation of the Wisdom Tradition.* PhD thesis, Yale University, Ann Arbor: Universal Microfilms International, 2009; John Collins. *Jewish Wisdom in the Hellenistic Age***.** (Philadelphia: Fortress Press, 1997). 124-125; idem, "In the Likeness of the Holy Ones: The Creation of Humankind in a Wisdom Text from Qumran," in *The Provo International Conference on the Dead Sea Scrolls: Technological Innovations, New Texts, and Reformulated Issues* (ed. Donald W. Parry and Eugene Ulrich; STDJ 30; Leiden: Brill, 1999), 609–618; DJD 34.151-169; Elgvin, *An Analysis*, 256-58; ibid. *The Mystery to Come*, 139-47; ibid. "Wisdom and Apocalypticism in the Early Second Century BCE," 226-47; Goff, *Worldly and Heavenly*, 80-126; idem. "Adam, the Angels, and Eternal Life, Genesis 1-3 in 4QInstruction and the Wisdom of Solomon," Studies in the Book of Wisdom, JSJ 142**.** (Edited by Geza G. Xeravitz, and Jozsef Zsengeller. Leiden: Brill, 2010). 13-17; idem. *4QInstruction*, 155-168; idem., *Discerning Wisdom*, 13-29, 51- 79; ibid., "Recent Trends in the Study of Early Jewish Wisdom Literature: The Contribution of 4QInstruction and Other Qumran Texts," *SP*. 7(376)(2009), 376-416; Armin Lange, *Weisheit und Prädestination*, 49-51; Crispin H. Fletcher-Louis, *All The Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls* (Leiden: Brill, 2002), 113-118; Macaskill, *Revealed Wisdom*, 76; Rey, *El Sagasse*, 54, 277-304; Eibert J. C. Tigchelaar, "'Spiritual People', 'Fleshly Spirit', and 'Vision of Meditation': Reflections on 4QInstruction and 1 Corinthians," in *Echoes from the Caves: Qumran and the New Testament* (ed. F. García Martínez; STDJ 85; Leiden: Brill, 2009), 85; 103-18.

15b ……The book of memorial is written before him[600]
16 For those who keep His word—that is the vision of meditation of the book of memorial. He bequeathed it to Enosh together with a spiritual [people] be[cau]se
17 according to the pattern of the holy ones is his inclination/formation. And moreover He did not give meditation to the fleshly spirit, For it did not know the difference between
18a. [goo]d and evil according to the judgement of its [sp]irit. *vacat* ……

In 4Q417 1 i 15b-18a, the dualism distinguishes רוח בשר "the fleshly spirit" who is denied access to הגוֹ "meditation" in line 17: ועוד לוא נתן הגוֹ לרוח בשר "moreover He did not give meditation to the fleshly spirit." Collins and Goff[601] argue 4Q417 1 i 15b-18a is anthropologically based[602] on a "double creation," forming an epistemological contrast based on Genesis 1-3. In Collins and Goff's perspective רוח בשר "the fleshly spirit," and the עם רוח עם "the spiritual people" are the products of two creations. The first is a heavenly creation from Gen. 1.26-27, and the other an earthly creation from Gen. 2.7.

[600]Hebrew text from DJD 34.151 and DSSEL. Translation from DJD 34.154-155`; and Goff, *4QInstruction,* 1378-140; Tigchelaar, *To Increase,* 52-54; Overlaps DJD 34.152; Tigchelaar, To Increase, 52; Goff, *4QInstr.,* 137.

[601]Matthew Goff, "Gen. 1-3 and Conceptions of Humankind in 4QInstruction, Philo, and Paul," Studies in Scripture in Early Judaism and Christianity Vol, 15, Library of NT Studies, 392, (Craig A. Evans ed; New York: Continuum, 2009), 119-121; idem, "Adam, the Angels, and Eternal Life, Genesis 1-3 in 4QInstruction and the Wisdom of Solomon." In *Studies in the Book of Wisdom,* JSJ 142, (In Geza G. Xeravitz and Jozsef Zsengeller eds. Leiden: Brill, 2010), 13-14. idem. "Being Fleshly or Spiritual: Anthropological Reflection and Exegesis of Genesis 1–3 in 4QInstruction and First Corinthians," *Christian Body, Christian Self: Concepts of Early Christian Personhood,* (In eds. Clare K. Rothtchild and Trevor W. Thompson; Leiden: Brill, 2011) 33-34.

[602]John J. Collins, *Jewish Wisdom in the Hellenistic Age*, (Philadelphia: Fortress Press, 1997) 124-125: idem, "In the Likeness of the Holy Ones: The Creation of Humankind in a Wisdom Text from Qumran." *In The Provo International Conference on the Dead Sea Scrolls: Technological Innovations, New Texts, and Reformulated Issues* (STDJ, 1999; Leiden: Brill), 615-617.

However, Goff and Collins have gone too far by building on Tobin[603] and Runia[604] to inform their perspective.[605] Tobin links the double creation to Philo's exegetical traditions.[606] These scholars[607] maintain that Gen. 1.26-27 and 2.7 are the creation of two segments of humanity linked to knowledge: of the intelligible world, and of the sensible world. Man[608] is created after Gen. 1.26-27 is immortal, and the other after Gen 2.7 is mortal. Any link between 4Q417 1 i 15b-18a and Philo is speculative.[609] Philo's two creations in Gen. 1.26-27, and 2.7 are of a ὁ οὐράνιος ἄνθρωπος "heavenly man," fashioned in God's image, and an ὁ γήϊνος ἄνθρωπος "earthly man" from the ground.[610]

The other view is held by Wold and Rey[611] who disagree on the timing and reason for the crisis or existence of judgment for the רוח בשר "fleshly spirit." Wold and Rey adhere to a "universality of creation," where God originally gave הגוֹ "meditation" to רוח בשר the "fleshly spirit" and later God took הגוֹ "meditation" away from רוח בשר "the fleshly spirit" due to its misbehavior.

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[603]Thomas H. Tobin, *The Creation of Man: Philo and the History of Interpretation*, Catholic Biblical Quarterly Monograph Series 14 (Washington D.C.: The Catholic Biblical Association of America, 1983) 109, and 112.

[604]David T. Runia. *On the Creation of the Cosmos According to Moses: Introduction, Translation, and Commentary*, Philo of Alexandria Commentary Series, (Atlanta: SBL Press, 2001), 21

[605]Tobin, *On The Creation of Man*, 108-112

[606]C.D. Younge, *The Works of Philo: Complete and Unabridged—New Updated Version*, (USA: Henrickson Publishers, 1993), 19, and 41; *Opif.* 134-35, and *Leg* 1.31-32.

[607]Tobin, *On The Creation of Man*, 109.

[608]Tobin, *On The Creation of Man*, 109; Runia, *On the Creation of the Cosmos*, 21

[609]Matthew Goff, *The Worldly and Heavenly,* 120-121; Goff admits to the differences in the double creation accounts between 4QInstruction and Philo are a reworking of Hellenistic philosophy; See Eric R. Naizer, *Adam, Humanity, and Angels: Early Jewish Conceptions of the Elect and Humankind Based on Genesis 1-3, PhD Thesis, Florida State University, Obtained Online: Florida State University* Libraries—Electronic Theses and Dissertations, 2013. Access Date: 12-2-23 2016; 121-171.

[610]Collins, *In the Likeness of the Holy Ones*, 619.

[611]Wold, *Men Women, and Angels*, 135-141; Rey, *Sagesse*, 304.

In 417 l i 17b-18a, the רוח בשר "fleshly spirit" lacks the ability to know the difference between good and evil which forms the mainline epistemological contrast with רוח עם "the spiritual people." The existence of judgment for the רוח בשר "fleshly spirit" involves limited access and being cut off from knowledge.

Evidence substantiating the contrast in existence is not frequent in 4Q417 1 i 15b-18a, but becomes clear when pieced together by the evidence that follows: In 417 l i 17b-18a we read: [ ]וחו[ר]ב לרע כמשפט [טו] כי לא ידע בין "because it did not know the difference between [go]od and evil according to the judgment of its [sp]irit."

In 4Q417 1 i 15b-18a, revelation is not imparted universally, but granted as the privileged possession of רוח עם "the spiritual people." In 4Q417 1 i 16, רוח עם the "spiritual people" have access to חזון ההגו "the vision of meditation"[612] repeated in 4Q417 1 i 17 as הגוי "meditation" or what is meditated on.

To uncover the author's meaning of "the dual existence of judgment," *we must resolve two interpretive difficulties. First, it is necessary to determine what the רוח בשר "fleshly spirit" is denied access to?* In 4Q417 1 i 16, the author provides little evidence what חזון הגו "the vision of meditation," or in 4Q417 1 i 17 what הגו "meditation" refers to.

We maintain 4Q417 1 i 16, חזון ההגו "the vision of meditation," and in 4Q417 1 i 17 הגו "meditation" contained a revelation of knowledge in some form. Are there any links between 4Q417 1 i 16, the חזון ההגו "vision of meditation," 4Q417 1 i 17, הגו "meditation" and any knowledge terminology?

[612]The phrase חזון ההגו "vision of meditation" is enigmatic, but reminiscent of ספר ההגי "the book of Hagu" in 1QSa 1.6-7, and CD 10.6; and 14.6-8. In 4QInstruction, חזון ההגו "the vision of Hagu" is linked with a heavenly book and understood to be a form of divine revelation.

Tigchelaar[613] modifies Werman's[614] view who defines חזון "vision," in 4Q417 l i 16, as "cognitive insight." 4Q417 l i 6-17 makes no call to meditate on חזון "the vision" as in 4Q417 l i 6 where the addressee must meditate on the ברז נהיהּ "raz nihyeh." Nevertheless, we maintain in 4Q417 l i 16, חזון ההגוֹ "the vision of meditation" and in 4Q417 l i 17 הגוֹ "meditation" stand alone semantically and elicit a response.

The second difficulty we face is how the חזון הגו *"the vision of meditation" in 4Q417 1 I 16:* וינחילנו לאנוש עם עם רוח *"and He bequeathed it to Enosh*[615] *together with a spiritual people"*[616] *describes an elite group with access to revealed knowledge.*

In 4Q417 1 i 16, properly interpreting והואה helps determine the association between חזון ההגוֹ "the vision of meditation" and ספר זכרון "the book of memorial." Goff[617] interprets the pronoun: והואה as "deictic," or as "contextually based." Goff ignores the ו *waw*, which sets off two similar mentions of ספר "the book:"

15b ".....and *the book of memorial* is written before Him. 16 for those who keep His word והואה 'that is' the vision of meditation 'for' *the book of memorial*."

In contrast, 4Q417 1 i 17 clarifies what is to be הגוֹ "meditated" on. We maintain that in 4Q417 1 i 16 והוֹאה "and that is" points to the ספר זכרון "book of memorial."[618]

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[613]Tigchelaar. *Reflections*, 109-111.

[614]Werman's view is that חזון ההגוֹ "the vision of mediation," mentioned in 417 l i 16, is both "one's own life and the course of history so that each person can know what laws apply to him, and which apply to the rest of humanity;" See Cana Werman, "What is the Book of Hagu?" In *Sapiential Perspectives: Wisdom Literature in Light of the Dead Sea Scrolls: Proceedings of the Sixth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 20-22 May, 2001*, eds. by John J. Collins, Gregory E. Sterling, and Ruth A. Clements, (Leiden: Brill, 2004), 92, 137-138, and 140.

[615]The term אנוש either refers to the literal Patriarch, Enosh, to humanity in general, or to Adam. For the first view, see Lange, *Weisheit*, 88. The Patriarch and offspring of Seth never receives revelation. For the view that it is a reference to humanity see Wold, *Men, Women, and Angels*, 125-128; If חזון ההגוֹ "the vision of meditation" is to humanity in general it is unlikely it would be given twice on Enosh and then to a spiritual people. Likely, אנוש refers to Adam, since Adam is depicted as receiving revelation; See Goff, *4QInstruction*, 162-163.

[617]Goff, *Worldly and Heavenly*, 92-93; Goff has changed his view on והוֹאה. See Goff, *4QInstruction*, 160.

[618]In 4Q417 1 i 16, Tigchelaar thinks the ל *lamed* preceeding ספר "book" is doubtful. Hower, the dark spot is observable in PAM 41.942 (DSSEL, 2006). The spot is not an ink spot. However, the ל seems to fit the context; See Tigchelaar, *To Increase Learning*, 54.

In 4Q417 1 i 16, one can presume the ל *lamed,* preceding ספר "book" is the object and content of חזון "the vision." In 4Q417 1 i 16, the pronoun והוֹאה "and that is" introduces a new idea: והוֹאה חזון הֶהגוֹי לְספר זכרון "and that is a vision of meditation of' a book of memorial."

How does the crisis of the spiritual existence linked to judgment in the GJ, differs from 4Q417 1 i 15b-18a, where withholding הגו "meditation" from the רוח בשר "fleshly spirit" takes place in light of certain final judgment? The GJ stands apart from 4Q417 1 i 15b-18a because it describes a crisis of existence for those *currently* under judgment, rather than *anticipating* final judgment, and leaves open the possibility for transfer out one's status into a new status in salvation.

The author expresses the crisis of existence for those under judgment in three ways: *First,* Jn. 17.3 links the lack of knowledge to judgment. Jn 17.3 states: αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν "and this is eternal life, that they might know you the only true God." In Jn. 17.3, Porter[619]observes two aspects of knowledge: propositional and developmental and defines eternal life as each person "progressively achieving in knowledge."

The flip side of Jn 17.3 is: not knowing God is exclusion from salvation. An existence devoid of knowledge is tantamount to unbelief and remaining excluded from salvation. Lacking knowledge, the world remains under judgment: Jn. 1.10 reads: ὁ κόσμος αὐτὸν οὐκ ἔγνω "the world Him did not know." In Jn 12.31, we read: νῦν κρίσις ἐστὶν τοῦ κόσμου "now is judgment on the world."

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[619]*For the developmental aspect of knowledge* see Cornelis Bennema, "Christ, the Spirit, and the Knowledge of God: A Study in Johannine Epistemology," In Healy, Mary and Robin Parry (eds.) *The Bible and Epistemology: Biblical Soundings on the Knowledge of God* (Colorado Springs: Paternoster Press, 2007), 124; James Gaffney, Believing and Knowing in the Fourth Gospel, *RTS***,** 26(2)(1965) 220; Stanley E. Porter, *Studies in Biblical Greek: Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood,* (New York: Peter Lang Publishing, 1993), 284-287; Duncan Johnson, *Knowing and Believing in John's Gospel,* Research Paper, Submitted to Bob Jones University, 2011, 8.

Secondly, the GJ uses σάρξ "flesh" to imply the mode of existence for those under judgment. Thompson[620] notes σὰρξ "flesh" has several different nuances. The word σὰρξ "flesh" can refer to humanity in general. This is exemplified in Jn 1.13-14, where Jesus became human or σὰρξ "flesh." In Jn. 17.2, Jesus was ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός "given authority over all flesh."

However, those ἐκ τῆς σαρκὸς "of the flesh" are transient, earth-bound, and under judgment.[621] Frey[622] accurately, describes the fleshly existence as the "existential orientation of all human beings." However, in Jn. 3.6, those ἐκ τῆς σαρκὸς "of the flesh" are held in contrast with those ἐκ τοῦ πνεύματος "of the spirit." The "flesh" σάρξ and πνεῦμά "spirit" do not clash. If a person is in the σάρξ "flesh, they lack eternal life.[623] Those in the σάρξ "flesh" are described in Jn. 1.13 as born of ἐκ θελήματος σαρκὸς "the will of the flesh," and remain in a 'this world' reality without salvation existence.

Lastly, the author describes the crisis existence of judgment as being shrouded in darkness. Darkness is the "sphere in which man's way is lost," a type of imprisonment that blinds a person to the nature of revelation. In Jn. 3.19 darkness is linked with πονηρὰ "evil," and in Jn 1.10: οὐκ ἔγνω "ignorance."

In Jn.1.5, the author writes: ἡ σκοτία αὐτὸ οὐ κατέλαβεν "the darkness did not comprehend it." However, κατέλαβεν can also refer to an entanglement in darkness

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[620]Marianne Meye Thompson, *The Humanity of Jesus in the Fourth Gospel*, (Philadelphia: Fortress Press, 1999). 40-52

[621]Thompson, *The Humanity of Jesus*, 42.

[622]Jorg Frey, *The Glory of the Crucified One: Christology and Theology in the Gospel of John,* (Baylor Univesity: Mohr Siebck, 2018), 114.

[623]For dualism linked to σάρξ and πνεῦμά see Jan Van Der Watt, *Family of the King: Dynamics of Metaphor In the Gospel According to John, Bibilical Interpretation Series,* (Leiden: Brill, 2000), 184 fns. 112, 113.

for those rejecting the light.[624] More than incomprehension, κατέλαβεν refers to the hostility of the darkness against the light.

Bauckham[625]has described the existence of darkness as a state of revolt against God. From Jn. 12.35, the author describes περιπατήσῃ ἐν τῇ σκοτίᾳ "walking in darkness" evidenced in Jn. 3.19 ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς "they love darkness rather than the light," and in Jn. 11.9-10, ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ "if anyone walks in the night, he stumbles because the light is not in him."

In our view, the transfer status to salvation permeates these ideas. knowledge, flesh, and darkness are used to promote the transfer status to salvation. This is not true in 4Q416 1 12, where the רוח בשר "the fleshly spirit's" judgment is inherent and certain. It is only in the GJ where men are asked if they wish to remain under judgment?

The idea of a status transfer to salvation stands in contrast to 4Q417 1 i 15b-18a, in the GJ where free choice takes precedence over 4QInstruction's double creation. In Jn. 8.47, notes this division that a person's response categorizes his salvation status as ἐκ τοῦ θεοῦ "of God," or ἐκ τοῦ θεοῦ οὐκ "not of God." [626]

In the GJ, overcoming the existence of judgment is through ontological transfer in status from darkness to light. According to Jn. 3.36, 9.41, and 12.46, the decision freeing people from existing under judgment is theirs to make.

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[624]Frey, *Glory of the Crucified One*, 135 fn. 184

[625]Bauckham, *Gospel of Glory*, 113; Bultmann, *Theology*, 18-19; 21.

[626]Dorothy Lee, *Flesh and Glory: Symbolism, Gender, and Theology in the Gospel of John*, (New York: Crossroads Publishing, 2002), For her excellent discussion of "flesh" as a type of human existence see pp. 168-190.

The author privileges the light over darkness.[627] In Jn. 12.35-36, people[628] can move inwardly towards the light πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε "believe in the light that you might become sons of the light." In Jn 12.35, those under judgment can be transferred to salvation and outrun the existence of darkness: ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· "in order that the darkness may not overtake you." In Jn. 8.12, people can be transferred in their new existence and status: οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ᾽ ἕξει τὸ φῶς τῆς ζωῆς[629]"He who will not walk in darkness[630]will have the light of life."[631]

3.3.2.2.2 The Existence of Judgment as a Consequence of God's Causality

In 4QInstr. and the GJ, the spiritual existence of judgment is a consequence of God's causal decision. God's purpose and causality plays a significant role in 4Q417 l I 17b-18a and Jn. 12.39-40. In both texts, God's causality brings about the existence of judgment. However, in 4Q417 l I 17b-18a, did the withholding of access to הגוֹי "meditation" begin at the time of רוח בשר "the fleshly spirit's" creation? This view stands in line with Collins' and Goffs' double-creation model.

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[627]Saeed Hamid-Khani, *Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel* (Tubingen: Mohr Siebeck, 2000), 320.

[628]Senior traces the light darkness to include as a cosmic struggle that governs the Fourth Gospel's plot, Donald P. Senior, *The Passion of Jesus in the Gospel of John, PS 4* (Atlanta: Scholars Press, 2002) 91.

[629]Ismo Dunderberg, "Thomas I sayings and the Gospel of John," In *Thomas at the Crossroads: Studies of the New Testament and Its World,* eds., by Ristro Uro, (Edinburgh: T and T Clark, 1998), 59.

[630]Pkoryny describes this existence as loss of orientation, Petr Pkorny, *A Commentary on the Gospel of Thomas: From Interpretations to the Interpreted* (New York: T and T Clark, 2009), 74, 106.

[631]Elaine Pagels, Exegesis of Gen 1 in the Gospels of Thomas and John, JBL 118(3)(1999) 483.

In contrast, in Wold and Rey's[632] view God originally gave הגוֹ "meditation" to רוח בשר the "fleshly spirit" at its creation, and subsequently took הגוֹ "meditation" away from the רוח בשר "the fleshly spirit."

4Q417 1 i 17b-18a reads:

17b .....ועוד לוא נתן הגוֹ לרוח בשר כי לא ידע בין
18a [טו]ב לרע כמשפט [ר]וחו[ ]

17b …..And He did not give the meditation to the fleshly spirit because it did not know the[633] difference between
18a [go]od and evil according to the judgment of its [sp]irit[ ].

In 4Q417 1 i 17b, the argument hinges on how the phrase ועוד לוא נתן is interpreted. This phrase could be translated "and moreover He did not give," or "He had not before given." The alternative interpretation of ועוד לוא would be "no longer" or "no more did He give."[634]

Wold and Bakker[635] have opted for the latter view, noting seven occurrences of the negated adverb[636] עוד לוא translated "no longer" or "not yet" meaning: ending an action already in progress. However, עוד לוא can refer to a future action that has not yet occurred. If one reads עוד, in 4Q417 1 i 17b as a temporal adverb, it would suggest the רוח בשר "fleshly spirit" had הגוֹ "meditation," but it was later taken away.

[632]Jean Sebastian Rey, *4QInstruction: Sagesse Et Eschatologie*, (Leiden: Brill, 2009), 304; Wold, *Men Women, and Angels*. 135-141.

[633]Hebrew text from DJD 34.151 and DSSEL. Translation from DJD 34.154-155`; and Goff, *4QInstruction*, 138-140; Tigchelaar, *To Increase*, 52-54.

[634]Wold, *4QInstruction: Divisions and Hierarchies*, 106 fn. 34.

[635]Wold, *Men, Women, and Angels*, 140.

[636]Wold cites עוד in Gen. 17.5, Deut 18.16, 2 Sam. 7.10, Is. 47.8, Jer. 23.4, Job 24.20, and 1 Chron. 17.9. See Wold, *Men, Women, and Angels*, 240.

Originally, Goff[637] translated ועוד לוא "and moreover he did not give." Later, Goff[638] accepted the translation "no more" which embraces a later separation of the two entities. Scholars who hold to "the single creation model" maintain רוח בשר "fleshly spirit's" behavioral practice was the reason for the separation.

Wold and Rey[639] who hold רוח עם "the spiritual people" and רוח בשר "the fleshly spirit" were separated at a later point due to the רוח בשר "the fleshly spirit's" miscreant behavior *must also maintain* that the separation took place due to the expulsion of רוח בשר "the fleshly spirit" from the Garden of Eden.[640] The author exhibits no interest in demonstrating how הגוֹי "meditation" was taken from the רוח בשר "fleshly spirit."

In 4Q423 1, 2 i 1-4, 7-8, Wold[641] concedes there is no expulsion described. Adam is viewed positively and is to be imitated metaphorically.[642] In 4Q423 1, 2 i 1-4, 7-8 there is no prohibition as there is in Gen. 2.17.[643] Rather than envisioning an expulsion,

[637]Goff, *The Worldly and Heavenly*, 84, 99.

[638]Goff, *4QInstruction*, 16-17.

[639]Wold, *Women, Men, and Angels,* 140; Jean Sebastian Rey, *4QInstruction: Sagesse Et Eschatologie,* (Leiden: Brill, 2009), 304

[640]As in Gen 2-3.

[641]Wold, *Divisions and Hierarchies,*190.

[642] *For an analysis of 4Q423 1, 2 i* see Esther Glickler Chazon, "The Creation and Fall of Adam in the Dead Sea Scrolls," In *the Book of Genesis in Jewish and Oriental Christian Interpretation*, (Edited by Judith Frishman and Lucas Van Rompay, 1997; Lovani: Peeter's Press), 18; *DJD* 34.505-509; Elgvin, *Analysis*, 1997, 130-133, and 278-283; Crispin Fletcher Louis, *All The Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls*, (Leiden: Brill 2002), 96; Goff, *Worldly Heavenly*, 100-104; idem. *Adam Angels and Eternal Life*, 119.

[643]*The omission of the prohibition in Gen 2.17 is found in other sapiential texts.* Sirach 17.17 states, "He filled them with knowledge and understanding, and showed them good and evil;" Torleif Elgvin et al., Qumran Cave 4. XV Sapiential Texts, Part 1 (DJD 20; Oxford: Clarendon, 1997), 158; 4Q303 8-9 indicates Adam ate from the tree of knowledge without a prohibition mentioned; Gerd P. Luttikhuizen. *Paradise Interpreted: Representations of Biblical Paradise in Judaism and Christianity*, (Leiden: Brill, 1999) 74-85; Eibert J.C. Tigchelaar. "Eden and Paradise: The Garden Motif in Some Early Jewish Texts; 1 Enoch and Other texts found at Qumran," (Leiden: Brill, 1999) 102-150.

most[644] maintain 4Q423 1, 2 i 1-4, 7-8 teaches the addressee's efforts in tilling the Garden will allow him, as in Gen 3.6, to acquire the same knowledge Adam possessed. Rather than an expulsion, 4Q423 1, 2 i 1-4, 7-8 is a retelling of Gen. 2-3.[645]

In 4Q423 1, 2 i 1, it is כל פרי "every fruit" and כל עץ "every tree" that are pleasing to give לׄ[ה]שכיל "knowledge/understanding." The rejection of knowledge results in the dilapidation of the garden and lack of access to its knowledge. 4Q423 1, 2 i 1-4, 7-8 1b and 2a demonstrate that the גן "garden" itself is giving לׄ[ה]שׂכיל מ[וא]דׄה "g[re]at knowledge/understanding." This stands in contrast to Gen. 3.6, where one tree is נֶחְמָד הָעֵץ לְהַשְׂכִּיל "desirable to make one wise." In 4Q423 1 4, the addressee's failure to apply this knowledge is labeled disloyalty: [ ] במועלכה "in your disloyalty" results in calamity: קוץ ודרדר תצמיח לכה "thorns and thistles will it sprout for you" taken from Gen. 3.18.[646]

Wold[647] and Rey[648] hold to the "single creation model and translate עוד as "no longer," or "no more" face greater difficulties. In 4Q417 1 i 17b, עוד modifies the negated phrase לוא נתן "He did not give." In 4Q417 1 i 17b, most[649] agree עוד should be

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[644]Elgvin, *Analysis*, 131; Fletcher-Louis, *All the Glory of Adam*, 130; Goff, *Worldly and Heavenly*, 101, 103; Macaskill, *Revealed Wisdom*, 87-88.

[645]At first, Goff denied an expulsion from Eden was taught in 4QInstruction Later, Goff argued there was a veiled reference to the fall because Adam's restoration of his relationship to God: 4Q423 1, 2 i 1-4, 7-8. Goff raises the possibility that עם רוח "spiritual people," and the רוח בשר "fleshly spirit" were two stages in Adam's life; Matthew Goff, *Worldly and Heavenly*, 99, and 219.

[646]For the garden's dilapidation in 4Q423 1, 2 i 1-4, 7-8 see Esther Glickler Chazon. "The Creation and Fall of Adam in the Dead Sea Scrolls." *The Book of Genesis in Jewish and Oriental Christian Interpretation*, (In eds Judith Frishman and Lucas Van Rompay, Lovani: Peeter's Press, 1997), 13-24; John J. Collins, "Before the Fall: The Earliest Interpretations of Adam and Eve," *The Idea of Biblical Interpretation: Essays in Honor of James L. Kugel, SJSJ 83*, (In eds. Hindy, Najman and Judith H. Newman, Leiden: Brill, 2004), 293-308.

DJD 34.509; Eibert J.C. Tigchelaar, *Eden and Paradise*, 38-49; Sandra R. Shimoff, "Gardens: From Eden to Jerusalem," *JSJ* 26 (1995) 145-55.

[647]Wold, *Men Women and Angels*, 135-141

[648]Rey, *El Sagesse*, 304.

[649]DJD 34.166; Goff. *Adam, the Angels, and Eternal Life*, 1-22.

taken in a temporal sense as a constituent adverb, as part of the entirety of God's withholding הגוֹי "meditation" from the רוח בשר "fleshly spirit."[650]

In 4QInstr., there is no statement that רוח בשר "the fleshly spirit" ever accessed הגוֹ "meditation." Why was it that the רוח בשר "the fleshly spirit" lacked the ability to ידע בין ב[טו] 17b-18a "know the difference between [go]od and evil?" Goff[651] refers to this as a "tautological problem:" If רוח בשר "the fleshly spirit," and רוח עם [ע] עם "spiritual people" were created as a single group, why then would the author refer to both?

In Jn.12.40, the author of the GJ uses τύφλοω "to blind" and πωροω "to harden" to describe the existence of judgment, as a consequence of God's causality. However, in contrast to 4Q417 1 i 17b-18a, it is primarily caused by human unbelief.

In 4Q417 l l i 17, it is הגוֹי "meditation" that is withheld, while in Jn. 12.41 it is the revelation of δόξα "glory" to which the unbelieving becomes hardened.[652] In 4Q417 1 i l.17, how close is the lack of access to הגוֹי "meditation" to the רוח בשר "fleshly spirit" to Jn. 12.39a's ἠδύναντο πιστεύειν "inability to believe?" In Jn, 12.40, we[653] maintain the insight that the permanent πωροω "hardening" is important because it permeates everything both the outward and inner perception over the lack of knowledge.[654]

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[650]Examples of עוֹד as a continued action in Gen. 8.22 עַד כָּל־יְמֵי הָאָרֶץ "and still the earth remains," and Jud. 7.4 עוֹדֶ֣נּוּ הָעָם רָבּ "still the people are too great." See עוד in DCH VI 2011: 288-296; and BDB 2010 728-730.

[651]Goff, *Anthropological Conceptions*, 385; DJD 34.165.

[652]*Rey and Tigchelaar have described a similar problem as they compare 4Q417 15-18 with both δόξα "glory" and הגוֹי "meditation"as revelatory concepts*; Rey and Tigchelaar join the Hebrew idea of הגוֹי "meditation" with the Greek idea of νοὺς "mind;" Jean Seabastian Rey. *4QInstruction and its Relevance for Understanding Early Christian Writings. Universite de Lorraine, Metz.* Obtained from www.academica.com, 2019 5; Eibert Tigchelaar. "'Spiritual People,' 'Fleshly Spirit,' and 'Vision of Meditation': Reflections on 4QInstruction and 1 Corinthians*."* In *Echoes From the Caves: Qumran and the NT. Studies on the Texts of the Desert of Judah (vol. 85)* (Edited by F. Garcia Martinez. Leiden: Brill, 2009). 111-112.

[653]Judith Lieu. *Blindness in the Johannine Tradition. NTS*, 34: (1988) 115.

[654]Lieu, *Blindness*, 87, 94

Scholars are divided over the identity of the one who causes the judgment of hardening and blinding.[655] We argue that ultimately it is God. However, based on Jn. 12.37, Lieu reasons that Jesus is the cause, as representative of God, since in 12.41 Jesus' glory is the object of perception. Bauckham[656] shares Lieu's view and argues that Jesus, ontologically, is the cause since He shares the divine identity. Painter[657] ascribes the negative consequences of judgment to Satan's prior activity.

In contrast to 4Q417 l i 17b-18a, the author of the GJ makes a distinction between primary and ultimate causes of judgment.[658] In Jn. 12.39, we read διὰ: τοῦτο οὐκ ἠδύναντο πιστεύειν "for this cause they were not able to believe," explaining that what follows is the reason for their unbelief and judgment.

For Tukasi,[659] the crux of Jn. 12.39-40 is found in Is. 6.9-10, which explains who is "ultimately responsible for unbelief," and the judgment that accompanies it. Evans[660] suggests the reason the author quotes Isaiah is to show the inevitable outcome of unbelief and obduracy that Isaiah foresaw in his own day. In Jn. 12.40, Williams[661] notes Jn. places τοὺς ὀφθαλμοὺς "the eyes" before τῇ καρδίᾳ "the heart," intentionally reversing

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[655]Lieu, *Blindness,* 86.

[656]Richard Bauckham. *God Crucified: Monotheism and Christology in the NT.* (Grand Rapids: Eerdman's Publishing,1998). 3-41

[657]John Painter. The Quotation of Scripture and Unbelief in John 12.36b-43 In *The Gospels and Scripturs of Israel*, JSNT Supp 104 (ed. by Craig A. Evans and Richard Stegner; Sheffield: Sheffield Academic Press, 1989) 133.

[658] Emmanuel Tukasi. Determinism and Petitionary Prayer in John and the Dead Sea Scrolls: An Ideological Reading of John and the Rule of the Commnity (1QS) (London: T and T Clark, 2008). 33-34.
[659]Tukasi, *Determinism and Petitionary,* 95 fn. 43.

[660]Craig A. Evans. *To See and Not Perceive: Isaiah 6.9-10 in Early Jewish and Christian Interpretation, JSOT supplement series.* (Sheffield: Sheffield Academic Press. 1989) 58-59.

[661]Catrin Williams, "Isaiah and Johannine Christology," In *As Those Who are Taught; The Interpretation of Isaiah from the LXX to the SBL,* (Edited by Claire Matthew McGinnis and Patricia K. Tull. Atlanta: SBL Press, 2006) 115.

the order of Isa. 6.9 to emphasize the primary responsibility for judgment is human beings.[662]

There is nothing in 12.39-40 to suggest Klein's[663] position that the tension between God's hardening activity in judgment depends on human unbelief. Rather, Carson[664] demonstrates that Klein's idea of God's activity of blinding and hardening is not symmetrical to human unbelief. Thus, contra Klein, we[665]maintain judgment[666] not as God's reaction to unbelief, but demonstrating God's ultimate responsibility for human unbelief.[667]

In contrast to 4Q417 l i 17b-18a, in Jn. 12.40b Carson[668] observes that the appeal by the author destroys any suggestion of rigid determined judgment. The author presents the judgment of hardening and blinding as a persuasive scheme, rooted in bringing salvation out of judgment. In Jn. 12.40b, being ἰάσομαι "healed" or στραφῶσιν "converted" remains open[669] for all willing to believe.[670] For us this reflects a transfer in status in accord with the Johannine idea. In Jn. 12.40b we read: μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς "lest they see

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[662]Craig A. Evans, *To See and Not Perceive*, 59; Saeed Hamid Khani, *Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel*, (Tubingen: Mohr Siebeck, 2000). 303.

[663]William H Klein, *The New Chosen People: A Corporate View of Election*, (Grand Rapids: Zondervan, 1990). 122-123

[664]D.A. Carson, *Divine Sovereignty and Human Responsibility*, (Eugene: Wipf and Stock Publishers, 1994) 196.

[665]Tukasi, *Determinism*, 285.

[666]Josaphat Tam, *Apprehension of Jesus in the Gospel of John*, (Tubingen: Mohr Siebeck, 2015), 111

[667]Craig A. Evans and Willian F. Stinespring (eds.), Obduracy and the Lord's Servant. Some Observations on the Use of the OT in the Fourth Gospel, In *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee.* (Atlanta: Scholar's Press, 1987), 228

[668]D.A. Carson, The Function of the Paraclete in John 16.7-11, *JBL*. 98(4)(1979): 150

[669]Klein, *The Chosen People*, 148-151.

[670] Williams, "Isaiah and Johannine Christology," 87.

with their eyes and understand with their heart and be converted, and I heal them," with the transfer in status complete.

3.3.2.3 Judgment in the Context of Anthropological Dualism

According to 4Q417 1 i 15b-18a and Jn. 3.6,[671] judgment takes place according to the anthropological category to which a person belongs. Anthropological dualism refers to fundamental properties, to contrasting entities, and their properties do not intermingle. In 4Q417 1 i 15b-18a and Jn 3.6 these properties remain constant and inalterable.

4Q417 1 i 15b-18a contrasts two kinds of spirit which forms a *spirit-spirit* dualism. Anthropological categories form a contrast between רוח בשר "the fleshly spirit," in 4Q416 1 12a a group anticipating judgment, and in 4Q417 l i 16 רוח עם עם "the spiritual people" who will not facing judgment.

4Q417 1 i 16 describes the רוח עם "spiritual people" as a category of people who exist in the world, who have inclined their hearts to seek God's will. In 4Q417 1 i 16,Wold and Rey[672] have challenged the anthropological-bipartite view of judgment suggesting for the elimination of the category רוח עם "spiritual people."

Wold and Rey[673] maintain the רוח עם עם "spiritual people," and the רוח בשר "fleshly spirit" are non-existent[674] categories.[675]They[676]hypothesize 4Q417 1 i 15b-18a teaches

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[671]*For the definition of anthropological dualism* see Phyllis A. Bird, "Theological Anthropology in the Hebrew Bible" in *The Blackwell Companion to the Hebrew Bible* (ed. L. G. Perdue; Oxford: Blackwell, 2001), 261; Fiona Bowie, *The Anthropology of Religion: An Introduction* (Malden, Mass.: Blackwell Publishers, 2006); R. E. Clements. "Wisdom, Virtue, and the Human Condition," in *The Bible in Human Society* (ed. M. Daniel Carrol; Sheffield: Sheffield Academic Press, 1995), 139-157; and John Kekes, *The Human Condition* (Oxford: Oxford University Press, 2010) 131.

[672]Benjamin Wold, The Universality of Creation in 4QInstruction, *RevQ*, 26(2)(2013): 4-5 211-226 Obtained Online: www.jstor.com. Access Date 10-4-2016; Rey, *El Sagesse*, 304.

[673]Wold, Universality, 5; Rey, *Sagesse*, 304.

[674]Wold, *Divisions and Hierarchies*, 127

[675]Wold,. *Divisions and Hierarchies*, 108

[676]Wold, *Universality*, 4-5; 211-226; Rey, *El Sagesse*, 304

there was originally no distinction between עם רוח "the spiritual people," and רוח בשר "the fleshly spirit" in their creation.

According to this view, in 4Q417 l i 17 both groups were given access to הגוֹ "meditation," and subsequently הגוֹ "meditation" was taken away. Rey and Wold must adopt Werman's[677] translation of רוח עם עם לאנוש "humanity, a people with spirit." Rey, Wold, and Werman translate the second עם as "with" rather than "together with." Wold's[678] view is that the author's intention is to affirm that there is no distinction between עם רוח "a spiritual people" and רוח בשר "a fleshly spirit."

In 4Q417 l i 16, Tigchelaar[679] notes that the preposition עם "with" in רוח עם עם likely comes from dittography, a copyist's correction of the mss.[680] However, we maintain it is not likely that a later editor added the second עם to change the phrase's meaning.[681] In 4Q417 l i 16, Wold's translation רוח עם עם "a people with spirit" is translated: עם "together with" was the authorial intention. The preposition עם qualifies two separate entities, אנוש "Enosh" and a עם רוח "spiritual people."[682]

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[677]Cana Werman, "What is the Book of Hagu?" In *Sapiential Perspectives: Wisdom Literature in Light of the Dead Sea Scrolls: Proceedings of the Sixth International Symposium of the Orion Center for te Study of the Dead Sea Scrolls and Associated Literature, 20-22 May, 2001,* (Edited by John J. Collins, Gregory E. Sterling, and Ruth A. Clements. Leiden: Brill, 2004). 125-140, 137; Wold, *Universality*, 5; For this discussion see Benjamin Wold. *4QInstuction Divisions and Hierarchies, STDJ*. (Edited by George J. Brooke, et al. Leiden: Brill, 2018). 105-106 fns. 31, 32.

[678]Wold. *Divisions and Hierarchies,* 108.

[679] Eibert Tigchelaar. Dittography and Copying Lines in the Dead Sea Scrolls. In *Is There a Text in this Cave: Studies in the Textuality of the Dead Sea Scrolls*. (Edited by George J. Brooke et. al. Leiden: Brill), 217; 306-307. fns. 40-41; Wold. *Divisions and Hierarchies*, 105-106 fns. 31, 32.

[680]Other examples of correction are in 4Q417 l i 27 and 4Q417 1 ii 20;Tigchelaar, *Dittography*, 307

[681]Tigchelaar, *Dittography and Copying*, 217; 306-307. fns. 40-41; Wold. *Divisions and Hierarchies*, 105-106 fns. 31, 32.

[682]In 4Q417 l i 16, the use of עם "with" does not call for categorization as with רוח עם אנוש "Enosh together with a spiritual people." Nevertheless, the dichotomy between the רוח בשר "fleshly spirit" and רוח בשר "the spiritual people" is the mainline contrast in 4Q417 1 i 15b-18a (BDB 2010, 766-769).

In 4Q417 l i 17, Wold maintains that all of humanity are created: כתבנית קדושים יצרו "in the likeness of the holy ones is his formation." However, joining both groups is inconsistent with the way יצר is used elsewhere, where יצר is never neutral. In 4Q417 1 ii 12, it is a מחשבת יֵצֶר רע["thought of an evil inclination," or in 4Q417 1 ii 14 [יצר]ת בשר הוֹאה ומבינו["[an] inclination and understand[ding] of the flesh."

In 4Q417 l i 17, Wold argues[683] that unlike עם רוח "the spiritual people" the text is silent on the רוח בשר "fleshly spirit's" creation.[684] However, רוח בשר "the fleshly spirit" is a status and is not linked to an evil nature.

4Q418 81+81a:1b-2a; 4Q423 8 underline.

1b ..... ואתה כמקור עולם הלל ◦◦ [מא]ז הבדילכה בכול
2a רוח בשר ואתה הבדל מכול אשר שנא והנזר מכול תעבות נפְשׁ.....

1b…….And you as an eternal spiring praise [His name. For long ag]o has He separated you[685] from every
2a. fleshly spirit. And He separated you from all that He hates, And keep yourself away from from all abominations of the soul…….

In 4Q418 81+81a 1b-2a, Frey[686]asserts: רוח בשר בכול "from every fleshly spirit" is linked to

מכול אשר שנא "from everything that he hates," and מכול תעבות נפְשׁ "from every abomination of the soul."[687] Tigchelaar's observation is more convincing that בדל "separation" in 4Q418 81+ 81a 1b-2a is a separation for service and not from the

[683]Wold, *Universality*, 4-5.

[685]Hebrew text from DJD 300-301 and DSSEL. Translation from DJD 34.302-303; Goff, *4QInstruction* 241; Overlaps DJD 34.301, Goff, *4QInstruction,* 239, Tigchelaar, *To Increase*, 94.

[686]See Jorg Frey, "The Notion of Flesh in 4QInstruction and the Background of Pauline Usage." In *Sapiential, Liturgical, and Poetical Texts from Qumran: Proceedings of the Third Meeting of the International Organization for Qumran Studies Oslo 1998,* (D.K. Falk, et al. eds; Leiden: Brill, 2000), 214, 219; idem. "Flesh and Spirit in the Palestinian Jewish Sapiential Tradition and in the Qumran Texts," In The Wisdom Texts From Qumran and the Development of Sapiential Thought, (In eds. C. Hempel, A. Lange and Lictenberger; Leuven: Leuven University Press, 2002), 391, 396; Tigchelaar, *To Increase in Learning,* 187.

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[687]Wold, *Divisions and Hierarchies*, 109, 110.

רוח בשר "the fleshly spirit's" misbehavior. We adopt Tigchelaar's[688] reconstruction 4Q418 81+ 81a 1b הבדילכה]ך מא[" [for long ag]o He has separated you…." instead of הבדילכה]ך א["[becaus]e He has separated you….."

In 4QInstr., judgment is on anthropological status linked to a lack of knowledge and not sin. In 4Q416 1 10, 16, the *spirit-spirit* contrast continues between בני אמת "the sons of truth," and רוח בשר "the fleshly spirit." 4Q416 1 12 says: ויתערערו כל רוח בשר "and will be destroyed every fleshly spirit." The verb ערער can mean "strip" or "make destitute." In 4Q416 1 16, the reason for the fleshly spirit's judgment is its internal character: צר בשר הואה ומבינו]ת["its fleshly [in]clination and understa[nding]."

In 4Q416 1 12, the judgment is not on people practicing evil, but on wickedness itself. 4Q416 1 11 reads: וירועו כל אשר התגללו בה "and they shall cry out in distress all those who wallowed in it (wickedness)."[689]

In 4Q416 1 15, the effect of judgment is stated anthropologically: להכין צדק בין טוב לרע "so the righteous person can understand the difference between good and evil."[690] In 4Q416 1 10, Wold, Tigchelaar,[691] and the editors[692] translate [ ]ירצו ל "they will run," taking בני אמת "sons of truth" as angels hastening to judgment.[693]

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[688]Tigchelaar. *To Increase Learning, 187.*

[689]In addition, 4Q416 1 10 reads: עבודת רשעה "the service of wickedness" with: וכל עולה תתם עוד "and all iniquity will come to an end forever;" See Goff, *4QInstruction,* 51 fn. 26

[690]This is the transcription put forward by the editors in DJD 34.87-88 and by Tigchelaar, *To Increase Learning*, 181.

[691] Wold, *4QInstuction Divisions and Hierarchies,* 111 fn. 47; Tigchelaar, *To Increase Learning*, 180. Notes on line 10.

[692]DJD 34.290; Tigchelaar, *To Increase Learning*, 180; Wold, *Divisions and Hierarchies,* 111 fn. 47

[693] Goff is correct that in 4Q418 69 ii 12-13 בני אמת "the sons of truth" refers to angels, rather than angels in the context of judgment, Goff, *4QInstruction*, 52-53

Wold,[694]and Tigchelaar maintain בני אמת "sons of truth" refers to angels due to how this phrase is used elsewhere at Qumran. However, in 4Q416 1 10, if the phrase: [ ]לוֹ רצוֹ is translated "they will be accepted with favor before Him[ ]," than בני אמת "sons of truth" refers to humans, not angels, exempt from judgment.

In 1QH[a] 1.12 and 1QM 19.1, Zvi-Rosen[695] and Wold[696] note that רוח "spirit" refers to an external demon. However, in 4QInstr., Sekki and Treves [697] have surveyed 4QInstr.,[698] and conceded that רוח *ruah* is used in an internal sense when applied to humans.[699] In 4QInstr., רוח "spirit" and יצר "inclination" are used interchangeably, and refer to a person's anthropological capacity for decision making. In 4Q416 1 12, 16, רוח בשר "fleshly spirit"[700] is synonymous with יצר בשר "inclination of the flesh"[701] and refers to a person's internal disposition.[702]

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[694]1QS IV 22; XI 8; 1QHa 11.23; 4Q181 1 12; Wold. *4QInstuction Divisions and Hierarchies*, 111 fn. 47,

[695]Ishen Rosen-Zvi, *Demonic Desires,* (Philadelphia: University of Pennsylvania Press, 2011). 50-51

[696]Wold, *Divisions and Hierarchies,* 121 fn. 1QHa XV 16, 19

[697]Arthur Everett Sekki. *The Meaning of Ruah: SBL Dissertation Series,* (Atlanta: Scholar's Press, 1989) 145-
171; Marco Treves, The Two Spirits of the Rule of the Community. *RevQ* 3(11)(1961): 450.

[698]Specifically, in 4Q416 1 16, 4Q416 2 iii 6, 4Q416 2 iv 6, 8, 4Q418 77 4, and 4Q418 222 2.

[699]The command to rule over a woman's spirit is in 4Q416 2 IV 6 7, 128; Wold demonstrates the addressee's spirit, and the spirit of all others in 4Q415 12 2, 4Q416 2 ii 6, 4Q416 2 iii 6, and 4Q416 2 iv 8. Wold, *Divisions and Hierarchies,* 127-124.

[700]In 1QHa V 19-20, 25, רוח בשר is used of those who do not have knowledge of the mysteries of God due to their corrupted רוח בשר "fleshly spirit," This is a creature of clay who lacks understanding, In 1QHaV 12-20, the רוח בשר "fleshly spirit" lacks insight into the mysteries of the divine plan; Wold, *4QInstuction Divisions and Hierarchies*, 124-127.

[701]The יצר בשר "inclination of the flesh" is found in 4Q416 1 16, 2 iii 6, 2 iv 6, and 8.

[702] In 1QHa III 29;1QHa XIV 5; 1QHA XII 30, Wold demonstrates רוח בשר "the fleshly spirit" can refer to a sinful vessel; Wold, *4QInstuction Divisions and Hierarchies*, 122.

The author views רוח בשר "the fleshly spirit" as a person, and רוח as a masculine pronoun not feminine. In 4Q417 l i 18a, we understand יצרו "his inclination" as having the same meaning as]רוחו[משפט "according to the judgment of its [s]pirit[ ]."

In 4QInstr. and the GJ what brings judgment on the "flesh" is not its behavior, but its anthropological status. Instead of the "spirit-spirit dualism" of 4Q417 1 i 15b-18a, the GJ advocates a σάρξ "flesh" -- πνεῦμά "spirit" contrast. In Jn. 3.6, the author divides those ἐκ τῆς σαρκὸς "of the flesh" with ἐκ τοῦ πνεύματος "of the spirit." Those ἐκ τῆς σαρκὸς "of the flesh" are under judgment. In Jn. 3.18, 3.36, and 5.24, anthropological division demonstrates people are either in the realm of θανάτου "death," or " ζωήν "life."[703] In Jn. 8.23 the world ἐκ τῶν ἄνω "from above," is held in contrast to the world ἐκ τῶν κάτω "from below." According to 1.13 below is the realm of the flesh, the human will, and according to Jn. 1.12 has not ὅσοι δὲ ἔλαβον αὐτόν, received the λόγος "logos."

Like 4Q417 1 i 16-17 and 4Q416 1, 10, 11, 12, and 16, the GJ's dualism is an "either-or" proposition. The categories exclude any compromises between black and white alternatives, leaving no allowance for compromise. However, in contrast to 4Q4171 i 15b-18a, in the GJ, the salvation transfer in status of perishable flesh and blood into an imperishable mode of existence is possible where spirit is not something flesh lacks, rather, it is its dichotomic opposite.

In 4Q417 1 i 15b-18a, the GJ's uniqueness to the רוח בשר "fleshly spirit" existence is to a transfer in salvation status to a "new birth" into a different "origin" which takes place in the present. What is called for is a decision to have one's existence reconstituted and status transferred to salvation status by "a birth from above."

[703]For the contrast between θανάτου "death," and " ζωήν "life see John 5.24." For the conflict between σαρκὸς "flesh" and ζωὴν αἰώνιον "eternal life," see Vanderwatt, *The Family of the King*, 184 fn. 111.

3.3.4 Findings and Conclusion on the Comparative Analysis on Judgment in 4QInstruction and The Gospel of John

In Sec. 3.3, we turned to answer the second research question: When 4QInstr. and the GJ are set side by side, how do they mutually illumine each author's worlds of thought in their respective themes on judgment? The two topics we chose to investigate provided semblances of commonalities that exist on the surface, but upon further investigation have proved to be conceptually dissimilar, especially in regards to the Johannine of salvation as the transfer one's status to newness of life.

In the first commonality in judgment, the author of 4QInstr. and the GJ present judgment in the context of *two types of dualism*. *The first* dualism is linked to a person's mode of existence, or way of life linked to judgment. *The second* type is anthropological dualism, and is based on the anthropological category to which a person belongs.

In 4Q417 1 i 15b-18a and 4Q416 1 I 12, the עם רוח "spiritual people" are gifted with the חזון הֿהגו֯ "vision of meditation," and in contrast to רוח בשר "the fleshly spirit" are withheld access to הגו֯ "meditation" in the context of coming judgment. In the GJ, the existence of crisis for those under judgment takes place in the present and is characterized in three ways linked to the status transfer in salvation. In Jn. 17.3, 6.63, and 6.68, it is an existence characterized by *lacking knowledge*. In Jn. 1.13, and 3.6a, it is a *fleshly existence*, and in Jn. 1.5, 9, 3.19, 21, and 12.35-36 it is a way of life *shrouded in to effect a darkness*.

In contrast to 4Q417 1 i 15b-18a, and 4Q416 1 12, in Jn. 3.21 and 12.35-36, we found the Johannine existence of judgment can be overcome by effecting a transfer status in salvation, moving a person inwardly and outwardly towards the light.

4QInstr. and the GJ both describe the existence of judgment as a consequence of God's purposeful causality. In 4Q416 1 I 12 and 4Q417 l I 17b-18a, God's causality in the withholding access of הגו֯ "meditation" to the רוח בשר "fleshly spirit" occurs in the

context of רוח בשר "the fleshly spirit's" coming judgment. In contrast, in Jn. 12.39-40, the consequence of ἐπώρωσεν "hardening" and τετύφλωκεν "blinding" is ultimately caused by God. However, in Jn. 12.40, it is primarily caused by human unbelief. In contrast to 4Q417 l I 17b-18a, in Jn. 12.39-40 the purpose of judgment is a persuasive scheme to bring about the transfer in status that leads to salvation.

Judgment in 4Q417 l i 16-18, and Jn. 3.6 is based upon the anthropological category to which a person belongs. In 4Q417 l i 16-18, עם רוח "the spiritual people" and the רוח בשר "fleshly spirit" are held in contrast, forming a *spirit-spirit* dualism. In Jn. 3.6, the categories are of σάρξ "flesh," and πνεῦμά "spirit."

In Sec. 3.3, the burden of evidence of the commonalities in judgment suggests the two texts are not derived from the same tradition. The commonalities on the surface upon deeper investigation in the texts themselves have proven themselves to be dissimilar, especially in the area of salvation/ divine plan and destiny. Any genetic contacts between the communities of the GJ and 4QInstr. in judgment cannot be presumed from the available data.

CHAPTER IV

THE DIVINE PLAN

4.1 The Divine Plan in 4QInstruction

4.1.1 Introduction and Chapter Structure: The Divine Plan in 4QInstruction

Before we can analyze the relationship between 4QInstr. and the GJ any further, we return to the first research question: What is and how does the author of 4QInstr. display his thematic understanding of the divine plan? We look at the idea of the plan in 4QInstr. in its own right, before we can use the data in dialogue with the GJ.

A description involved in the details of a plan that has several seeming similarities, at the beginning with the other plan makes a comparison and contrast more likely then focusing on the singular end result of salvation in both texts. Why did we use the concept of the divine plan instead of salvation to illustrate this idea. In this comparative dialoge between the GJ and 4QInstr., 4Q417 1 i 1-8a; 4Q417 1 i 8b-9a; and 4Q417 l i 10-12 do not have salvation as a topic, but rather illustrate God's laying out of a divine plan that includes the eternal destiny and end result of all living things as a part or an aspect of it. We bring these texts into conversation with the Johannine idea of the divine plan of salvation as summarized in in Jhn 1.1.1-18. It is a plan to plan comparison, rather than a plan end result observation.

In 4QInstr., the plan describes the addressee's fate, and eternal destiny. The addressee's eternal fate is one of glory, peace, and joy. The angels are said to have the post-mortem destiny of eternal life. We argue the addressee's affinity with the angels is linked to his prospect of eternal life.

To make this argument, we follow *three steps* to meet our stated aims: *First*, we establish based on 4Q418 126 ii +122 ii 7b-9a, 4Q417 2 i 10b-12a, and 4Q416 2iii 7-8a that the addressee has a destiny of glory, peace, and joy as part of the plan. *Secondly*,

we demonstrate the authors' clearest statements on eternal life are in 4Q418 55 12a, and 4Q418 69+60 ii 12b-14b. We demonstrate they are statements pertaining to the angels, rather than the addressee. We bring forth evidence from Q417 l i 17, 4Q418 81+81a 1, 11-12, and 4Q418 81+81a 4b-5a to establish that the addressee enjoys a common *origin, nature, and destiny* with the angels linked to the prospect of eternal life as part of the plan. *Thirdly,* based on 4Q417 1 11 12-14, 4Q417 l i 17, and 4Q417 l i 23, in the plan the addressee can be led astray, but he cannot lose his destiny of eternal life with the angels, for which God has appointed him. Throughout Sec. 4.1, we interact with Fletcher-Louis, Montgomery, and Bakker[704] to affirm that in the plan, the addressee's post-mortem existence is due to how he was created, rather than based any ontological salvation status transfer he has undergone.[705]

4.1.2 The Eternal Destiny of the Addressee as Part of the Divine Plan

4Q418 126 ii +122 ii 7b-9a describes the addressee's destiny as eternal glory. The author attempts to help the addressee understand his destiny of glory.

In 4Q418 126 ii +122 ii 7b-9a we read:

7b ולהרים ראוש דלים [
8 בכבוד עולם ושלום עד ורוח חיים להבדיל
9a כול בני חוה

7b ……and to lift up the head of the poor[706] [
8 In everlasting glory and peace eternal and the spirit of life to separate
9a all the children of Eve……

[704]Arjen Bakker, "Sages and Saints: Continuous Study and Transformation in Musar le-Mevin and Serekh ha-Yaḥad," In *Tracing Sapiential Traditions in Ancient Judaism*, JSJ 124, Eds. Hindy Najman, Jean Sebastian Rey, and Eibert Tigchelaar, (Leiden: Brill, 2016), 11; Crispin H. Fletcher Louis, *All The Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls* (Leiden: Brill, 2002),116-117; Eric R. Montgomery. A Stream From Eden: The Nature and Development of a Revelatory Tradition in the Dead Sea Scrolls, PhD thesis, McMaster University, 2013, 72, 73, and 78.

[705]Mladen Popovic, *The Eerdman's Dictionary of Early Judaism* (John J. Collins and Daniel C. Harlow eds, Grand Rapids: Eerdman's, 2010), 533.

[706]Hebrew text from DJD 349-350 and DSSEL; Translation from DJD 34.352; Goff, *4QInstruction* 274-275.

Here, the expressions בכבוד "in glory" and שלום "peace" reflect the blessings given to the addressee in this present life, but also to a blessed existence beyond the grave. However, in 4Q418 126 ii +122 ii 9a from whom are כול בני חוה "all the children of Eve" the addressee is to be separated?

In 4Q418 126 ii +122 ii 8, the present and future reality of כבוד "glory" and שלום "peace" makes the addressee: ורוח חיים להבדיל "and a spirit of life to separate." In 4Q418 126 ii +122 ii 7, the addressee is in the group together with the דלים "the poor."[707] The life of glory and peace will be experienced after the addressee has died. Goff[708] describes the הבדיל "separation" at the end of 4Q418 126 ii +122 ii 8 as a reference to the addressee's death. In 4Q418 126 ii +122 ii 8, the author uses עד "eternal" and עולם "everlasting" to remind the addressee of the eternal nature of his existence in the plan. In4QInstr., the addressee's fate is described as eternal joy. In 4Q417 2 i 10b we read:

10b ……..ואל תשמ֯ח באבלכה פן תעמֹל בחי֯כ[ה

10b…. and do not rejoice in your mourning lest you toil in your life.[709]

In 4Q417 2 i 10b, the addressee is admonished to not תשמ֯ח "rejoice" in באבלכה "your mourning." By contrasting אבל "mourning," and שמח "rejoicing," the author contrasts the addressee's earthly life, with his destiny of joy in the plan.[710] Elgvin has

[707]See Goff, *4QInstruction*, 282 and ibid. *Worldly and Heavenly*, 220 fn 13.

[708] Goff, *Worldly and Heavenly*, 284.

[709]Hebrew text from DJD 172-173 and DSSEL. Translation from DJD 34.176-177; Goff, *4QInstruction* 184-185; Tigchelaar, *To Increase*, 55-56.

[710]*In 4QInstruction peace and joy are confined to the addressee's destiny.* In 4Q418 102a+b 5 we read: מ[עֹוֹן תועבה תנקה ובשמחת אמת "[from the] iniquity of abomination you will be and in the joy of truth you will." 4Q416 4 3 describes joy in his inheritance שמחה בנחלת אמת "rejoice in your inheritance of truth." Joy after death is contrasted with earthly life in 4Q417 2 i 12a: ולאבליהמה שמחת עולם "and for those who mourn, eternal joy." 4Q417 2 i 12a contrasts the addressee's difficulties he faces in this earthly life. 4QInstruction warns about misplaced joy. In 4Q417 2 i 10b we read: ואל תשמח באבלכה פן תעמֹל בחי֯כ["do not rejoice in your mourning lest you toil in your life." See Torleif Elgvin, "Wisdom, Revelation, and Eschatology in an Early Essene Writing," *SBL 1995 Seminar Paper* (Eugene H. Lovering; Atlanta: Scholar's Press, 1995). 446; ibid, *Analysis*, 110; Vanderwatt, *The Family of the King*, 352-362.

maintained 4Q417 2 i 10b paraphrases Isa. 61.3 and 61.7. In 4Q417 2 i 10b, if the addressee neglects the troubles of his earthly life, he will face trouble or עמל "toil."

In 4Q417 2 i 12a we read:

12a ולאבליהמה שמחת עולם.....

12a and for those among them who mourn eternal joy?.....[711]

4Q417 2 i 12a states the addressee's mourning is transformed into joy. In 4Q417 i 2 i 12a, eternal joy serves as the addressee's destiny in the plan.

The addressee's destiny of eternal joy is evidenced in 4Q416 2iii 7-8a:

7 בו ואז תשכב עם האמת ובמותכה יפר[ח לעו]לם זכרכה ואחריתכה תנחל
8 שמחה *vacat* .....

7. by him. And then you will lie down with the truth And at your death your memory[712] will blo[ssom forev]er, And at your hereafter you will inherit
8a joy. *vacat* ……

In 4Q416 2iii 7-8a, the author states תנחל שמחה "you will inherit joy." Goff,[713] notes that the emphasis of 4Q416 2iii 7 and the rest of the column focuses on the addressee's death, not on granting an estate to the addressee's posterity. 4Q416 2iii 7-8a emphasizes the addressee's death, his destiny of joy taking place in the future after he has died.

In contrast, in the Fourth Gospel peace and joy are linked to Jesus' person. In John 16.20 we read: "your sorrow will be turned into joy," In 16.22, the contrast is based the disciple's seeing Jesus. In John 16.16 the author uses a woman's birth pangs: "no more has sorrow because of the joy that a child has been born into the world." In John 16.19, 16.21 and 16.22, Jesus will again see the disciples at His resurrection to make the disciple's joy irremovable.This is evidenced in John 15.11 and 17.13, where the disciples have τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην "my joy made full." See Michaelsami Arockiam, *The Concept of Joy in the Johannine Literature* (Cambridge: ISPCK, 2002),150-250.

[711] Hebrew text from DJD 172-173 and DSSEL. Translation from DJD 34.176-177; Goff, *4QInstruction* 184-185Tigchelaar, *To Increase*, 55-56.

[712]Hebrew text from DJD 34.111 and DSSEL. Translation from DJD 34.112-113; and Goff, *4QInstruction* 92-93; Tigchelaar, *To Increase*, 47-48.

[713]Goff, *4QInstruction*, 100.

4Q416 2iii 7-8a provides several references to death. In 4Q416 2iii 7 we read: תשכב עם האמת "you will lie down with the truth," and ובמותכה יפרֹ[ח לעו]לֹם זכרכה "and at your death your memory w[ill blossom for]ever."

Scholars are divided on ואחריתכה, which can be translated "and at your hereafter," or "your descendants." Kampen[714] melds both translations as ואחריתכה "after your death." The editors and Rey[715] have embraced the translation יפרֹ[ח לעו]לֹם זכרכה "your memory will bl[ossom fore]ver," which refers to the addressee's posterity prospering through his descendants. Collins'[716] translation of אנחלתכה "your hereafter" calls for the strongest sense of a life after death, accompanied by the destiny of joy.

4.1.3 The Angels and Their Destiny of Eternal Life

Within the plan, the addressee enjoys the prospect of eternal life due to his nexus with the angels and their destiny[717] of eternal life. 4Q418 55 12a and 4Q418 69+60 ii 12b-14b, contain explicit statements about the angelic destiny of eternal life in the plan. The author makes these statements about the angelic beings, not the addressee.

4Q418 55 12a reads:

12a []והם אחזת עולם ינחלו.....

[714]Kampen, *Wisdom Literture*, 72.

[715]DJD 34.116; Rey, *El Sagasse*, 110.

[716]John J. Collins, "The Eschatologizing of Wisdom in the Dead Sea Scrolls." In *Wisdom Literature in Light of the Dead Sea Scrolls: Proceedings of the Sixth International Symposium of the Orion Center* (In John J. Collins et. al., Leiden: Brill, 2004), 56.

[717]*For the proximity of the addressee to the angels* see James H. Charlesworth, "The Portrayal of the Righteous as an Angel," in *Ideal Figures in Ancient Judaism: Profiles and Paradigms,* ed. J. J. Collins and G. W. E. Nickelsburg; SBLSCS 12 (Chico, Calif.: Scholars Press, 1980), 135-151; Maxwell J. Davidson, *Angels at Qumran: A Comparative Study of 1Enoch 1-36, 72-108 and Sectarian Writings from Qumran,* JSPSup 11 (Sheffield: Sheffield Academic Press, 1992); DJD 34.166; Maxwell J. Miller, In the "Image" and "Likeness" of God, *JBL*. 91(3)(1972), 289-304; J.F.A. Sawyer, The Meaning of (In the Image of God) in Genesis I-XI. *JTS* 25(1974): 418-426; Kevin P. Sullivan, *Wrestling with Angels: A Study of the Relationship Between Angels and Humans in Ancient Jewish Literature and the New Testament, AGAJU 55* (Leiden: Brill, 2004), 227-236.

12a [ ] and as for them, they will inherit an eternal possession……[718]

The angels have an inheritance like Abraham's, in Gen. 17.8, and 48 referred to as אחזת עולם "everlasting possession."

In 4Q418 69+60 ii 12b-14 we read:

12b [ ].....נ[ו
13 שמים אשר חיים עולם נחלתם האמור יאמרו יגענו בפעלות אמת ויעפ[נו]
14 בכול קצים הלוא באור עולם יתהל [כו כ]בוד ורוב הדר אתם [ ]

12b …. But as for the S[ons of][719]
13a Heaven, whose inheritance is eternal life would they really say we are weary of deeds of truth and [we] are tired of [vacat?]
14b…...Do [they] not walk in light[720]everlasting[with of g]lory and abundance of splendour with them [ ]

Only in 4Q418 69+60 ii 12b-13a, חיים עולם "eternal life" appears linked to the angelic destiny,[721] further reflected in 4Q418 69+60 ii 14b [כו הלוא באור עולם יתהל "will they not walk in everlasting light?" In 4Q418 55 9b-10a the author associates אור עולם "everlasting light" not only with the angelic destiny, but also in 4Q418 55 9b-10a the angel's status in their destiny is linked with knowledge:

ו"[and] they are vigilant over all knowledge [And according] to their knowledge they are glorified."

This raises the question, whether the addressee is part of the angelic group mentioned in 4Q418 55 12a and 4Q418 69+60 ii 12b-14b and linked with their destiny of eternal life? In 4Q418 69+60 ii 10 should the addressee be regarded as בחירי אמת "the chosen ones of truth?" In 4Q418 69+60 ii 12b-14b, does he share the angelic destiny: אשר חיים

[718]Hebrew text from DJD 265-266 and DSSEL. Translation from DJD 34.267 and Goff, *4QInstruction* 211-212.

[719]Hebrew text from DJD 281 and DSSEL. Translation from DJD 34.283 and Goff, *4QInstruction* 224-225.

[720]In 4Q418 69+60 ii 14b, light is the destiny of the angels: [כו הלוא באור עולם יתהל "do they not walk in everlasting light?" In 4Q418 69+60 ii 14b, there is no light-darkness dualism, as in 1QS 3.7, 21, 4.11. Light-darkness dualism is in John 1.4-5, 3.19, 8.12, and 12.35.

[721]The word חיים "life" occurs 18 times in 4QInstruction. DJD 34, 555.

עולם נחלתם "whose inheritance is eternal life," and does he share with the angels, in 4Q418 55 12a, an אחזת עולם "everlasting possession?"

In 4Q418 55 8-12 and 4Q418 69+60 ii 10-15, the angels rather than the addressee is mentioned. Other evidence demonstrates the addressee's affinity with the angels are part of the plan. *Three* points establish that the addressee is identified with the angels and their destiny, not merely associated with them.

First, 4Q417 l i 17 demonstrates a link with angelic origins as part of the plan. According to the plan, the addressee was created coined in the angelic likeness. 4Q417 l i 17 states: כתבנית קדושים יצרו "in the likeness of the holy ones is his formation" which establishes that the addressee's shared origins with the angels.

The קדושים "holy ones" refers to angels rather than human beings. Stuckenbruck[722] notes קדושים appears as "angels" throughout 4QInstr. Collins[723] points out: "there is no other place in the scrolls where קדושים refers exclusively to human beings." In 4Q417 l i 17, as a verb יצרו evokes the Genesis creation of Adam since יצר is used in Gen. 2.7, 8, and 19.[724] From 4Q417 l i 17, כתבנית "in the likeness" is employed and means "image" or "likeness."

In Ezek. 1.26-28, the expression דְּמוּתָ "likeness" is equal to תינבת[725] in 4Q417 l i 17.[726] In 4Q417 l i 17[727] תינבת is a variant for דְּמוּתָ "likeness." In 4Q417 1 i 17,

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[722]Stuckenbruck lists 4Q418 81+81 a 1, 4, 11, 12 and 4Q418 69 ii+60 15. 64; Loren Stuckenbruck. "Angels and God: Exploring the Limits of Early Jewish Monotheism," In *Early Christianity in Context: Early Jewish and Christian Monotheism* (Loren T. Suckenbruck, and Wendy E.S. North eds.; London: Continuum, 2004); DJD 34.577.

[723]John J. Collins, "In the Likeness of the Holy Ones: The Creation of Humankind in a Wisdom Text from Qumran," In *The Provo International Conference on the Dead Sea Scrolls: Technological Innovations, New Texts, and Reformulated Issues,* STDJ (Leiden: Brill, 1999), 613.

[724]BDB, 2000, 427-428

[725]DCH, 2010, 590

[726]Ezek. 1.26-28, Dt. 4.14-16, and Is. 44.13.

[727]Ex. 25:9, 40

Collins[728]argues כתבנית קדושים "in the pattern of the holy ones" is a paraphrase of בְּצֶלֶם אֱלֹהִים "in the image of God" from Gen. 1.27 and דְּמוּתֵנוּ "likeness" from Gen. 1.26.

Collins notes: בְּצֶלֶם אֱלֹהִים, "in the image of God" is used in contexts, to refer to creation in the image of angels, rather than God.[729] However, evidence from this expression: 4Q417 l I 17 כתבנית קדושים יצרו "in the likeness of the holy ones is his formation" is used by Fletcher- Louis[730] incorrectly to argue the addressee shares eternal life with the angels because the addressee has undergone a physical transfer into an angelic-anthropomorphic humanity. However, this view cannot be sustained.

In Bakker's[731] view the addressee must undergo a salvation transfer. For Bakker, in 4Q417 1 17b the phrase ועוד לוא "and moreover He did not give" should be rendered "moreover He did not yet give." However, Bakker has over relied on a grammatical match of ועוד לוא between 4Q417 1 17b and 2 Chr. 20.33. Bakker has overweighted the grammatical match to conclude that 4Q417 1 17b should be interpreted as a future giving of הגוֹי "meditation" to the רוח בשר "fleshly spirit.

> Chr. 20.33: אַךְ הַבָּמוֹת לֹא־סָרוּ וְעוֹד הָעָם לֹא־הֵכִינוּ לְבָבָם "and moreover the high places were not yet removed because the people had not yet set their hearts on God.[732]

[728]Collins, *In the Likeness of the Holy Ones*, 613

[729]Collins appeals to Philo *De Sacr* The Sacrifices of Abel and Cain 5-7, *De Fuga* On Flight and Finding 68-70 in C.D. Younge, *The Works of Philo*, 94, 327, and 4Q400 1 ii 7; 11QMelchizedek 2i 10); Collins, *In the Likeness of the Holy Ones*, 613-614. .J.F.A. Sawyer, The Meaning of (In the Image of God) in Genesis I-XI. *JTS* 25(1974): 418-426.

[730]Crispin H. Fletcher Louis. *All The Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls.* (Leiden: Brill, 2002). 116-117.

[731] Arjen Bakker. "Sages and Saints: Continuous Study and Transformation in Musar Le-Mevin and Serekh Ha-Yahad," In *Tracing Sapiential Traditions in Ancient Judaism*, JSJ 124. Eds.. Hindy Najman, Jean Sebastian Rey, and Eibert Tigchelaar, (Leiden: Brill, 2016), 11.

[732]Bakker ignores the broader context of 2 Chr. 20.33 of the people's action:

"Still not" וְעוֹד לֹא modifies the action of the people in not setting their hearts on God, not the future removal of the high places; See Bakker, *Sages and Saints*, 11.

Secondly, in the plan the addressee shares a nature of holiness and tasks with the angels. 4Q418+81a 4 reads: שמכה לקדוש קודשים "He has appointed you as a most holy one."[733] In 4Q418 81+81a 11-12 קדוש refers to angels. In 4Q418 81+81a 1, the addressee is told to ברך קדשים "bless the holy ones" and again admonished in 4Q418 81+81a 11 and 12: כבד קדושיו "glorify His holy ones," and in 4Q418 81+81a 1, with the angels the addressee must]א[הלל praise His]na[me.

Finally, the plan in 4Q418 81+81a 4b-5a, the angelic inheritance of eternal life is shared with the addressee.

In 4Q418 81+81a 4b-5a we read:

4b .....ובכול[א]ל[ים
5a הפיל גורלכה וכבודכה הרבה.....

4b ..... and even among all the[an]g [els][734]
5a He has cast your lot, and has magnified your glory greatly…….

God is the subject of the הפיל גורלכה "He has cast your lot." What does בכול "among all the angels" mean? Only the ל "lamed" is

[א]ל[ים

extant. Nevertheless, "angels" best fits the context as this word is used throughout 4QInstr.[735]

In 4Q418 81+81a 5a, Lange argues גורל "lot" refers to one's final destiny.[736]

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[733]*Puech and the editors argue* לקדוש קודשים *is a metaphorical reference to the temple.* We follow Goff that לקדוש קודשים is a superlative adjective and emphasizes the addressee's holiness; 4Q418 81+81a 4 reads: שמכה לקדוש קודשים "He has appointed you as a most holy one;" See DJD 34.305; Emile Puech, *Les Fragmentes Eschatologiques de 4QInstruction 4Q416 I et 4Q418 69 ii 81+81a 127*, *RevQ* 85(22)(2005): 112; Goff, *4QInstruction*, 250; For an ongoing discussion of 4Q418 81+81a 4 see Kampen, *Wisdom Literature*, 132; Tigchelaar, *To Increase Learning*, 21; and Wold, *Men Women and Angels*, 107 and 162.

[734]Hebrew text from DJD 300-301 and DSSEL. Translation from DJD 34.302-303; Goff, *4QInstruction* 241.

[735]In מלאכי 4Q418 55 8 and in 4Q418 164 2]מל[אכיו.

[736]Armin Lange, The Determination of Fate by the Oracle of the Lot in the Dead Sea Scrolls,

Also, in 4Q418 81+81a 5 the addressee's glory is emphasized:

מואדה הרבה כבודכ "and He has magnified your glory greatly."

However, 4Q418 81+81a 3 emphasizes more than the addressee's glory, but the destinies of all humanity. In 4Q418 81+81a 3, the author uses נחלת "inheritance," which can be used interchangeably with the other term that refers to a person's des גורל "lot." 4Q418 81+81a 3 refers to the addressee's נחלתכה "inheritance:"[737]

3 ויורישם איש נחלתו והוא חלקכה ונחלתכה בתוך בני אדם[ובנ]חֻלתו המשילכְ/מֹה

> 3 and He has bequeathed to each man his inheritance. He is your portion and your[738] inheritance among humankind, and [over His inherita]nce He has given you dominion

In 4Q418 81+81a 5a, the addressee's גוֹרָל "lot" hearkens back to 4Q418 81+81a 3, where נחלת "inheritance" appears three times. 4Q418 81+81a 3 reads: יורישם איש נחלתו "and He bequeathed to each man his inheritance." Although גוֹרָל "lot" is absent from 4Q418 81+81a 3, נחלת "inheritance" in 4Q418 81+81a 5a is interchangeable with גוֹרָל "lot." The נחלת "inheritance" of the angels in 4Q418 69+60 ii 13: חיים עולם נחלתם "their inheritance is eternal life" belongs to the addressee as well according to the plan.

Montgomery [739] argues for the ontological transfer [740] of the addressee's יצר "inclination." The addressee must rectify his corrupt inclination and replace it with an angelic one. Montgomery appeals to 4Q416 2iii 13b-14:

In the Hebrew Bible, and Ancient Mesopotamian Literature, In *Sapiential, Liturgical, and Poetical Texts from Qumran: Proceedings of the Third Meeting of the International Organization of Qumran Studies, Oslo 1998,* STDJ 34 (Daniel K. Falk et al. eds: Leiden: Brill, 2000) 46-48.

[737]Goff, *4QInstruction*, 250; Goff, *Worldly and Heavenly*, 140.

[738]Hebrew text from DJD 300-301 and DSSEL. Translation from DJD 34.302-303; Tigchelaar, *To Increase*, 94-96; Goff, *4QInstruction*, 240-241.

[739]Eric R. Montgomery, *A Stream From Eden: The Nature and Development of a Revelatory Tradition in the* Dead Sea Scrolls. PhD thesis, McMaster University, 2013. 72, 73, and 78.

[740]Based on 4Q415 12 2, 4Q416 2 ii 6, 4Q416 2 iii 6, and 4Q416 2 iv 8, Wold demonstrates a person's spiritual state can be changed in degrees; However, there is no indication a person can have their spirit changed to

צרוף לבכה וברוֹב בינה מחשבותיכה "with great insight refine your thoughts," which means that through his efforts, the addressee can change his יצר "inclination." However, יצר "inclination" does not appear in 4Q416 2 iii 13b-14. In addition, the phrase צרוף לבכה "refine your heart" refers only to purification of the heart, and not a change in the addressee's corrupt inclination leading to his salvation. with the angels in synchronization with divine plan has been established by God.

4.1.5 Conclusion on the Divine Plan in 4QInstruction

Before we can analyze the relationship between 4QInstr. and the GJ any further, some conclusions can be drawn about what the divine plan in 4QInstr. is. In Sec. 4.1, we set out to answer the research question: What does the author of 4QInstr. say the meaning of the divine plan is and how does he display his thematic meaning? We looked at the idea of the divine plan in 4QInstr.,in its own right, before using it as evidence in dialogue with the GJ. We found that in 4QInstr., the divine plan contains the addressee's destiny. According to the plan 4Q418 55 12a and 4Q418 69+60 ii 12b-14b, the angels have eternal life as their destiny. The addressee's destiny is linked to the angel's.

In the first step, based on 4Q418 126 ii +122 ii 7b-9a, 4Q417 2 i 10b-12a, and 4Q416 2iii 7-8a, in the plan the addressee has a destiny of everlasting glory, peace, and joy. *In the second step*, we demonstrated the addressee enjoys a destiny of eternal life with the angels. In 4Q418 55 12a, and 4Q418 69+60 ii 12b-14b the author's statements on the destiny of eternal life pertain to the angels, not the addressee.

Evidence the addressee has affinity with the angels suggests that according to the plan, his prospect of eternal life is situated with theirs. *First*, in Q417 l i 17 the addressee shares the angelic origins. From 4Q418 81+81a 1, 4, 11-12, we demonstrated that the

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a people with spirit, or a עם עם רוח "spiritual people" can be transformed into a רוח בשר "fleshly spirit." See Montgomery, *Stream From Eden*, 72, 73, 78; Wold. *Divisions and Hierarchies*, 127-124,

addressee shares angelic tasks and their nature of holiness. *Finally*, 4Q418 81+81a 4b-5a and 4Q416 2iii 11-12 demonstrate that according to the plan, the addressee shares the angelic destiny of eternal life. The plan in 4QInstruction is broad enough to include for the addressee his origins, nature and a destiny of eternal life with the angels. However,4QInstr. knows nothing a salvific transfer or transformation from human into angelic status as envisioned by Fletcher Louis, Bakker, and Montgomery.[741]

[741]Fletcher Louis, All The Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls, 116-117.Bakker, *Sages and Saints*, 11; Montgomery, *A Stream From Eden*, 2013. 72, 73, and 78.

4.2 THE DIVINE PLAN IN THE GOSPEL OF JOHN

4.2.1 Introduction and Chapter Structure: The Divine Plan in the Gospel of John

Before we can press the argument of the relationship of 4QInstr. to the GJ any further, we must first clarify what the Johannine concept of the divine plan. We begin Sec. 4.2 attempting to answer the first research question: "What does the text of the Gospel of John say about the divine plan?" Sec. 4.2 is an attempt to look at the divine plan in the GJ, in its own right, before this evidence can be brought into a dialogue with the divine plan 4QInstr.

The divine plan in the GJ is a plan of salvation that includes the human response as part of God's initiatory activity. Ensor[742] states: "Jesus' works, in the GJ, include His entire ministry of life-giving." We acknowledge Jesus and the Father's work are part of God's plan and create the conditions necessary for salvation. Scholars differ on how much of the execution of the plan relies on God's initiatory activity, and how much on the role of human beings.

To establish the author's meaning of salvation we follow three steps to meet our aims. *In the first step*, we establish the author's meaning of the divine plan is based on the initiatory activity of God. *First,* from Jn. 1.11-12 and 3.1-11, we demonstrate the author communicates his meaning of the plan through a new spiritual birth. *Next,* based on Jn. 6.70, 13.18, and 15.16, 19, the author's meaning of the plan is through God's *choosing* people for eternal life. *Next,* based on Jn. 6.37-40, 17.2, 6, 9, 24 and 10.29, the author communicates his plan of salvation based on God's activity of *giving* some people from the Father to the Son. *Next,* based on Jn. 6.44, 6.65, and 12.32,

[742]Peter W. Ensor. *Jesus and His Works*, WUNT. (Tubingen: Mohr Siebeck, 1996) 22.

the author communicates the divine plan based on God's *drawing* activity of some people to salvation.

In the second step, we establish the divine plan involves God's activity of imparting eternal life to believers. Based on Jn. 3.14-15, 8.28, 51, 10.11, 15, 17, 18, 12.32, and 15.13, the author presents salvation as eternal life imparted to believers through Jesus' sacrificial death. *Next,* Jn. 3.18, 3.36, 5.24-25, 5.28-29, and 11.25-26, demonstrates the author presents salvation as the impartation of eternal life through Jesus' resurrection. *Finally,* based on Jn. 7.37-39, which explains Jn. 4.7-15, 14.16-18, 26, 15.26-27, and 16.12-15, we demonstrate the author presents the plan as eternal life imparted to believers through the activity of the Holy Spirit.

In the third and final step, we establish the Johannine meaning of the divine plan, namely that the human response is God's work. Based on Jn. 3.16 and 3.36, the author uses "believing" or "abiding" to establish the proper response to God's plan.

4.2.2.1 Dualism and Origins as Parts of the Plan

The divine plan consists of dualism and origins to demonstrate humanity's need for God's salvation activity. Keck[743] argues the author uses the preposition "ἐκ" to describe a person's origins or "of-ness." According to Jn. 8.47, people have their origins apocalyptically described[744] ἐκ τοῦ Θεοῦ "from God," or they are οὐκ ἐκ τοῦ Θεοῦ "not from God."

In Jn. 8.23, Jesus addresses His opponents as ἐκ κάτω "from below" ty while He is ἐκ ἄνω "from above." We extend Keck's idea of the division of humanity in terms of salvific origins, and also in terms of their final destiny. Jn. 5.24 reflects this division in

[743]Leander Keck "Derivation as Destiny: 'Ofness' in Johannine Christology, Anthropology, and Soteriology," In *Exploring the Gospel of John* (Culpepper, R.A. and Clifton C. Black eds. (Louisville: John Knox Press, 1996), 274-275.

[744]Collins, "Morphology," 5.

salvation status: people are either in the realm of θανάτου "death," or in ζωήν "life." According to Jn. 10.28 and 17.2-3, Jesus has either given them ζωὴν αἰώνιον "eternal life" or He has not.

In Jn. 3.31, Jesus is ἐκ τοῦ οὐρανοῦ "out of heaven" and in Jn. 3.2 Jesus is ἀπὸ θεοῦ "from God." The author's contrast, in spiritual origins demonstrates Jesus as Savior, and His opponent's need for salvation. The otherworldly description has intimations of apocalyptic.[745] In the divine plan, Jesus' opponents are ἐκ τοῦ κόσμου "from this world," while He is οὐκ ἐκ τοῦ κόσμου τούτου "not from this world." According to Jn. 8.24, Jesus' opponents' spiritual origins have excluded them from having salvation status. Due to their origin ἐκ κάτω "from below," they will die in their sins.

Trumbower[746] argues the GJ's view of salvation is of "fixed categories of origin" as a "proto-gnostic" text following Heracleon's teaching. In Trumbower's[747] view, all humans do not start out in the same category of origin, but are separated for either salvation or destruction prior to the opportunity for salvation arises.

Trumbower allows for transference in a person's salvation, but only within a "fixed origins" category. In Trumbower's view, people cannot move from a non-salvation category of spiritual origins to a spiritual origin in salvation.

Trumbower[748] approached the GJ from a proto-Gnostic pespective[749] of fixed natures which destroys any possibility of free choice. We differ from Trumbower as we

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[745] Collins, *Apocalyptic Imagination*, 41.

[746]Jeffrey Trumbower, *Born From Above: The Anthropology of the Gospel Of John*, (Tubingen: JCB Mohr Press, 1992), 80-106; Jeffrey A. Trumbower, "Origen's Exegesis of John 8.19-53: The Struggle With Heracleon Over the Idea of Fixed Natures," *VG* 43(1989) 139, 141-142.

[747]Trumbower, *Born From Above*, 141-142

[748]Bultmann, *John*, 23, 25.

[749]Bultmann, *John*, 137; 141.

maintain that humans can reverse their destinies by by free choice. In contrast to Trumbower, in our reading of Jn. 15.19 and 17.6, 14, 16, insists ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου "I chose you out of the world" means that in the divine plan, those who have salvation were once in the world. Apart from their origin of evil, some people got to the point of possessing salvation by God's activity in fulfilling His plan.

4.2.2.2 The New Birth as a Significant Part of the Divine Plan

In Jn. 3.1-11, Jesus' encounters Nicodemus, explaining God's activity in causing the new birth, a condition necessary for the transfer of his salvation status, and a part of the divine plan. In Jn. 3.3, Jesus tells Nicodemus that no one can see βασιλείαν τοῦ θεοῦ "the kingdom of God," unless he is born ἄνωθεν "from above." In Jn. 3.2, Nicodemus relies on Jesus' signs and acknowledges His origins ἀπὸ θεοῦ "from God."

Williford[750] takes ἄνωθεν "from above" to point to the source of Jesus' revelation from heaven.

However, we maintain that in Jn. 3.13, 15 ἄνωθεν "from above" designates the origin of God's initiatory activity that brings about salvation's result, as the place where Jesus' descended ἐκ τοῦ οὐρανοῦ "out of heaven," linked to having ζωὴν αἰώνιον "eternal life." The new birth is described by the author as God's working in the plan to bring about a person's transfer in salvation status, held in contrast to his natural birth from the σάρξ "flesh." In Jn. 3.3, 5, the author uses: βασιλείαν τοῦ Θεοῦ "kingdom of God" linked to ἄνωθεν." The equivalent concept, ζωὴν αἰώνιον "eternal life" replaces it as the resulting location of one's status transfer.[751]

[750]Don Williford, Gennethenai Anothen: A Radical Departure a New Beginning: John 3.1-15, *Review and Expositor*, (1999) 451-461.

[751]Kostenberger argues after 3.3, 5 "eternal life" is the direct replacement of "the kingdom of God" in the Fourth Gospel; See Kostenberger, *A Theology*, 313-314.

In Jn. 3.3, the same warning is reiterated of exclusion from the kingdom of God, repeated in Jn. 3.5, which adds: ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος "unless one is born of water and the spirit." Whereas πνεύμα "spirit" refers to the Holy Spirit, the expression ἐξ ὕδατος "from water" has varied interpretations.

The expression has been taken to refer to water baptism or linked to physical birth.[752] Mccabe and Belleville suggest Ezek. 36.25-26 is the appropriate background to Jn. 3.5. They argue it is literal water mentioned here. In Ezek. 36.25, we read: καὶ ῥανῶ ἐφ᾽ ὑμᾶς ὕδωρ καθαρόν "and I will pour on you waters of cleansing." Ezek. 36.25 parallels Ezek. 36.26a: καὶ πνεῦμα καινὸν δώσω ἐν ὑμῖν "and I will give you a new spirit," with Ezek. 36.27a: καὶ τὸ πνεῦμά μου δώσω ἐν ὑμῖν, "and I will place my spirit in you."

However, in our view, Jn. 3.5 links ὕδατος "water" not literally, but is spiritual cleansing that comes with the new birth by the Spirit. Jn. 3.8 reads: τὸ πνεῦμα ὅπου θέλει πνεῖ "the spirit blows where He wills" which demonstrates the Spirit is not blowing without direction. When the Spirit regenerates a person, He causes that person to be born ἐκ τῶν ἄνω "from above," with a new transfer in salvation status of both one's spiritual origin and destination.

From Jn. 3.3, 3.5, and 3.7 is Jesus' third warning to Nicodemus that he is faced with the prospect of not being born from above, not having his status transferred to salvation, and forever being locked out of his destination. In Jn. 3.4, and 3.9, Nicodemus' questions demonstrate what he is unaware that his transfer in salvation status is conditioned on the new birth. In 3.7, Jesus' statement to Nicodemus demonstrates the necessity of the

[752]Linda Belleville, Born of Water and Spirit: John 3.5, *TJ* 1, (1980): 125-141; Robert McCabe, The Meaning of Born of Water and Spirit in John 3.5. JDBTS. 4 (1999) 85-107; Jan Vanderwatt, *Family of the King: Dynamics of Metaphor In the Gospel According to John, Bibilical Interpretation Series* (Leiden: Brill, 2000) 185; Ben Witherington, *The Waters of Birth*, John 3.5 and 1 John 5.6-8. *NTS*, 35 1989: 155-160.

transfer of salvation status: μὴ θαυμάσῃς ὅτι εἶπόν σοι· δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν "you should not be surprised at my saying, you must be born again."

4.2.2.3 God's Choosing for Salvation as Part of God's Plan

The author uses ἐκλεγομαι "to choose" to illustrate God's activity choosing to ζωὴν αἰώνιον "eternal life" as part of God's plan."[753] Three contexts: Jn. 6.70, 13.18, and 15.16,19, demonstrate what the author means by "choosing." Often debated is the question about Jesus' choosing in the divine plan: is Jesus' choosing His disciples to salvation, or another reason?

In Jn. 10.14, Jesus demonstrates reciprocal knowledge: He knows His followers: γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά "I know my own and my own know me." Trumbower's[754] view is that the fore-ordained knowledge of Jesus precludes any transfer from unbelieving to believing.

There is no evidence that in the plan the door to free choice remains closed. Jesus' knowledge is a recognition of who has ζωὴν αἰώνιον "eternal life."[755] In Jn. 2.24-25, Jesus γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ "knew what was in all human beings." In Jn. 6.64 and 17.12, ᾔδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν "He knew who would believe in Him, and who would betray Him."

Barrett[756] argues the assertion, "Jesus knew ἐξ ἀρχῆς "from the beginning" who would betray Him," is iterated two times in Jn. 13.11 and 6.64 refers to the beginning of time, not the beginning of Jesus' ministry.

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[753]M. Shrenk, "εκλεγομαι in the LXX and the Jewish Hellenistic Writings," In *TDNT*, Gerhard Friedrich Kittel, ed. (Stuttgart: (erdmans Publishing Company, 1969), 172.

[754]idem. 72.

[755]Trumbower, *Born From Above*, 70.

[756]C.K. Barrett, *The Gospel According to St. John with Commentary and Notes on the Greek Text, Second Edition.* (Philadelphia: Westminster Press, 1978). 252; William H. Klein, *The New Chosen People: A Corporate View of Election*. (Grand Rapids: Zondervan, 1990). 102-104; and 112-114.

In Jn. 6.70, does Jesus' response to Peter's confession: οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην "have I not chosen you the twelve?" include choosing to salvation? Klein maintains Jesus' apostolic choosing is to service only and not salvation. We disagree for the following reasons: Jn. 6.69b, Peter confesses that Jesus is ὁ ἅγιος τοῦ θεοῦ "the Holy One of God." Peter is acknowledging in the plan, Jesus is the Father's agent bringing ζωὴν αἰώνιον "eternal life."

In Jn. 6.70, Peter's confession is the key to what kind of choosing Jesus refers. In Jn. 6.70, Jesus' response to Peter affirms Peter's understanding that Jesus has chosen the twelve for apostolic service or salvation.

In Jn. 6.69b, there is soteriological significance attached to the title Peter attaches to Jesus: ὁ ἅγιος τοῦ θεοῦ "the Holy One of God." Scholars have called into question whether ὁ ἅγιος τοῦ θεοῦ "the Holy One of God" is the correct reading of Jn. 6.69b.[757] The textual evidence supports Jn. 6.69b ἅγιος τοῦ θεοῦ "the Holy One of God" as the oldest and most reliable reading.[758]

In Mk 1.24 and Lk. 4.24, Lindars[759]maintains that the title ὁ ἅγιος τοῦ θεοῦ "Holy One of God" the confession of an unclean spirit is used as a messianic title only. However, the demoniac's question in Mk 1.24: "have you come to destroy us?" and in Mk 5.7 "I implore you by God do not torment me" demonstrates that from the demon's perspective, ἅγιος τοῦ θεοῦ "Holy One of God" refers to someone who either grants or denies salvation.

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[757]Metzger describes the later texts attempt to conform ἅγιος τοῦ θεοῦ, to a messianic interpretation, adding Ο Χριστος "the Christ." See Bruce T. Metzger. *A Textual Commentary on the Greek NT, Second Edition,* (UBS: Bibelgesellschaft, 1994). 215.

[758]ὁ ἅγιος τοῦ θεοῦ is supported by P^{75}, B, C*, D^{ea}, Bezae, Codex L, and Codex W; See Kurt and Barbara Aland, *The Text of the New Testament: An Introduction The Critical Editions and to the Theory and Practice of Modern Textual Criticism, Second Edition*, (Grand Rapids: Eerdman's, 1985). 269

[759]Barnabas Lindars *The New Century Bible Commentary on The Gospel of John* (Grand Rapids: Marshall, Morgan, and Scott, 1972) 275-276.

In Jn. 6.69, Peter's confession as ὁ ἅγιος τοῦ θεοῦ "Holy One of God" reflects Peter's understanding of Jn 6.27-58, and is his response to the events that precede the confession. Peter's confession is a position statement, with Peter the representative on of the δώδεκα "the twelve" designated as such in Jn. 6.70 and Jn. 20.24.

In the entire bread of life discourse, in Jn. 6.27-58, Peter and the other disciples understand Jesus in salvific terms as the "life-giver." In Jn. 6.27-58, Jesus is the One on whom the Father has ἐσφράγισεν "set His seal," and in Jn. 6.27 gives the food that: μένουσαν εἰς ζωὴν αἰώνιον "endures to eternal life."

In Jn. 6.33, Jesus is the bread came down from heaven to give ζωὴν "life" to the world. In Jn. 6.40. 47, 54, and 58, Jesus' choosing for eternal life cannot be substituted for their choice to believe. In Jn. 6.39, 40, and 44, Jesus' choosing them will be followed by raising them on τῇ ἐσχάτῃ ἡμέρᾳ"the last day."

In Jn. 6.69, Domeris[760] claim is that holiness language is linked with agency or sending to impart ζωὴν αἰώνιον "eternal life." Domeris' argument is rooted in the plan and supported by Jn. 10.36 where Jesus is the One "whom the Father ἡγίασεν sanctified and sent into the world." Similarly, in Jn. 17.17-19 the disciples are ἁγίασον "sanctified" and sent into the world to give it salvation.

In Jn. 6.70, Judas was chosen as one of the twelve, and yet in the same verse, Judas is described as a διάβολός "devil." This is evidenced in Jn. 6.70: οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην "did I not choose you the twelve?" In Jn. 13.18, this is coupled with Jesus' statement about the whole group: ἐγὼ οἶδα τίνας ἐξελεξάμην "I know the ones who I have chosen." In Jn. 13.18, the use of ἀλλ "but rather" demonstrates Judas' choosing is different from the other disciples.

[760]W.R. Domeris. The Holy One of God : A Study in John 6:69. (PhD Thesis, University of Durham, 1983); W,R. Domeris, The Confession of Peter According to John 6.69, *TB*, 44(1)(1992): 164-165.

Several scholars maintain Judas was chosen to salvation, but by his rebellion Judas overthrew God's will. Witherington[761] interprets Jn. 6.37, and 15.6 to mean Judas' failure to cooperate demonstrates God's choosing activity can be overthrown. Demarest[762] takes this view and describes Judas as a prime example of the fruitless branches that were broken off the vine.

However, we maintain that Judas remains an important part of God's plan as the outworking of God's prior choosing activity. Contrary to Demarest and Witherington, Judas' choosing was not God's decision gone awry. In Jn. 18.2-3, Judas' act of betrayal fulfills scripture.[763] Judas is the tool that sets in motion Jesus' betrayal and death.

Jn. 15.16, 19 is the final context of God's choosing within the plan. In 15.16, the disciples are chosen: οὐχ ὑμεῖς με ἐξελέξασθε "you did not choose me but I chose you." Klein[764] incorrectly argues that the disciples are ἔθηκα "appointed" or chosen to persevere in bearing fruit.

However, maintain in Jn. 15.19, the disciples are chosen from ἐκ τοῦ κόσμου "out of the world." By God's choosing them, the disciples are now within salvation and are no longer excluded from it. The fulfillment of their task are part of the divine plan and grow out of God's choosing them for eternal life rather than the reverse.

4.2.2.4 Giving People for Salvation as Part of the Divine Plan

In five instances: Jn. 17.2, 6, 9, 24, 10.29, the Father is said to give human beings to the Son and all the Father gives to the Son, God gives eternal life. Of the 17

[761]Witherington, *John's Wisdom*, 158, 260, 270.

[762]Bruce Demarest, *The Cross and Salvation: The Doctrine of Salvation*, (Illinois: Crossway Press, 1997), 455-456

[763]See 13.18 cf. Ps. 41.9.

[764]Klein, *The Chosen People*, 104

occurrences of διδῶμι "give" in Chapt. 17, the Father is the active subject of the giving on 13 occasions.

In Jn. 3.27, at JB's baptism God's activity of giving begins where δεδομένον "what has been given from heaven" includes humanity. In Jn. 3.27, we read: οὐδὲ ἓν "not even one thing" belongs to a person except that which is δεδομένον "given" from heaven. Scholars differ on *what* is being given from heaven. Lindars[765]combines Jn. 3.27 with Jn. 19.11 to argue "authority" is what is given to JB from heaven. The degree of what a person receives from heaven is in accordance with God's provision.

In Jn. 3.30, JB's statement: αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι "that one He must increase, but I must decrease" refers not only to Jesus, but to the proportion of what is given to JB for baptismal purposes from heaven. Jn. 3.26 guides us into πάντες "all" as the "totality of humanity" that have been transferred to new salvation status. According to Jn. 17.6, this group is given to Jesus ἐκ τοῦ κόσμου "from out of the world."

The Father's act of "giving" to the Son occurs in Jn. 6.37-40, 17.2, 6, 9, 24, and 10.29. In Jn. 6. 37 and 39, the author uses the construction πᾶν ὃ "all who" to describe the group of people destined for salvation. Moloney[766] accurately takes πᾶν ὃ "all who" as *the potentiality* of anyone who might come to salvation. In Jn. 6.40, the group are those who are: πᾶς ὁ θεωρῶν τὸν υἱὸν "beholding the Son." The author's use of the neut. with πᾶν ὃ "all who" demonstrates the corporate nature of this group and their "God-given" qualities as a group destined for salvation.

Scholars are divided as to how and when the giving takes place. According to Jn. 17.2 πᾶν ὃ "all that" the Father δώσῃ αὐτοῖς ζωὴν αἰώνιον "has given to Him, I give

[765] Barnabas Lindars, *The New Century Bible Commentary on The Gospel of John* (Grand Rapids: Marshall, Morgan, and Scott), 166-167

[766]Maloney, *John*, 214.

them eternal life." We maintain the human response is based on God's sovereignty. This is evident in Jn. 8.47b οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ "you do not hear them, because you are not of God."

Osborne, Witherington, Brown, and Charlesworth have argued that God's giving is a conditional response and not based on God's initiatory activity in executing the plan. Witherington and Osborne[767]insist any person within the group the Father has given to the Son "can still commit rebellion." They[768] appeal to Jn. 3.21 and Jn. 6.45 to argue that the Father's giving activity cannot occur unless a person ποιῶν τὴν ἀλήθειαν "practices the truth," or ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼ "has heard and learned from the Father." In contrast, Charlesworth and Brown view God's action of giving as a response to the internal struggle between light and darkness within a person. They[769] have over relied on 1QS 3.13-4.26 to interpret the Father's giving in Jn. 6.37, 39 of people to the Son. In sum, the Father gives people to the Son in accord with God's initiatory activity with chronological precedence in the fulfillment of the plan.

4.2.2.5 Drawing People to Salvation as Part of the Divine Plan

In Jn. 6.37, 40, God's work of drawing is effective in not only fulfilling the divine plan, enabling a person to have ζωὴν αἰώνιον "eternal life," but also raising those drawn to the resurrection [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ "[on] the last day."

In Jn. 6.65, the phrase "no one δύναται [is able] to come to me," with δύναται a third person indicative denotes the inability of a person to come to Jesus without being

[767]Witherington, *John's Wisdom*, 158, 276.

[768]Grant Osborne, "Soteriology in the Gospel of John," In *A Case for Arminiamism: The Grace of God and the Will of Man* (In Clark H. Pinnock ed. Grand Rapids: Zondervan, 1989), 243-260.

[769]Brown, *The Qumran Scrolls*, 53-57; Charlesworth, *A Critical Comparison*, 390, 402, 407.

drawn. For the author, ἐλθεῖν "to come" to Jesus is equal to be drawn to ζωὴν αἰώνιον "eternal life" in the fulfillment of the plan.[770]

The verb ἑλκύώ "draw" refers to more than moving an object by pulling it.[771] In Jn. 6.44, the verb δύναται "is able" is repeated and denotes an inability of any person to come to Jesus by their own efforts. "Drawing" has its roots in ἑλκύσῃ "draws" which is a 3rd person singular aorist subjunctive and describes an action that begins at a single point in time and continues in duration.

Does ἑλκύώ "draw" mean a person comes to Jesus against their will? Osborne's[772] interpretation does not deny strong force behind God's work of drawing. However, Osborne maintains God's action of drawing is conditioned upon the human response.

In Jn. 6.45, 47, 48-51, Shank and Osborne[773] emphasize believing, being διδακτοὶ θεοῦ "taught of God," ἀκούσας παρὰ τοῦ πατρὸς "hearing from the Father," and μαθὼν "learning" from the Father. In Jn. 6.60-66, 67-71, Osborne[774] points to the defecting disciples to prove that God's drawing can be resisted. In Jn. 6.44, and 6.65 the phrase οὐδεὶς δύναται "no one is able" precludes the idea that salvation is pre-conditioned on human disposition towards God.

In Jn. 12.32, there is a different meaning of ἑλκύω "draw" in a different salvific context. If πάντας "all" means "all men," including all of humanity, then the charge of universalism can be brought on an "all-inclusive" drawing of humanity.

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[770]Coming to Jesus for ζωὴν "life" or ζωὴν αἰώνιον "eternal life" is an idea repeated by John in 6.35, 40, 47, 48, 51, 53, 57, 58, 63, and 68.

[771]BAGD, 2000, 318

[772]Grant Osborne, "Exegetical Notes on Calvinistic Texts," In *Grace Unlimited,* (In Clark Pinnock (ed.); (Eugene: Wipf and Stock, 1999), 171

[773]Robert Shank, *Life in the Son: A Study of the Doctrine of Perseverance,* (Minneapolis: Bethany House Publishers, 1989). 176

[774]Osborne, *Soteriology*, 249.

Carson[775] correctly observes that the meaning of ἑλκύω divorced from any context should not be determinative. To properly interpret Jn.12.32, we must answer: who are the πάντας "all?" Does the author describe the entire world within the scope of God's drawing activity?[776]

In Jn. 12.20, and 23, with the coming of the Ἕλληνές 'Greeks" the πάντας "all" in 12.32 does not refer to all of humanity. The reference is to all people without ethnic exclusion, either ethnic Jews or Gentiles being drawn to execute the plan.

4.2.3 God's Impartation of Eternal Life as Part of the Divine Plan

Apart from Jn. 4.10, the author's word group: σωτηρία-σωζω does not contribute to his meaning of salvation. Rather, the author uses σωζω and its derivatives: σωθῇ, σώσω, σωθήσεται, and σωθῆτε to refer to something other than eternal salvation.

In the GJ, ζωὴ "life" and ζωὴν αἰώνιον "eternal life" are interchangeable. The author uses ψυχὴ "natural life" to describe life ended by death.[777] Van der Watt[778] observes of the 36 occurences of ζωὴν "life," 19 appearances occur without the modifier αἰώνιον

[775]Carson, *John,* 185.

[776]i.e. 3.16, 10.16.

[777]*Contributions have been made to the Fourth Gospel's concept of ζωὴ "life," or ζωὴν αἰώνιον "eternal life."* See J.C. Coetzee, Eternal Life in John's Writings and the Qumran Scrolls, *Neotest* 6 (1972), 48-66; Floyd Filson, "The Gospel of Life: A Study in the Gospel of John," In *Current Issues In New Testament Interpretation: Essays in Honor of Otto A. Piper.* (In William Klassen and Graydon F. Snyder, eds; New York: Harper and Brothers Publishers 1962), 111-112; David Asonye Ihenchaco, *The Community of Eternal Life: The Study of the Meaning of Life for the Johannine Community.* (Lanham: University Press of America, 2001) 21-37; 133-145; John Roberts. " *RQ* 7 190-196; U,E. Simon, *"*Eternal Life in the Fourth Gospel*,"* In *Studies in the Fourth Gospel.* F.L. Cross. ed., (London: Mowbray, 1957): 103-106; Richard W. Thomas. The Meaning of the Terms "Life and Death" in the Fourth Gospel and in Paul. *SJT* 21(2)(2009): 199-212; Paul L. Tudinger, *The Meaning of Life in St. John Some Further Reflections* (1976), 262-263.

[778]The verbal σωζω "to save," appears five times, in John 3.17, 10.9, 11.12, 12.27, and 12.47.he verbal σωζω "to save," appears five times, in John 3.17, 10.9, 11.12, 12.27, and 12.47. As in John 11.12: physical recovery, or in John 4.22, 4.42, and 10.9: the process of salvation, in general. Jan Vanderwatt "The Use of αἰώνιον In the Concept of ζωὴν αἰώνιον in John's Gospel." In *NovT* 31(3)(1989): 217, 227.

"eternal" with it. Scholars are divided on what, ζωὴν αἰώνιον "eternal life" is.[779] Woods[780] maintains the GJ teaches a future prospect of eternal life. However, While Davis[781]emphasizes the present aspect from a grammatical perspective: ἔχω to denotes a present possession. We advocate present and future.

4.2.3.1 Imparting Eternal Life Through Jesus' Death

Originally, GJ scholars saw no atoning value in Jesus' death. Bultmann[782] and Kasemann argued that the incarnation, not Jesus' death was at the center of the GJ's soteriology. Revelation and divine presence is of greater interest to the author than is atonement. Nicholson adds significance to Jesus' death viewing it as the first part of Jesus' departure and exaltation.

However, we maintain in Jn. 10.11, 14, 17, and 18, it can only be through Jesus' death in laying down His life in substitution for the sheep that the transfer status in salvation be fulfilled. Jn. 10.28 effects the giving ζωὴν αἰώνιον "eternal life" to the sheep. However, is this a substitutionary atonement, or is it sacrificial devotion? In Jn. 3.14-15, the particle δεῖ "it is necessary" demonstrates Jesus' death as a substitutionary atonement necessary for the new transfer status in salvation, and the impartation of ζωὴν

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[779]Jesus Luzarraga: Eternal Life in the Johannine Writings, *Communio US* 18, 29, 30, 32, and 34; Thompson emphasizes the transmission of eternal life to humans, while Luzarraga focuses on the life-giving that emanates from Jesus' person; Marianne Meye Thompson, *Eternal Life in the Gospel of John*, *Ex Auditu* 5: 40, 42, 45.

[780]Guy N. Woods, *A Commentary on the Gospel According to John* (Nashville: Gospel Advocate Company; 1981). 105

[781]Davis presents the possession of eternal life in John. 3.16, 36; 5.24-26; 6.40, 49, 53; and 20.31; See J.C. Davis, "The Johannine Concept of Eternal Life as a Present Possession," *RQ* 27(1984) 169.

[782]Rudolf K. Bultmann, *Theology of the New Testament Complete in One Volume: Translated by Kendrick Grobel.* New York: Charles Scribner and Sons, 1955, 40; Ernst Kasemann, *The Testament of Jesus According to John 17*. (Philadelphia: Fortress Press1968). 9, 10, 11, 12, 19, 20, and 32; Jintae Kim, *The Concept of the Atonement in the Gospel of John*. Liberty Baptist Theological Seminary and Graduate School. Obtained Online: Digital Commons@Liberty University, 2009. Access Date: 6/11/2017; Godfrey C. Nicholson, *Death as Departure: the Johannine Descent-Ascent Schema*, (Chico: Scholar's Press, 1983), 142-143, and 163.

αἰώνιον "eternal life." The words in Jn. 3.14, ὑψοω "lifted up" and δοξαξῳ "glorified" are taken from Isa. 52.13 in the LXX, where the suffering servant is to be ὑψωθήσεται καὶ δοξασθήσεται "lifted up and glorified." With regard to Jn. 1.29, 1.36, and Isa. 53.4, Williams[783] draws links between Isaiah's servant and Lamb imagery bearing the sins of the people further strengthening the case of substitution.

We maintain in Jn. 10.11, 15, 17, and 18 teach substitutionary atonement as Jesus declares that He will lay down His ψυχὴ "life" ὑπὲρ "on behalf of" His sheep. Arndt and Gingrich[784] maintain the preposition ὑπὲρ with the genitive is "a marker that indicates an activity or event that benefits someone else" and ὑπὲρ implies "substitution."

In Jn. 15.13, Jesus says man must lay down his life ὑπὲρ "for" or "in the place of" his friends. Jn. 6.51 is strongest text where Jesus says: ἡ σάρξ μού ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς "I give my flesh ὑπὲρ 'for' the life of the world" effecting a transfer in salvation status for all who believe.

4.2.3.2 Imparting Eternal Life Through Jesus' Resurrection

In Jn. 5.24-25, and in 5.28- 29, God's activity in imparting ζωὴν αἰώνιον "eternal life" in fulfillment of the plan is through Jesus' raising the dead in the present literally and spiritually, not physically, and in the future physically. In Jn. 11.24-25, the authors' resurrection words are αναστημι "to cause to arise." In Jn. 5.21, 12.1, and 12.9, the author describes physical resurrection with ἐγείρω "raise." The word ζῳοποιεω "make alive" which occurs two more times.[785]

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[783]Catrin Williams "Isaiah in John's Gospel," In Moyise, Steve and Maarten J.J. Menken (eds.) Isaiah in the NT: The NT and the Scriptures of Israel, (New York: T and T Clark, 2005), 101-117.

[784]BDAG 2001. 1030

[785]Occuring two times in John 6.63, and John 5. 21.

In Jn.5.25, 5.27-29, 6.39, 40, 44, 54, and 12.48, scholars are unable to harmonize present and future resurrection.[786] In Jn 3.19, Bultmann[787] argued a later church redactor altered the GJ's text and added: ἀναστήσω αὐτὸ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ "and I will raise him on the last day" echoed in Jn. 6.39, 40, 44, and 54.

Dodd[788] in his *Parables of the Kingdom* coined the phrase "realized eschatology" to describe the parables in the Synoptic Gospels. Dodd's fully-realized eschatology allegorized the GJ's future resurrection passages. Blank,[789] in *Krisis,* exposed the arguments of Dodd and Bultmann and argued they could be unified under Christology.

We maintain in Jn. 5.28a, Jesus admonishes: μὴ θαυμάζετε τοῦτο "do not marvel at this." What Jesus is about to say will be of greater significance than what He describes in Jn. 5.24-25. In Jn. 5.28-29, τῆς φωνῆς "the voice of the Son of God" brings into the present spiritual resurrection to ζωὴν "life" that occurs physically on last day.

In Jn. 5.29, εἰς ἀνάστασιν ζωῆς "the resurrection to life" contrasts with εἰς ἀνάστασιν κρίσεως "the resurrection to judgment." The author uses the expression: πάντες οἱ ἐν τοῖς μνημείοις "all those in the tombs" to describe those physically dead.

In Jn. 5.29a Jesus' says τὰ ἀγαθὰ ποιήσαντες "the ones who did good things" are raised to life. In 5.29a, Hodges[790] observes physical resurrection is contingent upon a

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[786]Since the 1940's, several scholars have tried to resolve the conflict of present and future resurrection in the Fourth Gospel; See J.G. Vanderwatt, A New Look at 5.25-29 in Light of the Use of the Term Eternal Life in the Gospel According to John *Neotest* 19 (1985) 72-75.

[787]Bultmann, *Gospel*, 157; 234-238

[788]C.H,, Dodd. *The Parables of the Kingdom*. (London: Scribners, 1961). 139, 140, and 141

[789]Josef Blank, *Krisis, Untrsuchungen zur Johaneischen Christologie und Eschatologie* (Freiburg im Breisgau: Lambertus-Verlag, 1964), 106-108.

[790]Specifically, πάντες οἱ ἐν τοῖς μνημείοις of Lazarus in John 11.17, 31, 38, 2.17 and Jesus' in John 19.41, 42; 20.1, 2, 3, 4, 6, 8, and 11. Zane Hodges, *Problem Passages in the Gospel of John Part 7: Rivers of Living Water—John 7:37-39*. In *Bib Sac* 136(543): 239-247.

person's deeds. Interpreted with Jn. 5.24-25, τὰ ἀγαθὰ ποιήσαντες "the ones doing good deeds" is a descriptive title for the category of those in salvation.

In the divine plan, Jesus' resurrection activity is not confined to the future. In Jn. 5.28a, the expression ὅτι ἔρχεται ὥρα "for an hour is coming" is held in contrast to Jn. 5.25: ἔρχεται ὥρα καὶ νῦν ἐστιν "an hour is coming and now is." In Jn. 1.1 and 1.14, Van der Watt[791] attempts to link Jn. 5.28-29 to Jesus' incarnation. However, in the GJ there is no context that describes the physical resurrection in Jn. 5.28-29, 6.39-40, and 44 as taking place before the resurrection on the last day.

North[792] asserts a resurrection is literal if there is a literal change in a person's position before God because of it. For this reason, in Jn. 5.24-25, the resurrection is a spiritual transfer in salvation status, but also literal.[793] In Jn. 5.28-29 the final, physical resurrection contrasts with Jn. 5.24-25 where resurrection is spiritual and literal taking place before a person's death.

In Jn 5.25, νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν "the dead shall hear the voice of the Son of God and those who hear shall live" describes literal spiritual resurrection to ζωὴν "life." In 5.24, three phrases activate the end time resurrection in the present: ἔχει ζωὴν αἰώνιον "has eternal life," οὐ κρίνεται "does not come under judgment," and μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν "has passed from death into life."

As part of the plan, in Jn. 5.24, Jn 3.18 and 3.36, present resurrection occurs as justification to ζωῆς "life." In Jn. 3.18 they ἤδη κέκριται "stand condemned already,"

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[791]Van der Watt, *A New Look*, 179-182.

[792]North notes in John 2.22, 5.21, 25, 12.1, 9, 17, 20.9, and 21.14, when the words οἱ νεκροὶ "the dead" are used they refer to literal resurrection; See Wendy S. North Sproston. *The Lazarus Story Within the Johannine Tradition*, JSNT 212 (New York: Continuum, 2001). 114.

[793]North, *The Lazarus Story*, 114

and in Jn. 3.36 ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ᾽ αὐτόν "the wrath of God abides on them."[794] In Jn. 11.24, the words καὶ ἡ ζωή "and the life" indicate the impartation of life through resurrection in the present. In Jn. 5.24-25, ζωὴν αἰώνιον "eternal life" precedes final resurrection. However, in Jn. 11.25 Jesus reverses the order with: ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή "I am the resurrection and the life."

The words καὶ ἡ ζωή "and the life" are absent from later mss. reveal the Byzantinian[795] influence on those mss. However, the phrase: καὶ ἡ ζωή "and the life" is in the earlier, more reliable mss. The phrase: καὶ ἡ ζωή "and the life" adds to the meaning of Jesus as "resurrection and the life." Barrett[796] correctly observes ἀνάστασις "resurrection" without ζωή "life" is inconsistent with the author's usage elsewhere.[797] In Jn. 11.25a, ἀνάστασις "resurrection" corresponds to Jn. 11.25b: the end time resurrection. Jn 11.25b points to Jesus' raising Lazarus, and explains the physical death of every believer prior to the final physical resurrection of Jn. 5.28-29 in the fulfillment of the plan.

The concessive clause, in Jn. 11.25b, mentions death κἂν ἀποθάνῃ ζήσεται "even though he dies, yet shall he live." The thought of resurrection continues in 11.26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ "and everyone living and believing in me shall never die." Jn. 8.51, 52, and 11.26 cannot be contrasted with 11.25b to demonstrate

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[794]A.B. Caneday, God's Incarnate Son as the Embodiment of Last Day Resurrection. SBJT 18(4)(2014) 79.

[795]These later, less reliable mss. are p^{45vid}, syr^{s}, Origen, Cyprian, Titus of Bostra, The older, more reliable Alexandrian mss. include P^{66}, P^{75}, A, B, C, D, W.; Kurt and Barbara Aland, *The Text of the NT: An Introduction The Critical Editions and to the Theory and Practice of Modern Textual Criticism, Second Edition.* (Grand Rapids: Eerdman's, 1995). 159.

[796]Barrett, *Gospel*, 398.

[797]For instance, ἀνάστασις "resurrection," and ζωή "life" are linked in John 5.29, 6.40, and 6.54.

the believer will not face physical death. North[798]correctly links 11.25b to Jn. 8.51: θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα "he shall never see death," and Jn 8.52 οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα "shall not taste of death into eternity."

The resurrection of believers in the divine plan depends on Jesus' resurrection not on Lazarus' resurrection. In Jn. 11.1-44, Jesus raises Lazarus to ratify Jn. 5.24-25, and 5.28-29 that Jesus' will raise believers. Jesus' and Lazarus' resurrections *stand in contrast* with each other in that Jesus has the power over death, while Lazarus remains subject to death. According to Jn. 12.10, in contrast to Jesus, Lazarus will face death again. In 2.19-21, Jesus' action in raising Himself from the dead is described. In the case of the destruction of His body, Jesus says: ἐγερῶ αὐτόν "I will raise it up." In 10.17, Jesus' authority is not to only lay down His life, but ἵνα πάλιν λάβω αὐτήν "that I may take it up again."

Jesus' cry: Λάζαρε, δεῦρο ἔξω "Lazarus come forth" has Jesus giving the ζωή "life" of resurrection to Lazarus. Lazarus comes forward: ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας "being bound hand and foot."

In Jn. 11.39, Jesus commands the stone of Lazarus' tomb be removed, while in 20.1 Jesus removes His own stone. In contrast to Lazarus, it is Jesus' action in discarding His burial materials, which he does not need again, that demonstrates He will not allow anyone to hand Him over to death's power.

In Jn. 19.40-42, Sylva observes Joseph of Arimethea and Nicodemus use the Jewish custom of binding: ἔδησαν "they bound" Jesus' body ὀθονίοις μετὰ τῶν ἀρωμάτων "with linen wrappings spices" to hand Jesus over to death's power as they bury Jesus in a garden tomb.

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[798]North, *Lazarus*, 98.

However, in Jn. 20.7 τὰ ὀθόνια "the linen wrappings" are lying on the floor. The τὸ σουδάριον "face cloth" they put on His head is lying alone. Osborne and Reiser[799] conclude the τὸ σουδάριον "facecloth" does not symbolize death.

In 11.44, the face cloth covers Lazarus' face: ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο "his face wrapped around" *until* Jesus commands: λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν "unbind him and let him go." Thus, the resurrection of Lazarus by Jesus in the present exemplifies a present both a spiritual and literal resurrection and a physical future resurrection as part of the Johannine divine plan of salvation.

4.2.3.4 The Impartation of Eternal Life Through the Activity of the Holy Spirit

The Holy Spirit is God's agent effective for imparting knowledge and has an epistemological function acting "with" and "in" the disciples for the salvation transfer in fulfillment of the plan. The Holy Spirit imparts ζωὴν αἰώνιον "eternal life" by mediating the knowledge necessary for a person to respond to Jesus which results in a salvation transfer status for ζωὴν αἰώνιον "eternal life."

Jn 7.37-39 explains Jn 4.7-15 and places the ὕδατος "water"[800] as the Holy Spirit. Cortes[801] explains the background of the quotation from Jn 7.38 as uncertain. In Jn. 7.38, the phrase ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος "out of his belly shall flow rivers of living water" is preceded by the phrase: εἶπεν ἡ γραφή "as the Scripture says."

In Jn. 7.38a, we argue option A is preferable:

Option A: if anyone is thirsty, let him come to me and drink.

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[799]B. Osborne, A Folded Napkin in an Empty Tomb: John 11.44 and 20.7 Again, *HJ*, 14(1973) 437-440; W.E. Reiser. The Case of the Tidy Tomb: The Place of the Napkins of John 11.44 and 20.7. *HJ*. 14(1)(1973). 45; D.D. Sylva, Nicodemus and His Spices, *NTS* 34(1988)*:* 148-151.

[800]In John 4.10, 4.11, and 7.38, the author uses ὕδωρ ζῶν "living water."

[801]Juan B. Cortes, Yet Another Look at John 7,37- 38, *CBQ* 29(1967): 78; Benny Thettayil, *In Spirit and Truth: An Exegetical Stud of John 4.19-26 and a Theological Investigation of the Replacement Theme in the Fourth Gospel,* (Leuven: Peeters Press, 2007), 411-413.

> The one who believes in me, as the scripture has said, from his innermost being shall flow rivers of living water.
>
> **Option B:** if anyone is thirsty, let him come to me, and let the one who believes in me drink. As the scripture said from his innermost being shall flow rivers of living water.

Those holding to option B do so based on the GJ's Christological emphasis. Manning and Thettayil hold this view based on in Jn. 7.38; 4.10, 14 on Jn's Temple Christology with Jesus as the source of "living water." Manning[802] argues Christ is the subject from whom ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος "out of His belly shall flow rivers of living water."

If A is correct, there is a vivid picture of how the Holy Spirit works within the believer to effect salvation. If B is correct, then the picture of the Holy Spirit's activity working inside the individual is lost, and "living waters" flow from Jesus. Option A is supported by older, more reliable mss.[803]In both options the punctuation is significant. Reading A, in UBS *Novum Testamentum Graece* 27, in Jn 7.37, places a full stop after καὶ πινέτω and a comma in Jn 7. 38 after εἰς ἐμέ.

Does ὁ πιστεύων εἰς ἐμέ "the one believing in me" finish Jn 7.37 (B), or begin Jn 7.38 (A)? The phrase: ὁ πιστεύων εἰς ἐμέ is the subject or *nominativus pendens.* In Jn 7.37, Option A places a comma after "to me" πρός με, and in Jn 7. 38 a full stop after εἰς ἐμέ "in me." In the GJ, the phrase: ὁ πιστεύων εἰς ἐμέ often begins a sentence, but never ends one. This makes this phrase in 7.38 correspond to the quotation from scripture: ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος "out of His belly shall flow rivers of living water."

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[802]Gary T. Manning, *Echoes of a Prophet: The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period,* (London: Continuum, 2004) 175; David Wenham, Spirit and Life: Some Reflections on Johannine Theology, *Them* 6(1)(1980) 4-8.

[803]Aland, *The Text of the NT*, 100, 159, These mss. are P66, P75, Origen, Cyril of Jerusalem, Basil, and Athanasius; Aland, Novum Testamentum Graece 27, 1993; ACNA27-T

The ζωὴν life-giving Spirit works inside the believer to effect the transfer s salvation status and fits with Jn. 4.13 and 6.35 where ὕδατος "water" flows out from inside each person.[804] In Jn. 4.10 and 4.25, ὕδωρ ζῶν "living water" should be understood in terms of knowledge imparted necessary for the transfer of salvation to take place. In Jn. 4.14, the water Jesus gives is the gift quenching thirst: πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον "a well of water springing up into eternal life." In Jn. 6.63 and 6.68, the Spirit unlocks the truth of Jesus' life-giving words which results in salvation or ζωὴν αἰώνιον "eternal life."

Wenham points to the strong link between "spirit and life." Ng in Jn. 4.14 draws the contrast τὸ ὕδωρ ὃ δώσω αὐτῷ "the water that I will give Him" with ὕδατος τούτου "this water." Koester[805] views the water as as symbolic of God's knowledge. Jones maintains the water is not symbolic of Jesus' teaching, but on how the Holy Spirit makes that teaching known for salvation.

Rather than take the water symbolically, we embrace the salvation perspective. In 4.22, the Samaritan woman's lack of knowledge: ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· "you worship what you do not know." In Jn 4.21b, the relative pron. ὃ "what" refers to the Father who is the object of saving knowledge. In Jn. 4.24, true worship must be πνεύματι καὶ ἀληθείᾳ "in Spirit and truth."

Several passages illustrate the Holy Spirit's epistemological function in salvation.[806] First, in Jn. 14.16, Jesus speaks of ἄλλον παράκλητον "another Paraclete?" In Jn. 14.17, the παράκλητος "paraclete" is called τὸ πνεῦμα τῆς ἀληθείας "the Spirit of

[804]Gordon D. Fee, "Once More-- John 7.37-39," *The Expository Tim*es 89(4)(1978): 117.

[805]Larry Paul Jones, *The Symbol of Water in the Gospel of John* JSNT (Sheffield: Sheffield Academic Press, 1997) 115; Craig Koester *The Symbolism of the Fourth Gospel: Meaning Mystery and Community.* (Minneapolis: Fortress Press, 2003), 191.

[806]The passages often called the paraclete passages are: John 14.16-18, 14.26, 15.26-27, and 16.12-15.

Truth" which is not a proper title, but descriptive of the Holy Spirit's work in salvation. The genitive of quality: τῆς ἀληθείας "of truth" functions to describe the work of the Spirit mediating truth.

In Jn. 14.19, Jesus says: ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε "because I live you will live also." In Jn. 14.16, the Holy Spirit's presence will be μεθ᾽ ὑμῶν εἰς τὸν αἰῶνα ᾖ, "with you forever" which demonstrates the Holy Spirit will endure with the disciples in unlimited duration. In Jn. 14.2-3, the Holy Spirit's presence is a continuation of Jesus' coming. In Jn. 14.17, the world lacks the sensory perception to experience Him and οὐ θεωρεῖ αὐτὸ "does not behold Him." In contrast, the disciples can θεωρεῖτέ με "you will behold me." In Jn. 6.40, those with perception ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ the transfer in status occurs: "has eternal life and I will raise Him up on the last day."

In Jn. 14.26, we read: ὑμᾶς διδάξει πάντα "He will teach you all things." The word πάντα "all" refers to the content of Holy Spirit's teaching. The παράκλητος "paraclete" helps the disciples recall and clarify Jesus' teaching for salvation. In Jn. 15.20 and 16.4, the author uses μηνμονεύω "to remember." In Jn. 14.26b, the Holy Spirit will ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ] "He will bring to your remembrance all that I said to you."

In Jn. 16.13, 14, and 15 ἀναγγελω means "to announce, or reveal," but also "announce new things" or in Jn. 16.13: τὰ ἐρχόμενα "things to come." The origin of the content of this revelation is in God οσα ακούσει λαλήσει "whatever He hears He will speak." In Jn. 16.13, the Holy Spirit's activity will ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ "guide you into all truth." The focus is not on the shepherding relationship as much as on the content of ἀληθείᾳ πάσῃ "the whole truth" which is a more perfect knowledge of what a person needs to enact the salvation transfer.

The Holy Spirit's revealing ἀληθείᾳ πάσῃ "the whole truth" fulfills Jn 16.25: "an hour is coming when I will no longer speak to you in parables, but I will speak to you παρρησίᾳ 'openly' of the Father." Scholars[807] have considered the possibility of the Holy Spirit's prophetic activity. As in Jn. 7.37-39, the GJ's focus is on: τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν "the things to come He will reveal to you"--Jesus' approaching hour of glorification. In Jn. 15.26-27, the παράκλητος "paraclete" acts to deepen belief by bringing forward evidence: μαρτυρήσει "He will bear witness." In Jn. 15.26-27, the disciples participate in witness, and the Holy Spirit's witnesses through them.

While Billington[808] takes a forensic interpretation to witness adding more evidence to the idea of a trial, Boice and Charles points to or highlights the παράκλητος "paraclete's" witness. For us the Holy Spirit acts as witness disclosing revelation that effects the transfer in salvation status in the fulfillment of the divine plan.

4.2.4 God's Initiatory Activity in the Human Response in Salvation

Believing is the mechanism apart from which the transfer in salvation status does not occur. The GJ uses πιστεύειν in verbal form to emphasize response by choice. In Jn. 3.16 ὁ πιστεύων "the one believing" equals the one ἔχῃ ζωὴν αἰώνιον "that has eternal life."

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[807]Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: Eerdman's, 1987), 39; Crinisor describes "spiritual utterances" in the worship community. Stefan, Crinisor, "The Paraclete and Prophecy in the Johannine Community," *JSPS* 27(2)(2005), 283-285; Isaacs argues the author is portraying the disciples as prophets. Marie E. Isaacs, "The Prophetic Spirit in the Fourth Gospel," *HJ* 24(4)(1989), 407.

[808]Antony Billington, "The Paraclete and Mission in the Fourth Gospel," In *Mission and Meaning Essays Presented to Peter Cotterell* (eds., Antony Billington, Tony Lane, and Max Turner; Oklahoma: Paternoster Press, 1995). 97-107; James Montgomery Boice, *Witness and Revelation in The Gospel of John*. (Grand Rapids: Zondervan, 1970). 146-148; Daryl J. Charles, "Will the Court Please Call in the Prime Witness? John 1:29-34," *TJ* 10 (1989) 81-83; Rodolfo Galvan Estrada, "The Spirit as an Inner Witness in John 15.26," *JPT* 22(2013). 77-94.

Eternal life results in the abiding relationship. In Jn 15.1-8, the word μένὼ "abiding" occurs ten times and means "staying in the sphere or status of salvation."[809] Abiding is distinguished from "initial faith" establishing a relationship of abiding. In Jn. 15.4, the union is a ζωὴ life-giving union caused by God's initiatory activity. For the author, μένὼ "abiding" in Jesus is the equivalent of believing. For this reason in Jn. 15.1-6, the word πιστεύειν "believing" is absent.

In Jn. 15.3, initial faith ἤδη ὑμεῖς καθαροί ἐστε "you are already clean" is not attributable to abiding in Jesus, but to Jesus' initiatory activity. Jesus had spoken to the disciples: διὰ τὸν λόγον ὃν λελάληκα ὑμῖν "because of the word I have spoken to you." Jesus is ἡ ἄμπελος ἡ ἀληθινὴ "the true vine," and His Father the ὁ γεωργός "farmer" or "vine dresser."

The word μετανοία "repentance" is absent from the GJ. However, Croteau[810] points to Jesus' admonition in Jn. 5.14 and 8.11: μηκέτι ἁμάρτανε "stop sinning." I argue this demonstrates "the absence of μετανοία does not necessitate the absence of the concept."

[809]*Chennattu describes the union in terms of a covenant relationship.* On the meaning of μένὼ "abiding" see Mary J. Chennattu, *Johannine Discipleship as a Covenant Relationship*, PhD Thesis, Catholic University of America, 2004. 34-35; See Frank Malatesta, *Interiority and Covenant: A Study of εἶναι ἐν and μένειν ἐν in the First Letter of Saint John* AnBib 69 (Rome: Biblical Institute Press, 1978) 10; John W. Pryor, *Covenant and Community in John's Gospel*. *RTR* 47(1988): *44, 48;* John A Sanford. Mystical Christianity: A Psychological Commentary on the Gospel of John (New York: Crossroad Publishing, 2016) 285.

[810]David A. Croteau, "Repentance Found? The Concept of Repentance in the Fourth Gospel," *MSJ*, 24(1)(2013): 117-119.

Latz[811] demonstrates that the concept of abiding illustrates the intimacy between Jesus, the Father, and the disciples that reflects one's salvation status.[812] Wallace[813] classifies the command: μείνατε "you abide" as a constative continual action, rather than an ingressive: "begin to abide in me."

We suggest Jn. 6.50, 51, 53, 54, 57, and 58 demonstrates indwelling language that runs through the whole Gospel apart from the primary reference in Jn. 15.1-6. This is stated in Jn. 6.51 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα, "if anyone eats of this bread, he will live forever."

4.2.5 Findings and Conclusion on the Divine Plan in the Gospel of John

Before we can press the argument of the relationship of 4QInstr. to the GJ any further, we can now draw some conclusions on what the author's understanding of salvation is. We have looked at the divine plan, in its own right, before we can bring the evidence into a dialogue with 4QInstr.

Sec. 4.2 has been an attempt to address the first research question: "What does the the text of the GJ say about the divine plan?" We established the divine plan is based on God's initiatory activity which includes the human response. Our reading of the GJ differs from several other scholars[814] who take the author's statements about God's

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[811]See Christopher David Bass, "A Johannine Perspective Of The Human Responsibility To Persevere In The Faith Through The Use Of μενω And Other Related Motifs," *WTJ*, 69(2)(2007): 305-324; Andrew Latz, "A Short Note Towards a Theology of Abiding in John's Gospel," *JTI*. 4(1)(2010): 113.

[812]Other places in the Gospel of John where the abiding relationship is explicated: John 14.20: ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν "I am in my Father, and you in me and I in you," and in John. 6.56: ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ "He who eats my flesh and drinks my blood abides in me and I in him;" D.G. van der Watt, *Family of the King*, 43 fn. 90
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[813]Daniel B, Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Michigan, 1997), 720-721

[814]J. H. Charlesworth, *A Critical Comparison*, 389-418; Klein, *The New Chosen*, 1990, 54-67; Grant R. Osborne, "Soteriology in the Gospel of John." In Clark H. Pinnock (ed.). *A Case for Arminiamism: The Grace of God and the Will of Man.* (Grand Rapids: Zondervan, 1989), 243-260; Shank, *Life in the Son*, 155-287; Witherington, *John's Wisdom,* 133-303.

initiatory activity in fulfilling the plan to apply a different hermeneutic which makes God's activity conditioned[815] on the efforts of human beings.[816]

To meet our stated aims to establish God's iniatory activity as the author's understanding in fulfilling the plan of salvation, we followed *three steps. In the first step,* we established the author's understanding of the plans fulfillment by the initiatory activity of God. First, from Jn. 1.11-12 and 3.1-11 we established the author's understanding of the plan is that it includes God's activity in causing the new spiritual birth. In addition, based on Jn. 6.70, 13.18, and 15.16,19, we established the author's understanding of the plan includes God's activity in choosing some people for eternal life. In addition, based on Jn. 6.37-40, 17.2, 6, 9, 24 and 10.29, the author's understanding of the plan includes God's activity of giving some people from the Father to the Son. Moreover, based on Jn. 6.44 and 6.65, the plan is based on God's activity of drawing some people to eternal life.

In the second step, in author's understanding of the plan includes the impartation of eternal life to believers. First, from Jn. 3.16, 5.21, 25, and 10.7-30, we established according to the plan eternal life is imparted to the world through the sending of the Son. In addition, based on Jn. 3.14-15, 8.28, 10.11, 15, 17, 18, 12.32, 15.13 and 6.51 eternal life is imparted to believers through Jesus' atoning death. In addition, based on Jn. 3.18, 3.36, 5.24-25, 5.28-29, and 11.25-26, eternal life is imparted to believers through Jesus' resurrection. Finally, based on John 4.7-15, 7.37-39, 14.16-18, 14.26, 15.26-27, and

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[815]I. Howard Marshall, *Kept By the Power of God: A Study of Perseverance and Falling Away* (Eugene: Wipf and Stock Publishers, 1969) 182; J. Ramsay Michaels, *The Gospel of John: The New International Critical Commentary of the NT*. Grand Rapids: Eerdman's, 2010) 270; Riku Pekka Tuppurainen, *Divine Sovereignty and Human Responsibility in the Gospel of John: An Alternative Interpretation, JEPTA*. 6(2-3)(2012). 258-263; Tukasi *Determinism,* 87-107.

[816]D.A. Carson, *The Gospel According to John: The Pillar NT Commentary,* (Grand Rapids: Eerdman's. 1991) 9-10; Andreas Kostenberger, *A Theology,* 458-464; Robert W. Yarbrough, Divine Election in the Gospel of John, In *Still Sovereign: Contemporary Perspectives on Election, Foreknowledge, and Grace,* eds., Thomas Schreiner and Bruce A. Ware, (Grand Rapids: Baker, 2000), 47-62.

16.12-15, eternal life is imparted to believers through the Holy Spirit who is the agent of knowledge with the epistemological function in effecting the transfer in status leading to salvation.

In the third and final step, we established in the author's understanding of the plan, that without the human response the transfer in salvation status cannot occur. Based on Jn. 3.16 and 3.36, the author uses believing, as the mechanism that brings about salvation. From Jn. 15.1-6, this response was described by the author as mutual as a relationship of abiding initiated by God's activity and reflecting the salvation status of the believer.

4.3 THE DIVINE PLAN IN 4QINSTRUCTION AND THE GOSPEL OF JOHN: A COMPARATIVE ANALYSIS

4.3.1 Introduction and Chapter Structure on the Comparative Analysis of the Divine Plan in 4QInstruction and the Gospel of John

Having looked at each author's understanding or interpretation of the divine plan in 4QInstr. and the GJ, in their own right, we are now in a position to bring these texts into a meaningful dialogue with each other. We now turn to answer the second research question: When 4QInstr. and the GJ are set side by side, how do they mutually illumine each author's worlds of thought with reference to salvation?

We meet the stated aims of this question following two steps. *In the first step*, we establish both 4Q417 l I 1-8a and Jn. 1.1-18 teach a divine plan. In *the first step,* based on Jn. 1.1-18 and 4Q417 l i 1-8a we elaborate on the teaching and elements of the two divine plans individually. *In the second step,* we turn our focus away from the elements of the two divine plans to see how the two plans mutually illumine each author's worlds of thought. We examine *two areas of shared commonality* of the divine plans, and proceed to look more deeply at the meaning of the commonalities in evidence from the texts themselves. In the discussion that follows, if there is evidence from outside 4QInstr. that helps clarify its relationship to the GJ, we allow that evidence to enter into the discussion.

First, we establish 4Q417 1 i 1-8a teaches the divine plan is the רז נהיה *raz nihyeh as God's dynamic and unfolding plan for the entire universe*. *In the first element of the plan,* we demonstrate the רז נהיה raz nihyeh is broad in scope and encompasses the thoughts, behavior, and destiny of every creature. *In the second characteristic,* we demonstrate that the רז נהיה *raz nihyeh* is a revelatory concept and is an unfolding mystery that discloses the knowledge of good and evil to the addressee for the practical wisdom of daily living.

In contrast, based on Jn. 1.1-18 we demonstrate the Johannine prologue is a summary description of the transfer in salvation status described in the Johannine narrative. It is not a pattern of creation exegesis, although there are some evocations in Jn. 1.1-18 from Gen.1-1-5. We define the divine plan in Jn. 1.1-18 as: *the identity and activity of the ὁ λόγος "the logos" in effecting a transfer of status for salvation for an entire community*.

Jn. 1.1-8 provides the necessary information to understand the plan which is later expanded and explained throughout Jn's narrative. The Johannine definition of the plan differs from the plan in 4Q417 1 i 1-8a in *three significant ways*.

From Jn. 1.1-2, we argue the first element of the plan presents the identity ὁ λόγος "the logos" as the agent of salvation: a high Christology constructed as plurality and presented as Johannine oneness. In order to clarify the distant relationship of Jn. 1.1-2, to 4Q417 1 i 1-8a we allow in evidence from Gos. Thom. 22.4, 49.1, 61.3, 61.5, 75.1, and 106.1 where oneness refers to an ideal state a believer must attain through self-actualization of the primordial light to have salvation. *From Jn. 1.12-14 and 1.12-13 we argue the second element of the plan is the cause of salvation: the activity of ὁ λόγος "the logos" in bridging the God-human divide.*

To clarify the distant relationship between ὁ λόγος "the logos" in Jn. 1.12-14 and 1.12-13 and the רז נהיה "raz nihyeh" in 4Q417 1-8a is a distant one, we bring in evidence from the revelatory concepts of "Providence" in the Providence Monologue in Nag Hammadi Codices (NHC) NHC II, 1 30.11-31.27, and NHC IV 1 46.25-49.8, and "voice, speech, and word," in the Trimorphic Protennoia (TrimP), in NHC XIII, 1, 1-50, and 24.

The third element is the result of salvation: the activity of ὁ λόγος results in a new community construction. Based on 4Q418 81+81a 13 and Jn. 1.12-13, 14, 16, 3.16, 3.36,

and 5.24 both 4QInstr. and the GJ balance individual and community realities. The author of the GJ differentiates himself from 4Q418 81+81a 13 and calls for a new community construction.

In part two, we move to analyze two significant common areas of emphasis and distinction between Jn. 1.1-18 and 4Q417 1 i 1-8a. In *the first point* of shared emphasis in salvation between 4Q417 1 i 8b-9a and Jn. 8.37-47 that "origins" can be detected each author's description of the divine plan. *In the second commonality* in salvation, we demonstrate in both 4Q417 1 i 10-12, and Jn. 1.1-18, and 20.31 that comprehending the plan is emphasized. In order to further clarify the distant relationship between 4Q417 1 i 10-12, and Jn. 1.1-18, and 20. we allow in evidence from Gos. Thom. 13.1-5 to illustrate this.

4.3.1.1 The Divine Plan in 4Q417 1 i 1-8a

For the concept of the plan the author uses the word: מחשבה [817] which occurs one time in 4Q417 l i 12. However, throughout 4QInstr. the author uses another word: רז נהיה "raz nihyeh" twenty times.[818] Another etymological reason emerges for why we chose the title "divine plan," over "salvation" when comparing the two divine plans, or plan *visa* plan. in the 4Q417 1 i 1-8a and Jhn. 1.1-18: Most scholars agree the רז נהיה "raz nihyeh" refers to the divine plan. Scholars have translated and regarded רז נהיה "raz

[817]The word מחשבה appears as God's "plan or design" not only in 4QInstruction, but throughout the Dead Sea Scrolls. The Dictionary of Classical Hebrew tells how מחשבת "plan or design" is used in 4Q440 3 i 24 and 4Q491 8-10 i 12 מחשבת כבודכה "your glorious design;" A similar phrase occurs in 1QS 3.16 מחשבת כבודו "his glorious plan." Similarly, in 1QHa V 24-26 a list of created things is governed כ[כֹּול מחשבותָם לכול קצי עֹולָמָם ["according] to all their designs for all the eternal ages;" More generally, 1QHa XVIII 3 states:כ[ן בֹּ]ול ו[בְּמִזמת לבכה תֹו]ן בֹ[מחשבתכה נהיה "by your design eve[rything] will be [and] by the plan of your heart it is est[abli]shed." (See DSSEL, 2006; DCH 2011 V: 230-232).

[818]In 4QInstruction the רז נהיה "raz nihyeh" occurs 20 times. They are: 1Q26 1 1, 4, 4Q415 6 4, 4Q417 2 i 10–11, 4Q416 2 iii 9, 14, 18, 21, 4Q417 1 i 6, 8, 18, 21, 4Q418 77 2, 4, 4Q418 123 ii 4, 4Q418 172 1, 4Q418 184 2 (DJD 34.579). See Kampen, *Wisdom Literature*, 56.

nihyeh" in different ways.[819] Older scholarly interpretations saw the רז נהיה "raz nihyeh" as "a body of teaching either written or oral."

We chose to use the term "plan" over "salvation" because it more clearly denotes a process. However, we maintain the רז נהיה "raz nihyeh" is *God's dynamic-unfolding plan for the entire universe* which includes the destinies of all humans. Various translations of the רז נהיה have included[820] "the approaching mystery," "the mystery to come," "le mystère future," "the secret of the way things are," and "the mystery that is to be."

4Q417 1 i 1-8a portrays the רז נהיה "raz nihyeh" as God's divine plan:

4Q417 1 i 1-8a; Overlap 4Q418 43-45i underline; 4Q418a 11 dotted underline.
Transcription and Tanslation:

1	[ו]אתה מבֿ[י]ן[ ]
2	[ ] ◦◦◦ הבט [ו]ברזי פלא[י אל הנוראים תשכיל ראש ◦]
3	[ ]לו בפ◦[ ]כה ◦◦◦ והבט [ברז נהיה ומעשי קדם למה נהיה ומה נהיה]
4	[במה נהיה] ◦◦ל◦◦◦[עו]לם לתש◦[למה]
5	[הויא ולמה נהיה במה נהיה]שׂ בכול[ ]מעשה והמע[שה
6	[יומם ולילה הגה ברז נ]היה {ו}דורש תמיד ואז תדע אמת ועול חכמה
7	[ואול]ת ת[ ] ◦◦◦ מע[ש]ה]בכול דרכיהם עם פקודתם לכול קצי עולם ופקודת
8a	עד ואז תדע בין [טו]ב ל[רע כ]מעשי[הם.....

[819]*For the different interpretations* of רז נהיה as a "a body of teaching either written or oral;" see Torleif Elgvin, *Analysis*, 80; idem. "Wisdom, Revelation, and Eschatology in an Early Essene Writing," ed. Eugene H. Lovering, SBL 1995 Seminar Papers (Atlanta: Scholar's Press, 1995), 445-450; idem. "The Mystery to Come: Early Essene Theology of Revelation," In *Qumran Between the Old and New Testaments,* eds. F.H. Cryer and T.L. Thompson, eds. (Sheffield: Sheffield Academic Press, 1995), 113-150; "The Mystery to Be" Goff, *4QInstruction*, 14; Lange, *Weisheit Praedestione*, 57-61; Daniel J. Harrington, The Raz Nihyeh in a Qumran Wisdom Text; *RevQ*, 17 (2013): 449-553 esp. 552; As a designation for "God's mysterious plan for both creation and history," see Goff, *4QInstruction*, 14, 20-23; idem; "Adam, the Angels, and Eternal Life," 20-23.

[820]*Different translations* of רז נהיה include: "the mystery to come" in Geza Vermes, *The Complete Dead Sea Scrolls in English* (London: Penguin, 1997), 115, 403; "le mystère future," in Qumran Cave 1, In DJD I, eds. J.T. Milik and David (Oxford: Clarendon Press, 1955), 115; "the secret of the way things are" or "the mystery of existence" in Florentino Garcia Martinez, *The Dead Sea Scrolls Study Edition: Volume Two* 4Q274-11Q31 eds. J.C. Tigchelaar and Florentino Garcia Martinez Grand Rapids: Eerdman's, 2004), 483; For the emphasis on the future translation of the רז נהיה: "the mystery that is to be," see Goff, *The Worldly and Heavenly*, 3-34, and 54-62.

1. [And] you underst[a]nding one [ ][821]
2. [ ] gaze thou on, [and] on the wondrous myster[ies of the God of the awesome deeds you will understand the origins of]
3. [ ] [ ] And gaze[on the mystery that is to come, And the deeds of old, On what is to be, and what was to be]
4. [in what will be]for ev[er [to what]
5. [is, and in what was in what] in every[ ]deed and d[eed]
6. [And by day and by night meditate upon the mystery that is to] come, And study (it) continually. And then you will know truth and iniquity, wisdom
7. [and foolish]ness their deeds every de[ed] in all their ways, Together with their recompense in all ages everlasting, And the recompense
8a. of eternity. Then you shall discern between the [goo]d and [evil according to their] deeds……..

4.3.1.1.1 Element One: The Divine Plan is Broad in Scope

4Q417 1 i 3-5a indicates the divine plan for the רז נהיה "the raz nihyeh" is broad in scope. Elgvin's universal interpretation is the broadest: רז נהיה "the raz nihyeh" is not only as God's plan for the universe, but even broader to include God's universal program which includes all humans and their destinies.[822]

4Q417 1 i 3-5 emphasizes the extent of God's plan throughout the scope of history using the niphal participle נהיה. In 4Q417 1 i 3-5, Goff and his student Naizer[823] note the plan has a "tripartite division of time" has accurately described נהיה as broad in scope as: "everything there is and all that shall be." We maintain in 4Q417 l i 3-5, the division of time is expressed in the present: Q417 1 i 3 למה נהיה "and what is to be," in the past: 4Q417 1 i 3 ומה נהיה "and what was to be," and in the future: 4Q417 1 i 4 במה נהיה "in what will be."[824]

[821]Hebrew text from DJD 34.151 and DSSEL. Translation from DJD 34.154-155`; and Goff, *4QInstruction,* 138-140; Tigchelaar, *To Increase,* 52-54; Rey, *El Sagasse,* 278

[822]Torleif Elgvin, "Wisdom, Revelation, and Eschatology in an Early Essene Writing." In *SBL 1995 Seminar Papers*. (In Eugene H. Lovering ed.; Atlanta: Scholar's Press, 1995). 10-15; Elgvin, *Analysis,* 450-451.

[823]Goff, *4QInstruction,* 145-147; Naizer, *Adam, Humanity, and the Angels,* 24.

[824]נהיה consists of *qal* and *niphal* participles used in succession indicating past, present, and future can be applied to 4QInstruction.

4.3.1.1.2 Element Two: The Divine Plan is a Revelatory Concept

The second element of the divine plan in the רז נהיה "raz nihyeh" is that it is a revelatory concept.[825] As the רז נהיה unfolds the revelation of knowledge to the addressee takes place. In 4Q417 1 i 2, the addressee is admonished to gaze on ו]ברזי[פלא "the wondrous myster[ies of….." The word רז "mystery"[826] includes the process of the way something previously hidden is disclosed.[827]

The addressee's contemplation of the divine plan in the רז נהיה "raz nihyeh" reveals wisdom and knowledge for daily living. The רז נהיה is the object of revelation and comprehension.[828] To accomplish this the addressee is given admonitions: 4Q416 2 i 5, 4Q417 1 i 3, 18, and in 4Q418 123 ii 5 נבט "to gaze upon," in 4Q416 2 iii 9, 14 דרש "to study," in 4Q418 43 4 and 4Q417 1 i 6 הגה "to meditate on," and in 4Q418 77 4 לקח "to learn."

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[825]The author of the Fourth Gospel presents Jesus as a μυστηρίον "mystery" previously concealed and now revealed as Jesus' life unfolds; In John 1.14, the glory which was hidden is now revealed: ἐθεασάμεθα τὴν δόξαν αὐτοῦ "we beheld his glory."Ashton asserts that Jesus as the ὁ λόγος is comparable to רז נהיה God's unfolding mystery. John 1.18 states: μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο "the only begotten God in the bosom of the Father, He has revealed Him;" The earliest mss. evidence supports this reading: Codex Sinaiticus א, Vaticanus, P^{66}, and the 3rd Century P^{75} support the variant μονογενὴς θεὸς "only begotten God." While μονογενὴς υἱὸς "only begotten Son" appears in later 5th century mss. John Ashton, "Mystery in the Dead Sea Scrolls," In *John, Qumran, and the Dead Sea Scrolls: Sixty Years of Discovery and Debate*; eds. Coloe, Mary and Tom Thatcher, (Atlanta: SBL 2011), 61 and 105.

[826]The word רז "mystery" refers to revelation. (see DCH 2011 VII 457-458). The word רז "mystery" occurs nine times in the Hebrew Bible (Dan 2.18, 19, 27-30, 47 2x; 4.9); There are more than 120 occurrences of רז in the Dead Sea Scrolls (see DCH 2011 VII: 457-458); There are 28 appearances of רז in 4QInstruction (see DJD 34.579).

[827]Key studies on רז "mystery" include Raymond E. Brown, "The Pre-Christian Semitic Concept of 'Mystery,'" CBQ 20 (1958): 417–43; idem. "The Semitic Background of the NT Mysterion (I)," *Bib* 39 (1958): 426-48; Samuel I. Thomas, *The Mysteries of Qumran* (Atlanta: SBL Press, 2009), 181-186; Elliot R. Wolfson, "Seven Mysteries of Knowledge: Qumran Esotericism Recovered," in *The Idea of Biblical Interpretation: Essays in Honor of James L. Kugel*, ed. H. Najman and J. R. Newman; JSJ Sup 83 (Leiden: Brill, 2004), 177-213.

[828]Ashton, *Mystery*, 61; Alex P. Jassen, *Mediating the Divine: Prophecy and Revelation in the Dead Sea Scrolls and Second Temple Judaism* (Leiden: Brill, 2007) 318.

In 4Q417 l i 6b-7a, 8 the revelatory disclosure of knowledge by the רז נהיה takes place. In 4Q417 1 i 6, the addressee is admonished: [יומם ולילה הגה ברז נ]היה ודורש תמיד "[day and night meditate on the raz nihye]h and study it continually." The result of the addressee's contemplation is in 4Q417 l i 6b-7a: [ואול] חכמה ועול אמת תדע ואז "and then you will know truth and iniquity wisdom [and foo]lishness." Similarly, 4Q417 l i 8 reads: [ורע]ל [טו]ב בין תדע ואז "and then you will know the difference between [goo]d and [ev]il."[829]

4.3.2 Does John 1.1-18 Describe the Divine Plan of Salvation?

Similar to 4Q417 1 i 1-8a, the first issue we address is the divine plan described in Jn. 1.1-18, or is something else such as a pattern of Genesis exegesis or a response to Gnostic exegesis? Endo, Pagels, and Phillips[830] have argued that Jn. 1.1-18 provides an explanation of creation, or is rhetoric against exegetical traditions based on the Book of Genesis.

However, little evidence supports the idea that the author is evoking a Genesis creation narrative of Gen 1 and 2. In Jn. 1.4, the ζωὴ "life" is sourced ἐν αὐτῷ "in Him." In Jn. 1.4 ὁ λόγος "logos" is categorized as ζωὴ "life" and φῶς "light." which is not limited to illumination, but to humanity's cause and source of the transfer in status that leads to salvation. Thus, Genesis 1 is evoked and evolves to the universal salvation for

[829]Different expressions refer to: דעת בין טוב לורע "the knowledge of good and evil;" 4Q417 l i 6-7 "truth and iniquity, wisdom and folly;" 4Q423 1 7 "[rejecting] the evil and knowing the good;" in 4Q416 2 iii 14 "what is bitter for a man and what is sweet for a person." Goff and Jassen identify "the knowledge of good and evil" as *practical knowledge for daily living.* Two examples are farming practices in 4Q418 184 2-3; 4Q418 103 ii; 4Q423 2, 5 1-6, and proper behavior towards one's wife and parents in 4Q416 2 iii 15-19, and 4Q416 2 iii 21-iv 13; See Goff, *Worldly and Heavenly*, 52-53; Jassen, *Mediating the Divine*, 322.

[830] John 1.1 Ἐν ἀρχῇ "in the beginning" alludes to creation. The Fourth Gospel alludes to creation in Gen. 1 and 2: θεὸς "God" links Gen. 1.1 and John 1.1. In addition, σκοτίᾳ "darkness" links Gen. 1.3 to John 1.5, and φῶς "light" links Gen. 2.4 to John 1.4-5. See Masanobu Endo, *Creation and Christology. A Study on the Johannine Prologue in the Light of Early Jewish Creation Accounts,* WUNT 2. Reih 14. (Tubingen: Mohr Siebeck, 2002) Part II; Elaine Pagels, Exegesis of Gen 1 in the Gospels of Thomas and John *JBL* 118(3)(1999): 477-496; Peter M. Phillips, *The Prologue of the Fourth Gospel: A Sequential Reading,* LNTS 294 (London: T and T Clark, 2006), 160-161.

all. In Jn. 1. 1-18, the authors' references do not necessitate creational categories of Gen 1-2, but categories that relate to the activity of ὁ λόγος "the Word's" execution of the plan that effects a transfer in salvation status among the recipients.

In addition, we have not taken a position totally different from Ashton and other scholars who have argued that Jn. 1.1-18 describes a divine plan for the entire universe. Similar to our reading of Jn 1.1-18, these scholars maintain that "Genesis creation exegesis" are foreign to Jn. 1.1-18's context. Ashton's argument stems from Lamarche's earlier work thirty years earlier, who argued Jn. 1.1-18 is God's plan for all humankind.

However, our argument differs from Ashton and Lamarche[831] in its narrow focus on the identity of ὁ λόγος "the logos" which provides illumination and revelation for all humankind. We focus on *ὁ λόγος "the logos's" functionality as the active agent who intervenes on behalf of God's children and actively executes the plan leading to salvation.*

Ashton's argument stems from his reading of Jn. 1.3a where the author uses γινομαι "to become" to refer to the elements of the universe, and to πάντα δι' αὐτοῦ ἐγένετο "all things came to pass *through* Him." Ashton accurately notes the author uses πάντα "all" instead of τὰ πάντα "all things" to refer broadly to all humanity, and everything in human history, and is not limited to the elements of the created universe."

Ashton's[832] notes that nowhere does Jn. use κτίσις "creation" as one would expect in a pattern of creation exegesis. Ashton interprets γινομαι to mean "occur, result, or

[831]See John Ashton, *The Gospel of John and Christian Origins* (Augsburg: Fortress Press, 2014) 145-155. See Excurses IV: The Prologue God's Plan for Humankind; Ashton's proposal is based partly on Lamarche's earlier work: See Paul Lamarche, *The Prologue of John*, In the Interpretation of John: Studies in New Testament Interpretation (Edinburgh: T and T Clark), 1965. 51-52.

[832]Ashton, *The Gospel of John and Christian Origins*, 148.

happen as a process."[833] This is affirmed in Jn. 1.3b, where γινομαι in the negative affirmation of 1.3a: καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ὃ γέγονεν "and apart from Him nothing came into being that Has come into being."

However, we maintain that the broader focus of Jn. 1.3b-5a[834] and the rest of 1.1-18 brings into focus what comes to pass through *the active agency* of the ὁ λόγος "the logos"[835]is more closely connected to what happens in the salvation process itself. In Jn. 1.4, the ζωὴ "life" is sourced ἐν αὐτῷ "in Him." In Jn. 1.4 ὁ λόγος "logos" is categorized as ζωὴ "life" and φῶς "light" which is not limited to illumination, but to humanity's cause and source of the transfer in status that leads to salvation.

4.3.2.1 The Divine Plan and the Prologue 1.1-18

Jn. 1.1-18 serves as a blueprint which lays out the elements of God's plan. For a person to believe in Jesus the comprehension of the truths of the plan must be secured. Jn. 1.1-18 presents those philosophical truths to be enacted throughout the narrative.

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[833]1QS 3.16 מחשבת כבודו "his glorious plan" and 1QS 11.10-19 demonstrates "God's intentionality behind all that happens." Ashton sees this in a one to one correlation with all that takes place through the ὁ λόγος "the Word" in John 1.3. See Ashton, *The Gospel of John and Christian Origins,* 150-151.

[834]In 1.3b-5a we maintain that interpretive meaning and mss. evidence rather than rhythm is most important in interpreting the punctuation. In our view, the stop should come before ὃ γέγονεν: 3b….. ὃ γέγονεν· 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων 5a καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει….. 3b….. that which has come to pass. 4 In Him was life, and the life was the light of men. 5a And the light shines in the darkness…Metzger notes the earliest mss. contain no punctuation: P^{66}, P^{75}, א*, A, B Bruce M. Metzger, *A Textual Commentary on the Greek New Testament, Second Edition* (UBS: Bibelgesellschaft, 1994), 195-196.

[835]In Johannine meaning of ζωὴ "life" and φῶς "light" allude to creation, but are personifications of ὁ λόγος "the logos." John. 1.9, 3.19-21, 8.12, 9.5, and 12.46 are consistent with 11.25 and 14.6 where the author's uses φῶς "light" and ζωὴ "life" are linked to Jesus activity. Ashton states that 3b….. ὃ γέγονεν· 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ "3b….. that which has come into being 4 in Him was life, and the life was the light of men. However, Ashton limits φῶς "light" and ζωὴ "life" to illumination and revelation of humanity, rather than the entire plan of salvation for God's children through the active intervention of ὁ λόγος "the logos" throughout John 1.1-18. See Ashton, *The Gospel of John and Christian Origins,* 150-151.

Most recent scholarship[836]maintains the GJ's style does not imply a separation from the narrative, but they are inseparably joined. Due to its elevated style,[837] some[838]have seen the prologue as independent from the rest of the narrative. These scholars have attempted to reconstruct it or describe it as a later addition.[839] However, the GJ's prologue and narrative stand in intimate relationship, both in summary and narrative form.

Lee[840] has accurately maintained that the prologue as dominating the GJ as "a vast Gothic archway" which gives those who enter the sense of what they will discover there. The archway provides the hub to which the spokes are attached.

The most significant point is that the prologue does not encapsulate the author's message *en toto*. For instance, in Jn. 1.14 ἐθεασάμεθα τὴν δόξαν αὐτοῦ "we beheld His glory" does not specifically point to Jesus' death and resurrection, but broadly includes them as aspects of revealed glory that effect salvation.

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[836] *Kasemann argued that the prologue should be viewed independently apart from the rest of the Fourth Gospel*; Ernst Kasemann, The Structure and Purpose of the Prologue into John's Gospel. New Testament Questions of Today. In *the New Testament Library* (London; SCM Press, 1969) 165; Robinson argued the prologue was added later; J.A.T. Robinson. "The Relation of the Prologue to the Gospel of John." *NTS* 9(1963) 120-129; For the view the prologue was added after the narrative was completed see PJ Williams. Not the Prologue of John. In *JSNT* 33(4) 2011 374-386.

[837]Brown. The *Gospel Accorohding to John,* 6.

[838]C. Clifton Black, "The Words You Have Given to Me I Have Given to Them: The Grandeur of Johannine Rhetoric," In *Exploring the Gospel of John,* eds., by A. Culpepper and C. Black (Louisville: John Knox, 1996), 223.

[839]*For two restructuring attempts* of the prologue see Warren Carter, "The Prologue and John's Gospel: Function, Symbol, and Definitive Word*,"* JSNT 39 (1990) 50; Ben Witherington, *John's Wisdom* (Louisville: John Knox, 1995), 2-4, 43; Witherington structures the prologue as a biography drawing from Richard Burridge. *What are the Gospels?* SNTSMS (Cabridge: Cambridge University Press, 1992), 50-57.

[840]Dorothy Lee. *Flesh and Glory: Symbolism, Gender, and Theology in the Gospel of John.* (New York: Crossroads. 2002). 30-32

The themes in Jn 1.1-18 are worked out in the remainder of the text to be read as a whole, not as a piece of a jigsaw puzzle, but as pieces of a larger writing.[841] The narrator is omniscient and reliable and provides an "insider's view" to the events and information beyond the scope of the characters. The range of concepts relating to the plan are linked to the character's lack of comprehension.

Without the information in Jn. 1.1-18, the reader is destined to grope in the darkness and lacks comprehension of the plan shrouded in darkness similar to all of the characters. Through Jn. 1.1-18,the reader has an advantage in knowledge that the characters don't have. How does the author lay out the significant elements of the divine plan, and what differentiates them from the plan in 4Q417 1-8a?

4.3.2.1.1 Element One: The Identity of ὁ λόγος "The Logos" as God's Active Agent in Salvation: High Christology Constructed as Plurality Presented as Johannine Oneness

The first element of the plan answers the question of the λόγος or His identity. God 's plan is a facet of the λόγος divinity. Scholars[842] concur that God's plan of salvation employs a high Christology that remains thematically dominant throughout. However,

[841]*The ideas observable in the prologue repeated later in the narrative*: John 1.4, Jesus is the ζωὴ "life" reappears in John 3.15-16, 4.14, and 6.68, Jesus is the φῶς "light" in John 1.4, 5, 7, 8, 9 reappears in John. 3.19-21; and 11.9-10. Similar patterns are established for 1.7: μαρτυρίαν "witness," and in 1.14: τὴν δόξαν "glory."*More recent studies have sought to join the prologue and narrative*; See Elizabeth Harris. Prologue and Gospel: The Theology of the Fourth Evangelist, JSNTSUP 107. (Sheffield: Sheffield University Press, 1994) 127-134; Morna D. Hooker. "Beginnings and Endings." In *The Written Gospel.* (Edited by Grahm Stanton, Markus Bockmuehl, and D.A. Hagner; Cambridge: Cambridge University Press, 2005) 50-60; For *the omnicient narrator* see Peter O'Grady, "The Prologue and Chapt. 17 of the Gospel of John." In *What We Have Heard from the Beginning: The Past Present and Future of Johannine Studies.* (Edited by Tom Thatcher. Waco: Baylor University Press, 2007). 215-228; Margaret Pamment, "Focus in the Fourth Gospel," *ExpT* 97(1985) 72-73.

[842]John Ashton, *The Transformation of Wisdom: A Study of the Prologue of John's Gospel*, NTS 32(2)(1986) 164; M.E. Boismard, *Moses or Jesus: An Essay in Johannine Christology:* Bibliothheca Ephemeridum Theologicarum Lovaniensium LXXXIV-A (Leuven: Leuven University Press, 1993) 69-70; Craig Keener, *The Gospel of John a Commentary. Volumes I and II* (Peabody: Hendrickson Publishers, 2003), 360-363; John Painter, "Christology and the History of the Johannine Community in the Prologue of the Fourth Gospel," *NTS* 30 (1984): 460-474.

it is a high Christological focus for ὁ λόγος that the author constructs as plurality serves as the base upon which the other active elements of the plan rests.

In Jn 1.1, the author opens by constructing the plurality of God and ὁ λόγος "the logos" as entities that co-exist in a perpetual state of interrelation since ἀρχῇ "the beginning." God is the predicate nominative who illustrates the stance of ὁ λόγος "the logos"-- θεὸς ἦν ὁ λόγος "God was the Word."[843]Johannine plurality contrasts with 4Q417 1 i 1-8a, where only God's unity is presumed. In 4Q417 1 i 2, only God is אל הנוראים "the God of awesome deeds" and presumed the grand designer of all things.

The author links preexistence with identity constructed as plurality. In Jn. 1.18, the phrase μονογενὴς θεὸς "only begotten God"[844] expresses plurality and unity that operate simultaneously. In Jn. 1.1 and 14 the author distinguishes θεός "God" from ὁ λόγος "logos" making Jesus distinguishable from God. The author's construction of preexistent plurality is in 1.1: καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος "and the Word was with God and God was the Word," and 1.2: οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν "this One was in the beginning with God."

Bauckham [845] associates Jesus' identitiy with God's and with ὁ λόγος "the logos."[846] God and ὁ λόγος share the divine identity. Bauckham drew from Frei's

[843]Hans. W. Frei, The Identity of Jesus Christ: The Hermeneutical Bases of Dogmatic Theology (Eugene Oregon: Cascade Books) 143; Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids: Eerdmans Publishing,1998), 47-51.

[844]The earlier and more reliable mss. read: μονογενὴς θεὸς "only begotten God" not μονογενὴς υἱὸς "only begotten Son;" See P^{66} 200 CE and P^{75}; Bruce M. Metzger, A *A Textual Commentary on the Greek New Testament, Second Edition* (UBS: Bibelgesellschaft, 1994), 169-170.

[845]Thompson follows Bauckham and recognizes the Fourth Gospel's reconceptualization of ὁ λόγος "the logos" is identified as God and distinct from God; See Marianne Meye Thompson, *The God of the Gospel of John* (Grand Rapids, MI: Eerdman's, 2001), 51.

[846]*For the worship of angels with God in diverse monotheistic Judaism* see Loren T. Stuckenbruck, *Angels and God Exploring the Limits of Early Jewish Monotheism, In Early Jewish and Christian Monotheism*, ECC 263, edited by Loren T. Stuckenbruck and Wendy E.S. North; London: T and T Clark, 2004), 45-70.

work[847]on identity theory which is on point. This fits our view that the divine identity is constructed as "God's self-manifestation *in intention and action*."

The most recent Johannine research has embraced Christology through separation, but also Christology presented in terms of *Johannine oneness*.[848] Jn. 1.1 forms the link of intimate connection between God and λόγος "Word." In Jn 1.1 unity for the λόγος is made plain: ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος "and the Word was with God and God was the Word." Outside Jn. 1.1-18, the λόγος is no longer mentioned. However, throughout Jn's. narrative Christological oneness occurs frequently.[849]

Deut. 6.4[850]has been proposed for the GJ's background of oneness, although John never states this. Christological oneness is presented with clarity in Jn. 10.30: ἐγὼ καὶ ὁ

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[848]*The scholarly consensus that Johannine Christology is based on oneness is most prominent in the series of essays in Early Jewish and Christian Monotheism* edited by North and Stuckenbruck; Also see Richard Bauckham, "Biblical Theology and the Problems of Monotheism," *In Jesus and the God of Israel: God Crucified and Other Studies on the NT's Christology of Divine Identity* (Grand Rapids: Eerdman's, 2008) 104; Byers argues the Fourth Gospel's author uses Johannine oneness derived from the prologue to suggest that the author uses oness to argue for group defication. See Andrew Byers, J*ohannine Theosis: The Fourth Gospel's Narrative Ecclesiology of Participation and Deification.* PhD Thesis University of Durham. 2014. 207ff.; For the view that ὁ λόγος "the logos" *is not* distinct from God but due to John's Acquiesence to Judaism: See Wendy S. North, "Monotheism and the Gospel of John: Jesus, Moses, and the Law," *In Early Jewish and Christian Monotheism,* edited by Loren T. Stuckenbruck and Wendy S. North, ECC 263 (London: T and T Clark, 2004) 155-166. esp. p, 166; Moberly denies the Fourth Gospel's use of monotheism as oneness. R.W.L. Moberly, "How Appropriate is Monotheism as a Category for Biblical Interpretation," In *Early Jewish and Christian Monotheism,* ECC 263 (London: T and T Clark, 2004), 216-234.

[849]*Meyer argues ὁ λόγος cannot be collapsed into Christology, but can best be understood in the person of "the Father."* See Paul W. Meyer, The Father: The Presentation of God in the Fourth Gospel, In *Exploring the Gospel of John: In Honor of D. Moody Smith,* edited by R. Alan Culpepper and C. Clifton Black (Louisville: John Knox Press, 1996) 255-266.

[850]*Scholars strongly challenge the view that Deut. 6.4 is the background of John's oneness theme. For the author's variety of ways of interpreting Old Testament scripture:* See Johannes S. J. Beutler,"The Use of Scripture in the Gospel of John," In *Exploring the Gospel of John: In Honor of D. Moody Smith,* edited by R. Alan Culpepper and C. Clifton Black (Louisville: John Knox Press, 1996) 148-158; *For view that Johanine oness comes from Gnosticism* see Mark L. Appold, *The Oneness Motif in the Fourth Gospel: Motif Analysis and Exegetical Probe into the Theology of John, 2nd ed.* WUNT 2.1 (Eugene: Wipf and Stock, 1976) 130-148; *Byers argue exclusivelys Deut 6.4 is the background of Johannine oneness.* See Byers, *Johannine Theosis*, 108-153. For the links of oneness varied throughout Judaism see C.T. R. Hayward. "The Lord is One: Reflections on the Theme of Unity in John's Gospel from a Jewish Perspective," In *Early Jewish and Christian Monoutheism,* ECC 263,. (Edited by Loren T. Stuckenbruck and Wendy E.S. North; London: T and T Clark, 2004) 138-154; *For the view that monotheism comes from*

πατὴρ ἕν ἐσμεν "I and the Father we are one." In Jn. 10.30, the author uses ἕν for "one" in sharing identity and mission. Christological oneness is understood by Jesus' opponents as blasphemy and punishable by stoning.[851] In Jn. 5.18, we read: ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεὸν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ "but He was calling God His own Father making Himself equal to God."[852]

In Jn. 5.18 and 10.30, Appold's monograph makes a prescient argument applicable to our case in assessing Jn's ἕνα "oneness" language. Appold insightfully proposes that Johannine oneness is not proximate to the DSS. In 4Q417 1 i 1-8a, oneness cannot be detected. Appold pointed out insight that the language of the elements in Gnostic phenomenology was "Johannine oneness motif's" closer parallel to the GJ.[853]

Johannine oneness as Christological identity in Jn. 1.1, 5.18 and 10.30 is closer in conceptual meaning to the Gos.Thom. than to 4Q417 1-8a where oneness cannot be found. Like the GJ, in Gos. Thom. where "oneness" pertains to the transfer status in salvation. The ideal state of primordial origins is contrasted to the present divided condition of gender contrast. This[854] male female contrast js taken from Gen 1.27b.

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a diverse multiplicity of sources see Larry W. Hurtado, *One God, One Lord: Early Christian Devotion and Ancient Monotheism,* edited by Larry Hurtado: (London: T and T Clark, 1998) 27-50.

[851]*Johannine oneness seems to be presented in nationalistic terms*: John 11.49-52: ἀλλ᾽ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν "but in order that the children of God might be gathered together into one." The allusion to this dispersion is in Ezek 34.5-6; 34.12, 37.21-24, "gathered together with one flock and one sheperd;" In John. 10.16, they will become μία ποίμνη, εἷς ποιμήν "one flock;" See Richard Bauckham. "Monotheism and Christology in the Gospel of John," In *Testimony of the Beloved Disciple: Narrative History and Theology in the Gospel of John* (Grand Rapids: Baker, 2007) 250; Byers, *Johannine Theosis,* 143-147.

[852]John uses εἷς "eis" John 12.2, 4; 12.21, 23; 18.14, 22, 26; 19.34; 20.1, 7, 12, 19, 24; and 21.25. *Oneness is the self designation of Jesus' opponents:* The Jews claim ἕνα πατέρα ἔχομεν τὸν θεόν "we have one Father even God.".

[853]Appold treats the oneness passages as independent units: John 17.21-23; 11.49-52; and 10.30; Mark L. Appold, *The Oneness Motif in the Fourth Gospel: Motif Analysis and Exegetical Probe into the Theology of John, 2nd ed,* WUNT 2.1 (Eugene: Wipf and Stock, 1976) 139, 162, 174-175, 191-192, 243-245, 259, and 260.

[854]Gen 1.27b reads: בָּרָא אֹתָו זָכָר וּנְקֵבָה בָּרָא אֹתָם "He created them male and female He created them." See Elaine Pagels. Exegesis of Gen 1 in the Gospels of Thomas and John. *JBL* 118(3)(1999): 478-480.

In Gos. Thom. 61.3a,[855]the primordial world is described as Jesus' comes from the primordial world: ⲡⲉⲧ'ϣⲏϣ "of the undivided." In Gos. Thom. 11.4a primordial oneness is described: ϩⲙ̄ ⲫⲟⲟⲩ ⲉⲧⲉⲧⲛ̄ⲟ ⲛ̄ⲟⲩⲁ "on the day you were one," is described similarly in Gos. Thom. 106.1a: ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛ̄ϣⲁⲣ̄ ⲡⲥⲛⲁⲩ ⲟⲩⲁ "when you make the two into one."

Gos. Thom. uses the word ⲟⲩⲁ, a transliteration of the Greek word ειvος. Gos. Thom. 4.3 reads: ⲁⲩⲱ ⲛ̄ⲥⲉϣⲱⲡⲉ ⲟⲩⲁ ⲟⲩⲱⲧ "and you will become a single one." Gos. Thom. 22.5a indicates the importance of becoming ⲙ̄ⲡⲓⲟⲩⲁ ⲟⲩⲱⲧ "a single one alone." The Johannine transfer in salvation status is evident. Gos. Thom. 22.7 describes this as prerequisite for entering the kingdom: ⲧⲟⲧⲉ ⲧⲉⲧⲛⲁⲃⲱⲕ' ⲉϩⲟⲩⲛ ⲉ[ⲧ]ⲙ̄ⲛ̄[ⲧⲉⲣ]ⲟ' "then you will enter in to [th]e king[dom]. In Gos. Thom. 49.1 and 75.1, the author describes the goal of ⲛⲙⲟⲛⲁⲭⲟⲥ which means "solitary ones" or "standing solitary"[856] or being unattached, single, or alone.

4.3.2.1.2 Element Two: The Cause of Salvation: The Activity of ὁ λόγος "The Logos" in Bridging the God-Human Divide

The plans in 4Q417 l i 1-8a and Jn. 1.12-14 tell a story of a God-human divide. In 4Q417 l i 1-8a there is no reciprocity between God and man. In Jn. 1.14, ὁ λόγος σὰρξ ἐγένετο "the Word became flesh" as the intervening cause of Jn. 1.12-13 as people have their status in salvation transferred into τέκνα θεοῦ "the children of God."

Essential to the author's plan of salvation is to link active Christology to humanity. First, in Jn 1.1 the author presents ὁ λόγος "the logos" in separation and mysterious

[855]Ismo Dunderberg, "Thomas I sayings and the Gospel of John," In *Thomas at the Crossroads: Studies of the New Testament and Its World,* edited by Ristro Uro (Edinburgh: T and T Clark, 1998), 50.

[856]Uro thinks oneness language in the Gospel of Thomas is evidence that the Gospel of Thomas is a monastic or Encratite text. Uro Ristro, "Thomas an Encratite Gospel?" In *Thomas at the Crossroads: Studies of the New Testament and Its World,* eds., by Ristro Uro. (Edinburgh: T and T Clark, 1998), 155-157.

otherness from humanity. For instance, in Jn. 8.23, Jesus addresses His interlocutors as ἐκ κάτω "from below," while He is ἐκ ἄνω "from above."[857]

However, in Jn. 1.18 8 the λόγος "logos" is settled in God's bosom: ὢν εἰς τὸν κόλπον τοῦ πατρὸς "the one being in the bosom of the Father." In Jn. 1.4, 5 the ὁ λόγος "logos" has the active salvific function of illumination as τὸ φῶς τῶν ἀνθρώπων "the light of humanity." In Jn. 1.14, ὁ λόγος "the logos" actively assumes human mortality which causes in 1.12-13 the ὁ λόγος "Word" and τέκνα θεοῦ "the children of God" to experience a transfer in salvation status.

However, the ὁ λόγος "the Word" who actively σὰρξ ἐγένετο "became flesh" bears a closer resemblance to two other Nag Hammadi writings than to 4Q417 l i 1-8a. *The Apocryphon of John* (hereinafter Apoc. John) and the *Trimorphic Protennoia* (hereinafter TrimP) are preserved in the Coptic Papyri from Nag Hammadi.[858] TrimP. and Apoc. John are difficult to date and are placed by Turner anywhere in the 1st, to the late 2nd centuries.[859] Perkins and Robinson[860]account for similarities between TrimP, Apoc. John, and the GJ as "source-texts." I agree with their position, except, there are no contacts between Jn. 1.1-18, Apoc. John, and TrimP that show any dependence.

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[857]God's awesomeness is found in 4Q417 l I 8, and 4Q418 69 ii + 60 12: אל הדעות "the God of knowledge," שׂני עולם {נ}ולוֹא עיף בכול "and He does not grow tired in all the years of eternity." Similarly, in John 3.31, Jesus comes ἐκ τοῦ οὐρανοῦ "from out of heaven."

[858]Paul Hubert Poirer, *The Trimorphic Protennoia (NHC XIII, 1) And the Johannine Prologue: A Reconsideration. In The Legacy of John: Second-Century Reception of the Fourth Gospel,* edited by Tuomas Raasimus. Leiden: Brill, 2010), 94.

[859]I follow the Coptic text and translation in John D. Turner, *Introduction to NHC XIII 1: Trimorphic Protennoia. Naag Hammadi Codices XI, XII, XIII,* Nag Hammadi Studies, 28, edited by C.W. Hedrick. And R. H Hodgson (Leiden: Brill, 1999), 371-454.

[860]Pheme Perkins,"Gnostic Revelation and Johannine Sectarianism: Reading 1 John from the Perspective of Nag Hammadi," *In Theology and Christology in the Fourth Gospel: Essays by the Members of the SNTS Johannine Writings Seminar,* eds. by Gilbert Van Belle and J.G. Van Der Watt, and P. Maritz, (Leiden: Brill 2005), 256-276; Gesine Robinson, "The Trimorphic Protennoia and the Prologue of the Fourth Gospel," In *Gnosticism and the Early Christian World: In Honor of James Robinson,* Edited by James E. Goehring, Charles W. Hedrick, Jack T. Sanders, and Hans Dieter Betz (Sonoma: Polebridge, 1990), 385-386.

The final hymn of the longer version of Apoc. John[861] is called *The Providence Monologue,* and is preserved in NHC II, 1 30.11-31.27, and NHC IV 1 46.25-49.8.[862] In Jn. 1.1 and 1.14 the ὁ λόγος "the logos," and in the Apoc. John ⲡⲣⲟⲛⲟⲓⲁ "providence," and in TrimP. ⲡϩⲣⲟⲟⲩ "voice," ⲉϩⲣⲁⲓ "speech," and ⲗⲟⲅⲟⲥ "logos" all explain revelation as *an active spatial descent* and are occupied with what the revelatory entity does when it arrives and the way it is disclosed to the recipient bringing about the recipient's salvation.[863]

In contrast to the רז נהיה "raz nihyeh," in 4Q417 1 i 1-8a, in Jn. 8.23 and 3.13 spatial imagery demonstrates the vast distance between celestial and the earthly realms, and the proximity between God and humans. In Jn. 1.14, God as ὁ λόγος "the logos" actively takes up residence in mortality as ὁ λόγος σὰρξ ἐγένετο "the Word became flesh," who offers salvation for those who believe in Him.

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[861]*I follow the Coptic text and translation* in Michael Waldstein and Frederick Wisse, *The Apocryphon of John: Synopsis of Nag ofHamm. Codices II, 1: III, 1, and IV, 1 with BG 8502,2, Nag Hammadi Studies 33.* (Leiden: Brill, 1995); *For translation in French* see Michel Tardieu, *Escrits Gnostiques: Codex de Berlin, Sources Gnostiques et Manicheenes 1* (Paris: Editions du Cerf, 1984) 340; The Apoc. John is transmitted in four Coptic mss.; The short recension of the Apoc. John is transmitted in Codex III, 1, and in Pap. Berolinsus Gnosticus (BG) 8502.2. The longer version of the Apoc. John is in NHC II, 1 and IV, 1; These are Coptic translations of a longer Greek version that was inserted by a later redactor; See John D. Turner. The Johannine Legacy: The Gospel and Apocryphon of John, In *The Legacy of John: Second-Century Reception of the Fourth Gospel,* SNT 132., ed., by Tuomas Rasimus (Leiden: Brill, 2010), 113.

[862]Poirer. *The Trimorphic Protennoia,* 94.

[863]*Likely, the author of TrimP knew the Providence Monologue without knowing the entire Apoc. John*; The earliest parallels were first recognized by Carsten Colpe. Heindische judische, und Christoliche, Uberlieferung in den Shriften aus Nag Hammadi III, Jarbuch Fur Antike und Christentum *JAC* 17(1974): 107-125; Colpe described the parallels as "striking" to every verse of the prologue; Most recently, see Craig A. Evans. "On the Prologue of John and the Trimorphic Protennoia," *NTS* (27)(1981): 395-401; Yvonne Janssens. "The Trimorphic Protennoia and the Fourth Gospel," In *The New Testament and Gnosis: Essays Honor of Robert McL. Wilson,* eds., by Alstair H. Logan and Andrew J. Wedderburn (Edinburgh: T and T Clark, 1983), 240-242; Michel Tardieu, *Escrits Gnostiques: Codex de Berlin, Sources Gnostiques et Manicheenes 1* (Paris: Editions du Cerf, 1984) 340.

The Providence Monologue[864] in NHC II, 1 and NHC IV, 1 describes ⲡⲣⲟⲛⲟⲓⲁ "Providence's" three-successive descents into the cosmos. First, in NHC II, 1, 30 12 ⲡⲣⲟⲛⲟⲓⲁ introduces herself: ⲁⲛⲟⲕ ⲥⲉ ⲧⲉⲡⲣⲟⲛⲟⲓⲁ ⲉⲧ ϫⲏⲕ ⲉⲃⲟⲗ ⲛⲧⲉ ⲡⲧⲏⲣϥ "I, there the perfect providence for the all."[865]

The first two descents mark ⲡⲣⲟⲛⲟⲓⲁ's defeat and withdrawal back into the world of light. In NHC II, 1, 30 16-21 her *first descent* into the realm of darkness (line 18) and into the midst of the prison (line 19a). *In her first descent*, ⲡⲣⲟⲛⲟⲓⲁ hides and does not reveal herself. *In her second descent*, in NHC II 30, 21-31 ⲡⲣⲟⲛⲟⲓⲁ meets the same results and returns home without success. In NHC II, 1 30, 32-31, and 23, *in her third* and final descent ⲡⲣⲟⲛⲟⲓⲁ reveals herself and actively effects salvation in her listeners. In NHC II, 1 31, 5-6a, and 23 there is a call to awakening and sealing that brings revelation to its goal of salvation. In NHC II, 1 31 5-6a, salvation is described as ⲡⲣⲟⲛⲟⲓⲁ awakens those entrapped in their bodily prison.[866]

5 ϫⲁⲓ ϫⲉ (ϫⲉ) ⲡⲉⲧⲥⲱⲧⲙ̄ ⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲙ ⲫⲓ ⲛⲏ 6 ⲉⲧϩⲟⲣϣ

5 I said, "whoever hears, arise from deep 6 sleep!"

In NHC II, 1 31, 23, ⲡⲣⲟⲛⲟⲓⲁ "pronoia" ⲁⲉⲓⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄ⲙⲟϥ "seals them" in a salvation baptismal-type ritual. NHC II, 1 30.11-31.2[867] has served as an inspiration for: "salvation in the three spatial descents" also found in TrimP. NHC XIII, 1.[868]*In TrimP.*,

[864]As we noted above *The Providence Monologue* is found in NHC II, 1 30.11-31.27 NHC IV 1 46.25-49.8.

[865]See Michael Waldstein and Frederick Wisse. *The Apocryphon of John: Synopsis of Nag ofHammadi Codices II, 1: III, 1, and IV, 1 with BG 8502,2, Nag Hammadi Studies 33.* (Leiden: Brill, 1995) 169.

[866]Waldstein and Wisse. *The Apocryphon of John, 171.*

[867]NHC II, 1 30.11-31.2 is also preserved in NHC IV 1 46.25-49.8.

[868]Poirer. *The Trimorphic Protennoia 120*.

the female revelatory entity is called ⲧⲡⲣⲱⲧⲉⲛⲛⲟⲓⲁ "protennoia," and reveals herself in three forms: ⲡϩⲣⲟⲟⲩ "voice," ⲉϩⲣⲁⲓ "speech," and ⲗⲟⲅⲟⲥ "logos."

First, in TrimP. 46, 5-6a the revelatory concept is described: ⲁⲛⲟⲕ ⲡⲉ ⲗ[ⲟⲅ]ⲟⲥ ⲉⲧⲯⲟⲟ[ⲡ ϩⲙ̄ ⲡⲣⲓϩⲟⲟⲩ] 6 ⲛ̀ⲁⲧ ⲯⲁϫⲉ ⲉⲡⲟⲩ ⲉⲉⲓⲯⲟ[ⲟ]ⲡ ϩⲛ̄ [ⲟⲩⲟⲉⲓⲛⲉ] ⲛⲁⲧⲱϩⲙⲉ ..... "I am the [logos] who is [in the] ineffable [voice] I dwell in undefiled light...."[869] In TrimP 46, 14-15 we read:

ⲁⲛⲟⲕ ⲡⲉ ⲡⲗⲟⲅⲟⲥ ⲟⲩⲁⲁⲧ ⲛ̀ⲁⲧⲯⲁϫⲉ ⲙ̄ⲙⲟ[ⲩ] ⲛⲁⲧϫⲱϩⲙⲉ..... "I alone am the word ineffable, immaculate, ..."

Next, in TrimP. 37,14, the revelatory activity is described in salvific terms: ⲟⲡ ϩⲙ̄ ⲡⲕⲁⲕⲉ ⲁⲩⲟⲩⲟⲛϩⲩ ⲉⲃⲟⲗ "and those in the darkness, He manifested himself to them." In TrimP. 46, 32 we read: ⲛⲟⲟⲩⲩ ⲁⲣ̄ⲟⲩⲟⲉⲓⲛ ⲁⲛⲉⲧⲯⲟⲟⲡ ϩⲙ̄ ⲡⲕ[ⲁ][ⲕ]ⲉ "to illumine those in the d[ar][k]ness." In TrimP. 47, 14 we read: ⲁⲉⲓⲟⲩⲟⲛϩⲧ ⲉⲃⲟⲗ ⲛⲁⲩ [ϩ]ⲛ̄ ⲛⲉⲩⲥⲕⲏⲛⲏ ⲉⲉⲓⲯⲟⲟⲡ "I revealed myself to them [in] their tents."[870]

In TrimP. and Apoc. John the revelatory entity meets salvation success. However, this success is restricted to only a few. Similarly, in NHC II, 1 31, 5-6a, and 23 in "the call of awakening," ⲡⲣⲟⲛⲟⲓⲁ salvifically awakens and seals her seed alone. In NHC II, 1 30, 13 we read: ⲁⲓⲯⲃⲧ ⲉⲡⲁⲓ ⲉⲙ̄ ⲡⲁⲥⲡⲉⲣⲙⲁ "I took form in my seed." In TrimP 47, 23, ⲗⲟⲅⲟⲥ "logos" hides within the powers and later salvifically reveals himself to ⲉⲃⲟⲗ

[869]Poirer marks the three descents: ⲡϩⲣⲟⲟⲩ "voice," in TrimP. 36, 4-33, ⲉϩⲣⲁⲓ "speech," in Trimp. 45, 21-31; and ⲗⲟⲅⲟⲥ "logos" in TrimP. 47, 5-28. See Turner, *Trimorphic Protennoia,* 424.

[870] For more on *the revelatory concept*: TrimP. 47, 28b we read: "I am the light that illumines the all;" For *the revelatory act:* In TrimP. 36, 5, "I shone down upon the darkness;" TrimP. 36.6-8: "I move in every creature. I who am hidden within radiant waters and I delve into them all in everyone indwelling all things." Turner, *Trimorphic Protennoia*, 404-405, and 427.

ⲛⲛⲁⲥⲛⲏ[ⲩ] "his breth[eren]." Similarly, TrimP 49, 21 reads: ⲉⲃⲟⲗ ⲉⲛ̄ ⲛⲁⲙⲉⲗⲟⲥ "among my members."[871]

The limited extension of the revelatory entities in TrimP. and Apoc. John stands in contrast to the universal extension of salvationof ὁ λόγος "logos." In Jn. 1.5: τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει "the light shines in the darknesss," and in Jn. 1.9: φῶς τὸ ἀληθινόν, "the true light" φωτίζει "illumines" πάντα ἄνθρωπον "every man." In Jn. 1.12, the revelation is open and inclusive of ὅσοι δὲ ἔλαβον αὐτόν "to all who received Him."

In contrast to the revelatory entities in Apoc. John and TrimP. in the GJ ὁ λόγος "the logos" activity in salvation meets rejection and remains unsuccessful. In Jn. 1.11 ὁ λόγος "the logos" is rejected by οἱ ἴδιοι "His own." The rejection is threefold: Jn. 1.5 is the first negation where the darkness οὐ κατέλαβεν "does not comprehend" the logos. Similarly, in Jn. 1.10 the logos is οὐκ ἔγνω "not recognized." Finally, in Jn. 1.11 the logos is οὐ παρέλαβον "not received," all reflect an inability to effect an inability to effect a transfer in salvation status.

4.3.2.1.3 Element Three: The Result of Salvation: The Activity of ὁ λόγος Results in Salvific New Community Construction

Like the GJ, 4QInstr. balances the tension between individualism and community. In 4QInstr. the addressee is singularly called a מבין "mevin," or "understanding one." However, 4QInstr. is also sapiential instruction directed to an entire community of מבינים "mebinim."[872] In 4Q418 81+81a 13, the addressees are metaphorically described as a group called מטעת "plant" or "plantation."[873]

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[871]In TrimP. 46, 34 we read: "to you [my mysteries] since you are [*my brethren*.];" in 45.28 we read: "I put the breath into *my own*," and in 49, 22 "I taught them about the ineffable ordinances, about *the bretheren*." See Turner, *Trimorphic Protennoia*, 404-405, 425, 427, 431.

[872]In 4QInstruction the plur. מבינים "mebinim" occurs 10 times: 4Q417 l i 1, 14, 18; 4Q417 l ii 8; 4Q418 81 15; 4Q418 102a+b 4; 4Q418 123 ii 5; 4Q418 158 4; 4Q418 168 4; and 4Q418 227.

[873]Elgvin argues that the plant is a community of the restored Israel. In 4Q418 81+81a 13, there are differing views as on what an למטעת עו]לם "everlasting plantation" is. See Torleif Elgvin. "The Mystery to Come:

In 4Q418 81+81a 13, we read:

13 עם כול קצ֫ים הדרו֯ פארתו למטעת עו[לם

13 within every period is His honor, His greatness is with the everlasting pl[antation.

The author's audience is: לם]למטעת עו "an everlasting plantation" throughout all future ages.[874] In 4Q 418 81+81a 13, the מטעת "plant"[875] is a metaphor for the addressee and his community. The phrase: עם כול קצ֫ים "within every period" places the emphasis as time-orientated and horizontal.

Like 4Q418 81+81a 13, the author of the GJ maintains individual and communal perspectives. Von Wahlde[876]argues that the GJ evinces no concern for community organization apart from the individual's relationship with God. Like 4Q418 81+81a 13, lines of individualism and communalism are never blurred. Contra Von Wahlde,[877]we point to Jn 3.16, 3.36, and 5.24 that describe people are confronted with a dualism of decision for their salvation. The expressions ὁ+part. "the one who" ἐὰν τις "if anyone" πᾶς ὁ "everyone who" demonstrates the individual's transfer status in salvation relationship with Jesus.

Early Essene Theology of Revelation." In *Qumran Between the Old and New Testaments* , eds. F.H. Cryer. and T.L. Thompson, *Library Hebrew Bible Studies Series* (Sheffield: Sheffield Academic Press, 1998), 113-150; See Fujita Shozo.*The Temple Theology of the Qumran Sect and the Book of Ezekiel: Their Relationship to Jewish Literature of the Last Two Centuries B.C.* Th.D. Thesis, Princeton Theological Seminary, 1976. 33.

[875]For the use of מטע "plant" elsewhere in the Dead Sea Scrolls: CD 2.9-10; 13.7-8; 1QHa 5.17-18; 1QM 1.11-12; 17.4-5; 4Q423 1–2 i 7; Elgvin, *Wisdom and Apocalypticism*, 242-244; Goff, *The Worldly and Heavenly Wisdom*, 112-115; DJD 4.511; Patrick A. Tiller, "The 'Eternal Planting' in the Dead Sea Scrolls," *DSD* 4(1997): 324-326.

[876]Urban Von Wahlde, *The Gospel and Letters of John: Volumes 1-3 Introduction, Analysis, and Reference*. (Grand Rapids: Eerdman's, 2010), 1.541.

[877]Individualistic grammatical constructions: ὁ + part.. "the one who"is in John 3.18; 3.21; 3.33; 3.36; 5.23; 5.24; 6.35; 6.37; 6.45; 6.54; and 6.56; ἐὰν τις "If anyone" is in John 3.3; 3.5; 6.51; 7.17; 8.51-52; 10.9; 11.9; 11.10; 12.26; πᾶς ὁ "everyone who" in John 3.15; 3.16; 3.20; 4.13; 6.37; 6.40; 8.34; 11.26; In addition, Jesus' dialogues are with individuals in 1.47-51--Nathaniel, in 3.1-21--Nicodemus, in 4.7-26--with the Samaritan Woman, in John 11.20-27--with Martha, in 18.33-19.12--with Pilate, in 20.14-17--with Mary Magdalene, and in 21.15-22—with Peter. See C.F.D. Moule. "Indivdualism of the Fourth Gospel." *NovT* 5(3)(1975) 235; Urban C. Von Wahlde, *The Gospels and the Letters of John***,** (Grand Rapids: Eerdman's, 2010) 1.541.

The plan of salvation stands resistant to individualistic language because of the activity of ὁ λόγος "the logos" effects a new community with salvation status. Jn. 1.12 shifts to the plural: τέκνα θεοῦ "the children of God." Culpepper regards Jn. 1.12 to 1.14 as the "pivot" of the prologue permeated with "we language:" in 1.14 ἐθεασάμεθα τὴν δόξαν αὐτοῦ "we beheld His glory," and in Jn. 1.16: μεῖς πάντες ἐλάβομεν "we all have received."

However, even more important than Culpepper's observation, new community construction results from the salvation activity of ὁ λόγος σὰρξ ἐγένετο as "the Word becoming flesh."[878] In Jn. 1.9, the plan includes: πάντα ἄνθρωπον "every man" and in 1.12-13, further explains the new community construction of τέκνα θεοῦ "the children of God." In contrast, 4Q418 81+81a 13 the למטעת עו[לם "everlasting plantation" is a non-transferrable status, not the result of any soteriological activity.

In Jn. 1.12-13, a new community is constructed through each individual's acceptance of ὁ λόγος "the logos" activity: σοι δὲ ἔλαβον αὐτόν "as many as received Him" are the ones in salvation status transferred.[879] This group's construction and transfer in salvation status stems from ὁ λόγος "the logos" activity: ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ "as many as received Him, He gave authority to become children of God."[880]

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[878] Bruce J. Malina and Richard L. Rohrbaugh. *Social Science Commentary on the Gospel of John.* (Minneapolis: Fortress, 1998) 5.

[879] Hurtado notes communal oneness: "monotheism leads to a distinctive people with a shared identity, differentiating them from others." Larry Hurtado. Monotheism. *The Eerdman'd Dictionary of Early Judaism.* (Edited by John J. Collins and Daniel C. Harlow; Grand Rapids: Eerdman's, 2010) 964.

[880] The "we passages" are as follows: 1.14 "We have seen His glory;" 1.16: "We have all received;" 1.41: "We have found the messiah;"1.45: "We have found the one;" 3.2 and 4.22: "We speak of what we know, We worship what we know;" 4.42: "We believe, for we ourselves have heard, we know that this is the savior of the world;" 6.68: "We have believed and we have come to know that you are the Holy One of God;" 11.16: "Let us also go;" 12.21: "Lord we wish to see Jesus;" 16.30: " we believe that you came from God;" 20.25: "We have seen the Lord;" 21.3: "We also are coming with you;" and 21.24: "We know that his testimony is true."

According to the author's convictions oneness is not only Christological,[881] but also describes this new salvifically constructed entity. Christological oneness includes the entire circle of believers. In Jn. 17.11-23, the unity of the Father and Son is paradigmatic for oneness in the new salvation community.

There are many points to agree with the work of other scholars on the inclusivity and openness of the new constructed salvation community. Our argument differs because our definition of communal oneness does not include group deification.[882] Byers maintains that the exclusivity of Father and Son remains communally open to create a community that has divine status.[883]

Byers[884] finds his evidence from the Greek Fathers to support communal divinization.[885]I agree with Macaskill who offers sharp warning regarding Byer's overtly theological interpretation: "Byers risks forming his view from terminology from patristic writers."

From Ps. 82.6, Byers argues for community deification. In Jn. 10.34b-36, Jesus is being stoned for blasphemy and accused of making Himself one with the Father:

> Jesus answered them, "Has it not been written in your Law, ἐγὼ εἶπα· θεοί ἐστε; "I SAID, YOU ARE GODS?" 35 "If He called them gods, to whom the word of God came (and the Scripture cannot be broken), 36 do you say of

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[881]See Stephen C. Barton, Christian Community in the Gospel of John. In *Christology, Controversy and Community: New Testament Essays in Honour of David R. Catchpole, NovT Sup 99* (ed. David G. Horrell and Christopher M. Tuckett; Leiden: Brill, 2000) 290-294.

[882]Andrew Byers, J*ohannine Theosis: The Fourth Gospel's Narrative Ecclesiology of Participation and Deification,*. PhD Thesis University of Durham, 2014, 207

[883]Byers, *Theosis*, 206

[884]*Byers relies on evidence of group deification from patristic citations in* Paul M. Collins. *Partaking in Divine Nature: Deification and Communion* (London: T and T Clark, 2010) 38; Norman Russell. *The Doctrine of Deification in the Greek Patristic Tradition* (Oxford: Oxford University Press, 2004) 1-3; and Jules Gross *The Divinization of the Christian According to the Greek Fathers, trans. Paul A. Onica* (Anaheim: C and C Press, 2002) 11-92.

[885]See Grant Macaskill, *Union with Christ in the New Testament* (Oxford: Oxford University Press, 2013) 26. .

> Him, whom the Father sanctified and sent into the world, "you are blaspheming," because I said, "I am the Son of God?"

In Jn. 10.34b-36, Jesus associates Himself with those in Ps. 82.6 who are identified as divine. In Ps. 82.6, Byers insists that θεοί "gods" refers to Gen 2.17, where pre-fallen human beings were created divine. Scholars have speculated this point of reference[886] of who the θεοί "gods" are:[887]angels, prophets,[888]or judges.[889]

However, in my reading of Jn. 10.34b-36, Jesus' argument is an *a fortiori* "lesser to greater" argument in Ps. 82.6-7, that if those who received the revelation leading to salvation were called θεοί "gods" than how much more should Jesus who is consecrated as God's agent and is the bringer of salvation? Jesus' argument legitimates His status, as the agent of revelation and salvation rather than amounting to group deification.[890] They are θεοί "gods" only in the sense that they have received revelation. Jn. 10.35 explains: εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, "if He called them God to who whom the word of God came."

4.3.3 Two Common Emphases and Distinctions of the Divine Plan in 4QInstruction and the Gospel of John

Now, we look at how 4QInstr. and the GJ plans have in common. We probe more deeply at how their underlying meanings appear as evidence.

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[886]Beutler, *The Use of Scripture*, 154.

[887]Bekken's proposal is that the θεοί "gods refers the Philo's logos who in Conf. 62-63 acts as agent and is the archetype of the Father. Per Jarle Bekken, *The Lawsuit Motif in John's Gospel from New Perspectives: Jesus Christ, Crucified Criminal and Emporer of the World.* (Leiden Brill 2016) 174-175.

[888]J.J. Menken notes the Judges were not frequent receivers of revelation as the prophets were: Jer. 1.1-10; J. J. Menken, "The Use of the LXX in Three Quotations to John. 10.34, 12.38 and 19.24," In *the Scriptures in the Gospels, BETL* 131, editor C.M. Tuckett. (Leuven: Leuven University Press, 1997) 367-393.

[889]J Carl Mosser, The Earliest Patristic Interpretations of Psalm 82 Jewish Antecedents and the Origin of Christian Deification *JTS* 56(1)(2005) 31; Craig Keener. *The Gospel of John, a Commentary. Volumes I and II.* (Peabody: Hendrickson Publishers, 2000) 49; Herman Ridderbos. *The Gospel of John: A Theological Commentary* (Grand Rapids: Eerdman's, 1992), pp. 410-411.

[890]Byers, *Theo*sis, 188-199.

4.3.3.1 Origins, Salvation, and the Divine Plan

God makes known the intentions of His mind in His design.[891] Both 4Q417 1 i 8b-9a and Jn 8.37-47 use the idea of "origins" that can be detected in their descriptions of the plan.

4Q417 1 i 8b-9a reads:

8b ….כֹּיא אל הדעות סודֹ אמת וברז נהיה
9 פֹּרֹש אֹת אוֹשה וֹמעשׂיהֹ ◦◦◦ [לכל חכ]מה ולכל[ע]רמה יצרה וממשלת מעשיה……

8b…….For the God of knowledge is the foundation of truth And by the mystery that[892] is to come
9. He has laid out its foundation, And its deeds [He has prepared with all wis]dom And with all[c]unning He fashioned it it, And the dominion of its deeds…….

4Q417 1i 8b-9a uses a building-structural metaphor to describe origins in physical terms. God performs the restructuring of the universe וברז נהיה "by the raz nihyeh." In 4Q417 1i 8b, the title אל הדעות "God of knowledge"[893]is linked to His planning thought for His structural design.[894]

In 4Q417 1i 8b-9a, the structural design is described: "by the mystery that is to come, He has laid out its foundation." וברז נהיה פֹּרֹש אֹת אוֹשה וֹמעשׂיהֹ. The word פרש

[891]In 4Q417 2i 26+11b "origins" is stated as: וקח מולדי ישע ודע מי נוחל כבוד "and comprehend the birth-times of salvation and know who is to inherit glory." In the Fourth Gospel, the author limits the special knowledge of salvation to the omniscience of Jesus (John1.47-48; 2.24a-25b; 3.12; 6.64; 10.14; and 13.18); For the use of מולד "origins" in 4QInstruction see Phillip Alexander, "Predestination and Freewill," In *Divine and Human Agency in Paul and His Cultural Development*, In eds., John M. Barclay and Simon Gathercale; Matthew Morgenstern, "The Meaning of בית מולדים in the Qumran Wisdom Texts," *JJS* 51(1)(2000):141-144; See Keck, *Derivation as Destiny*, 274-275.

[892]Hebrew text from DJD 34.151 and DSSEL. Translation from DJD 34.154-155`; and Goff, *4QInstruction,* 138-140; Tigchelaar, *To Increase*, 52-54; Rey, *El Sagasse,* 278

[893] The title אל הדעות "God of knowledge" is also in 1QS, 1QHa, and in 4QInstruction (1QHa IX 28; 4Q417 1 i 8; 4Q418 55 5); See DCH 2011 II: 456-458.

[894]For אל הדעות "the God of knowledge," see Samuel L. Adams, *Wisdom in Transition: Act and Consequence in Second Temple Instructions,* (Leiden: Brill, 2008) 248; Karina Martin Hogan, *Theologies in Conflict in 4Ezra,* JSNT 130, (Leiden: Brill, 250); Lange, *Weisheit,* 62.

"lay out"[895] is used for the laying of a foundation and for fashioning, which also means "spread out," "separate," "make distinct," or "expound." In 4Q417 1 i 10-12, it is for תֹרי מחשבתו]עו נס[נוֹדֹ] [the se]crets of His plan. ‘

In 4Q417 1 i 8b, the רז נהיה "raz nihyeh" is not God's agent in creation as scholars[896] have speculated. In 4Q417 1 i 8b, the רז נהיה "raz nihyeh" is the sketch, blueprint, or design that God used to construct the foundations upon which אמת "truth" is grounded. The רז נהיה "raz nihyeh" becomes the standard which determines the operation of all things.

In 4Q417 1 i 9, we read: רמה יצרה ע[ולכל]מה וכל חכ[לכל] "[with all wis]dom and with complete [cr]aftiness He fashioned it." This explains the manner the רז נהיה "raz nihyeh" was used to structure and design the universe. In 4Q417 1 i 9, the phrases אוֹשה וֹמעשׂיה "foundation of its deeds," and וממשלת מעשיה "and the dominion of its deeds" point to God's design in founding all deeds. In 4Q417 1 i 8b, God is the סודֹ אמת "foundation of truth" with סודֹ "foundation" denoting "source."[897] In 4Q417 1 i 8b, having established the סודֹ אמת "foundation of truth" as the standard of truth, God is laying the structure of the universe in accordance with truth.[898]

In contrast to 4Q417 1 i 8b-9a, the reordering of the structure of the universe the author of the GJ does not use unilateral derivation of physical origins, or a restructuring of the universe. In the GJ, one's *spiritual origin* determines one's status in salvation. In Jn. 8.23, Jesus presents a cosmological division in origins: ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ

[895]The meanings of פרש are found in DCH 2011 6.786-787.

[896]In 4Q417 l i 8-9, some see the רז נהיה as God's agent in creation; Goff argues that Prv. 3.19 indicates God fashioned the world by המכחב "wisdom." "The Lord by wisdom founded the earth." Elgvin takes a similar position as Goff arguing the רז נהיה replaces wisdom in 4Q417 1 i 8–9. However, in 4QInstruction, the רז נהיה is never personified as the wisdom, in Prv. See Elgvin, *Analysis*, 112;
See Mathew J. Goff, "The Mystery of Creation in 4QInstruction," *DSD* 10 (2003): 163-86;
[897]Berg, *Religious Epistemologies*, 54-56, 58.

[898]Wold, *Divisions and Hierarchies*, 192. fn. 16.

ἐκ τῶν ἄνω εἰμί "you are from below and I am from above;" ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου "you are of this world and I am not of this world."

Throughout Jn. 8.37-47, in Jn. 8.22, 31, 48, 52, 57 Jesus' interlocutors are identified as οι Ἰουδαῖοι "the Jews." In Jn. 8.39, 44, the Ἰουδαῖοι "the Jews" rely on their privileged origins of physical birth which causes them to misunderstand Jesus' identity.[899] Jesus' opponents' link to Abraham is physical and pretentious. The Ἰουδαῖοι "Jews" are the seed or physical descendants of Abraham, without any salvific effect. As Jesus states in Jn. 8.39 and 8.41 the true descendants of Abraham are of spiritual origin. Von Wahlde[900] notes the author[901] uses Abraham here only to show Jesus' true spiritual link to Abraham.

However, does the division in origins imply ethnic distinction?[902] Does Jesus' vitriol against His opponents mean the GJ is anti-semitic in intent or effect? On the one hand, the Johannine pattern of "others" follows a pattern of dualism of growing hostility

[899]Jesus' opponent's emphasis on His physical origins in John 1.46, 6.42, 7.52, and 8.57-58. D. G. Vanderwatt. *Family of the King: Dynamics of Metaphor In the Gospel According to John, Bibilical Interpretation Series,* (Leiden: Brill, 2000, 193) fn. 131.

[900]Urban Von Wahlde, *Gnosticism, Docetism, and the Judaisms of the First Century: The Search for the Wider Context of the Johannine Literature and Why it Matters,* (Bloomsbury: T and T Clark, 2016), 148. Fn. 6.

[901]The pattern of Johannine "others" is in John. 5.16-18, 7.1, 13, 20, 8.37, 40, 48-52; Urban Von Wahlde, *Faith and Works in John 6.28-30 Exegesis or Eisgesis?* In NovT (22)(1980), 304-315.

[902]*Anti-Judaism passages problematic in the Fourth Gospel*: John 5.10, 15-16, 18; 6.41; 7.1, 13; 8.44, 48, 52 57; 9.18, 22; 10.31, 33; 11.8, 54; 18.36; 19.7, 38b, and 20.19; The discussion of who the οι Ἰουδαῖοι "the Jews" raises debate. Are they the authorities, the Judeans, an ethnic group, or are they representatives of unbelief? For the most recent compilaton of the οι Ἰουδαῖοι see R.A. Culpepper and Paul N. Anderson eds. *John and Judaism: A Contested Relationship in Context, Resources for Biblical Study* (Atlanta: SBL Press, 2017); Martinus C. De Boer, "The Depiction of the Jews in John's Gospel: Matters of Behavior and Identity," In *Anti-Judaism and the Fourth Gospel: Papers of the Leuven Colloquium* edtied by R Bieringer, D. Pollefeyt, and F. Vandecasteele Vanneuville (Assen: Royal Van Gorcum, 2001), 268-269; Adele Reinhartz, "Judaism in the Gospel of John," *Int* 63(2009), 382-393; Christopher W. Skinner, *Reading John,* (Eugene: Cascade Books, 2015), 64-67; For a list of all anti-Judaism works up to 1982 see: Urban Von Wahlde, "The Johannine Jews a Critical Survey," *NTS* 28(1982) 33-60.

towards Jesus. In Jn. 8.37-47, the anti-Jewish polemic has led some to deny any evangelistic or salvation intent on the part of the author.

In Jn. 8.44, the opposite spiritual origins are exposed: ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου "you are of your Father the devil." The οι Ἰουδαῖοι "Jews" spiritual origins have nothing to do with ethnicity, but deal with unbelief and being outside the realm of salvation. Jn. 8.44 reflects their right and wrong origin which should not be interpreted as anti-oppositional. Jn.8.44 refers to those in any group of two oppositional ways of life and attitudes towards Jesus.

There is no evidence that οι Ἰουδαῖοι "the Jews" reflects an entire race. Jesus' opponents are a unified entity centered around Christological claims to origins as one's salvation status. In Jn. 8.37-47, their refusal marks their transformation to a proper origin and does not occur and they remain irretrievable, lacking a transfer in salvation status.

In Jn. 8.22, 48, οι Ἰουδαῖοι "the Jews" are mentioned. In Jn. 8.37-47, the rejection of the οι Ἰουδαῖοι "the Jews" is on status grounds of spiritual origin,[903]not ethnic origins.[904] Jesus'[905]polemic leads some to the conclusion that the GJ is testimony of a controversy between Judeo-Christians and other Jews? In the GJ, Judaism is remains divided and

[903]Jorg Frey, *The Glory of the Crucified One: Christology and Theology in the Gospel of John,* (Baylor Univesity: Mohr Siebck, 2018), 113, 115, fn. 2.

[904]Frey, *Glory of the Crucified One,* 115 fn. 2.

[905]In John 7.1, 11.7. In John 12.42, the term Ἰουδαῖοι "Jews" describes people who live in the region of Judea, only a small faction are religious authorities.

many οι Ἰουδαῖοι are believing.[906] Also, several statements express appreciation for the οι Ἰουδαῖοι Jews.[907] The Jews once believed[908] now do not.[909]

In the GJ, spiritual origins are communicated by ethics.[910] In Jn. 8. 44, Jesus' opponents' source of spiritual origins is the devil who is a murderer, and they seek to murder Him.[911] In Jn. 8.41, the author uses the idiomatic expression: ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν "you do the works of your Father." In Jn. 8.47, due to their spiritual origins, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ "they are not of God," and lacking salvation.

In 4Q417 1 i 8b, the סוד אמת "foundation of truth" is the standard pertaining to God's laying the structure of the universe. In Jn. 8.44, the devil is ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ "a liar and the father of lies" who has οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ "no truth in him."

In contrast with 4Q417 l i 8b-9a, in the GJ origins are spiritual and further defined in terms of spiritual replication leading to salvation.[912]The languate of ἐκ "of-ness" or "origins" illustrate the spiritual reproduction of type or kind. Jesus' remarks in Jn. 8.44: ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου "you are of your Father the devil" are based on the

[906]In John. 7.31, 11.45, and 12.11 the Jews Ἰουδαῖοι are described as believing.

[907]The Jews are viewed positively in John 2.13, 4.22, 6.58, 7.10, and 10.35. See Adele Reinhartz, Judaism in the Gospel of John, *Int* 63(2009) 382-393.

[908]Andrew Lincoln, *Truth on Trial: The Lawsuit Motif and the Fourth Gospel*, (Peabody: Hendrickson Publishers, 2000. Mark Stibbe, *John's Gospel,* (London: Routledge, 1994), 107-131 esp. 123.

[909]John W. Pryor, Jesus and Israel in the Fourth Gospel-John 1.11. *NovT* 32(3)(1990) 201-218; idem. *John Evangelist of the Covenant People: The Narrative and Themes of the Fourth Gospel* (Downer's Grove: Intervarsity Press, 1992).

[910]Jerome Neyrey, Jesus the Judge: Forensic Process in John 8.21-59, *Bib* 68(1986) 509-541.

[911]In John, 8.40, 44 (2x), 45, 46 Jesus' interlocutors seek to murder Jesus.

[912]For John's use of ἐκ "of" in his origins language see Keck, *Derivation as Destiny*, 273-288, and Vanderwatt, *Family of the King*, 191-193.

principle: "spiritual type produces type" spiritual regeneration in origins is from Father to Son.[913]

Jn 8.37-47 is not the product of an anti society or "the language of a group within a society as a conscious alternative to it."[914] Sectarianism and factionalism are present, but the division in spiritual origins[915] does not imply social conflict with boundaries built by self-identification to the exclusion of outsiders.[916] However, social exclusion based on categorical origins in salvation[917]remains a different question.[918]

The bifurcation of humankind based on origins is evident. Nevertheless, in contrast to 4Q417 l i 8b-9a the salvation transfer in origins governs the plotline of the Gospel.[919] Jn. 8.37-47 does not reflect a closed social system of division as Malina, Rohrbagh, and Petersen have suggested. In contrast, we argue Jn. 8.37-47 reflects God's love for an alienated world.

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[913]Frey, *The Glory of the Crucified One,* 114-115.

[915]*Phillip Esler and Ronald Piper apply this model to the Lazarus narrative.* See Philip F. Esler and Ronald A. Piper, *Lazarus, Mary, and Martha: A Social Scientific and Theological Reading of John,* (London: SCM Press, 2006) 23; Richard L. Rohrbaugh, What's the Matter With Nicodemus? A Social Science Perspective on John 3.1-21. In *Distant Voices Drawing Near,* (Edited by Holly E. Hearon. Collegeville: Liturgical Press, 2004) 145-158.

[916]Malina, Rohrbagh, and Petersen argue for a social stigmatization of anti-language and anti-society from insider to outsider language. See Norman Petersen, *The Gospel of John and the Sociology of Light. Language and Characterization in the Fourth Gospel,* (Valley Forge: Trinity, 1993). 5, 81, 153, and 157; For the most recent refutation of the closed social approach see given see Andrew Byers, "John and the Other in Early Christianity. Schismatics, Secessionists, Strangers, and Other Evangelists," (A Paper Presented Annual SBL, Virtual. 8 December 2020).

[917]For Halliday antilanguage is a "private language" functioning, to reinterpret an existing society, or social reality, running counter to the broader society; Michael Halliday, *Language as Social-Semiotic,* (London: Edward Arnold, 1978) 164-182; See "Phillip Esler's Review of Robert L. Brawley. Luke: Social Identity Commentary, T and T Clark," (Panelist Response Virtual SBL 8 December 2020).

[918]Reunification is evident in John 1.12-13, 3.18, 36, 6.27-29, 47; 4.20-24, and 8.39-47. Halliday, *Language a Social-Semiotic,* 164-182; Bruce J, Malina and Richard L Rohrbaugh. *Social Science Commentary on the Gospel of John,* (Minneapolis: Fortress Press, 1998), 7.

[919]Andrew Lincoln, Reading John: The Fourth Gospel Under Modern and Postmodern Interrogation, In *Reading The Gospels Today,* (Edited by Stanley E. Porter. Grand Eerdman's Publishers, 2007), 141

Jn. 8.37-47 elevates the discussion beyond social division to a cosmic level delineating origins and their link to status in salvation. In 8.44, Jesus' diatribe against His opponents is really an extension of an invitation to salvation.

Frey[920] offers the insight that despite the two opposing categories of origins, John still conceives of human freedom as a consequence of one's own self-determination. We conclude distinct from the cosmological structuring of the universe in 4Q417 l I 8b-9a, in the GJ, the believer retains the ability to choose his own way and his own spiritual origin which is also his/her status in salvation.

4.3.3.2 Comprehending the Divine Plan and Salvation

In 4Q417 1 i 10-12 and Jn 20.31, the idea of *comprehending the divine plan* can be detected.

. In 4Q417 1 i 10-12 we read:

10 לכ[ו]ל◦◦◦למ֯ה ו֯כ֯ול [א]ת כ֯[ו]ל◦◦◦בא◦◦[פ]רש למ [ב]ינתם לכול מ[עשי]ה להתהלך
11 ב[יצר]מבינתם ויפרש לא◦[ ] ◦◦ [ ] ◦◦ [ ] ◦ריה ובכושר מבינות נ֯ו֯ד֯[עו נס]תרי
12a מחשבתו עם התהלכו[ת]מים [בכול מ]עשיו.....

10. For all and with a[ll] its secrets [has He] [ ] He [la]id out for their un[der]standing[921] every d[ee]d so that one may walk
11. in the [formation/ inclination] of their understanding, And He laid out out for m[an] and in precision of intelligence/comprehension were made kn[own the se]crets of
12. of His plan, together with how he should walk[p]erfec[t in all] his [de]eds

First, it should be noted that in 4Q417 l I 11, the word [יצר] "inclination" is not in the original text, but as argued by Goff and the editors of DJD [922]is not certain but likely

[920]Jorg Frey, *The Glory of the Crucified One: Christology and Theology in the Gospel of John,* (Baylor Univesity: Mohr Siebck, 2018), 107-108; 116-122 fns. 39, 40, 41, 44.

[921]Hebrew text from DJD 34.151 and DSSEL. Translation from DJD 34.154-155`; and Goff, *4QInstruction,* 138-140; Tigchelaar, *To Increase*, 52-54; Rey, *El Sagasse,* 278

[922]Goff and the editors reconstruct יצר in 4Q417 l I 11a. See Goff, *4QInstruction*, 152, and DJD 34.150, 153, and 159. In DJD 34.159, the editors point to the repetition of the phrase in 4Q418 43 8 making it likely: ביצר מ
See 1QH[a] XVIII 11

due to the usage of יצר in other places in 4QInstr. and in Qumran (see fn. 1099 and argument below). Goff[923]limits his definition of יצר in 4Q417 1 i 11 to one's capacity for decision making that results in either good or evil behavior.[924]

However, in the context of 4Q417 1 i 10-12, יצר also involves *comprehension* for decision making.[925] From Prv. 2.11 Cook translates יצר from the LXX βουλὴ as "will" [926] which emphasizes one's inner thought-life. In 4Q417 1 i 10-12, יצר "inclination" carries the meaning of thought life, comprehension, and disposition.

Similar to Gen. 6.5 and 8.21, the יצר "inclination:"

וְכָל־יֵצֶר֙ מַחְשְׁבֹ֣ת לִבּ֔וֹ רַ֥ק רַ֖ע כָּל־הַיּ֑וֹם "and every thoughtful intention of his heart was evil continually" links one's thought life and deeds.[927] Apart from our focus on יצר "inclination," all of 4Q417 1 i 10-12 emphasizes comprehension of the plan. In 4Q417 1 i l. 11a, we read: מבי֯נתם וי֯פרש [יצר]ב "in [the inclination] of their understanding He laid out for [ma]n." Wold[928] reasons the expression [ ]◦לאֹ וי֯פרש "He laid out for man [ ]," is that humanity is given the revelation for comprehension. We maintain this is

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[923]Goff, *4QInstruction*, 152.

[924]In 4Q417 l i 10 and 11a and b, Montgomery notes Berg argues the three occurrences of מבינה "understanding" should be translated מבנית "structures." While מבנית "structures" could make sense, in lines 10 and 11a, the resulting translation of 11b would be akward: "In the precision of structures are known the secrets of his thought." See Berg, *Religious Epistemologies,* 61-64, Montgomery, *Stream*, 74 fn. 155.

[925]Several studies pinpoint the meaning of one's יצר "inclination." See Stuart Cohen, *The Struggle in Man Between Good and Evil: An Inquiry into the Origin Of the Rabbinnic Concept of Yeser Hara.* J.H. Kok. 15; Johann Cook, The Origin of the Tradition of the Yetzer Ha Tov and Yetzer Ha Rah. *JSJ* 38(2007): 91.

[926]*For the meaning of* יצר see George F. Moore, *Judaism in the First Centuries of the Christian Era: The Age of theTannaim* (2 vols.; Cambridge: Harvard University Press, 1927), 1.479-96; Eibert J. C. Tigchelaar, "The Evil Inclination in the Dead Sea Scrolls, with a Re-edition of 4Q468 1 4QSectarian Text?" in *Empsychoi Logoi- Religious Innovations in Antiquity: Studies in Honour of Pieter Willem van der Horst* (ed. Alberdina Houtman, Albert de Jong and Magda Misset-van de Weg; AJEC 73 (Leiden: Brill, 2008), 347-357.

[927]DCH 2010 IV 70.

[928]Wold reasons the one is being given revelation in understanding begins with אֹ is most likely אנוש 4Q417 l I 16, and not אדם as in 4Q418 77 2,Wold, *Divisions and Hierarchies*, 103 fn. 20.
The word אדם never has the construct ל in front of it.

evident in 4Q418 43 8 ביצר מ[בינתו "in the inclination of his un[derstanding]," and in Q417 1 i 11a: מבי̇נתם[יצר]ב "in the [incl]ination of their understanding."[929] 4Q417 1 i 10 reads: פ[רש למ [ב]י̇נתם לכול מ[עשי]ה להתהלך "[He la]id out for man their [un]derstanding every d[ee]d so that one may walk."

Thus, a person's comprehension determines their יצר̇ "inclination." In 4Q417 1 ii 12, the phrase מחשבת יצר̇ רע["[thou]ght of an evil inclination" appears.[930] Here, in 4Q417 1 i 11b-12a תו̇רי מחשבתו נס["[the sec]rets of His plan"[931]are individualized and designated by God to facilitate full compehension of God's plan within each person. In 4Q417 l i 11, a person must not only comprehend, but comprehend properly with the ובכושר מבי̇נות "proper comprehension/understanding." Man must comprehend God's hidden will called תו̇רי מחשבתו נס["[the secrets] of His plan."

Like 4Q417 1 i 10-12, Jn. 1.1-18 stresses proper comprehension of the plan. *In contrast to 4Q417 1 i 10-12, the importance of comprehending the plan is highlighted by the presentation of the GJ's uncomprehending characters.* In Jn. 20.31, the GJ's purpose statement leaves little doubt that the plan of salvation is at the forefront of the author's mind.

The characters all fail to grasp the terms and themes of the plan in Jn 1.1-18 in various degrees. The challenge of Jn. 20.31 is to evaluate and comprehend Jesus properly as the divine plan so they can respond accordingly.

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[929]1 Chr. 28.9 and 1 Chr. 29.18b illustrates that there is a distinction between one's יצר "inclination," thoughts מַחְשָׁבָה "your thoughts," and לֵבָב "their heart." All three of are distinct, yet all are directly related to the inner disposition of one's יצר "inclination." In 4QInstruction, one's יצר "inclination" is determined by one's מַחְשָׁבָה "thoughts."

[930]According to Zvi-Rosen, in 4QInstruction, the evil יצר "yester" does not seduce from outside of the person. See Ishay Rosen-Zvi, *Demonic Desires,* (Philadelphia: University of Pennsylvania Press, 2011) 45-55.

[931]The מחשבה "thought/plan" is linked to God's plan. This is expressed in the Dead Sea Scrolls: 4Q381 31 5: מח[שבתיך מי יבין להמא "your [th]oughts, who is able to understand them?" In 4Q503 51-55 13, God is blessed because] ה[וֹ]דיענו במחשבת בינתו הגד̇ ולה "he has [made known to us the gr[eat] plan of his understanding." (see DCH 2011: V 230-233).

The characters become the interpretive grid through which the audience can comprehend the author's purpose: to engender initial belief and a deeper comprehension of the plan of salvation. Jn. 20.31 reads: ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, "in order that you may believe that Jesus is the Christ, and believing you might have life in His name." This statement is an attempt to persuade readers and hearers not only of high Christology of what to believe in, but also the means of obtaining salvation, eternal life.

There has been a longstanding debate[932] surrounding Jn. 20.31, surrounding the purpose of the GJ is and the identity of its envisaged audiences.[933] Is the purpose to promote initial understanding of faith in non-believers? In this case, 20.31 should be read: ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε "these things have been written so that you may come to believe."

The other option is takes πιστεύητε as a "present subjunctive," addressed to followers of Jesus with the purpose of deepening their comprehension of the plan of salvation. The present subjunctive of πιστεύητε describes a continual process of comprehending and deepening belief, not establishing initial belief.

In 20.31, the resolution of the grammatical issue is a starting point to proper comprehension of the plan. Regardless of how this issue is resolved, the author's purpose in Jn. 20.31 should be taken at face value. Coming to faith must be balanced with the

[932]The reading of πιστεύητε as present subjunctive tense is from the Bodmer Papyrus P^{66vid} supported by the oldest most reliable mss.: א* Θ B; We agree with Gordon D. Fee, "On the Text and Meaning of John 20.30-31," *The Four Gospels 1992 Fetschrift* Edited by Frans Neirynck, (Leuven: Leuven University Press, 1992). 2195; See Kurt Aland, *The Text of the NT*, 106; and Edward Klink, *The Sheep of the Fold: The Audience and Origin of the Gospel of John*; (Cambridge: Cambridge University Press, 2007). 215.

[933]4QInstruction has a purpose statement with the goal stated in terms of maturation and deepening comprehension. 4Q418 81+81a 17, and 4Q418 221 2b-3 read: ולהבין כול פותיים[ולהו]סיף לקח למבינים "to make all the simple ones understand and to add to the learning of the understanding ones."

edification of continuing to believe, a dual purpose with complementary motives: evangelistic and edification.

Scholars have noted lack of understanding as the trait most often displayed in the characters.[934] The plan of salvation is gradually endowed with meaning in the narrative. The significant points of the plan come to the forefront of the narrative every time an uncomprehending character fails to properly understand Jesus.[935]

With the exception of Judas, no character can be singled out as entirely negative. The characters are all negative-comprehending characters, and their negative aspect should be read with a view to what information they provide about the plan, in Jn. 1.1-18. After 1.1-18, the characters approach Jesus with various levels of comprehension, but no character approaches Him fully understanding the truths in Jn. 1.1-18. In every instance, lack of comprehension can be traced to one of the truths of the plan, addressed by Jesus, which reveals the depth of character incomprehension, and elucidates one of the truths of the plan.

We test our hypothesis looking in depth at the evidence surrounding the character of Thomas. Thomas represents a pattern of incomprehension examples that provide information about the plan. Our analysis of Thomas also critiques the claims of the tendency, taken by scholars of isolating characters, individually, and seeing them as

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[934]*On the history of misunderstandings*: R.A. Culpepper, *The Anatomy of the Fourth Gospel, A Study in Literary Design,* (Philadelphia: Fortress Press, 1985) 163; Herbert Leroy, *Ratsel und Missverstandnis Ein Beitrag zur Formgeschicte des Johannesevangeliums,* (Doctoral Thesis, University of Bonn, 1968) 191-192; Leroy argued Jesus spoke in concealed riddles **(***rätsel),* only insiders could understand them; David E. Wead, *Literary Devices in the Gospel of John,* (PhD. Thesis, The University of Basel, 1970) 6. Wead identified John's misunderstandings as "literary devices." Most recently**,** see Paul D. Duke, *Irony in the Fourth Gospel,* (Atlanta: John Knox Press, 1985) 146.

[935]*For comprehension in the Fourth Gospel see*: Sunny Khuan Hui Wang, *Sense Perception and Testimony in the Gospel According to John,* PhD thesis, University of Durham, 2014; Josaphat Tam, *Apprehension of Jesus in the Gospel of John,* (Tubingen: Mohr Siebeck, 2015).

entirely negative or positive,[936]and placing them[937]in rivalry with an earlier community with whom Jn's community had contact.

4.3.3.2.1 Case Study of Incomprehension of the Divine Plan: Thomas

Thomas is a character who lacks full comprehension of the plan and demands evidence of the λόγος activity in the plan's fulfillment. However, I maintain the focus our investigation on the broader scope the object of Thomas' incomprehension--of what Thomas' lacks the comprehension of— Jn. 1.1-18's divine plan of salvation.

Thomas is *associated with* and not *disassociated from* the rest of the characters. We maintain the author's "anti-Thomas polemics" are not the result of the desire to refute an earlier community, but provide one stitch in a wider pattern of character incomprehension of the λόγος activity in fulfilling the Johannine plan of salvation.

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[936]*This discussion should be extended to Peter and the beloved disciple (BD). We cannot for sake of space.For Peter as a negative and comprehending character* see Cornelis Bennema, *Encountering Jesus: Character Studies in the Gospel of John*, (Milton Keynes: Paternoster Press, 2009), 33-37; Markus Bockmuehl, *Simon Peter in Scripture and Memory: The New Testament Apostle in the Early Church*, (Grand Rapids: Baker. 2012), 46-47; Blaine Bradford, *Peter in the Gospel of John: The Making of an Authentic Disciple*, SBLA BIB 27 (Atlanta: SBL Press, 2007), 18; Colleen M. Conway, *Men and Women in the Fourth Gospel: Gender and Johannine Characterization*, (Atlanta: SBL, 1997), 163-199; Pheme Perkins, *Peter, Apostle for the Whole Church, Studies in the Personalities in the NT*, (Minneapolis: Fortress Press, 2000); Nicolas Farelly. *The Disciples* (Tubingen: Mohr Siebeck; 2010), 89-102; Kevin Quast, *Peter and the Beloved Disciple: Figures for a Community in Crisis, JSNT Sup 32*, (Sheffield: Sheffield Academic Press, 1989), 150-156.

[937]*For the (BD) as paradigmatic rather than exceptional character*. see Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitnesses Testimony*. (Grand Rapids: Eerdmans, 2006), 395; idem, The Beloved Disciple as Ideal Author, *In The Testimony of the Beloved Disciple: Narrative, History, Theology in the Gospel of John*, (Grand Rapids: Eerdman's, 2007), 84; James H Charlesworth, *The Beloved Disciple: Whose Witness Validates the Gospel of John?* (Valley Forge: Trinity International Press, 1995): Ismo Dunderberg, *The Beloved Disciple in Conflict: Revisiting The Gospels of John and Thomas*, (New York: Oxford University Press, 2006), 116-199; Marvin Meyer, *Whom did Jesus Love Most? Beloved Disciples in John and other Gospels*, In *The Legacy of John: Second Century Reception of the Fourth Gospel* (Edited by Tuomas Rasimus; Leiden: Brill, 2013); For legendary interpretations of the BD see Tom Thatcher. The Legend of the Beloved Disciple. In *Jesus in the Johannine Tradition*, (Edited Robert T. Fortna and Tom Thatcher; Louisville: John Knox, 2001) 91-99; R. Alan Culpepper, *John the Son of Zebedee: The Life of a Legend* (Studies on Personalities in the NT; Columbia: University of South Carolina Press, 1994), 59.

Scholars have viewed[938] Thomas' character as not only lacking in comprehension but as entirely negative.[939]They use Thomas' character to assume community contact and rivalry[940]with the later Johannine community.[941]The outworking of this hypothesis has been put forward by Riley and DeConick has led to the inevitable conclusion that the author's story of Jesus is polemic in the context of a dispute with an earlier community.

Riley suggests the GJ's teaching on the resurrection is a response to an earlier error made by "Thomasine Christians" who held an "anti-resurrection view" the denial of bodily resurrection. Gos Thom. 71 reads: ϯναϣορ[ϣρ̅ ⲙ̅ⲡⲉⲉ]ιηει ⲁγω ⲙⲛ̅ ⲗⲁⲁγ ⲛⲁϣⲕⲟⲧϥ ⲛ̅[ⲕⲉⲥⲟⲡ] "dest[roy this te]mple and no one will be able to re[build it]."

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[938]*DeConick bases vision-ascent mysticism* on Gospel of Thomas logia 59: ⲡⲉϫⲉ ⲓ̅ⲥ̅ ϫⲉ ⲥⲱϣⲧ ⲛ̅ⲥⲁ ⲡⲉⲧⲟⲛϩ ϩⲱⲥ ⲉⲧⲉⲧⲛ̅ⲟⲛϩ ϩⲓⲛⲁ ϫⲉ ⲛⲉⲧⲙ̅ⲙⲟγ ⲁγω ⲛ̅ⲧⲉⲧⲛ̅ϣⲓⲛⲉ ⲉⲛⲁγ ⲉⲣⲟϥ ⲁγω ⲧⲉⲧⲛⲁϣⲟⲙ̅ ⲥⲟⲙ ⲁⲛ ⲉⲛⲁγ "Jesus said, looking at the Living One, while you are alive lest you die and seek to see Him and are unable to do so;" See April DeConick. *Voices of the Mystics: Early Christian Discourse in the Gospels of John and Thomas and Other Ancient Christian Literature,* (England: Sheffield Academic Press, 2001), 77.

[939]Riley envisions "the communities of John and Thomas living in close proximity and sharing agreements and disagreements;" Riley, *Resurrection Reconsidered,* 177.

[940]The hypothesis that the Gospel of Thomas was written prior to John has been labeled by scholars as "the community-conflict hypothesis."

[941]*Several scholars see Thomas as developing rather than entirely negative*; See Nicolas Farelly, *The Disciples in the Fourth Gospel's,* WUNT, (Tubingen: Mohr Siebeck, 2010) 54-74; Several scholars have launched criticisms against"the community-conflict hypothesis:" See Ismo Dunderberg, *The Beloved Disciple in Conflict: Revisiting The Gospels of John and Thomas,* (New York: Oxford University Press, 2006), 28-46; Christopher Skinner, John and Thomas Gospels in Conflict: Study In Johannine Characterization in Light of the Thomas Question, PhD, Thesis, The Catholic University of America, 2008, Obtained Online from www.proquest.net, Access Date 10-13-2016; Sholars who hold to the community-conflict hypothesis are Gregory J. Riley, *Resurrection Reconsidered: Thomas and John in Controversy* (Minneapolis: Fortress Press, 1995) 178; April DeConick, *Voices of the Mystics: Early Christian Discourse in the Gospels of John and Thomas and Other Ancient Christian Literature* (England: Sheffield Academic Press, 2001), 86-108; idem. *Seek to See Him: Ascent and Vision Mysticism in the Gospel of Thomas* (Waco: Baylor Press, 1996) 479-481,

Riley[942] sees Thomas character as totally negative: as "ignorant and unbelieving." DeConick [943] links Jn. 14.5, 14.22 and 20.25 to identify Thomas as a fool who embraces "vision-ascent mysticism."[944] DeConick finds "vision-ascent mysticism" in Gos. Thom. logias 50 and 59.

In Jn. 14.22, DeConick maintains Ἰούδας, οὐχ ὁ Ἰσκαριώτης "Judas not Iscariot" is not Judas, but Thomas, Jesus' twin brother.[945]However, in the GJ Thomas is never identified as "Judas Thomas" or as Jesus' twin brother. In Jn. 7.5, Thomas is not linked with Jesus' brothers[946]described as unbelievers: οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν "for not even His brothers were believing in Him."

In Jn. 11.16. 20.24, and 21.2 Thomas is called Δίδυμος "twin." However, Thomas as ὁ λεγόμενος Δίδυμος "Thomas the one being called the twin" describes his name only, and not to be taken literally. In an attempt to link Thomas with Judas,[947] Riley

[942]Riley appeals to Gospel of Thomas, 71 to build his case: ⲡⲉϫⲉ ⲓ̅ⲥ̅ ϫⲉ ϯⲛⲁⲯⲟⲣ[ⲯⲣ̅ ⲙ̅ⲡⲉⲉ]ⲓⲏⲉⲓ ⲁⲩⲱ ⲙⲛ̅ ⲗⲁⲁⲩ ⲛⲁⲯⲕⲟⲧϥ ⲛ̅[ⲕⲉⲥⲟⲡ] Jesus said "I will destroy this house and no one wil be able to rebuild it," in contrast with John, 2.19: Jesus answered them, " destroy this temple and I will raise it in three days," Riley, *Resurrection Reconsidered,* 79, 177.

[943]For DeConick, the author polemicizes against ascent mysticism, DeConick builds her case on two verses: John 1.18: Θεὸν οὐδεὶς ἑώρακεν πώποτε·"noone has ever seen God," and in John. 3.13 οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν "noone has ascended into heaven; DeConick also appeals to John 5.37 and 6.46. See DeConick, *Voices of the Mystics,* 82-83

[944]It is debateable if DeConick's "vision-ascent mysticism" is present in logions 49, 50, and 59; None of these logions contain any ascent terminology; Riley criticizes De Conick regarding log. 37,3: ⲧⲟⲧⲉ [ⲧⲉⲧ]ⲛ̣ⲁ̣ⲛ̣ⲁⲩ which Riley notes should be translated "then you will come," instead of "then you will see." See April DeConick, John Rivals Thomas: From Community Conflict to Gospel Narrative. In *Jesus in the Johannine Tradition.* (Edited by Robert T. Fortna and Thomas Thatcher; Louisville: John Knox, 2001) 303-311, Gregory J. Riley. A Note on the Text of Gospel of Thomas 37 *HTR* 88 (1995) 179-181.

[945]Thomas, as Jesus twin brother is not found in the Gospel of Thomas, but only in The Book of Thomas the Contender BTC 138.7-8 which reads: "My Twin, My True Companion, My Brother;" See Bruce Chilton. The Gospel of Thomas as a Source of Jesus Teaching, In Gospel Perspectives. In *The Jesus Tradition Outside of the Gospels*, (Edited by David Wenham; Sheffield: JSOT, 1985) 155-175; Riley, *Resurrection Reconsidered,* 113.

[946]This is a point has been made by Dunderberg, *The Beloved Disciple in Conflict,* 28-46

[947]Riley, *Resurrection Reconsidered,* 110.

argues the name given to Thomas was really Judas. Riley points to the evidence of Jn. 6.70, where Judas is identified with the διάβολός "devil."

My critique of this hypothesis is that Thomas serves the author's purpose in Jn. 20.31, with his incomprehension to elucidate the role of ὁ λόγος as active in fulfilling the plan. In Jn. 8.59 and 10.31-32, the authorities had sought Jesus' death in Jerusalem. Nevertheless in Jn. 11.17, Jesus says: ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν "let us go to Judea again."

Thomas lacks comprehension.Thomas responds: ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ᾽ αὐτοῦ "let us go and die with him." Whether Thomas refers to dying with Jesus or to Lazarus' death is uncertain. However, in Jn. 11.16 Thomas' courage serves as a catalyst for the rest of the disciples to accompany Jesus on His mission. By this move, Jesus will endanger His own life and His disciples' lives.

Thomas[948] lacks comprehension that Jesus' mission is not a mission of death, but of life through resurrection. Thomas' lacks comprehension of Jn. 1.4: the λόγος identity: ἐν αὐτῷ ζωὴ "life is in Him," and Jn. 1.3: πάντα δἰ αὐτοῦ ἐγένετο: all life in salvation sourced and caused by ὁ λόγος "the logos" activity.

In Jn. 14.5, the plan is further explained as Thomas is mistaken about Jesus' destination. In Jn. 14.6, Jesus' answer is in part directed towards Thomas. In Jn. 14.4, Jesus declares: καὶ ὅπου °[ἐγὼ] ὑπάγω οἴδατε τὴν ὁδόν "you know where I am going; you know the way."

Thomas objects saying he is unaware where Jesus is going.[949] Thomas shows lack of comprehension of the plan for himself and the other disciples: οὐκ οἴδαμεν π ὑπάγεις·

[948] Dennis Sylvia, *Thomas—Love As Strong as Death: Faith and Commitment in The Fourth Gospel.* **(**Bloomsbury: T and T Clark, 2013**)** 146. Sylvia sees Thomas' statement, in John11.16, as having it's source in the Greek-Spartan tradition.

[949] Skinner notes: In John 14.8-9, Jesus does not rebuke Thomas like Phillip who demands: δεῖξον ἡμῖν τὸν πατέρα, "show us the Father;" Skinner, *John and Thomas Gospels in Conflict*, 80-82.

πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι "we do not know where you are going, how do we know the way?" Thomas lacks comprehension that the plan τὴν ὁδὸν "the way" includes the λόγος "logos" destiny in His death and resurrection which bring about the transfer in salvation to occur. In 1.14, both are aspects of ὁ λόγος revelation of glory: ἐθεασάμεθα τὴν δόξαν αὐτοῦ "we beheld His glory"--the plan's fulfillment.

Finally, in Jn. 20.24-29 it is evidenced that Thomas is not ignorant or unbelieving, but lacks full comprehension of the plan and seeks additional evidence of the plan's fulfillment.[950] In 20.18, Thomas is not present at Mary's announcement to the other disciples ἑώρακα τὸν κύριον "I have seen the Lord." Similarly in Jn. 20.19, Jesus' appears to the disciples. Jn. 20.24b tells us that Thomas was not with the disciples when Jesus appeared.

Thomas' voice emerges in need of evidence of the plan of salvation. In Jn. 20.25, Skinner[951] points to the insistence of the testimony of the other disciples to Thomas: ἑωράκαμεν τὸν κύριον "we have beheld the Lord." However, we maintain the author's lesson is that believing the plan should be based on the λόγος activity, based as Jesus' word, not by the imposition of Thomas' thoughts of what needs to be implemented as prerequisite to belief.

In Jn. 20.25, Thomas' position is clear: ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα

[950] Thomas is seeking evidence of Jesus' active or functional role of intervention for humanity ὁ λόγος "the logos" in His resurrection. This activity of ὁ λόγος "the logos" causes the result of salvation in a newly constructed community. In a perhaps more narrow and limited focus in John 20.25, Dunderberg maintains Thomas seeks evidence of Jesus identity; See Dunderberg, *The Beloved Disciple in Conflict,* 61-67; Also see Skinner who sees Thomas' seeking evidence of a high Christology, or of Jesus' identity. See Skinner, *John and Thomas Gospels in Conflict*, 107-137.

[951] Skinner, *John and Thomas Gospels in Conflict*, 90

εἰς τὴν πλευρὰν αὐτοῦ, οὐ "unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side."[952]

In Jn. 20.29, Jesus blesses those μὴ ἰδόντες καὶ πιστεύσαντες "who have not seen and yet have believed" in Jesus the preincarnate λόγος "logos" who actively causes the transfer status in one's salvation to take place. Jesus' blessing will take place as Thomas believes in the disciple's testimony that they saw Jesus alive, evidence of the active role in λόγος in salvation.

As he demands more evidence, Thomas' [953] demonstrates his inability to comprehend the plan. In Jn. 20.27, full evidence of the plan's fulfillment is given to Thomas: see, touch, and experience the λόγος as the transfer status in salvation's cause.

In Jn. 20.28, it is through Thomas' new comprehension of the plan that Thomas demonstrates himself a character who lacks comprehension, but whose former position of the plan's intervention in salvation is lifted.[954]With Thomas' confession: ὁ κύριός μου καὶ ὁ θεός μου "my Lord, and my God," Thomas comprehends not only Jesus' identity and high Christology, but more significantly as the λόγος Jesus active role intervening effect in causing the transfer of an individual's salvation status for those in the newly constructed community.

To substantiate the distant relationship between the GJ and 4Q417 1 i 10-12, we allow in evidence from Gos. Thom. 13.1-5 that emphasizes the importance of properly comprehending the plan. In contrast with 4Q417 1 i 10-12, the GJ and Gos. Thom.

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[952]DeConick, *Voices of the Mystics*, 83.

[953]The phrase οὐ μὴ represents is the strongest way of negating something in the future, See Daniel B, Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Michigan, 1977), 468.

[954]The opposing view held by Bonney thinks, in John 20.29, Thomas' confession was the point of Thomas' conversion. Bonney maintains: success in discipleship depends on divine intervention. See William Bonney. *Caused to Believe: The Doubting Thomas Story as the Climax of John's Christological Narrative*, (Leiden: Brill, 2002). 123

13.1-5 *use characters to illustrate comprehension of the plan*.[955] In Gos Thom. 13.1-5 we read:

13.1 Jesus said to his disciples: "Compare me and tell me whom I am like."
13.2 Simon Peter said to him: "You are like a just messenger."
13.3 Matthew said to him: "You are like an (especially) wise philosopher."
13.4 Thomas said to him: "Teacher, my mouth cannot bear at all to say whom you are like."
13.5 Jesus said: "I am not your teacher. For you have drunk, you have become intoxicated at the bubbling spring that I have measured out."

Gos. Thom. 13.1-5 uses three characters' assertions: Peter, Matthew, and Thomas that are linked to a divine plan where a high Christology is essential. Their assertions are viewed negatively by Jesus. In Gos. Thom. 13.5, Jesus' displeasure is stated: ϫє ⲁNOK' ⲡⲉⲕ'ⲥⲁϩ ⲁⲛ "I am not your teacher."

Jesus' rebuke demonstrates Peter and Matthew's views of the plan with a high Christology lacks proper comprehension. In Gos Thom. 13.5, Jesus declares that these disciples lack comprehension of the true plan. They are ⲁⲕⲧϩⲉ "intoxicated." Only Thomas properly comprehends, but in 13.1-5, the reader does not know what Thomas comprehends.

In other places in Gos. Thom., the comprehension of the plan is a change in one's perception, a self-performable technique of enlightenment. Yet, reaching this mental state is a status transfer in salvation closer to the GJ than to 4Q417 1 i 10-12 where such salvation transfer is not present. Evidence for the plan in Gos. Thom. 3.4: the kingdom arrives: ϩⲟⲧⲁⲛ ⲉⲧⲉⲧⲛ̅ⲯⲁⲛⲥⲟⲩⲱⲛ ⲧⲏⲩⲧⲛ̅ "when you know yourselves." What the

[955] In Gos. Thom. logias 3, 18, 22, 37, 51, 52, 91, and 113, portrays the rest of the disciples as lacking true comprehension about Gospel of Thomas's plan.

disciples must know is explained in Gos Thom. 77.1: ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲡⲁⲉⲓ ⲉⲧϩⲓϫⲱⲟⲩ ⲧⲏⲣⲟⲩ "the light that permeates all things is among them."[956]

Pagels[957] advances our argument that in Gos. Thom. the plan is linked to one's perception. In other words, an all-pervasive light differs from the ordinary perception of everyday existence. In Gos Thom. 21.1-2, Davies[958] adds support to Pagel's argument suggesting that the ⲁⲅⲥⲱⲩⲉ "field" stolen by the disciples represents their improper comprehension of a high Christology. Therefore, we maintain that in Gos Thom. 13.4, only Thomas knows that the disciples' Christological comprehension is non-essential to the plan of salvation represented in GTh.

4.3.4 Findings and Conclusion on the Comparative Analysis on the Divine Plan Between 4QInstruction and the Gospel of John

In Sec. 4.3, we turned to answer the second research question: "When 4QInstr. and the GJ are set side by side, how do they illumine each other's thought worlds in relation to the divine plan?" To meet the aims of this question, we followed two steps. *In the first step,* based on 4Q417 1i 1-8a and Jn 1.1-18 we determined whether the divine plan or the divine plan of salvation is what is taught. Next, through our analysis of 4Q417 1i 1-8a and Jn 1.1-18 individually, we articulated each author's understanding of the plan. *In the second step,* we brought together two areas of shared commonality and distinction that could be detected in the two plans.

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[956]Stevan Davies, The Christology and Protology of the Gospel of Thomas, *JBL* 111(4)(1992) 663-682.

[957]Elaine Pagels, Exegesis of Gen 1 in the Gospels of Thomas and John, *JBL* 118(3)(1999) 478-480.

[958]Davies notes that "drinking from Jesus mouth" in logs, 1 and 2 refers to the apprehension of the primordial light; Davies, *The Christology and Protology* 680.

In the first step, we found *the first element* of the divine plan is that the רז נהיה *raz nihyeh* is broad in scope, encompassing God's dynamic unfolding plan for the universe. *In the second element,* we established that in the author's meaning of the plan, the רז נהיה *raz nihyeh* is a revelatory concept that discloses the knowledge of good and evil, a practical knowledge for everyday life.

We argued that Jn. 1.1-18 teaches the divine plan of salvation, rather than a pattern of creation exegesis. Jn. 1.1-18 provides the information necessary for the reader to understand the divine plan. The plan is further explained throughout the narrative through the use of characters who lack comprehension of the plan in their interaction with Jesus.

The author's understanding of the plan distinguishes itself from the plan in 4Q417 1 i 1-8a due to three characteristics. *In the first element,* the author presents the identity ὁ λόγος "the logos" as the active intervening agent of salvation: a high Christology constructed as both plurality and presented as Johannine oneness. To further clarify the distant relationship of 4Q417 1 i 1-8a to Jn. 1.1, 5,18, and 10.30, we allowed in evidence from Gos. Thom.. 22.4, 49.1, 61.3-.5, 75.1, and 106.1, where oneness is not Christological, nor is it used to refer to a paradigmatic community, but rather to refer to an ideal primordial condition a believer must attain as prerequisite before the status transfer in salvation status can take place.

The second element of the plan is the cause of salvation or how salvation is offered and received: the activity of ὁ λόγος "the logos" bridges the God-human divide. Based on Jn. 1.12-14, as ὁ λόγος "the logos" bridges the divide by becoming flesh which, causes according to 1.12-13 causes the transfer of one's status in salvation--the birth of the children of God.

The spatial descent and salvific effect of ὁ λόγος "the logos" contrasts with 4Q417 1 i 1-8a's רז נהיה raz nihyeh's disclosure of knowledge to the addressee. To further clarify the distant relationship between the רז נהיה "raz nihyeh" in 4Q417 1 i 1-8a's and the GJ's λόγος, we brought in evidence from *the Providence Monologue* from NHC II, 1 30.11-31.27's with ⲡⲣⲟⲛⲟⲓⲁ "providence" and from TrimP. in NHC XIII, I 35, 1-50, 24 of the revelatory entity: ϩⲥⲣⲟⲟⲩ "voice," ⲉⲥⲣⲁⲓ "speech," and "logos" that spatially descend and effect a salvation transfer in status by awakening for a limited few.

The third element is the result of salvation: the activity of ὁ λόγος results in a new community construction. In both 4Q418 81+81a 13, and Jn. 1.12-13, 14, 16, 3.16, 3.36, and 5.24 both individual and community realities are maintained. However, the GJ calls for a new community construction.

Next we moved to *the second step* of our analysis*:* to uncover two significant commonalities and distinctions that can be detected in 4Q417 1 i 1-8a and Jn. 1.1-18 that mutually illumine the thought worlds of both authors. After examining the commonalities on the surface, we probed more deeply to uncover the meanings from the evidence in the texts themselves.

In the first commonality, we established that both 4Q417 1i 8b-9a and Jn. 8.37-47 that communicate each author's understanding or perspective of the plan through the use of "origins." 4Q417 1i 8b-9a describes *physical origins* through a building metaphor. 4Q417 1i 8b-9a involves the restructuring of the universe by the רז נהיה "raz nihyeh." In contrast, in Jn. 8.37-47, the author uses *spiritual origins* which contrasts Jesus' origins with the origins of His opponents. In Jn. 8.37-47, a person's reponse to Jesus is determinative of their spiritual origin and salvation status.

In the second commonality, we established 4Q417 1 i 10-12 and Jn. 1.1-18 and 20.31 emphasize properly comprehending the plan. In contrast to 4Q417 1 i 10-12, the

GJ uses uncomprehending characters to clarify the meaning of the divine plan. In order to provide evidence of this, we appealed to Thomas as a case study based on his appearances in Jn. 11.14-16, 14.5-22, and 20.25-29.

In order to substantiate the distant relationship between 4Q417 1 i 10-12 and Jn. 1.1-18 and 20.31 we allowed in evidence from Gos Thom. 13.1-5 that is conceptually closer to the GJ than 4Q417 1 i 10-12 is. Both Gos. Thom. and the GJ stress a status transfer in salvation status accomplished by the proper comprehension of the plan *through the use of characters*. However, distict from Jn. 11.14-16, 14.5-22, and 20.25-29, Gos Thom. 13.1-5 teaches that the plan is not to be comprehended Christologically, but through the comprehension of an all-pervasive inner light which brings about a transfer as a change in perspective as to the present world and a person's place within it.

In summation, in Sec. 4.3 neither 4QInstr. nor the GJ are conceptually uniform in their understanding of the plan. Without overestimating the position of 4QInstr. relative to the GJ, we brought in evidence from Gos. Thom., TrimP., and Ap. John to help explain the relationship of 4QInstr. to the GJ. No clear picture has emerged in relation to the divine plan as to the relative positioning of the GJ with 4QInstr.

The evidence presented raises problems for those proposing links of community contact with an earlier Thomasine community as in Riley's work.[959]4QInstr. and the GJ share commonalities in thought, but they also represent two differing theological streams especially in regards to salvation as a transfer in salvation status.

Adiversity of traditions were in play. The commonalities we identified at the outset of the two plans have been exposed as common topics, developed by each author in one way that emphasizes the status transfer in salvation, and the other that emphasizes other

[959] Riley, *Resurrection Reconsidered*, 110

things like destinies, origins, and sharing the angelic destiny of eternal life. They are explicable in terms of common topics that each community was dealing with individually, without knowing each other's positions. The commonalities are too vague, and general to conclude anything else.

4QInstr. and the GJ's worlds of thought reflect different theological intentions. The evidence demonstrates the communities of the GJ and 4QInstr. reflect two different groups who saw themselves as the heirs of similar ideas within their respective traditions. The relation of 4QInstr. to the GJ in their respective positions on the divine plan continue to be difficult to pin down.

CHAPTER V

FINDINGS AND CONCLUSION

5.1 Meeting Our Aims and Objectives

This thesis has been an attempt to substantiate our purpose and rationale that when 4QInstr. and the GJ are placed side by side, fresh new insights are generated in both directions that mutually illumine each author's worlds of thought with reference to glory, judgment, and the divine plan in ways previously unexplored. Mutual illumination to help us understand the relationship between the GJ and 4QInstr. to each author's idea, intentions, and assumptions about salvation and the divine plan as the critical factor in the construction of their understanding of glory, judgment, and the divine plan, and how these texts and themes mutually illumine each other.

As part of our rationale, we have defined Johannine salvation as the transfer of one's status from not having eternal life to possessing eternal life by God's activity accompanied by the appropriate human response. In 4QInstr., one's final destiny or fate is decreed through assumptions about a primordial creation which is part of the divine plan linked to the mevin's destiny..

This plan is summarized in Jn. 1.1-18 and differs from the divine plan in 4Q417 1 i 1-8a, where the רז נהיה "the raz nihyeh" or divine plan contains or seems to be confined to the destinies of all living things, but a transfer in salvation status from judgment to eternal life does not take place as in the GJ.

As this study comes to a close, our core argument, consisting of thematic investigations into glory, judgment, and the divine plan in the two texts have yielded data that confirm our purpose and hypothesis: that these two texts are indeed open to mutual illumination. Mutual illumination and better understanding of 4QInstr. and the

GJ was possible in connection with Johannine salvation being the essential comparative factor for mutual illumination in every case *stemming from both texts*. The comparative factor to be taken in this thesis, as such, only as concepts from one text are then used to look at another text and *in reverse* as a pattern of assumptions in salvation and destiny began to form.

In Chapter 1, to meet the aims and objectives of our hypothesis, we set about to answering two research questions. The first question was an effort to seek an understanding of the meanings of glory, judgment, and the divine plan in their own right before the evidence could be used in an inter-textual dialogue to help us understand the relationship beween these two remarkable texts. In the first question we asked: "What does the GJ's text say about glory, judgment, and salvation?"

In order to determine how 4QInstr. and the GJ mutually illumine each other's thought worlds, we asked a second question: "When 4QInstr. and the GJ are set side by side how do they mutually illumine each other's thought worlds in the areas of glory, judgment, and the divine plan? We repeat the sum of our core argument that the most critical answer was the Johannine concept of salvation compared with 4QInstr.'s assumptions of fate, plan, or destiny as the critical factor and building block to demonstrate that illumination. The evidence summarized below substantiates our hypothesis and satisfactorily answers the two research questions.

This thesis has demonstrated the relationship that exists between 4QInstr. and the GJ as a pattern of conceptual differences in the areas of glory, judgment, and the divine plan with the Johannine idea of salvation being the critical building block of construction demonstrating these differences in every case. What evidence we thought we would find has now been confirmed about the relationship between these two remarkable texts.

The findings of this thesis demonstrate the overall contribution of this study to introduce newer data from 4QInstr. into dialogue with the GJ. This newer evidence calls for revision on the prior research on the GJ and wisdom, and Jn. and the DSS, as well as constructions of a prior community contact such as an earlier Thomasine community linked to the GJ. These were originally introduced in section 1.3 and summarized in this chapter in sec. 5.4, where we will discuss the impact and implications of our research.

Since 4QInstr. in terms of discovery is a newer text, the insights gained by analyzing 4QInstr. with reference to the GJ has in part made a contribution to knowledge in glory, judgment, and the divine plan.

5.2 Synthesis of the Findings

Throughout this thesis at the end of each Chapter and subsection, we provided the data findings. The evaluative findings of the data in summary form is the most logical way to proceed. This data is the conceptual treatment of the themes of glory, judgment, and the divine plan, which we have viewed cumulatively in both texts as the divine plan which is God's workings to bring about salvation summarized in Jn. 1.1-18, or one's eternal fate or destiny as described in 4Q417 1 i 1-8a.

The evidence below is organized in accord with the result which provides closure to the two research questions we set out to address. This final presentation of our findings offers no new evidence, between 4QInstr. and the GJ. Rather, what follows is a presentation to make sense of the bulk of the material in Chapters 2, 3, and 4. The data demonstrates what we now know about the relationship of mutual illumination between 4QInstr. and the GJ.

5.2.1 Summary of the Data and Findings of Chapter Two: Glory

In Chapt. 2, Sec. 2.1, entitled "Glory in 4QInstr.," in an effort to seek an understanding of glory in 4QInstr., in its own right, before the evidence could be used

in dialogue with the GJ, we addressed the first research question, "What does the text of 4QInstr. say about glory?"

We answered this question in *three steps*. In *the first step*, in Sec. 2.1 based on 4Q417 l i 13, and 4Q418 126 ii + 122 ii 7b-10 we established the author's understanding of glory as an innate quality or characteristic of God. Based on 4Q418 81+81a 5, we also established that glory is an attribute of the addressee and connected to his destiny. Also, based on 4Q418 55 8-12 and 4Q418 69 ii+60 12-15 we established that glory is also an attribute of the angels. Moreover, based on 4Q416 ii 9-10a, 4Q416 2 iii 11-12, and 4Q417 2i +26 10-12 we established glory as an attribute of the addressee's inheritance, which is connected to his role in the divine plan and destiny.

In the second step, we found that the author's interpretation of glory as something that is an inter-human act or a response to God in worship. Based on 4Q416 2 iii 15-19, the addressee is admonished to confer glory on his parents. In 4Q415 2 ii 1-5, the addressee's wife must confer glory on her father-in-law. *In the third step*, based on 4Q418 81+81a 1, 11-12, we established that glory calls for the appropriate worshipful response as the addressee must glorify the angels, and join with them in the liturgical praise of God.

In Chapter 2, Sec. 2.2, entitled "Glory in the GJ," in an effort to seek an understanding of the author's interpretation of glory, in its own right, and before the evidence could be used in dialogue with 4QInstr., we addressed the first question: "What does the text of the GJ's say about glory?"

We answered this question by establishing that the author presents glory as the revealed character, attributes, and identity of God that effects one's transfer status in salvation to acquiring eternal life. The revelation of God's glory made visible and perceptible is the higher purpose of salvation.

The author narrates several non-synonymous events, or circumstances, and occasions them throughout the narrative that serve as contexts for the revelation of glory that effects the transfer in salvation status.

In *five steps we completed our analysis*. *In the first step,* based on Jn. 1.14 we established the author presents his meaning of glory in terms of: ὁ λόγος σὰρξ ἐγένετο "the Word becoming flesh." Jn. 1.1-18 prepares the reader to anticipate displays of Jesus' glory throughout Jesus' life, which if believed on results in the gift of salvation.

In the second step, based on Jn. 12.23, 13.31-33, and 17.1-5, we established the author occasions his meaning of revealed glory in Jesus' hour, where both Father and Son mutually glorify one another, and reveal each other's glory. Jesus' hour of glory begins with Jesus' passion and death, and has no eschatological end. Those that believe in Jesus during the hour of glory have been transferred in salvation. An aspect of Jesus' hour of glory is based on Jn. 7.39 and 16.14, where the hour and the revelation of glory is linked to the work of the Holy Spirit. The Holy Spirit glorifies the Father by revealing the Son.

The third step is based on Jn. 3.14-15, 8.23, and 12.32, where the author situates the revelation of glory in the elevation of the Son of Man. Based on Jn. 12.23, 13.31-32, and 17.1-5, the author occasions the locus of revealed glory vertically, in the manner of Jesus' death on the cross. The Son of Man's elevation is a revelation of glory because of His suffering and death, not in spite of it, which, if believed on, results in salvation.

In the fourth step, based on Jn. 12.41, we established the author occasions his understanding of revealed glory in terms of Isaiah's vision where: εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ "Isaiah saw His glory and spoke of Him." The vision glory is given in an apocalyptic sense and refers to Jesus' suffering and final exaltation. Jn. 12.40 cites Isa. 6.10, and not only refers proleptically to the servant's final exaltation, but also

with to His suffering and lifting up on the cross--Jn. 12.38 cites Isa. 53.1. Whoever sees and responds to this apocalyptic vision has salvation.

In the fifth step, the author occasions his interpretation of revealed glory linked to the circumstances surrounding Jesus' signs. We provided two case studies where the revelation of glory is mentioned: in Jn. 2.1-11, from the miracle performed in Cana, and in Jn. 11.1-44, with the resurrection of Lazarus. To demonstrate the signs as proofs that authenticate the revelation of glory, we brought in an example of a non-miraculous sign in Jn. 13.1-38, the Johannine footwashing. Whoever sees and believes in the glory behind the signs has been transferred in salvation.

In Chapt. 2, Sec. 2.3 in order to establish how 4QInstr. and the GJ mutually illumine each author's worlds of thought in glory, we asked the second research question: "When 4QInstr. and the GJ are set side by side how do they mutually illumine each author's thought worlds regarding glory?"

To answer this question, we analyzed *four* points of commonality between 4QInstr. and the GJ in the area of glory. *Under the first commonality,* based on 4Q416 2iii 15b-19, and Jn 1.12-3, 3.1-10, and 11.20-27, we established that both 4QInstr. and the GJ use the metaphor of birth as a precondition to being transferred in salvation status, and experiencing glory.

In 4Q416 2iii 15b-19, birth pertains to natural birth only, and the experience in *rendered glory* as the addressee honors his mother and father. Birth is also accompanied by the mevin's astrological role in the divine plan and his accompanying deatiny. In contrast, in Jn. 1.12-13 and 3.1-10, the new birth is spiritual in nature, and the prerequisite for experiencing glory in and the transfer in salvation through the proper recognition once glory as revealed and made visible. In Jn. 11.20-27, Martha was a test

case study for the proper recognition of glory. Martha's partial perception of glory effects her transfer in salvation status is conditioned upon her need to progress in faith.

In the second commonality, we established both 4Q416 2iii 11-12 and Jn. 1.51, 3.14, 8.28, 12.23, 32, 34, and 13.31-32 identify with apocalyptically glorified positions of authority linked to the status transfer in salvation. 4Q416 2iii 11-12, and the GJ are different from each other because in 4Q416 iii 11-12, it is the addressee's status and position over his apocalyptic destiny in an inheritance of glory. While in Jn. 1.51, 3.14, 8.28, 12.23, 32, 34, and 13.31-32, it is the elevated position of the Son of Man who reveals glory, and makes it visible, and those who believe on it have the transfer in salvation status.

In contrast to 4Q416 2iii 11-12, in Isa. 52.13-53.12, the elevated and glorified figure is also a suffering figure. In addition, in 4Q416 2 iii 11-12, and Jn. 1.50-51, the elevated position is an apocalyptic sense a position proximate to the angels[960].

The author of the GJ distinguishes himself from the elevation of the addressee because in Jn. 1.50-51, the angelic role is subsidiary to Jesus, with the angels pointing to the Son of Man as the embodiment of glory. Based on 4Q416 2 iii 12a and Jn. 5.21-22, 26-27, 6.37, and 17.2, the elevated position of glory is also a position of authority. However, in Jn 3.14-15, 8.28, and 12.32, the glorified position of authority is not only to reveal glory, but also has a functionary purpose as God's agent in the salvation transfer: to give eternal life depending on the human response.

In the third commonality, in glory, we established that in both 4Q416 2iii 9b-10a, and Jn. 1.1, 1.14, 3.13, 14-15, 6.27, 6.62, 7.33-34, 8.23, 12.23, 12.27-28, 12.32, 13.31-33, Collins,"14.2-3, 17.5, and 20.17 teach a restoration and return to glory. In the GJ, the restoration to glory is different from 4Q416 2 iii 9b-10a, where restoration is to the

[960]Collins, "morphology," 5.

addressee's primordial glory in his inheritance, or in the divine plan and his subsequent destiny.

Rather, in the GJ it is Jesus who is exclusively restored to heavenly glory from His preexistent position of glory. Jesus' restoration to glory is framed in terms of an ascent. The believer's ascent into glory depends upon Jesus' own ascent to glory, and is necessary for the believer's status transfer in salvation..

To further illustrate the distant relationship, or conceptual differences between 4Q416 2iii 9b-10a, and Jn. 1.1, 1.14, 3.13, 14-15, 6.27, 6.62, 7.33-34, 8.23, 12.23, 12.27-28, 12.32, 13.31-33, 14.2-3, 17.5, and 20.17 we allowed in Gos.Thom. 18, 22, 49, 50a, 61, and 77 to demonstrate that the restoration to primordial light bears a closer affinity to the GJ than does 4Q416 2iii 9b-10a. 4Q416 2iii 9b-10a which knows nothing of a restoration linked to salvation. Like the GJ, the transfer of salvation status in Gos. Thom. takes place in the form of something similar to a restoration. However, in Gos. Thom. before the addressee's salvation transfer can occur, it is necessary for the restoration to primordial light to take place. In Gos Thom., the restoration to primordial light happens only by self-actualizing a primordial, all-pervasive light.

5.2.2 Summary of the Data and Findings of Chapter Three: Judgment

In Chapter 3, Sec. 3.1, Judgment in 4QInstr., in an effort to seek an understanding of judgment in its own right, before we brought in evidence from 4QInstr. into a dialogue with the GJ, we addressed the first question: "What does the text of 4QInstr. say the about judgment?"

We established that in 4QInstr. the author's understanding of judgment is largely futuristic and is not yet enacted. 4QInstr. contains at least three scenarios of final judgment. We followed *three steps* to meet our stated aims in analyzing these three judgment scenes. *In the first step*, based on 4Q416 1 I 1-18, we established the author

presents his understanding of judgment apocalyptically based on cosmological considerations. *In the second step*, based on 4Q417 l i 14-16a, we established that the author presents judgment directed against a specific wicked segment of humanity: בני שׂוֹת "the Sons of Seth" is a group for whom judgment has been inevitably decreed as their destiny in the plan.. *In the third step*, based on 4Q418 69 ii + 60 6-9, we established the author communicates judgment as a resolution to a legal procedure conflict.

In Chapt. 3, Sec. 3.2, "Judgment in the GJ," we sought to understand the significance of judgment, in the GJ, in its own right, before the evidence from both texts could be brought into dialogue. We addressed the first research question: "What does the text of the GJ say about judgment?" We established that for the author of the GJ, judgment is the consequence of rejecting saving Christological revelation precipitated by Jesus' coming into the world. A person's response to saving Christological revelation brings about the consequence of judgment.

To establish judgment as the consequence of rejecting life-giving Christological revelation as the author's understanding of judgment, we followed *four steps* to meet our stated aims. If we scale back the broad view of judgment as the consequent rejection of saving Christological revelation *six aspects* emerge. *In the first aspect*, based on Jn. 1.1, 3-5, 9, 10, 11, 14, 3.19-21, 8.12, and 9.5, 39, we found that the author presents his paradigm of judgment as the consequence of saving Christological revelation which stands in contrast to the tradition of judgment in late Second Temple Judaism and the synoptic gospels.

In the second aspect, we established the author presents his meaning of judgment as the consequence of rejecting Christological revelation as a seeming contradiction. Based on Jn. 3.17 and 12.47, Jesus came to save and not to judge. However, in Jn. 5.22, 26-

27, and 9.39, Jesus is presented indisputably as judge. We found the two viewpoints can be unified under judgment as the consequence of rejecting Christological revelation.

In the third aspect of Johannine judgment, based on Jn. 4.23, 5.25, and 5.28-29, the author patterns judgment with both present and future aspects: The Johannine emphasis on judgment in the present does not exclude its future aspect and fulfillment.

The fourth aspect of Johannine judgment is based on Jn. 12.31, 14.30, and 16.11, where the author configures judgment in juxtaposition with τοῦ κόσμου "the world," and ἄρχων τοῦ κόσμου "the ruler of the world."

In the second step of our analysis, based on 9.1-41, we established that the author presents judgment as the consequence of the rejection of saving Christological revelation as his primary message that operates in the foreground. Running parallel, in the background, is an ongoing Christological divine-human conflict between Jesus and His opponents.

In the third step, based on Jn. 5.20, 7.24, and 8.15-16, we demonstrated that the author uses the convention of irony of appearance versus reality to illustrate Johannine judgment. The appearance of human judgment stands in contrast to God's judgment.

In the fourth step, Jn 15.2, 6 uses the metaphor of the vine and branches in order to illustrate judgment as the consequence of Christological revelation, which is exacted on unbelievers only.

In Chapt. 3, Sec. 3.3, entitled "Judgment in 4QInstruction and the GJ a Comparative Analysis" in order to establish how 4QInstr. and the GJ mutually illumine each author's worlds of thought in judgment we addressed the second research question: "When 4QInstr. and the GJ are set side by side, how do they mutually illumine each other's thought worlds in the area of judgment?"

We answered this question by focusing on two areas of common thought between 4QInstr. and the GJ in judgment. *Under the first commonality* in judgment, we established that both 4QInstr. and the GJ teach that judgment takes place within the context of two different types of dualism.

We established based on 4Q417 1 i 15b-18a and 4Q416 1 I 12 that future judgment occurs in the context of dual spiritual existence. In contrast to the עם רוח "spiritual people," in 4Q417 1 16, in 4Q417 1 i 15b-18a, and 4Q416 1 I 12 the רוח בשר "fleshly spirit" has a crisis existence, in the present, where רוח בשר "fleshly spirit" is denied access to הגוֹ "meditation," withheld from it, in the context of רוח בשר "the fleshly spirits'" approaching the destiny of judgment in 4Q416 1 I 12.

In contrast, we established that for the author of the GJ, spiritual existence for those under judgment is a present existence or crisis characterized in *three ways*. *First*, in Jn. 17.3, and in 1.10, the existence of judgment is the consequence of lacking of knowledge. *Secondly*, according to Jn. 3.6, it is experienced as a fleshly existence. *Third,* in Jn. 1.5, 9, 3.19, 21, and 12.35-36, it is an existence of darkness. In contrast to 4Q417 1 i 15b-18a, we found that the spiritual existence for those under judgment is the consequence of people's choice to reject the saving Christological revelation in Jn. 1.10b-11. In contrast to 4Q417 1 i 15b-18a, and based on Jn. 3.21 and 12.35-36, those under judgment can escape judgment by the transfer of one's status in salvation by moving inwardly and outwardly towards the light by believing. In the GJ, the existence of judgment can be overcome and a person can have a new status in salvation.

Based on 4Q417 l I 17b-18a and Jn. 12.39-40, we proposed the existence of judgment takes place as the result of God's purposeful causality. In 4Q417 l i 17b-h18a, the withholding of הגוֹ "meditation" from the רוח בשר "fleshly spirit" and the coming judgment in 4Q416 1 I 12 is the consequence of God's direct causal activity.

In contrast to 4Q417 l I 17b-18a, the GJ distinguishes between a primary or *direct cause,* and an ultimate, *indirect,* cause in judgment. In Jn. 12.39-40, the ultimate cause of judgment of ἐπώρωσεν "hardening" and τετύφλωκεν "blinding" is God. According to the author of the GJ, the primary cause of the blinding is human unbelief. In contrast to 4Q417 l I 17b-18a, and in Jn. 12.39-40, we demonstrated that the purpose of the judgment is God's persuasive scheme enacted to bring about the transfer in salvation status that takes place by a person's decision to believe.

We established, based on 4Q416 1 i 10, 12,16, 4Q417 l i 16-18 and Jn 3.6 that judgment is linked to a second type of dualism, a dualism according to the anthropological category to which a person belongs. In 4Q417 l i 16-18, two categories are described: עם רוח "the spiritual people," are held in dual anthropological contrast with the רוח בשר "fleshly spirit" in 4Q416 1 i 12, who will face the destiny judgment.

In 4Q417 l i 16-18, there is a "spirit-spirit" anthropological dualism. In contrast, in Jn. 3.6, we demonstrated the GJ uses the anthropological categories of σάρξ "flesh" and πνεῦμά "spirit," forming a "spirit-flesh" contrast. The author distinguishes himself from 4Q417 l i 16-18, where the רוח בשר "fleshly spirit" cannot be transferred in salvation status into the ontological category of עם רוח "the spiritual people." In contrast, in Jn. 3.6, one category can be transferred in salvation status from flesh to spirit through spiritual rebirth.

5.2.3 Summary of Data and Findings of Chapter 4: the Divine Plan

In Chapt. 4, Sec. 4.1 "The Divine Plan in 4QInstr.," in an effort to understand the author's understanding of the divine plan in its own right before bringing the evidence from 4QInstr. into dialogue with the GJ. We sought to answer the first research question: "What does the text of 4QInstr. say about the divine plan?" In the author's interpretation of the divine plan, the addressee must realize his destiny of glory, peace, and joy. Since,

the addressee has affinity with the angels, he shares their destiny with the prospect of eternal life. To present this as the author's interpretation of the divine plan, we followed *two steps* to meet these stated aims.

In the first step in 4Q418 126 ii +122 ii 7b-9a, 4Q417 2 i 10b-12a, and 4Q416 2iii 7-8a, we established that in the author's interpretation of the divine plan, the addressee has an eternal destiny of glory, peace, and joy. Based on 4Q418 55 12a and 4Q418 69+60 ii 12b-14b, we established that in the author's interpretation of the divine plan, the angels enjoy the destiny of eternal life.

In the second step, based on Q417 l i 17, 4Q418 81+81a 1, 11-12, 4Q416 2iii 11-12, and 4Q418 81+81a 4b-5a, we established that it is due to the addressee's link, connection, or affinity with the angels, not his identification with them, that the addressee enjoys the prospect of eternal life.

The third step is based on 4Q417 1 11 12-14, 4Q417 l i 17, and 4Q417 l i 23. We argue that in the author's interpretation of the divine plan, the addressee can be led astray by his own thoughts and desires. However, he cannot lose his destiny of glory, peace, and joy, which are part of his destiny in the divine plan.

In Chapter 4, Sec. 4.2 entitled: "The Divine Plan in the GJ" in an effort to seek an understanding of the plan in its own right, before the evidence could be used in dialogue with 4QInstr. we addressed the first question: "What does the text of the GJ say the about the divine plan?"

We answered this question by identifying the divine plan is carried out based on the proposition of the author by the initiatory activity of God. *First*, based on Jn. 3.1-11 and Jn. 1.11-12, God's work effecting transfer in salvation status through the new spiritual birth. In addition, based on Jn. 6.70, 13.18, and 15.16,19, God's work of salvation transfer occurs through God's activity of *choosing* people for eternal life. In addition,

based on Jn. 6.37-40, 17.2, 6, 9, 24 and 10.29, the transfer of salvation status is based on God's activity of *giving* people from the Father to the Son. All that the Father gives the Son, the Son gives eternal life. Finally, based on Jn. 6.44, 6.65, and, 12.32, the transfer in salvation status is based on God's activity of drawing people for eternal life.

In the second step, the author's understanding of the divine plan includes the impartation of eternal life to non-believers. Based on Jn. 3.14-15, 6.51, 8.28, 10.11, 15, 17, 18; 12.32, and 15.13, eternal life is imparted through Jesus' death which causes the transfer in salvation status. Eternal life is imparted through Jesus' resurrection. Finally, in Jn. 4.7-15, 7.37-39, 14.16-18, 26; and 15.26-27, in the divine plan, eternal life is imparted, and the transfer in salvation status occurs through the Holy Spirit's epistemological function in imparting the knowledge necessary for eternal life. *In the third step*, based on Jn. 3.16, 3.36, and 15.1-6, the reception of eternal life must be accompanied by the appropriate response of believing, also known to the author as abiding.

Chapt. 4, Sec. 4.3, was entitled: "The Divine Plan in 4QInstruction and the Gospel of John: A Comparative Analysis." Here we examined the author's understanding of the divine plan in its own right, before we were in a position to bring these two texts into a dialogue with each other. To discover how 4QInstr. and the GJ mutually illumine each author's world of thought in salvation, we asked the second question, "When 4QInstr. and the GJ are set side by side how do they mutually illumine each author's thought worlds of the two divine plans?"

To answer this question, we followed *two steps*: *In the first step*, we demonstrated the elements of the two plans in 4Q417 1 i 1-8a, and Jn. 1.1-18 to demonstrate the meanings of what the two divine plans are, as we examined them, on an individual basis.

Next, we moved to *the second step*, where we looked at *two* emphases of shared commonality and distinctions between the plans in 4Q417 1 i 1-8a and Jn. 1.1-18.

In the first step, we discussed whether 4Q417 1 i 1-8a teaches a divine plan or something else. *The first element* of the divine plan in 4Q417 1 i 1-8a is that רז נהיה "the raz nihyeh" is broad in scope and encompasses the entire universe. The author presents the רז נהיה "raz nihyeh" as an eternal scheme which includes the thoughts and deeds of every creature. *The second element* of the plan demonstrates that the divine plan in 4Q417 1 i 1-8a, the רז נהיה "the raz nihyeh" is a revelatory concept which discloses the knowledge of good and evil to the recipient.

First, we established that Jn. 1.1-18 presents the divine plan of salvation, rather than an interpretive reading of the Genesis narrative alone. In Jn. 1.1-18, the elements of the divine plan are put on display. The plan is further explicated throughout the Johannine narrative**.**

Based on Jn. 1.1-18, we established the *three elements* of the plan of salvation. The *three traits* of the plan stand in contrast to the plan in 4Q417 1 i 1-8a. *The first element* the author uses to communicate the plan in Jn. 1.1-18 is the identity of ὁ λόγος "the logos" as God's active agent who intervenes bringing about the transfer in salvation status: a high Christology constructed as plurality presented as Johannine oneness. The unity of God and plurality with God and the ὁ λόγος "the logos" serve as distinct entities.

In order to further explain the relationship between 4Q417 1i 1-8a and Jn. 1.1-18 as a distant one, we allowed in evidence from the Gos. Thom. which has a closer conceptual profile to the GJ in the transfer status to a new salvation status than 4Q417 1 i 1-8a where salvation transfer does not occur.

Specific implications from 4Q417 1i 1-8a, but similar to the GJ, Gos. Thom. uses oneness within the context of salvation. Based on Gos. Thom. 22.4, 49.1, 61.3, 61.5,

75.1, and 106.1, we established oneness in Gos. Thom. is held in contrast to the GJ's Christological oneness.

In Gos. Thom. oneness refers to an ideal state that a believer must attain and the transfer status in salvation is through self-actualization of the primordial inner light and by attaining this proper salvation perspective.

The second element of the plan of salvation is the cause of the transfer in salvation status: the intervening causal activity of ὁ λόγος "the logos" in bridging the God-human divide. In Jn. 1.14, ὁ λόγος σὰρξ ἐγένετο "the Word becomes flesh," which causes the effect that in Jn. 1.12-13, the human transfer into the salvation status of being one of the children of God.

To further demonstrate the distant relationship between 4Q417 1 i 1-8a and Jn. 1.14, and 1.12-13 we allowed in evidence from the revelatory concepts of ⲡⲣⲟⲛⲟⲓⲁ "providence" from the Providence Monologue in NHC II, 1 30.11-31.27, and NHC IV 1 46.25-49.8, and ⲡϩⲣⲟⲟⲩ "voice," ⲉϩⲣⲁⲓ "speech," and ⲗⲟⲅⲟⲥ "logos" in TrimP, in NHC XIII, 1, 1-50, and 24, which are closer in meaning to ὁ λόγος "the logos" in Jn. 1.14 than to the רז נהיה "raz nihyeh" in 4Q417 1 i 1-8a.

This is because in 4Q417 1 i 1-8a, the revelatory concept of the רז נהיה "raz nihyeh" does not spatially descend, but only discloses the knowledge of good and evil to the addressee, and has nothing to do with effecting a transfer in salvation status in the addressee.

The descent of the GJ's λόγος "word" remains distinct because in Jn. 1.5 and 9, the revelation of the λόγος "word" is universally extended to all. In Jn. 1.5, 10, and 11, the λόγος "word" is rejected by some. In contrast, in TrimP 47, 23 and TrimP 49, 21, and the Apoc. John NHC II, 1 30, 13, the revelatory entity is only extended to a limited few,

but is universally effective in salvation, making any transfer of status in salvation impossible.

The third element is the result of the divine plan of salvation: the activity of ὁ λόγος through the transfer of status in salvation results in a new community construction. Based on 4Q418 81+81a 13 and Jn. 1.12-13, 14, 16, 3.16, 3.36, and 5.24 both 4QInstr. and the GJ balance individual and community realities. The author of the GJ distinguishes himself from 4Q418 81+81a 13 and calls for a new community construction based on one's transfer status in salvation.

Finally, we turned to *two areas of shared commonality and distinction in the divine plan*. *In the first area* we established, based on 4Q417 1i 8b-9a, and Jn. 8.37-47, that in each author's description of the divine plan, each author's use of "origins" can be detected. In 4Q417 1i 8b-9a, it is physical origins through a building metaphor in the structuring of the cosmological design. In contrast, in Jn. 8.37-47, the author focuses on spiritual origins to illustrate the transfer of categorical status in salvation. By believing, Jesus' opponents can change their origins and be transferred in their status from one spiritual origin of ancestral descent to another origin based on spiritual rebirth to become the children of God. Based on Jn. 1.12-13, 3.18, 36, 6.27-29, 47, and 8.37-47, one's response to Jesus determines his origin and current correlating status in salvation.

The second area of common emphasis in the divine plan is based on 4Q417 1 i 10-12, Jn. 1.1-18, and 20.31. We found in both texts that comprehension of the plan can be detected. In contrast to 4Q417 1 i 10-12, based on Jn. 1.1-18, and 20.31, the author uses uncomprehending characters to clarify and authenticate the Johannine understanding of the divine plan of salvation in Jn. 1.1-18.

The character of Thomas, appears in Jn. 11.14-16, 14.5-22, and 20.25-29 demonstrates this claim. To further explain the distant relationship between 4Q417 1 i

10-12, and Jn. 1.1-18, and 20.31, we allowed in evidence from Gos Thom. 13.1-5, that demonstrates the Gos. Thom. bears a close r affinity to Jn. 1.1-18 and 20.31 than 4Q417 1 i 10-12 does.

This is because in contrast to 4Q417 1 i 10-12, both Gos. Thom. 13.1-5 and Jn. 1.1-18 and 20.31 stress comprehension of the divine plan through uncomprehending characters. Both the Gos. Thom. 13.1-5, and Jn. 1.1-18 and 20.31 allow for a transfer status in salvation, while 4Q417 1 i 10-12 does not allow for one.

Gos.Thom. 13.1-5, and the GJ conflict with each other because the comprehension of the plan in the GJ is based on comprehending the activity ὁ λόγος in fulfilling the divine plan of salvation, while in the Gos. Thom. the divine plan involves the comprehension of an all-pervasive, primordial, inner light, while comprehension of Jesus in the Gos Thom. is viewed by Jesus as non-essential to the real plan of salvation.

5.3 Explaining the Significance of the Data of Findings and Implications of that Data—Why Does This Data Matter?

This study has sought to advance the discussion surrounding the GJ in light of the newer data of 4QInstr., and we have found that 4QInstr. and the GJ mutually illumine each other in ways previously unexplored.

This study is not meant to be exhaustive and we would need more time and space. Rather, it is an attempt to point to enough conceptual elements and bring in enough evidence to demonstrate a consistent pattern of conceptual dissimilarity between the GJ and 4QInstr. in the areas of glory, judgment, and the divine plan. You might see the same pattern in a number of texts from Second Temple Judaism. As outlined in the Introduction sec. 1.4 there are seven factors listed as to why we chose 4QInstr. above all other Jewish texts from this period. All seven factors must be weighted in.[961]The critical

[961]1. A new publication history, 2 a new genre, 3. comparable and credible Jewish contexts, 4. credible physical evidence, 5. Both texts have comparable themes for comparison, 6. Both texts raise comparable

factor causing the division is that John uses his idea of salvation as a transfer in status to help construct his interpretations of glory, judgment, and the divine plan in every case.

This data matters for several reasons which are summarized in secs. 5.3-5.7. What scholars could not say about the relationship between 4QInstr. the GJ in Chapters 2, 3, and 4 can now be supported by the available data.ut What does this mutual illumination and better understanding of 4QInstr. and the GJ demonstrate about their relationship?

Our rationale is that their relationship is unique to all other cases and texts in Second Temple Judaism, but that the relationship between John and 4QInstruction presents a significant and indispensable piece of this greater textual puzzle and is a strong representative piece of this puzzle. If we can unravel the mystery here, then the relationship in comparing John and other Jewish texts from this period will be uncovered and brought to the light.

5.3.1 What Challenges the Relationship Between 4QInstruction and the Gospel of John?

The data compiled in the thesis shows what the relationship between 4QInstr. and the GJ is not. The exercise of placing parts John's Gospel side by side with eith significant fragments pf 4QInstruction has produced a pattern of conceptual dissimilarity between 4QInstr. and the GJ.We raise the notion of a relationship (or not) based on seeming similarities, but even deeper conceptual differences between the two texts in question.

This pattern pervades both texts in their entireties. Extensive similarities could only establish a case for genetic links between the GJ and 4QInstr. Our hypothesis has been substantiated by testing *thirteen* significant textual units for comparative data: *four* in glory, *four* in judgment, and *five* in the divine plan.

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and significant theological issues, 7. They both have broader literary contexts they emerge from, and 8. They both have a research history but are in need of additional research. See 1.4.1-7 pp. 24-29

As much as possible, the full scale of the available evidence was placed side by side. However, according to our rationale the dissimilarities demonstrate that the positions held by the author of the GJ differ markedly from the positions in 4QboutInstr., with each authors' intent and assumptions about salvation as a transfer in one's status by God's activity and accompanied by the appropriate human response, and in 4Qinstr. the realization of one's place in divine plan and the accompanying immortal destiny.

The commonalities between 4QInstr. and the GJ surveyed in the introduction are like the parallels found in the first decades following the initial discovery of the scrolls seen as the closest points of comparison to the GJ.[962]

It cannot be denied there is much more correspondence in content between 4QInstr., and the GJ than originally anticipated. However, many of the parallels described in the Introduction Ch 1[963] from the DSS to the GJ were impressive so to suggest a historical link closer than to be provided by the existing texts from late Second Temple Judaism.

The commonalities between 4QInstr. and the GJ are more than unintentional coincidences, with an overabundance of potential similarities between the two corpora. We have taken the commonalities in the data summary to be features within the Second Temple Judaism that display the common understandings of glory, judgment, and the divine plan that existed during the time when 4QInstr., and the GJ were written.

[962]The parallels surveyed in the Introduction Ch. 1. They were the Dead Sea Scrolls and Wisdom, The Dead Sea Scrolls and the New Testament, the Dead Sea Scrolls and the GJ, etc.Some include messianism, dualism, The Teacher of Righteousness, etc.

[963]I am talking about the initial parallels scholars recognized between the Dead Sea Scrolls and the GJ in the first few years after their discovery. See fn. 1133.

The data presented above demonstrates that 4QInstr. and the GJ exhibit far more impressive dissimilarities. Having been through the research process, we can now say that no theory of influence can be proven between 4QInstr. and the GJ.

When the conceptual dissimilarities are brought into discussion, the commonalities ultimately fall short because they must be balanced with the dissimilarities. The similarities, while on initial viewing are attention-grabbing, have proven to be too complex to analyze and explain.

It is not impossible to demarcate the similarities between the Gospel of John and 4QInstruction, but the even deeper dissimilarities and the most impressive and deepest dissimilarity in understanding between the GJ and 4QInstr. in the area of salvation to build their cases in glory, judgment, and the divine plan.[964]

The data demonstrates that the differences in authorial inentions and assumptions about salvation and destiny between 4QInstr. and the GJ are the most apparent and yield the most insight about 4QInstr.'s and the GJ's process of salvation. The data provides each author's intentions and assumptions used to construct their respective positions regarding, glory, judgment, and the divine plan.

[964] *For instance, we uncovered the most impressive dissimilarity between the Gospel of John and 4QInstruction was in the contrast in dualisms. In Chapter 3, Section 3.2.2 we argued for judgment in the context of dual existence.* Both 4QInstruction and the Gospel of John express a concern about one's way of life linked to judgment. 4Q417 1 i 15b-18a lays out two contrasting modes of existence linked to the judgment of 4Q416 1 12. In 4Q417 1 i 15b-18a there is no evidence that the "spiritual people" mentioned in 4Q417 l 16 are linked to any judgment. However, 4Q416 1 12 describes the "fleshly spirit's" judgment as inevitable. *However, the dualism in the Gospel of John stands in contrast to 4Q417 1 i 15b-18a since it describes a crisis of existence for those currently under judgment, rather than for those anticipating a final judgment.* In the Gospel of John, overcoming the existence of judgment is through an ontological transformation from darkness to light. In John 12.35-36, people can move inwardly towards the light πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε "believe in the light that you might become sons of the light."

The narrative contexts that either employ, or do not employ, the salvation assumption divide are too different to suggest that any literary relationship of dependence operating in either direction: from 4QInstr. to the GJ nor in reverse**.**[965]

The data matters because it demonstrates that 4QInstr., and the GJ are different in their theological orientations, with intentions or assumptions about either salvation or the plan as the dominant factor dividing the interpretation of these two texts. In all thirteen instances that we found 4QInstr. and the GJ are saying two different things about the authorial intentions and assunptions behind glory, judgment, and the divine plan.

The thinking of each author remains categorically different in their embrace of salvation that permeates the GJ and that serves as John's primary building block to build his ideas of glory, judgment, and the divine plan. To allow commonalities in themes and in their respective interpretations of ideas and outlook between the two texts to hold to influence of 4QInstr. on the GJ would be a mistaken belief.

The potentiality of direct influence based on the commonalities continues to exist, this thesis has demonstrated that in the end convincing evidence is lacking. Nothing, in the data indicates the author had access to 4QInstr., nor the reverse. On no occasion does the GJ quote from 4QInstr. nor in reverse.

In some cases the direction of the commonalities appears comparable and plausible, as shared representations between the two texts. However, none of them

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[965]*The narrative contexts between the 4QInstruction and the Gospel of John are too different to suggest any literary relationship of dependence. For instance, in Section 4.3.3.2 we argued* that comprehending the divine plan in 4Q417 1 i 10-12, is designed to facilitate a proper comprehension within each person. 4Q417 1 i 10-12 *teaches this idea didactically:* that man must first properly comprehend the plan before he can walk in accordance with it. In 4Q417 1 i l. 11a, we states: "in [the inclination] of their understanding He laid out for [ma]n." 4Q417 1 i 10 states: "[He la]id out for man their [un]derstanding every d[ee]d so that one may walk." *However, in the Gospel of John the evidence for comprehending the plan is not argued didactically, but in a literary context that uses uncomprehending characters.* The Johannine characters fail to grasp the themes of the plan as it is laid out in John 1.1-18. The significant points of the plan of salvation come to reader's attention every time an uncomprehending character fails to properly understand Jesus.

can be proven beyond doubt. Any attempt to situate 4QInstr.,and the GJ in chronological sequence of contact or influence is frustrated by the evidence. The conceptual dissimilarities reveal contrasting cultural settings, with differences in language, distance, and culture.[966]

In those areas where 4QInstr. and the GJ are closest in terms of theme and language, the differences in content and theological orientation in salvific intent become the most apparent.[967] For any parallels to be sustained, they would of necessity be forced. The evidence presented above speaks strongly against first-hand contact between 4QInstr. and the GJ. At the same time, with caution we suggest it cannot be proven beyond doubt that there was none.

The next reason this data matters is that it demonstrates that apart from the conceptual dissimilarity between 4QInstr. and the GJ, in five of the thirteen instances of conceptual dissimilarities, a closer affinity to the Johannine idea of salvation, according to our rationale has emerged from closer elsewhere in the milieu of Second Temple Judaism, specifically we have noted in this thesis from and three occurrences in *the Gospel of Thoma*s pp. 142, 266-267, 398, and *Trimorphic Protennoia* p. 287 in comparative sections 2.3, 3.3, and 4.3 of the body of the thesis.

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[966]*For instance, in Sec. 2.3.2 we argued that conceptual dissimilarities between the two texts reveal contrasting cultural settings, with differences in language, distance, and culture through the idea of birth.* This is evident in both 4Q416 2iii 15b-19 and John 1.11-12, 14, and 3.6, where birth is described as a precondition for experiencing glory. While, from a cultural standppoint, 4Q416 2iii 15b-19 stresses the importance of physical birth, and the social status that results from it, in John 1.11-12, 14, and 3.6 the author removes this concept from a cultural context to stress spiritual birth and the status in salvation which results from it.

[967]*For instance, in Sec. 2.3.3 we argued that the differences in content, theological orientation become the most apparent in 4Q416 2iii 11-12, and John 1.51, 3.14-15, 8.28,12.23, 12.32, and 13.31-32 which both describe a glorified figure elevated to a position of authority.* In 4Q416 2iii 11-12, the addressee is elevated to a position of authority over His inheritance of glory. However, in the Gospel of John, it is the Son of Man who has been elevated to a glorified position of authority. In the Gospel of John, the Son of Man's authority is not limited to status. Rather, the Son of Man's authority is linked with Jesus' purposeful function in effecting salvation. This is evident in John 3.15, 8.28, 12.34, and 17.2.

The parallels are broader than 4QInstr. and in many cases broader than the DSS themselves. In our model, the GJ is dominant because 4QInstr. and all other texts are being held in comparison with it. The data compiled in chapters 2, 3, and 4 matters because it demonstrates that 4QInstr. and the GJ were not derived from a single context or tradition. We took these texts, their peculiarities, and their expressions and the Johannine idea of salvation as our point of departure.

How might they fit within the larger picture of what we know about the diverse corpus of evidence in the Second Temple writings? The theological tensions between the texts demonstrates they should be included in a broader discussion. Although there is a large pool of common images, metaphors, and thought forms beand intentions tween 4QInstr. and the GJ, this can be misleading since they reflect differing assumptions and intentions about salvation-divine plan and destiny that undergird the two texts.

The relationship between 4QInstr. and the GJ takes place in the context of other Christian, Jewish, and Hellenistic traditions. This has led to the investigation of several other texts[968]that have helped clarify the distant positions of 4QInstr. and the GJ relative to each other, with John's idea of salvation being the critical dividing factor in every case. This compiled evidence matters because it demonstrates no conceptual parallel is exclusive to 4QInstr. and the GJ. The parallels in understanding may be found in the wide-spectrum of backgrounds and literatures.

[968]*Throughout the thesis, we investigated and surveyed the following texts*: The Gospel of Thomas: Chilton. *The Gospel of Thomas,* 155-175; Marjanan, *Thomas at the Crossroads,* 126-130; For the Coptic Gospel of Thomas.: Puech. *Une Collection des Paroles de Jesus*, 146-167; Valantasis. *The Gospel of Thomas,* 13-19; For the Bacchae: Dodds. *Eurpides: Bacchae*; Friesen, *Reading Dionysius*; Ziegler, *Dionysos,* 18; Kampanis, *Euripides Bacchae*; Buckley, *Harvard Center of Hellenistic Studies*; For *the Odes of Solomon*: Charlesworth, *The Odes of Solomon,* 10-100; ibid., *The Odes Project*, 39-130; Harris, *The Odes and Psalms of Solomon*, 19-87; Lattke, *The Odes of Solomon,* 3-11; For *the TrimP and the Apocryphon of John* see Layton. *The Gnostic Scriptures; 3-35;* Tardieu. *Escrits Gnostiques,* 340; Turner, *NHC XIII 1: Protennoia*, 371-454; and Waldstein, *The Apocryphon of John,* 370-402.

This data matters because it suggests that there is no exclusive relationship between 4QInstr. and the GJ, but closer parallels to the GJ can be found elsewhere in Second Temple Judaism if a researcher probes the various referents with an eye to John's concept of salvation. We did not overlook the work of other scholars[969]or the examples from the texts they have introduced to bear on the GJ.

Based on the complexity of the data, we must look at the evidence from 4QInstr. and the DSS along with other parallels from the Hebrew Bible, the Septuagint LXX, the Pseudepigrapha, Philo, and from the Hellenistic-Roman world which includes relevant evidences from the Nag Hammadi literature.

4QInstr. provides a generic example, which allows for differences, of the kind of tradition(s) from which the author of the GJ worked even if it does not provide the specific material from which it was constructed. However, the pattern of conceptual dissimilarity establishes 4QInstr. as a single witness to uncover the complex nature of the Second

[969]*For Johannine similarities For the Gospel of Thomas:* see Brown, *The Gospel of Thomas and St. John's Gospel*, 155-157; Davies, *Christology and Protology*, 663-682; DeConick, *Voices of the Mystics*, 82-83; 86-108; idem. *Seek to See Him*, ibid, *John Rivals Thomas*; Pagels, *Exegesis of Gen 1*, 479, 481; Dunderberg, *The Beloved Disciple in Conflict*, 93-101; ibid. *Thomas I sayings and the Gospel of John*, 50-56; Riley, *Resurrection Reconsidered*, 177; Skinner. *John and Thomas Gospels in Conflict*, 150-250, Sell, *Johannine Traditions in Logion 61 of the Gospel of Thomas*, 24-27; Syreeni, *Becoming John*, 144; Uro, *Thomas an Encratite Gospel?* 150-157; *For the Bacchae* see Larsen, *Recognizing the Stranger*,176-177; Macdonald, *The Dionysian Gospel*, 278-296. ibid. *My Turn: A Critique of Critics of Mimesis Criticism*; Stibbe. *John as Storyteller*, 143; For *the Odes of Solomon* see Brownson, *The Odes of Solomon and the Johannine Tradition*, 49-69; Charlesworth, *The Odes of Solomon and the Gospel of John*, 298-322; ibid., *Qumran, John, and the Odes of Solomon*, 107-136; For similarities to *the Trimorphic Protennoa* and *the Apocryphon of John* see Colpe, *Heindische Judische, und Christoliche*, 107-125; Evans, *On the Prologue of John and the Trimorphic Protennoia*, 395-401; Janssens, *The Trimorphic Protennoia*, 240-242; Perkins, *Gnostic Revelation and Johannine Sectarianism*, 256-276; Poirer. *The Trimorphic Protennoia (NHC XIII, 1) And the Johannine Prologue*, 94; Robinson, *The Trimorphic Protennoia*, 385-386; Turner, *The Johannine Legacy*, 113; Waldstein, *The Providence Monologue*, 370-402.

Temple literature and affirms what we anticipated from outset, the nature of pluriformity of the Cave IV discoveries and from the Qumran Wisdom Texts.

Our rationale, with this broad approach, and multiplicity of sources as demonstrated throughout this thesis is enough to mildly suggest that there was no normative Judaism in Palestine at the time, rather we see a rich diversity in play. John's idea of salvation can be found, at least in part, elsewhere[970] in the world of ideas attested throughout the Second Temple and early Christian worlds.

As mentioned above, we brought forth four mild examples that would not remove our focus from 4QInstr. and the GJ from in this thesis from three occurrences in the Gospel of Thomas (pp. 142, 266-267, 398), and the Trimorphic Protennoia (p found in the respective comparative sections 2.3, 3.3, and 4.3.

Parallels are important, not as proofs of peculiar relation, but as referents to the variegated Palestinian context in which the early Christian tradition is in part rooted. The broader comparison with other texts demonstrates how far 4QInstr. has distanced itself from the GJ, especially in salvation. Any proposed genetic links between the GJ and 4QInstr. are mere speculation.

5.3.2 The Existing Relationship Between 4QInstruction and the Gospel of John

The next reason why our data matters is because it not only shows what the relationship between 4QInstr. and the GJ is not, but also demonstrates what that relationship is. 4QInstr. and the GJ represent two different groups who saw themselves as heirs to similar ideas in their respective traditions. The case for conceptual dissimilarities reaches back to a common milieu, rather than a nexus linking the GJ to 4QInstr.

[970] Specifically we have noted in this thesis from three occurrences in The Gospel of Thomas pp. 142, pp. 266-267, 398, and The Trimorphic Protennoia and Apocryphon of John in comparative sections 2.3, 3.3, and 4.3.in the body of the thesis.

Diverse beliefs, experiences, and communities under similar circumstances can result in similar language and thought, but that relationship cannot be explained in genetic terms. Both 4QInstr. and the GJ share a common milieu of Jewish and pre-Christian ideas in the Second Temple period worked out differently and independently. The pattern of dissimilarity between 4QInstr. and the GJ can be explained in terms of common topics that each community was dealing with. The communities of 4QInstr. and the GJ develop these topics constructed on different underlying assumptions about salvation.

4QInstr. and the GJ had a mutual focus on similar ideas. However, there is no evidence to suggest these two communities had any dealings with each other. They were a part of the same discussion without knowing each other's positions on glory, judgment, and the divine plan as well as salvation.

The meeting place of the communities of 4QInstr. and the GJ is in their worlds of thought alone, in their thinking, on similar topics they each dealt with individually. Each text has a tradition-history of its own. The parallels between 4QInstr. and the GJ mirror similar ideas without either community knowing the other community's positions on glory, judgment, and the divine plan. Any pre-existing heritage that they may have shared was developed differently. Their earlier traditions are received and modified in diametrically different ways with the Johannine view of salvation being the dominant critically dividing factor.

5.3.2.1 The Existing Relationship of John and 4QInstruction's Wider Implications for Scholars

What are the implications of the relationship between the GJ and 4QInstr.for scholars? We began by taking note of several strands of contact and influence on the GJ proposed by Johannine scholars.

These strands have provided an attractive picture that in the first decades since the discovery of the DSS attracted the attention of many. However, our proposed purpose of mutual illumination between 4QInstr. and the GJ provides an alternative viewpoint to the studies that attempt to demonstrate influence on the GJ.

The data of this thesis has weakened the case for influence and not disproven it. Our data presented does not spell the end of paradigms of influence, but challenges them with a plea for caution for a more nuanced approach.

The full-publication of new evidence in 4QInstr. has prepared the way to re-evaluate the evidence in comparing these two corpora of literature (see sec. 1.4.1). This research through its newly published evidence from Cave IV makes available a resolution to the conflict between those who hold to the theories of influence and those seeking this paradigm's re-evaluation.[971]

As surveyed in the introduction, the evidence demonstrates the tentative theories of Qumranic influence on the GJ should never have morphed into accepted theoretical realities.

[971]Attridge, *The Gospel of John and the Dead Sea Scrolls*, 115; Aune, *Dualism in the Fourth Gospel and the Dead Sea Scrolls*, 293-295, and 300-303; Bauckham, *Qumran and the Fourth Gospel: Is There a Connection?* 270; Frey, *Recent Perspectives*, 150-151.

The primary mistake we observed in these studies is that they did not take into account closer parallels found elsewhere[972]than in the single contexts they propose on the GJ. Our data matters calling for a critique of their methodologies, and for a more a cautious approach when bringing the GJ into dialogue with Second Temple material.

5.3.2.2 The Wider Implications for the task of Conducting Comparative Analysis

In Sec. 1.2 we drew out the importance of properly conducting a comparative analysis. Our goal or purpose was to engage the GJ and 4QInstr. analogically. A comprehensive analysis of *all* these studies would have gone beyond the scope of our investigation and tangential. However, our survey of some of the more prominent scholarly works was warranted. We have critiqued enough of these studies to know that in their zeal to find a single background for the GJ, they failed to recognize the newer Qumran Wisdom evidence.

First, our data calls into question the building blocks that undergird GJ and Wisdom studies.[973]Instead of examining sapiential elements in their own right, these studies attempt to broaden their definition of wisdom to the point where a common definition cannot be reached, with wisdom themes that stretch throughout the Second Temple Period.

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[972]Specifically we have noted in this thesis from three occurrences in *The Gospel of Thomas* pp. 142, 266-267, 398, and *The Trimorphic Protennoia and Apocryphon of John* on p. 287 in comparative sections 2.3, 3.3, and 4.3.in the body of the thesis.

[973]*Fourth Gospel and Wisdom studies we surveyed*: Ashton, *The Transformation of Wisdom,* 164; Bennema, *The Power of Saving Wisdom,* 85; Boismard, *Moses*, 69-70; Braun, *Saint Jean, la Sagesse et l'histoire*, 123-127; Brown, *An Intoduction,* 206-210 fn. 311; Charlesworth, *Lady Wisdom and Johannine Christology,* 92-133 esp. 93, 94, 106-111; Clark, *Signs in Wisdom and John*, 201–209. esp. 205; Deutch, *Lady Wisdom,* 146-149; Evans, *Word and Glory,* 84-94; Massyngbaerde-Ford, *Redeemer, Friend and Mother,* 17-18; 44-45; 207; McGrath, *John's Apologetic Christology,* 54-55; McKinlay, *Gendering Wisdom,* 17-38; 208-237; Meeks, *Man From Heaven,* 179; Moeller, *Wisdom Motifs,* 92-100; Ringe, *Wisdom's Friends,* 64; 69, 71; Scott, *Sophia and the Johannine Jesus*, 36-64, 172-173, 188, 237, 13-250; Smith, *Jewish Wisdom and the Gospel of John,* 255-257; Willett, *Wisdom Christology*; 9-122; 172, 173, and 188; Witherington, *John's Wisdom*, 47-362; ibid., *Jesus the Sage,* 370, 375; idem. *John's Wisdom,* 20; Zeiner, *Weisheitsbuch*, 399-418.

In reality, wisdom defies categorization and a single development of wisdom cannot be proof-texted against the Cave IV evidence of Qumran wisdom. GJ and wisdom studies falsely impose thematic boundaries and assume consistency and uniformity to a single set of themes applied to Second Temple Judaism, as a whole which they do not fit.

The newer evidence compounds the complexities and there is no single unanimous development of wisdom, but several as we saw in the diversity of the Qumran Wisdom texts. The broad theme of personified and hypostatized wisdom's circuit is has only been presented in its diverse contexts, inapplicable, and does not credibly represent the evidence of the texts of Second Temple Judaism. The newer evidence of 4QInstr. confronts the idea that the entire wisdom corpus can be brought together under a common thematic classification.[974]

The statistics show that GJ and wisdom scholars assume that wisdom reached its pinnacle of expression in the Wis. of Sol., a writing composed in Greek, and not found among the DSS. These studies have applied their parallels inconsistently and summarily excluded all and any Qumran evidence.

This approach has lead to purely fictional ideas. That JB's association with Qumran was Ashton's proposal and that the author was originally an Essene,[975]and the theories of indirect influence by Brown, or the peculiar literary dependence of Charlesworth[976]suggest that any peculiar relationship that Jesus or members of the

[974]In sum, the hypostasis-personification of wisdom's circuit is is present at creation (Wis 7.22; 9.9-10; Prv 8.27-30), came forth from the mouth of God (Sir. 24.3), seeks a dwelling place among humanity is rejected by humanity (Sir. 24.8; 1 En. 42.1-3), and re-ascends back into heaven (Bar. 3.37).

[975]Ashton, *Understanding*, 388-395 fn. 14; 205, 237, 393; ibid, *Intimation of Apocalytic: Looking Back and Looking Forward*, 3, 12-13; and 15-31.

[976]Brown, *The Gospel According to John* LXII-LXIV; idem. *The Qumran Scrolls and the Johannine Gospel and Epistles*, 403-419; idem, *The Scrolls and the NT*, 207-209; idem, *The Anchor Bible: The Gospel According to John (1-XII)*; Charlesworth, *Shared Symbolism*, 115; ibid., *The Fourth Evangelist and The*

Johannine community were Essene Priests living in Southwest Jerusalem, where the first edition of the Gospel was published is unsupported by the evidence.

Studies that champion a Thomasine community or a prior community behind the curtain of the GJ's text have isolated key figures like Thomas, and assumed community contact and rivalry with the GJ.[977]

Instead of these proposals, we offer a cautious suggestion of mutual illumination that scholars may wish to appraise.[978]Scholars have inferred too much about the GJ's situation from the too little data of similarities or semblances in thought. The tendency is to bring the evidence closer than what it allows for. In this thesis, we were not seeking to replace those historical-critical approaches.

However, scholars have leaped too quickly from the social situation of the GJ and the DSS to form artificial hypotheses about the worlds behind them that are not there.

The data shows that any source theory cannot be used as a point of departure into the enquiry into the GJ's background. In fact, the question of sources is now in an even deeper state of flux. Today, these scholars control is not as strong as it was during the period of enthusiasm, in the first few decades after the initial scroll discovery as reviewed in Sec. 1.4.1. Further research will be needed to reconsider the controlling effect of the idea of influence.

Dead Sea Scrolls, 169; ibid,, *Towards a Taxonomy*, 44-48; ibid. *A Critical Comparison,* 97, 99; ibid., *A Study in Shared Symbolism and Language,* 115; ibid., *The Fourth Evangelist and The Dead Sea Scrolls: Assessing Trends of Nearly 60 Years*, 169; ibid., *The Priority of John? Reflections on the Essene and First Editions of John*, 73-114; Pixner. et al. *The Gate of the Essenes Reexcavated*, 85-95; idem. *The History of the "Essene Gate" Area*, 100-102; Riesner. *Gate of the Essenes* 105-109.

[977]DeConick, *Voices of the Mystics*, 86-108; idem. *Seek to See Him: Ascent and Vision Mysticism in the Gospel of Thomas*; ibid. *John Rivals Thomas: From Community Conflict to Gospel Narrative.*, 303-311; Riley, *Resurrection Reconsidered,* 79, 148-149, and 177; Skinner. *John and Thomas Gospels in Conflict: A Study In Johannine Characterization,* 90.

[978]*A recent theory of Essene prototype influence* that results in "virtuoso religion," the willful giving up of property and possessions in the Fourth Gospel was argued by Brian Capper, "John Qumran and Virtuoso Religion," *In John Qumran and the Dead Sea Scrolls: Sixty Years of Discovery and Debate,* In eds. Mary Coloe and Tom Thatcher (Atlanta: SBL Press, 2011), 93-117.

It is unlikely that our thoughts raised throughout this study will put an end to the enigma of the GJ, or the emergence of new suggestions seeking to solve the Johannine riddle.

The data of this thesis matters because it suggests 4QInstr. and the GJ share a relationship to all of the uncertain and pluriform evidence and their meeting place cannot be confined to *a single contextual category* of either elements of early Gnosticism, Greek philosophy, nor to Judaism, in its various forms. Mutual illumination involves putting both texts side by side, identifying semblances, but even the more impressive differences. In this thesis is Johannine salvation and for the author of 4QInstr. the divine plan of universe one's destiny in that role.

5.3.2.3 Implications for the Direction of Future Research

An area of research is *never* complete. The engagement of this data raises more questions and promising areas yet to be explored.[979] The evidence we presented provides only an initial inquiry. The diversity of sources and the inventiveness we find in ancient exegesis on glory, judgment, and the divine plan constructed on the back of Johannine salvation in John and a divine plan in 4Qinstr. should warn against hammering all the sources into a single mold and forming a peculiar relationship between 4QInstr. and the GJ.

We cannot imagine that a single key unlocks the difficulties of such a wide-range of texts. *All of this evidence* must be taken into our consideration in the search for contextual material that illuminates the GJ's background.

Scholars will be occupied with the relationship between 4QInstr. to the rest of the NT for years to come. Further research will demonstrate our hypothesis as the

[979]In the final bound copy 21 future promising areas of research between 4QInstruction and the Fourth Gospel are examined in Appendix 2: 7 in glory, 7 in judgment, and 7 in salvation.

commonalities and distinctions between 4QInstr. and the GJ continue to come to light. Much more work needs to be done before any generalizations can be reached about the relationship between 4QInstr. and the GJ.

If this thesis has made any contribution at all, it is by freeing the GJ from too narrow of an approach to its conceptual background. We have *not solved* that question of the GJ's relation to 4QInstr. nor was this our intention from the beginning of our research. We surveyed a wide-range of Jewish sources: from Greco-Roman, and Jewish elements, some of which would elements later appear in Gnostic systems.[980] The goal of this study was to understand the GJ better, with all this contextual data at our disposal.[981]

As scholars continue to recognize the fluidity of these texts in Second Temple Judaism, more studies will similarly advance scholarship by drawing on the sources that were either neglected on grounds of genre, or have been incompletely or incorrectly applied thus far.

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[980]*For the Greek philosophy of Philo* see Attridge, *Plato, Plutarch, and John: Three Symposia about Love*,. 367-378; Borgen, *Bread From Heaven,* 98-117; idem. *Philo of Alexandria: An Exegete for His Time,* 30-46; idem. *The Gospel of John and Philo of Alexandria,* 45-77; idem., *New Perspectives*, 134-140. 17; idem., *The Gospel of John and Philo*, 69-70, 71; Bro-Larsen, *Recognizing the Stranger,* 27-47, 89-124, 143-180, and 185-215; *For Greek Biography* see Burridge, *What are the Gospels?* 213-231; idem. *Burridge: Imitating Jesus,* 281-291; *For Greek Stoicism* see Engberg-Pedersen, *John and Philosophy;* For the Bacchae, see Macdonald, *The Dionysian Gospel: The Fourth Gospel and Euripides*; Culpepper, *The Gospel and Letters of John*, 74-75; *For Greek tragedy* see Parsenios, *Rhetoric and Drama,* 258; Van Kooten. *The Last Days of Socrates and Christ;* idem., *Religio Philosophical Discourses in the Mediterranean World,* 219-243; ibid. *The True Light Which Enlightens Everyone,* 149-194; Tobin, *The Prologue of John*, 229, 252-69, Von Wahlde, *Gnosticism, Docetism, and the Judaisms,* 171-179; *For the Nag Hammadi library Gos Thom.*, Deconick, *Seek to See Him: Ascent and Vision Mysticism in the Gospel of Thomas;* ibid. *Voices of the Mystics,* ibid. *Joohn Rivals Thomas: From Community Conflict to Gospel Narrative,* 303-311; Pagels, *Exegesis of Gen 1,* 477-496; Riley. *Resurrection Reconsidered*; *For the TrimP* see Turner, *The Johannine Legacy*, 105-143; *For the Odes Sol.* See Brownson. *The Odes of Solomon,* 49-69; Charlesworth, *Qumran, John, and the Odes of Solomon,* 107-136.

[981]The studies that pioneered the approach of conceptual dissimilarity and the plea for a broader background include: Attridge, *The Gospel of John and the Dead Sea Scrolls*, 115; Aune, *Dualism,* 295, 296, 299; 293-295; and 300-303; Bauckham, *Qumran and the Fourth Gospel: Is There a Connection?* 270; Also Frey, *John and the Dead Sea Scrolls*, 150-151; Pilgaard, *The Qumran Scrolls,* 131-133.

[981]Bauckham, *Qumran and the Fourth Gospel*, 273 fn. 15; 279.

Any future research must welcome the newer evidence, the earlier research of Hengel and several others scholars who have advocated fluidity, during this time period must be upheld. Hellenism and Judaism in most texts[982]are interdependent-fluif cultures. The most recent research demonstrates *all texts* and evidence should be placed on equal footing.

The lines that divide the Second Temple period on Palestinian and non-Palestinian grounds eliminates generic compatibility. This scholarly tendency nudges the GJ into one contextual category or another.

Both 4QInstr. and the GJ show signs of more than one genre.[983] In the face of such uncertain evidence the lines of identity of a Jew and a non-Jew divide with 4QInstr. should instead be seen as those *who do* and who *do not* possess wisdom, and examined in light of the GJ-4QInstr. salvation, non-salvation divide. For 4QInstr, this unvolves the divine plan and one's destiny within it.

Encompassing all this evidence presents a newer and broader perspective and research presupposition that will continues to grow. The presupposition behind much of

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[982]*The Fourth Gospel is a puzzle of fluidity of both Hellenistic and Jewish elements*: See Alexander, *Hellenism and Hellenization*, 63–80; Claussen, *Johannine Exegesis in Transition,* 36; Goodman, *Under The Influence*, 60-67; Grabbe, *History of the Jews,* 163-168; Gruen, *Hellenism, Hellenization,* 723; Hengel, *Judaism and Hellenism,* 104, 252, 313-314; Carter *John: Storyteller,* 190-191; Keener, *The Gospel of John,* 283; Lincoln, *The Gospel According to John*, 33; Perkins, *Gnosticism and the New Testament*, 122, 123, 126, 128, 129, 134, and 237; Schnelle, *Anti-Docetic Christology,* 4134; Rajak, *The Jewish Dialogue*, 8, and 554; Logan, *John and the Gnostics,* 69.

[983]For instance, in 4Q418 69 ii + 10 4 the term אוילי לב "foolish of heart" is from Epicurean philosophy. *In terms of genre of a Jewish context*: Jutta Leonhardt-Balzer. In "The Johannine and Contemporary Jewish Literature," In *The Oxford Handbook of Johannine Studies* (Edited by Judith M. Lieu and Martinus C. De Boer; Oxford: Oxford University Press, 2018) 155-171; *In a Greek context*: Gitte Buch-Hansen. "The Johannine Literature in a Greek Context," In *The Oxford Handbook of Johannine Studies*, (Edited by Judith M. Lieu and Martinus C. De Boer; Oxford: Oxfod University Press, 2018) 138-155; *For a Gnostic context* see Alstair H.B. Logan, "The Johannine Literature and the Gnostics," In *The Oxford Handbook of Johannine Studies*, (Edited by Judith Lieu and Martinus De Boer; Oxford: Oxford University Press, 2018) 171-186; *For the Platonic components making up the Gospel of Thomas* see Nicholas Perrin and Christopher W. Skinner. "Recent Trends in the Gospel of Thomas. Prt II: Genre Theology and Relationship to the Gospel of John." In CBR 11(65) 2012. 66-69; *Most recently see Book Review* Ivan Miroshnikov. "The Gospel of Thomas Plato. Brill, 2018" (Paper Presented at Annual Meeting SBL 2020, Virtual, 8 December 2020).

Johannine research is to defend the author's situation. The GJ's status in canonicity[984]as a boundary for research should be avoided. Canonical status alone is an insufficient reason to proceed as if 4QInstr. is the source of the GJ.

Scholarly discussions have engaged 4QInstr. and 1 En., The Wis. of Sol., Philo, 4 Ezr., Sir., 1QH[a], and in the NT: Matt., Eph., Col., 1 Pet., Jas., and 1 Cor.[985] We do not rule out the possibility that someone will eventually come up with a solution to what the orecise relationship between 4QInstr. and the GJ is and appease the majority of scholars. However, that day has not yet arrived.

The theme of revelation permeates the GJ, and in 4QInstr. it permeates the presentation of the divine plan. For instance, the GJ's describes the temple's function as yielding *revelation*. The Temple becomes the agent of God's presence and the habitation of His dwelling as well as a metaphor of Jesus' presence, and is the vehicle of revelation.

In Jn. 4.10, 14 and 19.34, the ὕδωρ ζῶν "living water" flows from Jesus which recalls the garden-Temple motif where God's river flows to distribute from the temple is replaced by Jesus the source of the life-giving water. However, the theme of revelation in 4QInstr. seems to be confined to only a certain number of fragments. For instance, in

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[984]David Barton calls this: "privileging the original text in its reconstructed historical context over readings of the text in its canonical context and in light of its history of reception in the church." In *Christology, Controversy, and Community: NT Essays in Honour of David R. Catchpole,* (Edited by David G. Horrell and Christopher M. Tuckett, NovTSup 99; Leiden: Brill, 2000), 284.

[985]*As outlined in the Introduction*: *For 1 Enoch and 4QInstuction* see Knibb, *The Book of Enoch in Light of the Qumran Wisdom Literature,* 91-105; Stuckenbruck, *4QInstruction and the Possible Influence of of Early Enoch Traditions,* 245-261; *For the Wisdom of Solomon and 4QInstruction* see Collins, "The Mysteries of God," 159-180; Goff, "Adam, the Angels, and Eternal Life," 1-22; *For 4 Ezr., and Philo* see Hogan, *Theologies in Conflict in 4Ezra, 130*; Naizer, *Adam, Humanity, and Angels,* 25-38; *For Sir.* See Harrington, "Two Early Jewish Approaches to Wisdom*,"* 25-38; *For 4QInstruction and the Hodayot* see Goff, "Reading Wisdom at Qumran," 263-288; *And in the New Testament*: *4QInstruction and 1 Cor.* see Goff, "Gen. 1-3 and Conceptions of Humankind*,*" 114-126; *For 4QInstuction and James* see Lockett, "The Spectrum of Wisdom," 131-148; *For 4QInstruction and Col. and 1 Pet.* see Cavin, *New Existence and Righteous Living*; *For 4QInstruction and Eph.* see Rey, *Family Relationships,* 231-255; *For 4QInstruction, Matt., and 1 En.* see Macaskill, *Revealed Wisdom and Inaugurated Eschatology,* 68-88.

4Q4171-8a the רז נהיה the raz nihyeh reveals the knowledge of good and evil and 4Q423 1, 2 i 1-4, 7-8 presents the Garden of Eden as a motif of knowledge revealed to the addressee.

Revelation is described in 4Q423 1 1b and 2a which indicates the גן "garden," itself, as giving דֹּה[וא]מ לֹ[ה]שכיל "g[re]at knowledge." In 4Q423 1, 2 i 1, it is כל פרי "every fruit" and כל עץ "every tree" that is pleasing to give great knowledge.

Most scholars[986] maintain 4Q423 1, 2 i 1-4, 7-8 teaches the addressee's efforts in tilling and tending the Garden is the equivalent of seeking wisdom which allows the addressee to become a metaphorical Adam, the recipient of revelation which is the same knowledge Adam possessed in Gen. 3.6. In 4Q423 1, 2 i 1-4, 7-8, the trees of the Garden play a role in providing revelatory knowledge for the addressee.

The theme of revelation permeates the Fourth Gospel from beginning to ending and is replete in the themes Gloory, Judgment, and the Divine Plan in chapters 2, 3, and 4 of this project. However, the author only uses "revelation" to construct his primary purpose to communicate the process of salvation. I demonstrate this on pp. 61 125 127 128 129 133 134 240 242b 272 309 324 325 326, 326 328 351-352 and 360. Glory as revelation plus faith equals salvation. Revelation plus rejection has judgment as a consequence.

The author does not wish to communicate revelation, in and of itself, without its intended purpose in what role it plays in achieving salvation. Thus, for this thesis, it is not preferable and would fall outside our core argument to highlight each author's intentions to illustrate salvation or one's role in the plan. In the making of another thesis a lot could be written on the topic.

[986]Elgvin, *Analysis*, 131; Fletcher-Louis, *All the Glory of Adam*, 117; Goff, *Worldly and Heavenly*, 100-102; Goff, *4QInstuction*, 293.

Like "revelation" "apocalyptic" is one tool in his culture that John draws upon and crafts it in his own image falls likely outside our core argument as well. Most scholars[987] maintain that the GJ is not an apocalypse per se. Probably, we should default to say there are intimations of apocalypticin the GJ. Nevertheless, the GJ's narrative unfolds within a semi-apocalyptic framework. As discussed earlier, in the introduction, in Sec. 1.3.1 4QInstr. there is a clear fusion of wisdom and apocalypticism[988] with encroaching boundaries that are difficult to disprove or ignore.[989] Such passages as Jhn 1.1-18?" Jhn. 1.51; the disclosure of present salvation in 3.16, and 14.6, present temporal judgment. 3.17-19; 9.39, and eternal judgment jn. 5.26-27. Definitely enough for a clear comparison for another Ph.D. or clear wisdom apocalyptic text, but probably falling outside our salvation as transfer and divine plan as destiny argument[990].

Apocalyptic as a coping strategy[991] in response to the destruction of the Temple in 70 CE would be another option. Ashton[992] points to Jn. 1.51, 3.13, 5.27, and 20.17 to Jesus' role as the "futuristic apocalyptic Judge" or as "the Son of Man" in descending

[987] Reynolds, *The Apocalyptic Son of Man*, 35, and 43-57.

[988]John J. Collins, "The Eschatologizing of Wisdom in the Dead Sea Scrolls," in *Sapiential Perspectives: Wisdom Literature in Light of the Dead Sea Scrolls. Proceedings of the Sixth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 20–22 May, 2001,* eds. John J. Collins, Gregory E. Sterling, and Ruth A. Clements; STDJ 51 (Leiden: Brill, 2004), 49–65; Goff, "Wisdom, Apocalypticism, and the Pedagogical Ethos of 4QInstruction," 57-69.

[989]Macaskill, *Revealed Wisdom and Inaugurated Eschatology*, 68-69. The latest research from Annual SBL 2020, 10 December 2020 demonstrates the same apocalyptic that permeates 4QInstruction also permeates the Q document as well. See the panel review of Olegs Andrejev, *Apocalyptic in the Synoptic Sayings Source, A Reassessment of Q's Stratigraphy,* WUNT (Tubingen: Mohr Siebeck, 2019).

[990]Please see pp. 58 59 60 61 63 74 72 82 92 100 121 138 142 162 166 231 233 233 240 241 243 320 323 3324 325 326 327 throughout to see how I draw out how each author uses apocalyptic to construct or illustrate glory, judgment, and the divine plan by looking at "revelation," "judgment,""destiny," "otherworldliness."

[992] As Andreas J. Kostenberger, "the Destruction of the Second Temple and the Composition of the Fourth Gospel," TrinJ 26 (2005): 205-242.

from heaven and unfolding His revelation as judgment for humanity. For this reason, Ashton has labeled the GJ as: "an apocalypse in reverse."[993]

Breaking down the broad generic SBL category of apocalyptic into smaller categories, as this study has sought to do would be the proposed direction of research for the GJ apocalyptic, and wisdom as we brought forward in Sec 1.3.

Further research should consider a larger corpus of texts such as the Bacchae, Greek tragedy, texts from later Stoicism, and Platonism. 4QInstr.'s closest related text is 4QMysteries[994](1Q27; 4Q299-301). The texts share thematic similarities on creation, revelation, and judgment. However, there is a significant difference in genre as 4QInstr. has an emphasis on proverbial advice,[995]which is largely absent from 4QMysteries.[996]

Scholars believed from the time of the Scrolls discovery that traces of Gnostic influence, raising the question if whether the Essenes should be classified as a proto-Gnostic group.[997]

5.3.2.4 The Implications for Qumran Studies Lay People and for the World at Large

The final reason why the data presented in this thesis matters is because of its practicality of application and its usefulness to the modern researcher. First, the value of

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[993]Ashton, *Understanding*, 7, 331-371; 356-357; and 370-371.

[994] For similarities in 4QInstruction and 4QMysteries relating to the revelation of knowledge see Montgomery, *A Stream From Eden*, 63-67.

[995]4QInstruction's has a wisdom layer that gives practical advice on several topics. See 4Q417 2 i 20-21a; 4Q416 2 iii 1-5a; 4Q417 2 i+26 1-6; and 4Q416 2 iv 5-10.

[996]Goff, *4QInstuction*, 59, 60, 92, 93, 94, 119-120; idem., *Discerning Wisdom*, 70-99, and 94-95; DJD 20; Torleif Elgvin, et al. eds, *Qumran Cave 4 XV, Sapiential Texts, Part I*, DJD XX (Oxford: Clarendon Press, 1997).

[997]*From the time of Dead Sea Scroll discovery.* See W.D. Davies, "Knowledge in the Dead Sea Scrolls and Matthew 11.25-30,"*HTR* 46(3)(1953): 113-139; Helmer Ringgren, "Qumran and Gnosticism." *In The Origins of Gnosticism: Colloquium of Messina 13-18 April 1966—Texts and Discussions Published by Ugo Bianchi*. (Leiden: Brill, 1967) 379-382; Bo Reicke "Traces of Gnosticism in the Dead Sea Scrolls?" *NTS* 1 (1954): 137–141.

the new evidence from Qumran Cave IV cannot be viewed properly unless it is taken under consideration, in its various elements, as we have sought to do.

In addition, according to our rationale the DSS along with the newly discovered 4QInstr. are invaluable tools for research and are the largest body of Jewish literature from Palestine, and the closest to being contemporary with Jesus, and are an indispensable treasure to supplement the resources from the Second Temple Period, providing for us an adequate understanding of this era.

We chose 4QInstr. because it is a solid representative of this era and genre, and yet another reason for our selection of this remarkable text for this thesis. As demonstrated in Sec. 1.4, it was selected for a combonation of seven reasons. Any single reason or factor of the seven selected may not have been enough to go with 4QInstr. as opposed to another text as a comparandum to John. However, a combining of all eight as outlined in sec. 1.4, in our opinion, is reason sufficient.

It is the Johannine concept of intentions and assumptions about salvation and 4QInstr.'s about the plan and one's destiny within it which surreptitiously dominates both texts. In every chapter, and every verse, and in every major theme, the authors weave their intentions, goals, and assumptions about this concept in their primary and earnest desire to see those who have not yet been transferred to salvation status to be transferred, and in 4Qinstr, to those who do not yet realize their fate to realize it.

Thanks to the DSS, the Qumran Wisdom Literatue, rand 4QInstr. the GJ is now freed from being interpreted in light of the Greek or the Nag Hammadi literature alone divorced from any Jewish roots. The evidence from Qumran, was introduced in this thesis in order to provide an idea to this diversity within Palestinian Judaism prior to the turn of the era.

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APPENDIX I: GLOSSARY OF KEY TERMS

We have included a glossary of key terms. These terms will aid both the lay person as well as the experienced researcher in providing a better understanding of scholarship on the Gospel of John and the Dead Sea Scrolls. We also include one clear bibliographical reference as to where the clear definition of the term can be found.

Terms Related to the Gospel of John

Allusion Point of reference or symbol used, by the author of the Gospel of John, to point to or refer to something else.

Aporia An abrupt change in literary form. It is the disordering, and reordering of the material, often with editorial explanations, or repetitions.

Bacchae A Greek play written by Eurpides that scholars believed the author of the Gospel of John through mimesis, used in the authorship of the Gospel of John.

Beloved Disciple The BD is the key eyewitness to Jesus and His story. Throughout the narrative, the BD is only described and he is never identified as the author.

Birkhat-Ha-Minim The blessing or curse against heretics. This was a prayer added to the liturgy of rabinnic synagogue after 70 CE. The 12th benediction of this prayer became known as the Birkhat Hamminim. Some scholars say it was directly behind the Gospel of John's references in ἀποσυνάγωγος, found in John 9.22, 12.42-43, and 16.2, of the expulsion of Christians from the synagogue.

Bodmer Papyri P66, P75, and the John Rylands Fragment The papyrological evidence from 200-250 CE, and earlier. The Gospel of John predates the John Rylands Fragment, P^{52}, which contains John 8:31-33, 37-38, and dates to 125 CE.

Circuit of Wisdom The circuit of personified wisdom derived from Sir. 24, Bar. 3-4, and Wis. 7-9, where personified wisdom descends, is rejected by humanity, and then re-ascends back to God.

Diachronic Interpretation Diachronic means "through time." This theory focuses on the evolution of the Gospel of John's text, through time, to reach its final stage.

Gnostic Redeemer Myth. A myth derived from ancient Mandaean Gnostic sources, proposed to be the background of the Gospel of John. Primal man sinks into nature, from heaven, but is given a saving revelation and then re-ascends back into the celestial sphere.

Hellenistic Judaism The culture of Palestine of Greek people in 1st century Palestine. A broad or fluid culture, within with a crosss fertilization of Jewish, Greco-Roman world, and the concepts and elements that would become the fully-developed Gnostic systems of the Second Century.

Implied Author The author whose meaning is constructed from the text itself.

Implied Reader The author refers to the participation of the reader, as he analyzes the details of the text, and makes his judgments about it's information. Real authors or readers are the first flesh and blood authors of the text.

Historical and Source Criticisim A form of criticism, where any document or oral tradition that an author uses in writing a book. The drawing of information from previous written works, or oral traditions.

Irony A literary technique of two competing viewpoints, where things appear a certain way to the characters, but the audience knows the true reality.

Johannine Community A historical re-construction of the group that produced the Gospel of John. There have many different scholarly constructions of this community.

John and Wisdom Studies A series of studies that apply broad heuristic themes from Prv., Sir., Bar., Wis., Phil., and 1 En., and then apply them to themes in the Gospel of John.

Judgment A forensic process proleptically tied to Christological revelation coinciding with Jesus entry into the world.

Mandean Gnosticism The form of Gnosticism originally thought by Bultmann to be Gnostic source material for the Gospel of John. This material was only partially-extant and no part could be dated before the 5th Century CE. Mandaean Gnosticisim formed the basis of *The Gnostic Redeemer Myth,* where a heavenly being is sent down from the world of light to the earth, in order to liberate the sparks of light.

Metaphor A literary strategy, used by the author of the Gospel of John, where bread, water, light, has a deeper meaning or point of referent.

Narratee The one who, under the surface appeal, whom the narrator is addressing, understands and comprehends the narrator's voice. The narratee is assumed to know the localities, terms, customs, that the narrator has addressed.

Narrative Aside The asides focus on the disciples remembering, in John2.17, 21-22, and 12.16 that which they do not understand at the time. They are comments that provide information, to the reader, that the characters are not aware of. Some asides include, in John 1.41-42, Aramaic words, in l.28 localities, in 6.64 the person of Jesus, and in 4.54 other specific events. They provide explanations to help the ideal reader to interpret the Johannine narratives.

Narrative Criticism An approach to the NT, in which literary features, such as the characters, setting, plot, themes, irony, are woven together in the literary fabric of the text.

Narrator The teller of the story. What the narrator reveals about the characters is

omniscient, and reliable, giving readers inside information, in regards to their beliefs, inclinations, and understandings, of the divine plan.

Proto-Gnostic The thoughts, elements, and concepts, that may have existed contemporaneous or prior to the Gospel of John, that would later develop into the fully-developed Gnostic systems of the Second Century.

Redactor A person who compiles a book. It is the final stage of the editing of the Gospel of John.

Theory of Dependence The history of a text's development, where a later author used an earlier author as the source of his information. They maintain that the Gospel of John was dependent on earlier sources, like Q, Matthew, Mark, and Luke.

Religionsgeschichtliche Schule "The History of Religions School" emphasized using works outside the NT.

Sect or Sectarian An oppositional, isolationist, segregationist, or hostile group at odds with larger society. It is a group outside and in tension with the rest of larger society.

Stoicism A philosophy, argued by several ancient Greek scholars, who used the term in different ways. The philosophy of Stoicism focuses on *the logos* and *the pneuma,* in an all pervasive, and monistic unified material cosmos, but what later evolved from a pervasive, revelatory or emanating concept.

Synchronic Interpretation This approach emphasizes the text, in its final form, as much of it as can be established. This approach takes the Gospel of John, as a whole, in its macro-context.

Terms Related to the Dead Sea Scrolls and the Literature From the Second Temple Period

Ancient Biblical Manuscript Center ABMC The intended storage place for the scroll photographs that were brought back from Israel by Elizabeth Hay Bechtel, a philanthropist, who had funded the ABMC at Claremont University before the photographs were brought to the Huntington Library, in San Marino, California.

American Schools of Oriental Research (**ASOR)** An organization of scholars that supports and encourages the study of the peoples and cultures of the Near East. ASOR was instrumental in the initial discovery and publication of the scrolls.

Book of Memorial 4Q417 l i 15 refers to something that is either written down or engraved upon, identified, in line 15, as ספר זכרון "a book of memorial."

Carbon 14 One of the most reliable techniques for dating the Dead Sea Scrolls, based on the use of radio-carbon.

Divine Plan In 4QInstruction, the word for the divine plan, מחשבה, occurs in only one place, in 4Q417 l i 12. The רז נהיה, *raz nihyeh* is God's unfolding mysterious plan

for the universe. It is God's plan for the redemption of the elect. The expression רז נהיה "raz nihyeh" occurs at least 20 times in 4QInstruction.

École Biblique A French academic establishment in Jerusalem, founded by Dominicans, and specializing in archaeology and biblical exegesis.

Fascicle Edition The full publication of the negatives of the photographs of the Cave IV Dead Sea Scrolls manuscripts. In 1992, previously unpublished, prepared by Robert Eisenmann and James M. Robinson. The full publication of the Cave IV manuscripts, the computer translations of the concordance were done by B.Z. Wacholder and his doctoral student Martin Abegg.

God's Will or Pleasure The word חפצ can mean delight, desire, will, or task. In 4Q416 l I 2, it is used of God's pleasure or will that governs the operation of the universe.

Gospel of Thomas (Gospel of Thomas) A record of 114 sayings of Jesus. Gospel of Thomas is 1 of the 52 tractates found in the Nag Hammadi library.

Hagi הגוֹ Hagi is type of revelation given to עם רוח עם "spiritual people," in 4Q417 l i 16. In 4Q417 l I 16, it is called חזון הֶהגוֹי "the vision of meditation."

Inheritance נחלת A lot, portion, allotted station, inheritance, or heritage.

Israel Antiquities Authority (IAA) The government agency designated authorized access for care of the Dead Sea Scrolls

Knowledge of Good and Evil הדעת טוב ורע The phrase is in such passages as 4Q416 1 15; 4Q417 1 i 8, 18; 4Q423 1, 2 i 7; and 4Q423 5 6 and encompasses all moral knowledge in 4QInstruction.

Maskil משכיל "sage." This word means wise one. The instructor, of 4QInstruction, expresses the speech of a sage to the addressee, his student, or the one delivering instruction to the addressee. 4Q412 2 ii 15, 4Q417 l i 25; and 4Q418 81+81a 17.

Mevin A מבין, is an "understanding one." The word מבין "mevin" occurs, at least 20 times, in the composition. The mevin is the addressee in the composition.

Nag Hammadi Codices. A group of 52 tractates discovered in upper Egypt in 1945. Among them are several writings relevant to Johannine studies. Among them are the Apocryphon of John (Apoc. John), The Trimorphic Protennoia (TrimP.), and The Gospel of Thomas.

Odes of Solomon An early Christian hymnbook that has many conceptual similarities to the Gospel of John.

Preliminary Concordance PC. From 1947-1953, the record of the assembling of the fragments of the archaelogical finds of Caves 1-11. The PC was assembled as a card catalogue.

Q The hypothetical source that provided much of the sayings materials for Matth. and Lk. There is scholarly debate surrounding the nature and specific content of this source.

Qumran Calendar Calendrical material found in many of the Qumran texts, often called calendrical scroll material.

Regulation Visitation משפט The word can mean law, regulation, or judgment.

Rockefeller Foundation Formerly known as the Palestine Archaeological Museum (PAM). It is an archaeology museum located in East Jerusalem that houses a large collection of artifacts unearthed in the excavations conducted in the 1920's and 1930's, in Mandate Palestine.

Qumran Fever By 1956, only the manuscripts uncovered, in the initial discoveries, were published and edited. Due to the excitement of these first publications, scholars identify the period from 1955-1970 as the period of "Qumran fever."

Qumran Wisdom Texts A group of eight texts that emphasize knowledge, whatever its exact meaning in each text. All eight of these texts express a pedagogical intent, meaning that they are instructional in character. They express wisdom from different world views, social settings, and viewpoints. The wisdom texts provide minimal evidence as to their precise social locations.

Shrine of the Book The place where most of the Dead Sea Scrolls have been housed. The Shrine of the Book was built in 1965, on the campus of the Israel museum.

Trimorphic Protennoia and the Apocryphon of John The Providence Monologue of the longer version of the Apoc. John is attested in NHC II, 1 30.11-31.37 and NHC IV 1 46.25-49.8. Together with the Trimorphic Protennoia, TrimP., from NHC XIII 1, are two of the 52 Nag Hammadi codices that emphasize revelation and the descent of the female Pronoia, conceptually similar to the spatial descent of ὁ λόγος "the logos," in the Gospel of John.

APPENDIX II: AREAS OF ADDITIONAL COMPARATIVE RESEARCH ON 4QINSTRUCTION AND THE GOSPEL OF JOHN

The exploration of all possible instances of commonality between 4QInstruction and the Gospel of John would prove to be an impossible task. Below are a list of 21 significant parallels between 4QInstruction and the Gospel of John we have been unable to reach. There are seven more parallels in each area: glory, judgment, and the divine plan.

We list the most promissing possible directions for further study on 4QInstruction and the Gospel of John. We suggest these lines of inquiry and note them as potential areas that require further clarification. Many questions remain and are in need of discussion and examination with more examples.

These additional parallels further explicate the relationship between 4QInstruction and the Gospel of John and follow the pattern of Johannine salvation as the transfer of one's status. Those who research these two texts may wish to use my study as a launching pad for additional studies of their own and will be able to do so. Below, we list the comparison being made, what the full scale of the available phenomena in each text is, and the comparison of the passages themselves from the translations.

CHAPTER II: GLORY

1. Both 4QInstruction and the Gospel of John emphasize glory linked with the Holy Spirit.

In 4Q416 2ii 6b-7, 17-20, 4 and the Gospel of John, glory and the Holy Spirit are priceless possessions which should not be exchanged for money.

4Q416 2ii 6b-7; 17-20; Overlap 4Q417 2i-ii + 23 underline; 4Q418 8 double underline.

6b הון אל תמר רוח קֹדשכה
7 כי אין מחיר שוהּ [בה כל אי]ש לא יִטְּכֶה ברצון שחר פניו וכלשונו
17 [אל תמ]כֹּור נַפשכה בהון טוב היותכה עבד ברוח וחנם תעבוד נוגשיכה ובמחיר
18 אל תמכור כבודכה ואל תערבהו בנחלתכה פן יורישׁ גויתכה אל תשביע לחם
19 ואין כסות אל תשת יין ואין אכל אל תדרוש תענוג ואתה

6b For no price exchange your holy spirit.
7 For there is no price equal [to it]. Do not let [any ma]n deceive you. With favor seek His presence and according to His speech.
17 [Do not excha]nge your soul for wealth. It is good that you are a slave in spirit. And without wages do not serve your oppressors. And for a price
18 Do not exchange your glory. And do not pledge your wealth for your inheritance so that God does not disposess your body. Do not sate yourself with bread.
19 *vacat* when there is no clothing. Do not drink wine if there is not food. Do not seek fine food if you

In contrast to 4Q416 2ii 6b-7; 17-20, in John 16.8-14 the Holy Spirit glorifies Jesus by making Him and His teaching known to the disciples effecting the transfer in salvation status.

2. Both 4QInstruction and the Gospel of John condemn self-glorificatin.

In 4Q416 2 ii 20 self-glorification is condemned.

4Q416 2ii 20-21; Overlap 4Q417 2i-ii + 23 underline; 4Q418 8 double underline.

20 חסר לחם אל תתכבד במחסורכהואתה רוֹשׁ
21 תבוז חייכה וגם אל תקל כלי
]יקכה[

20 *vacat* lack bread. Do not glorify yourself in what you lack in your poverty so that not
21 show contempt for your life. And also do not dishonor the vessel of your [b]uxom.

In contrast to 4Q416 2ii 20-21, in the Gospel of John, self-glorification and seeking one's own glory is also condemned. The Gospel of John condemns desiring praise and glory from other human beings, rather than from God. It is a sign of needing the transfer in salvation status.

Further see John 5.41, 44, 7.18, 8.50, and 12.42-43.

3. In 4QInstruction and the Gospel of John, the addressee and those whom the author of the Gospel of John addresses are admonished to glorify those in the divine realm.

In 4Q418 81+81a 1, and 11-12, the addressee is commanded to glorify the angels and praise God.

In 4Q418 81+81a 1, 11-12 we read:

1 שפתיכה פתח מקור לברך קדשים ואתה כמקור עולם הלל ◦ [שמו כי] אל הבדילכה בכול
11 עמכה בטרם תקח נחלתכה מידו כבד קדושיו ובט[רם]
12 פתח[ ]שיר כול קדושים וכול הנקרא לשמו קודש ◦ [ ]

1 Your lips He has opened as a fountain to bless the holy ones, and as an
eternal spring you may praise [His name, bec]ause has He separated you from every
11 with you. Before you take your inheritance from His hand, glorify his holy ones, And bef[ore.....]
12 begin [with] a song for all the holy ones. And every one who is called by His name
holy ones.

In contrast to 4Q418 81+81a 1, 11-12, in the Gospel of John, the worship and honor of human beings is not directed towards the angels, but towards Jesus and God. In John

20.28 the confessions of Thomas, and in 11.27 Martha are examples of glory rendered upon Jesus. This is a sign of those who have been transferred in salvation status.

Further see: John 4.23-24, 5.23, and 11.27, 20.28.

4. Both 4QInstruction and the Gospel of John teach that a person's glory varies according to their level of comprehension.

In 4Q 418 55 10, a person's glory depends on the variability of their understanding and their possession of knowledge.

4Q418 55 10 reads:

10 [ ]ול[פְּיְ דעתם יִכבדו איש מרעהו ולפי שכלו ירבה הדרו

10 [And accord]ing to their knowledge they are glorified, a man more than his fellow, and according to each one's understanding will his splendour will be increased.

In contrast to 4Q 418 55 10, in the Gospel of John the various levels of comprehension and incomprehension are linked to revealed glory. A person may lack comprehension and still possess salvation status.

Further see: John 3.12, 4.48, 6.26, 60, 66, and 12.37-41

5. Both 4QInstruction and the Gospel of John advocate glorifying God through sanctification and service.

In 4QInstruction the addressee is to glorify God by sanctifying himself to God.

4Q418 81+81a 4; Overlaps: 4Q423 8 <u>underline</u> + 23 (formerly 24) <u>double underline</u>

4 בזה כבדהו בהתקדשכה לו כאשר שמכה לקדוש קודשים[לכול]תבל ובכול[א]ל[ים]

4 In this manner glorify Him: by sanctifying yourself to Him, just as He has established you as a most holy one [for all of the] world, and among all of the [an]ge[ls].

In contrast to 4Q418 81+81a 4, in John 10.36 Jesus sanctifies Himself and His disciples and sends them into the world. In John 17.22, 17.17-19, and 17.23, Jesus gives His disciples His glory and they behold Jesus' glory. The disciples activity show that they have salvation status.

6. Both 4QInstruction and the Gospel of John emphasize seeking glory

4Q417 l i 13 emphasizes seeking glory:

4Q417 12b-13 reads:

12b .....אלה שחר תמיד והתבונן[בכו]ל
13 תוצאותמה ואז תדע בכבוד עֹ[וז ע]ם רזי פלאו

12b….seek these things continually and consider all
13 their consequences and then you will know the glory of His strength together with His wonderous mysteries

In John 4.3, 5.13, 6.15, 7.10, 8.59, 10.39, 11.54, and 12.36 and distinct from 4Q417 1 i 11b-13, the Gospel of John portrays Jesus as illusive to those who seek Him with ill intent. In John 7.33-34, 8.21-22, and 13.33 seeking glory is linked to concealment. Things are concealed from those who do not have salvation.

Further see: John 7.11, 34, 11.56, 5.18, 7.1,11, 19, 20, 25, 30, 8.37, 40, 10.39, and 11.8.

7. Both 4QInstruction and the Gospel of John have a person to person glorification

Apart from God, an entire group may be involved in the addressee's glorification.

4Q416 2iii 10b reads:

10b למכבדיכה תן הדר

10b to all who glorify you, give honor.

Jesus describes an intimate relationship between Himself and His disciples. In the Gospel of John , the relationship between Jesus and His followers is one of mutual glorification. The mutual glorification effect salvation in them that believe.

Further see: John 13.31, 14.12, 23, 15.8,16.14, 17.5, 10, 22, 23, 24, and 21.19.

CHAPTER III JUDGMENT

1. Both 4QInstruction and the Gospel of John portray judgment as universal which includes judgment on leaders and rulers.

4Q423 5 1-4 describes universal judgment which includes rulers and the common people. In 4Q423 5 3, not only has God ordained נ]חלת *"the inheritance" of all* מושלים *"rulers" but in 4Q423 4 He will judge them all.*

4Q423 5 1a-4; Overlap 4Q418a 3 <u>underline</u>

1a [ ]והשמר לכה פֿן תשׁיבֿ ללוֹיֹ כֹוה[ן]
1 [ ]ה את משפט קורח ואשר גלה אוזנכה
2 [ברז נהיה]הקוי֯ [ ]וֹגֹ ֯֯קכֹה[כל ר]וש אבות[יכ]ה ֯֯ [ ]ד ונשיא עמכה
3 [הו]א פלג [נ]חלת כל מושלים ויצר כל[מעש]ה בידו והוא פעולת
4 [מעשיהמה ידע וישפו]ט כולם באמת יפקוד לאבות ובנים[לגרי]ם עם כל אזרחים ידבר

1a. [ ]and take care lest you return to Levi the prie[st]
1. [ ] the <u>judgement of Korah. And as He has</u> revealed to your ear
2. [to the mystery that is to come] your [every he]ad of [your] fathers [ ] and leader of your people
3. [H]e has ordained the [i]nheritance of all rulers and fashioned every [dee]d by His hand, the reward of
4. [their deeds He knew. He will judg]e all of them in truth and visit upon fathers and sons, [alien]s together with every native born, He will speak

Like 4Q423 5 1-4, John 9.39-41 indicates a person's rank or position of authority in society as a leader or ruler does not exempt them from judgment. The Pharisees' unbelief brings about their self-inflicted judgment.They do not have salvation status.

2. Both 4QInstruction and the Gospel of John use agents linked with judgment.

In 4Q418 81+ 81a 10, the addressee acts as God's agent as he intercedes on behalf of the elect and carries out God's judgment.

4Q418 81+ 81a 10:

10 אתכה המה ובידכה להשיב אף מאנשי רצון ולפקוד עֹל[

10. are with you, And it is in your hand to turn away anger from the men of His good pleasure, And to render judgment on[

In contrast to 4Q418 81+ 81a 10, in John 5.19, 22-23, 30 and 8.16, 26, it is Jesus who is ordained as God's agent in judgment on without salvation status.

3. Both 4QInstruction and the Gospel of John mention judgment linked with wrath, condemnation, and forgiveness.

In 4QInstruction if the addressee exercises humility then God will appear, turn away wrath, and forgive sins. 4Q417 2 i + 26 14-16 reads:

4Q417 2 i + 26 14-16 Overlaps: 4Q416 2 i <u>underline</u>; 4Q418a 22 <u>double uderline</u>; 4Q418 7-8 <u>dashed underline</u>

14 ואל תעבוֹר <u>על</u>[פש]עיכה היה כֹאֹישׁ <u>עֹנֹי ברי֯בך משפט</u> [ ]

15 קח ואז יראה אַל וַשַב אפו ועבר על חטאותֹכה [כי]א לפני [אפו
16 לוא יעמוד כול ומי יצדק במשפטו ובלי סליחה[א]כה [יקום לפניו כול]

14. And do not overlook your own [tr]ansgressions. Be like a humble man when you dispute a case.
15. take. And then God will be seen, and turn away His anger, and He will overlook your sins. [Fo]r before [His anger].
16 noone will stand, And who will be righteous when He gives judgment? And without forgiveness [h]ow [can any poor man stand before Him?]

In contrast to 4Q417 2 i + 26 14-16, in the Gospel of John those who believe are not under God's wrath. In John 3.18, 3.36, and 5.24 they have passed from death to life and do not fall under judgment. *Those in the new salvation status have passed from death to life.*

4. Both 4QInstruction and the Gospel of John have present and future aspects linked to judgment.

4QInstruction uses a two-age scheme linked to judgment. References to judgment in the present are juxtaposed against future judgment. The following texts represent present judgment:

4Q416 1 i 14:

בכל קצי עד 14

14 in every period of eternity.

4Q417 l i 7b-8a:

פקודתם לכול קצי 7b-8a

7b-8a punishment in every period.

In the following passages the future aspect judgment is dominant in 4Qinstruction:

In 4Q417 l i 7b-8a:

ופקודת עד 7b-8a

7b-8a and the punishment of eternity.

4Q416 1 12:

ויתערערו כל רוח בשר 12

12 and will be destroyed every fleshly spirit.

4Q418 126 ii+122 6-7:

ולסגור 6-7

6-7 and they will be locked up.

4Q417 l I 14b-15a:

14b הפקודה
[ ] בני שׂת לאל על ◦◦כי חרות מחוקק

15aכול

14b-15a the judgment against all of the iniquities of [ ] the Sons of Seth has been engraved and decreed.

4Q416 1 10-13:

מ̇שׂמים ישפוט על עבודת רשׂעה

10-13

10-13 from the heavens He will judge the service of wickedness

Like 4QInstruction in the Gospel of John the two aspects of present and future judgment can are juxtaposed. John 12.25 exhibits a "two-age view." While 4QInstr. maintains an echatological perspective on judgment without excluding present judgment. The Gospel of John does not exclude future judgment, but emphasizes judgment in the resent. Salvation status is both present and future, and the consequent acceptance\ of life-giving revelation.

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Further see: John 3.18, 5.29, 6.39, 40, 44, 12.48-49 .

5. In Both 4QInstruction and the Gospel of John judgment occurs in a cosmological context.

In 416 1 1-18 judgment is based entirely on cosmological considerations.

416 Frg. 1 1-18; Overlaps: 4Q418 1, 2, 2b, 2c underline; 4Q418 209, (double underline); 4Q418 229 dashed underline; 4Q418 212 bold underline.

1 כ̇ל ר̇וח̇ [כוכבי אור]
2 ולתכן חפצו [ירוצו מעת עולם]
3 מועד במועד ו̇ [ואיו לחדמות בכושר ילכו]
4 לפי צבאם למ̇ [שור במשורה ול◦ למלכה]
5 וממלכה למד̇ [ינה ומדינה לאיש ואיש]
6 לפי מחסור צבאם [ומשפט כולם לו]
7 וצבא השמים הכין ע̇[ל ומאורות]
8 למופתיהמה ואתות מו [עדיהמה יגידו]
9 זה לזה וכל פקודתמה י̇[ ]ספרו[ ]
10 מ̇שׂמים ישפוט על עבודת רשׂעה וכל בני אמתו י̇רצו ל̇ [ ]

11 קצה ויפחדו וירֹעו כל אשר התגללו בה כי שמים יִראֻ֯ו [ת]רעש ממקומה [ארץ]
12 [י]מים ותהמות פחדו ויתערערו כל רוח בשר ובני השמי[ם ב יום]
13 [הש]פטה וכל עולה תתם עוד וֹשלם קץ האמ[ת
לם֯]
14 בכל קצי עד כי אל אמת הוא ומקדם שנ[י עולם ל]
15 להכֹון צדק בין טוב לֹרֹע ל[ ]ר כל משפ[ט א]
16 [י]צר בשר הוֹאה ומבינו[ת ל ל]
17 ראתיו כי ה֯[ ]
18 [ ]ו֯ד[ ]

1. every spirit[stars of light]
2. and to establish according to His will the tasks of [they run on forever]
3. season by season [without standing still, properly they go]
4. according to their host to [to rule by dominion and to/for kingdom]
5. and kingdom, for pr[ovince and province, for each man and man]
6. according to the lack of their host. [and the regulation of all of them belongs to Him]
7. But the host of the heavens He has established on [and luminaries]
8. for their wonders and signs [their seasons they proclaim]
9. one after another. And all their tasks [they complete and] make known[]
10. From heaven He will judge the work of wickedness, but all the sons of truth will be accepted with favor by [Him]
11. its end, and they will be terrified. And all who polluted themselves in it shall cry out in distress. For the heavens shall fear [earth will shake from its place]
12. The [se]as and the depths fear, And every spirit of flesh will be laid bare. But the sons of Heave[n][in the day]
13. its judgment, And all iniquity will come to an end, until the period of tru[th] will be completed [forever]
14. in all periods of eternity. For He is a God of truth. And from the years of [eternity]
15. So that the righteous may distinguish between good and evil, so that every judgem[ent]
16. [the in]clination of flesh, and understand[ing ones]
17. His creatures, for [ ]
18 ……

416 1 1-9 describes judgment operating in accordance with the divine design of the universe and its elements, operating in a fixed order of obedience. In 4Q416 1 10-18, judgment derives from God's rule over the cosmos or His created design. In contrast to 4Q416 1 1-18, in the Gospel of John, judgment begins on a cosmological level, but does not remain on that level. The progression is from cosmological terminology about God and ὁ λόγος "the logos" into that which is more specific and relational. Salvation status is attained consequent to accepting life-giving Christological revelation.

Further see: John 1.4-5, 9, 1.6-14, 17; 3.17, 19-20, 18.23

6. In Both 4QInstruction and the Gospel of John judgment is presented in the context of a divine-human legal conflict

Both 4Q418 69 ii + 60 6-8 and John 9.1-41 present judgment as taking place in the context of divine-human conflict.

4Q418 69 ii + 60 6-9; Overlaps: 4Q417 5 <u>underline</u>

6 אתם[ ]ל נוצרתם ולשחת <u>עולם תשובת</u>כם כי תקוץ°° [ ]חטאכמ[ה]
7 חשכיה[ ]יצרחו <u>על ריבכם</u> וכול נהיה עולם דורשי אמת יעורו למשפטכ[ם ואז]
8 ישמדו <u>כול א</u>וילי לב ובני עולה לוא ימצאו עוד[וכ]ול מחזיקי רשעה יבש[ו ואז]
9 במשפטכם יריעו מוסדי {ה}רקיע וירעמו כול צ[ ]ל[ ] ◦ ל [ ] אהב [ ]

6. You were created [ ] and you will return to <u>the eternal pit</u>. For it shall awaken [ ] to you[r] sin, [ ].
7. its dark places [ ] shall cry out <u>against your case, And all</u> those who will endure forever, the seekers of truth, will awaken themselves to judge y[ou. And then]
8. will <u>all the foolish</u> of heart be destroyed, And the children of iniquity shall not be found anymore, [And a]ll those who cling to wickedness shall wither [away. And then,]
9. at your of judgement the foundations of the firmament will cry out, And all the [ ] will thunder forth [ ] love[ ]

In 4Q418 69 ii + 60 6-8, judgment is the final resolution to an ongoing legal procedure. The judgment on the wicked remains an open-ended process until final sentencing. In contrast, the Johannine meaning of judgment is in the present and is structured by a person's belief and consequent to the rejection of life-giving Christological Revelation. The divine-human conflict operates in the contextual background.

Further see: John 5.22, 27 and 9.1-41.

7. Both 4QInstruction and the Gospel of John emphasize judgment on outward behavior and inner thoughts

Both 4QInstruction and theGospel of John emphasize judgment on evil thoughts and deeds.

4Q417 1 ii 11 reads:

אל תפתכה מחשבת יצר

רע 11

11 let not the thought of an evil inclination mislead you

4Q417 1 ii 14 reads:

נבונות בשר אל תשגכ[ה

14

14 the understandings of the flesh let not lead y[ou] astr[ay].

4Q417 l i 27 reads:

27 לוֹא תתרו אחר[י] לֵבְבכמְ[ה] ואחרי {ו}עי [נ]יכמה

27 Do not go astray afte[r] you[r] heart or [after] your e[y]es[ ].

According to 4Q417 l i 27 23 those led astray by their eyes or heart are "touched" or "contaminated" by evil. In 4Q417 l i 27 24, those led astray are told: "they will not be found innocent." 4Q417 1 i 7 provides evidence of the close link between human behavior and judgment. The phrase reads: "their ways together with their punishments."

In the Gospel of John there is a broader hermeneutic upon which judgment depends. In the Gospel of John the link of obedience and deeds is to the hermeneutic of believing. The transfer to the new status in salvation occurs consequent to the acceptance of life giving revelation, The rejection of life saving revelation results in the consequence immediate judgment.

Further see: John 3.19-21, 7.7, 8.4.

CHAPTER IV THE DIVINE PLAN

1. Both 4QInstruction and the Gospel of John use peace and joy in the context of salvation.

In 4Qinstruction peace and joy are linked to the addressee's destiny.

4Q418 126 ii +122 ii 8:

8 בכבוד עולם ושלום עד ורוח חיים להבדיל

8 In everlasting glory, and peace eternal, and the spirit of life to separate.

4Q417 2 i 10b; Overlap 4Q416 2 i <u>underline</u>:

10b ……..ואל תשם[ר] באבלכה פן תעמֹל בחיֵכ[ה]

10b.… and do not "rejoice" in your mourning lest you toil in your life.

4Q417 2 i 12a:

12a ולאבליהמה שמחת עולם

12a. And for those among them who mourn eternal joy?

4Q416 2iii 7-8a:

7 לחנת הכתירחאו הכרכז סלֹ[ועל ח]רֹפי הכתומבו תמאה סע בכשת זאו וב
8a שמחה *vacat* אנחלתכה

7. by him. And then you will lie down with the truth And at your death your memory will blo[ssom forev]er, And at your hereafter you will inherit
8a joy. *vacat* ……..

In contrast to 4Q418 126 ii +122 ii 8, 4Q417 2 i 10b, 4Q417 2 i 12a, and 4Q416 2iii 7-8a in the Gospel of John peace and joy are linked to Jesus' person and a relationship of discipleship with Him. The author describes this relationship as the fullness of joy replaced by irremovable joy at Jesus' return. Peace and joy accompany the new transfer status in salvation.

Further see: John 3.29, 14.27-28, 15.11, 16.33, and 17.13.

2. Both 4QInstruction and the Gospel of John teach the knowledge of who will and who will not have salvation.

In 4Q417 2i 26 + 11b, the knowledge of salvation is available to anyone who will "comprehend the birth-times of salvation."

4Q417 2i +26 10-12; Overlap 416 2 i 5 <u>underline</u>

10 כיא מה צעיר מרש ואל תשם[ר] באבלכה פֿן תעמֹל בחיכ [ה הבט ברז]
11 נהיה וקח מולדי ישע ודע מי נוחל כבוד ועמֹל הלוא [שים ששון לנכאי]
12 ולאבליהמה שמחת עולם היה בעל ריב
לחפצכה ואין

10 for what is more humble than a poor man? Do not rejoice in your mourning so that you do not toil in your li[fe. Gaze upon the mystery]
11 that will be, and sieze the birth-times of salvation, And know who will inherit glory or toil. Has not [joy been appointed for the contrite of spirit]
12 And for those who mourn eternal joy? Be an advocate on behalf of your own interests and let there not be

In contrast to 4Q417 2i +26 10-12, the Gospel of John limits special knowledge of who does and who does not have salvation to the Jesus' omnicience only. A person's true salvation status is known only by Jesus.

Further see: John 1.47-48, 2.24-25; 3.12, 6.64, 10.14, and 13.18.

3. Both 4QInstruction and the Gospel of John envision an entire group destined for salvation.

In 4Q418 81+81a 13 the group is described as an everlasting plantation.

In 4Q418 81+81a 13 we read:

13 עם כול קצים הדרו פארתו למטעת עו[לם

13 with all periods is His honor, His greatness is with the everlasting plantation.

In contrast to 4Q418 81+81a 13, in the Gospel of John 17.2, 6, 9, and 24, it is a group of people that is given from the Father to the Son who have eternal life. According to John 6.37-40, this. group will also be raised up on the last day. This group has been transferred in salvation status.

Further see: John 3.27, 6.37-40, 6.44, 6.65, 10.28-29, 17.2, 6, 9, and 24.

4. Both 4QInstruction and the Gospel of John describe the salvation destiny as eternal light.

In 4QInstruction the angelic destiny is described as everlasting light.

In 4Q418 69 ii+60 12-15 we read:

12 וְלֹא עִיף בכו֯ל {נ}שְׁני עולם הלוא באמת ישעשע לעד ודעה [לנצח]תשרתנו וֹבְ[נ֯י]
13 שמים אשר חיים עולם נחלתם האמור יאמרו יגענו בפעלות אמת
ויעפ[נו]
14 בכול קצֵי֯ם הלוא באור עולם יתהל [כו כ]בוֹד ורוב הדר אתם [ ]
15 ברקיעַ[ ] בְּסוד אילים כול [ ] *vacat* ואתה בן [מבין]

12 And does not tire in all the years of eternity. Does He not take delight in truth forever? And does not knowledge [forever] serve Him? And the s[ons of]
13 heaven their inheritance is eternal life, would they really say we are weary of deeds of truth and w[e are tired of]
14 In every period. Do they not make [move]ment in eternal light? [g]lory and abundance of splendour is with them [ ]
15 In the firmaments of [ ] in the council of all the divine beings [ ] and you son of [understanding].

In the Gospel of John, light is not only linked to destiny, but it is the revelation that illumines the existence of every human being. According to John. 1.5, 9, the world above has the light of salvation while world below only has darkness due to unbelief and willful resistance to the light. Light is the sign of the salvation bringer and those who have been transferred in salvation status.

Further see: John. 1.5, 9, 3.19, 8.12; and 12.35-36, and 46.

5. Both 4QInstruction and the Gospel of John have warning passages that envision the possibility that a person may loose their salvation and face judgment.

The are prohibitions or warning passages that the addressee can be led astray. 4Q417 l ii 14 envisions the possibility that the addressee is led astray and goes "against His appointing."

4Q417 1 11 12-14 reads:

12 אל תפתכה מחשבת יֵצר רע[ ]
13 לאמת תדרוש אל תפתכה מִ֯[ ]
14 בלוא צוה נבונות בשר אל תשגכ[ה]

12 Do not let a thought of the evil inclination mislead you.
13 For truth you shall search let not the thought of
14 Without His appointing understanding of the flesh. Let not lead you astray.

4Q417 l i 23 reads:

23 אל תוֹגע בעולהֹ

23 do not be contaminated by evil

4Q417 l i 17 reads:

17 לוֹא תתרו אחר[י] לֹבֹבכמֹ[ה] ואחרי

יעי{ו}
יכמה[נ]

17 do not be lead astray af[ter] your he[art] or after [y]our eyes.

In contrast to 4Q417 1 11 12-14, and 4Q417 l i 23, 27, John 15.2 envisions two groups: one group are "fruit bearing" or branches who will not face judgment. Like 4QInstruction, the Gospel of John envisions a second group who will face judgment. In John 15.6, the non-fruit-bearing branches that God "removes" will face judgment. The fruit bearing branches have been transferred to the new status in salvation.

Further see: John 15.2, 6

6. Both 4QInstruction and the Gospel of John have an ethical dimension to the divine plan.

Both 4Q417 1 i 10-12 and the Gospel of John have an ethical dimension to the divine plan.

4Q417 1 i 10-12 reads:

In 4Q417 1 i 10-12 we read:

10 לכֹ[ו]ל◦◦◦למֹה וֹכֹול [א]ת כֹ[ו]לֹ◦◦◦באֹ◦◦[פ]רש למ [ב]ינתם לכול מ[עשי]ה להתהלך
11 ב[יצר]מבינתמֹ וֹיפרש לאֹ◦[ ] ◦◦ [ ] ◦◦ [ ] ◦ריה ובכושר מבינות נֹוֹדֹ[עו נס]תֹרי
12a מחשבתו עם התהלכו[ת]מֹים [בכול מ]עשיו.....

10. For all and with a[ll] its secrets [has He] [ ] He [la]id out for their un[der]standing every d[ee]d so that one may walk
11. in the [formation/ inclination] of their understanding, And He laid out out for m[an] and in precision of intelligence/comprehension were made kn[own the se]crets of
12. of His plan, together with how he should walk[p]erfec[t in all] his [de]eds

4Q417 1 i 10b-12 reflects ethical determinism where a person's deeds are the properties of their comprehension and inclination. In 4Q417 1 i 10-12, people are

created with an inner disposition to facilitate a comprehension of the divine plan so they can live their lives in accord with it. The Gospel of John's plan of salvation includes ethical bifurcation. The Gospel of John lacks a fixed worldview and preserves free choice in the ethical scheme.Distinct from 4Q417 1 i 10-12, the author has combined the incompatible elements of determined ethical behavior and balanced them with the human ability to choose. Those who have been transferred in salvation status have determined ethical behavior with the ability to choose.

Further see: John 1.4, 3.19, 21, 5.24, 8.12, 44, 11. 9, 25, and 12.35, 46.

7. Both 4Qnstruction and the Gospel of John have ethical mimesis.

Both 4Q418 69+60 ii 12b-14 and the Gospel of John present ethics in terms of imitation or mimesis. In 4Q418 69+60 ii 12b-14, the angels are described as having eternal life. The angels are models for the addressee to imitate.

In 4Q418 69+60 ii 12b-14 we read:

12b	וֹבֹ]ני	[
13	שמים אשר חיים עולם נחלתם האמור יאמרו יגענו בפעלות אמת ויעפ[נו	[
14	בכול קצימ הלוא באור עולם יתהל [כו כ]בוד ורוב הדר אתם [	[

12b …. But as for the S[ons of]
13 Heaven, whose inheritance is eternal life……
14b…...Do [they] not walk in light everlasting[with of g]lory and abundance of splendour with them [ ]

In 4Q418 69+60 ii 12b-13a the angelic destiny is laid out:
"but as for the s[ons] of heaven whose inheritance is eternal
life and in 4Q418 69+60 ii 14b: "will they not walk in everlasting light?" In 4Q418 55 9b-10a the angelic destiny is linked with the ethical behavior in seeking knowledge: "[and] they are vigilant over all knowledge [And according] to their knowledge they are glorified." 4Q418 69+60 ii 10-11a reads: "but you who are the chosen ones of truth, who pursue [ ]who se[ek eagerly for understanding and who] keep watch over all knowledge."

In the Gospel of John, John 13.1-38 is the only principle to be imitated. Jesus' footwashing cannot be exactly replicated. Understanding the original act and the corresponding acts helps to articulate the understanding of what the footwashing represents.

Mimesis is not optional but a crucial aspect of the believer's in relation to the Father and the Son. The interpretation of the original act rather then the act itself is what is required. It is the creative articulation of an ideal or principle, rather than the exact replication of the angelic prototype model. In John 10.15 and 17.21, it is in the creative carrying out of the ethic of laying down of one's life for others. This ethical behavior accompanies those who have been transferred into a new salvation status.

Further see: *disciple-Jesus imitation*--John 4.34, 5.36, 6.57, 9.4, 12.26, 14.3, 14.10, 14.12,19 15.4; 15.10, 15.13, 17.11b, 17.14, 16, 18, 21, 22, 23, and 24; Other passages reflect a *Father-Son imitation*—John 5.19, 21, 23, 8.28, 10.14b-15a, 30, 14.10-11, 20, 5.19, and 17.21-23.

APPENDIX III: CHARTS OF DATA AND KEY FINDINGS

The nine charts presented below represent the key findings of this thesis in a visual manner. They serve as tools to present the results this study. The charts help the reader better understand and explain how the data of this study fits together in direct response to the two research questions. With accuracy the charts interpret and explain the thesis findings. This is done all at once and sets forth the evidence and provides closure to the two questions. The charts are represented by chapter and section number. The charts present the information necessary to substantiate the hypothesis that the relationship between 4QInstruction. and the Gospel of John is distant and one of mutual illumination.

The monofocal sections on glory, judgment, and the divine plan are labeled in terms of *what steps* we followed to convey the authors' meanings of glory, judgment, and the divinr plan. The comparative-analytical sections on glory, judgment, and the divine plan compare 4QInstruction and the Gospel of John in three columns: *the commonalities, contrasts, and closer conceptual parallels*. Of the 13 comparative-conceptual cases of the Gospel of John and 4QInstruction, 8 provide parallels closer to the Gospel of John in conceptual meaning and are labeled as such. They are also labeled in terms of the name of text that provides the closer conceptual affinity to the Gospel of John than 4QInstruction does.

Table 2.1 **What Does the Text of 4QInstruction Say About Glory?**

The Conceptual Meaning of Glory in 4QInstruction	**Examples and Textual Evidence in Support of the Claim**
1.0 The author presents the meaning of glory as an attribute of God, the angels, humans beings, or as a part of the addressee's inheritance (step 1).	1.1 *In the first step*, based on 4Q417 1 i 12-13; 4Q418 126 ii + 122 ii 7b-10, the author presents the meaning of glory as an attribute of God. 1.2 Based on our analysis of 4Q418 81+81a 5, the author presents the meaning of glory as an attribute of the addressee. 1.3 Based on our analysis of 4Q418 55 8-12; 4Q418 69ii+60 12-15, the author presents the meaning of glory as an attribute of the angels. 1.4 Based on 4Q416 2 iii 11-12; 4Q416 2iii 9; and 4Q417 2i +26 11a, the author presents the meaning of glory as an attribute of the addressee's inheritance.
2.0 *In the second step*, the author presents the meaning of glory as an inter-human conferral (step 2).	2.1 *In the second step*, based on our anlaysis of 4Q415 2 ii 1-5, the addressee's wife must glorify her father-in-law. In addition, based on 4Q416 2 iii 15-19, the author presents his meaning of glory as the addressee glorifies God by rendering glory to his mother and father.
3.0 In the third step, the author presents glory as a response to God in worship (step 3).	3.1 *In the third step*, based on our analysis of 4Q418 81+81a 1, 11-12, the author presents his meaning of glory as the addressee glorifies the angels and praises God.

Table 2.2 **What Does the Text of the Gospel of John Say About Glory?**

The Conceptual Meaning of Glory in the Gospel of John	**Examples and Textual Evidence in Support**
1.0 The Gospel of John's theological understanding of glory is that glory is the revelation of the hidden attributes and character traits of God's identity made visible and effect the transfer in salvation status. We trace the author of the Gospel of John's meaning of revealed glory in seven significant steps (7 steps).	1.1 *In the first step*, based on our analysis of John. 1.14, the author occasions his understanding of glory in the incarnation of the ὁ λόγος "the Word." In John 1.14, Glory is revealed and made visible, effecting salvation in them that believe, In John 1.14, the δόξα "glory" of ὁ λόγος "the Word" first appears and prepares the reader to anticipate displays of glory throughout Jesus' earthly life. 1.2 *In the second step*, based on John 12.24, 13.31-33, and 17.1-5, the author occasions his understanding of revealed glory in Jesus' hour. Both the Father and Son mutually glorify each other by revealing each other's glory, effecting salvation in those that believe. The hour of glory begins with Jesus' death and has no eschatological end. This revelation of glory takes place in two phases: Jesus first receives glory from His Father and then is glorified with His Father. Based on John 7.39 and 16.14, the author links revealed glory to the activity of the Holy Spirit. 1.3 *In the third step*, based on John 3.14-15, 8.23, and 12.32, the author situates his understanding of revealed glory in the elevation of the Son of Man. Based on John 12.23, 13.31-32, and 17.1-5, the author occasions the locus of the revelation of glory narrowly and vertically in the manner of Jesus' death. Jesus' elevation is a Christological statement of Jesus dignity and is a revelation of glory for the purpose of giving humans the provision of salvation. 1.4 *In the fourth step*, based on John. 12.41, the author of the Gospel of John describes revealed glory in terms of the vision of Isaiah. In John 12.41, the author makes the clear statement on revealed glory: "Isaiah saw His glory and spoke of Him." The reference is to the circumstances surrounding the suffering and exaltation of the Isianic servant. John12.40 quotes from Isa. 6.10 which follows the vision of glory in Isa. 6.1-8. For the suffering servant John 12.38 quotes from Isa. 53.1. The broader context of Isa. 53.1 is the suffering servant described in Isa. 52.13-14 and 53.2b-3. If a person gazes on this vision the new transfer status in salvation takes place.
2.0 God's revealed glory is held in contrast to human glory. The author of the Gospel of John's second understanding of glory is the honor and praise rendered by human beings upon each other which does not cause the transfer in salvation status.. and effects salvation among those who believe.	1.5 *In the fifth step*, the author of the Gospel of John occasions the meaning of revealed glory linked to the circumstances surrounding Jesus' signs. To affirm this, we examine three case study analyses: The first is in John 2.1-11, the sign performed at the wedding of Cana, the second is in John 11.1-44, the resurrection of Lazarus which demonstrates that the signs are proofs which serves to authenticate and make visible the revelation of glory that is a part of Jesus' identity. 1.6 In John 13.1-38, we make another case study of the footwashing, a non-miraculous sign of the revelation of glory through God's attribute of love. John 13.1-38 demonstrates that the Johannine signs do not need to be miraculous to

	qualify as signs. To properly perceive the glory behind the signs results in the transfer in salvation to occur. 2.1 *In the sixth* and final step, based on our analysis of John5.41, 44, 7.18, and 12.42-43, the author of the Gospel of John displays revealed glory by holding it in contrast to the glory acquired through the praise of other human beings. In this situation the transfer status in salvation does not take place.

Table 2.3 **When 4QInstruction and the Gospel of John are Set Side by Side How Do They Mutually Illumine Each Author's Thought Worlds in the Area of Glory?**

The Commonalities in Glory	**The Significant Differences in the Author's Meaning Glory (Four Cases)**	**Closer Conceptual Parallels to the Gospel of John than 4QInstruction in Glory**
Commonality in Glory 1: Birth and Glory	**Contrasts**	
1.0 In both 4QInstruction and the Gospel of John birth is used as a metaphor for the pre-condition for experiencing glory. In both 4QInstruction and the Gospel of John birth leads to the experience of glory which is simultaneous to the transfer in salvation status.	1.1 Based on 4Q416 2iii 15b-19, physical birth is a precondition for experiencing glory. As the addressee renders glory as honor his mother and father, in return God glorifies the addressee. In 4Q416 2iii 15b-19 glory is rendered as honor, rather than glory being revealed. 1.2 *In contrast*, based on John 1.12-13, 14 and 3.1-10, a new spiritual-birth is a precondition for experiencing glory. For the author of the Gospel of John, glory is experienced through perception and comprehension, also effecting salvation. Based on John 11.20-27, Martha serves as a case study for the perception of glory: In her dialogue with Jesus, Martha demonstrates the authentic perception of glory. Martha's apprehension of glory, simultaneous with her new salvation status is conditioned by her belief which grows and develops as a process.	
Commonality in Glory 2: Glorified-Elevated Positions of Authority	**Contrasts**	
2.0 Both the addressee, in 4QInstruction, and the Son of Man in the Gospel of John are given elevated and glorified positions of authority in close proximity with the angels.	2.1 Based on our reading of 4Q416 2 iii 11-12, and John 3.14, 8.28, and 12.32 the addressee and the Son of Man are given glorified positions of authority. For the addressee his position is over an inheritance of glory, while in the Gospel of John it is the Son of Man who is elevated to a position of glory. 2.2 In contrast, based on 4Q416 2 iii 11-12 the addressee is given an elevated status over his inheritance of glory. However, in the Gospel of John based on Isa. 52.13-53.12 the elevated glorified status of the Son of Man includes His suffering and death	2.0 Based on 4Q416 2 iii 11-12, the addressee is given an exalted position of glory, wheras in the Gospel of John the manifestation of the glory of the Son of Man has a functionary purpose in salvation.

	effects the transfer of salvation on those that believe. 2.3 Based on 4Q416 2 iii 11-12, the addressee is elevated among the angels. However, in John 1.51 the role of the angels are minimalized and are subservient to the revelation of the Son of Man's glory. In the Gospel of John, the angels help to facilitate Jesus' identity as the Son of Man and bringer of salvation. 2.4 Based on 4Q416 2 iii 11-12, the addressee is given authority over an inheritance of glory. However, based on John. 3.14-15, 5.21, 8.28, 12.23, 12.32, 13.31-32, and 17.2 the Son of Man is given an elevated position of authority not only to reveal glory, but for the functional purpose in granting salvation or judgment depending on the human response.	
Commonality in Glory 3: The Restoration to Glory	**Contrasts**	**Closer Parallel to the Gospel of John 2: The Gospel of Thomas**
3.0 Both 4QInstruction and the Gospel of John teach a restoration and return to glory.	3.1 Based on 4Q416 2iii 9b-10a God may restore the addressee to his preexistent position of glory in his inheritance. 3.2 However, based on John 1.1, 1.14, 3.13-15, 6.27, 6.62, 7.33-34, 8.23, 12.23, 12.27-28, 12.32, 13.31-33, 14.2-3, 17.5, and 20.17 the restoration to glory is framed in terms of Jesus' exclusive ascent and return to the Father. Every believer's transfer in salvation status and ascent are dependent upon Jesus' ascent and return to glory.	3.0 Based on Gospel of Thomas 18, 22, 49, 50a, 61, and 77, Gospel of Thomas bears a closer conceptual affinity to the Gospel of John than 4Q416 2iii 9b-10a does. This is because, like the Gospel John, the restoration to primordial light is necessary for the addressee's transfer in salvation status to occur. In Gospel of Thomas., rather than glory it is a restoration to the addressee's existence in primordial light. In Gospel of Thomas., the restoration is accomplished by the addressee self-actualizing the primordial light from within himself. This is the addressee's transfer in salvation status. The Gospel of Thomas is distinct from the Gospel of John because in the Gospel of John there is no primordial existence for believers, only Jesus has a primordial existence in glory.
Commonality in Glory 4: The Appropriate Response to Glory	**Contrasts**	

5.0 Both 4QInstruction and the Gospel of John have a paradigm of an appropriate response to glory. Glory is designed for and anticipates the appropriate response.	5.1 Based on 4Q418 126 ii + 122 ii 7b-10 and 4Q418 81 +81a 11-12, the appropriate response to glory is the addressee must glorify the angels and render praise to God. 4QInstruction's response to glory is dynamic, multifaceted, and without resolution. 5.2 Based on John 1.12-13, and 20.30-31 the appropriate response to glory is by believing. Those with salvation status have this response 5.3 In John 4.31-34, 11.11-16, 13.36-38, 14.4-6, 14.8-9, 16.16-19, and 29-33 glory is encountered and invites a group response or a response through individuals within a group. Based on John 6.64, 6.70, 13.27, 30, 17.12, and 18.2-3, Judas is the one exception whose character is flat and does not respond to glory; Judas' status and destiny of unbelief and lack of comprehension never develops in the narrative. His status in salvation remains untransferred. 5.4 In 4Q417 1 ii 12-14, misunderstandings are part of the inappropriate response to glory. However, in the Gospel of John, the appropriate response of believing, and one's salvation status can exist when the full comprehension of glory is lacking. In the Gospel of John, the incomprehension of glory and faith exist side by side; In John. 2.17, 21-22, 12.16, and 19.35-37 this is evident in the narrative "asides" where the full comprehension of glory for the disciples only comes after Jesus' glorification.	

Table 3.1 **What Does the Text of 4QInstruction Say About Judgment?**

The Conceptual Meaning of Judgment in 4QInstruction	**Examples and Textual Evidence in Support**
1.0 In 4QInstruction. judgment is largely eschatological or futuristic. In *three steps* we convey this meaning of judgment by presenting the author's three scenarios of eschatological judgment (3 steps).	1.1 *In the first step*, based on our analysis of 4Q416 1 1-18 the author presents his meaning of judgment as God's judgment operating within a cosmological context. Judgment operates in accord with God's divine plan and design. 1.2 *In the second step*, based on our analysis of 4Q417 l i 14-15-16 the author presents his meaning of judgment as God's judgment on a segment of humanity. 1.3 *In the third step*, based on our analysis of 4Q418 69 ii +60 6-9, the author presents his meaning of judgment as the final sentencing or resolution to an ongoing legal conflict or procedure.

Table 3.2 **What does the Text of the Gospel of John Say About Judgment?**

The Conceptual Meaning of Judgment in the Gospel of John	**Examples and Textual Evidence in Support**
1.0 In the Gospel of John, judgment is a forensic process consequent to and produced by Saving Christological revelation. Judgment accompanies Jesus' entry into the world. All that follows in the Gospel of John follows this basic pattern. We present the author's meaning of judgment in *5 steps* (5 steps).	1.1 *In the first step*, based on John 1.1, 3-5, 9, 10, 11, 14, 3.19-21, 8.12, 9.5, 39 the author of the Gospel of John presents his paradigm of judgment as consequent to Christological revelation. If we scale back this broad theme several analytical aspects emerge (*6 aspects* to judgment as Christological revelation). 1.1.1 The life giving *Christological revelation of the consequence of judgment* stands in contrast to the eschatological tradition of judgment found in the conceptual milieu of Second Temple Judaism. 1.1.2 *The saving Christological revelation of the conseqyence judgment* is presented as a seeming contradiction. Based on John 3.17 and 12.47 Jesus has not come to judge. However, based on John 5.22, 5.26-27, and 9.39 Jesus is decisively presented as the judge. The two viewpoints are joined into the whole of Johannine thought. 1.1.3 *The saving Christological revelation of consequent judgment* is broad and comprehensive enough to include Jesus' words and deeds. Those who respond to the revelation of Jesus' words and deeds do not come under judgment, but have had their status in salvation transferred, while those who do not respond to them stand judged. 1.1.4 *The life-giving Christological revelation of judgment is* based on John 4.23, 5.25, and 5.28-29 presents judgment containing both present and future aspects. The Johannine emphasis of judgment is on the present with judgment accompanying Christ's person. The acceptance of Christological revelation results in the consequence of a new transfer status in salvation. 1.1.5 *The soteriological Christological revelation of judgment* is based on John 12.31, 14.30, and 16.11. The author of the Gospel of John presents the Christological revelation of judgment by juxtaposing judgment consequent to τοῦ κόσμου "the world" and ἄρχων τοῦ κόσμου "the ruler of the world." 1.1.6 In John 3.18 and 5.24, the author expresses his meaning of judgment as consequent to saving Christological revelation in terms of justification based on one's right standing before God. 1.2 *In the second step***,** based on John 9.1-41 the author of the Gospel of John's meaning of judgment is as a forensic process of saving Christological revelation and which runs parallel and consequent to the divine-human conflict that operates in the contextual backround.
2.0 Apart from the negative human response or the rejection of soteriological Christological revelation by unbelief, consequent judgment in the Gospel of John does not take place.	1.3 *In the third step*, based on John 5.20, 7.24, and 8.15-16 the author of the Gospel of John filters his meaning of judgment through the ironic grid of appearance versus reality. 1.4 *In the fourth step*, based on John 15.1-6 the author of the Gospel of John presents his meaning of the consequence judgment occurring on unbelievers only, on those whom the transfer in salvation status has not yet occurred.

	3.1 Based on John 3.19-31, 3.36, and 8.24 the author presents the consequence of judgment as requiring the negative human response. It is in the rejection of saving Christological revelation that the consequence of judgment takes place.

Table 3.3 **When 4QInstruction and the Gospel of John are Placed Side by Side, How do They Mutually Illumine Each Others Thought Worlds in the Area of Judgment?**

Commonalities in Judgment	**The Significant Difference in the Author's Meaning of Judgment**
Commonality in Judgment 1: Judgment in the Context of Dualism	**Contrasts**
1.0 Both 4QInstruction and the Gospel of John teach that judgment occurs within the context of two types of dualism. Dualism of existence and anthropological dualism.	1.1.1.1 Based on 4Q417 1 i 15b-18a and 4Q416 1 i 12, in contrast to עם רוח "spiritual people" to רוח בשר "the fleshly spirit" is witheld הגוֹ "meditation." In 4Q416 l i 12, the withholding occurs in the context of a coming inevitable judgment. 1.1.1.2 In contrast, in the Gospel of John the spiritual existence for those under judgment, for those not transferred in salvation status is characterized in *four ways:* *First*, in 17.3, 6.63, and 6.68 the spiritual existence of judgment(those not transferred in salvation status) is characterized as *a lack of kn owledge*. *Second*, in John 1.13 and 3.6, the spiritual existence of judgment (those not transferred in salvation status) is that of *a fleshly existence*. *Third*, in John 1.5, 9, 3.19, 21, and 12.35-36 the spiritual existence of judgment (those not transferred in salvation status) is an existence of *walking in darkness.* *Fourth*, in John 1 10b-11, the spiritual existence of judgment (those not transferred in salvation status) is based on rejection. In contrast to 4Q417 1 i 15b-18a, based on John 3.21 and 12.35-36 those under judgment (those not transferred in salvation status) can move inwardly and outwardly towards the light by believing in the light and have their status in salvation transferred. 1.1.3 In 4Q417 l i 15b-18a, the purposeful causality of God brings about the spiritual existence of judgment where הגוֹ "meditation" is withheld from the רוח בשר "the fleshly spirit." Based on 4Q416 1 12, רוח בשר "the fleshly spirit" will face final judgment. In contrast, in John 12.39-40 the judgment of hardening and blinding is a consequence of God's causal activity. In contrast, in John 12.39-40 the ultimate cause is God but the primary cause of the judgment of hardening and blinding is human unbelief. In contrast to 4Q417 l I 15b-18a, in John 12.39-40, the purpose of the judgment is to bring about the transfer status in salvation.

1.1 Both 4QInstruction and the Gospel of John teach judgment in the context of an anthropological dualism	1.1.1 Based on 4Q416 1 i 10, 12, and 16 and 4Q417 l i 15b-18a, judgment is based on the anthopological category to which a person belongs. People are either in the category of עם רוח "the spiritual people," or the רוח בשר "fleshly spirit." The two categories are held in anthropological contrast forming a *spirit-spirit* dualism. According to 4Q416 1 I 12, only the the רוח בשר "fleshly spirit" will face judgment. 1.1.2 John 3.6 uses the anthropological categories of a σάρξ "flesh," and πνεῦμά "spirit" to form a spirit-flesh dualism. Those of the σάρξ "flesh," are under and are facing judgment. In them, the transfer in salvation status has not occurred. The author of the Gospel of John distinguishes himself from 4Q417 l i 15b-18a because, in the Gospel of John, the ontological category to which a person belongs can be transferred into another category or status in salvation by the activity of God.
Commonality 2: People Under and Awaiting Final Judgment	**Contrasts**
2.0 Both 4QInstruction and the Gospel of John describe a group who are subject and destined for coming judgment-those who have not been transferred to a new salvation status.	2.1 4QInstruction statically describes those awaiting future judgment as: 4Q418 126 ii + 122 ii בעד רשעים "masters of iniquity," in 4Q417 l i 14-16 בני שׁת "the Sons of Seth," in 4Q416 1 12 רוח בשר "the fleshly spirit," in 4Q418 69 ii + 60 6-9 אוילי לב "the foolish of heart," and in 4Q418 69 ii + 60 6-9 ול[וכ] מחזיקי רשעה "all those who cling to wickedness." 2.2 In contrast to 4QInstruction, John 3.18-20, 36, 5.29, 12.35, and 17.16 also speak of those under judgment. The author of the Gospel of John's categorization of those under judgment is linked to their behavior and presumes a prior decision they have made to bring them under their status in judgment. Those under judgment and lacking salvation status are described as ὁ δὲ μὴ πιστεύων "those who do not believe," ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς "those who love darkness and hate the light," ὁ δὲ ἀπειθῶν τῷ υἱῷ "those who do not obey the Son," οἱ δὲ τὰ φαῦλα πράξαντες "those who practice evil deeds," ὁ περιπατῶν ἐν τῇ σκοτίᾳ "those who walk in darkness." 2.3 In contrast to 4QInstruction the author of the Gospel of John filters his description of those under judgment through a grid of irony, in the configuration of appearance versus reality. In John 1.11, the author of the Gospel of John uses the irony of judgment, where τὰ ἴδια "His own" are those that reject ὁ λόγος "the logos" and remain under judgment and remain untransferred in salvation. The trial before Pilate, in John 18.28-19.16a provides the greatest example of the Gospel of John's use appearance versus reality, or role reversal in judgment. In John 18.39, and 19.11, 14, 15, 19 the reality of judgment is that Pilate is really the one on trial, and Jesus as the king has the true authority to render judgment.

Table 4.1 **What Does the Text of 4QInstruction Say About the Divine Plan?**

The Conceptual Meaning of Salvation in 4QInstruction	**Examples and Textual Evidence in Support**
1.0 In 4QInstruction the author presents his meaning of judgment as the addressee's future eternal destiny of glory, peace, joy, and eternal life. We present the author's meaning of the divine plan in *three steps* (3 steps).	1.1 *In the first step*, the author's meaning of salvation is presented in 4Q418 126 ii +122 ii 8 as the addressee's fate of eternal glory and peace, and in 4Q417 2 i 10b, 4Q417 2 i 12a and 4Q416 2iii 7-8a as eternal joy. 1.2 *In the second step*, the author presents salvation through the addressee's link with the angels. Based on 4Q418 55 12a and 4Q418 69+60 ii 12b-14b, the angelic destiny is eternal life. In 4Q417 l i 17, the addressee and the angels are linked by a common origin, in 4Q418 81+81a 1, 11-12, the addressee and the angels share a common nature of holiness, and in 4Q418 81+81a 4b-5a, the addressee and the angels share a common destiny. It is likely that the addressee shares in the angelic destiny of eternal life. Eternal life is an immortal destiny that the addressee already has, rather than a transformation the addressee must undergo.

	1.3 *In the third step*, based on 4Q417 1 11 12-14, 4Q417 l i 17, and 4Q417 l i 23, the addressee can be misled or led astray, but the addressee cannot loose his eternal fate of eternal life with the angels.

Table 4.2 **What Does the Text of the Gospel of John Say About the Divine Plan?**

The Conceptual Meaning of Salvation in the Gospel of John	**Examples and Textual Evidence in Support**
1.0 In the Gospel of John the divine plan is the initiatory activity of God in the carrying out of the divne plan. We demonstrate this is the author's meaning of the divine plan *in three steps*. (3 steps).	1.1 *In the first step,* the author's meaning of the plan is based on the initiatory activity of God. Based on John 3.1-11, and 1.11-12 God's work of salvation occurs by means of a new spiritual birth. Based on John 6.70, 13.18, and in 15.16,19 God's work of salvation occurs through His initiatory activity of choosing certain people for eternal life. Moreover, based on John 6.37-40, 17.2, 6, 9, 24 and 10.29. The plan is based on God's activity of giving some people from the Father to the Son. Finally, based on John 6.44, 6.65, and 12.32, salvation is based on God's activity of drawing some people to eternal life. 1.2 *In the second step,* salvation is based on the impartation of eternal life to believers. Based on John 3.16, 5.21, 25, and 10.7-30 eternal lifethe transfer is imparted to the world through the sending of the Son into the world. In addition, based John 3.14-15; 6.51; 8.28, 10.11, 15, 17, 18; 12.32; and 15.13 eternal life is imparted to believers through Jesus sacrificial and substitutionary death. In addition, based on John 3.18; 3.36; 5.24-25; 5.28-29; and 11.25-26 eternal life is imparted to believers through Jesus' resurrection. Finally, based on John 4.7-15; 7.37-39; 14.16-18; 14.26, and 15.26-27 eternal life is imparted to believers through the activity of the Holy Spirit. 1.3 *In the third step*, based on John 3.16; 3.36; 5.24; 6.47; and 15.1-6 the transfer in salvation, or eternal life is a quality of life that must be accompanied by the appropriate response of believing, abiding, and mutual indwelling.

Table 4.3 **When 4QInstruction and the Gospel of John are Set Side by Side How do They Mutually Illumine Each Other's Thought Worlds in the Area of Salvation?**

The Commonalities in the area of Salvation	**The Significant Differences in the Understanding of Salvation**	**Closer Conceptual Parallels to the Gospel of John in Salvation than 4QInstruction**
Commonality 1: The Divine Plan	**Contrasts in Terms of Elements of the Two Divine Plans**	**Closer Conceptual Parallel to the Gospel of John 3-4: The Gospel of Thomas and the Trimorphic Protennoia (TrimP.) and The Apoc. John.**
1.0 4Q417 1 i 1-8a and John 1.1-18 exhibit a divine plan that is linked to salvation. Each divine plan has key elements that distinguish them from each other. We demonstrate each author's meaning of the divine plan by examining the key elements of the plan in each text (2 elements for the divne plan in 4Q417 1i 1-8a, and 3		

elements of the divine plan in John 1.1-18).		
1.1 Two key elements of the divine plan in 4Q417 1i 1-8a.	1.1 *The first element* of the divine plan is that it is broad in scope. Based on 4Q417 1i 1-8a, the author's meaning of the divine plan includes רז נהיה "raz nihyeh" as the dynamic unfolding plan for the entire universe which includes all human thoughts and deeds.	
	1.2 *The second element* of the author's meaning of the plan is based on 4Q417 1i 1-8a, where the רז נהיה "the raz nihyeh" is a revelatory concept--the disclosure of revealed knowledge for the addressee's daily living.	In this sense, the Gospel of Thomas has a closer theological profile in meaning to the Gospel of John than 4Q417 1i 1-8a does. Like the Gospel of John, the Gospel of Thomas uses the idea of oneness in the context of the divine plan.
2.0 Based on John 1.1-18, we found the information necessary for the reader to understand the author's meaning of divine plan of salvation in the prologue. The divine plan is further explained throughout the rest of Gospel of John's narrrative.		Based on Gospel of Thomas 22.4, 49.1, 61.3, 61.5, 75.1, and 106.1, oneness is not Christological nor is it used in reference to a paradigmatic community.
We define the author of the Gospel of John's meaning of the divine plan as: *the identity and activity of ὁ λόγος in effecting salvation for an entire community*. Through a series of activities of ὁ λόγος "the logos" salvation takes place. This plan distinguishes itself fom the plan in 4Q417 1 i 1-8a in three significant ways:		Rather, in Gospel of Thomas oneness refers to an ideal primordial state that a believer must attain in order to have the transfer in salvation status.
		In this sense, the Gospel of John bears a closer conceptual profile to the Apoc.John from NHC II, 1, 21-32 and the TrimP. from NHC XIII, 35, 1-50, 24. In contrast to 4Q417 1i 1-8a, where there is no spatial descent of the revelatory concept of the רז נהיה "raz nihyeh."
2.1 **Element 1**: the identity ὁ λόγος "the logos" as the active agent of salvation: high Christology constructed as plurality presented as Johannine oneness.	2.1 *First*, in John 1.1-2; 5.18; 10.30 the identity ὁ λόγος "the logos" as the agent of salvation: high Christology constructed as plurality presented as Johannine oneness.	
2.2 Element 2: The cause of the transfer in salvation: the activity of ὁ λόγος "the logos" bridges the God-human divide	2.2 *Secondly*, In John 1.14, ὁ λόγος "the logos" actively intervenes by becoming mortal which in John 1.12-13 causes the birth of God's children---a new status in salvatiion.	In addition, the רז נהיה "raz nihyeh" has no salvific effect once it arrives and merely discloses knowledge.
2.3 Element 3: The result of the transfer in salvation status: the activity of ὁ λόγος results in a new community construction.	2.3 Based on 4Q418 81+81a 13 and John 1.12-13, 14, 16, 3.16, 3.36, and 5.24 both 4QInstruction and the Gospel of John balance individualism and community realities. The Gospel of John distinguishes itself from 4Q418 81+81a 13 in calling for a new community construction for those with a new salvation status.	Rather, in the Gospel of John, the Apoc. John, and in the TrimP., the manner of the revelation of the the λόγος "word," the προνοια "providence," ⲡϩⲣⲟⲟⲩ "voice," ⲉϩⲣⲁⲓ "speech," and λογος "logos" takes place in the context of a spatial descent and the revelatory concepts are ultimately successful in effecting the transfer salvation.
Commonality 2: The Divine Plan and Origins	**Contrasts**	

2.0 Both 4QInstruction and the Gospel of John present the divine plan within the context of origins.	2.1 Based on 4Q417 1i 8b-9a and John 8.37-47, we established that each author uses origins in their descriptions of the divine plan. In 4Q417 1i 8b-9a, physical origins are described: the restructuring of the divine design by the רז נהיה determines a person's place within the cosmic structure. 2 However, in John 8.37-47, spiritual origins are determinative of a person's spatial category in ethical behavior and status in salvation. John 8.37-47 demonstrates the strong division in spiritual origins. One's spiritual origins in salvation status are not made on ethnic grounds, nor on social division. Rather, the contrast between Jesus' superior origins with those of his opponents is for the universal appeal for salvation. 2.3 In John 1.12-13, 3.18, 36, 6.27-29, and 47 one's response to Jesus is determinative of their spiritual origin. In the Gospel of John, the appeal is universal, evangelistic, and for rhetorical persuasion. By believing in Jesus, people can change their spiritual origin and be transformed in salvation status becoming children of God.	
Commonality 3: Comprehending the Divine Plan	**Contrasts**	**Closer Parallel 8 to the Gospel of John (The Gospel of Thomas)**
3.0 Both 4QInstruction and the Gospel of John emphasize the importance of proprerly comprehending the divine plan.	3.1 4Q417 1 i 10-12 and John 1.1-18, emphasize the importance of comprehending the divine plan. The author of the Gospel of John uses uncomprehending characters to authenticate and further clarify the meaning of the divine plan as it is laid out in John 1.1-18. 3.2 The character of Thomas based on his appearances in 11.14-16, 14.5-22, and 20.25-29 serves as a case study to substantiate character incomprehension of the divine plan of effecting the transfer in salvation.	Gospel of Thomas. 3, 13.1-5, 18, 21.1-2, 22, 37, 5,1, 52, 77, 91, and 113 bears a closer conceptual affinity in meaning to John 1.1-18 than 4Q417 1 i 10-12 does. In contrast to 4Q417 1 i 10-12, both the Gospel of Thomas and the Gospel of John stress the importance of comprehending the divine plan by using uncomprehending characters. However, the Gospel of Thomas and the Gospel of John remain distinct from each other because the comprehension of the divine plan in the Gospel of John is based on a high Christology. In contrast, in the Gospel of Thomas., what is to be comprehended involves an all-pervasive primordial light that exists within each individual person that brings about a persom's trsansfer status in salvation.