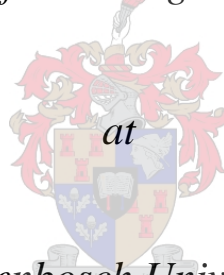


**‘Belief’ and ‘Logos’ in the Prologue of the Gospel of John:
An Analysis of Complex Parallelism**

by

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Dissertation presented for the degree of Doctor of Theology



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December 2009

DECLARATION

By submitting this dissertation electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the owner of the copyright thereof (unless to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

Date : 01. September. 2009.

SUMMARY

This research aims to give an answer to the correlation between ‘Belief’ and the ‘Logos’, which are the fundamental themes of the Prologue, by using a ‘complex parallelism’ and to understand the literary style that is found in the Prologue and to combine previous literary methods thereby making them useful for the interpretation of the Prologue to the Gospel of John. Our hypothesis is that the Prologue should be read in line with the broader theological viewpoint of the Gospel of John, viz. the Prologue aims that all readers should believe in the ‘Logos’.

Chapter 2 describes how various previous approaches presented and detected the theme and structure of the Prologue, viz. sequence reading (or a thematic approach) and literary reading (or a structural approach). The former reading presents the ‘Logos’ as the fundamental theme of the Prologue; the latter reading describes various literary figures, viz. parallelism, chiasm, and alternative/complementary literary models, and various pivotal themes of the Prologue. Their research illustrates the possibility of identifying varied and deep structures within the Prologue and suggests that the Prologue could be read from multiple angles.

Chapter 3 discusses various types of parallelism and patterns of chiasmic structure which constitute the basic elements of complex parallelism and the criteria for identifying the chiasmic structure as an adequate methodology for the analysis of the Prologue. Among the various types of parallelism which were proposed and advanced by the previous scholars, synonymous parallelism, antithetic parallelism, synthetic parallelism, staircase parallelism, and inverted parallelism are employed and the chiasmic structure, including various extended figures of chiasm, is classified into three patterns: the A-B-A' pattern, the A-B-B'-A' pattern and the A-B-C-B'-A' pattern. In addition, four criteria for identifying the chiasmic structure are selected and modified for this research, among the criteria applied by the previous scholars.

We discuss some textual-critical issues in Chapter 4, before embarking on analysis of the structure of the Prologue. Among them, we argue that only in the case of three verses textual variants raise debatable issues: e.g., the textual variants of punctuation of verse 3, the textual variants of the number of the relative pronoun and of the verb in verse 13, and the textual variants with regard to *μονογενῆς θεός* in verse 18.

Chapter 5 explores the structure of the Prologue with complex parallelism in order to reveal both 'Belief' and 'Logos' as the fundamental themes of the Prologue. In complex parallelism, complex chiastic structure and complex inverted parallelism combine structurally and semantically. Both complex structures have surface and deep structures: In complex chiastic structure, the surface structure is formulated with macro chiastic structure and each parallel section is described as various types of parallelism and chiastic patterns. This complex chiastic structure focuses on the theme of 'Belief'. On the other hand, in complex inverted parallelism, the surface structure is formulated with macro inverted parallelism and each parallel section is illustrated as various chiastic patterns. All concepts and themes regarding the 'Logos' are described in the complex inverted parallelism.

The final chapter sets out to reveal the correlation between 'Belief' and the 'Logos' in the concluding summary of our research. In complex parallelism, the complex chiastic structure reveals that 'Belief' is the pivotal theme of the Prologue, whereas, the complex inverted parallelism presents the 'Logos' as the only object of 'Belief'. In other words, the former describes that the readers should believe; the latter describes what/whom they should believe in. Therefore, the Prologue focuses on both the theme of 'Belief' and the 'Logos'.

OPSOMMING

Die doel van hierdie navorsing is om die verband te ondersoek tussen ‘Geloof’ en die ‘Logos’, as kernbegrippe in die Proloog van die Johannes Evangelie, deur gebruikmaking van ‘n ‘kompleks-parallellisme’, en om die literêre styl wat in die Proloog aangetref word te verstaan, en om deur literêre metodes wat voorheen in hierdie verband gebruik is te kombineer en so bruikbaar te maak vir die interpretasie van die Proloog. Die hipotese is dat die Proloog saam met die breër teologiese bedoeling van die Evangelie volgens Johannes gelees moet word, naamlik dat die Proloog lesers tot geloof in die ‘Logos’ wil oproep.

Hoofstuk 2 beskryf hoe verskillende benaderings die tema en struktuur van die Proloog ontdek en voorgestel het, naamlik ‘n opeenvolgende lees (‘n tematiese benadering) en ‘n literêre lees (‘n strukturele benadering). Die eerste leesstrategie stel die ‘Logos’ voor as die kerntema van die Proloog, terwyl die tweede leesstrategie verskillende literêre stylfigure soos parallellismes, chiasmes en alternatiewe komplementêre literêre modelle, asook sleuteltemas van die Proloog, beskryf. Sulke navorsing illustreer die moonlikheid om verskillende en diep strukture binne die Proloog te identifiseer, en suggereer dat die Proloog uit verskillende hoeke gelees kan word.

Hoofstuk 3 bespreek die verskillende tipes parallellismes en patrone van chiasiese strukture wat die basiselemente uitmaak van kompleks-parallellisme en die kriteria vir die identifisering van chiasiese struktuur, as voldoende metodologie vir die analise van die Proloog. Die verskillende tipes parallellisme wat al geïdentifiseer is, sluit in sinonieme parallellisme, antitetiese parallellisme, sintetiese parallellisme, trap-parallellisme en omgekeerde parallellisme; chiasiese strukture word gewoonlik in drie vorme geklassifiseer: die A-B-A' patroon, die A-B-B'-A' patroon, en die A-B-C-B'-A' patroon. Verder word vier kriteria vir die identifisering van chiasiese strukture geselekteer uit die kriteria wat in die verlede aangewend is, en aangepas vir hierdie navorsingsondersoek.

In Hoofstuk 4 word ‘n aantal teks-kritiese sake in die Proloog bespreek, voordat ‘n analise van die struktuur gedoen word. Van al die verskillende teks-kritiese sake, word daar aangevoer dat slegs drie daarvan debat ontlok: bv. die teks-kritiese variante vir die puntuasie in vers 3; die tekstuele variante vir die getal van die betreklike voornaamwoord en die

werkwoord in vers 13; en, die tekstuele variante met betrekking tot $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma$ $\theta\epsilon\acute{o}\varsigma$ in vers 18.

Hoofstuk 5 ondersoek die struktuur van die Proloog met behulp van kompleks-parallellisme om sodoende beide ‘Geloof’ en ‘Logos’ as kernbegrippe in die Proloog aan te toon. In kompleks-parallellisme word kompleks-chiastiese struktuur en kompleks-omgekeerde parallellisme struktureel en semanties gekombineer. Beide kompleks-strukture het oppervlak- en dieptestrukture: in kompleks-chiastiese struktuur word die oppervlakstruktuur met makro-chiastiese struktuur geformuleer en elke parallelle afdeling word beskryf as verskillende tipes parallellisme en chiastiese patrone. Hierdie kompleks-chiastiese struktuur fokus op die tema ‘Geloof’. Aan die ander kant, in kompleks-omgekeerde parallellisme, word die oppervlakstruktuur geformuleer met makro omgekeerde parallellisme en elke parallelle afdeling word as verskillende chiastiese patrone geïllustreer. Al die konsepte en temas met betrekking tot die ‘Logos’ word beskryf in die kompleks-omgekeerde parallellisme.

Die finale hoofstuk het ten doel om die verband tussen ‘Geloof’ en die ‘Logos’ in ‘n slotbeskouing bloot te lê. In kompleks-parallellisme, lê kompleks-chiastiese struktuur ‘Geloof’ as sleutelbegrip in die Proloog bloot, terwyl kompleks-omgekeerde parallellisme die ‘Logos’ as die enigste voorwerp van ‘Geloof’ oorhou. Met ander woorde, die eersgenoemde beklemtoon dat die lesers moet glo; die laasgenoemde beklemtoon in wie of wat hulle moet glo. Die Proloog fokus dus op beide die temas ‘Geloof’ en die ‘Logos’.

ACKNOWLEDGEMENTS

This is a confession of my belief in the Lord's faithful love, and of my submission to Him. During my long journey of ministry and academic life, He was always with me and it was impossible for me to write this without His love, guidance, and wisdom. I also thank the Lord for giving me to a good supervisor and teachers. Now I am looking forward to how He will lead me and my family in our future.

I am deeply appreciative of my supervisor Prof. Jeremy Punt for his scholarly expertise and constructive criticisms and his continual encouragement during my research. He also gave me many opportunities to attend New Testament conferences and seminars in order to develop and share my research. It is a great blessing for me to have worked with him. I also would like to express my appreciation to my internal examiner, Prof. A E J Mouton, and two external examiners, Prof. F F Segovia and Prof. D F Tolmie. They carefully read my dissertation, for which they gave me constructive criticism. They have also given me helpful suggestion for the future.

I have come to appreciate my Greek teachers Prof. J C Thom, Dr. A Kotzé, and Mr. F R Pauw. Through their Greek reading seminars and Greek classes, I was able to improve and advance my Greek. The New Testament seminars have provided broader insights and understanding of various current issues of the New Testament. I also appreciate the valuable insights from Prof. H J B Combrink and Prof. P de Villiers.

I also thank my teachers in South Korea who guided me on how to study the New Testament and encouraged me to study at Stellenbosch University, including Prof. S H Kim, Prof. S B Shim, Prof. S S Yoo, Prof. H S Lee and Prof. H T Chung. And thanks to Dr. D Evans and Rev. J Lansdell who helped me to correct and polish my English and to edit my dissertation. I appreciate the Korean colleagues and families in Stellenbosch and the members of Avian Park Ministry Team (Mr. B C Choi). Through their love, prayer and care, I felt God's love. I especially have to appreciate Rev. J Kim who is my colleague and counselor, his wife, Jung Sun and his daughter, Yewon. We have shared our pains and visions for our future and I would not have been able to complete my dissertation without their love, patience, encouragement and care. And a special thanks to Mr. S I Cho & Mrs. J R Moon for their

encouragement and prayer.

I would like to give thanks to Seong Dong Church (Rev. J T Kim), Dang Gam Je Il Church (Rev. S H Yang), Busan Nam Sung Church (Rev. S J Bae), Dr. G O Park & O I Dong, Mr. J S Song & Mrs. M M Park, and Pastor B I Choi. And a special thanks to Mr. H I Myung & Mrs. J Y Gu. They have always prayed, supported and cared for my family.

Finally, for my parents, parents-in-law, sister's family and sisters-in-law's families, I cannot forget their sacrificial love. Their prayer, encouragement and financial support cannot be counted. Even though my mother has been struggling against a cancer for the last two years, she has not stopped praying for my study and ministry. I cannot find the proper words with which express my love and thanks to my family: Eun Kyoung, my wife with her long-standing sacrifice, prayer and love for me and our children (Ye An and Ji Hun) who are God's special blessing to us.

ABBREVIATIONS

Bible and Versions and Others

1QS	<i>Serek Hayahad or Rule of the Community</i>
2 Cor	2 Corinthians
Deut	Deuteronomy
Exod	Exodus
Gal	Galatians
Gen	Genesis
GNB	Good News Bible
JB	Jerusalem Bible
Jn	Gospel of John
KJV	King James Version
LXX	Septuagint
MOFFATT	<i>The New Testament: A New Translation</i> , James Moffatt
MS(S)	Manuscript(s)
NASB	New American Standard Bible
NEB	New English Bible
<i>Nestle-Aland</i> ²⁷	<i>Novum Testamentum Graece</i> , 1993. ed. by B. Aland, K. Aland, J. Karavidopoulos, C. M. Martini, and B. M. Metzler. 27 th edition. Stuttgart: deutsche Bibelgesellschaft.
NIV	New International Version
NRSV	New Revised Standard Version
NT	New Testament
OL	Old Latin
OT	Old Testament
PHILLIPS	<i>The New Testament in Modern English</i> , J. B. Phillips
Prov	Proverbs
Psalms	Psalms
RSV	Revised Standard Version
TEV	Today's English Version (= Good News Bible)

Journals and Dictionaries

<i>ABR</i>	<i>Australian Biblical Review</i>
<i>ATR</i>	<i>Anglican Theological Review</i>
<i>BDAG</i>	Bauer, W. [1957] 2000. <i>A Greek-English lexicon of the New Testament and other early Christian literature</i> , rev. by F. W. Danker, W. F. Arndt, and F. W. Gingrich. 3 rd edition. Chicago: University of Chicago Press.
<i>BDF</i>	Blass, F. & Debrunner, A. 1961. <i>A Greek grammar of the New Testament and other early Christian literature</i> , tr. and rev. by R. W. Funk. Chicago: University of Chicago Press.
<i>BJRL</i>	<i>Bulletin of the John Rylands University Library of Manchester</i>
<i>BSac</i>	<i>Bibliotheca Sacra</i>
<i>BT</i>	<i>The Bible Translator</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
<i>BZ</i>	<i>Biblische Zeitschrift</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>CTR</i>	<i>Criswell Theological Review</i>
<i>EvQ</i>	<i>Evangelical Quarterly</i>
<i>ExpTim</i>	<i>Expository Times</i>
<i>Int</i>	<i>Interpretation</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JR</i>	<i>The Journal of Religion</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>LB</i>	<i>Linguistica Biblica</i>
<i>Louw-Nida</i>	Louw, J. P. & Nida, E. A. (eds.) 1989 <i>Greek-English lexicon of the New Testament based on semantic domains 2 vols.</i> 2 nd edition. New York: United Bible Societies.
<i>LSJ</i>	Liddell, H. G. & Scott, R. [1843] 1968. <i>A Greek-English lexicon with supplement</i> , rev. by H. S. Jones. 9 th edition. Oxford: Clarendon Press.
<i>LumVie</i>	<i>Lumière et Vie</i>
<i>Neot</i>	<i>Neotestamentica</i>
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NTS</i>	<i>New Testament Studies</i>

<i>OPTAT</i>	<i>Occasional Papers in Translation And Textlinguistics</i>
<i>RB</i>	<i>Revue Biblique</i>
<i>TS</i>	<i>Theological Studies</i>
<i>VC</i>	<i>Vigiliae Christianae</i>
<i>WTJ</i>	<i>Westminster Theological Journal</i>
<i>ZNW</i>	<i>Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche</i>

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CHAPTER 1

INTRODUCTION

1.1 PROBLEM STATEMENT

The Gospel of John has been studied for a long time and many scholars have shown interest in its structure as well as its theological themes. The structure of the Gospel of John is commonly classified in three parts: the Prologue, the body,¹ and the epilogue (Du Rand 1990:36; Carson & Moo [1992] 2005:225; Johnson 1999:534; Achtemeier, Green & Thompson 2001:179; Brown 2003:298-299).² There are, however, some different viewpoints on the overall structure of the Gospel of John. In an analysis of the structure of 1:19-20:31, scholars' views differ, but there is some consensus regarding 1:1-18 as the 'Prologue' and 21:1-25 as the 'Epilogue' or 'Appendix' (Dodd [1953] 1998:292, 444; Barrett [1955] 1978:v-vi; Bultmann [1964] 1971:3; Brown 1966:CXXXVIII; Morris [1971] 1992:65-69; Lindars [1972] 1992:70-73; Beasley-Murray 1987:114-117; Carson 1991:103-108).

Within the wide variety of studies on the Gospel of John, during the last few decades, many Johannine scholars have concentrated on the Prologue and have studied its themes, theologies and structure, with varying results flowing from the studies. Most Johannine scholars hold that gaining an understanding of the Prologue opens up a clearer understanding of the entire Gospel of John (Harris 1994:17-25) and testify to the particular importance of the Prologue in the Gospel of John. Brown (1997) also suggests that the Prologue is a summary of the theologies and entire content of the Gospel of John. Beasley-Murray (1987:5) agrees with Thyen's thought: "the Prologue is a directive to the reader how the entire Gospel should be

¹ In particular, many scholars have attempted to divide the body part into two sections: one section, viz. 1:19-12:50, is designated as 'the book of signs' and the other section, viz. 13:1-20:31, as 'the book of glory' or 'the book of sufferings' (Carson 1991:103-108).

² Guthrie (1968:328-330) does not regard the last Chapter of the Gospel of John as the epilogue or the appendix but suggests that we read the Gospel of John in four parts: (1) the Prologue (1:1-18); (2) introductory events (1:19-2:12); (3) the public ministry (2:13-12:50); (4) the passion and resurrection narratives (13:1-21:25).

read and understood.” Carson (1991) also describes the Prologue as “a foyer to the rest of the Fourth Gospel, simultaneously drawing the reader in and introducing the major themes.”

The studies on the Prologue can be grouped into two areas, viz. studies on the theme and studies on the structure.³ According to Coloe (1997:40-41), the studies on the structure of the Prologue have generally proceeded in two ways: one is a succession approach of ideas in a linear model which we will call the “thematic approach” or “sequence reading”; the other is a literary model that we will call the “structural approach” or “literary reading”, focusing on literary figures such as chiasms or parallelisms.

Most scholars who have used the thematic approach, including Bultmann ([1964] 1971), Brown (1966), Barrett ([1955] 1978) and Morris ([1971] 1992), claim that the theme of the Prologue focuses on the ‘Logos’, especially, ‘who the messiah is’, his ‘incarnation’ and ‘Logos Christology’. They typically analyze the Prologue with a succession structure for identifying the theme ‘Logos’ and are interested in reconstructing an original hymn of the Prologue. On the other hand, most scholars who have made use of the structural approach, such as Lund (1931), Boismard ([1953] 1957), Borgen (1970), Hooker (1970), Kysar ([1976] 1993), Culpepper (1980), Ellis (1984), Staley (1986), Pryor (1992), and Talbert (1992), have looked for chiastic structure(s) in the Prologue, and propose various central themes in the Prologue as supported by their own postulations of chiastic structure, for example, ‘children of God’ or ‘sonship’, ‘light’, and ‘John the Baptist’s witnesses’.

The study of the theme and the study of the structure should not be separated from but seen as complementary to each other. The scholars who have studied the theological themes of the Prologue with the thematic approach read the text in terms of their own structure before they investigate the themes, referred to sequence reading; those who have studied the structure emphasize the theme after they have analyzed the structure of the text, referred to as literary

³ Segovia (1996) classifies the studies on the Gospel of John into two approaches: “Literary approach” and “Theological approach”.

reading. The theme or notion which the author seeks to convey cannot be effectively communicated with the reader or hearer unless he systematically selects and arranges them. In other words, the manner whereby the words are communicated either between author and reader or between speaker and hearer is also a matter of 'structure' (Louw 1973:101).⁴ Longenecker (2005:2) indicates that structural analyses have brought home the crucial interplay between the formal features of a text and the interpretation of its content. Therefore it should be unacceptable to research the themes of the text without attempting to analyze the structure or to find literary or rhetorical figures in the text. In particular, various structures of the Prologue have been proposed both in sequence reading and in literary reading. Thus this research will focus on both the theme(s) and structure of the Prologue, that is, it will aim to identify the correlation between the theological themes, viz. 'Belief' and 'Logos', and to examine complex parallelism as the complex literary figure of the Prologue. Further related questions that will flow from this link between 'Belief' and 'Logos', and especially further issues regarding the use of the structural approach, will be investigated and are expected to lead to further suggested topics of inquiry for future research.

The underlying questions for this research flow from the juxtaposition of 'Belief' and 'Logos' and are as follows: Firstly, what are the fundamental themes of the Prologue and how are they correlated to each other, especially 'Belief' and 'Logos'? There are various thematic words in the Prologue, viz. 'Belief', 'Logos', 'light', 'life', 'witness' which provide valuable aids to understanding the Gospel of John. Secondly, how is the Prologue structured? Most scholars present their own understanding of the structure in order to interpret the Prologue, namely, a succession structure, a single chiasm and parallelism, and an alternative or complementary structure and so on. However such structural analysis is inadequate for identifying the themes concerning the first question above. This is because the Prologue has a more complicated structure than these scholars account for. Thirdly, the question remains, how are those themes

⁴ Louw (1973:101) emphasizes that the structure has important functions in the semantics of the discourse and that the structure is "the heart of effectiveness" of communication between author and reader or between speaker and hearer.

and the structure related semantically to each other?

1.2 AIM AND MOTIVATION

1.2.1 Aim

The *first* aim of this research is to attempt to provide an answer to the correlation between ‘Belief’ and the ‘Logos’ in the Prologue by using a ‘complex parallelism’. In this process, we will understand why John 20:31 is best seen as an explanation of the writing of the Gospel of John and why ‘Belief’ is an important theme in the Prologue.

The *second* aim is to understand the literary style which is to be found in the Prologue and to combine previous literary methods thereby making them useful for the interpretation of the Prologue to the Gospel of John. In the previous studies, Johannine scholars analyzed the structure of the Prologue from very specific angles and in each case identified a particular theme in the Prologue. Scholars using the thematic approach have each succession structure and explain the theme, ‘Logos’, (Dodd [1953] 1998; Barrett [1955] 1978; Bultmann [1964] 1971; Brown 1966; Morris [1971] 1992). Those working with the structural approach find one chiasmic structure and present one pivot and theme in their structure (Lund 1931; Boismard [1953] 1957; Borgen 1970; Hooker 1970; Kysar [1976] 1993; Culpepper 1980; Ellis 1984; Staley 1986; Pryor 1992; Talbert 1992).⁵ However, the analysis of the ‘complex parallelism’ is a method to read the text with cognizance of the connection between surface structure and deep structure. The ‘complex parallelism’ analysis shows how each theme(s) connect(s) in the Prologue, for example, the correlation between the theme of ‘Belief’ and the ‘Logos’. The concept of ‘complex parallelism’ will shed light on both the themes and the literary style in the Gospel of John.

⁵ It will be explained in Chapter 2

1.2.2 Motivation

This research reflects what I have studied at university, theological seminary, and graduate school, and what I experienced in the Korean church and KCCC (Korea Campus Crusade for Christ). My motivation for this research has been entirely influenced by the interaction of my life of Christian faith up to the present, and my theological studies.

Firstly, I studied the Gospel of John in the Bible when I first embarked upon my religious journey. I personally received Jesus Christ during undergraduate university life, and have been trained in the KCCC. The Gospel of John in particular has been taught to new Christians in the KCCC. However, it was difficult for me as a beginner to understand the Prologue of the Gospel of John. I struggled to understand what the ‘Logos’ means, what the relationship is between the ‘Logos’ and the creation, and what belief and eternal life are. I resolved to study the Gospel of John closely sometime in the future.

Secondly, the Gospel of John is a favourite text that has been taught to new converts in the Korean churches, because it was written with the aim that the readers may believe that Jesus is the Christ, the Son of God, and that by believing the readers may have life in his name (John 20:31). It has been recognized as a ‘Salvation Book’ and ‘Belief Book’ in many Korean Churches. I also have taught it to beginners and young adults in the church during my duties as a pastor, but the above problems in the Prologue were still bothersome and it was difficult for me to convey an acceptable understanding to my students.

Thirdly, I have studied New Testament Theology formally since 1996. I have studied hermeneutics, especially narrative criticism. However narrative criticism was not sufficient to settle the above questions regarding the Prologue and I have, thus, concentrated on the resolution of them by studying Johannine writing style in a Th. M course. In the course of these studies it was noted that the First Epistle of John consists of various parallelisms and chiasmic structure (Kim 1998), and my dissertation project is to analyze the Prologue of the

Gospel of John with regard to its complex parallelism in order to more clearly understand the theme of the Prologue.

1.3 HYPOTHESIS AND METHODOLOGY

1.3.1 Hypothesis

The basic premise of this research is that the Bible is both the Word of God and the words of human authors. This means that the authoritative Word of God is given in diverse contexts of human language, culture, politics, and religion. All exegetes can benefit greatly from illumination and insight from God for understanding the divine inspiration of the Bible, but also should aim to understand the human authors' thought-world and language to clarify the human aspect of the Bible's authorship. These two poles do not exclude, but complement each other. Nevertheless, this research will focus on the human author's thought-world and language.

Secondly, the text of the Prologue is based on the *Nestle-Aland*²⁷ edition of the Greek New Testament. This means that this research focuses on finding the meaning of the text itself rather than either finding the sources of the text or reconstructing the text. Most historical-critical scholars premise that the Logos hymn existed in the Johannine community before the Gospel of John was written, and that the Prologue existed independently of the Gospel of John and was inserted or edited into the Gospel of John in the final step of the redaction process (Brown 1966; Culpepper 1975; Hengel 1989). These scholars have endeavored to reconstruct the original form of the Logos hymn; however they have not sufficiently attended to the meaning of the Prologue as a completed text in itself. To find the meaning of the text in itself, this research depends on the text of the *Nestle-Aland*²⁷ rather than attempting to reconstruct or deconstruct the text, even though there are some variants of the text of the Prologue, for example, the punctuation between verse 3 and verse 4, the number of the

relative pronoun and the verb in verse 13, the textual variants with regard to *μονογενῆς θεός* in verse 18, and so on.⁶

Thirdly, the Prologue should be read in terms of the theological viewpoints of the Gospel of John. Many contemporary scholars reject the external evidence of Johannine authorship of both the Prologue and the Gospel of John (Carson 1991:68-81).⁷ Some scholars deny that the Prologue was written by John, even though they acknowledge that John is the author of the Gospel of John as a whole. Bultmann ([1964] 1971) and Brown (1966) understood that the Prologue was redacted by one of John's disciples or by another interpreter. However there is no external evidence of the fact that the Prologue was transmitted separately from the Gospel of John. Rather, the Prologue has been read in contexts of the whole Gospel of John. Therefore, whether the Prologue was added to the Gospel of John, or, whether the Prologue was written by the same author of the Gospel of John, the Prologue should be read according to the theological viewpoints of the Gospel of John.⁸

Fourthly, the themes of 'Belief'⁹ and of the 'Logos' are more important and foundational than other themes, viz. 'light', 'life', 'witness', and others, to the whole Gospel of John as well as to the Prologue in its own right. John 20:31,¹⁰ which is regarded as an explanation of the reason for the writing of John by most scholars, shows that 'Belief' and the 'Logos' are the key themes in the Gospel of John.¹¹ Although there is no mention of 'Logos' in John 20:31,

⁶ The text-critical issues are not the main concern of this research even though some debatable issues will be dealt with in Chapter 4.

⁷ See Carson (1991); Beasley-Murray (1987) for more studies of the authorship of the Gospel of John.

⁸ Traditionally, Johannine authorship was recognized at least until the nineteenth century. The Gospel of John does not specify its author's name, but Irenaeus (AD 180-200) and Clement of Alexandria (quoted by Eusebius) asserted Johannine authorship, and there is some evidence of his authorship in the Muratorian Canon (AD 200) and the Latin anti-Marcionite Prologue (AD 200) (Du Rand 1990:22-23).

⁹ In the Gospel of John, the word *πιστεύειν* is used 98 times of the 239 times which it is used in NT. This means that 'Belief' is an important concept in the Gospel of John. However this concept does not occur as a noun form, *πίστις*, in the Gospel of John, but rather its verbal forms are used. Thus when the word, 'Belief' is used in our research, it is always used in consideration of all moods of its verbal construction (Hawthorne 1959:117; Gaffney 1965:216-219; Painter 1974:37; 1975:77-78; Tenney 1975:343-345).

¹⁰ "But these are written so that you may come to believe that *Jesus* is the Messiah, the Son of God, and that through believing you may have life in *his* name" (NRSV, italics and emphasis mine, 20:31)

¹¹ There is no mention of 'Logos' in John 20:31. 'Logos' indicates Jesus only in the Prologue but it is used as a 'word' in the rest of John's Gospel. Thus, Jesus can be replaced by 'Logos' in John 20:31.

‘Jesus’ can be replaced by ‘Logos’ in John 20:31 because ‘Logos’ is used as personification and indicates ‘Jesus’ only in the Prologue. Therefore, it is vital to understand both themes in the Prologue.

Lastly, an analysis of the complex parallelism is a more appropriate methodology than other thematic approaches and structural approaches for the resolution of the main problem of this research, viz. the correlation between the theme of ‘Belief’ and the ‘Logos’. In previous studies, the methodology has not provided the answer to the above problem. The thematic approach promoted an understanding of the theme of the ‘Logos’, and various structural approaches generated awareness of the importance of the structure for the interpretation of the Prologue. Through the analysis of the use of complex parallelism, this research will furnish both a more accountable and sound answer to the above problem, and provide a critical understanding of the structure of the Prologue.

1.3.2 Methodology

The investigation described above comprises two processes, viz. ‘a comparative study’, and ‘a literary-linguistic study’. The comparative study is essentially a literature study and is used to evaluate and to identify previous researchers’ proposed structures of the Prologue in order to briefly demonstrate that the study of the structure has an impact on the interpretation. The literary-linguistic method aims to identify the literary figures and linguistic characteristics of the Greek text in order to demonstrate the structure and literary style of the Prologue, especially the complex parallelism, and to apply this endeavour’s results.

In the past, the Prologue frequently has been looked at in terms of a thematic approach. Brown (1966:22) classified the Prologue into two parts: the original hymn (vv. 1-2; 3-5; 10-12b; 14, 16) and two sets of additions (vv. 12c-13, 17-18; 6-9). He claimed that the structure of the Prologue focuses on the ‘Logos’ and that the ‘Logos’ is the main theme in the Prologue.

Barrett ([1955] 1978:149-150) understood the Prologue to comprise four parts (vv. 1-5; 6-8; 9-13; 14-18) and concedes that the 'Logos' is a pivotal theme in the Prologue. Morris ([1971] 1992:72) regarded the Prologue as elevated prose and the 'Logos' as the theme in the Prologue. He divided the Prologue into five parts (vv. 1-2; 3-5; 6-8; 9-14; 15-18).

The Prologue has also been studied from a structural point of view. Kysar ([1976] 1993:31) regards the structure of the Prologue as an 'A-B-C-D-E-F-G-H-I-H'-G'-F'-E'-D'-C'-B'-A' pattern. The middle section, 'I' (1:12-13) which is focused in this structure, is "the source of power to become children of God". Culpepper (1980) regards it as an 'A-B-C-D-E-F-G-H-G'-F'-E'-D'-C'-B'-A' pattern.¹² The middle section, 'H' (1:12b), is the pivot of his chiastic structure and emphasizes "to become children of God". Boismard's (1993:90-91) chiastic structure is an 'A-B-C-D-E-F-E'-D'-C'-B'-A' pattern, and the pivot, 'F' (1:12-13), also emphasizes "He gave us to become children of God". Pryor's (1992: 9-10) chiastic structure is an 'A-B-C-D-E-D'-C'-B'-A' pattern, and his proposed structure focuses on section 'E' (1:12-13), that "divine sonship is given through faith in incarnate Logos". Talbert (1992:66) explains that the structure of the Prologue is a concentric or a chiastic structure, and presents its chiastic structure as follows: an 'A-B-C-D-C'-B'-A' pattern.¹³ The pivot of his proposed structure is section 'D' (1:12-13), "the benefits of belief in the Logos/Word".

To demonstrate correlation between the theme of 'Belief' and the 'Logos', this research will suggest its own structure of each theme, and each structure will be analyzed both in the surface structure and in the deep structure. At the one level, the surface structure will be illustrated as macro level literary figures, viz. macro chiastic structure or macro inverted parallelism. It will be analyzed semantically rather than linguistically. On another level, the deep structure will be illustrated as micro level literary figures such as various parallelism and chiastic structures. It will be interpreted more grammatically or linguistically than the surface

¹² Culpepper's proposed structure of the Prologue has been referred to by many scholars (Beasley-Murray 1987:4; Van der Watt 1995:314-315; Coloe 1997:41).

¹³ Staley (1988:50-61) describes the same chiastic structure as Talbert.

structure.

Using complex parallelism, various types of parallelism and various patterns of chiasmic structure will be revealed in the Prologue. On the one hand, the specific types of parallelism which previous scholars have concentrated much effort on analyzing, will be accepted: Lowth ([1778] 1848:viii-xix) identified three categories; synonymous parallelism, antithetical parallelism, and synthetic parallelism. In the modern view of parallelism, the types of parallelism are more complex, and are known as chiasmic parallelism, staircase parallelism, emblematic parallelism, Janus parallelism and others (Berlin 1992). On the other hand, various patterns of the chiasmic structure will be classified into three patterns: (1) the 'A-B-A' pattern, (2) the 'A-B-B'-A' pattern, and (3) the 'A-B-C-B'-A' pattern. Furthermore, for identifying those patterns in the text, four of various criteria, which have already been suggested and applied to identify the chiasm by the previous scholars, will be accepted and modified.¹⁴

1.4 DELIMITATION AND OUTLINE

1.4.1 Delimitation

The structure and interpretation of this text has been studied from various points of view using a variety of approaches of this text. However, it is impossible to study all previous and proposed methodologies and conclusions in this project. This research will focus on some selected parallelisms and chiasmic structures in the Prologue. An analysis of those literary figures should make it possible to explicate the importance of the theme of 'Belief' in the Prologue, and the elucidation of the complex parallelism which the Prologue incorporates will help to clarify the correlation between the theme of 'Belief' and the 'Logos'.

¹⁴ A detailed explanation of all the issues regarding the methodology of this research will be discussed in Chapter 3.

This project contains some further limitations and these are as follows:

Firstly, this research will not focus on constructing a detailed commentary of the Prologue, nor will it attempt to solve all the detailed issues and problems of the Prologue, such as questions regarding Johannine authorship, the range of the Prologue: 1:1-18 or 1:1-51, the origin of the concept of 'Logos', and so on. However the analysis of appropriate words, verses, and phrases will be undertaken as the need arises.

Secondly, this research will not concentrate on all identifiable themes of the Prologue of the Gospel of John, of which there are a variety such as the 'Logos', 'Light', 'Life', 'Witness', 'Grace and Truth', and 'The opponent' (Valentine 1996:292-303). Even though all the themes which comprise the Prologue are important, they will not be discussed in detail in this dissertation. Some selected themes will, however, be studied in relation to the theme of 'Belief'.

Thirdly, this research will concentrate on the Prologue and the link between it and John 20:31. Both the theme and the structure of the Prologue will be studied. By looking at the link between 'Belief' and 'Logos', we endeavour to understand each of these two themes, and hence the Prologue, better. Studies on the body of the Gospel of John, and the relation between the Prologue and other Johannine writings, will not be included in this research.

1.4.2 Outline

The dissertation consists of six chapters in total, aimed at addressing the important relationship between the theme of 'Belief' and the 'Logos' and to understand the complex parallelism in the Prologue.

The first chapter is an introduction to the whole dissertation, and the last chapter is its

conclusion. In the introduction, the problem statement, the aim of the research, the motivation from both my personal and academic background, the hypothesis, the methodology for this research and the delimitation are described.

A history of the previous studies of the structure of the Prologue will be presented in Chapter two. In general this research will proceed in two ways: a sequence reading (or a thematic approach) which is also regarded as a traditional view, and a literary reading (or a structural approach). The literary reading will proceed in two ways: (1) parallelism and chiasm, and (2) other literary models including the Wave structure of Lacan, de la Potterie and Moloney, the X-Y structure of Giblin, a Bipartite structure suggested by Coloe, a Complementary structure described by van der Watt, and the Mandalic chiasm of Barnhart, will be examined.

Chapter three sets out an appraisal of the methods used to identify the structure of the Prologue. A basic understanding of parallelism and chiastic structure will be introduced, such as the definition, various types, and criteria presented by the previous researches. Thereafter, for the detecting of the complex parallelism, the various patterns of the chiastic structure will be presented and some criteria for identifying those patterns will be adopted from the previously presented criteria and will be modified.

In Chapter four, we will discuss some text-critical issues in the Prologue. The *Nestle-Aland*²⁷ presents the textual variants in the Prologue, viz. verses 3, 4, 6, 13, 15, 16, 17, and 18. This Chapter will not discuss all above verses but argue that only in the case of three verses, viz. verses 3, 13, and 18, textual variants raise debatable issues. For example, the textual variants of punctuation of verse 3, the textual variants of the number of the relative pronoun and of the verb in verse 13, and the textual variants with regard to *μονογενῆς θεός* in verse 18.

In Chapter five, the Prologue's structure is analyzed in terms of the complex parallelism. The aim of this analysis is to clarify not only the theme 'Belief', but also the correlation between the theme of 'Belief' and the theme of 'Logos'. This aims to clarify what comprises the

complex parallelism, and how the complex chiasmic structure and the complex inverted parallelism are related to their respective themes, as well as how both structures are combined. The final and concluding chapter will incorporate a summary of the dissertation, in which the proof of the hypothesis is also stated and the conclusion of our research is formulated.

1.4.3 Contribution

This research aspires to contribute to the interpretation of the Prologue of the Gospel of John. In contrast to the previous studies, this research will show that the Prologue indeed has a complex parallelism and that ‘Belief’ as well as ‘Logos’ is the important themes in the Prologue. This is achieved by an analysis of the complex parallelism. The methodology involved in the analysis of the complex parallelism and employed in this research, could prove to be a useful methodology for the interpretation of other Johannine writings, as well as the whole Gospel of John.

CHAPTER 2

A HISTORY OF STUDIES ON THE STRUCTURE OF THE PROLOGUE

2.1 INTRODUCTION

Approaches to the structure of the Prologue can basically be classified in two categories: sequence reading and literary reading. On the one hand, the former reading has been recognized as a traditional method for a long time. This reading follows “a succession of ideas in a linear chronological manner” (Coloe 1997:40), according to linear themes, or to a sequence of narrative. Most historical-critical scholars who have used this method of reading are interested in reconstructing an original hymn of the Prologue. On the other hand, the literary reading approaches the structure by using various literary models. In this method of reading, most scholars have used literary models such as parallelisms or chiasms, and some scholars have proposed alternative or complementary literary models instead of parallelisms or chiasms.¹⁵

2.2 SEQUENCE READING: TRADITIONAL VIEWS

2.2.1 Before R. Bultmann

Since the second century, the Prologue has probably been more central to the debates surrounding the Gospel of John than any other aspect in the Gospel. Many Church Fathers and theologians were interested in the Prologue’s themes and theological exegesis: Irenaeus of Lyons, Clement of Alexandria, Augustine, etc. In particular, Augustine pointed out that many

¹⁵ The following structures will be evaluated against our proposed structure as found in Chapter 5.

verses of the Prologue were found in Platonic writings such as verses 1-5, 9-10, and 13 and he referred to some verses which were not discovered there, such as verses 11-12 and 14. He, indeed, considered verse 14 as the centre of the Prologue (1966:176-180).¹⁶

However, during the first half of the twentieth century, an analysis of its structure and literary form dealt with generalities. Burney ([1922] 2004) sets out to investigate the hypothesis that the Prologue was originally written in Aramaic couplets and to reconstruct its original form. His reconstructed sources are as follows ([1922] 2004:40-48): 1a1b; 1c2a; 3a3b; 4a4b; 5a5b; 10b10c; 11a11b; 14a14b; 14c14d; 14e16a; 17a17b. He, however, omits verses 6-9 and drops verses 10a, 12 and 13, and omits verses 15, 16b and 18.

Bernard (1928) understood that the Prologue was edited and tried to find its original source. By emphasizing that John's chief aim was to show Jesus as the Revealer of God, he pointed out a Prologue-source as follows: verses 1-5, 10, 11, 14, and 18. These verses form the hymn which was a philosophical rationale of the main thesis of the Gospel. He also suggested some verses as additions, namely, two parenthetical notes as to the witness of John the Baptist as the coming Light (vv. 6-9) and the Logos' pre-existence (v. 15) and two exegetical comments by the evangelist: verses 12-13 and verses 16-17.

Dodd ([1953] 1998) suggested that the whole of the first Chapter of the Gospel of John forms a proem to the Gospel of John. He divided the first Chapter into two parts: the Prologue (vv. 1-18) and the Testimony (vv. 19-51) without any analysis of the structure of the Prologue nor an effort to find its original source. In addition, Dodd (1935) indicated that the Prologue introduces two themes: one is the eternal Logos and the other is a man 'sent from God whose name was John'. He explained the Prologue within the relationship between the Logos and John the Baptist. The Logos was incarnate and the man who was sent from God. However in the first Chapter his main concern is not the Logos, but John's testimony to Him, as it also is

¹⁶ Barrett (1972:27) explains that the reason why Augustine considered John 1:14 as the climax and centre of the Prologue is that Augustine thought like a Manichaean.

in the Prologue.

Furthermore, Dodd saw that the Prologue fitted in with the intention of the Testimony, and attempted to connect the Prologue to the Testimony (1963:248).

The character in which the Baptist is to be presented is defined in advance by a statement in the Prologue (i. 6-8): the man named John, who was sent from God, (a) was not the Light, but (b) came to bear witness to the Light, (c) in order that through his agency all might become believers. The elaborate section headed ‘The Testimony of John’ is constructed precisely on this pattern: (a) John is not the Messiah, not Elijah, not the Prophet, but only a voice in the wilderness (i. 19-27); (b) he ‘bears witness’ that Jesus is Lamb of God, Son of God, Baptizer with Holy Spirit (verses 29-34); (c) as a result of this testimony the first believers are led to Jesus (verses 35-7).

Dodd, indeed, compared the first Chapter to the opening section of the Gospel of Mark (1:1-15)¹⁷ in order to define its function. He especially understood that the section of the Testimony corresponded to Mark 1:4-15 and that the Prologue was linked with some sense of Mark 1:1-3 which enunciates the theme of the fulfillment of prophecy ([1953] 1998:294). He, nevertheless, reinterpreted the Prologue in terms of the ‘realized eschatology’ of the primitive Church and offers the Logos-idea as a purpose of the Gospel of John.

2.2.2 R. Bultmann

Bultmann ([1964] 1971) indicated that the Prologue not only formed a whole but also was complete in itself and that it functioned as a kind of introduction in the sense of being an overture.¹⁸ He, indeed, saw that the Prologue was the hymn of a community which gratefully

¹⁷ Dodd ([1953] 1998:292) considered that Mark 1:1-15 constituted similarly an introduction or proem to the gospel and connected John 1:1-18 to Mark 1:1-3 and John 1:19-51 to Mark 1:4-15.

¹⁸ C. R. Bowen (1930) also saw the Prologue as an overture because he understood the whole Gospel as a kind

revered the secret of the revelation that had been given to it, by comparing it with the Odes of Solomon; his interpretation flowed from the presupposition that it was originally a Gnostic hymn.¹⁹

Bultmann explains that the form of the Prologue is rigid and even minor details are governed by strict rules, while his criticism of the attempt by N. W. Lund (1930, 1931) to expound the structure of the Prologue by means of the principle of chiasmus, was not convincing ([1964] 1971:15). Besides Bultmann suggested that the structure of the Prologue was similar to that of the Odes of Solomon,²⁰ and that it had “a kind of chain-locking” of the sentences ([1964] 1971:15): in each sentence two words normally carried the emphasis and the second of these stressed words often recurred as the first word emphasized in the next sentence, not only in the case of the two parts of a couplet, but also where single verses were joined together in this way.²¹ He presented some key-words such as κόσμος, ἴδιος, λαμβάνειν, δόξα, πλήρης, in order to link the sentences: verses 9 and 10 were joined together by the key-word, κόσμος; 1:11a and 11b are joined together by the concept ἴδιος; verses 11 and 12 were joined together by the concept λαμβάνειν; 1:14a and 14b were joined together by δόξα; 1:14b and 16 were joined together by πλήρης.

Bultmann attempted to discriminate between the original hymn²² and the addition in the Prologue. He suggested three interruptions: verses 6-8, 13, and 15. He saw verses 6-8 and 13

of drama.

¹⁹ Bultmann also accepts Burney's ([1922] 2004) theory of an Aramaic origin for the source as he reconstructs it.

²⁰ Bultmann ([1964] 1971:15) explained, for instance, that each couplet was made up of two short sentences and sometimes both parts of the couplet expressed one thought (1:9, 12, 14b). Sometimes the second completes and developed the first (1:1, 4, 14a, 16), and the two parts stood together in parallelism (1:3) or in antithesis (1:5, 10, 11).

²¹ Bultmann took vv. 1 and 4-5 as an example ([1964] 1971:15):

v.1	Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος
vv. 4, 5.	ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν

²² Bultmann regarded only 1:1-5, 9-12, 14, and 16 as the original hymn in the Prologue.

as prose narrative with a clearly polemical purpose, and verse 15 as the character of a dogmatic definition. There also were some insertions, such as verse 12c as the exegetical comments of the author of verse 13; verse 17 as an exegetical gloss on verse 16; verse 18 as an addition of the author.

Furthermore, Bultmann analyzed the structure of the Prologue into two parts largely without elimination of any interpolations which were regarded not as a part of the original hymn but as the Evangelist's own comments. Each of the two parts was subdivided into two parts as follows ([1964] 1971:19-83):

A. The Pre-temporal Existence of the Logos: 1:1-4

a) His Relation to God: 1-2

b) His Relation to the World: 3-4

B. The Logos as the Revealer in History: 1:5-18

a) Preliminary Description: 5-13

b) The Logos in the Flesh: 14-18

By the above structure, Bultmann concluded that the Evangelist made a cultic community hymn the basis for the Prologue which was developed by his own comments, in other words, the Prologue's source belonged to the sphere of a relatively early oriental Gnosticism which had been developed under the influence of the Old Testament faith in the Creator-God. Although his work contributed to the combination of literary and theological analysis, his proposed analysis is not sufficient to do justice to the whole passage of the Prologue.

2.2.3 R. E. Brown

Brown (1966) understood that the Prologue consisted of two parts: one part is the original

hymn,²³ which was regarded as an early Christian hymn stemming from Johannine circles and was adapted by the redactor of the Gospel; the other part is two sets of additions, i.e., explanatory expansions, and originally the opening verses of the Gospel. He tried to classify the original hymn in the Prologue by the poetic quality of the lines, viz. number of accents, co-ordination etc., and by thought pattern. The criteria which he used to distinguish between the original hymn and the additions was commonly supported by scholars who used historical-critical analysis such as historical criticism, source criticism, form criticism and redaction criticism.

Brown (1966:22) presented the original hymn as consisting of four strophes, which were classified by matching length and points out the theme of each strophe as follows:²⁴ The word with God for the first strophe (vv. 1-2), the word and creation for the second strophe (vv. 3-5), the word in the world for the third strophe (vv. 10-12b) and the community's share in the word for the last strophe (vv. 14, 16). He also expounded the additions, which were basically composed of two sets.²⁵ One set comprised explanatory expansions of the lines of the hymn and was formed of two elements: verses 12c-13 and 17-18. He understood verses 12c-13 as

²³ There is no agreement what verses belonged to the original hymn. The only general agreement is vv. 1-5, 10-11 and 14 as parts of the original hymn. According to Brown (1966:21-22), the scholars who also worked with the notion of the original hymn, are as follows: Bernard (1-5, 10-11, 14, 18), Bultmann (1-5, 9-12, 14, 16), De Aulsebrook (1-5, 9-11, 14, 16, 18), Gaechter (1-5, 10-12, 14, 16, 17), Haenchen (1-5, 9-11, 14, 16, 17), Green (1, 3-5, 10-11, 14, 18), Käsemann (1, 3-5, 10-12), Schnackenburg (1, 3-4, 9-11, 14, 18).

²⁴ Four strophes proposed by Brown can be described as follows (1966:22):

The original hymn		
First Strophe	1 – 2	The Word with God
Second Strophe	3 – 5	The Word and Creation
Third Strophe	10 -12b	The Word in the World
Fourth Strophe	14, 16	The Community's Share in the Word

²⁵ The addition parts can be summarized as follows (1966:22):

Two sets of Additions		
Explanatory expansions of the lines of the hymn	12c – 13	Added at the end of the third strophe, to explain how men become God's children
	17 – 18	Added at the end of the fourth strophe, to explain "love in place of love"
The insertion of the contents about Baptist John	6 – 9	Added at the end of the second strophe, before the treatment of the Incarnation
	15	Added in the middle of the fourth stanza

being added at the end of the third strophe and verses 17-18 as being added at the end of the fourth strophe. The former explains how people become the children of God, and the latter explains ‘love in place of love’. On the other hand, he regarded the other set as originally the opening verses of the Gospel, being displaced when the Prologue was prefaced to the Gospel by the final redactor. This was also divided into two parts, viz. verses 6-9 and 15: the one was added at the end of the second strophe while the other was added in the middle of the fourth strophe.

Brown claimed that the structure of the Prologue focused on the Logos and that the Logos was the main theme in the Prologue. He also understood that the Prologue explained the role of the Logos as the ‘Creator’, and the relation between the Logos with the world and between the Logos with the community. In addition, Brown (1988) explained that the Prologue was the story about the Son who was in the Heaven and came into the world, and about the Son, who had been dwelling among us and went back to the Father. He asserted that this Logos was described in the Gospel of John.

2.2.4 C. K. Barrett

Barrett (1972) had a different viewpoint from most continental scholars who had tried to detect an original hymn in the Prologue, such as Bultmann, Käsemann, Haenchen and Schnackenburg, regarding the structure of the Prologue.²⁶ Barrett also understood the Prologue as one piece of solid theological writing, not as “a jig-saw puzzle”, however he

²⁶ Barrett (1972:35-37) denied previous hypotheses of the background of the Prologue. Firstly, he criticized the Aramaic origin of the Prologue which was maintained by Burney and Bultmann, or the Semitic origin which was suggested by Brown. Barrett saw that the Prologue as a whole was written in extremely simple Greek, although the above scholars said that this point was a mark of Semitic origin, and that there were several sentences which were clearly Greek rather than Semitic in conception, e.g., it is to be found in v. 11. Secondly, Barrett disagreed with the view of that the Prologue was written in verse, because Greek verse had “very precise prosodical rules” which were based not upon stress but upon quantity, viz. it consisted of regular patterns of long and short syllables. But there is no regular configuration of quantity in the Prologue; rather, it is based on stress which is also found in the Old Testament.

refused to divide the Prologue into the original hymn and the additions; on the contrary, he believed that the Prologue was to be described as rhythmical prose rather than a hymn poem ([1955] 1978:150).²⁷ He also claimed that the Logos was the main theme of the Prologue, because only in the Prologue was the term the Logos used in a Christological sense, and that many of the central ideas in the Prologue functioned as central ideas in the body of the Gospel ([1955] 1978:151). Furthermore, he believed that the Prologue briefly contained a theological interpretation of the historical figure of the Baptist, and that the verses dealing with John the Baptist were not an interpolated afterthought but part of a serious, connected, theological purpose.

Barrett divided the Prologue into four parts ([1955] 1978:149-150):²⁸ (1) Cosmological (vv. 1-5), (2) The Witness of John (vv. 6-8), (3) The Coming of the Light (vv. 9-13), (4) The Economy of Salvation (vv. 14-18). He proposed that the Logos was the eternal divine Word and God's agent in the creation in the first part (1-5). The second part (6-8) focused on the witness of John the Baptist regarding Jesus' pre-existence, and the third part (9-13) was his witness regarding Jesus' coming into the world from eternity. The last part (14-18) showed his incarnation. He conceded that the Logos was a pivotal theme of the Prologue in his structure, although he claimed that the Logos is not the main theme.

2.2.5 L. Morris

Morris ([1971] 1992) proposes that 1:1-18 forms a Prologue to the whole and it is original, rejecting the hypotheses of the redaction of the Prologue, for it accords with the rest of the Gospel. He regards the Prologue as "elevated prose", as detected by C. K. Barrett, rather than

²⁷ Barrett explained explicitly that the Prologue was neither Greek verse nor Semitic poem, but a prose hymn for which he offered five reasons (1972:38).

²⁸ Beasley-Murray (1987:10-16), criticizing the chiasmic structure proposed by R. Alan Culpepper (1980), also divides the Prologue into four parts: (1) The Word of God and creation (1-5), (2) The witness to the Word of God by John the Baptist (6-8), (3) The reactions to the Word of God in the world (9-13), (4) The confession of the Word of God by the church (14-18).

as a poem ([1971] 1992:72). Morris understands that the principal topic in the Prologue is the incarnation and particularly, the use of the term Logos is the key to the interpretation of the Prologue. He divides the Prologue into five parts:

- A. The Word and God (vv. 1-2)
- B. The Word and creation (vv. 3-5)
- C. The Word and John the Baptist (vv. 6-8)
- D. The Word incarnate (vv. 9-14)
- E. The Word's surpassing excellence (vv. 15-18)

His viewpoint on the theme of the Prologue agrees with most scholars who use the thematic approach, but his understanding of the literary form of the Prologue stands in opposition to them.

2.3 LITERARY READING

2.3.1 Parallelism and Chiasm

2.3.1.1 N. W. Lund (1931)

N. W. Lund, who might be called the father of modern studies of chiastic structures, became interested in the structure of the Prologue, while most scholars were interested in its origin or reconstruction of an original hymn. His main concern was with investigating chiastic structure in the New Testament. He (1930) accepted chiasm as a rhetorical figure and found some instances in the New Testament. Indeed, he (1931) discovered a chiastic structure in the Prologue with verse 13 as the pivot and his proposed structure for the Prologue was described as follows:

- A The eternal Logos with God (vv. 1-2)
- B The relations of the Logos to the cosmos and to the man of the Old Testament (vv. 3-5, 9-10b)
- C The historical Logos rejected and received by men (vv. 10c-12)
- D True and false grounds of sonship (v. 13)
- C' The historical Logos dwelling among men and seen by them (v. 14)
- B' The relation of the Logos to believers in the New Testament (vv. 16-17a)
- A' The eternal Logos “in the bosom of the Father” (vv. 17b-18)

He also revealed that both ‘A-B-C’ and ‘C'-B'-A’ are a symmetric structure as is the ‘A-B-A’ pattern. In the first part, viz. ‘A-B-C’, section ‘A’ links up with to section ‘C’ just as section ‘C’ links up with section ‘A’ in the section part, viz. ‘C'-B'-A’.²⁹ His proposed structure, thus, is formulated as the ‘A-B-A'-C-A-B-A’ pattern. He succeeded in showing that the structure of the Prologue is not a simple chiasm but a more complicated chiasm; however, he excluded verses 6-8 and 15 as ‘extraneous material’ in his chiasm. His proposed structure, therefore, does not cover the whole passage of the Prologue but depends on an original hymn of the Prologue which has commonly been accepted in the first half of the twentieth century.

2.3.1.2 M. E. Boismard (1953)

Boismard (1993) accepts the theories that the Prologue consists of an original hymn and the additions and proposes verses 1-5 as the original hymn except verses 1c and 2. He argues that the Evangelist added the rest of the Prologue to the original hymn in order to show the role of the Logos in the work of creation and in the re-creation of humanity. From this viewpoint, he suggests the structure of the Prologue as chiastic structure with verses 12-13 as the centre

²⁹ Lund (1931:43-44) also demonstrated that each of ‘A’, ‘B’, ‘C’, and ‘D’ is a chiasm.

([1953] 1957:79-80; 1993:91).

- A The Logos with God (vv. 1-2)
- B The role of the Logos in creation (v. 3)
- C The benefits which he has brought to humanity (vv. 4-5)
- D John the Baptist bears witness (vv. 6-8)
- E The Logos comes into the world, to his own (vv. 9-11)
- F He gave us to become children of God (vv. 12-13)
- E' The Logos made flesh has come among us the Only-Begotten (v. 14)
- D' John the Baptist bears witness (v. 15)
- C' We receive of his fullness (v. 16)
- B' The role of the Only-Begotten in re-creation (v. 17)
- A' The Only-Begotten in the bosom of the Father (v. 18)

His proposed chiastic structure is characterized as a parabolic chiasm: symmetrical descending and ascending movements,³⁰ which is based on Jesus' saying in John 16:28.³¹ The first part of his analysis implies the Logos' descent while the second part infers his ascent. Further, he points out that the reason of the Logos' descent is that he might give those who receive him the power to become the children of God (vv. 12-13). His analysis is persuasive and generally accepted as the structure of the Prologue; however, his argument on section 'F' is doubtful. He sees the middle section, 'F' (vv. 12-13), as that Logos came to empower to be the children of God, but section 'F' can alternatively focus on 'those who believe'.³²

³⁰ Culpepper (1980:3) introduces Boismard's chiastic structure in the form of a 'V' for emphasis on a double movement.

³¹ "I came from the Father and have come into the world; again, I am leaving the world and am going to the Father." (NRSV, John 16:28).

³² We will argue this problem more precisely in Chapter 5.

2.3.1.3 P. Borgen (1970)

Peder Borgen (1970, 1972) attempts to compare the structure of the Prologue with the targumic character which was found in the Jerusalem Targum on Genesis 3:24, viz. the ‘A-B-C-C’-B’-A’ pattern. He understands John 1:1-5 as the basic exposition of Genesis 1:1-5 and John 1:6-18 as an elaboration upon terms and phrases from John 1:1-5, and investigates the verbal agreements between the two large parts.

A (vv. 1-2) ὁ λόγος – (ὁ) θεός

B (v. 3) πάντα δι’ αὐτοῦ ἐγένετο

C (vv. 4-5) τὸ φῶς

C’ (vv. 6-9) τὸ φῶς

B’ (vv. 10-13) δι’ αὐτοῦ ἐγένετο

A’ (vv. 14-18) ὁ λόγος – θεός

He does not call his own structure a chiasm but emphasizes the targumic character; however, it minimally forms a chiastic structure without a pivot as in the ‘A-B-B’-A’ pattern. His proposed symmetries do not parallel each other: Firstly, section ‘A’ (vv. 1-2) does not parallel section ‘A’ (vv. 14-18). He argues that both sections refer to “Logos and God before the creation and the Epiphany with the coming of Jesus” (1972:118); however, in section ‘A’, only verse 18 refers to the ‘Logos’ and God. Thus section ‘A’ is parallel not to section ‘A’ (vv. 14-18), but to verse 18. Secondly, the sections of John the Baptist, which are verses 6-8 and 15, do not parallel each other in his structure. However the parallel between both sections is commonly accepted. Thirdly, he argues that both sections ‘B’ (v. 3) and ‘B’ (vv. 10-13) refer to “Logos which creates in primordial time and which claims its possession by the coming of Jesus” and that both sections ‘C’ (vv. 4-5) and ‘C’ (vv. 6-9) refer to “Light and nightfall in primordial time and the coming of Light with Jesus’ coming, with the Baptist as a witness” (1972:118). However, a better understanding is that section ‘B’ (v. 3) parallels to verse 17 and

section 'C' (vv. 4-5) parallels to verse 16 because both section 'B' (v. 3) and verse 17 refer to the relation of the Logos to the creation and both section 'C' (vv. 4-5) and verse 16 refer to the relation of the Logos to the human being. Although he shows a connection between the Prologue and Genesis 1:1-5, his proposed structure does not adequately reveal various literary figures in the Prologue itself.

2.3.1.4 M. Hooker (1970)

Morna Hooker (1970) has tried to explain the function of the references to John the Baptist which many scholars have long regarded as an insertion or interpolation by the redactor(s). She argues that those references are not interruptions, whether they are added to an original hymn or not. She divides the Prologue into two parts: verses 1-13 and verses 14-18, and claims that each part is "built to some degree in chiasmic form" (1970:357). The structure that she proposes can be illustrated as follows.³³

- A vv. 1-13 (vv. 6-8: a turning-point)
 - a The Logos' relation to God
 - b The Logos' relation to creation
 - c The Logos, Life and Light
 - d John as one who was sent from God to bear witness to the light
 - c' Life and Light
 - b' The relationship of the Logos to creation
 - a' A relationship with God

³³ This is my own illustration based on Hooker's argument (1970:354-357).

- B vv. 14-18 (v. 15: a turning-point)³⁴
 - a We have seen the glory of the incarnate Logos as of the first-born
 - b Full of grace and truth
 - c John as one who bears witness
 - b' Fullness, grace and truth
 - a' We saw the first-born God in the bosom of the father

By her proposed structure, Hooker (1970:355) argues that those sections of John the Baptist emphasize ‘the function of John as witness’ and that they are not about John the Baptist, but ‘John himself’. John came to confirm the truth of all things which had been said about the Logos, that he was with God and created the world and became flesh and that the light is shining in the darkness and we have seen the glory of incarnate Logos. Although she exposes the function of the section of John the Baptist, the relationship between section ‘A’ and section ‘B’ is not clear. She, indeed, fails to disclose the function and theme of the Prologue as a whole on account of her interest in the sections of John the Baptist.

2.3.1.5 R. Kysar (1976)

Kysar ([1976] 1993) believes that the Prologue contains a number of themes consistent with

³⁴ Culpepper uses the same structure of part ‘A’ as my own illustration of Hooker’s argument, however Culpepper has a different view regarding part ‘B’ as follows (1980:6):

- B vv. 14-18 (I. v. 14; II. vv. 16-18)
 - a ‘We’ see the glory of the Word incarnate
 - b The monogenes of the Father
 - c Full of grace and truth
 - d The Testimony of John the Baptist (15)
 - c' The pleroma; grace and truth
 - b' No one has seen God
 - a' The monogenes God who is in the bosom of the Father

Although Culpepper criticizes the point that the parallels both between ‘a’ and ‘a’ and between ‘b’ and ‘b’ are not exact (1980:6), his critique and description of Hooker’s structure comes from misunderstanding of Hooker’s structure: Hooker does not analyze part ‘B’ as the ‘a-b-c-d-c'-b'-a’ pattern, which is what Culpepper suggests; Hooker analyzes it as the ‘a-b-c-b'-a’ pattern.

the rest of the Gospel and that it functions as “an overture to an opera”. Whatever its origin,³⁵ he thinks that the Prologue is the important part of the Gospel of John and that it focuses on the Logos among many themes. Thus he has focused on explaining the Logos christology in the Prologue and analyzes its structure as follows ([1976] 1993:31).³⁶

- A Existed from the beginning
- B Existed with God
- C Was God
- D Was the agent of creation
- E Was life that was light to persons
- F (Was not John the Baptist)
- G Was in, but not recognized by, the World
- H Was rejected by his own
- I Was source of power to become children of God
- H' Because flesh and dwelt in the world
- G' Revealed Glory
- F' Was God's Son
- D' (John the Baptist witnessed to him)
- C' Was the means of grace and truth
- B' Was superior to Moses
- A' Made God known as never before

He succeeds in showing that the structure of the Prologue is chiasmic and its pivot is the middle section, 'I'. Besides, he explains what this structure says about the Logos: He existed

³⁵ Kysar asserts that the Fourth Evangelist of the Johannine community was responsible for the content of the Prologue and that if it was added, this was done by someone who fully and correctly understood the entire work.

³⁶ All symbols used for indicating the different parallel lines, e.g., A, B, A', B', and so on, are ascribed by myself for explaining this structure.

from the beginning and was the agent of creation and is a distinct being as well as being the source of a new kind of life. His structure seems to be a perfect chiasmic pattern but it has some weakness. The parallel of each section is not apparent: (1) Section 'F' must balance with section 'D' because both are the sections about John the Baptist. (2) If sections 'A' and 'B' are to be understood as one section rather than as separate sections, then 'A plus B' balances with section 'A'. (3) If sections 'C' and 'D' are understood as one section and it balances with section 'B', and sections 'F' and 'G' are also understood as one section balancing with section 'G', his structure can show a chiasmic structure as follows: the 'A-B-C-E-F-G-F'-E'-D'-C'-B'-A' pattern. His proposal can be a premeditated structure in order to explain the Logos christology in the Prologue.

2.3.1.6 R. A. Culpepper (1980)

R. Alan Culpepper (1980) criticizes the previous scholars who proposed chiasmic structures for analyzing the structure of the Prologue without detailed criteria. He proposes three reasonable criteria and two considerations. He accepts two elements among the criteria proposed by David J. Clark (1975) such as content and language, and adds one, concept, to them. He identifies a chiasmic structure in the Prologue with three elements: (1) language, (2) concepts and (3) content, and formulates it as follows (1980:16; 1998:116):

- A Word with God (vv. 1-2)
- B What came to be through the Word: Creation (vv. 3)
- C What we have received from the Word: Life (vv. 4-5)
- D John sent to testify (vv. 6-8)
- E The Incarnation: The response of the World (vv. 9-10)
- F The Word and his own (v. 11)
- G Those who accepted the Word (v. 12a)

H ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι (v. 12b)

G' Those who believed in the Word (v. 12c)

F' The Word and his own (v. 13)

E' The Incarnation: The response of the community (v. 14)

D' John's testimony (v. 15)

C' What we have received from the Word: Grace (v. 16)

B' What came to be through the Word: Grace and Truth (v. 17)

A' Word with God (v. 18)

His analysis is more precise and elaborate than previously formulated chiasmic structures. He illuminates the correspondence of the elements, which he suggests as criteria, in each section and understands verse 12b as the pivot of the Prologue. He, thus, believes the theme, 'the children of God' to be the most important conception in the Prologue. Although his proposed structure succeeds in showing more a precise chiasm and proposes 'the children of God' as the theme in the Prologue, it still has some weaknesses. Firstly, section 'E' (vv. 9-10) parallels to section 'E'' (v. 14) in his proposed chiasmic structure, but section 'F' (v. 11) also parallels to section 'E'' (v. 14) because verse 11 still concerns men's negative response to the Word. Both sections 'E and F' (vv. 9-11) would parallel more precisely rather section 'E'' (v. 14) than section 'E' (vv. 9-10) alone does. Secondly, section 'F'' (v. 13) can be understood in verses 12-13 (G, H, G', F') and this section can be the pivot of the Prologue, for which we will argue below in Chapter 5 (Talbert 1992:66; Staley 1988:52-57).³⁷

2.3.1.7 P. F. Ellis (1984)

Peter F. Ellis (1984) hypothesizes that the Gospel of John as well as the Prologue was written

³⁷ The explicit analysis of this section will be addressed in Chapter 5.

according to the principle of chiasmic structure which is called ‘chiasmic parallelism’ by him. He argues that the Gospel of John is composed of five major parts except the Prologue and that each of the parts and the “twenty-one individual sequences”³⁸ of the Gospel are formed as the ‘A-B-C-B'-A’ pattern according to the law of chiasmic parallelism.³⁹ Furthermore, he proposes the structure of the Prologue as having the same format as the rest of the Gospel (1984:20).

- A Through the pre-existing Word, all things came to be (vv. 1-8)
- B The true light is rejected by his own (vv. 9-11)
- C To all who believe, power is given to become children of God (vv. 12-13)
- B' The Word become flesh is accepted by those who beheld his glory (v. 14)
- A' Through Jesus Christ, grace and truth came to be (vv. 15-18)

Ellis points out the parallels of each section based on the hypothesis that John creates

³⁸ Ellis (1984:14) divides the Gospel of John into twenty-one sequences rather than into the twenty-one chapters as is commonly accepted. In his proposed twenty-one sequences, the Prologue is excluded.

³⁹ Ellis, indeed, argues that John created his parallelism by repeating concepts, by uses of antithetic parallelism, and by parallels of the literary form of a sequence; he illustrates the chiasmic structure of the Gospel of John without the Prologue as follows (1984:13-15).

Part 1 : 1:19-4:3
 Witness and Discipleship
 a Seq. 1 (1:19-51)
 b Seq. 2 (2:1-12)
 c Seq. 3 (2:13-25)
 b' Seq. 4 (3:1-21)
 a' Seq. 5 (3:22-4:3)

Part 2 : 4:4-6:15
 Response: Positive and Negative
 a Seq. 6 (4:4-38)
 b Seq. 7 (4:39-45)
 c Seq. 8 (4:46-52)
 b' Seq. 9 (5:1-47)
 a' Seq. 10 (6:1-15)

Part 3 : 6:16-21
 The New Exodus

Part 5 : 12:12-21:25
 Witness and Discipleship
 a Seq. 21 (20:19-21:25)
 b Seq. 20 (20:1-18)
 c Seq. 19 (Chs. 18-19)
 b' Seq. 18 (Chs. 13-17)
 a' Seq. 17 (12:12-50)

Part 4 : 6:22-12:11
 Response: Positive and Negative
 a Seq. 16 (10:40-12:11)
 b Seq. 15 (10:22-39)
 c Seq. 14 (9:1-10:21)
 b' Seq. 13 (7:1-8:58)
 a' Seq. 12 (6:22-72)

parallelism: Firstly, the balance between the parallel sections, 'A' (vv. 1-8) and 'A' (vv. 15-18), is explained by several reasons: (1) by verses of witness of John the Baptist in verses 7 and 15; (2) by mentioning the 'pre-existence of Logos' in verses 1 and 15b; (3) by the phrase, 'through Jesus Christ' in verses 3 and 17; (4) by paralleling 'the Word was with God' in verse 1 with 'the only son, who is in the bosom of the Father' in verse 18. Secondly, there is an antithetic parallelism between the parallel sections, 'B' (vv. 9-11) and 'B' (v. 14), created by contrasting the rejection in verses 9-11 with the acceptance in verse 14. Finally, section 'C' (vv. 12-13) is the centre of the Prologue and by analogy with the central contention of the Fourth Gospel.

Ellis' arguments regarding the second parallel set, 'B' (vv. 9-11) and 'B' (v. 14), and the middle section, 'C' (vv. 12-13), are relatively persuasive, but his analysis of the first parallel set, 'A' (vv. 1-8) and 'A' (vv. 15-18), is doubtful. Firstly the story of John the Baptist must be understood as an independent section: verses 6-8 from section 'A' (vv. 1-8) and verse 15 from section 'A' (vv. 15-18) because while both verses 1-5 and 16-18 emphasize the relationship of the Logos to God, creation and humankind, both verses 6-8 and 15 are in references to the witness of John the Baptist. Thus the chiasmic structure of the Prologue can be described as the 'A-B-C-D-C'-B'-A' pattern rather than the 'A-B-C-B'-A' pattern. Secondly, he does not demonstrate the parallel between verses 4-5 and 16 while he illustrates the parallel verses 1-2 with verse 18 and verse 3 with verse 17. Therefore the structure he postulates is not the natural structure but an intentional structure for supporting his hypothesis that John creates the chiasmic structure of the form, the 'A-B-C-B'-A' pattern for the Prologue as well as the whole Gospel of John.

2.3.1.8 J. Staley (1986)

Jeff Staley (1986, 1988) argues that the structure of the Prologue implicates the narrative structure of the Gospel of John. Before his argument, he proposes the structure of the

Prologue as a chiasmic structure as follows (1986:245-249; 1988:53-57):

- A The relationship of the Logos to (vv. 1-5)
 - 1) God
 - 2) Creation
 - 3) Humankind
- B The witness of John (negative) (vv. 6-8)
- C The journey of the Light/ Logos (negative) (vv. 9-11)
- D The gift of empowerment (positive) (vv. 12-13)
- C' The journey of the Logos (positive) (v. 14)
- B' The witness of John (positive) (v. 15)
- A' The relationship of the Logos to (vv. 16-18)
 - 1) Humankind
 - 2) Re-creation
 - 3) God

Furthermore, Staley recognizes the complex structure in verses 1-2 and illustrates it as follows (1986:242; 1988:51):

- A
 - a ἐν ἀρχῇ
 - b ἦν
 - c ὁ λόγος
- B
 - c καὶ ὁ λόγος
 - b ἦν
 - d πρὸς τὸν θεόν

		d	καὶ θεός
B		b	ἦν
		c	ὁ λόγος
		c	οὗτος
A		b	ἦν
	a		ἐν ἀρχῇ πρὸς τὸν θεόν

His proposed structure of the entire Prologue is reasonable and acceptable; however, the analysis of verses 1-2 is arguable. Firstly, he illustrates verses 1-2 in a chiasmic structure without a pivot, viz. the ‘A-B-B-A’ pattern, but it can be formed as the ‘A-B-A’ pattern rather than the ‘A-B-B-A’ pattern. In his analysis, the section of the second ‘A’ infers that the Logos was with God in the beginning, while the section of the first ‘A’ infers only that the Logos was in the beginning, and the reference to the concept that the ‘Logos was with God’ appears in the section of the first ‘B’. Thus both sections of the first ‘A’ and the first ‘B’ can balance to the section of the second ‘A’ and the structure of verses 1-2 can be demonstrated as a chiasmic structure as the ‘A (vv. 1ab) - B (v. 1c) - A’ (v.2)’ pattern with verse 1c as its pivot rather than the ‘A-B-B-A’ pattern excluding a pivot. Secondly, in the section of the second ‘A’, the analysis of section ‘a’ seems not to be completed. He uses the letter ‘d’ for πρὸς τὸν θεόν in the section of the first ‘B’, but in the section of the second ‘A’, πρὸς τὸν θεόν is not positioned in section ‘d’ but rather in section ‘a’. In the section of the second ‘A’, section ‘a’ can be divided into section ‘a’ and section ‘d’. He, therefore, succeeds in showing that the Prologue has a chiasmic structure and some verses have a complex structure, but his analysis of verses 1-2 is incomplete.

2.3.1.9 J. W. Pryor (1992)

John W. Pryor understands the christology as a main concern of the Prologue and he argues it

particularly through the use of the Logos, in verses 11-13, and verses 16-18 (1992:7-8). He also suggests that another concern of the Prologue is the “self-understanding of the Christian community”. He postulates that these are not the main concerns of the Prologue only, but also of the whole of the Gospel of John. He proposes a chiasmic structure in order to demonstrate their positions in the Prologue (1992:9-10).

- A The Word with God in eternity (vv. 1-2)
- B The Word as source of created life (vv. 3-5)
- C The witness of John the Baptist (vv. 6-8)
- D Logos incarnate rejected in Israel and the world (vv. 9-11)
- E Divine sonship through faith in incarnate Logos (vv. 12-13)
- D' Logos incarnate indwelling the covenant people (v. 14)
- C' Witness of John the Baptist (v. 15)
- B' Incarnate Logos as source of truth and grace (vv. 16-17)
- A' The Son in the Father (v. 18)

The chiasmic structure proposed by Pryor shows verses 12-13 as the centre of the Prologue and these verses claim divine sonship for the children of God (Culpepper 1980). Pryor argues that this divine sonship is given to those who receive Jesus Christ in contrast to national Israel in verse 11 and this sonship, according to verse 13, cannot be attained by physical descent such as descent from Abraham. He, furthermore, urges that section ‘D’ (v. 14) focuses not on the incarnation of Logos, but on the awareness of John’s community as the incarnate Logos, because the subject is changed from the third person to the first person plural, ‘we’. Thus he believes that John proclaimed not only Jesus but also his own community at the beginning of his Gospel.

However, some of his explanations of the chiasmic structure are doubtful. Firstly, he says that the incarnation of the Logos is focused in section ‘D’ (vv. 9-11), while it is not in section ‘D’

(v. 14), even though his chiastic structure shows that section ‘D’ (v. 14) mentions the incarnation of the Logos. If both parallel sections, ‘D’ (vv. 9-11) and ‘D’ (v. 14), are balanced, section ‘D’ (v. 14) must focus on the incarnate Logos as well as his reception because section ‘D’ (vv. 9-11) focuses on both of them. Secondly, it must be examined whether the theme of ‘divine sonship’ is the heart of section ‘E’ (vv. 12-13) or not. We will attempt to prove in a later chapter that the heart of the section ‘E’ (vv. 12-13) is not ‘divine sonship’ but ‘Belief’. Thirdly, he understands the Logos as a source in both sections ‘B’ (vv. 3-5) and ‘B’ (vv. 16-17), but they rather focus on the relationship the Logos to creation and to humanity (Talbert 1992; Staley 1986; 1988). Thus both sections ‘A’ (vv. 1-2) and ‘B’ (vv. 3-5) can be understood as one section rather than as separate sections, as also do their parallel sections, ‘A’ (v. 18) and ‘B’ (vv. 16-17).

2.3.1.10 C. H. Talbert (1992)

C. H. Talbert (1992) suggests two ways of reading the Prologue, viz. (1) reading to follow the narrative order or its surface structure, and (2) reading to follow the story order or sequence of events in it. For the latter reading, he compares the Prologue to the Wisdom myth of ancient Judaism, viz. Wisdom of Solomon, and to Wisdom in Proverbs 8, and he indicates the Logos christology. For the former reading, he proposed the following chiastic structure for the Prologue.⁴⁰

- A The relation of the Logos/Word (vv. 1-5)
 - to God
 - to Creation
 - to Humans
- B The witness of John the Baptist (vv. 6-8)

⁴⁰ Talbert already (1974:67-74) argued that books in the ancient Middle East were frequently written according to the laws of chiasm and that the chiastic structure is well recognized in both Old Testament and New Testament.

- C The coming of the Light/ Logos and his rejection (vv. 9-11)
- D The benefits of belief in the Logos/Word (vv. 12-13)
- C' The coming of the Logos and his reception (v. 14)
- B' The witness of John the Baptist (v. 15)
- A' The relation of the Logos/Word (vv. 16-18)
 - to Humans
 - to Re-creation
 - to God

Talbert's proposed chiastic structure is of the same form as Staley's (1986, 1988). For his initial step of his proposed structure, Talbert suggests that all parallel sections should be read together, viz. 'A' (vv. 1-5) and 'A'' (vv. 16-18), 'B' (vv. 6-8) and 'B'' (v. 15), and 'C' (vv. 9-11) and 'C'' (v. 14) (1992:71-72). In his proposed structure, the middle section, 'D' (vv. 12-13), is the centre of the Prologue. He argues that 'believing in his name' is a positive response to the Logos in the Johannine literatures and its result is 'a new birth from God'. Whereas he succeeds to show the surface structure of the Prologue, he fails to refer to the deep structure which is also formed by various parallelisms and various types of the chiastic structure.

2.3.2 Other Literary Models

2.3.2.1 Wave structure: F. J. Moloney

Francis J. Moloney (1977, 1993), a very well-known Johannine scholar in narrative criticism, thinks that the Prologue must be understood in "a movement of thought and expression of the passage" rather than in a strict structure. He agrees with the principle of waves suggested by M. F. Lacan, I. de la Potterie and others, namely, ideas occurred at the beginning of the first wave fade at the ending and then they re-occur and develop in the next wave. Moloney shows

the wave structure as follows (1977:37; 1993:26).⁴¹

Introduction (vv. 1-5)	Central Section (vv. 6-14)	Conclusion (vv. 15-18)
The Word in God becomes the Light of the World	The Incarnation of the Word	The Revealer: The Only Son turned toward the Father

The wave structure shows three parallel developments of ideas concerning the Word. The first wave begins with the description and statement of the Word in God, but both the second wave and third wave open with the testimony of John the Baptist and emphasize the Word in history and the world. In these three waves, there are also parallel developments of four themes as follows (1977:37-38).⁴²

- A. The Word, announced and described
- B. The coming of the revelation of the Word into the world
- C. The gift of the Word to people – and their reply
- D. The nature of the gift: a free gift which is truth

⁴¹ Lacan (1957) and de la Potterie (1984) present the same three waves as Moloney, whereas Ridderbos (1966) suggests a slightly different three-fold wave. Ridderbos regards the revelation of the historical Christ as the principal idea, and points out how it develops in three waves: vv. 1-5, 6-13 and 14-18. However, Lacan, de la Potterie and Moloney classify v. 14 as the second wave.

⁴² De la Potterie suggests four themes and analysis different from Moloney as follows (1984:357-365):

A. The Beginning	A (vv. 1-2)	A' (vv. 6-8)	A" (v. 15)
B. The Word: The Light of Men	B (vv. 3-5a)	B' (v. 9)	
C. The Responses	C (v. 5b)	C' (vv. 10-12)	C" (v. 16)
D. The Object of Faith: The Unique Son of God		D' (vv. 13-14)	D" (vv. 17-18)

De la Potterie includes v. 5a in the second theme because v. 5 describes the light that shines in the darkness. However, Moloney (1977:38) puts it in the third theme with the response of the darkness to the light. De la Potterie reads ἐγεννήθη instead of ἐγεννήθησαν following OL MS b, and Tertullian, and he deals with it as a reference to the virgin birth of the Word (1984:370-32), while Moloney (1993:27) reads the plural ἐγεννήθησαν following the Greek manuscript tradition and takes it with v. 12, and thus it is used as the description of the positive response to the Word. For further discussion regarding the plural ἐγεννήθησαν and the singular ἐγεννήθη, see Beasley-Murray (1987:2) and Chapter 4 in this dissertation.

The first theme, the Word is described in the proclamation in verses 1-2 and in the explanation of John the Baptist's witness to him in verses 6-8 and in the direct witness of John in verse 15. The second theme is revealed in the first two waves, namely the Word's revealing role as light in verses 3-4 and the coming of the light into the world in verse 9. The responses to the light or gift are shown in all three waves, viz. the response of the darkness to the light in verse 5, the negative response in verses 10-11 and the positive in verses 12-13, and the gift received in verse 16. The last theme, the nature of the gift, is described only in the second and third waves. Verse 14 closes the second wave with the description of the incarnation of the Word as the only Son from the Father. The last two verses, verses 17-18 conclude the last wave as well as the Prologue with the last description of the Word. His name is Jesus who is superior to Moses and is the only Son. Therefore, three waves and four themes elaborated by Moloney can be illuminated as follows.

Wave I	Wave II	Wave III
A (vv. 1-2)	A (vv. 6-8)	A (v. 15)
B (vv. 3-4)	B (v. 9)	
C (v. 5)	C (vv. 10-13)	C (v. 16)
	D (v. 14)	D (vv. 17-18)

Moloney has clearly elucidated the process of the development of the theme, the Word, in the Prologue with the wave structure. Furthermore, the benefit of his approach is that he analyzes the structure of the Prologue not with a single angle, but with multi-angles and argues that the Prologue is not simplistically structured.

2.3.2.2 A Two-fold structure: C. H. Giblin

Charles H. Giblin (1985) argues that the previous approaches to the structure of the Prologue,

such as a theological approach, and a literary approach with a chiastic or concentric arrangement, focus on a single structure of the final composition; he then suggests two complementary literary structures. His proposed structure is based on the hypothesis that the current form of the Prologue was made in the last two stages of the redaction of the Gospel. First of all, he separates the penultimate stage and the final stage in the composition of the Prologue, and then he presents verses 1-18 without the addition of verses 6-8, 15, and 13 as the Prologue in the penultimate stage. He points out that these additions can be added to the Prologue in the final stage of the redaction.

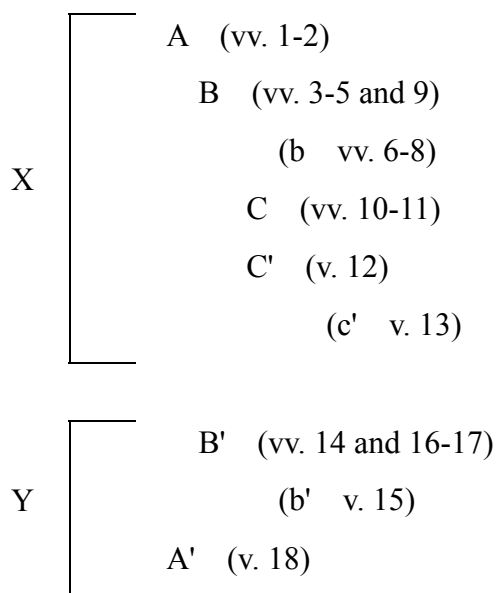
He proposes a complementary literary structure basically consisting of the penultimate structure and the chiastic or concentric structure. Firstly, he presents the penultimate structure as “X-Y structure” (not to confuse with the well-known mathematical X-Y structure) after arguing that the penultimate structure cannot be a chiastic or concentric structure. He attempts to show a meditative, appreciative function of the Prologue in this structure. His proposed structure begins with two main statements about the Word in verses 1 and 14 and it shows the pre-existence of the Word in relation to God and in relation to everything in both sections (1985:88-91). The first section, ‘X’ (vv. 1-5 and 9-12), shows the preexistence of the Word in relation to God in verses 1-2 and in relation to everything in verses 3-5 and 9-12 in the third person, while the second section, ‘Y’ (vv. 14 and 16-18), uses the first person, ‘us’.⁴³ In the X-Y structure, three additions, viz. verses 6-8, 13 and 15, function to confirm and elaborate the themes of the Prologue.

Giblin also presents a chiastic or concentric structure as the other structure of the Prologue (1985:94-94). Even though he believes that the penultimate structure cannot be chiasm, he argues that the final form of the Prologue in which verses 6-8, 15, and 13 were added, is formulated with a chiastic structure. In his analysis of the chiastic structure which is the ‘A-B-C-C'-B'-A’ pattern, he points out a terminological correspondence between the parallel

⁴³ Giblin argues that the relationship between the Word and God in v. 18 is still described in the third person, however, it is a more personal relationship, namely, as the Son and the Father (1985:89).

sections, ‘A’ (vv. 1-2) and ‘A’ (v. 18), viz. θεός, and a thematic correspondence, viz. the relationship between the Word and God. He also detects terminological correspondence between the parallel sections, ‘B’ (vv. 1-5 and 9) and ‘B’ (vv. 14 and 16-17), such as ἀληθεία and the phrase ἐγένετο διά. The parallel sections, ‘C’ (vv. 10-11) and ‘C’ (v. 12), are positioned in central point in the chiastic structure and shows the pivotal themes, ‘rejection and acceptance’. The additions concerning John the Baptist, viz. ‘b’ (vv. 6-8) and ‘b’ (v. 15), elaborate the parallel between sections ‘B’ (vv. 3-5 and 9) and ‘B’ (vv. 14 and 16-17) and the last addition, verse 13, underlines the pivotal themes of the parallel sections, ‘C’ (vv. 10-11) and ‘C’ (v. 12). He, indeed, argues that this structure not only shows that the Prologue functions as an introduction to the Gospel but also clarifies themes such as ‘life and light’ in section ‘B’ (vv. 3-5 and 9) and ‘grace and truth’ in section ‘B’ (vv. 14 and 16-17).

The suggested complementary structure can be formulated as follows.



Giblin succeeds in showing the Prologue’s functions and its themes through each structure, and proposes two stages of the composition of the Prologue, whereas he does not try to unite the two literary structures. He argues each structure only on each stage of the composition, namely the X-Y structure on the penultimate stage and the chiastic or concentric structure on the final stage. Nevertheless, he shows that the structure of the Prologue is not a simple and

single form but more complex.

2.3.2.3 A Bipartite structure: M. Coloe

Mary Coloe classifies the literary model of the structure of the Prologue in two categories: one is chiasm or parallelism and the other is a series of parallel themes such as ‘wave structure’ (1997:41-42). The former model has commonly been used by scholars who analyze the structure of the Prologue using a literary model, and the latter model has been used by M. F. Lacan, de la Potterie and F. Moloney who are referred to in 2.3.2.1. Coloe indicates that the first model offers only one solution to the various repetitions, and suggests a ‘Bipartite structure’ as another literary model (1997:44). This model is also structured by the idea of parallel themes as ‘wave structure’ consisting of three elements: story element, an active verb followed by testimony element.

Introduction (vv. 1-2)

logos/theos in eternity

Story		Testimony
A (vv. 3-5)	have seen	A' (v. 14)

John the Baptist

B (vv. 6-8)	have heard	B' (v. 15)
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Two Responses to the Word

C (vv. 9-13)	have experienced	C' (vv. 16-17)
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Conclusion (v. 18)

Son/Father in history

In the proposed bipartite form, the first part, viz. 'A-B-C', states the story of the Word in creation and coming into history in the third person, while the second part, viz. 'A'-B'-C'', shows the testimony to the Word's presence and revelation in history in the first person. Besides, her proposed structure shows the development of the thought structure in the Prologue. First of all, the introduction, viz. verses 1-2, is based on the relationship between the Word and God and it develops in the conclusion, viz. verse 18. The process of its development is shown in the intervening verses, viz. verses 3-17.

Through the three-fold development, Coloe suggests that the Prologue emphasizes "the sensory nature of the community's experience" (1997:46). The three-fold division relates to the introductory part to 1 John: (1) 'heard', (2) 'seen', (3) 'looked upon' and 'touch' in 1 John 1:1. She also understands that both the Prologue of John and the introductory part of 1 John similarly emphasize 'seeing', 'hearing', and 'experiencing'. So the three-fold development consists of three steps in the story described. Each step has its own story to tell by what was seen, by what was heard and by what was experienced.

In the first part (vv. 3-13), the Word, who existed with God in the beginning before the creation, was shown in creation and he came as light and life to all people as his "revelatory and salvific role" in the first step, 'A' (vv. 3-5). However, this step implies that the Word was not identified with a historical figure. In the next step, 'B' (vv. 6-8), the story tells that the Word was the light by John the Baptist's witness. John the Baptist testified both to the Word as light to people and to John the Baptist himself as voice. The third step, 'C' (vv. 9-13), narrates that the Word, who was seen in the world and conveyed to people by John's witness, has been experienced in human history, and that there are two contradictory responses to the Word. The second part (vv. 14-17) continues to show various themes and begins with incarnation of the Word. The relationship of the Word and God in eternity changes to the relationship of filiation such as Son and Father in human history in the first step, 'A' (v. 14), and it is verified by John's direct speech in the second step, 'B' (v. 15). The last step, 'C' (vv. 16-17), declares that the Word is Jesus as a specific person and also shows two mutually

opposite responses to him.

Coloe succeeds in showing certain parallels of various themes between two sections, viz. the relationship of the Word and God in the introduction and the conclusion, light and glory in sections ‘A’ (vv. 3-5) and ‘A’ (v. 14), the witness of John the Baptist in sections ‘B’ (vv. 6-8) and ‘B’ (v. 15), and the incarnation of the Word and two responses to him in sections ‘C’ (vv. 9-13) and ‘C’ (vv. 16-17), even though the explanation of section ‘C’ (vv. 9-13) can be ambiguous. She argues that the references to two opposed responses are revealed in verses 16-17 with the contrast between two gifts: one is ‘law’ for those who do not receive the Word, and the other is ‘grace and truth’ for those who do. However, verses 16-17 do not state that ‘law’ has been given to those who do not receive the Word; rather, these verses express Jesus’ superiority to Moses with the contrast to between ‘law’ and ‘grace and truth’, and between ‘Moses’ and ‘Jesus’. In spite of this weakness, her ‘Bipartite structure’⁴⁴ can be acceptable, as a means to show a series of parallel themes of the Prologue.

2.3.2.4 A Complementary structure: J. G. van der Watt

Jan G. van der Watt (1995), a South-African Johannine scholar, argues that a text cannot simply have a single structure but that the text is structured in different ways which may complement each other. He, firstly, classifies the previous research of the structure of the

⁴⁴ Coloe attempts to find the link between the Prologue and the first creation narrative in Gen. 1:1-2:4a, showing the bipartite form in Gen. 1:1-2:4a (1997:52-54)

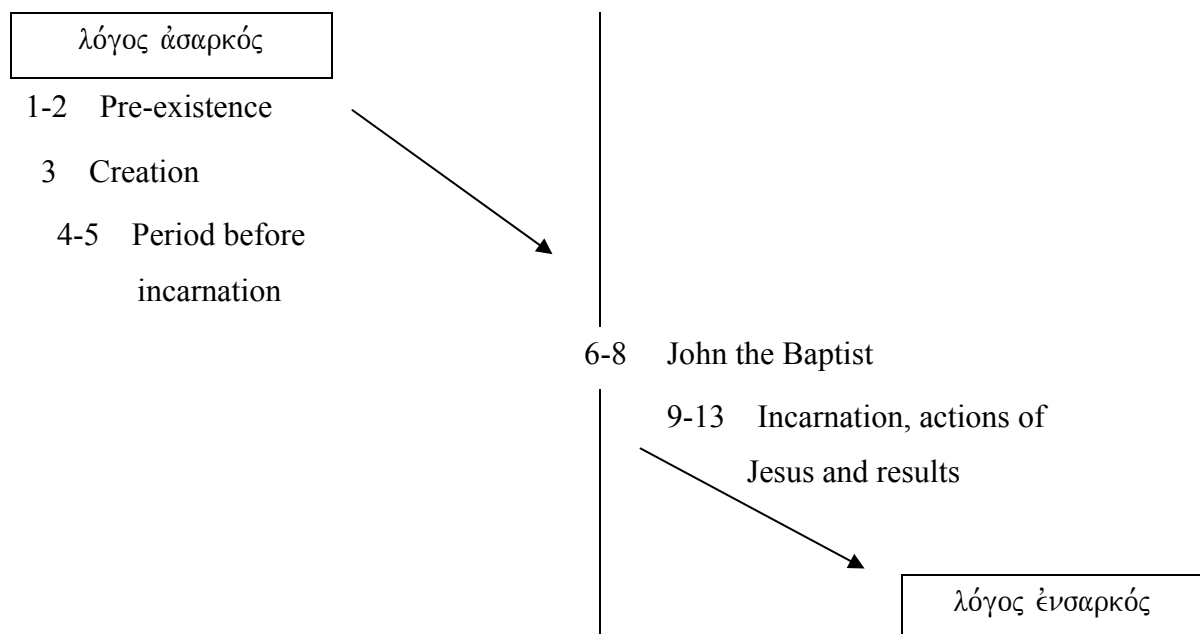
Introduction (vv. 1-2)

A (vv. 3-5)	light ↔ darkness	A' (vv. 14-19)
B (vv. 6-8)	heaven ↔ earth	B' (vv. 20-23)
C (vv. 9-13)	land ↔ waters	C' (vv. 24-31)

Climax: The Sabbath (2:1-3)
Conclusion (v. 2:4a)

Prologue in two ways; (1) the historical-critical analysis, viz. linear thematic structure, and (2) the literary-critical analysis, viz. chiasmic structure and parallelism. He, then, criticizes that both of them focus on a single angle and he suggests his own complementary structure.⁴⁵ Firstly he sees that the Prologue is divided into two main parts, namely 1:1-13 and 1:14-18 as Hooker, Giblin and Coloe do, and that both parts are linked to each other by chiasmic structure without a pivotal centre.

Van der Watt understands the first part (vv. 1-13), in the linear structure of historical development and describes its structure as follows (1995:321).



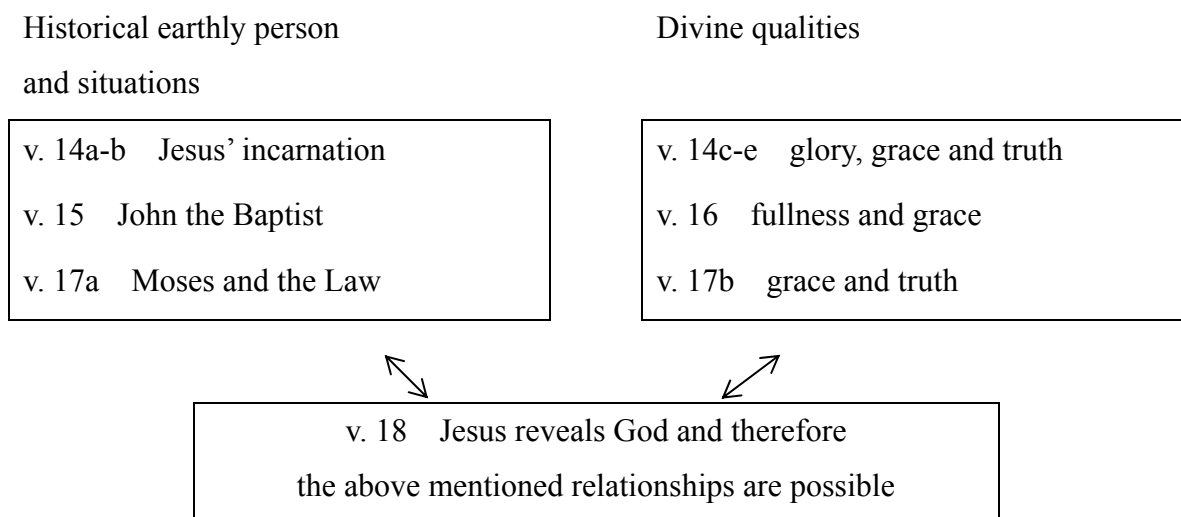
This part shows a process of time from ‘λόγος άσαρκός’ to ‘λόγος ένσαρκός’. It is divided into three sections: verses 1-5, 6-8 and 9-13. The first section (vv. 1-5) begins with pre-existence of the Logos. This Logos was with God in the beginning in verses 1-2 and created everything in verse 3. Verses 4-5 describe the Logos as ‘Life’ and ‘Light’ in the world.⁴⁶ He points out that this section focuses on “the period between creation and incarnation” (1995:319);

⁴⁵ Van der Watt’s main concern is to analyze the structure of the Prologue on macro level, so he does not deal with it in detail on micro level.

⁴⁶ Van der Watt (1995:321-324) argues that vv. 4-5 refer to the Logos as ‘λόγος άσαρκός’ rather than ‘λόγος ένσαρκός’ even though the present verb φαίνει can be understood in a sense of incarnation.

however, this also focuses on the pre-existence of the Logos. The last section (vv. 9-13) shows the Logos in historical time with two different responses to him. The coming of the Logos is addressed in verse 9 and the negative response to his coming is described in verses 10-11; the positive response to it is expressed in verses 12-13.⁴⁷ The section of John the Baptist is a bridge between these two sections, ‘λόγος ἄσαρκός’ (vv. 1-5) and ‘λόγος ἐνσαρκός’ (vv. 9-13). By this structure, he emphasizes the thematic flow, viz. ‘λόγος ἄσαρκός’ to ‘λόγος ἐνσαρκός’ and historical development as the structuring principle of this part (vv. 1-13).

Van der Watt suggests a different principle for structuring the second section (vv. 14-18), namely according to thematic parallels. He presents the parallel structure as follows (1995:328).



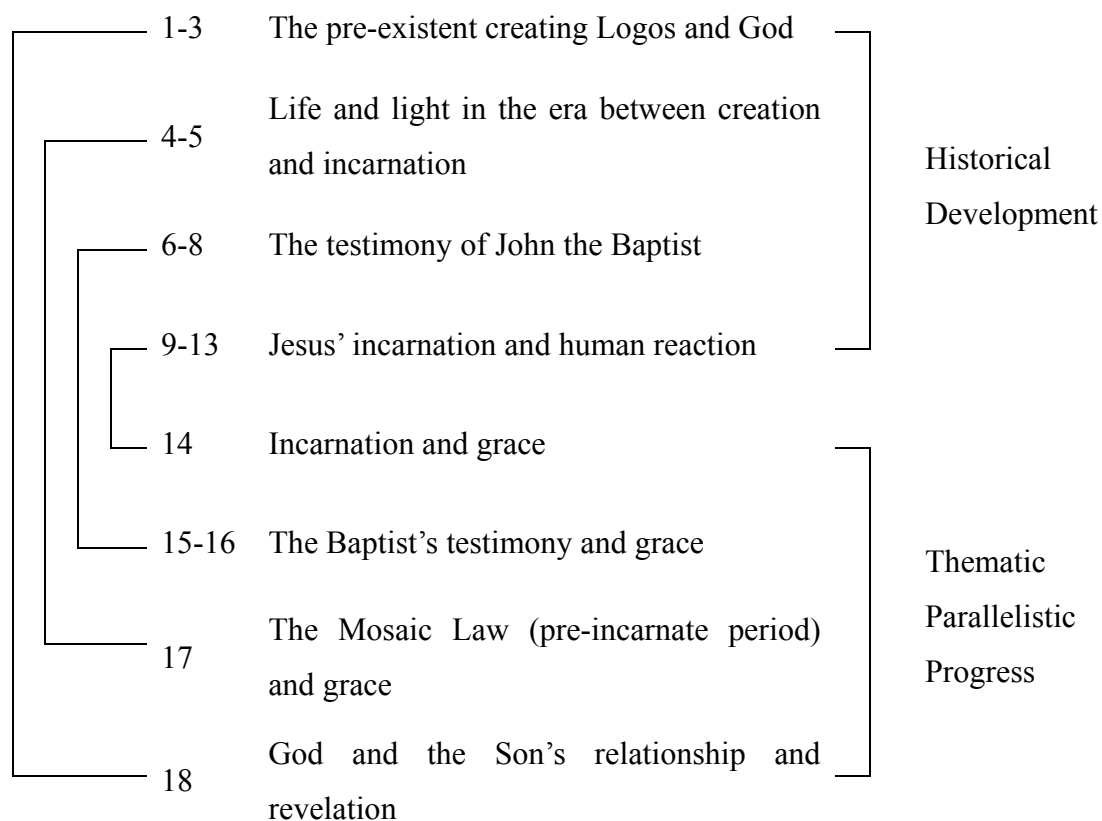
In verses 14-17, there are thematic parallels between historical earthly events and divine qualities. The first parallel is found in verse 14 which addresses the incarnation of the Logos. In verse 14a-b the Logos’ incarnation as an historical earthly event is related to glory, and grace and truth as divine qualities in verse 14c-e. Secondly, he attempts to parallel verse 15 to verse 16.⁴⁸ In verse 15 the Logos’ pre-existence and his historical appearance are testified by

⁴⁷ Van der Watt argues that these two responses are also stressed in the rest of the Gospel (1995:320).

⁴⁸ There is some debate whether v. 16 is linked to v. 15 or whether v. 16 is linked to v. 14 because v. 16 starts with ὅτι clause. Most historical-critical scholars regard v. 15 as addition section and read v. 16 with v. 14, while

John the Baptist. This witness is interpreted and stated in terms of fullness and grace in verse 16. In other words, the testimony of John the Baptist as historical event is related to the grace and truth of the Logos as divine qualities. The last parallel can be found in verse 17. The law through Moses who is an important “historical” figure is contrasted with grace and truth through Jesus as divine qualities. Verse 18 functions as the key to link the historical event to divine qualities. He, therefore, presents parallelism as the figure of the second part (vv. 14-18).

Finally, van der Watt (1995:329) finds three themes repeated in both parts: (1) the witness of the Baptist, (2) the incarnation, and (3) Jesus’ presence with the Father. His complementary structure is chiastically linked with those three themes as follows (1995:330).



He, firstly, considers that Jesus’ presence with the Father is a crucial element in the parallel

van der Watt tries to read v. 16 with v. 15 as Schnackenburg. See Schnackenburg ([1965] 1968:275) for more argument.

between verses 1-5 and verses 17-18. Both sections are also linked by “the period before incarnation”. In his elaboration of these sections, the parallel between verses 1-2 and verse 18 expresses the relationship between the Logos-Jesus and the Father in pre-incarnation, and “the revelatory function of Jesus” is based on this relationship, and the parallel between verses 4-5 and verse 17 are explained by the period between the creation and the incarnation and the ethical emphasis of ‘Light’ and ‘Law’. However, he does not explain how verse 3 parallels to verse 18 in the section of verses 1-3, namely, the emphasis on the Logos as the creator is not elaborated in verse 18. Further, the questions of whether verses 17-18 represent the period of pre-incarnation should be re-examined. Secondly, verses 6-8 and 15-16 are linked by the testimony of John the Baptist about the one who was before him. This parallel can be valid only if verse 16 is understood within the section of John the Baptist. Finally, verses 9-13 and verse 14 are parallel to each other with the Logos’ incarnation and the responses to his incarnation.

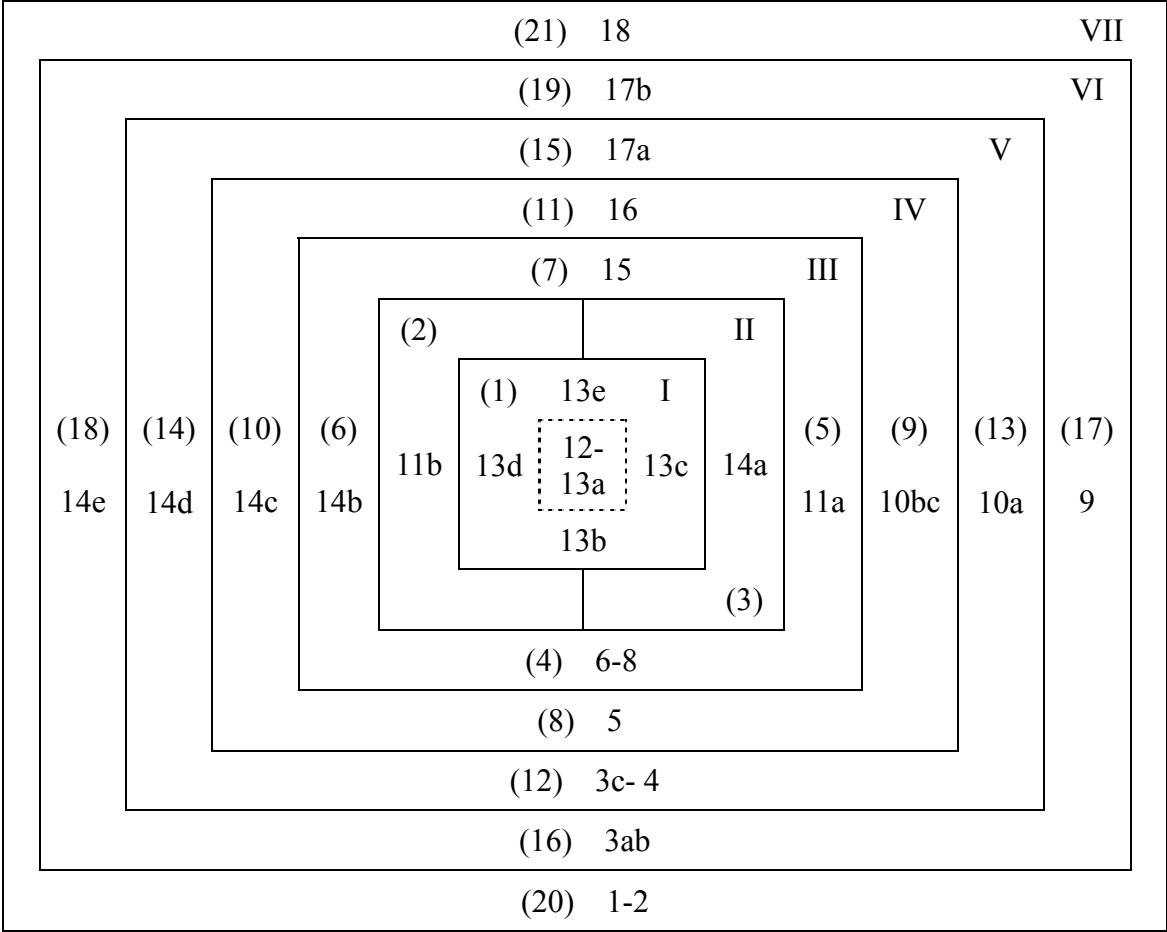
Van der Watt succeeds in elaborating the structure of the Prologue with his own complementary structure. He also shows that the Prologue does not have a simple structure. He presents two different principles for analyzing two parts, viz. historical development and thematic parallelistic progress, and three characters for chiastically linking both parts. Nevertheless, some problems mentioned above, require investigation such as whether verse 16 should be read with verse 15 or whether it should be read either with verse 14 or with verses 17-18, and whether verses 9-13 should be read in one section or whether they should be divided into two sections: verses 9-11 and verses 12-13.

2.3.2.5 Mandalic chiasm: B. Barnhart

A new reading of the Gospel of John was suggested by Bruno Barnhart. In his book, *The Good Wine: Reading John from the center* (1993), he attempts to read a text according to three dimensions, viz. structural analysis, symbolic interpretation and the unitive approach.

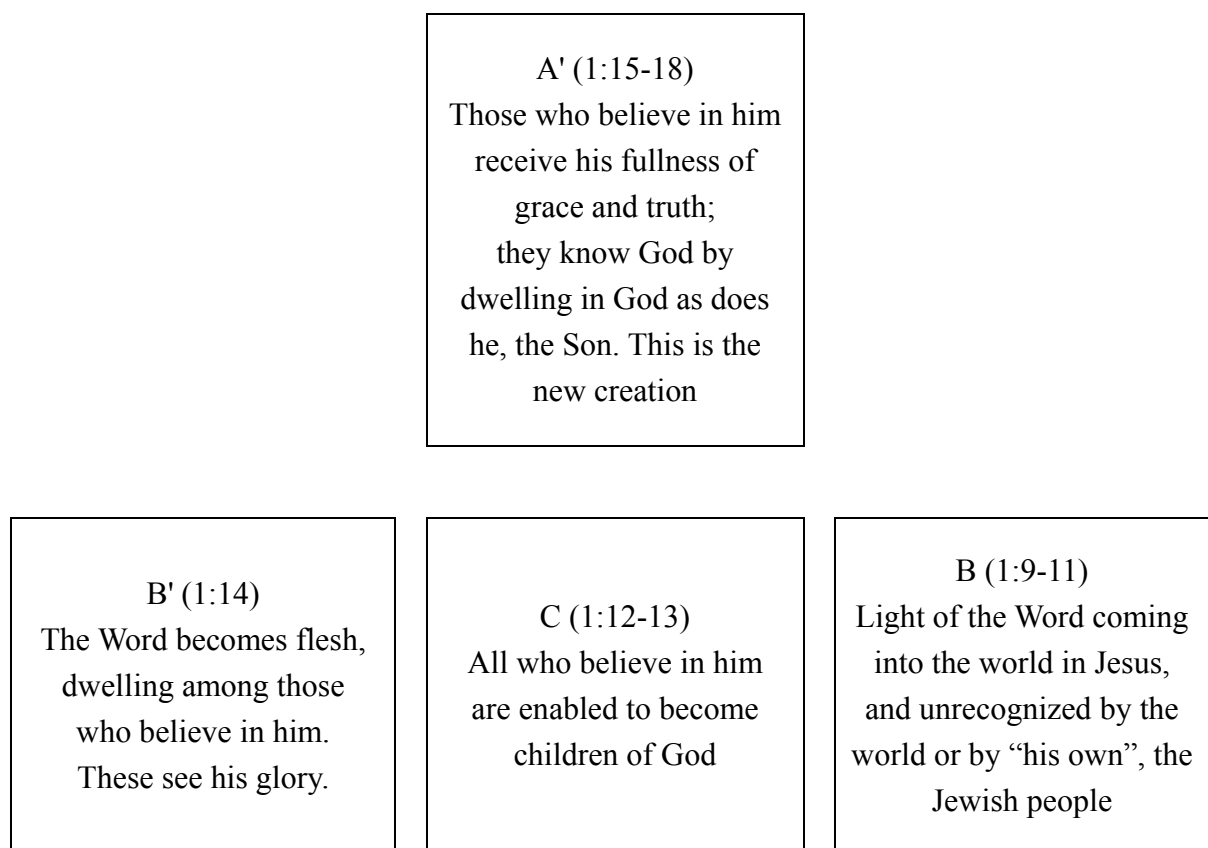
Structural analysis and symbolic interpretation are not new methods for the purpose of the exegesis of a text. He argues that the Gospel of John comprises a pattern of symmetry rather than the chronological linear structure, and then takes chiasm for structural analysis. He argues further that symbolic interpretation was largely used during the first thousand years for exegesis, not only of New Testament but also of Old Testament, whereas the unitive approach has not been previously applied to biblical exegesis.⁴⁹ He uses the first method for the analysis of the structure, and the two other methods for interpretation of the themes.

Barnhart also presents the mandala of the Prologue as follows (1993:37):



⁴⁹ Barnhart points out that the unitive approach derives from ‘a sapiential principle’ and was often used by the eastern Church writers and has lately emerged in the western tradition (1993:11): “It can be pointed to in some of the eastern Christian fathers (e.g., Origen, Maximus Confessor, and especially Ephrem and other early writers of the Syriac tradition), and emerges in the late medieval western tradition in Meister Eckhart.” He regards this approach as a method appropriate to the Gospel of John. The approach hypothesizes that the basic intention of the text is to communicate “the one ultimate reality”, and he argues that the Logos of the Prologue is the ultimate reality and that it is briefly revealed in the baptismal experience in the Gospel of John.

Barnhart suggests mandalic chiasm as the fundamental structural unit of the Gospel of John. The mandalic chiasm is a literary-psychological figure in which chiastic structure and the mandalic idea combine. Mandala ordinarily means “circle” in Sanskrit, and the mandalic idea “denotes circular images, which are drawn, painted, modeled, or danced” (Jung 1973:3).⁵⁰ He attempts to add this mandalic idea to a chiastic structure, which derives from Peter F. Ellis. He agrees with Ellis’ theory (1984) that not only the Prologue, but also the rest of the Gospel of John have been designed as chiastic structure, the ‘A-B-C-B'-A’ pattern.⁵¹ The mandalic chiasm of the Prologue is designed as follows (Barnhart 1993:49).



⁵⁰ There are two principle directions in the notion of the mandala viz., the eastern religious traditions and the Jungian school of psychology; while it was unknown in the western church tradition (Barnhart 1993:18): “From the former derives the mandala itself, and, from the latter, its contemporary interpretation in terms of human experience.”

⁵¹ While the structure of Barnhart is based on the chiasm of Ellis, there are some differences of division of the text between both of them (Barnhart 1993:39). We also address and criticize Ellis’ chiasm of the Prologue and of the rest of the Gospel in 2.3.1.7.

A (1:1-8)
The Word before creation;
creation; light of Word in
the world

The importance of his mandalic chiasm is the centre. In Barnhart's proposed structure, verses 12-13 are the centre and function as a turning point from the first creation (A) to the unitive creation in God (A') and from rejection (B) to acceptance (B'). He understands that verses 12-13a are a core of the centre in Part I and are surrounded by four phrases (1993:307), viz. 'not of blood' in verse 13b, 'or of the will of the flesh' in verse 13c, 'or of the will of man' in verse 13d and 'but of God' in verse 13e. He argues these four phrases form a quaternary; however, verse 13b-d can be understood as the parallel section of verse 13e. The core of the centre, thus, can be surrounded by the two opposing sources, namely, 'of God' and 'of blood, or, of the will of the flesh or of man' rather than four different sources. Secondly, his mandalic chiasm is naturally formed from the quaternary chiasm (1993:38). However, in his proposed structure of the Prologue, Part II (v. 11b and v. 14a) does not show the quaternary chiasm; neither does Part VII (vv. 1-2 and v. 18). Both parts show only two sections corresponding to each other. His mandala, therefore, falls into self-contradiction. Thirdly, his mandalic chiasm derives from the chiasm of Ellis. However, the weakness of the structure of Ellis discussed in 2.3.1.7 makes the evidence of a mandalic chiasm doubtful. Lastly, an aim of the structural analysis is to discover the structure which we can find in the text itself rather than to analyze the text with an intentional method. From this point of view, his mandalic chiasm does not formulate structure of the Prologue itself because the proof of the influences of the mandalic thought to the Gospel of John is lacking. His proposed structure, nevertheless, can be introduced as an attempt to combine the mandalic thought, which is an eastern thought, with literary structural analysis.

2.4 SUMMARY

The efforts at reading the Prologue have largely been done in two ways: sequence reading and literary reading. The former reading is a traditional method which has been used since the Gospel of John was written and it has also been used by the historical-critical analysis, viz. form criticism, source criticism, redaction criticism and so on, during the first half of the twentieth century. On the other hand, the latter has begun in earnest since the second half of the twentieth century by the use of literary-critical analysis, discourse analysis, rhetorical criticism, and the structuralists. In the former reading, most scholars who used the historical-critical analysis, viz. Burney, Bernard, Dodd, Bultmann, Brown, Gaechter, Käsemann, Haenchen, Schnackenburg, reconstructed the original hymnic form of the Prologue and there was some consensus on verses 6-8 and 15 as the additions to the hymn, while in the latter reading, most scholars' concern is to detect the structure of the text itself without deconstructing the text.

In the literary reading, most scholars discovered some patterns of chiasmic structure in the Prologue. They proposed various central themes for the Prologue as supported by their own chiasmic pattern, while the Logos was suggested as a central theme of the Prologue by the sequence reading. Some proposed chiasmic structures are persuasive and acceptable as the structure of the Prologue, e.g., the chiasmic structures proposed by Culpepper, Staley, and Talbert, even though they still have some weaknesses. Both chiasms and sequence reading have a single angle and present a single theme in the Prologue. Thus, there occur some alternative or complementary structures, namely, the Wave structure of Lacan, de la Potterie and Moloney, the X-Y structure of Giblin, a Bipartite structure suggested by Coloe, a Complementary structure described by van der Watt, and the Mandalic chiasm by Barnhart. They illuminate the varied and deep structure of the Prologue and suggest that the Prologue should be read with multi-angles. They also point out the various themes of the Prologue, as well as the relationship of the themes of the Prologue to the rest of the Gospel, though their structures also show some weakness.

In view of such a wide range and huge diversity of approaches and methodologies regarding parallelism and chiasm, it is important for us to briefly reflect upon the basics of such literary figures. In the next chapter, we will discuss about a basic definition of parallelism and chiasm, their types or patterns, and criteria for identifying them, and also show how they are accepted and modified by other scholars. In addition, our definition, patterns and criteria for those literary figures which can be applied to our research, will be suggested.

CHAPTER 3

PARALLELISM AND CHIASM IN THE ANALYSIS OF COMPLEX PARALLELISM

3.1 INTRODUCTION

The notion of ‘complex parallelism’ is not new as a literary or rhetorical figure. It is a figure which must be unified with various patterns of the chiasmic structure and parallelism into one larger chiasmic structure. It is also known as ‘complex chiasmic structure’ (Welch 1981:242; Breck 1987:73). In the surface structure, the passage can be observed as a single chiasmic structure, and in the deep structure, various patterns of chiasmic structure and parallelism can be found in each parallel section consisting of the surface structure as well. In this chapter, the definition and types of chiasm and parallelism which are components of complex parallelism will be addressed, and criteria for detecting the chiasmic structure will also be suggested, generally but also in as far as these can be used for and applied to the Prologue of the Gospel of John.

3.2 PARALLELISM

3.2.1 Definition of Parallelism

Parallelism is one of the most prominent rhetorical or literary figures in both ancient poetry and poetry in the Bible. It is also to be found in prose, though it is a more elaborate, denser and compact way in the poetry rather than in prose (Petersen and Richards 1992:14). The parallelism in the Bible began to be observed in earnest by Johann-Albrecht Bengel and Robert Lowth in the eighteenth century. Bengel ([1742] 1963) found two patterns of chiasm in

the New Testament, referred to as “direct” and “inverted”.⁵² However, direct chiasm, which was exemplified in Matthew 5:44 should not be called chiasm but rather parallelism.

While Bengel observed chiasm in prose in the New Testament, Lowth ([1778] 1848) defined parallelism and classified its patterns in poetry in the Old Testament. His definition of parallelism has been accepted as the classic definition of parallelism (Berlin 1992:155) as follows (Lowth [1778] 1848:viii):

The correspondence of one verse or line with another, I call parallelism. When a proposition is delivered, and a second is subjoined to it, or drawn under it, equivalent, or contrasted with it in sense, or similar to it in the form of grammatical construction, these I call parallel lines; and the words or phrases, answering one to another in the corresponding lines, parallel terms.

Thus, Lowth observed the correspondences of parallel lines; particularly synonymy and antithesis. His observation had been regarded as a basic definition by many scholars, and his definition had been retained in their works for over one hundred years. However, his definition was rejected by Kugel and Alter. Kugel (1981) argues that the name, parallelism, has in the past proven somewhat misleading for students and rejects the concept of synonymy of parallel lines that the first half must parallel to the second half in meaning or that each word of the first half must balance to a word in the other. Rather, Kugel defines parallelism along the following lines (1981:8):⁵³

And this, it is suggested, corresponds to the expectations the ancient Hebrew listener, or reader, brought to every text, his ear was attuned to hearing “A is so, and what’s more, B is so.” That is, B was connected to A, had something in common

⁵² According to Meynet (1998:62-63), Bengel’s awareness of concentric constructions was already presented in the Jewish world since the fourteenth century.

⁵³ Petersen and Richards criticize Kugel’s definition as too limiting a description of the correspondence. They point out that ‘A’ is related to ‘B’ at a multiplicity of grammatical and semantic levels. The correspondence of ‘A’ and ‘B’ is not merely “A+B”, nor “A>B”, nor “A<B” (1992:35).

with it but was not expected to be (not regarded as) mere restatement.

While Lowth found exact synonymy between parallel lines, Kugel proposes that parallelism is not merely repetition. The dual nature of 'B' is both to come after 'A' and then to add to it, particularizing, defining, or expanding the meaning. Indeed, the nature of 'B' is both "retrospective" and "prospective" (Kugel 1981:8) and the meaning of 'B' is more than 'A'. Robert Alter (1981, 1985) also understands that a perfect match of parallel meaning, syntax, and rhythm is not common either in poetry or in prose in the Bible, and that every component of the first half is briefly echoed in the second half of the parallel lines. Both Kugel and Alter emphasize the differences between parallel lines, contrary to most scholars who understand parallelism as synonymy as Lowth did.

Since Lowth, semantic parallelism has been firmly accepted as the chief organizing principle of parallelism (Alter 1985:3); an alternative model for analysis of parallelism was also suggested. Roman Jakobson (1981) attempts to analyze parallelism with a linguistic analysis and expounds "grammatical parallelism" in biblical poetry as well as in the poetic canon of numerous folk tales.⁵⁴ The principle of the grammatical parallelism proposed by Jakobson has been advanced with transformational grammar by S. A. Geller, E. L. Greenstein and A. Berlin (Berlin 1992:156; cf. Geller 1983; Greenstein 1983; Berlin 1983).⁵⁵ On the other side, W. G. E. Watson (1984) analyzes parallelism in Hebrew poetry with a mathematical approach.

Therefore, parallelism has been identified both in poetry and prose in the Bible.⁵⁶ It can be

⁵⁴ Jakobson defines parallelism as follows (1981:107): "the second or third line of a strophe almost always presents an interpretation or a paraphrase or a simple repetition of a thought, figure, and metaphor contained in the preceding verse or verses."

⁵⁵ Jakobson (1971:254; 1981:102-103) presents another approach to parallelism, viz. metaphoric parallelism, which was applied to a literary figure in biblical poetry by E. Norden.

⁵⁶ Manson ([1935] 1963:54) shows an extension of phenomenon of parallelism in the words of Jesus and argues that the parallelism covers not single clauses but larger aggregates each of which contains many clauses. Wilson (1997:289-30) calls a succession of episodes in narrative parallels "episodic parallels", and ascribes two common types of episodic parallels: Series episodes and Yoked episodes. The former consists of "a series of potentially independent episodes" that have been run together in continuous series, while the latter is "adjacent or paired episodes" in the manner of doublets. While the former is formulated as 'ABCD-A'B'C'D' or 'ABCD-A'B'C'D'-A"B"C"D"', the latter is formulated as 'AA'-BB'-CC'-DD'.

defined as the repetition of the same or related semantic contents, which is synonymous, antithetic, or constructive, of concepts, thoughts, themes, and as the repetition of the grammatical structure in parallel lines which might be in one verse or between two or more, verses.⁵⁷ Parallelism, furthermore, shows not merely synonymity or simple repetition of components of parallel lines but also intensified, constructed meaning in semantic and grammatical aspects.⁵⁸

3.2.2 Types and Criteria for Identifying Parallelism

There is consensus regarding the classic types of parallelism in general. Three types of parallelism were proposed by Lowth ([1778] 1848), namely, synonymous parallelism, antithetic parallelism, and synthetic parallelism and they were not only accepted as the typical types of parallelism in poetry in the Bible in the nineteenth and twentieth centuries, but also are still regarded as the classic types in the contemporary literary criticism, together with the various additional types which have been presented by modern biblical scholars over the past thirty years.

3.2.2.1 Classic types of parallelism

3.2.2.1.1 Synonymous parallelism

R. Lowth defined synonymous parallelism as follows ([1778] 1848:viii):

⁵⁷ Greenstein understands that parallelism refers to the repetition of the components of one line of verse in the other line or lines, that is, a repetition of sense, words, sound, rhythm, morphology, syntax, or any combination of these (1983:43) and that parallel lines have the effect of “reinforcing the semantic association” between them (1983:64); Wilson (1997:26-30) also points to repetition as the first principle of Hebrew poetry, and presents parallelism as one of repetitive devices such as the metered line, a syllable count, the iteration of sound, or the thematic paralleling of lines.

⁵⁸ Zogbo and Wendland (2000:20) observe parallelism in the poetry in the Bible and suggest that the similarity of parallel lines may be grammatical in terms of having the same structure, or semantic in terms of having the same meaning.

Of parallel lines synonymous; that is, which correspond one to another, by expressing the same sense in different, but equivalent terms; when a proposition is delivered, and is immediately repeated, in the whole or in part, the expression being varied, but the sense entirely or nearly the same.

Synonymous parallelism is formed when the parallel lines or sections are similar to meaning, themes, or thoughts in semantic aspects.⁵⁹ Some examples of synonymous parallelism show not only semantic synonymity, but also sameness of grammatical structure between parallel lines or sections. Matthew 7:2 is commonly understood as an example of this type of parallelism in the New Testament:⁶⁰

A ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε,
A' καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

However, not all of the components of the first line are perfectly matched with the other. Some elements in the second line are missing. Isaiah 1:3 exemplifies ellipsis in synonymous parallelism (Zogbo & Wendland 2000:21):

A The ox knows its owner,
A' And the ass ***** its master's crib.

3.2.2.1.2 Antithetic parallelism

Antithetic parallelism was defined by Lowth as follows ([1778] 1848:xiii):

⁵⁹ Wilson (1997:27) uses the term, “equivalent parallelism” in the same sense as synonymous parallelism.

⁶⁰ This example can also present another rhetorical figure. The repetition of the ‘κρι-’ and ‘μετρ-’ stem represents “polyptoton.”

When two lines correspond with one another by an opposition of terms and sentiments; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only. Accordingly the degrees of antithesis are various; from an exact contraposition of word to word through the whole sentence, down to a general disparity, with something of a contrariety, in the two propositions.

Antithetic Parallelism shows contrasting or opposing meaning, themes or thoughts between parallel lines or sections in the semantic aspect, while it retains a similar grammatical structure between them as synonymous parallelism does. However, it can occasionally be formulated with the contrasting or opposing senses between parallel lines or sections in the linguistic aspect, viz. positive and negative, with conveying a similar meaning, themes or thoughts. This type of parallelism is frequent in the passages of the sayings of Jesus, and Wisdom literature such as Proverbs, Ecclesiastes, and some Psalms. An example can be found in Matthew 6:22 and 6:23.

A ἔάν οὖν ᾦ ὁ ὀφθαλμός σου ἀπλοῦς

B ὅλον τὸ σῶμά σου φωτεινὸν ἔσται

A" ἔάν δὲ ὁ ὀφθαλμός σου ποιηρὸς ᾦ

B" ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται

3.2.2.1.3 Synthetic parallelism

A definition of synthetic parallelism was also given by Lowth ([1778] 1848:xv):⁶¹

The third sort of parallels I call synthetic or constructive – when the parallelism consists only in the similar form of construction; in which word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a

⁶¹ Synthetic parallelism is also called “constructive parallelism” or “formal parallelism” (Berlin 1992:156)

correspondence and equality between different propositions, in respect of the shape and turn of the whole sentence, and of the constructive part.

Synthetic parallelism does not have any sameness or contrast between parallel lines or sections in the semantic aspect; however it occurs rather where the other line or section completes the thought of the first line or section. According to Zogbo and Wendland (2000), the second line or section not only adds to or completes the thought of the first line or section but also modifies it in some way. Each line or section does not have correspondence in the semantic aspect, but parallel lines or sections make up a perfect meaning or thought only when they are put together. From the examples of Psalms 14:1 and 94:11, synthetic parallelism can be understood in that, whereas each parallel line does not have the same meaning, the balance of parallel lines which are put together is similar to that of the other parallelism (Zogbo & Wendland 2000:22):

A The fool says in his heart

A' "There is no God." (Ps. 14:1)

A The Lord knows the thoughts of man

A' That they are but a breath. (Ps. 94:11)

3.2.2.2 Other types of parallelism

During the past thirty years, various types of parallelism have been illuminated by biblical scholars such as Kugel (1981), Bailey (1983), Watson (1984), Alter (1985), Berlin (1985; 1992), and Zogbo and Wendland (2000). They have observed various permutations, viz. various forms of word order between parallel lines, ellipsis and addition of some terms, other combinations. In particular, Bailey (1983:47-48) classifies parallelism into three patterns

according to the form of parallel lines as standard parallelism,⁶² step parallelism, and inverted parallelism. Berlin (1992:156-157) adds four additional types to the classic types of parallelism, namely, chiasmic parallelism, staircase parallelism, emblematic parallelism, and Janus parallelism.⁶³

Some of these types are considered in this research, such as staircase parallelism, step parallelism, and inverted parallelism. Firstly, staircase parallelism occurs when some elements of the first line are repeated in the second line and other elements are added to complete the thought (Berlin 1992:156).⁶⁴ In this parallelism, a word at the end of the first line is repeated at the beginning of the second line, and the word at the end of second line is repeated at the beginning of the third line. Romans 8:29-30 is accepted as an example of this type by David E. Aune (2003:102).⁶⁵

ὅτι οὖς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ,
εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς

οὖς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν·

καὶ οὖς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·

οὖς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν

⁶² Bailey (1983:47-48) uses the term ‘standard parallelism’ when parallel lines are formed in an ‘AA’-BB’-CC’ pattern, and points out that this pattern is common to the Old Testament and is well-known in the Psalms and the Prophets in particular, and also in the New Testament, i.e., Lk. 21:23-24:

- A Alas for those who are with child
- A’ and for those who give suck in those days
- B For great distress shall be upon the earth
- B’ and wrath upon this people
- C they will fall by the edge of the sword
- C’ and be led captive among all nations

⁶³ When one line forms a simile or metaphor, it is called “Emblematic parallelism”, e.g., Ps. 42:2, and when a single word with two different meaning is used in each parallel line, it is called “Janus parallelism”, e.g., Gen. 49:26 (Berlin 1992:157). Berlin presents two more types of parallelism; incomplete parallelism and metathetic parallelism (1985:2).

⁶⁴ ‘Staircase parallelism’ is also called ‘stairstep parallelism’, ‘step parallelism’, ‘terrace patterning’. This parallelism is sometimes understood as an ellipse of synthetic parallelism (Zogbo & Wendland 2000:22; Longenecker 2005:28). In particular, staircase parallelism forms the same pattern of ‘climax’ (κλιμαξ) or ‘ascent’ (*ascensus*, also *gradatio*) which is an ancient rhetorical figure. For arguments regarding ‘climax’ and other interlocking structures, see Longenecker (2005).

⁶⁵ Kennedy (1984:155) recognizes Rom. 5:3-5 as an example of climax.

Πρώρισευ of the first line in verse 29 is repeated at the beginning of the second line; ἐκάλεσευ at the end of the second line is repeated in the beginning of the third line; ἐδικαίωσευ at the end of the third line is repeated in the beginning of the last line. This illustrates the occurrence of staircase parallelism in these verses.

Secondly, ‘step parallelism’ occurs when parallel lines are formed as the ‘A-B-C-A'-B'-C’ pattern (Bailey 1983:48)⁶⁶ and it can be found in Matthew 7:7-8.

- A Αἰτεῖτε καὶ δοθήσεται ὑμῖν
B ζητεῖτε καὶ εὕρησете
C κρούετε καὶ ἀνοιγήσεται ὑμῖν
A' πᾶς γὰρ ὁ αἰτῶν λαμβάνει
B' καὶ ὁ ζητῶν εὕρισκει
C' καὶ τῷ κρούοντι ἀνοιγήσεται

In Matthew 7:7-8, the balances of all parallel sets, ‘A’ and ‘A’’, ‘B’ and ‘B’’, and ‘C’ and ‘C’ are briefly illuminated and they form the ‘A-B-C-A'-B'-C’ pattern of step parallelism though one can also observe chiasm in the first section.⁶⁷

3.2.2.3 Criteria for identifying parallelism

In the analysis of parallelism, it is important to determine criteria for identifying parallelism.

⁶⁶ Longenecker (2005) understands ‘step parallelism’ as synonym for ‘staircase parallelism’ or ‘climax’, while Bailey (1983) points out differences between these types from ‘staircase parallelism’. The definition of ‘step parallelism’ proposed by Bailey is applied in this research. Wilson (1997:32) observes ‘step parallelism’ in large narrative units; for instance, the ‘A-B-C-D-A'-B'-C'-D’ pattern is found to occur between the story of Abraham and the three visitors in Gen. 18 and the story of Abraham and Sodom in Gen. 19:1-29. These two stories are contrastedly connected by step parallelism.

⁶⁷ One can also understand Matt.7:7 itself as the ‘A-B-A’ pattern of chiasm. Δοθήσεται of the first line and ἀνοιγήσεται of the third line are future passive form, while εὕρησете of the middle line is future active form. Thus, the second verb of each parallel line consists of chiasm in linguistic aspect..

Berlin (1985:31-124; 1992:158-159) suggests four criteria: grammatical aspect, lexical aspect, semantic aspect, phonological aspect, and Zogbo and Wendland (2000:20-30) finds some elements between parallel lines: word pairs, logical relationship, temporal relationships, semantic relationship, and so on.⁶⁸ For identifying parallelism in the Prologue, some parallel elements are chosen from among the criteria proposed previously, modified and advanced as follows:

- (1) The semantic aspects are considered in the relationship between the parallel lines or between the parallel sections: catchword, theme, concept, idea, or content are paralleled between parallel lines or sections. These elements are parallel to each other synonymously, antithetically, and synthetically. In addition, theological or symbolic elements are also important in identifying parallelism in the Prologue.

- (2) In the linguistic aspect, three further significant aspects are considered elements of parallelism: grammatical aspect, lexical aspect and syntactic aspect. The grammatical aspect gives evidence of parallelism with various verbal forms, tenses of the verbs, speech of words and so on. In the lexical aspect, a word parallels the same word or a word from the same root (Berlin 1985:65-76; 1992:159).⁶⁹ The syntactic aspect pertains to the equivalent of syntax of the parallel lines or section, that is, how sentences are composed. Occasionally, these elements are balanced with a similar pattern or with an opposite pattern: e.g., a nominal clause may be parallel with a verbal clause, or, a positive sentence may be parallel with a negative sentence, or a subject (clause) may appear in an object (clause) of the parallel line and so on.

⁶⁸ Geller (1979) suggests more complex elements to identify both grammatical parallelism and semantic parallelism, e.g., synonym, list, antonym, merism, identity, metaphor and others.

⁶⁹ Berlin (1985:65-76; 1992:159) suggests the rules of word association in two categories: “paradigmatic” or “syntagmatic”. In the former instance, “a word is chosen from the same category and may substitute for the given word”, and the latter involves “the choice of an associate from the same sequence rather than the same class.”

3.3 CHIASM

3.3.1 Definition of Chiasm

3.3.1.1 Chiasm

Another prominent rhetoric and literary figure of the ancient literature is chiasm.⁷⁰ In antiquity it was widely observed both in prose and in poetry such as in the *Illiad* and the *Odyssey* of Homer, in Livy, Sallust, Caesar, Tacitus, Justinus (Welch 1981), in the Old Testament (Radday 1981; Watson 1981) and in the New Testament (Breck 1994; Lund 1930, 1931, 1942; Talbert 1974, 1992; Thomson 1995; Welch 1981) and in the other literature.⁷¹ Chiasm, in particular in the New Testament, has been observed by biblical scholars since the eighteenth century. J. A. Bengel ([1742] 1963) was the first scholar to employ ‘direct’ and ‘inverted’ chiasm in the interpretation of the New Testament. John Jebb, in a book entitled *Sacred literature* in 1820, suggested that the origin of chiasm could be traced to the Old Testament, and that the application of the principle extends not only to lines, but also to paragraphs. Jebb first identified “introverted parallelism” as chiasm and was followed by Thomas Boys (1825). John Forbe (1854) advanced the researches of Jebb and Boys.

The term ‘chiasm’, also called ‘chiasmus’, derives from the Greek word, *χιάζω*, meaning “to mark with two lines crossing like a *χ*” (*LSJ* s.v. *χιάζω*), and consisting of “a placing crosswise” of words in a sentence (Lund 1930:74; 1942:31). It can be broadly defined as “the figure of a balance of words, phrases, sentences, ideas, concepts, or themes around a pivotal idea, provided that the order of these elements in the first half are inverted in the second

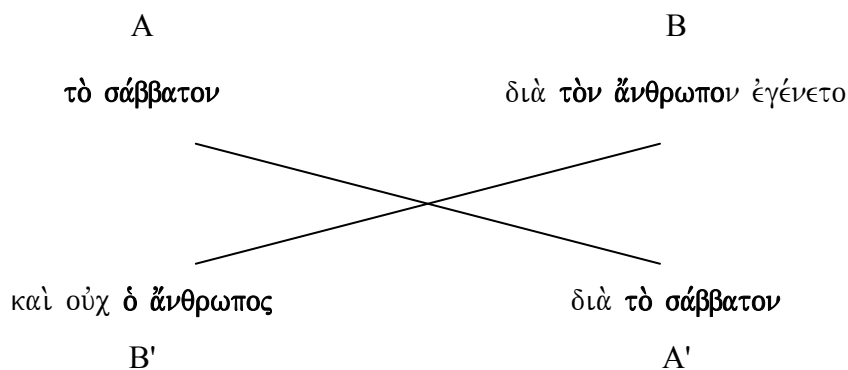
⁷⁰ Chiasm has been defined as both a literary and a rhetoric figure (Man 1984; Lund 1942; Welch 1981; Dahood 1976). In particular, Lund (1942:31) points out that chiasm has been used to designate an inversion of order of words phrases which are repeated or referred to in the sentence in rhetoric.

⁷¹ However, Longenecker (2005:16-17) argues that chiasm had been neither conceptualized nor discussed by rhetorical theorists, until the fourth century CE, when it was mentioned by Ps.-Hermogenes. Some point out that chiasm was widely used during the Renaissance (Thomson 1995:14), while David Aune (2003:94) notes that it, at least micro level chiasm, was “an observable rhetorical feature of ancient texts”.

half”,⁷² and a pivotal idea is revealed in a unique central element or the centre itself can consist of two or more lines in parallel – a pivot or conceptual centre. This figure is also expressed under various terms such as “inverted parallelism” (Breck 1986; Welch 1981) which is also called “introverted parallelism” (Jebb 1820), “correspondence” (Boys 1824), “envelope figure” (Boismard [1953] 1957), “regression” (Galbiati 1956), and others.⁷³

3.3.1.2 Chiasm and inverted parallelism

A well-known pattern of chiasm is the ‘A-B-B’-A’ pattern. Lund (1931:28) also indicates that the passage, Mark 2:27, is an example of the typical pattern of chiasm:



Τὸ σάββατον of section ‘A’ and τὸ σάββατον of the parallel section, ‘A’’, are balanced and τὸν ἄνθρωπον of section ‘B’ and ὁ ἄνθρωπος of the parallel section, ‘B’’, are balanced. This passage is exactly formulated as ‘χ’ and shows chiasm.

However, the above passage can also be accepted as inverted parallelism. Lund (1930) does not use the term chiasm as distinct from inverted parallelism, while Breck obviously observes

⁷² Norman (1986:276) calls chiasm “the use of bilateral symmetry about a central axis” and Brouwer (2000:3) defines chiasm as “a single term or theme or a grouping of these is reflected in parallel units across the pivotal midpoint of a literary pericope.”

⁷³ According to Welch (1981:10), the term chiasm includes various other terms namely ‘epanodos’, ‘extended introversion’, ‘concentrism’, the ‘chi-form’, ‘palistrophe’, and the ‘delta-form’.

the differences between chiasm and inverted parallelism. Breck (1994:3) believes that a crucial distinction between chiasm and inverted parallelism is the pivot or conceptual centre. Chiasm must have a pivotal idea, which is a turning point or pivotal theme. If the pivotal idea does not appear, it must be merely inverted parallelism, not chiasm.⁷⁴ According to Breck's criteria, Mark 2:27 cannot be understood as chiasm but rather as inverted parallelism because the middle parallel set, 'B' and 'B"', does not work as a pivotal idea in the passage.⁷⁵ However, there are no objective criteria in finding a pivotal idea in the 'A-B-B'-A' pattern, so it remains fascinating work to try to distinguish between chiasm and inverted parallelism. Therefore it will be decided in the context whether the middle parallel set presents a pivotal theme or concept as a chiasm or whether it shows merely connects between the parallel sections as an inverted parallelism.

3.3.1.3 Micro level chiasm and macro level chiasm

Chiasm can be observed in both micro-structure and macro-structure, though there is some debate regarding the possibility of chiasm in macro-structure. Thomson (1995) denies the

⁷⁴ Breck (1987:71) argues for three types of parallelism in contrast to chiasm such as direct parallelism (A-B-A'-B'), inverted parallelism (A-B-B'-A'), and antithetical parallelism (A-B-B''-A').

⁷⁵ Breck (1994:36) accepts 1 John 3:6 as a clear example of chiasm:

A Everyone who abides in him
 B does not sin
 B' Everyone who does sin
 A' has neither seen him nor known him

He understands that this passage focuses on "the reality and consequences of sin" and the middle parallel set, 'B' and 'B"', serving as the pivotal centre. However, he cites 1 John 4:7-8 as an example of antithetical parallelism (1987:71; 1994:17-18):

A for love is of God
 B' and everyone who loves is born of God and knows God
 B'' The one who does not love does not know God
 A for God is love

The parallel sections, 'A' and 'A'', are balanced as in a mirror, but the parallel set, 'B' and 'B"', is antithetically matched. This passage can be also formed as 'χ' but the parallel sections, 'B' and 'B"', do not convey a pivotal idea and the element of antithesis is introduced. Thus, he calls this device "antithetical parallelism".

possibility of macro level chiasm, also called ‘macro-chiasm’, as a literary device and prefers to conceptualize “chiastic-like” or “tending towards chiasmus”, thereby discriminating from chiasm. He believes that chiasm with its four members has been widely accepted and that chiasm works in passages no longer than about 15 verses.⁷⁶ Longenecker (2005:22-23) understands that chiasm is “*inclusio*’s more elaborate cousin” and uses both chiasm and *inclusio* as intra-textual devices, whereas he demonstrates “chain-link interlock” as an inter-textual transitional device.⁷⁷

However, since both the macro level chiasm and micro level chiasm are mentioned as a basic element in the structure of the Bible by Dahood (1976:145), it has also been observed by biblical scholars. Welch (1981:241-248) presents many examples of macro level chiasm in the New Testament.⁷⁸ Blomberg (1989) elaborates the nine criteria for detecting macro level chiasm and presents an example in 2 Corinthians 1:12-7:16.⁷⁹ Breck (1994) also shows much evidence of macro level chiasm throughout the Old and New Testaments. In particular, he combines two independent units into one chiastic structure in Matthew 3:1-4:17 with thematic

⁷⁶ Thomson’s opinion of micro level chiasm agrees with Lund’s (1930:74): “The term “chiasmus” ... is commonly applied to such figures that contain four words in the appropriate order, though there can be no objection to extend the use of the term to such figures that are found to contain more than four members.” But Lund (1942) applies the seven laws to longer literary units than it is limited to by Thomson. Furthermore, Lund (1955) demonstrates chiastic structures in the macro-structure.

⁷⁷ Longenecker (2005:23) presents Pryor’s proposed chiastic structure of the Prologue of the Gospel of John as an example of intra-textual chiasm.

⁷⁸ Welch (1981:11) understands that chiasm is a significant ordering principle within and throughout whole books and extensive poetical units, whose dimensions are also unlimited, as well as verses and sentences. Combrink (1982:3-19; 1983:76-78) also presents various macro level chiasms in the Gospel of Matthew.

⁷⁹ Blomberg formulates 2 Cor. 1:12-7:16 into a macro level chiasm as follows (1989:8-9):

- A The Corinthians can rightfully boast in Paul (1:12-22)
- B Grief and comfort over the painful letter; hope for forgiving the offender (1:23-2:11)
- C Looking for Titus in Macedonia (2:12-13)
- D A series of contrasts (2:14-4:6)
- E Surviving and triumphing despite every hardship (4:7-5:10)
- F The theological climax: the ministry of reconciliation (5:11-21)
- E’ Surviving and triumphing despite every hardship (6:1-10)
- D’ A series of contrasts (6:11-7:4)
- C’ Finding Titus in Macedonia (7:5-7)
- B’ Grief and comfort over the painful letter; joy after forgiving the offender (7:8-13a)
- A’ Paul can rightfully boast in the Corinthians (7:13b-16)

correspondences. Brouwer (2000) defines macro level chiasm, which he calls ‘macro-chiasm’, as “longer passages that develop repeated themes in a reflexive manner, inversely stated on either side of the midpoint of the passage”,⁸⁰ and he argues that macro level chiasm is a common literary device used by many New Testament authors.⁸¹

3.3.2 Criteria for Identifying Chiasm

It is important to determine the criteria for identifying chiasm both in inter-textual structure and in intra-textual structure. Although chiasm has been represented throughout the Bible and the literature of antiquity, the criteria for identifying chiasm have been specifically examined only since the twentieth century. Several biblical scholars suggest their own criteria used to analyze chiastic structure. There are two main positions to determine criteria, although there are no common criteria because the criteria are subjective as well as objective (Welch 1981:13). One position derives from N. W. Lund, and the other position originates from Joanna Dewey.

3.3.2.1 Criteria of Lund: Thomson, Breck, Blomberg and Brouwer

N. W. Lund was the most influential scholar in researching chiasm throughout the New Testament. His definition of chiasm and criteria for identifying chiasm have been critically taken up and refined by later scholars. He recognized that often there are inversions of similar ideas rather than identical terms in chiastic structure. The seven laws proposed by Lund can be summarized as follows (Lund 1942:40-41):

⁸⁰ Brouwer’s argument concerning macro level chiasm is essentially based on Bailey’s suggestion (1983:28-37) that chiasm is rooted in the storytelling practices of pre-literate cultures, and Brouwer (2000:65) believes that the purpose of chiasm in communication is not limited to several lines.

⁸¹ Brouwer submits to the criteria proposed by Lund (1931), Blomberg (1989) and Breck (1994) for identifying macro level chiasm, but enforces Thomson’s criteria (1995) for micro level chiasm, while Siew (2005:39-49) tests and accepts some points of Thomson’s suggested criteria also for identifying macro level chiasm.

- (1) The centre is always the turning point. The centre may consist of one, two, three, or even four lines.
- (2) At the centre there is often a change in the trend of thought, and an antithetic idea is introduced. We shall designate the law of the shifts at the centre.
- (3) Identical ideas are often distributed in such a fashion that they occur in the extremes and at the centre of their respective system, and nowhere else in the system.
- (4) There are many instances of ideas, occurring at the centre of one system and recurring in the extremes of a corresponding system, the second system evidently having been constructed to match the first. We shall call this feature the law of shift from centre to the extremes.
- (5) There is a definite tendency of certain terms to gravitate toward certain positions within a given system, such as the divine names in the psalms, quotations in central position in a system in the New Testament, or such terms as “body” when denoting the church.
- (6) Larger units are frequently introduced and concluded by frame-passages.
- (7) There is frequently a mixture of chiasmic and alternation lines within one and the same unit.

Lund indicates that chiasm must consist of at least four elements and that it can still be understood as chiasmic system when more than four elements are present. He applies the above laws to both chiasm and chiasmic system. Lund’s seven laws are useful in determining the broad outlines of chiasmic structure but they fail to identify clues that might signal chiasmic intent and to expose the development of themes and concepts in a particular passage (Culpepper 1980:6-7; Brouwer 2000:30). However, three of these seven laws, viz. the first, second and fifth laws, are criticized and rejected by I. Thomson.⁸² Thomson (1995:26-27)

⁸² Thomson (1995:26) argues that the first law among Lund’s seven laws is inessential. By Lund’s definition, the passage must turn back on itself in some way at the centre in order for any kind of symmetry to be present. In relation to the second law, he claims not to find any instance of this occurring. Thomson also argues that the fifth

refines the other four laws and adds his own two criteria to them. Thomson's criteria can be delineated as follows:

- (1) Chiasms frequently exhibit a shift at, or near, their centre. This change can be very varied in nature: a change of person of the verb, a new or unexpected idea suddenly introduced, and so on. Usually, after the 'shift', the original thought is resumed. For this reason, in this study, the phrase 'shift and reversion' is preferred to Lund's simple term. This immediately highlights the problem associated with all such characteristics. Many passages have 'shifts', but are obviously not chiasmic; in a chiasmus 'shifts' that are not at its centre will occur, marking, for example, points of development in an argument.
- (2) Chiasms are sometimes introduced or concluded by a frame passage. Lund himself makes no comment on this, but by looking at examples which he later gives, a 'frame-passage' is a spring-board from which to launch into the chiasmus, or a section which acts as a tail-piece to a chiasmus without itself being part of the chiasmic pattern.
- (3) Passages which are chiasmically patterned sometimes also contain directly parallel elements.
- (4) Identical ideas may occasionally be distributed in such a fashion that they occur in the extremes and at the centre of a given system.
- (5) Balancing elements are normally of approximately the same length. On the few occasions when this is not the case, some explanation seems to be called for.
- (6) The centre often contains the focus of the author's thought. It will be suggested that this is a particularly powerful feature with obvious implications for exegesis.

The process for identifying the chiasmic structure "is inevitably complex" (Thomson 1995:33). Thus, Thomson suggests a 'two-step methodology' (1995:33-34): the first step is to identify a chiasmic pattern, in particular, in terms of vocabulary and syntax, and then in terms of content.

law is unconvincing and that many cases exemplified by Lund are suspect.

He also suggests that *inclusio* may indicate that further analysis will reveal greater symmetry. The second step is “to test the suggested pattern at the conceptual level by exegesis in order to validate the hypothesis”. But, in the criteria proposed by Thomson, chiasm is a device of syntax and content, and not of themes (Brouwer 2000:36). Besides, Thomson applies his criteria only to identify the micro level chiasm, but not to macro level chiasm.⁸³

In another approach, the seven laws proposed by Lund are modified and reduced into four principles by John Breck as follows (1994:335-341):

- (1) Chiastic units are framed by inclusion. Two parallel lines are sent one at the beginning and the other at the end of the unit, so as to provide a sense of completeness or closure.
- (2) The central element (or pair of elements) serves as the pivot and/or thematic focus of the entire unit.
- (3) A heightening effect occurs from the first parallel line or strophe to its prime complement.
- (4) The resultant concentric or spiral parallelism, with progressive intensification from the extremities inward, produces a helical movement that draws the reader/hearer toward the thematic center.

The first principle is related to the sixth law of Lund, but the different functions of ‘frame passages’ are found between them. Lund indicates that ‘frame passages’ function as an introduction and a conclusion to larger units (Lund 1942:41; Thomson 1995:27; Siew 2005:40-41), whereas Breck (1994:334) points out that ‘frame passages’ must be illuminated as an inclusion.⁸⁴ The second principle is a crucial principle as relating to the definition of

⁸³ Although Thomson himself does not apply his criteria to macro level chiasm because he denies the possibility of macro level chiasm, Siew (2005:47) applies Thomson’s definition of ‘frame-passages’ to understand Rev. 10:1-11 and Rev. 14:6-7 as frame-passages to the macro level chiasm of Rev. 11:1-14:5.

⁸⁴ Lund himself does not spell out the functions of ‘frame passages’, but the functions as “spring-board” or “tail-piece” are observed by looking at the example which he later presents (Thomson 1995:27). According to Lund, a

chiasm, because chiasm must have a pivotal or conceptual centre. Breck (1994:336-337) mentions some functions of the centre such as a turning point, a shifting point, an antithetical pivot, and the basic theme to the entire structure. The third principle can be understood in the last principle and the latter is advanced for macro-chiasm in the Revelation by Siew (2005:42-43).

Whereas the seven laws proposed by Lund have been criticized, adopted and improved by Thomson and Breck, other criteria for identifying chiasm in the macro-structure or inter-textual structure are suggested by Craig Blomberg (1989). Blomberg arranges the criteria for detecting extended chiasm, also called “macro chiasm” by Brouwer (2000) into nine points which he elucidates as follows (1989:5-7):

- (1) There must be a problem in perceiving the structure of the text in question, which more conventional outlines fail to resolve. This criterion singlehandedly casts serious doubts over many recent proposals. If a more straightforward structure can adequately account for the textual data, recourse to less obvious arrangements of the material would seem, at the very least, to risk obscuring what was already clear.
- (2) There must be clear examples of parallelism between the two “halves” of the hypothesized chiasmus, to which commentators call attention even when they propose quite different outlines for the text overall. In other words, the chiasmus must be based on hard data in the text which most readers note irrespective of their overall synthesis. Otherwise it is too simple to see what one wants to see and to impose on the text an alien structural grid.
- (3) Verbal (or grammatical) parallelism as well as conceptual (or structural) parallelism should characterize most if not all of the corresponding pairs of subdivisions. The repetitive nature of much biblical writing makes it very easy for general themes to recur in a variety of patterns.

larger unit is preceded by a passage which introduces the unit and is followed by the other passage which concludes it. Thus, these frame passages are not components of the larger unit, while Breck (1994:335-336) shows that the larger unit is completely formulated as chiasmic structure with frame passages.

- (4) The verbal parallelism should involve central or dominant imagery or terminology, not peripheral or trivial language. Ancient writers often employed key terms as catch words to link passages together, although the material they considered central does not always match modern preconceptions of what is important.
- (5) Both verbal and conceptual parallelism should involve words and ideas not regularly found elsewhere within the proposed chiasmus. Most unpersuasive proposals fail to meet this criterion; while the pairings suggested may be plausible, a little ingenuity can demonstrate equally close parallelism between numerous other pairs of passages which do not support a chiastic whole.
- (6) Multiple sets of correspondences between passages opposite each other in the chiasmus as well as multiple members of the chiasmus itself are desirable. A simple ABA' or ABB'A' pattern is so common to so many different forms of rhetoric that it usually yields few startlingly profound insights. Three or four members repeated in inverse sequence may be more significant. Five or more elements paired in sequence usually resist explanations which invoke subconscious or accidental processes.
- (7) The outline should divide the text at natural breaks which would be agreed upon even by those proposing very different structures to account for the whole. If a proposed chiasmus frequently violates the natural "paragraphing" of the text which would otherwise emerge, then the proposal becomes less probable.
- (8) The center of the chiasmus, which forms its climax, should be a passage worthy of that position in light of its theological or ethical significance. If its theme were in some way repeated in the first and last passages of the text, as is typical in chiasmus, the proposal would become that much more plausible.
- (9) Finally, ruptures in the outline should be avoided if at all possible. Having to argue that one or more of the members of the reverse part of the structure have been shifted from their corresponding locations in the forward sequence substantially weakens the hypothesis; in postulating chiasmus, exceptions disprove the rule.

Blomberg, in testing his own criteria, shows how these criteria function for macro level chiasm in 2 Corinthians 1-7 (1989:9-15). In his review of the nine criteria for identifying the macro level chiasm, all points are applied even though some points are argued and disputed by some scholars. Stanley E. Porter and Jaffrey T. Reed (1998:219) agree with the first criterion proposed by Blomberg, but they see a confliction between the first criterion and the common concern of the second and sixth criteria (1998:221). In particular, they dispute the seventh and the ninth criteria and furthermore they believe that, if the breaks in the text are natural; then a chiastic reading is not necessary (1998:220). Siew (2005:52) also agrees with Porter and Reed that the breaks in the text are unlikely to be natural and affirms that a phrase of ‘natural paragraphing of the text’ seems self-contradictory in terms of Blomberg’s own insistence on the first criterion. However, Brouwer (2000:43-44) not only upholds these criteria against Porter and Reed but also believes that Blomberg’s criteria are a helpful and reasonable measure to assert macro level chiasm, and applies these criteria to detect macro level chiasm in John 13-17 as well.⁸⁵

3.3.2.2 Criteria of Dewey: Clark and Culpepper

More simplified criteria for identifying chiastic structure has been presented by Joanna Dewey. Referring to the literary structure of Mark 2:1-3:6, she states (1973:394): “The chiastic structures of the five stories will be established using formal, linguistic, and content criteria.” According to her observation on Mark 2:1-3:6 (1973:395-399), all five stories are formulated chiastically in terms of content, form and language:⁸⁶ The first story, viz. ‘A’ (2:1-12),

⁸⁵ Siew (2005:66-83) also submits that Blomberg’s criteria are specific enough to identify macro level chiasm and tests them, *inter alia*, on passages that appear to macro-chiasm.

⁸⁶ Dewey’s proposed structure of Mark 2:1-3:6 can be formulated as follows:

- A 2:1-12
- B 2:13-17
- C 2:18-22
- B’ 2:23-28

parallels with the fifth story, viz. 'A' (3:1-6), in terms of content, form, and associated linguistic details, while the second story, viz. 'B' (2:13-17), and the fourth story, viz. 'B' (2:23-28), have the same structure and form but different content.⁸⁷ For further explanation of the chiasmic structure, two other elements, namely 'theology' and 'setting', are used (Dewey 1973:399). For asserting the centre of the chiasmic structure, viz. 'C' (2:18-22), she depends on the seven laws proposed by Lund, *inter alia*, the second and the third laws (Lund 1942:41). Dewey demonstrates the chiasmic pattern of inter-textual structure, while she does not mention the criteria for chiasm itself.

Dewey's criteria have been partly renounced and elaborated by David J. Clark.⁸⁸ Clark (1975:63) indicates three basic criteria: (1) content, (2) form or structure, (3) language and two complementary criteria: (4) setting, (5) theology. Each criterion can be elaborated as follows (1975:65-66):

- (1) Parallelism of content is to be seen as a "cline" with varying degrees of strength and persuasiveness rather than as a feature which is definitely either present or absent. Content is never totally identical in two pericopes.
- (2) The form of different pericopes may be completely or almost completely identical, or may have various degrees of similarity. This is a little more quantifiable and can be better pictured as a ladder rather than as a cline.
- (3) Language, and especially the occurrence of catchwords, is again of variable significance:
 - a. rarer words are more significant than commoner words;
 - b. identical forms are more significant than similar forms;

A' 3:1-6

⁸⁷ David J. Clark (1975:63) notes that 'structure' and 'form' are "alternative labels" for the same criterion rather than different criteria.

⁸⁸ Clark concentrates discussing only one example, that of J. Dewey on Mark 2:1-3:6.

- c. the same word class is more significant than different word classes formed from the same root;
- d. identical roots are more significant than suppletive roots.

(4) Setting is really a more restricted type of content, dealing almost exclusively with place or time, and occurring almost invariably at the beginning of a pericope.

(5) Theology is referred only to the “Christological saying” of Mark 2:27-28, and the “implied Christological saying” of Mark 2-17. The pericope ‘C’ (2:18-22) is also viewed as Christological by Joanna Dewey.

R. Alan Culpepper (1980) argues that the criteria proposed by Dewey and applied by Clark cannot be applied with the same value to every passage. In particular, he points out that the latter two criteria, viz. setting and theology, are not helpful in detecting the chiasmic structure of the Prologue of the Gospel of John.⁸⁹ Furthermore, he points out that parallels of form or structure are “less significant” in intra-textual structure than in inter-textual structure. Rather, Culpepper presents another criterion, “conceptual parallels”,⁹⁰ instead of the criteria of form or structure. Therefore, the criteria modified by Culpepper for identifying chiasmic structure are basically three elements: (1) language, (2) concepts, and (3) content. Moreover, two other considerations are added to the three criteria: (1) one should generally not expect perfect symmetry or complete adherence to the identifiable pattern, (2) a given passage might give evidence of two or even three structures (Culpepper 1980:8). Culpepper demonstrates three criteria and two considerations for identifying chiasmic structure in intra-textual structure, while Dewey and Clark present five criteria in inter-textual structure.

⁸⁹ Culpepper (1980:8) argues that the criterion of setting is not applicable because there are no elements of setting, e.g., the sea, house, a place name, and so on, in the Prologue and that the criterion of theology is implied in “conceptual parallels” and elements of content.

⁹⁰ According to Culpepper (1980:8), “Conceptual parallels” can be identified which are more specific than parallels of content or theme, and yet do not qualify as verbal or language parallels.

3.4 CHIASTIC STRUCTURE FOR THE PROLOGUE

3.4.1 Chiastic Structure

Chiastic structure can be used to distinguish between chiasm and inverted parallelism. Chiasm is basically formulated in four elements or five elements and so this figure will be identified only in micro structure or intra-textual structure. If chiasm has more than five elements or if a passage is structured in various chiastic-like patterns, these structures can be called the ‘chiastic structure’ or ‘chiastic pattern’. The basic definition and criteria of both ‘chiasm’ and ‘chiastic structure’ do not differ, but the latter is a more extended concept. ‘Chiasm’, ‘inverted parallelism’, and ‘chiastic-like patterns’ can be included under the term ‘chiastic structure’. Furthermore, chiastic structure can be found both in micro or intra-textual structure and in macro or inter-textual structure.

3.4.2 Criteria for Detecting Chiastic Structure

Chiastic structure was used more widely in the literature of antiquity and it has been detected throughout the Bible by biblical scholars. In addition, because the criteria are both objective and subjective, various criteria for identifying chiastic structure have been suggested. In this section, some criteria are chosen from among the criteria proposed by the previous scholars, in order to detect the chiastic structure of the Prologue of the Gospel of John.

- (1) Unlike inverted parallelism, chiasm must have a centre, and the centre can consist of a single – a pivotal centre, or more than two lines – a conceptual centre. The centre functions as a turning point in the passage and it also exhibits a shift of the author’s thought or idea. Furthermore, it can expose a pivotal idea, or a thematic focus, of the whole passage.

- (2) Each section or line(s) in the first half of the chiasmic structure must parallel the opposite section or line(s) by linguistic aspect or by semantic aspect just as a parallelism does. The linguistic aspect involves four sub-aspects: grammatical aspect, lexical aspect, phonological aspect and syntactic aspect (cf. Berlin 1985; 1992). In the semantic aspect, catchword, theme, concept, idea, or content are balanced between two parallel sections. The chiasmic structure of the Prologue will call for elucidation by the semantic aspect rather than by the linguistic aspect.
- (3) Chiasmic structure can be framed by inclusion. Two parallel sections, or lines, are at the beginning and at the end in order to provide a complete larger unit and a sense of completeness. Even though the beginning and the ending sections function as an inclusion, the chiasmic structure is not the same literary figure as *inclusio*. The chiasmic structure should emphasize a pivotal centre or a conceptual centre but *inclusio* does not.
- (4) Through distinction from chiasm, multiple sets of parallels between two larger frame sections can be opposite each other in the chiasmic structure. However, the second half of the chiasmic structure does not always simply repeat all parallel elements, such as theme, concept, idea, and catch word, which occur in the first part, but rather those elements can be emphasized, specified, or modified in the second part.

3.4.3 Various Patterns of the Chiasmic Structure

Chiasm is used today to refer to a variety of different patterns whose common denominator is a symmetrical structure involving some form of inversion: the reversing of word order in parallel phrases (Breck 1987:71). In this section, various types of chiasm and chiasmic structures which have been observed in the New Testament are categorized into three patterns: (1) the 'A-B-A' pattern, (2) the 'A-B-B'-A' pattern, and (3) the 'A-B-C-B'-A' pattern.

3.4.3.1 The 'A-B-A' pattern

The 'A-B-A' pattern can be regarded as a pattern of the chiasmic structure. Breck (1987:17) asserts that this pattern is more commonly used in the Pauline letters than in the others in the New Testament⁹¹ even though this pattern has been rejected by Thomson (1995:25): "The requirement of inversion of order of the elements rules out the ABA' pattern as chiasmic, and means that, in principle, a chiasmus must have a minimum of four elements to make inversion of order possible." As Thomson mentions, this pattern is not convincingly identified as chiasm, but it can be understood as a pattern of the chiasmic structure, when the middle section, 'B', has the central theme as a pivotal centre and both sections 'A' and 'A'' are parallel to each other linguistically or semantically. A well-known example of the pattern is recognized in 1 Corinthians 12-14 (Breck 1987:12):

- A (12:1-30) Varieties of spiritual gifts
- B (12:31-14:1b) Love as the highest spiritual gift
- A' (14:1c-40) Spiritual gifts: tongues and prophecy

Thematic parallels are shown between sections 'A' and 'A''; section 'A' lists various kinds of the spiritual gifts and the parallel section, 'A'', elaborates two of them: 'tongues' and 'prophecy' in particular. The middle section, 'B', singles out 'love' as the highest spiritual gift which is isolated by inclusion, marked by the beginning (12:31) and the end (14:1b) of this section. Thus, 1 Corinthians 12-14 can be understood as an 'A-B-A' pattern of the chiasmic structure.⁹²

⁹¹ The 'A-B-A' pattern is also called the 'sandwich structure' (Beekman & Callow 1976:32). According to Neeley (1987:17-18), a sandwich structure involves the use of a unit at the beginning and the end of a discourse and can also enclose paragraphs and a whole discourse. The sandwich structure is particularly observed in certain passages of the Gospel of Mark (Dewey 1973:399), e.g., Mark 3:20-35; 5:22-43; 6:7-31; 11:12-25; 14:53-72.

⁹² Other examples of the 'A-B-A' pattern are provided by Bailey (1983:69-71): Luke 11:29-42; Romans 11:17-24; John 16:20-22. Talbert (1992) also observes various examples of this pattern in 1 John.

3.4.3.2 The 'A-B-B'-A' pattern

The 'A-B-B'-A' pattern can be considered a chiasmic structure. However as I mentioned in 3.3.1.2, it remains debatable whether this pattern is to be regarded as chiasm or as inverted parallelism. A crucial problem in order to make the distinction between them is whether the middle parallel set, viz. 'B' and 'B'', functions as a pivotal or conceptual centre of the 'A-B-B'-A' pattern, or not. If the middle parallel set functions as a centre of the passage, this pattern can be accepted as chiasm. If not, this pattern should be understood as inverted parallelism.

1 John 3:6 can be accepted as an instance of chiasm which I already demonstrated in 3.3.1.2.

A πᾶς ὁ ἐν αὐτῷ μένων

B οὐχ ἁμαρτάνει

B' πᾶς ὁ ἁμαρτάνων

A' οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.

The middle parallel set, 'B' and 'B'', is clearly accepted as the conceptual centre of this verse and its focus is "the reality and consequences of sin" (Breck 1987:36). Section 'A' and section 'A'' are paralleled to each other: 'abiding' in God is equivalent to 'seeing' and 'knowing' him. Because both sections 'A' and 'A'', are linked with parallelism and the middle parallel set, 'B' and 'B'', is the centre of this verse, the 'A-B-B'-A' pattern of this verse can be asserted as chiasm rather than inverted parallelism.

Some extended forms can be categorized into this pattern such as 'A-B-C-C'-B'-A'', 'A-B-C-D-D'-C'-B'-A'', and so on. A clear example of the 'A-B-C-C'-B'-A'' pattern is found in Matthew 13:15 (Lund 1930:75):

A ἔπαχύνθη γὰρ ἡ **καρδία** τοῦ λαοῦ τούτο

B καὶ *τοῖς ὤσιν* βαρέως ἤκουσαν

C καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν

C' μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς

B' καὶ *τοῖς ὤσιν* ἀκούσωσιν

A' καὶ **τῇ καρδίᾳ** συνῶσιν

In this verse, the middle parallel set, 'C' and 'C'', seems to be the centre of the passage; however, it does not function as a pivotal or conceptual centre. Nevertheless, each line in the first half clearly parallels the opposite line in the second half in word as well as in related idea. So this pattern is called inverted parallelism rather than chiasm, though Lund treats this verse as an instance of chiasm.⁹³

However, it is contentious to discriminate literary figures in certain texts which show the 'A-B-B'-A' pattern, for example, Matthew 7:6:

A (6a) Μὴ δώτε τὸ ἅγιον *τοῖς κυσίν*

B (6b) μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων

B' (6c) μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν

A' (6d) καὶ στραφέντες **ρήξωσιν** ὑμᾶς

While this verse was exemplified as chiasm by Lund (1930:76), the modern English versions, including NASB, NIV, RSV, NRSV, have translated it in terms of parallelism. Those versions understand that verses 6a and 6b are parallel to each other with negative command in aorist subjunctive verbs and two nouns, viz. μὴ δώτε (v. 6a) and μηδὲ βάλητε (v. 6b), and τοῖς κυσίν

⁹³ However, another example of the 'A-B-C-D-D'-C'-B'-A' pattern in John 17:1-5 presented by Man is commonly asserted not as inverted parallelism but as the chiasmic structure (1984:150-151).

(v. 6a) and τῶν χοίρων (v. 6b). Indeed, they understand both verses 6c and 6d as a result section of both two command sections. Thus, their translation indicates that Matthew 7:6 can be formulated as the ‘A (6a) - A' (6b) - B (6c) - B' (6d)’ pattern of parallelism rather than chiasm.

However, in the preferred reading, verse 6c is the result sentence of verse 6b and verse 6d is the result sentence of verse 6a, rather than that both verses 6c and 6d as one part functions as the result sentence of two negative commands. The verb καταπατήσουσιν (v. 6c) describes an action of χοίρων(v. 6b), whereas, the verb ῥήξουσιν (v. 6d) describes an action of κυσίν (v. 6a) because ῥήξουσιν (v. 6d) should not be used in order to describe an action of ‘figs’. Thus, this verse should be understood in the ‘A (v. 6a) - B (v. 6b) - B' (v. 6c) - A' (v. 6d)’ pattern. Furthermore, the middle parallel set, ‘B’ and ‘B’’, does not function as a pivotal centre or conceptual centre as a turning point, a shift of author’s thought, or of a pivotal idea or a thematic focus. Both dual parallel sets, viz. ‘A’ and ‘A’’, and ‘B’ and ‘B’’, are synonymously parallel to convey one theme or idea to the reader in inverted order. Thus Matthew 7:6 can be regarded as inverted parallelism rather than either chiasm or the ‘A-A'-B-B’ pattern of parallelism.

Therefore, the distinction between inverted parallelism and chiasm must depend on the context. If the context supports that the middle parallel set functions as a pivotal centre or conceptual centre, the ‘A-B-B'-A’ pattern can be identified as chiasm, for example, 1 John 3:6. If the middle parallel set cannot be supported as a pivotal centre or conceptual centre by the context, this pattern can be identified as inverted parallelism, for example, Matthew 7:6; 13:15. However, it would be subjective to assert that the middle parallel set is the centre of the chiastic structure. Thus both the chiasm and the inverted parallelism of this instance can be considered being a particular pattern of chiastic structure.

3.4.3.3 The 'A-B-C-B'-A' pattern

The third pattern of chiastic structure can be represented as the 'A-B-C-B'-A' pattern. Talbert observes this pattern in John 18:1-12 (1992:232):

- A (1-3) A band of soldiers and officers come for Jesus
- B (4-8a) Jesus' willingness to be taken
- C (8b-9) Jesus' concern for his disciples
- B' (10-11) Jesus' willingness to be taken
- A' (12) A band of soldiers and officers seize Jesus

In this passage, the first parallel set, 'A' (vv. 1-3) and 'A'' (v. 12), is associated by semantic aspect which expresses a sequence of action and the second parallel set, 'B' (vv. 4-8a) and 'B'' (vv. 10-11), is paralleled by the same idea. The middle section, 'C' (vv. 8b-9), is the pivotal centre of the chiastic structure and it focuses on Jesus' concern for his disciples. It is also a turning point which is a shift of sense from the willingness of the soldier and officers to seize Jesus to Jesus' willingness to be seized. This chiastic structure reveals that the seizing of Jesus is not done by the soldiers' and officers' will, but by the will of Jesus himself, through the concern for his disciples' safety.

This pattern is also demonstrated using multiple sets of parallel sections: 'A-B-C-D-C'-B'-A'', 'A-B-C-D-E-D'-C'-B'-A'', and so on.⁹⁴ Welch (1981:231) explicates Jude as a chiastic

⁹⁴ Lund (1942:47) regards the 'A-B-C-D-A'-B'-C'' pattern as a chiastic structure and illuminates the structure of Isaiah 28:9-22 as an example:

- A (9-11) "Understand the message". The Assyrians.
- B (12-13) "This is the rest"
- C (14) "Ye scoffers"
- D (15-18) The rulers of Jerusalem and the Lord
- A' (19) "Understand the message". The Assyrians.
- B' (20-21) "For the bed is shorter"
- C' (22) "Ye scoffers"

structure, the 'A-B-C-D-C'-B'-A' pattern by semantic aspect. According to his analysis, the major theme of Jude is "to issue a short but solemn assurance to the faithful that the Lord will destroy the wicked". This theme is exposed in a three-part woe and four-part denunciation of those who deny the faith in section 'D' (vv. 11-13).

A (1) Salutation

B (2-3) Exhortations: Mercy, peace, love, salvation, faith

C (4-10) Sayings regarding the destruction of the wicked

D (11-13) Three woes and four denunciations

C' (14-19) Saying regarding the destruction of the wicked

B' (20-23) Exhortation: Faith, love, mercy, salvation

A' (24-25) Benediction

3.5 SUMMARY

The research of parallelism and chiasm as a rhetorical and literary figure began in earnest in the middle of the eighteenth century, and has been widely done during the twentieth century. As the result of research, parallelism and chiasm have been observed in the Old and New Testament; various types and criteria have been suggested. In particular, chiasm and parallelism can be observed as basic elements in the analysis of complex parallelism in the Prologue.

On the one hand, Lowth's definition of parallelism has been advanced by many scholars: Kugel and Alter emphasize the differences between parallel lines; the principle of the grammatical parallelism suggested by Jakobson has been advanced by Geller, Greenstein, and by Berlin; the mathematical approach to parallelism is dealt by Watson. Three classic types of parallelism were proposed by Lowth, namely synonymous parallelism, antithetic parallelism,

and synthetic parallelism, and some additional parallelism forms have been observed such as staircase parallelism, step parallelism and inverted parallelism.

On the other hand, the chiasmic structure can be considered as an extended figure of chiasm. Chiasm, inverted parallelism, and chiasmic-like patterns are involved in the chiasmic structure. There are various criteria for identifying the chiasmic structure which have been categorized into two positions: one position derives from Lund, and Lund's criteria have been edited and advanced by Thomson, Breck, Blomberg, Brouwer, Siew, and others; the other position derives from Dewey and Dewey's criteria which have been modified by Clark and advanced by Culpepper. Among the criteria, four criteria are modified and suggested for detecting the chiasmic structure in the Prologue, and three patterns are also suggested, viz. the 'A-BA' pattern, the 'A-B-B'-A' pattern, and the 'A-B-C-B'-A' pattern. Both parallelism and chiasmic structure are comprised of complex parallelism, and are observed in the Prologue.

CHAPTER 4

THE TEXT OF THE PROLOGUE

4.1 THE TEXT OF THE PROLOGUE

- 1 a Ἐν ἀρχῇ ἦν ὁ λόγος,
b καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
c καὶ θεὸς ἦν ὁ λόγος.
- 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
- 3 a πάντα δι' αὐτοῦ ἐγένετο,
b καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.
c ὃ γέγονεν
- 4 a ἐν αὐτῷ ζωὴ ἦν,
b καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·
- 5 a καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
b καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν
- 6 a Ἐγένετο ἄνθρωπος,
b ἀπεσταλμένος παρὰ θεοῦ,
c ὄνομα αὐτῷ Ἰωάννης·
- 7 a οὗτος ἦλθεν εἰς μαρτυρίαν
b ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
c ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

- 8 a οὐκ ἦν ἐκεῖνος τὸ φῶς,
b ἀλλ' (ἦλθεν)
ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
- 9 a Ἦν τὸ φῶς τὸ ἀληθινόν,
b ὃ φωτίζει πάντα ἄνθρωπον,
c ἐρχόμενον εἰς τὸν κόσμον.
- 10 a ἐν τῷ κόσμῳ ἦν,
b καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,
c καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
- 11 a εἰς τὰ ἴδια ἦλθεν,
b καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
- 12 a ὅσοι δὲ ἔλαβον αὐτόν,
b ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι,
c τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
- 13 a οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρῶς
b ἀλλ' ἐκ θεοῦ
ἐγεννήθησαν.
- 14 a Καὶ ὁ λόγος σὰρξ ἐγένετο
b καὶ ἐσκήνωσεν ἐν ἡμῖν,
c καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,
d δόξαν ὡς μονογενοῦς παρὰ πατρός,
e πλήρης χάριτος καὶ ἀληθείας.

- 15 a Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ
 b καὶ κέκραγεν λέγων·
 c οὗτος ἦν ὃν εἶπον·
 d ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν,
 e ὅτι πρῶτός μου ἦν.
- 16 a ὅτι ἐκ τοῦ πληρώματος αὐτοῦ
 ἡμεῖς πάντες ἐλάβομεν
 b καὶ χάριν ἀντὶ χάριτος·
- 17 a ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη,
 b ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.
- 18 A Θεὸν οὐδεὶς ἑώρακεν πώποτε·
 b μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς
 c ἐκεῖνος ἐξηγήσατο.

4.2 THE TEXTUAL-CRITICAL ISSUES IN THE PROLOUGE

With reference to the text of the Prologue, some textual variants have been suggested by *Nestle-Aland*²⁷: verses 3, 4, 6, 13, 15, 16, 17 and 18. This Chapter does not discuss all verses having textual variants but selects and argues that only in the case of three verses textual variants raise debatable issues. For our purposes, the textual variants of punctuation of verse 3, the textual variants of the number of the relative pronoun and of the verb in verse 13, and the textual variants with regard to μονογενὴς θεός in verse 18 are discussed.

4.2.1 Verse 3

In the Prologue, the most debatable textual-critical issue appears in verse 3. There are two different ways of reading verse 3c, ὃ γέγονεν, namely, either the words ὃ γέγονεν can be read with what precedes them, or with what follows them. According to the critical apparatus of the *Nestle-Aland*²⁷, the oldest manuscripts, viz. $\mathfrak{P}^{66, 75^*}$, \mathfrak{N}^* , A, B, Δ , have no punctuation or are uncertain. Bruce M. Metzger ([1971] 1975:195) points out that the presence of punctuation in Greek Manuscripts, as well as in versional and patristic sources, can be regarded as reflections of current exegetical understanding of the meaning of the passage. The earliest church fathers, *inter alia*, the ante-Nicene writers read ὃ γέγονεν with what follows these words. However, the orthodox writers preferred to read these words with what precedes them in order to remove the possibility of heretical uses: Arians and the Macedonian heretics, dealing with ὃ γέγονεν combined it with the following sentence, proclaimed that “the Holy Spirit is to be regarded as one of the created things” (Metzger [1971] 1975:195).⁹⁵

Furthermore, modern commentators have argued for one of two different readings of ὃ γέγονεν in the literary style of the Gospel of John. According to Miller’s list (1989:17), the former reading, i.e., ὃ γέγονεν with what precedes it, is accepted by Barrett, Borgen, Demke, Feuillet, Haenchen, Hirsch, Jeremias, Lagrange, Mateos/Barreto, Morris, Rissi, A. Schlatter, Schmithals, Schnackenburg, Schulz, B. Weiss, Zahn, and also Bruce (1983), Carson (1991), Haacker (1968), Metzger ([1971] 1975), Ridderbos ([1987] 1997), and van der Watt (1995). On the other hand, the latter reading, of ὃ γέγονεν with what follows it, is supported by Aland, Bernard, Boismard, Brown, Bultmann, de la Potterie, Gächter, Gese, Lacan, Lamarche, Lightfoot, Lindars, Lisy, Theobald, van der Bussche, Vawter, Westcott, Zimmermann and also

⁹⁵ All textual evidence of both readings, including the Manuscripts, versions, and the Church Fathers, has been listed by Schnackenburg ([1965] 1968), Aland (1968) and Miller (1989). In particular, Newman and Nida (1980:10-12) argue two different readings in the modern translations: the majority of modern translations such as TEV, RSV, JB, MOFFATT, PHILLIPS, NIV, GNB, KJV and NASB read ὃ γέγονεν with what precedes, however, TEV and RSV alternative readings, NEB, and NRSV read it with what follows it. Miller (1989:17) points out that these tendencies of the modern translations are influenced by the Vulgate and Erasmus, which both accepted the former reading.

Beasley-Murray (1987), Miller (1989), Moloney (1993), Phillips (2006), and Cohee (1995). In particular, Cohee (1995:476) argues that this relative clause was not part of the original Prologue, and that it was introduced into the text as a “gloss” to emphasize that verse 4a has the same grammatical pattern as verse 3a. However, both readings seem to be possible from a text-critical point of view.

The various occurrences of the former reading have been supported by their relation to the theology and literary style of the Gospel of John as a whole. In particular, Barrett proposes the former reading, viz. ὃ γέγονεν with what precedes it, with four reasons ([1955] 1978:156-157): “(1) John’s very frequent use of ἐν at the beginning of a sentence;⁹⁶ (2) his frequent repetitiousness (nothing was made that has been made; cf. e.g., vv. 1f); (3) such passages as 5.26; 5.39; 6.53 which give a similar sense; (4) the fact that it makes much better, and more Johannine, sense to say that in the Word was life, than to say that the created universe was life in him, and that this life was the light of men.” However, these suggestions have been rejected by scholars of the other viewpoint, in particular, by Miller (1989:18-27) who criticizes the former reading and provides twelve supporting reasons for his position, and by Phillips (2006:162-164) who also claims that the latter reading is the original reading, and gives four reasons.⁹⁷

This dissertation prefers to read ὃ γέγονεν with the following verse, even though the former reading, i.e., ὃ γέγονεν with what precedes it, could be acceptable and the latter reading, i.e., ὃ γέγονεν with what follows it, is more difficult than the former, but does so for the following

⁹⁶ Carson (1991:137-138) reads ὃ γέγονεν with the preceding sentence, because “John regularly begins his sentences with the preposition ἐν, which is how v. 4 begins”, and because it is difficult to read ὃ γέγονεν with what follows (cf. Bruce 1983:33).

⁹⁷ Phillips’ (2006:162-164) four reasons are: “Firstly, the earliest commentators and texts seem to have preferred this reading.... Secondly, the structure of the surrounding clauses seems to rule out the inclusion of ὃ γέγονεν with v. 3 in two ways: i. there is a partial chiasmus in v.3a and v.3b centred on an adversative καί, and in which ‘the author has positioned the two subjects antithetically to each other across the predicates’... ii. There is a clear step parallelism, or climax, through these early verses of the Prologue...., but it is possible to see the parallelism being re-established through verses 3 and 4 if we accept the first reading....The third ... the ending of a clause with οὐδέίς, οὐδέ. ἔν, οὐδέν is a common Johannine feature... Finally, and linked with the last argument, a number of commentators have suggested that ὃ γέγονεν would be grammatically incorrect if it followed directly after οὐδέ ἔν or the textual variant οὐδέν.”

reasons:

Firstly, when we consider the literary figures of the Prologue, ὃ γέγονεν should be read with what follows rather than with what precedes, because the first five verses can be formulated with three parallelisms: two staircase parallelisms and one antithetic parallelism.⁹⁸ If ὃ γέγονεν is read with what precedes it, each parallel section of the antithetic parallelism in verse 3 is broken.⁹⁹

Secondly, the scholars who prefer to read verse 3c, viz. ὃ γέγονεν, with what precedes it assert that a sentence beginning with the preposition ἐν is common in the literary style of John.¹⁰⁰ However Miller (1989:23) rejects these observations because the instances are taken out of more than two hundred instances of ἐν in the Gospel of John and 1 John. Rather, he indicates that it is not strange to begin sentences with the relative pronoun in the Gospel of John. Furthermore, it is a common figure to end the sentence with οὐδέϊς, οὐδέ ἔν, and οὐδέεν in the Gospel of John.¹⁰¹

Thirdly, if verse 3c should be read with what precedes it, either οὐδέ ἔν with an alternative

⁹⁸ The figure of these parallelisms will be illustrated in 5.2.1.2.

⁹⁹ If ὃ γέγονεν is read with what precedes it, v. 3 can be described as follow:

A	πάντα	δι' αὐτοῦ	ἐγένετο
A'	καὶ χωρὶς αὐτοῦ	ἐγένετο	οὐδέ ἔν ὃ γέγονεν

Πάντα should be paralleled to οὐδέ ἔν ὃ γέγονεν as two prepositional phrases, δι' αὐτοῦ and χωρὶς αὐτοῦ, and two verses, ἐγένετο and ἐγένετο, are paralleled to each other. However the parallel of πάντα and οὐδέ ἔν ὃ γέγονεν does not exactly match considering the other parallel elements, in other words, if ὃ γέγονεν follows οὐδέ ἔν, another relative clause, e.g., ἃ γέγονεν, should follow πάντα, and it is more rhythmical to read the parallelism of v. 3.

Furthermore, Miller (1989:18-20) suggests that ὃ γέγονεν should be read with what follows it in term of staircase parallelism of vv. 1-5. In this parallelism, ὃ γέγονεν is connected with the two previous ἐγένετο of v. 3 with extending the thought of “upward” of v. 4.

¹⁰⁰ There are eighteen instances of the sentence which begins with the preposition ἐν, excluding the Prologue, in the Gospel of John and 1 John. In four instances, ἐν is used as a marker of time: John 4:3; 7:37; 14:20; 16:26; in five instances as a marker of location: John 4:37; 5:3; 8:5; 14:2; 1 John 4:10; and in nine instances it is used as a marker of cause or reason: John 13:35; 15:8; 1 John 3:10, 16; 4:2, 9, 13, 17; 5:2. In the Prologue, it is used twice excepting v. 3: in v. 1 for ‘time’ and in v. 10 for ‘location’.

¹⁰¹ Cohee (1995:453) finds fifteen instances in the Gospel of John: 5:30; 6:63; 8:15, 28; 9:33; 10:41; 11:49; 12:19; 14:30; 15:5; 16:23; 18:9, 20, 31; 21:3 (Barrett [1955] 1978:156-157; Miller 1989:25; Phillips 2006:164).

relative clause ὧν γέγονεν or οὐδέν ὃ τι γέγονεν would be expected grammatically rather than οὐδέ ἔν ὃ γέγονεν (Barrett [1955] 1978:156; Miller 1989:26; Phillips 2006:164).¹⁰²

4.2.2 Verse 13

Another significant textual-critical issue occurs in verse 13. According to the critical apparatus of the *Nestle-Aland*²⁷, the text, viz. the plural relative pronoun οἷ, and the plural ending of the verb ἐγεννήθησαν is supported by most Greek manuscripts such as ℘^{66vid}, B², C, D^c, L, W^s, Y, f^{1.13}, 33, and the Majority text, and by two Syriac versions, viz. Syria Vulgate (Peshitta) and Syriac revision by Thomas of Harkel,¹⁰³ and D* supports the reading without the relative pronoun but with the plural ending of the verb. However, Metzger ([1971] 1975:196-197) asserts that the variant, that is, the singular relative pronoun ὅς, and the singular ending of the verb ἐγεννήθη, is supported by several ancient witnesses, chiefly Latin, for example, it^b, Ireneaeus^{lat}, Tertullian, Origen^{lat}, Ambrose, Augustine, and Ps-Athanasius.

Modern commentators are evenly divided (Brown 1966:11-12; Metzger [1971] 1975:197): the plural number is supported by Barrett, Bultmann, Lightfoot, Schmid, Wikenhauser and others, while the singular number is the preferred reading followed by Boismard, Blass, Braun, Burney, Büchsel, Dupont, Loisy, Seeburg, Zehn and others. The singular number, viz. the singular relative pronoun and the singular ending of the verb, can refer to the preceding singular pronoun αὐτοῦ in verse 12c and denote the virgin birth of Jesus who is the incarnate ‘Logos’. However, the text, viz. the plural relative pronoun and the plural ending of the verb, must be adopted as referring to those who believe in his name.¹⁰⁴

¹⁰² One more reason why ὃ γέγονεν read with what follows is to be preferred is that the text of this dissertation is based on *Nestle-Aland*²⁷ as it is already mentioned in the hypothesis of this dissertation. Various possibilities of the translation of ὃ γέγονεν with what follows will be argued in 5.2.2.1.3.

¹⁰³ But ℘⁷⁵, A, B*, Δ, Θ, and a few manuscripts support the reading ἐγεννήθησαν instead of ἐγεννήθησαν.

¹⁰⁴ Brown (1966:12) suggests three reasons for the plural number: firstly, “both the ancient Bodmer papyri read a plural”, secondly “texts in the process of transmission tend to become more, not less, Christological”, and lastly, “John and 1 John never describe Jesus as having been begotten by God, but they do speak thus of those who

4.2.3 Verse 18

The other textual-critical issue occurs in the verse 18. With regard to μονογενῆς θεός in verse 18b, there are two plausible textual variants, viz. ὁ μονογενῆς θεός and ὁ μονογενῆς υἱός.¹⁰⁵ The latter phrase, ὁ μονογενῆς υἱός, has been accepted by a majority of the Committee (Metzger [1971] 1975:198). In other words, most Greek manuscripts after the fourth century, including the Majority text, Latin and Syriac, read ὁ μονογενῆς υἱός instead of μονογενῆς θεός as the result of a scribal assimilation to John 3:16, 18 and 1 John 4:9. It can be translated as “the only begotten Son” (Brown 1966:4; Bultmann [1964] 1971:82; Lindars [1972] 1992:99; Moloney 1983:63; Ridderbos [1987] 1997:59). In particular, Bultmann ([1964] 1971:82) understands that μονογενῆς is used attributively with the article and qualifies υἱός. Furthermore, Lindars ([1972] 1992:99) also argues that ὁ μονογενῆς υἱός is a more natural reading than μονογενῆς θεός, even though μονογενῆς θεός has been supported by the earliest MSS. Ehrman (2005:162) also claims that ‘the unique Son’ is affirmed rather than ‘the unique God’, because nowhere else is Christ spoken of as “the unique God”.

On the other hand, the former phrase, i.e., ὁ μονογενῆς θεός, and the text. μονογενῆς θεός, have been supported by the earliest Greek manuscripts, viz. \mathfrak{P}^{66} , \mathfrak{P}^{75} , \mathfrak{N}^* , \mathfrak{N}^1 , **B**, **C***, and others. Most modern commentators understand that μονογενῆς is in apposition to θεός and they translate μονογενῆς θεός or ὁ μονογενῆς θεός as ‘the Only-begotten God’ (Barrett [1955] 1978:169; Beasley-Murray 1987:15; Bruce 1983:45; Carson 1991:134; Fennema 1985:131; Metzger [1971] 1975:198; Morris [1971] 1992:113; Mowvley 1984:137; Phillips 2006:216; Schnackenburg [1965] 1968:280; Wallace 1996:360). Therefore, this research accepts that μονογενῆς θεός should be read rather than ὁ μονογενῆς υἱός.

follow Jesus (John 3:3-8; 1 John 3:9; 4:7; 5:1-4, 18).

¹⁰⁵ According to the critical apparatus of the *Nestle-Aland*²⁷, there are three variant readings of μονογενῆς θεός, viz. ὁ μονογενῆς θεός, ὁ μονογενῆς υἱός, and εἰ μὴ ὁ μονογενῆς υἱός.

4.3 SUMMARY

The text of the Prologue depends on the text of the *Nestle-Aland*²⁷ even though there are some variants. Among those variants, the text-critical issues of three verses, which raise debatable issues, have been discussed in this Chapter. Firstly, with regard to the punctuation of verse 3, the words ὃ γέγονεν should be read with what follows them rather than with what precedes them. In other words, the words ὃ γέγονεν are not the ending of verse 3 but the beginning of verse 4. Secondly, we should read the plural relative pronoun and the plural verb, viz. οἱ and ἐγεννήθησαν, rather than the singular relative pronoun and the singular verb, viz. ὃς and ἐγεννήθη. Thus verse 13 refers to those who believe in the name of the ‘Logos’ in verse 12 rather than to the virgin birth of Jesus who is the incarnate ‘Logos’. Lastly, μονογενῆς θεός, which is supported by the earliest Greek manuscripts, should be read in verse 18 rather than other variants which have been accepted by most Greek manuscripts after the fourth century, including the Majority text, Latin and Syriac.

CHAPTER 5

'BELIEF' AND 'LOGOS' IN THE PROLOGUE OF THE GOSPEL OF JOHN

5.1 INTRODUCTION

The analysis of the structure of the Prologue is so fascinating that it has been approached with a wide variety of methods such as historical-critical analysis, literary analysis, structural analysis, and even sequence reading. In historical-critical analysis, the efforts to find the original form of the Prologue both eradicated some passages from the Prologue, and also elucidated the theme of 'Logos'. On the other hand, using a literary approach, scholars have studied the present form of the Prologue itself and analyzed it by using various literary methods, *inter alia*, parallelism and chiasm. Their painstaking research has identified various structures and themes within the Prologue. The results of those studies indicate that the structure of the Prologue is not as simple as it was previously thought to be.¹⁰⁶ This study therefore aims to describe the complex structure of the Prologue and it will demonstrate that, not only the 'Logos', but also 'Belief' is a fundamental theme of the Prologue.

5.2 THE THEME OF 'BELIEF': A COMPLEX CHIASTIC STRUCTURE WITHIN THE COMPLEX PARALLELISM OF THE PROLOGUE

¹⁰⁶ Even though it is a difficult question to answer whether the complex structural pattern would have been understood by the readers or hearers, Talbert suggests some possible answers (1970:363-364):

(a) the architectonic scheme was the secret of the author; (b) a few besides the author may have been conscious of the pattern but only after considerable reflection; (c) the pattern was immediately felt by most readers/hearers but was not consciously perceived by anyone until after reflection; (d) the pattern was generally recognized at the conscious level at the time of reading.

5.2.1 The Structure of the Theme of ‘Belief’

5.2.1.1 Overview of the macro chiastic structure

- A (1-5) The relationship of the ‘Logos’ with God, creation, and humanity
- B (6-8) Witness to John the Baptist
 - C (9-11) The coming of the ‘Logos’ and the negative response to him
 - D (12-13) Those who believe in the ‘Logos’
 - C’ (14) The coming of the ‘Logos’ and the positive response to him
- B’ (15) Witness of John the Baptist
- A’ (16-18) The relationship of the ‘Logos’ with humanity, creation, and God

There are two levels of structure relating to the theme of ‘Belief’ in the Prologue, viz. the surface structure and the deep structure. The former structure can be described as a simple chiastic structure, that is the ‘A-B-C-D-C’-B’-A’ pattern with a pivotal centre, ‘D’, while the latter structure reveals that each of the parallel sections shows various chiastic structures and parallelisms.¹⁰⁷ Furthermore, the macro chiastic structure expresses the two different levels of the readership of the Gospel of John, that is, ‘unbeliever out of the faith community’ and ‘believer in the faith community’. In the first half of the macro chiastic structure, the parallel elements including catchwords, themes, concepts and contents, are narrated in general terms to focus on the reader who does not believe that Jesus is the Christ and the Son of God, whereas in the second half, all elements are narrated in more specific and theological terms for the faith community, which consists of those who have already believed in Jesus.

¹⁰⁷ The ‘A-B-C-D-C’-B’-A’ pattern as the surface structure has also been recognized by Staley (1988) and Talbert (1992). Whereas they argue ‘the new birth from God’ or ‘the children of God’ as the pivotal theme, this research will suggest a different result regarding the pivotal theme.

5.2.1.2 Each section of the chiasmic structure

The surface structure can be divided into seven sections. The first section, ‘A’ (vv. 1-5), shows the relationship of the ‘Logos’ to God, creation and humanity by parallelism:¹⁰⁸ On the one hand, the relationships of the ‘Logos’ to God (vv. 1-2) and to humanity (vv.3c-5) is each formulated as staircase parallelism. In the former verses, the staircase parallelism is described as follows:

- 1a Ἐν ἀρχῇ ἦν ὁ λόγος,
- 1b καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
- 1c καὶ θεός ἦν ὁ λόγος.
- 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

The words ὁ λόγος at the end of the first sentence repeat at the beginning of the second sentence, viz. ὁ λόγος, and then τὸν θεόν at the end of the second sentence repeats at the beginning of the third sentence, viz. the anarthrous θεός, and then, ὁ λόγος at the end of the third sentence is replaced as the demonstrative pronoun οὗτος at the beginning of the last sentence. Thus, the staircase parallelism in verses 1-2, demonstrates a pattern of ὁ λόγος - ὁ λόγος - τὸν θεόν - θεός - ὁ λόγος - οὗτος.

The other staircase parallelism regarding the latter verses is described as follows:

¹⁰⁸ This staircase parallelism is also called “climax” or “ladder” by Longenecker (2005:28-30) and Phillips (2006:46-47). Longenecker does not consider vv. 2 and 3b in his proposed figure, because he regards the former as a redactional repetition of v. 1 and the latter as a secondary redactional insertion. Longenecker then omits these verses and designs vv. 1-5 in one structure. Phillips suggests two instances of climax in these verses: the first is found in v. 1 and the other is observed in vv. 3c-5. Each climax are exposed a complete staircase parallelism, while he regards v. 2 as a recapitulation, and v. 3a as the positive half of the chiasm, and v. 3b as the negative half of the chiasm. Bultmann ([1964] 1971:15) understands staircase parallelism as a kind of “chain-locking” of the sentences and presents two instances in the Prologue: one appears in v.1 and the other appears in vv. 4 and 5.

3c-4a ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν,

4b καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·

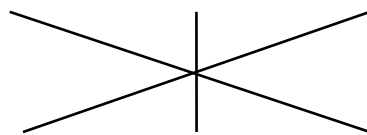
5a καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,

5b καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν

The word ζωὴ of the end of the first sentence repeats at the beginning of the second sentence, viz. ἡ ζωὴ, and next τὸ φῶς at the end of the second sentence repeats at the beginning of the third sentence, viz. τὸ φῶς, and then, τῇ σκοτίᾳ at the end of the third sentence repeats as the nominative case, ἡ σκοτία at the beginning of the last sentence. Thus, the staircase parallelism in verses 3c-5, is designed as the pattern of ζωὴ - ἡ ζωὴ - τὸ φῶς - τὸ φῶς - τῇ σκοτίᾳ - ἡ σκοτία.

On the other hand, the relationship of the ‘Logos’ to creation is exposed in two contrary senses. In verse 3a, it is mentioned in a positive sense, whereas, verse 3b reveals it in the negative sense. Although each parallel element in verse 3ab does not balance in the same order, e.g., a-b-c//b-c-a, these contrary aspects show an antithetic parallelism by emphasizing the relationship of the ‘Logos’ to creation.

aa 3a πάντα δι’ αὐτοῦ ἐγένετο,



aa' 3b καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.

On the other hand, the last section, ‘A’ (vv. 16-18), which is parallel to section ‘A’ (vv. 1-5), is not described with any literary figure in linguistic aspect. Rather, in section ‘A’ all parallel elements are arranged in sequence. These are the relationship of the ‘Logos’ to the new community in verse 16, to the re-creation in verse 17, and to God the father in verse 18. However, section ‘A’ and section ‘A’ can be matched as one parallel set of the chiasmic

structure in the semantic aspect.

The second section, 'B' (vv. 6-8), and the sixth section, 'B' (v. 15), can be recognized as a perfect parallel set. Although both sections have been regarded as insertions to the original Logos hymn or to the original form of the Prologue by most historical-critical scholars,¹⁰⁹ these sections are a perfect parallel set in the chiasmic structure. Section 'B' focuses on the identity of John the Baptist and on the purpose of his witness. He was not the light but a witness to the light and he bore witness to the light in order that people might believe. On the other hand, section 'B' focuses on the content of the witness of John the Baptist in direct speech. His witness discloses the identity of the incarnate 'Logos' as the pre-existent 'Logos' before the creation of the world and the superiority of the incarnate 'Logos' to John the Baptist.

The third section, 'C' (vv. 9-11), focuses both on the coming of the 'Logos', which is also the light, into the world and into his own, and on their two negative responses, while the fifth section, 'C' (v. 14), focuses both on the incarnation of the 'Logos' and on the positive response to him. Noteworthy also is the change in the person of the verb. In the first half of the chiasmic structure (vv. 1-11), the person of the verbs is the third person, whereas the verb is used in the first person plural form in verse 14. This shift of the person of the verb exposes the beginning of the new parallel section in the chiasmic structure as well as the beginning of a new concept. Verse 14 can be understood as an independent parallel section which distinguishes it from the former sections.

The fourth section, 'D' (vv. 12-13), is the pivotal centre in the macro chiasmic structure with regard to the theme of 'Belief'. This section describes not only why the theme of 'Belief' is

¹⁰⁹ Most continental scholars, such as Bultmann, Käsemann, Haenchen and Schnackenburg, divided the Prologue into two parts: the original hymn and the insertion section; they agree to regard vv. 6-8 and 15 as an insertion, even though there are different viewpoints regarding which verses were of the original hymn (Brown 1966:21-22). However, Barrett ([1955] 1978, 1972) and Carson (1991:113) deny that the placement of two sections of John the Baptist were accidental, and argue that the Prologue is one piece of solid theological writing, to be described as rhythmical prose.

focused on the Prologue, but also the benefits of the one who believes, and the identity of the one who believes as well. Furthermore, this section is a turning-point in the Prologue. This section causes the change of the person of the verb in verse 14. It is a cause of the transition of the general statement of the ‘Logos’ in the former sections (vv. 1-11) into the specific and theological description of the ‘Logos’ in the following sections (vv. 14-18). The focus of the Prologue is changed from the unbeliever to the believer. It implies the identity of the faith community as being unlike that of the world.

5.2.2 Analysis of the Chiastic Structure

5.2.2.1 A (1:1-5) and A' (1:16-18)

The first parallel set of the macro chiastic structure, viz. ‘A’ and ‘A’’, focuses on the ‘Logos’. Section ‘A’ discloses the identity of the ‘Logos’ through his relationship to God, creation, and humanity, and the parallel section, ‘A’’, elucidates his identity through his relationship to them for the new faith community. Thus, each section can be divided into three sub-sections: his relationship to God (vv. 1-2), to creation (v. 3ab), and to humanity (vv. 3c-5) in Section ‘A’; in the parallel section, ‘A’’, his relationship to the new community (v. 16), to the new creation (v. 17), and to God the Father (v. 18). The three relationships of the former section are symmetrically placed in the latter section. Therefore, the parallel sections, ‘A’ and ‘A’’, can be demonstrated in inverted parallelism as follows:

- a (1-2) The relationship of the ‘Logos’ to God
- b (3ab) The relationship of the ‘Logos’ to creation
- c (3c-5) The relationship of the ‘Logos’ to humanity
- c' (16) The relationship of the incarnate ‘Logos’ to the new community
- b' (17) The relationship of the incarnate ‘Logos’ to the new creation
- a' (18) The relationship of the incarnate ‘Logos’ to God the Father

In this ‘a-b-c-c'-b'-a’ pattern, the centre parallel set, ‘c’ and ‘c’’, does not function as a pivotal or conceptual centre of the chiasmic structure. The three relationships of the first half of the chiasmic structure are not simply restated symmetrically, but are specified in the other part. These arrangements can disclose the identity of the ‘Logos’ for both groups of readers: the reader who does not believe in Jesus, and the reader who believes in him.

5.2.2.1.1 The relationship of the ‘Logos’ to God (a-a')

Regarding section ‘a’ (vv.1-2), various literary figures have been suggested. In general, staircase parallelism and climax have been observed as is already mentioned in 5.2.1.2 and in particular, inverted parallelism and various word-pairs are formulated in the linguistic aspect (Staley 1986:242; 1988:51).¹¹⁰ In the semantic aspect, this section can be illustrated as the ‘A-B-A’ pattern of chiasmic structure.

aa (1ab) The ‘Logos’ was in the beginning and the ‘Logos’ was with God

(Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν)

bb (1c) The ‘Logos’ was God (καὶ θεὸς ἦν ὁ λόγος)

aa' (2) The ‘Logos’ was with God in the beginning

(οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν)

Section ‘a’ discloses the identity of the ‘Logos’ through showing his relationship to God with the ‘A-B-A’ pattern of the chiasmic structure. Section ‘aa’ (v. 1ab) states the pre-existence of the ‘Logos’ and is reiterated in the parallel section, ‘aa’ (v. 2). The Prologue begins with ἐν ἀρχῇ and this phrase immediately calls to the readers mind the first phrase of the Bible. The

¹¹⁰ Carson (1991:112) illustrates a set of linking words in vv. 1-12, ἐν ἀρχῇ - ὁ λόγος - ὁ λόγος - τὸν θεόν - θεὸς - ὁ λόγος - ἐν ἀρχῇ - τὸν θεόν; in v. 3, ἐγένετο - ἐγένετο; in vv. 4-5, ζωὴ - ἡ ζωὴ - τὸ φῶς - τὸ φῶς - τῇ σκοτίᾳ - ἡ σκοτία; in vv. 7-9, μαρτυρίαν - ἵνα μαρτυρήσῃ περὶ τοῦ φωτός - οὐκ ... τὸ φῶς - ἵνα μαρτυρήσῃ περὶ τοῦ φωτός - τὸ φῶς τὸ ἀληθινόν ὃ φωτίζει; in vv. 10-12, τῷ κόσμῳ - ὁ κόσμος - ὁ κόσμος - τὰ ἴδια - οἱ ἴδιοι - αὐτὸν οὐ παρέλαβον - ἔλαβον αὐτόν.

Septuagint translation (LXX) of Genesis begins with “ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν”. The word ἀρχή can largely be categorized in three different ways: ‘beginning’, ‘ruler’ or ‘realm’, and ‘origin’ or ‘source’.¹¹¹ In particular, ἀρχή with the preposition is used as a temporal marker (Phillips 2006:145); for instance, ἀρχή is used with the prepositions ἀπό, ἐκ, and ἐν in the New Testament.¹¹² Most of these instances occur in the Gospel of John and the Epistles of John.¹¹³ The words ἐν ἀρχῇ in Genesis 1:1 apparently mean the time of the creation, however, the reference to the creation is not mentioned until the third verse of the Prologue. Rather, ἐν ἀρχῇ in John 1:1 denotes the time before the creation, rather the time of the creation is referred in John 1:3.¹¹⁴ Carson (1991:114) understands not only ἐν ἀρχῇ as the beginning of the all things or the beginning of the universe, but also points out that this phrase implies that the ‘Logos’ is the ‘originator’ of the all things.

After it is proclaimed that the ‘Logos’ existed before the creation, the relationship of the ‘Logos’ to God is immediately following. Another prepositional phrase in verse 1, i.e., πρὸς τὸν θεόν, indicates the relationship between the ‘Logos’ and God. The preposition πρὸς with the accusative case is not a common combination for “with” in literary Greek (Bruce 1983:30-31), rather, μέτα with the genitive case or συν with the dative case is used for “with” in general. Furthermore, the preposition πρὸς with the accusative case is categorized not into a ‘stative

¹¹¹ *LSJ* (s.v. ἀρχή) lists the meanings of ἀρχή as I.1. “beginning”, “origin”, 2. “first principle”, “element”, 3. “end”, “corner”, 4. “origin of a curve”, 5. “sum”, “total”, 6. “vital organs of the body”, II.1. “first place or power”, “sovereignty”, 2. “empire”, “realm”, 3. “magistracy”, “office”, 4. “the authorities”, 5. “command”, 6. “heavenly powers”; *BDAG* (s.v. ἀρχή) lists its meanings as follows: 1. “beginning”, “origin” as the commencement of something, 2. “beginning” as one with whom a process begins, 3. “the beginning” as the first cause, 4. “corner” as a point of which two surfaces or lines meet, 5. “beginning” as a basis for further understanding., 6. “ruler”, “authority” as an authority figure who initiates activity or process, 7. “rule”, “office” as the sphere of one’s official activity. *Louw-Nida* categorizes this word into eight domains: “beginning (aspect)” (68.1), “beginning (time)” (67.65), “first cause” (89.16), “sphere of authority” (37.55), “ruler” (37.56), “supernatural power” (12.44), “elementary aspect” (58.20), and “corner” (79.106).

¹¹² *Louw-Nida* notes the difference of ἐν from ἀπό and ἐκ: The preposition ἐν is “a marker of a point of time which is simultaneous to or overlaps with another point of time” (67.33), while ἀπό and ἐκ are “markers of the extent of time from a point in the past” and can be translated as “since” or “from” (67.131).

¹¹³ In Koine Greek, ἀπ’ ἀρχῆς is more commonly used than ἐν ἀρχῇ and ἐξ ἀρχῆς. The phrase, ἐν ἀρχῇ is used four times in the New Testament: John 1:1, 2; Acts 11:15; Philippians 4:15, and ἀπ’ ἀρχῆς occurs twenty times: Matthew 19:4, 8; 24:21; Mark 10:6; 13:19; Luke 1:2; John 8:44; 15:27; Acts 28:4; 2 Peter 3:4; 1 John 1:1; 2:7, 13, 14, 24a, 24b; 3:8, 11; 2 John 5, 6; ἐξ ἀρχῆς is only used twice: John 6:64 and 16:4.

¹¹⁴ Brown (1966:24) claims that the phrase ἐν ἀρχῇ also implies that there is going to be a creation, a beginning although it refers to pre-creation. F. F. Bruce (1983:28-29) spells out that ἐν ἀρχῇ in Genesis introduces “the story of the old creation”; on the other hand, it introduces “the story of new creation” in the Prologue.

preposition’ but into a ‘transitive preposition’ (Wallace 1996:358)¹¹⁵ and it literally means “toward”, “to” (*BDAG* s.v. *πρός*).¹¹⁶ Although *πρός* with the accusative case is categorized into the transitive preposition and implies the motion to the object as in Luke 6:47,¹¹⁷ there are exceptions in cases where the transitive preposition is used with a stative verb, *inter alia*, εἰμί (Wallace 1996:359). On this combination of a stative verb and *πρός* with the accusative case, the preposition *πρός* cannot be used as the transitive preposition but the stative preposition and it is translated as “with” rather than “toward” or “to”.¹¹⁸ Thus, the clause ὁ λόγος ἦν πρὸς τὸν θεόν in verse 1b can be translated as “the ‘Logos’ was with God”, because the preposition *πρός* with the accusative case is used with the stative verb ἦν.

Although the preposition *πρός* can indicate the relationship between the ‘Logos’ and God rather than the movement of the ‘Logos’ toward God, this preposition can also imply the direction of the relationship of the ‘Logos’ to God. In order to simply reveal their relationship, the preposition *μέτα* with the genitive or *συν* with dative can be expected rather than *πρός* with the accusative. However the transitive preposition *πρός*, which was chosen to describe their relationship, implies that the ‘Logos’ is toward to God not in the sense of movement but in the sense of direction.¹¹⁹ Nevertheless, this phrase can be translated as “the ‘Logos’ was with God” rather than as “the ‘Logos’ was toward God”.

The prepositional phrase *πρὸς τὸν θεόν* can also imply a sense of reciprocity. Newman and

¹¹⁵ In the New Testament, the preposition *πρός* is used only once with the genitive case in Acts 27:34, and only six times with the dative case: Mark 5:11; Luke 19:37; John 18:10; 20:11, 12, and Revelation 1:13, however, it occurs almost seven hundred times with the accusative case (Wallace 1996:380).

¹¹⁶ Wallace (1996:380) categorizes the meanings of *πρός* as follows: 1. “for” (purpose), 2. “toward” (spatial), 3. “toward”, “for” (temporal), 4. “so that”, “with the result that” (result), 5. “against” (opposition), 6. “with”, “in company with (with stative verbs)” (association).

¹¹⁷ “Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος” (Luke 6:47). In this verse, the preposition *πρός* with the accusative case, i.e., *πρός με*, is used with the moving verb, *ἐρχομαι*, and is translated as “to me” as the transitive preposition.

¹¹⁸ Other instances of this case are also found in the New Testament: Matthew 13:56; Mark 6:3; 9:19a; 14:49; Luke 9:41; 1 Thessalonians 3:4; 2 Thessalonians 2:5; 3:10, and 1 John 1:2. See *BDAG* (s.v. *πρός*) for more instances in the New Testament.

¹¹⁹ Young (1994:101) and Harris (1978:1205) suggest that the preposition *πρός* implies active communion of the ‘Logos’ to God rather than passive association.

Nida (1980:8) understand that the ‘Logos’ was not only “in the presence of God”,¹²⁰ but also that there existed “a mutual and reciprocal relationship” between the ‘Logos’ and God. This relationship can refer to a personal relationship between the two (Morris [1971] 1992:75; Bruce 1983:30-31). In particular, Morris ([1971] 1992:75) asserts that the author of the Prologue established the personal existence of the ‘Logos’ through the phrase πρὸς τὸν θεόν. Carson (1991:116) also indicates that the ‘Logos’ is a person, and is distinguishable from God.¹²¹ Therefore, section ‘aa’ (1ab) indicates not only that the ‘Logos’ exists “in the beginning”, but also that he existed in the closest possible connection with God.

The pre-existence of the ‘Logos’ and his relationship to God which are proclaimed in section ‘aa’ (v. 1ab) are reiterated in the parallel section, ‘aa’ (v. 2). An assumption could be that the author changed the sentence pattern in section ‘aa’ in an attempt to avoid a dull literary style. For example, a pronoun οὗτος in the parallel section, ‘aa’, is used instead of the ‘Logos’ of section ‘aa’. In addition, not only are other words of section ‘aa’ replaced in the parallel section, ‘aa’, but all the elements of a compound sentence of the former section are rearranged into a single sentence with the prepositional phrase. Therefore, these parallel sections are matched both with the linguistic aspect and with the semantic aspect, and both sections focus on the pre-existence of the ‘Logos’ and his personal relationship to God.

In this chiastic pattern, ‘aa (v. 1ab) - bb (v. 1c) - aa’ (v. 2)’, the middle section, ‘bb’, functions as the pivotal centre and indicates the pivotal concept of section ‘a’ (v. 1-2), viz. “Who (or what) the ‘Logos’ is”.¹²² The clause, καὶ θεὸς ἦν ὁ λόγος, is one of the most controversial phrases in the New Testament. There are two nouns in the nominative case: one precedes the

¹²⁰ Barrett ([1955] 1978:155) argues that the preposition πρὸς with the accusative case can hardly mean “in the presence of” in Classical Greek but this meaning is unquestionable in the New Testament. Furthermore, Beasley-Murray (1987:10-11) suggests that the prepositional phrase πρὸς τὸν θεόν can be translated in three senses: in the sense of “in the presence of God”, or in the sense of “in the fellowship of God”, or in the sense of “in union with God”.

¹²¹ However, Carson (1991:116) cautions that the emphasis on a peculiar intimacy between the ‘Logos’ and God is too much. Rather, he points out that in first-century Greek, the preposition πρὸς was encroaching on the territory normally occupied by other words for “with”.

¹²² Du Toit (1968:13) insists that v. 1c is the climax and that it emphasizes that the ‘Logos’ himself is God.

copula verb, ἦν and the other follows it. The former noun, viz. θεός, is anarthrous, but the latter noun, viz. λόγος, is with an article, ὁ. Thus, for the latter noun, ὁ λόγος is the subject and θεός is the predicate nominative for the former noun because θεός does not have an article.¹²³ In addition, because an anarthrous θεός cannot be a proper name in Greek, it cannot be the subject of this sentence (Wallace 1996:46).¹²⁴ Therefore the clause, θεὸς ἦν ὁ λόγος should be translated as “the ‘Logos’ was God”.¹²⁵

There are three ways for translating the predicate nominatives (Wallace 1996:266-270): as indefinite, definite and qualitative predicate nominatives. In general, how to translate anarthrous predicate nominatives depends on Colwell’s rule.¹²⁶ The definite predicate nouns without the article are used as ‘definite’ when they are placed before the verb even though they have no the article.¹²⁷ In other words, the absence of the article does not make the predicate nominative to be the indefinite or qualitative when it precedes the verb. On the contrary, Wallace (1996:257) cautions that Colwell’s rule does not mean that an anarthrous predicate nominative, which precedes the verb, is usually definite. Rather, Wallace (1996:262) suggests the general rule for the translation of the anarthrous predicate nominatives: “An anarthrous pre-verbal PN is normally qualitative, sometimes definite, and only rarely indefinite.” Nevertheless, the problem of the translation of the anarthrous predicate

¹²³ Wallace (1996:42-43) suggests three criteria for how to distinguish the subject from the predicate nominative: (1) The subject will be a pronoun whether stated or implied in the verb; (2) The subject will be articular; (3) The subject will be a proper name. He continues to list the pecking order: the pronoun has greatest priority and articular nouns and proper names have equal priority.

¹²⁴ Wright (1992:xiv-xv) notes the theological use of θεός as a common noun in the New Testament. He argues that the word θεός was not “univocal” in the first century. Thus the early Christians used the phrase ὁ θεός for the creator, the covenant God and Israel’s God from the Jewish-monotheistic viewpoint.

¹²⁵ Even though the λόγος is translated “word” in the English versions and by most scholars and translators, I prefer to use ‘Logos’ instead of ‘word’ in the Prologue in order to distinguish ὁ λόγος of the Prologue from its use by the rest of the Gospel of John.

¹²⁶ Colwell (1933:20) states: “(1) Definite predicate nouns here regularly take the article. (2) The exceptions are for the most part due to a change in word-order: (a) Definite predicate nouns which follow the verb (this is the usual order) usually take the article; (b) Definite predicate nouns which precede the verb usually lack the article; (c) Proper names regularly lack the article in the predicate; (d) Predicate nominatives in relative clauses regularly follow the verb whether or not they have the article.” He also suggests that “a predicate nominative which precedes the verb cannot be translated as an indefinite or a “qualitative” noun solely because of the absence of the article.”

¹²⁷ Colwell (1933:17) finds that definite predicate nouns, when they are placed after the verb, with the article, occur 229 times, while those, which are placed before the verb without the article, occur 97 times in the New Testament. This means that a definite predicate noun does not usually take the article before the verb, and does usually need it after the verb.

nominative cannot but depend on the context.¹²⁸

Firstly, if θεός is indefinite, it may be translated “a god” as it is done in the New World Translation. It might suggest that the ‘Logos’ was merely a secondary god in a pantheon of deities. However, this translation has been rejected by many scholars, while the second and third ways, viz. definite and qualitative, are still debatable. Furthermore, θεός is never used as ‘indefinite’ in relation to Jesus or God in the Gospel of John and the Epistles of John.

Secondly, Phillips (2006) and Wallace (1996) understand θεός as a qualitative predicate nominative. If θεός is qualitative, it can be translated as “What God was, the ‘Logos’ was”¹²⁹ or as “the ‘Logos’ was divine”. Wallace (1996:269) argues that this passage (v.1c) does not emphasize the identity of the ‘Logos’ but the nature of the ‘Logos’. Although he recognizes θεός as qualitative and accepts “divine” as the translation of θεός, Wallace avoids the use of ‘divine’ for θεός. He, rather, translates the clause θεὸς ἦν ὁ λόγος as “the Word was God” because this translation is better to affirm the New Testament teaching of “the deity of Christ” and because the ‘Logos’ is not the Father. In other words, the ‘Logos’ shared the “essence of the Father” though they differ in person (Wallace 1996:269). Phillips (2006:154) also agrees with Wallace’s interpretation by which θεός is used qualitatively and understands it as the nature of the ‘Logos’.¹³⁰

Lastly, the word θεός is not used as indefinite for ‘a god’ but it can be used as definite for other reasons:¹³¹ (1) There is an adjective in Greek for “divine”, viz. θεῖος. To emphasize the quality of the ‘Logos’, viz. “divine”, θεῖος must be used rather than θεός without article (Beasley-Murray 1987:10-11; Carson 1991:117); (2) θεός is used as ‘definite’ twice in

¹²⁸ Colwell (1933:20) and Wallace (1996:267-268) agree that whether a predicate noun without the article which precedes the verb should be translated as a ‘definite’ or a ‘qualitative’ is determined by the context.

¹²⁹ In NEB, the clause θεὸς ἦν ὁ λόγος is also translated “What God was, the Word was”.

¹³⁰ Phillips (2006:154) interprets John 1:1 as follows: “In the beginning was λόγος and λόγος was in the company of θεός and λόγος had the nature of θεός.”

¹³¹ It is not impossible to understand θεός as qualitative. The problem is whether θεός is a definite noun in v.1c or not. If θεός is accepted as definite, the anarthrous θεός must be translated as ‘definite’, but if not, it must be translated as ‘qualitative’.

relation to Jesus in the Gospel of John, viz. in the Prologue itself and in the confession of Thomas, even though in other cases, θεός is always used as ‘definite’ in relation to God the Father. Colwell (1933:21) and Metzger (1952:126) affirm that θεός in verse 1c is ‘definite’ by the context: “The context makes no such demand in the Gospel of John, for this statement cannot be regarded as strange in the prologue of the gospel which reaches its climax in the confession of Thomas in John (Jn 20:28).” Furthermore, θεός without the article in verse 18 is undoubtedly used as ‘definite’ and indicates Jesus in the relationship between the Son and the Father; (3) The anarthrous θεός in verse 1c emphasizes the distinction between the ‘Logos’ and God the Father. Θεός in verse 1c is apparently distinguished from ὁ θεός in the previous clause, verse 1b. While the latter definitely indicates “God the Father”, the former indicates the ‘Logos’ who is “the Only-begotten God” which is identified in verse 18. Moreover the anarthrous predicate nominative θεός may not be used in order to describe the divine nature of the ‘Logos’ as qualitative, but rather it can be used as a literary style to emphasize that the ‘Logos’ is God who is distinguished from God the Father.¹³² The author did not write ὁ θεός ἦν ὁ λόγος nor ὁ λόγος ἦν ὁ θεός, nor θεῖος ἦν ὁ λόγος, but he wrote θεός ἦν ὁ λόγος.¹³³ This ‘Logos’ cannot therefore be identified as being the same person as God the Father.

Therefore, the anarthrous θεός can be translated as “God” as definite but it is not impossible to translate it as ‘qualitative’. The anarthrous predicate nominative θεός discloses not only the identity of the ‘Logos’ but also implies the meaning of the divine nature of the ‘Logos’. In other words, the ‘Logos’ is not a divine being as a god, an angel, or a spirit, but God as the second person of the Trinity who shared the essence of God the Father.¹³⁴ Thus, the ‘Logos’

¹³² Carson (1991:117) found many instances in the New Testament where the anarthrous predicate nominative is definite, e.g., John 1:49; 8:29; 17:17; Romans 14:17; Galatians 4:25; Revelation 1:20.

¹³³ If he wrote ὁ θεός ἦν ὁ λόγος or ὁ λόγος ἦν ὁ θεός, the ‘Logos’ must be the same person as God the Father. This statement must be rejected by the self-testimony of the Prologue itself, because the ‘Logos’ was already distinguished from God the Father by affirming his intimate relationship with God in v. 1b.

¹³⁴ Brown (1966:24-25) suggests three reasons why θεός does not have an article: one is to avoid any suggestion of personal identification of the ‘Logos’ as the same as the Father; another is to avoid any suggestion of the ‘Logos’ as a second god in any Hellenistic sense; the other is to describe his humbleness before the Father; Barrett ([1955] 1978:156) claims that θεός describes the nature of the ‘Logos’. The nature of the ‘Logos’ interpreted by Barrett, is not focused on ‘divine’ but on the second person of the Trinity. In addition, Barrett suggests that the whole Gospel should be read in the light of this verse; e.g., the deeds and words of Jesus are the

is God but he is distinct from God the Father. Furthermore, these statuses are emphasized by means of the placement of θεός first in the sentence (Wallace 1996:45; Bruce 1983:31; Carson 1991:117).

In summary, section ‘a’ (v. 1-2) gives some clues for disclosing the identity of the ‘Logos’ by another chiastic structure, viz. the ‘aa (v. 1ab) - bb (v. 1c) - aa’ (v. 2)’ pattern. It is affirmed that the ‘Logos’ already existed before the creation and he was in intimate relationship with God the Father by the parallel between the parallel set, ‘aa’ (v. 1ab) and ‘aa’ (v. 2), and that he was ‘God’ but he was not as the same person as God, rather, he was God, the second person of the Trinity who shared the essence of God the Father in the pivotal centre, ‘bb’ (v. 1c).

In the inverted parallelism, the ‘a-b-c-c'-b'-a’ pattern, section ‘a’ (v. 18), which is parallel to section ‘a’ (vv. 1-2), demonstrates the relationship of the ‘Logos’ to God. This section can be analyzed into three parts,¹³⁵ and formulated as the ‘A-B-A’ pattern of chiastic structure in the semantic aspect as follows.

- aa (18a) No one has ever seen God (Θεὸν οὐδεὶς ἑώρακεν πώποτε)
- bb (18b) The Only-begotten God who was in the bosom of the Father
(μονογενῆς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς)
- aa' (18c) He made him known (ἐκεῖνος ἐξηγήσατο)

Section ‘aa’ (v. 18a) and section ‘aa’ (v. 18c) are antithetically parallel to each other in the semantic aspect. The former section declares that no one can see God, while the latter section

deeds and words of God; Bruce (1983:31) affirms not only that the ‘Logos’ shared the nature and being of God but also that he was “an extension of the personality of God”, and “partaking of the essence of God”; *Louw-Nida* denotes θεός as “the one supreme super-natural being as creator and sustainer of the universe” (12.1) and suggest that the θεός of John 1:1c may be described in the sense that the totality of the componential features of God are applied to the λόγος.

¹³⁵ Moloney also separates v. 18 into three parts (1983:63):

- 18a: No one has ever seen God;
18b: the only Son (alternative reading: God)
18c: he has made him known.

proclaims that God can only be revealed through the ‘Logos’. In the former section, the anarthrous θεόν is the object and the pronoun οὐδεὶς is the subject. Although the accusative θεόν is the object in the sentence, it is emphasized by being placed at the beginning of the sentence. In other words, it can be emphasized that God is invisible (Barrett [1955] 1978:169). This declaration immediately reminds the reader of Exodus 33:20: “But,” he said, “you cannot see my face; for no one shall see me and live” (NRSV).¹³⁶ This acknowledges a basic Jewish belief that for sinful man to see God would bring death (Barrett [1955] 1978:169; Brown 1966:36; Morris [1971] 1992:113; Carson 1991:134; Phillips 2006:217).¹³⁷

The statement that God is invisible and cannot be seen by the people of section ‘aa’ (v. 18a) is antithetically paralleled to section ‘aa’ (v. 18c). God, who was covered from the face of the people, is now revealed through the ‘Logos’. The verb ἐξηγήσατο etymologically means to “to lead”, but this meaning is not present in the New Testament (Newman & Nida 1980:27).¹³⁸ *BDAG* (s.v. ἐξηγήομαι) lists the meaning of ἐξηγήομαι in two categories: one is to relate in detail, viz. “tell”, “report”, “describe”, e.g., Luke 24:35; Acts 10:8; 21:19, while the other is to set forth in great detail, i.e., “expound”, and it suggests that ἐξηγήσατο of verse 18c be understood in the sense of “to expound” rather than “to tell fully”. On the other hand, Carson (1991:135) and Bruce (1983:45) suggest that ἐξηγήσατο of verse 18c means “to tell” or “to narrate” and that it might be said that the ‘Logos’ is the narrator of God.¹³⁹ Thus, the phrase ἐκεῖνος ἐξηγήσατο indicates that God the father can be narrated and revealed through the ‘Logos’ although the people cannot see God (Louw 1968:32). Furthermore, they can have full knowledge of God through the ‘Logos’.

¹³⁶ Regarding the mention that Moses saw the glory of God in Exodus 33-34, Bruce (1983:44) argues, “We should perhaps say, less anthropomorphically but equally metaphorically, that Moses saw, so to speak, the afterglow of the divine glory.”

¹³⁷ It is also said that God cannot be seen in verses such as Deuteronomy 4:12, Psalms 97:2 and Isaiah 6:5.

¹³⁸ The verb ἐξηγήομαι can also be used in both Jewish and Hellenistic culture as a technical religious term, “for the declaration of divine secrets by an oracle or priest and is used by Josephus of the exposition of the Law” (Barrett [1955] 1978:170; Brown 1966:18; Lindars [1972] 1992:98; Beasley-Murray 1987:16). Furthermore, this verb was used to signify the communication of divine secrets in both Jewish and Hellenistic religion (Phillips 2006:218).

¹³⁹ *Louw-Nida* also notes two domains of ἐξηγήομαι: “to tell fully”, “to inform”, “to relate” (33.201); “to make fully known” (28.41) and translates the phrase ἐκεῖνος ἐξηγήσατο in both domains, i.e., “he told (us) everything (about him)” (33.201) and “...made him fully and clearly known” (28.41).

The middle section, ‘bb’ (v. 18b), functions as a turning point from God, who is invisible to the people, to God to be revealed and exposed, and as the pivotal centre which gives the identity of the ‘Logos’. While antithetical parallelism between section ‘aa’ and section ‘aa’ focuses on the superiority of the ‘Logos’ over the human being, including Moses, the middle section, ‘bb’, focuses on the identity of the ‘Logos’ through his relationship to God. There are two clues for disclosing the identity of the ‘Logos’: μονογενῆς θεός and ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς. There are many possible translations of the former phrase while there is general consensus on translation of the latter phrase.

Firstly, the ‘Logos’ can be identified as μονογενῆς θεός. The adjective μονογενῆς occurs nine times in the New Testament: Luke 7:12; 8:42; 9:38; John 1:14, 18; 3:16; 3:18; Hebrews 11:17 and 1 John 4:9. While μονογενῆς is used to express the relationship between the child and his (or her) physical father (or mother) in the Gospel of Luke and Hebrews, it is used to disclose the relationship of the ‘Logos’ to God the Father in the Gospel of John and 1 John. In particular, while it is attributively used with the article in John 3:16, 18 and 1 John 4:9, μονογενῆς is used without an article only in the Prologue.¹⁴⁰

Secondly, the ‘Logos’ has an intimate relationship with God the Father. The participle phrase, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, is placed in the attribute position and qualifies the noun θεός.¹⁴¹ When a participle appears with article, the article can be translated like a relative pronoun (Wallace 1996:307), which then would be translated as “who was in the bosom of the Father”. One can translate εἰς τὸν κόλπον as “into the bosom” instead of “in the bosom” and emphasize a dynamic and energetic relationship between the ‘Logos’ and God the Father because the preposition εἰς is a transitive preposition which implies a motional idea. However,

¹⁴⁰ We have already discussed the textual variants with regard to μονογενῆς θεός in 4.2.3.

¹⁴¹ According to Wallace (1996:307), the attributive usage of the adjective and the participle can be categorized into three positions: (1) article – adjective/participle – noun; (2) article – noun – article – adjective/participle; (3) noun – article – adjective/participle. In particular, the participle is more frequent than the adjective in the third attributive position.

in Koine Greek, εἰς was often used instead of ἐν (Zerwick [1963] 2001:33-34).¹⁴² When the transitive preposition is used with a stative verb, it cannot indicate the motional idea like the usage of the preposition πρὸς in section ‘a’ (vv. 1-2). Thus the preposition εἰς can be translated as ‘in’ rather than ‘into’ or ‘toward’. Furthermore, the word κόλπον expresses the intimate relationship between the ‘Logos’ and God in verse 18b (Barrett [1955] 1978:169; Brown 1966:36; Du Plessis 1968:27; Bruce 1983:45; Carson 1991:135; Phillips 2006:216; Beasley-Murray 1987:16). *BDAG* (s.v. κόλπος) notes three different meanings of κόλπος in the New Testament: ‘bosom’, ‘fold’, and ‘bay’.¹⁴³ In this verse, it denotes an association of intimacy and affection between the ‘Logos’ and God the Father. This word may also remind us of other two relationships: that between Lazarus and Abraham in Luke 16:22-23 and that between Jesus and the beloved disciple at the last feast in John 13:23. Therefore, this word conveys not only the intimacy, but also mutual love between the ‘Logos’ and God the Father.

Therefore, sections ‘a’ (vv. 1-2) and ‘a’ (v. 18) are apparently parallel to each other. In both sections the same chiasmic pattern can be demonstrated, viz. the ‘aa-bb-aa’ pattern, and can emphasize the identity of the ‘Logos’ and his relationship with God. Both sections disclose that the ‘Logos’ is not the same as God the Father with the anarthrous θεός, but that he had existed before the world was created and that he is the second person of the Trinity. Furthermore, both sections expose the intimate relationship of the ‘Logos’ to God with the prepositions, viz. πρὸς in section ‘a’ (vv. 1-2) and εἰς in section ‘a’ (v. 18), which are used with the verb and particle of the stative verb, εἰμί.

5.2.2.1.2 The relationship of the ‘Logos’ to creation (b-b’)

Who or what the ‘Logos’ is, is proclaimed by the parallel of between section ‘b’ (v. 3ab) and

¹⁴² Although the preposition ἐν appears twice as frequently as the preposition εἰς in the New Testament, interchange of these two prepositions occurred (*BDF* § 205). In addition, in modern Greek the preposition εἰς has almost entirely replaced the preposition ἐν (Wallace 1996:363).

¹⁴³ *Louw-Nida* also lists the meaning of κόλπος in three domains: “lap” (8.39), “fold” (6.181), and “bay” (1.74).

section ‘b’ (v. 17). These parallel sections reveal the relationship between the ‘Logos’ and the world. In the former section, the original creation of the world is mentioned; in the apposition, the new creation of the world is proclaimed by the ‘Logos’, who is named ‘Jesus Christ’ in the latter section. On the one hand, the former section is formulated with antithetic parallelism; on the other hand, the latter section is formulated with synthetic parallelism in the linguistic aspect or semantic aspect.

In section ‘b’ (v. 3ab), the antithetic parallelism can be observed as follows:¹⁴⁴

- aa (3a) All things were made through him (πάντα δι’ αὐτοῦ ἐγένετο)
 aa' (3b) And without him nothing was made (καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν)

Both parallel sections, ‘aa’ and ‘aa’’, emphasize the role of the ‘Logos’ in the creation. While they expose the same theme in the semantic aspect, two sections are connected to each other in opposite senses: positive and negative. In the first section, the relationship of the ‘Logos’ to the world is illuminated in a positive sense. The ‘Logos’, whose pre-existence with God before the world was created is affirmed in section ‘a’ (vv.1-2), is identified as the ‘creator’. But the role of the ‘Logos’ in the creation is distinct from the role of God the Father. The prepositional phrase δι’ αὐτοῦ is used as a marker of the agent of the action.¹⁴⁵ The role of the ‘Logos’ was of the agent of God in the creation, but the ‘Logos’ must not be understood as an occasional or accidental mediator (Barrett [1955] 1978:156).¹⁴⁶ Although God the Father is

¹⁴⁴ The antithetic parallelism of section ‘b’ (v. 3ab) is also described in 5.2.1.2.

¹⁴⁵ *BDAG* (s.v. διὰ) and *Louw-Nida* (90.4; 90.8; 89.76; 84.29; 84.32; 67.136; 67.140) basically subcategorize the usages of the preposition διὰ with the genitive as follows: (1) instrument, manner, means, (2) marker of extension through an area or a path, (3) marker of extension in time, and (4) agent. However, they agree that δι’ αὐτοῦ in John 1:3 is used to denote “the agent of the an action.” In particular, *Louw-Nida* (90-4) suggests that διὰ is used as “a marker of intermediate agent, with implicit or explicit causative agent”. *BDF* (§ 223) suggests that διὰ is also used as the originator instead of agent. Phillips (2006:157-158) also suggests that the ‘Logos’ is not only the intermediate agent in the creation but also its source. Wallace (1996:434) argues that “ultimate agency” is ascribed to God the Father with ὑπό but “intermediate agency” is ascribed to Christ with διὰ.

¹⁴⁶ Whilst the role of the ‘Logos’ as the agent can be broadly accepted (Bruce 1983:32; Beasley-Murray 1987:11; Brown 1966:25; 1988:22; Carson 1991:118; Morris [1971] 1992:79; Wallace 1996:434), but on the other hand, Newman and Nida (1980:10) argue that the ‘Logos’ was also the instrument in the creation, and

the source, originator, and creator of all things which were created, God created them through the ‘Logos’ (Morris [1971] 1992:79). Therefore the ‘Logos’ is also the creator of the world in the role of the agent.¹⁴⁷ The parallel section, ‘aa’ (v. 3b), restates the role of the ‘Logos’ in the negative sense.¹⁴⁸ While the aorist verb ἐγένετο is used in both the sections,¹⁴⁹ οὐδὲ ἔν of section ‘aa’ parallels to πάντα of section ‘aa’, and χωρὶς αὐτοῦ of section ‘aa’ parallels to δι’ αὐτοῦ of section ‘aa’ in the opposite sense. The reiteration of the same idea in section ‘aa’ serves to assert the role of the ‘Logos’ as agent in the creation as well as his identity as Creator.

While section ‘b’ (v. 3ab) describes the relationship of the pre-existent ‘Logos’ to creation, section ‘b’ (v. 17) describes the relationship of the incarnate ‘Logos’ to new creation with parallelism in the semantic aspect.

bb (17a) For the law was given through Moses

(ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη)

bb' (17b) Grace and truth came through Jesus Christ

(ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο)

Parallelism can be observed between these two sections: ὁ νόμος parallels to ἡ χάρις καὶ ἡ ἀλήθεια and Μωϋσέως parallels to Ἰησοῦ Χριστοῦ; however it is questionable what kind of parallelism occurs: if the latter section simply restates the theme of the former section or compares with the former section, it may be understood as synonymous parallelism; if the

suggests three possible translations of John 1:3a: (1) “God caused the Word to make all things”, (2) “God made all things; the Word did it”, and (3) “God used the Word to make all things”. Schnackenburg ([1965] 1968) suggests the identity of the ‘Logos’ in the creation as a helper or demiurge, exemplary cause, prototype, and the Creator himself.

¹⁴⁷ This concept can also be found in other texts of the New Testament, viz. 1 Corinthians 8:6; Colossians 1:16-17; Hebrews 1:2; and Revelation 3:14, and in the Odes of Solomon 6:3; 12:10; 16:8-14:18.

¹⁴⁸ Brown (1988:22) observes the phrase “without him nothing came to be” in the Dead Sea Scrolls, 1QS 11:11.

¹⁴⁹ Phillips (2006:160) argues the possibility of two differing meanings of ἐγένετο in v. 3: (1) the passive sense of κτίζω which suggested by Borgen (1970, 1983). It can be translated as “all things were created through him”, and (2) an alternative meaning of the phrase, “all things happened through him”, which is suggested by Ashton (1986). Furthermore, Phillips points out that ἐγένετο refers to “the whole sweep of history” rather than a reference to creation. So the ‘Logos’ can be understood as the active agent in the creation.

latter section contrasts the former section, it may be understood as antithetic parallelism. If the latter section completes the theme or concept of the former section or reveals more than that of the former section, it can be understood as synthetic parallelism rather than synonymous parallelism. In the semantic aspect, the correlation between the elements of the parallel sections can give a hint at how they are related. In section ‘b’ (v. 17), the understanding of the correlation between ὁ νόμος and ἡ χάρις καὶ ἡ ἀλήθεια, and between Μωϋσέως and Ἰησοῦ Χριστοῦ will determine which kind of parallelism is judged to be used: either synonymous parallelism, antithetic parallelism, or synthetic parallelism.

Some have insisted that in this verse the main theme is emphasized by the contrast between the old and the new, between Judaism and Christianity, and between the ‘law’ and ‘grace and truth’ (Morris [1971] 1992:111; Barrett [1955] 1978:169).¹⁵⁰ In addition they claim that in the Gospel of John the ‘grace and truth’ is opposed to the ‘law’ and this contrast corresponds to the theology of Paul (Barrett [1955] 1978:169; Carson 1991:132). However, the Gospel of John itself does not indicate that ‘grace and truth’ is opposed to the ‘law’.¹⁵¹ Rather, it is emphasized that the new order fulfils and surpasses the old.¹⁵² In John 10:34, Jesus himself declares that the Scripture cannot be broken. Besides, it is stated in John 7:19 that those who do not know nor keep the law which was given by Moses, are opposed to Jesus and accursed in John 7:49.¹⁵³

Both the prepositional phrases, διὰ Μωϋσέως and διὰ Ἰησοῦ Χριστοῦ, imply the roles of

¹⁵⁰ While Morris ([1971] 1992:112) argues that Jesus is depicted as a second Moses, Barrett ([1955] 1978:169) insists that Jesus is definitely not a new Moses. Edwards (1988:8) lists the scholars who support this view: Barrett, Esser, Gnllka, Haenchen, Richardson, Zimmerli.

¹⁵¹ In Romans, Paul also says that the law is ‘holy’ (7:12) and ‘good’ (7:16), even though the law is sometimes in contrast to grace in the Epistles of Paul, e.g., Gal. 2:15-21.

¹⁵² Bruce (1983:43-44) presents some examples of the superiority of the new order to the old throughout the Gospel of John: “The wine of the new creation is better than the water which was used in Jewish religion (John 2:10), the new temple supersedes the old (2:19), the new birth is the gate way into a sphere of life which cannot be entered by natural birth, even natural birth into membership of the chosen people (3:3, 5), the living water of the Spirit which Jesus imparts is far superior both to the water in Jacob’s well and to the water which was ritually poured out in the temple court at the feast of Tabernacles (4:13f.; 7:37ff.), the bread of heaven is the reality of which the manna in the wilderness was but an adumbration (6:32f).”

¹⁵³ In Matthew 5:17, Jesus himself also declares, “I have come not to abolish but to fulfill (the law and the prophets)” (NRSV).

Moses and Jesus. As the preposition *διὰ* with the genitive case in section ‘b’ (v.3) expresses the agent in the creation, ‘Moses’ and ‘Jesus’ are also depicted as the mediators for the ‘law’ and for ‘grace and truth’. However the verbs *ἔδόθη* and *ἐγένετο* describes the differences between Moses and Jesus. In section ‘bb’ (v. 17a), the verb *ἔδόθη* indicates that Moses is not more than a mediator between God and the people rather than an agent. In other words, the ‘law’ was not made by Moses but given through Moses. However, the verb *ἐγένετο* is used in section ‘bb’ (v. 17b) as it is used in section ‘b’ (v. 3ab). As the ‘Logos’ is the agent of the creation in section ‘b’, it is implied in section ‘b’ (v. 17) that Jesus is also the agent of ‘grace and truth’. Bruce (1983:125) points out that Jesus is not only the mediator but also the “embodiment of grace and truth”. This shows that Jesus is not opposed to Moses but surpasses him. The ‘law’ which was given through Moses (bb) is not merely replaced by ‘grace and truth’ which came through Jesus, but fulfilled by Jesus by whom ‘grace and truth’ came (bb’). The order of the old creation is replaced and fulfilled by the order of the new creation. This also implies that Jesus surpasses Moses.

In summary, the parallel sections, ‘b’ (v. 3ab) and ‘b’ (v. 17), disclose the identity of the ‘Logos’ in relation to creation and to new creation. The former section discloses that the ‘Logos’ is Creator as the agent, but is not the subject of the creation, with an antithetic parallelism (aa-aa’). On the other hand, the latter section exposes that Jesus is not only the mediator but also the embodiment of ‘grace and truth’ with synthetic parallelism (bb-bb’).¹⁵⁴ Furthermore, the ‘Logos’, whose name is in secret in the former section, is illuminated in the latter section, viz. the ‘Logos’ is Jesus Christ who is the incarnate ‘Logos’. In other words, the name of the ‘Logos’ cannot be recognized by the world and by the people who do not believe in Jesus; however, his name and identity are revealed to the people who believe in Jesus and to their community.

¹⁵⁴ Edwards (1988:8) also suggests that this verse is formulated with ‘synthetic’ or ‘progressive’ parallelism rather than synonymous parallelism or antithetic parallelism.

5.2.2.1.3 The relationship of the ‘Logos’ to humanity (c-c’)

The middle parallel sections, ‘c’ (vv. 3c-5) and ‘c’ (v. 16), of inverted parallelism, the ‘a-b-c-c’-b’-a’ pattern, cannot function as a pivotal centre or conceptual centre of the chiasm. Sections ‘c’ and ‘c’ do not convey the central idea or theme, but rather express the relationship of the Logos to another one, viz. humanity, just as another parallel set, ‘a’ (vv. 1-2) and ‘a’ (v. 18), illuminates the relationship of the ‘Logos’ to God the Father and the other parallel set, ‘b’ (v. 3ab) and ‘b’ (v. 17), shows the relationship of the ‘Logos’ to creation. Although contrary to the other parallel sections, the parallel sections, ‘c’ (vv. 3c-5) and ‘c’ (v. 16), may not be described with the same literary figure,¹⁵⁵ these two sections are linked to each other in the semantic aspect: on the one hand, section ‘c’ (vv. 3c-5) illuminates the relationship of the ‘Logos’ to the world, *inter alia*, to humanity, in a general sense; on the other hand, section ‘c’ (v. 16) illuminates the relationship of the ‘Logos’ to the community which are represented by ‘ἡμεῖς’ in a specific sense. In addition, the former section demonstrates the relationship between the ‘Logos’ and the world in a negative sense, while, on the contrary, the latter section expounds it in the positive sense.

- aa 3c-4a That which has come to be in him was life (ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν)
- bb 4b And life was the light for the people
(καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων)
- cc 5a And the light shines in the darkness (καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,)
- dd 5b And the darkness did not overcome it (καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν)

Based on our discussion about the punctuation of verse 3 in 4.2.1, section ‘c’ (vv. 3c-5) begins with the relative clause ὃ γέγονεν.¹⁵⁶ Although there are various suggestions of reading the

¹⁵⁵ As I have already described in 5.2.2.1.1 and 5.2.2.1.2, sections ‘a’ (vv. 1-2) and ‘a’ (v. 18) can be formulated as the ‘A-B-A’ pattern, and sections ‘b’ (v. 3) and ‘b’ (v. 17) can be formulated as parallelisms: either antithetic or synthetic. The staircase parallelism in section ‘c’ (vv. 3c-5) has also been described in 5.2.1.2.

¹⁵⁶ In regarding to the arguments on the punctuation of John 1:3, see the section 4.2.1. This chapter does not

relative clause in section ‘aa’ (vv. 3c-4),¹⁵⁷ it is preferable to read that ὁ γέγονεν ἐν αὐτῷ is the subject, with ζωή as the predicate nominative in the sentence. The relative pronoun does not have an antecedent,¹⁵⁸ in which case it can be translated as a demonstrative pronoun, i.e., ‘that which has come to be’.¹⁵⁹ If the relative pronoun is translated as the demonstrative pronoun, what does ὁ γέγονεν refer to? Some consider that ὁ γέγονεν might refer back to οὐδε ἔν, which itself refers back to πάντα, and then the relative clause might be related to the creation (Bultmann [1964] 1971:36-45; Phillips 2006:164-166) or to living creature (Brown 1966:6-7).¹⁶⁰ However, if ὁ γέγονεν refers to πάντα, the aorist tense could be used rather than the perfect tense in the relative clause. In the Prologue, it is preferable to use the aorist verb ἐγένετο in relation to the creation, e.g., vv. 3a, 3b, 10b, and cf. 17b, whereas the perfect verb γέγονεν is used in relation to the existence rather than in relation to the creation, e.g., v. 15d. Thus, ὁ γέγονεν ἐν αὐτῷ can be translated “That which has come to be (has existed) in him” and ὁ γέγονεν can introduce a new thought, i.e., the relationship of the ‘Logos’ to humanity rather than come back to the previous theme, viz. the relationship of the ‘Logos’ to

discuss the text-critical issue of the textual variants any more, but suggests the meaning of the text based on the result of section 4.2.1.

¹⁵⁷ Phillips (2006:165) demonstrates three possible translations in various grammatical readings as follows:

- | | |
|---------------------------------|--|
| i. ὁ γέγονεν ἐν αὐτῷ
ζωὴ ἦν | relative clause – ‘what has come to be in him’. This refers back to οὐδε ἔν, which itself is a reference back to πάντα
If ὁ γέγονεν is the subject of the sentence, then ζωὴ must be an anarthrous predicate. Moreover, since it is pre-verbal, it is likely to be qualitative – ‘what came to be in him had the quality of life’ |
| ii. ὁ γέγονεν
ἐν αὐτῷ ζωὴ ἦν | Relative clause – ‘what has come to be’
ἐν αὐτῷ becomes the locus for ζωὴ And could refer either to ὁ λόγος or the relative clause – i.e., ‘what has come to be, in him was life’, or ‘what has come to be, in this was life.’ The former seems to make little sense whereas the latter seems obscure since the Logos is the agent of creation. |

Miller (1989:51-72) argues with four implausible interpretations: (1) the ‘metaphysical’ interpretation of Augustine; (2) the ‘existential’ interpretation of Bultmann; (3) ‘the naturalistic’ interpretation of Boismard; and (4) Aland’s ‘*imago Dei*’ interpretation, and then he suggests the ‘incarnational’ interpretation.

¹⁵⁸ If the relative pronoun ὁ has an antecedent, it can be ἔν and then, ὁ γέγονεν should be read with what precedes.

¹⁵⁹ Young (1994:76) observes that a relative pronoun is sometimes used without an antecedent. This case can be translated either as a demonstrative pronoun, viz. “the one who” or “that which”, or as an indefinite pronoun, i.e., “whoever”, or “whatever”.

¹⁶⁰ Phillips and Brown read ἐν αὐτῷ with ὁ γέγονεν, while Bultmann reads ἐν αὐτῷ with ζωὴ ἦν. So, Brown translates this clause “That which had come to be in him was life” (1966:6) or “What came to be through Him was life” (1988:21), while Bultmann translates it “What has come to be, in him (the Logos) was the life” or “What has come to be, in it he (the Logos) was the life” ([1964] 1971:39).

creation.¹⁶¹

If ὁ γέγονεν is the subject in the sentence, then ζωή must be a predicate nominative. Some claim that ζωή can be qualitative because ζωή does not have an article and occurs before the verb. Phillips (2006:165-166) classifies ζωή as anarthrous pre-verbal predicate nominative, and translates section ‘aa’ (vv. 3c-4) “what has come to be in him had the quality of life”. However it is doubtful whether the role of an anarthrous pre-verbal predicate nominative can be applied to ζωή, as is proposed by Wallace (1996). Wallace (1996:249-250) does not classify ζωή as anarthrous pre-verbal predicate nominative, but rather he classifies it as “qualitative-definite” because it is an abstract noun.¹⁶² In addition, ζωή is introduced without the article in verse 4a, but ζωή of verse 4b has the ‘anaphoric article’ which indicates the previous ζωή. Thus ζωή of verse 4a should be translated “life” as definite rather than “a life” as indefinite or “a quality of life” as qualitative. In addition the relative pronoun simply demonstrates ζωή; in other words, it implies that which has already existed in the ‘Logos’ was ‘life’.

While ζωή is used as predicate nominative in section ‘aa’ (vv. 3c-4a), it is used as the subject of the sentence in section ‘bb’ (v. 4b). There are two nouns with articles in the latter section: one occurs before the verb; the other occurs after the verb. The noun ἡ ζωή before the verb ἦν can be the subject while the other noun τὸ φῶς after the verb can be the predicate nominative in the sentence. The word τὸ φῶς is clearly definite because it has the article. ‘Life’ has

¹⁶¹ Miller (1989:82) also indicates that ὁ γέγονεν introduces a new thought, and translates section ‘aa’ (vv. 3c-4) as “That which appeared in him was life”. In addition, he claims that this sentence reveals the incarnation of the ‘Logos’ and can express that “the salvific life” appeared to the people. Thus, he formulates vv. 1-5 as (1) the pre-existence of the ‘Logos’ with God (vv. 1-2), (2) creation (v. 3), (3) incarnation (v. 4), and (5) salvation (v. 5). However, van der Watt (1995:321-322) argues that there is no direct evidence of incarnation in vv. 1-5, and claims that vv. 3c-4 could be understood in the pre-incarnate situation. According to van der Watt, ἀσαρκός is favored by Barrett, Fortna, Aland, Hofrichter, Lausbeg, Brown, Kysar, and Painter; those who favor ἐνσαρκός are Miller, Richter, du Toit, Thyen, Theobald, and Schottroff.

¹⁶² Wallace (1996:245-250) points out that ζωή is a typically abstract noun in the New Testament and that the abstract nouns, such as love, joy, peace, faith, etc., are normally anarthrous, though they are not indefinite; however, they “consequently occur with and without the article”. Occasionally the article is used for anaphora and other reasons “where at least a recognition of its presence (whether translated or not) is beneficial to an understanding of the passage”.

existed in the ‘Logos’ (aa) and that ‘life’ was the ‘light’ (bb). The two nouns, viz. τὸ φῶς and τῶν ἀνθρώπων, are rendered in the genitive case, thus understood as the objective genitive, and may illuminate that the relationship between ‘the light’ and ‘the people’: “the light for the people”. Therefore, the ‘life’ which was in the ‘Logos’ was revealed as the light for the people.¹⁶³

The last two sections, ‘cc’ (v. 5a) and ‘dd’ (v. 5b), are linked with two antithetic terms: τὸ φῶς and ἡ σκοτία; φαίνει and οὐ κατέλαβεν. The σκοτία represents what is opposed to the ‘Logos’, just as the φῶς is a cipher for the ‘Logos’ (Phillips 2006:169).¹⁶⁴ The word σκοτία can be simply translated “darkness” and is used in two different senses in the New Testament (*BDAG* s.v. σκοτία; *Louw-Nida* 74.53; 88.125): one is simply “absence of light” and the other is the opposite sense to “goodness” or “truth”. In particular, *BDAG* (s.v. σκοτία) points out that, in the Gospel of John and 1 John σκοτία indicates everything that is at enmity with God, viz. “earthly” or “demonic”, while Carson (1991:119) claims that it implies not only to evil, e.g., John 3:19; 8:12; 12:36, 46; 1 John 1:5, 6; 2:8, 9, 11, but also to absence of light, because the creation is mentioned in the Prologue and because both ‘light’ and ‘darkness’ are the words related to the creation in Genesis.

¹⁶³ Various suggestions have been made regarding what ‘life’ and ‘light’: Phillips (2006:165-169) points out that ζωή of v. 4a is the quality of life and this ζωή is defined as the being of the light of humanity. Thus the ‘Logos’ is not only “the giver of life” but also the light of humanity, viz. the ‘Logos’ comes to the people by giving life and then by life being the light of humanity. Brown (1966:6-7) also notes that ζωή indicates “eternal life” and that section ‘aa’ (vv. 3c-4a) implies that the ‘Logos’ was the source of life (1988:22). Bruce (1983:3) indicates that v. 4a implies a life-giving agency on the part of the ‘Logos’. Barrett ([1955] 1978:157-158) regards ζωή as salvation and φῶς as knowledge, in addition, he claims that ζωή was the “essential energy” of the ‘Logos’ and was the light of the people which gave them “true knowledge”. Carson (1991:118-119) understands ζωή and φῶς as religious symbols, and then ζωή, inhering in the ‘Logos’, is related not only to salvation but also to creation. Furthermore, in the Gospel of John, φῶς is revelation which people may receive in active faith and be saved, while life is either resurrection life or spiritual life. On the other hand, van der Watt (1995:323) claims that ζωή is not used in the sense of saving life but is a “divine attribute” that forms part and parcel of the nature of God before the incarnation, and he rather regards that the ‘Logos’ was the life when he came to the world. It is obvious that in the Gospel of John, Jesus himself claims not only that life is in him (5:26), but also that he is both the light of the world (8:12; 9:5) and the life (11:25; 14:6), because it is the period of incarnation: from the ‘Logos’ to Jesus. Thus, Jesus is not only the life but also the giver of life to the people, and the life can be “eternal life” to the one who believes in him. However, in the first parallel section (vv. 1-5), ζωή and φῶς refer to the general revelation because vv. 1-5 were the pre-incarnate period (Van der Watt 1995:323).

¹⁶⁴ Bruce (1983:34) understands φῶς and σκοτία ethically rather than metaphysically, and then the former is a synonym of “goodness” and “truth” while σκοτία is a synonym of “evil” and “falsehood”.

Just as two nouns, τὸ φῶς and ἡ σκοτία, are opposite to each other, so two verbs are in contrast to each other. The verb φαίνω is linked with the subject τὸ φῶς in the present tense and in the positive sense, while the verb καταλάμβανω is linked with the subject ἡ σκοτία in the aorist tense and in negative sense. In the third section (v. 5a), the present tense of φαίνει shows that the light continues to have effect throughout time. Although some scholars argue that the present tense of φαίνει exposes the incarnation of the ‘Logos’ or his revelatory event, or even the eternal quality of the ‘Logos’ (Phillips 2006:171 cf. Ashton 1993:209; Barrett [1955] 1978:158; Beasley-Murray 1987:11; Borgen 1983:105; Bultmann [1964] 1971:45-46; Feuillet 1968:48; Hendriksen 1954:73; Moloney 1993:33), it can simply be translated as literally “to shine” (*Louw-Nida* 14.37; cf. *BDAG* s.v. φαίνω).¹⁶⁵

In the last section (v. 5b), the verb καταλάμβανω is used in the aorist tense. The word κατέλαβεν can denote two meanings: “overcome” in a sense of aggression or “understand” as a figurative extension of the former meaning.¹⁶⁶ These meanings imply not only the superiority of the light over the darkness, but also the ignorance of the darkness about the light.¹⁶⁷ The aorist tense can be used as the gnomic aorist rather than as ingressive or complexive.¹⁶⁸ It is the nature of darkness not to overcome the light. When the light shines in

¹⁶⁵ Phillips (2006:170-171) classifies the meaning of φαίνω into two usages: (1) transitive use denoting revelation: “make known”, “disclose”, “expound”, “denounce”, and (2) intransitive use denoting the effect of any source of light: “illuminate”, “shine”. *BDAG* (s.v. φαίνω) subdivides its meaning into five categories: 1. “to shine or to produce light”, 2. “to become visible”, 3. “to become known”, 4. “to be known by appearance as opposed to underlying reality”, 5. “to make an impression on the mind”. However, *Louw-Nida* (14.37) gives only one domain of its meaning: “to shine or to produce light, as in the case of heavenly bodies, lightning, candles, torches, etc.”

¹⁶⁶ *LSJ* (s.v. καταλάμβανω) lists the meaning of καταλάμβανω: I.1. “seize”, “lay hold of”, 2. “befall”, “overtake”, 3. “seize with the mind”, “comprehend”, 4. “accept”; II.1. “catch”, “overtake”, 2. “find on arrival”; III. (as impersonal verb) “it happens to one”, “it is one’s fortune to”; IV. (absolutely) “happen”; V.1. “hold down”, “cover”, 2. “repress”, “check”, 3. “bind”, 4. “compress”, “compel”, 5. “convict”, “condemn”. *Louw-Nida* lists its meaning into five semantic domains: “acquire” (57.56), “attack” (39.48), “seize” (37.108), “overpower” (37.19), and “understand” (32.18). *BDAG* (s.v. καταλάμβανω) also lists four senses for denoting its meaning: 1. “to make something one’s own”, 2. “to gain control of someone through”, 3. “to come upon someone, with implication of surprise”, 4. “to process information”. In John 1:5, *BDAG* and *Louw-Nida* (14.37) denote its meaning both as “overtake” and as “understand”.

¹⁶⁷ *Louw-Nida* (32.18) indicates that this kind of word play, viz. one word implies two meanings, is typical of Johannine style.

¹⁶⁸ *BDF* classifies various forms of the aorist tense: (1) ingressive aorist (§ 331), (2) complexive (constative) aorist (§ 332), and (3) gnomic and futuristic aorist (§ 333). Phillips (2006:173) presents three possible interpretations in reference to the relationship between τὸ φῶς and ἡ σκοτία: (1) ingressive – “the darkness

the darkness, it is a law of nature that the darkness disappears. The φῶς shines in the σκοτία (v. 5a), and then the σκοτία does neither overcome nor understand the φῶς (v. 5b). On the one hand, the σκοτία and the φῶς are not opposites of equal power, although they are used in an opposite sense to φῶς (Bruce 1983:34). The verb καταλαμβάνω with a negative οὐ indicates the superiority of the ‘light’ to the ‘darkness’ and that the ‘darkness’ does not overcome it. On the other hand, the ignorance of the ‘darkness’ can imply the relationship between ‘darkness’ and ‘unbelieving’. In the Gospel of John, ‘knowing’ and ‘believing’ are closely connected and correspond to each other (Gaffney 1965:215-241): To believe in Jesus is to know him, in other words, not to know Jesus implies not to believe in him.

Section ‘c’ (v. 16) does not have a literary figure, while the parallel section, ‘c’ (vv. 3c-5), is formulated with staircase parallelism.¹⁶⁹ However, the themes of both sections are related to each other. The relationship of the ‘Logos’ to the new community can be illustrated in section ‘c’, just as his relationship to humanity is exposed in the parallel section, ‘c’. Section ‘c’ can be translated as follows:

- aa 16a For from his fullness we all received
(ὅτι ἐκ τοῦ πληρώματος αὐτοῦ πάντες ἐλάβομεν)
- bb 16b And grace instead of grace (καὶ χάριν ἀντὶ χάριτος)

This section begins with the conjunction ὅτι which is used as a mark of adverbial clause. This means that this section is connected with the previous section. In fact, it is not easy to indicate whether ὅτι may be subordinated to verse 14, or whether it may be connected to verse 15. While most scholars read it with verse 14, van der Watt (1995:327) points out that this verse is a part of “the words of the Baptist”.¹⁷⁰ He indicates that this verse is perfectly matched with

initiated some form of aggression but this never came to a completed state, (2) completive – “the darkness kept on trying to apprehend the light but at some point this attempt came to an end”. And (3) Gnostic – “this would suggest that the act is valid for all time”.

¹⁶⁹ Staircase parallelism of section ‘c’ (vv. 3c-5) is described in 5.2.1.2.

¹⁷⁰ Schnackenburg ([1965] 1968:275) points out that “many fathers” read v. 16 with v. 15, but he, in fact, reads it

verse 15, both linguistically and semantically, and presents verse 15 as “the earthly historical event” and verse 16 as “divine qualities” on the basis of the historical event which has been presented in the previous verse. However, his evidence is too weak to assert that this section should be read with verse 15. Rather, this section can be linked to verse 14 and verse 17 in linguistic and semantic aspects: (1) the subjects are related to each other, viz. the first person plural ending of the verb both in verse 14 and in verse 16; (2) key words are related to each other, viz. πλήρης in verse 14 and πληρώματος in verse 16; χάριτος καί ἀληθείας in verse 14, χάριν ἀντὶ χάριτος in verse 16, and ἡ χάρις καὶ ἡ ἀλήθεια in verse 17. Moreover, it can be expected that a new section starts from verse 16 for which reason verse 15 is placed between verse 14 and verse 16.¹⁷¹

The word πληρώματος does not occur in the Gospel of John except in this verse while it is an “important theological term” in the Pauline tradition, e.g., Colossians 1:19 (Brown 1966:15-16), and it refers to the description of the ‘Logos’ in verse 14. Verse 14 describes the glory of God in the incarnate ‘Logos’ as full of glory and truth. From this fullness “we all received”. The subject of the sentence is included in the ending of the verb, ἐλάβομεν. The first person plural, ἡμεῖς is the subject, not only of this verse but also of the second sentence in verse 14. Bruce (1983:43) points out that the implied subject ἡμεῖς might denote not only “the Evangelist and his original associates”, who saw the glory of the incarnate ‘Logos’ but also the reader of the Gospel of John. Furthermore, in the Prologue, the identity of ἡμεῖς can be introduced as those who saw τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός in verse 14 and can be rendered as ‘those who believe in his name’ (τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ) in verse 12. Therefore, this section reveals the relationship between the ‘Logos’ and the new community who consists of those which believe in Jesus who is the incarnate ‘Logos’.

In the Prologue, one of the more difficult interpretations is related to the preposition ἀντί in

with v. 14.

¹⁷¹ For this reason, most scholars who have approached the text using historical-critical analysis, insist that v. 15 was added later to the original hymn by the third author(s) after the Prologue was written. Refer to section 2.2.

section ‘bb’ (v. 16b). Brown (1966:15-16) and Carson (1991:131-132) summarize the different suggestions for the interpretation of the preposition ἀντί:¹⁷² firstly, it can mean “corresponds to” which was suggested by Bernard (1928:29); secondly, it can mean “in return for” which implies a sense of equivalence (*BDAG* s.v. ἀντί);¹⁷³ thirdly, its meaning can be “upon” or “in addition to”, which has been suggested by most modern commentators such as Barrett (1955 [1978]:168-169), Bultmann ([1964] 1971:78), Bruce (1983:43), Schnackenburg ([1965] 1968:275-276), Wallace (1996:250); lastly, its meaning can be “instead of” or “in place of” in the sense of “replacement” as suggested by Brown (1966:16), Morris ([1971]1992:109-111), Beasley-Murray (1987:15), Carson (1991:131-132), and Phillips (2006:213). The meaning of ἀντί can be understood in terms of the relationship between verses 16 and 17, and of the theology of the Gospel of John. As mentioned in the previous section, the Gospel of John does not describe the relationship between ὁ νόμος and ἡ χάρις καὶ ἡ ἀλήθεια and between Μωϋσῆς and Ἰησοῦς in the sense of “correspondence” or “equivalence”, but rather illuminates their relationships in a sense of “fulfillment”, “replacement”, or “superiority”. Thus, the fourth suggestion is regarded as acceptable rather than other suggestions although the third suggestion is not impossible.

In summary, section ‘c’ (vv. 3c-5) expresses the relationship of the ‘Logos’ to the people for the reader who does not believe in Jesus: that which has come to be in him was ζωή, and this ζωή was the φῶς for the people. Moreover, this φῶς shines in the σκοτία but the σκοτία neither overcomes nor understands it. On the other hand, the parallel section, ‘c’ (v. 16), describes the

¹⁷² *BDAG* (s.v. ἀντί) classifies the usages of the preposition ἀντί with the genitive case in the New Testament into five ways: 1. “instead of”, “in place of” as indicating that on person or thing is, or is to be, replaced by another, 2. “for”, “as”, “in place of” as indicating that one thing is equivalent to another, 3. “in behalf of”, “for” as indicating a process of intervention, 4. “because of”, “for the purpose of” as indicating the reason for something, 5. “wherefore”, “therefore”, “so then” as indicating result, with implication of being a replacement for something. *Louw-Nida* also classifies its meanings into five domains: 1. “instead” as a marker of an alternative serving as a contrast (89.133), 2. “on behalf of” as a marker of participant who is benefited by an event, usually with the implication of some type of exchange or substitution involved (90.37), 3. “for this reason” as a marker of reason, with the possible implication of purposes (89.24), 4. “so then” as a mark of result, with the implication of something being in return for something else (89.45), 5. “in place of” as a marker of an exchange relation (57.145).

¹⁷³ Although *BDAG* translates this preposition as “in place of”, it is categorized not in a sense of “replacement” but of “equivalent”.

incarnate ‘Logos’, who is identified as ‘Jesus’ in verse 17, to the new community, which consists of those who believe in Jesus and are identified as ‘we’: From the fullness of the incarnate ‘Logos’ we all received the *χάριον ἀντὶ χάριτος*.

5.2.2.1.4 The complex inverted parallelism between ‘A’ (1:1-5) and ‘A’ (1:16-18)

The first parallel set, viz. ‘A’ (vv. 1-5) and ‘A’ (vv. 16-18), is formulated with complex inverted parallelism and both sections illuminate the identity of the ‘Logos’ through three kinds of relationship.

- a (1-2) The relationship of the ‘Logos’ to God
 - aa (1ab) The pre-existence of the ‘Logos’ and his relationship to God
 - bb (1c) The identity of the ‘Logos’
 - aa’ (2) The pre-existence of the ‘Logos’ and his relationship to God

- b (3ab) The relationship of the ‘Logos’ to creation
 - aa (3a) in positive sentence
 - aa’ (3b) in negative sentence

- c (3c-5) The relationship of the ‘Logos’ to humanity

- c’ (16) The relationship of the incarnate ‘Logos’ to the new community

- b’ (17) The relationship of the incarnate ‘Logos’ to the new creation
 - aa (17a) ‘Law’ and ‘Moses’
 - aa’ (17b) ‘Grace and truth’ and ‘Jesus’

- a' (18) The relationship of the incarnate 'Logos' to God the Father
 - aa (18a) No one has ever seen God
 - bb (18b) The identity of the incarnate 'Logos' and his relationship to God the Father
 - aa' (18c) The incarnate 'Logos' made Him known

This inverted parallelism, the 'a-b-c-c'-b'-a'' pattern, does not have a pivotal or conceptual centre, but rather lists three parallel themes. The first parallel sections, 'a' (vv. 1-2) and 'a'' (v. 18), are formulated with the same chiasmic structure in the semantic aspect, viz. the 'a-b-a'' pattern, and the second parallel sections, 'b' (v. 3ab) and 'b'' (v. 17), are designed with parallelisms in both semantic and linguistic aspects: antithetic parallelism or synthetic parallelism. However the other parallel sections, 'c' (vv. 3c-5) and 'c'' (v. 16), are not shown with the same literary figure in the linguistic aspect, but rather, they emphasize their own themes in sequence reading, although the former section can be structuralized with staircase parallelism in the linguistic aspect.

In the first parallel set, viz. 'a' (vv. 1-2) and 'a'' (v. 18), not only the pre-existence of the 'Logos' and his relationship to God, but also the identity of the 'Logos' are emphasized in the former 'aa-bb-aa'' chiasmic structure, and the latter 'aa-bb-aa'' chiasmic structure emphasizes both the identity of the incarnate 'Logos' as the 'Only-begotten' God and his relationship to God the Father. In the second parallel set, viz. 'b' (v. 3ab) and 'b'' (v. 17), the 'Logos' as agent of the creation and as agent of 'grace and truth' are asserted with two different parallelisms: antithetic parallelism or synthetic parallelism. The last parallel set, viz. 'c' (vv. 3c-5) and 'c'' (v. 16), does not show any literary figure in the semantic aspect, but they expose their own themes in sequence reading, viz. the relationship of the 'Logos' to humanity as 'life' and 'light' in section 'c' (vv. 3c-5); and the relationship of the incarnate 'Logos' to the new community, 'we', in section 'c'' (v. 16). The first half of parallel part, viz. 'a-b-c', focuses on the 'Logos', who can be informed to the people in general sense rather than who may be specified because this part refers to the reader who does not believe in Jesus. On the other

hand, the opposite parallel part, viz. 'a'-b'-c', reveals the incarnate 'Logos' as Jesus to the reader who does believe in him and/or in the faith community.

Furthermore, the macro chiastic structure is framed by the first parallel set, viz. 'A' (vv. 1-5) and 'A'' (vv. 16-18), which functions as an inclusion of the Prologue. All concepts and themes, which are described in other parallel sections, should be understood in the sense of this parallel set. In other words, all themes which is focused on the parallel sections such as the witness of John the Baptist, the incarnation, and even 'Belief', which is the pivotal theme of the macro chiastic structure, will be shown in relation with the theme of the 'Logos' which is described in the parallel set, 'A' and 'A''.

5.2.2.2 B (1:6-8) and B' (1:15)

The second parallel set of the macro chiastic structure, viz. 'B (vv. 6-8) and B' (v. 15)', focuses on the witness of John the Baptist. Both sections can be formulated with the same chiastic pattern in the semantic aspect. The former section, 'B' (vv. 6-8), discloses the identity of John the Baptist and the purpose of his witness; the latter section, 'B'' (v. 15), expresses the content of his witness. In the former section, the identity of the 'Logos' is not revealed publicly to the reader, but rather is intimated behind the text while the identity of John the Baptist is disclosed to the reader. In the other section, the identity of the 'Logos' is illuminated in the direct speech of John the Baptist to the reader. In other words, the former section focuses on the witness to John the Baptist rather than to the 'Logos', whereas, the latter section focuses on the witness of John the Baptist to the 'Logos'.

5.2.2.2.1 Witness to John the Baptist (B)

Section 'B' (vv. 6-8) can be formulated as the 'A-B-A'' pattern of the chiastic structure as

follows:

a (6-7ab) *The identity of John the Baptist and the purpose of his coming:*

There was a man who was sent from God, his name was John

He came for a witness to testify to the light

(Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·

οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,)

b (7c) *The purpose of the witness of John the Baptist:*

So that all might believe through him

(ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.)

a' (8) *The identity of John the Baptist and the purpose of his coming:*

He was not the light but (he came) to testify to the light

(οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' (ἦλθεν) ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.)

In this chiasmic structure, section 'a' (vv. 6-7ab) is clearly parallel to the opposite section, 'a'' (v. 8). The former section discloses the identity of the John the Baptist and explains the purpose of his coming. In this section, everything is narrated in the positive sense. In particular, the Prologue unequivocally discloses the name 'John'. On the other hand, the latter section describes the identity of John the Baptist and the purpose of his coming with the construction of 'οὐ ~, ἀλλά ~'. Both sections are linked to each other with certain key words such as ἵνα with subjunctive for the purpose of his coming, and the demonstrative pronouns οὗτος and ἐκεῖνος for indicating Ἰωάννης. The middle section, 'b' (v. 7c), functions as a pivotal centre and it clarifies the purpose of the witness of John the Baptist.

The first section, 'a' (vv. 6-7ab), begins with the verb ἐγένετο.¹⁷⁴ This verb can simply be translated as "was" as the verb εἰμί, however, it implies the sense of 'created'. In the Prologue,

¹⁷⁴ The verb γίνομαι is sometimes used as a narrative mark for introducing a new section of discourse (Barrett [1955] 1978:159; Boismard 1952:39; Feuillet 1968:56; Moloney 1993:34; Phillips 2006:174). Brown (1966:27) understands the use as "a normal opening for a historical narrative" and he suggests reading vv. 6 and 7 just before v. 19.

ἐγένετο is frequently used in a sense of ‘creation’: for example, in verses 3a, 3b, and 10b, cf. 17b (Brown 1966:8). Thus the first two words, ἐγένετο ἄνθρωπος, can be translated “there was a man” but it implies that ‘a man’ did not exist by himself but is a creature of God.¹⁷⁵ This meaning can be supported by the following participle phrase, ἀπεσταλμένος παρὰ θεοῦ. The participle ἀπεσταλμένος is used attributively and qualifies to ἄνθρωπος,¹⁷⁶ and the prepositional phrase παρὰ θεοῦ is used as an agency of the verb (Wallace 1996:378, 433).¹⁷⁷ Thus, verse 6 can be translated “there was a man who was sent from God, his name was John”.¹⁷⁸

One of the significant issues is the purpose of John the Baptist’s coming. The Gospel of John does not mention John as the Baptist, while the Synoptics record John the Baptist’s proclaiming of repentance and his baptizing (Morris [1971] 1992:88). In particular, verse 7 expresses that the purpose of John’s coming is not to baptize but to testify.¹⁷⁹ There are three possible understandings regarding the grammatical functions of the prepositional phrase in verse 7a, viz. εἰς μαρτυρίαν, and of the ἵνα clause in verse 7b, viz. ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Both subject to the main verb ἦλθεν. Firstly, Carson (1991:120) suggests that the prepositional phrase, viz. εἰς μαρτυρίαν, is used as predicate accusative and the ἵνα clause, viz. ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, is used as purpose and translates “he came as a witness to testify concerning the light”. Secondly, Phillips (2006:177) argues that both of them are used as purpose. The prepositional phrase expresses the purpose of John the Baptist and this

¹⁷⁵ Morris ([1971] 1992:88) points out that the use of ἐγένετο shows the contrast between the ‘Logos’ and John the Baptist. For the self-existence of the ‘Logos’, the verb ἦν is used in the Prologue, while ἐγένετο indicates “John came into existence”.

¹⁷⁶ Wallace (1996:618) categorized the usage of this kind of the participle into the fourth attribute construction.

¹⁷⁷ According Wallace (1996:433), the subject of a passive verb is normally expressed by ὑπο with genitive case, sometimes by ἀπό with the genitive case but παρὰ with the genitive case is rarely used. Nevertheless, he indicates that παρὰ θεοῦ is used as an agency.

¹⁷⁸ Some indicate that v. 6 discloses the identity of John the Baptist as a prophet, and besides, this concept was not strange to the reader of the ‘Judaean-Hellenistic culture’ (Barrett [1955] 1978:159; Phillips 2006:175).

¹⁷⁹ In the Gospel of John, the word ‘witness’ is one of important themes. There are seven who testify to Jesus (Barrett [1955] 1978:159; Morris [1971] 1992:90): (1) the Father (5:32, 34, 37; 8:18), (2) Jesus himself (8:14, 18; cf. 3:11, 32; 8:37), (3) the Spirit (15:26; cf. 5:45), (4) the works of Jesus (5:36; 10:25; cf. 14:11; 15:24), (5) the Old Testament (5:29), (6) John the Baptist (1:7, 8, 15, 19, 32, 34; 3:26, 28; 5:33), and (7) the many people, such as the disciples (15:27; cf. 19:35; 21:24), the Samaritan woman (4:39), and the multitude (12:17).

purpose is repeated redundantly in the ἵνα clause (Hooker 1970:354-358).¹⁸⁰ Though the above two suggestions are possible, the last suggestion is more plausible than the others, viz. the prepositional phrase εἰς μαρτυρίαν expresses the purpose by following to the moving verb ἦλθεν, and then the ἵνα clause can be used epexegetically (Barrett [1955] 1978:159). So it can be translated “he came for a witness to testify to the light”. Nevertheless, all three suggestions note that John the Baptist came in order to testify to the light.

Therefore, section ‘a’ (vv. 6-7ab) expresses the identity of John as a witness rather than as the Baptist and it also describes the purpose of his coming. Although it is stated in John 3:23 that John the Baptist baptized the people, he himself explains in John 1:31 that the purpose of his baptizing of the people is also to testify to Jesus. So John the Baptist can be called ‘John the witness’ in the Gospel of John.

Section ‘a’ (v. 8) reiterates the themes of both the identity of John the Baptist and the purpose of his coming, which are focused on in the opposite section, ‘a’ (vv. 6-7ab). Section ‘a’ (v. 8) is not a simply ‘repetition’; just as verse 3b asserts by the negative sentence that all things were made through the ‘Logos’ which is states in verse 3a, so the themes which are narrated in section ‘a’ (vv. 6-7ab) can be asserted by transforming the sentence in this section ‘a’ (v. 8). The parallel between sections ‘a’ and ‘a’ can be formulated as follows:

- aa (6) The identity of John the Baptist (positive sentence)
- bb (7ab) The purpose of his coming (repetition or extension)

- aa' (8a) The identity of John the Baptist (negative sentence)
- bb' (8b) The purpose of his coming (elliptic)

While section ‘aa’ (v. 6) directly announces that John the Baptist was sent from God, and does

¹⁸⁰ Wallace (1996:476-477) suggests that ἵνα is used as an imperatival ἵνα. However, his suggestion is not plausible because an imperatival ἵνα is normally used in the main clause, but this ἵνα leads the subordinate clause which is subjected to the main verb ἦλθεν rather than it leads the main clause.

not hide his name in secret, section ‘aa’ (v. 8a) mentions the φῶς rather than his name. The latter section, ‘aa’ (v. 8a), narrates that John was not the φῶς. This statement is confirmed in the Prologue itself and elsewhere in the Gospel of John. In section ‘A’ (vv. 1-5), the φῶς attributes to the ‘Logos’, but not to the human being. Furthermore, Jesus describes John the Baptist not as τὸ φῶς but as ὁ λύχνος ὁ καλούμενος in John 5:35, and declares that he himself is τὸ φῶς in John 8:12, 9:5, and 12:46 (Brown 1966:9).

While the ἵνα clause is used epexegetically in section ‘bb’ (v. 7ab), section ‘bb’ (v. 8b) is elliptical (Barrett [1955] 1978:160). *BDF* (§ 448 (7)) suggests as the translation of elliptic ἀλλ’ ἵνα either “on the contrary (but) this happened (or similar verb), in order that” or “rather they were to be”; Barrett ([1955] 1978:160) indicates that the verb ἦλθεν can be supplied for the translation. Thus section ‘a’ (v. 8) can be translated “he was not the light but (he came) so that he might testify about the light”. Therefore the parallel of section ‘a’ (vv. 6-7ab) and section ‘a’ (v. 8) expresses that John the Baptist was not the φῶς but a witness, in order to testify to the φῶς.

The middle section, ‘b’ (v. 7c), functions as a pivotal centre in the ‘a-b-a’ pattern of the chiasmic structure and emphasizes the crucial idea of section ‘B’ (vv. 6-8). On the one hand, the parallel set, viz. ‘a’ (vv. 6-7ab) and ‘a’ (v. 8), focuses on the identity of John the Baptist as a witness to the ‘light’; on the other hand, the middle section, ‘b’ (v. 7c), emphasizes the purpose of his witness. In the ἵνα clause which is used for the purpose in this section, δι’ αὐτοῦ may refer grammatically either to the subject of the clause, ‘he’, or to ‘the light’. Although some commentators argue that ‘belief’ is through the ‘light/Logos’ (Phillips 2006:178), it is said that in the Gospel of John all men believe in Jesus rather than through him (Hendriksen 1954:76; Barrett [1955] 1978:160; Carson 1991:121; Brown 1966:27; Phillips 2006:178). In the Prologue, the ‘Logos’ is identified as the agency of the creation and the preceding sentence mentions that the φῶς is the object of the witness of John the Baptist. In the sense of the passages, δι’ αὐτοῦ must refer to John the Baptist rather than to the φῶς.

Furthermore, the belief about the φῶς is actually belief regarding the ‘Logos’. Thus, the middle section emphasizes that the purpose of the witness of John the Baptist was that all men might believe the ‘Logos’ through him.

In summary, section ‘B’ (vv. 6-8) illuminates not only the identity of John the Baptist as a witness to the ‘Logos’ (a-a’) but also emphasizes the theme of ‘Belief’ (b) with the chiastic structure, viz. the ‘a-b-a’ pattern. The pivotal theme, ‘Belief’, is not only a crucial idea in this section, but also the main theme in the Prologue,¹⁸¹ and the related theme to the purpose of the writing of the Gospel of John, which is mentioned in John 20:30 and 31. However, the identity of Jesus is still hidden behind the φῶς in this section.

5.2.2.2 Witness of John the Baptist (B')

The parallel section, ‘B’ (v. 15), can also be formulated as the same ‘A-B-A’ pattern of the chiastic structure in section ‘B’ (vv. 6-8).

a (15ab) *John the Baptist as a witness:*

John testifies to him and cried out, saying

(Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων·)

b (15c) *The content of the witness of John the Baptist:*

This was he of whom I said

(οὗτος ἦν ὃν εἶπον·)

a' (15de) *The identity of the incarnate ‘Logos’:*

He who comes after me ranks before me because he was before me

(ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.)

¹⁸¹ Even though it has not yet been attested, the theme of ‘belief’ is one of main themes in the Prologue, as will be shown in the later sections of this dissertation.

Section ‘B’ (vv. 6-8) begins with introducing a man who was sent from God and then it is clarified that the man was John the Baptist; in contradistinction, this section begins with his name, Ἰωάννης. In the earlier section, it is necessary to introduce the identity of John and his mission for the reader who does not believe in Jesus, but, it is no longer necessary to introduce him to the reader who believes in Jesus. To the readers who were in the faith community, the identity of John the Baptist had been made known. In addition, while the earlier section, ‘B’ (vv. 6-8), focuses on the witness regarding John the Baptist and his mission, this section focuses on the witness concerning the incarnate ‘Logos’ in the direct speech of John the Baptist.

In the ‘a-b-a’ pattern, section ‘a’ (v. 15a) narrates the action of John the Baptist in two different tenses: present tense and perfect tense. On the one hand, the present tense of μαρτυρεῖ is here used as historical present which is used for “a vivid narrative at the events of which the narrator imagines himself to be present” (*BDF* § 321).¹⁸² It also indicates the continuance of the witness of John the Baptist and implies that the reader still hears his witness. On the other hand, *BDF* (§ 341) suggests that κέκραγεν is used as present perfect: “The perfect with certain verbs has wholly the sense of a present when the verb expresses a state or condition.” The verb κέκραγεν implies that although the proclamation of John the Baptist was a past event, its substance is permanently true (Bruce 1983:42). Although the historical present is simply translated as the past tense, the combination of two tenses, viz. historical present and present perfect, indicates that the witness of John the Baptist is presented both “vividly” and “comprehensively” (Carson 1991:130), and implies that he is “a part of ongoing witness” to the ‘Logos’ as well (Phillips 2006:209). In other words, both tenses imply not only that John the Baptist remains as a permanent witness to Jesus (Barrett [1955] 1978:167; Bultmann [1964] 1971:74-76; Brown 1966:15; Feuillet 1968:118; Lindars [1972] 1992:96), but also that his witness remained or remains until the Gospel of John was written even though John the Baptist was long dead. Therefore, section ‘a’ (v. 15a) describes

¹⁸² The usage of historical present is common in the New Testament, *inter alia*, in the Gospel of Mark, but it occurs less frequently in the Gospel of Luke (Brown 1966:15; *BDF* § 321).

the identity of John the Baptist as a permanent witness concerning Jesus with the combination of μαρτυρεῖ and κέκραγεν.

While section ‘a’ (v. 15a) focuses on the identity of John the Baptist as a witness, the parallel section, ‘a’ (v. 15c), emphasizes the pre-existence¹⁸³ and superiority of the incarnate ‘Logos’ who is the object of his witness. In section ‘a’ (v. 15c), the subject is expressed as the participle phrase, viz. ὁ ὀπίσω μου ἐρχόμενος. The participle ἐρχόμενος with the article ὁ is used substantively and this phrase can be literally translated as “he who is coming after me” and briefly refers to Jesus, the incarnate ‘Logos’. Indeed, it indicates that the ministry of John the Baptist preceded the public ministry of Jesus (Morris [1971] 1992:107). The perfect verb γέγονεν can imply the pre-existence of the incarnate ‘Logos’¹⁸⁴ and it is affirmed by two different prepositions ἔμπροσθέν and πρῶτός.¹⁸⁵ *BDF* (§ 214 (1)) suggests that the preposition ἔμπροσθέν is used here as a temporal marker just as πρό, and that ἔμπροσθέν μου is literally translated as “has precedence of me” or “ranks before me”.¹⁸⁶ In other words, it indicates that the incarnate ‘Logos’ who was coming after John the Baptist ranked before him. This enigmatic witness of John the Baptist is clarified by the ὅτι clause following. This clause gives a clue to the solution of his witness. In particular, the preposition πρῶτός indicates not only “former” but also “superiority” (Morris [1971] 1992:107).¹⁸⁷ The reason why the

¹⁸³ Brown (1966:15) mentions that this section ‘a’ (v. 15) intends to confirm the preceding verse (v. 14) with the witness of John the Baptist to the pre-existence of Jesus.

¹⁸⁴ The perfect form of γίνομαι is used only twice, in v. 3c and here. Both cases refer to the ‘Logos’ rather than to the creation, while its aorist form is used almost in the sense of the creation, especially, in vv. 3a and 3b.

¹⁸⁵ Phillips (2006:210) notes three different semantic domains of the prepositions in v. 15c:

- (1) Spatial mark – the one who comes behind me is now before me since he was in first place.
- (2) Chronological mark – the one who comes later is now ahead because he was prior.
- (3) Social mark – he who was less than me/my disciple is now more prominent than me because he was always in a place of eminence.

He suggests that only one of them can be chosen by the reader.

¹⁸⁶ *BDF* (§ 241 (1)) points out other usages of ἔμπροσθέν: “is the proper word in the New Testament for ‘before’, in a strictly spatial sense. But it is used frequently in the classical language and in the Ptolemaic papyri, as an adverb than with the genitive.”

¹⁸⁷ Wallace (1996:303) shows that πρῶτός is used here as ‘superlative for the comparative’: “Not infrequently, the superlative has the same sense as the comparative in that it compares only two things rather than three or more. This is frequent with πρῶτός (although it normally has a superlative force), rare with ἔσχατος, and nonexistent with other superlative forms.” *BDF* (§ 62) also suggests that this preposition is used here as “the first of two” and it means only “earlier”.

incarnate ‘Logos’ ranks before John the Baptist even though he came after John the Baptist, is that he was before John the Baptist, not only in time but also in status. Therefore, the combination of the two prepositions emphasizes the pre-existence and superiority of the incarnate ‘Logos’ in section ‘a’ (v. 15c), while the combination of two verbal tenses emphasizes the identity of John the Baptist as a permanent witness.

The middle section, ‘b’ (v. 15b), is not only the pivotal centre but also a turning point in this chiasmic structure. As the pivotal centre, it clarifies that section ‘B’ (v. 15) does not focus on the identity of John the Baptist (a) nor on the pre-existence of the incarnate ‘Logos’ (a') but on who John the Baptist testified to. In direct speech, John the Baptist says, “οὗτος ἦν ὃν εἶπον.” The demonstrative pronoun οὗτος is the subject and the relative clause ὃν εἶπον is the definite predicate. It can be translated literally, “This was of whom I said.” Because οὗτος refers to the incarnate ‘Logos’, it is also translated idiomatically, “He was of whom I said.” The verb ἦν indicates that John the Baptist had testified to Jesus before and is pointing back to that time (Morris [1971] 1992:107).¹⁸⁸ This declaration indicates that Jesus, the incarnate ‘Logos’ is the man of whom he used to speak, ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. As the turning point, it causes the transition from one theme to the other, viz. from the identity of John the Baptist as a permanent witness (a) to the pre-existence and superiority of the incarnate ‘Logos’ (a'), in other words, from the action of the witness of John the Baptist (a) to the contents of what he used to speak of the incarnate ‘Logos’ (a').

In summary, section ‘B’ (v. 15) illuminates not only the identity of John the Baptist as a witness (a) and of the incarnate ‘Logos’ (a'), but also it focuses on the incarnate ‘Logos’ itself (b). While the parallel set, viz. ‘a’ (v. 15a) and ‘a’ (v. 15c), focuses on the witness itself of John the Baptist, viz. the action of witness and the content of witness, the middle section, ‘b’ (v. 15b), declares that the incarnate ‘Logos’ is the one concerning whom John the Baptist used

¹⁸⁸ Beasley-Murray (1987:15) indicates that the use of past tense ἦν indicates what John the Baptist used to say, while the use of present tense μαρτυρεῖ represents that the witness of John the Baptist continues “in the kerygma”.

to testify. Therefore, this section 'B' (v. 15) emphasizes the witness to the incarnate 'Logos' itself, rather than the witness concerning the incarnate 'Logos' such as his pre-existence and his superiority.

5.2.2.2.3 B (vv. 6-8) and B' (v. 15): The 'a-b-a' pattern

While the previous parallel set, viz. 'A' (vv. 1-5) and 'A'' (vv. 16-18), is formulated as inverted parallelism, The second parallel set, viz. 'B' (vv. 6-8) and 'B'' (v. 15), has the same pattern of the chiasmic structure: the 'a-b-a' pattern:

- B (6-8) Witness to John the Baptist
 - a (6-7ab) The identity of John the Baptist and the purpose of his coming
 - b (7c) The purpose of the witness of John the Baptist
 - a' (8) The identity of John the Baptist and the purpose of his coming

- B' (15) Witness of John the Baptist
 - a (15a) John the Baptist as a witness
 - b (15b) The content of the witness of John the Baptist
 - a' (15c) The identity of the incarnate 'Logos'

The former section, 'B' (vv. 6-8), focuses on the witness to John the Baptist; the latter section, 'B'' (v. 15), focuses on the witness of John the Baptist.¹⁸⁹ In the former section, the parallel set, 'a' (v. 6-7ab) and 'a'' (v. 8), expresses that John the Baptist was not the 'light', but was sent from God so that he might testify to the 'light', and the pivotal centre, 'b' (v. 7c), indicates that the purpose of his witness is that all men might believe in the 'Logos' through

¹⁸⁹ Some commentators point out that the earlier section, 'B' (vv. 6-8), mentions the witness of John the Baptist concerning the coming of the pre-existence to the world', whereas the latter section, 'B'' (v. 15), deals with the glorification of the incarnate 'Logos' in a concrete individual (Barrett [1955] 1978:167; Carson 1991:130; Harris 1994:28-29).

him. In the other section, the parallel set, ‘a’ (v. 15a) and ‘a’ (v. 15c), discloses not only that John the Baptist might be a permanent witness, but also that the incarnate ‘Logos’ existed before him and was superior to him. The pivotal centre, ‘b’ (v. 15b), indicates that the focus on the witness of John the Baptist is the incarnate ‘Logos’ itself, rather than the contents concerning the incarnate ‘Logos’ such as his pre-existence or his superiority.

5.2.2.3 C (1:9-11) and C' (1:14)

The first parallel set, ‘A’ (vv. 1-5) and ‘A’ (vv. 16-18), reveals the identity of the ‘Logos’ by his relation to God, to creation and to humanity, and the second parallel set, ‘B’ (vv. 6-8) and ‘B’ (v. 15), expresses the identity of John the Baptist as witness and his witness to the ‘Logos’ who was the ‘light’. Then, not only the coming of the ‘Logos’ which has been disclosed in the previous two parallel sets, to the world and to the new community, but also two contrasting responses to him between the world and the new community are described in the third parallel set, ‘C’ (vv. 9-11) and ‘C’ (v. 14). In the third parallel set, sections ‘C’ (vv. 9-11) and ‘C’ (v. 14) are antithetically linked to each other in the semantic aspect. However, each section can be formulated as the same literary figure, viz. the ‘A-B-A'-B’ pattern of the synonymous parallelism.

5.2.2.3.1 The coming of the ‘Logos’ and the negative response to him (C)

In this section, synonymous parallelism can be described as follows:

a (9) *The coming of the ‘true light’ into the world:*

The true light which enlightens everyone, was coming into the world

(Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον,

ἐρχόμενον εἰς τὸν κόσμον.)

b (10) *The negative response of the world to him: ignorance:*

He was in the world and the world was made through him
and the world did not know him

(ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,
καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.)

a' (11a) *The coming of the 'true light' into his own:*

He came into what was his own

(εἰς τὰ ἴδια ἦλθεν,)

b' (11b) *The negative response of his own people to him: rejection:*

And his own people did not receive him

(καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.)

The first half of the synonymous parallelism sets forth that the 'Logos' came into the world as the 'true light' (a) and the world did not recognize him even though the world was made through him and he dwelt in the world (b). In other words, sections 'a' (v. 9) and 'b' (v. 10) described both the coming of the 'Logos' into the world and its negative response to him. In addition, that statement is reiterated and concretely stressed in the second half. Section 'a' (v. 11a) indicates that the 'Logos' came not into the world in general terms, but, more concretely, into his own people. Indeed, the response to his coming is also described in a more active sense in section 'b' (v. 11b), viz. not only did his own people not recognize him, but also they rejected him.

The first section, 'a' (v. 9), states the coming of the 'Logos' into the world in general terms. Most scholars agree that this section should be translated in the sense of the incarnation of the 'Logos' but they still argue about the grammatical structure of this section and its consequent translation, for example, what the subject is, what the relative clause ὃ φωτίζει πάντα ἄνθρωπον refers to, and how the participle ἐρχόμενον is used. Some possible suggestions of these grammatical problems are enumerated as follows (Barrett [1955] 1978:1960; Morris

[1971] 1992:93; Carson 1991:121; Phillips 2006:179-180):

Reading I:

τὸ φῶς τὸ ἀληθινόν	Subject – “the true light”
ἦν ~ ἐρχόμενον	Substantive verb and periphrastic participle – “was coming”
ὃ φωτίζει πάντα ἄνθρωπον	Adjectival relative clause qualifying to the subject, τὸ φῶς τὸ ἀληθινόν
εἰς τὸν κόσμον	Locative phrase – “into the world”

Reading II:

ἦν	Substantive verb with implied subject, i.e., τὸ Φῶς or ὁ λόγος
τὸ φῶς τὸ ἀληθινόν	Predicate nominative as definite
ὃ φωτίζει πάντα ἄνθρωπον	Adjectival relative clause qualifying to the subject, τὸ Φῶς or ὁ λόγος
εἰς τὸν κόσμον	Locative phrase – “into the world”
ἐρχόμενον	(A) Masculine and accusative – adjective participle qualifying to ἄνθρωπον (B) Neuter and nominative – adverbial participle agreeing with τὸ Φῶς (C) Neuter and nominative – adverbial participle agreeing with τὸ Φῶς and it is used paratactically

Reading II suggests that the subject can be implied in the substantive verb ἦν and it can refer to τὸ φῶς or ὁ λόγος of the previous verses. That is, this implied subject refers to τὸ φῶς in

the section of John the Baptist (vv. 6-8) and it also refers back to τὸ φῶς or ὁ λόγος of section ‘A’ (vv. 1-5).¹⁹⁰ Besides, the phrase τὸ φῶς τὸ ἀληθινόν can be the predicate nominative and used as definite because it has an article. Thus the first sentence can be translated as “It (The light/Logos) was the true light”. Indeed, the relative pronoun can be used adjectivally and agree with the implied subject, τὸ φῶς rather than the definite predicate nominative τὸ φῶς τὸ ἀληθινόν.

In *Reading II*, the use of the present participle ἐρχόμενον is a topical problem. Firstly, the present participle can be understood as masculine and accusative and *Reading II – (A)* prefers it to be used adjectivally and to qualify ἄνθρωπον which is the object in the relative clause. It can mean “all men who came into the world” (Dodd [1953] 1998:204-205). However, this reading cannot be accepted in the Gospel of John, but it is reinforced by a rabbinic expression (Barrett [1955] 1978:160; Morris [1971] 1992:93; Carson 1991:121). Another reading, *Reading II – (B)* suggests that the present participle is neuter and nominative and that it can be used adverbially to lead to the temporal clause or the means. So it can be translated as “It was the true light by coming into the world”, or “It was the true light while coming into the world” (Morris [1971] 1992:93; Borgen 1983:103-104; BDF (§ 260; 418 (5)); Beasley-Murray 1987:1, 12). However this reading is also regarded as implausible because the ‘Logos’ was not the ‘true light’ by coming or while coming, but rather he is the ‘true light’ regardless and independent of coming into the world. In section ‘A’ (vv. 1-5), the ‘Logos’ has been already declared as ‘light’, and indeed section ‘B’ (vv. 6-8) proclaims that John the Baptist was not the ‘light’ but a witness to the ‘light’, and that the ‘light’ had already existed before he testified. Therefore, the ‘light’ or the ‘Logos’ was not to be the ‘true light’ either by coming into the world or while coming into the world, but it or he itself is the ‘true light’. The last option, *Reading II – (C)* prefers to read the present participle which is neuter and nominative and agrees with the implied subject, paratactically. In this reading it can be translated as “It

¹⁹⁰ Hoskyns (1940:145) and Phillips (2006:160) support *Reading II* because (1) the masculine pronoun in v. 10c would seem to confirm this reading and (2) the verb ἦν is occasionally used without a subject in the Gospel of John.

was the true light and it comes into the world”. This reading is actually a reflection of the meaning of *Reading I* (Phillips 2006:181).

In *Reading I*, the phrase τὸ φῶς τὸ ἀληθινόν can serve as the subject of the sentence and the construction of the imperfect verb and the participle can be used periphrastically. Then they can serve as the main subject and verb in the sentence, which can be translated as “The true light was coming”. The relative pronoun is the neuter singular form and agrees with the subject τὸ φῶς τὸ ἀληθινόν and can be used adjectivally to qualify the antecedent. Then, *Reading I* can be translated as “The true light, which enlightens everyone, was coming into the world” and refers to the incarnation of the ‘Logos’. Although Phillips (2006:179-180) rejects this reading,¹⁹¹ there are some reasons which support it (Barrett [1955] 1978:160; Brown 1966:9-10; Bruce 1983:15-16; Carson 1991:121): Firstly, the idea of the coming of the ‘Logos’ into the world is frequently expressed in other passages of the Gospel of John: e.g., 6:14; 9:30; 11:27; 16:28. Secondly, the periphrastic usage of the participle is a common literary style in the Gospel of John, even though it is distanced from its auxiliary verb: e.g., 1:18; 2:6; 3:23; 10:40; 11:1; 13:23; 18:18, 25. Thirdly, this idea can be supported by the next verse. The same idea of the coming of the ‘Logos’ into world is repeatedly predicated in the parallel section, ‘a’ (v. 11a). It is, therefore, natural to read that “the ‘true light’ was coming into the world” as in *Reading I* rather than that “all men who were coming into the world” as in *Reading II – (A)*.

Therefore, Reading I is to be accepted rather than the above alternative readings. Section ‘a’ (v. 9) can then be translated as “The true light which enlightens everyone, was coming into the world”. In particular, the word ἀληθινόν means “real”, “genuine”, or “authentic” (Barrett [1955] 1978:160). John the Baptist might be understood as ‘light’, although the Greek

¹⁹¹ Phillips (2006:180) criticizes *Reading I* for certain reasons: firstly, the periphrastic use of the participle is unclear because the participle is distanced from its auxiliary verb and it is placed to another word which it could agree; secondly, *Reading I* implies the incarnation of the ‘Logos’ but it would be missed by non-expert readers; thirdly, the construction of the tenses of the verbs, viz. the periphrastic imperfect ἦν ~ ἐρχόμενον and the present tense φωτίζει, cannot be natural, because light’s illumination would be precedes its coming. So, the periphrastic imperfect is unlikely and unnecessary in the text.

expression is not τὸ φῶς but ὁ λόγος ὁ καίόμενος in John 5:35. But it could cause the reader to be confused between the identity of John and that of the ‘Logos’. The expression τὸ φῶς τὸ ἀληθινόν describes not that John the Baptist was the ‘light’ but that the ‘Logos’ is the ‘true light’.

In section ‘a’ (v. 9), it is proclaimed that the ‘true light’ was coming into the world, and now the response of the world to the light is stated in section ‘b’ (v. 10), that is, even though the ‘true light’ was still in the world, the world did not recognize it. While the word κόσμος is originally used in a neutral way: order, ornament, ruler, and universe (*LSJ* s.v. κόσμος; Phillips 2006:183), it may be used either in opposite sense when referring to the heavens or to God in the New Testament. The word κόσμος occurs seventy eight times in the Gospel of John and four times in the Prologue in sections ‘a’ (v. 9) and ‘b’ (v. 10).¹⁹² *BDAG* (s.v. κόσμος) lists the meaning of κόσμος in verses 9 and 10 in various semantic domains: it denotes “earth” or “world” in contrast to heaven as planet earth as a place of inhabitation in verses 9 and 10a;¹⁹³ it means “the world or the universe” as the sum total of everything here and now in verse 10b; it denotes “the world” as the system of human existence in its many aspects which is hostile to God in verse 10c.¹⁹⁴ Although the κόσμος is frequently associated with negative overtones in the Gospel of John (Carson 1991:121), it can be used with neutral overtones in verses 9 and 10, but the last one in the negative sense.¹⁹⁵ In these sections, it can mean the world of human affairs, as well as all men who were made through the ‘Logos’.¹⁹⁶ Therefore the ‘Logos’ who

¹⁹² Carson (1991:121) and Brown (1966:508) state that the κόσμος appears almost six times more frequently in the Gospel of John than in the Synoptic Gospels.

¹⁹³ Louw (1986:9) suggests that the κόσμος denotes the physical world, viz. earth in v. 10b and the people who did not respond, viz. unbelievers, in v. 10c but it involves a play on both these senses in v. 10a.

¹⁹⁴ *Louw-Nida* classifies the meaning of the κόσμος into several semantic domains: 1. “universe” as an ordered structure (1.1), 2. “earth” as a marker of the earth as the dwelling place of mankind in contrast with the heavens above and the world below (1.39), 3. “world system” as the system of practices and standards associated with secular society that is without reference to any demands or requirements of God (41.38). Brown (1966:508) also suggests its meaning in three areas in the Gospel of John, in the Epistles of John and in Revelation: 1. “the order of the universe”, 2. “a creation capable of a response”, 3. “the society of men, mankind”.

¹⁹⁵ Phillips (2006:184) suggests the first three uses of κόσμος as having positive overtones and the last one in the Prologue as negative. For detailed explication of the κόσμος in the Gospel of John, see Morris ([1971] 1992:126-128).

¹⁹⁶ It is still arguable whether the κόσμος refers to the sum total of creation (v. 3) or not: Barrett ([1955] 1978:16) rejects that it refers to all things which were made through the ‘Logos’ but Morris ([1971] 1992:95) and Bruce

was the ‘true light’, came into the world and he was in the world and among the people. However, unfortunately the world did not recognize him.

Here, the verb γινώσκω has been used for the negative response of the world to the ‘Logos’. *LSJ* (s.v. γινώσκω) suggests the meaning of γινώσκω as “come to know”, “perceive”, “know by reflection”, “know by observation”, “recognize”, and “know carnally”. *BDAG* (s.v. γινώσκω) and *Louw-Nida* (31.27) suggest the meaning of ἔγνων as “acknowledge” or “recognize” in the sense of to indicate that one does know.¹⁹⁷ While some distinguish its meaning from that of οἶδα (Phillips 2006:185), Morris ([1971] 1992:96) rejects the attempt to distinguish between them in meaning, particularly in the Gospel of John and suggests that the verb ἔγνων means more than intellectual knowledge and implies knowing intimately. In verse 10b, it is stated that the world was made through the ‘Logos’ and it is expected by the reader that the world must recognize him. However, in the very next sentence, this expectation is broken down. Although the world was made through him and he was in the world, it did not recognize him. This expresses ignorance of the world about the ‘Logos’.

The coming of the ‘Logos’ into the world (a) and its negative response to him (b) is repeatedly dealt with in a more specific sense in each parallel section, viz. ‘a’ (v. 11a) and ‘b’ (v. 11b). In section ‘a’ (v. 9), the coming of the ‘Logos’ was mentioned, but now it is declared in the parallel section, ‘a’ (v. 11a), that the ‘Logos’ came into τὰ ἴδια as a specific sphere rather than the κόσμος in a general sense. In addition, the negative response of the recipient was described as ignorance of the world in section ‘b’ (v. 10), but now it is described with stronger denial as rejection beyond mere ignorance in the parallel section, ‘b’ (v. 11b). Just as the semantic domain of the κόσμος is arguable in the previous sections, viz. ‘a’ (v. 9) and ‘b’ (v. 10), so the indications of τὰ ἴδια and οἱ ἴδιοι are also considerable in the parallel sections ‘a’

(1983:36) agree that it refers to the creation of all things.

¹⁹⁷ *Louw-Nida* lists other semantic domains of meaning: 1. “know” as to possess information (28.1), 2. “learn” as to acquire information by whatever means, but often with the implication of personal involvement or experience (27.2), 3. “be familiar with” as to learn to know a person through direct personal experience, implying a continuity of relationship (27.18), 4. “understand” as to come to an understanding as the result of ability to experience and learn (32.16), 5. “know” as to have sexual intercourse (23.61).

(v. 11a) and ‘b’ (v. 11b).

The word ἴδιος occurs relatively frequently in the Gospel of John compared to the Synoptic Gospels (Phillips 2006:188).¹⁹⁸ The dictionaries, *BDAG* (s.v. ἴδιος) and *Louw-Nida* (57.4 fn.5; 10.12), suggest the translation of τὰ ἴδια in verse 11a simply as “his own home” and οἱ ἴδιοι in verse 11b as “his own people” in the same semantic domain, i.e., “person or thing associated with an entity”.¹⁹⁹ In other words, the former indicates domain or property belonging to an individual, whereas the latter indicates people belonging to an individual (Brown 1966:10). Although Bultmann ([1964] 1971:56) argues that it cannot refer to “home”, Sanders (1968:76-77), Bruce (1983:37) and Moloney (1993:38) argue that it can refer to “his own home”. In particular, Barrett ([1955] 1978:163) and Morris ([1971] 1992:96) point out that τὰ ἴδια and οἱ ἴδιοι can be translated as “his own home” and “his own people”, and they refer to “Israel”. Carson (1991:124) also spells out that τὰ ἴδια refers to the world as the property of the ‘Logos’, i.e., “his own home” but that οἱ ἴδιοι can refer to the Jewish nation, including its heritage.²⁰⁰ However, in the Gospel of John, ‘Israel’ never refers to the home of the ‘Logos’; furthermore the rejection of the ‘Logos’ is not confined to ‘Israel’ (Phillips 2006:189).

Therefore, it seems preferable to translate τὰ ἴδια as “his own” and οἱ ἴδιοι as “his own people” because the focuses of these sections are the coming of the ‘Logos’ and the negative response to him rather than the identity of ‘Israel’. The ‘Logos’ came into ‘his own’ but ‘his own people’ did not receive him. In this section, the rejection of the ‘Logos’ is more strongly described than in the parallel section, ‘b’ (v. 10), viz. it is not stated that they did not recognize the ‘Logos’, but rather that they did not receive him. In other words, the second half

¹⁹⁸ Pryor (1990:215) states that the word ἴδιος occurs three times in the Gospel of Matthew, four times in the Gospel of Luke, and fifteen times in the Gospel of John, that is, without counting its use in κατ’ ἴδιον.

¹⁹⁹ *Louw-Nida* divides the meaning of ἴδιος into three semantic domains: 1. “one’s own” as pertaining to being the exclusive property of someone (57.4), 2. “peculiar” as pertaining to that which is peculiar or distinctive to some entity (58.47), 3. “individual” as a reference to each one individually.

²⁰⁰ Although τὰ ἴδια refers either to possessions or to home or homeland in the Greek literature, it always means “to one’s home” in LXX and the New Testament. In particular, in John 19:26-27, the prepositional phrase ‘into his home’ is exactly as same expression as εἰς τὰ ἴδια in v. 11a (Morris 1986:10-11; Carson 1991:124).

of the synonymous parallelism does not simply repeat the themes of the first half but rather they are described in a more specific sense.

In summary, section 'C' (vv. 9-11) is formulated with synonymous parallelism, the 'A-B-A'-B' pattern, and it emphasizes the coming of the 'Logos' and the negative response to him. In other words, section 'C' applies to the incarnation of the 'Logos' in general terms and the negative response of the world or his own people: ignorance or rejection. However, the identity of the incarnate 'Logos' is not yet disclosed, but is still secret, even though it has been declared that the pre-existent 'Logos' came into the world and to his own.

5.2.2.3.2 The coming of the 'Logos' and the positive response to him (C')

Section 'C' (v. 14) states the incarnation of the 'Logos' and the positive response to him in more theological terms (Barrett [1955] 1978:164), while the parallel section, 'C' (vv. 9-11), describes them in a general sense. Section 'C' (v. 14) can also be formulated as synonymous parallelism just as the parallel section 'C' (vv. 9-11) does: the 'A-B-A'-B' pattern.

a (14ab) *The coming of the 'Logos' into the faith community:*

The 'Logos' became flesh and dwelt among us

(Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν,)

b (14c) *Its positive response to him: seeing:*

And we saw his glory

(καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,)

a' (14d) *The figure of the incarnate 'Logos':*

The glory as of the Only-begotten from the Father

(δόξαν ὡς μονογενοῦς παρὰ πατρός,)

b' (14e) *Its positive response to him:*

Full of grace and truth

(πλήρης χάριτος καὶ ἀληθείας)

The first half of synonymous parallelism declares the incarnation of the ‘Logos’, which dwells among the faith community (a), and its positive response to the incarnate ‘Logos’ (b). In the apposition, the incarnate ‘Logos’ (a) and the positive response to him (b) are described in the confession of belief of the faith community. Section ‘a’ (v. 14ab) introduces the incarnation of ‘Logos’, whereas the parallel section, ‘a’ (v. 14d), describes more concretely the coming of the ‘Logos’ in terms of δόξαν and μοινογενουός. While section ‘b’ (v. 14c) expresses the positive response to the incarnate ‘Logos’ as just ‘seeing’, the parallel section, ‘b’ (v. 14e), indicates to see πλήρης as the positive response.

The first section, ‘a’ (v. 14ab), refers apparently to the incarnation of the ‘Logos’ and the identity of the ‘Logos’ begins to be clarified in the faith community. Although the incarnation of the pre-existent ‘Logos’ has been mentioned in the parallel section, ‘C’ (vv. 9-11), it was not recognized and received by the reader. Rather, the incarnation was declared in an ambiguous sense and although the incarnate ‘Logos’ was with the world, the world did not recognize him. However, in this section, the incarnation of the ‘Logos’ is clearly introduced to the reader in the statement, ὁ λόγος σὰρξ ἐγένετο, and moreover the incarnate ‘Logos’ ἐσκήνωσεν ἐν ἡμῖν.

In the first section, the incarnation of the ‘Logos’ is illuminated by the words σὰρξ ἐγένετο. Although the aorist verb ἐγένετο refers to the creation in the rest of the Prologue: verses 3a, 3b, 10, and even by implication of verse 6, here it does not refer to the ‘Logos’ as having been created because he has already been disclosed as the agent of the creation in verse 3. Rather, this ἐγένετο leads to the new identity of the ‘Logos’. In addition, the word σὰρξ affirms the incarnation of the ‘Logos’. *BDAG* (s.v. σὰρξ) lists the meaning of σὰρξ in a semantic domain which is “one who is or becomes a physical being” and translates it as “living being with

flesh”.²⁰¹ *Louw-Nida* also suggests that this word can refer to humans as physical beings (9.11) rather than to human nature with emphasis upon the physical aspects (9.12), and translates it as “human being”.²⁰² In other words, it refers to the physicality of the incarnation of the ‘Logos’.²⁰³ Although it is clear that the σάρξ stresses the humanity of the ‘Logos’ (Barrett [1955] 1978:164-165; Schnackenburg [1965] 1968:267; Morris [1971] 1992:102; Bruce 1983:40; Mowvley 1984:136),²⁰⁴ the σάρξ of the ‘Logos’ has been distinguished from the human being who was made through the ‘Logos’ in the Christian tradition, viz. it connotes that the ‘Logos’ is not only the man but the pure, clean, sinless man (Phillips 2006:194). Thus, it is preferable to translate with “flesh” rather than “a man” or “a human”.

While the fact of the incarnation of the ‘Logos’ is introduced by the verb ἐγένετο, it is supported by another verb ἐσκήνωσεν. *LSJ* (s.v. σκηνώω) lists the meanings of the σκηνώω in the sense of temporary habitation: “pitch tents”, “encamp”, “live or dwell in a tent” as intransitive verb; “settle”, “take up one’s abode” in general; “pitch (a tent)”, “inhabit”. However, *BDAG* (s.v. σκηνώω) denotes the meaning of ἐσκήνωσεν as “live”, “settle”, and “take up residence” and suggests the phrase, ἐσκήνωσεν ἐν ἡμῖν as “an expression of continuity with God’s ‘tenting’ in Israel”. The simple verb form of the σκηνώω occurs only here and in Revelation 7:15 and 21:3, although the noun form, σκήνη is commonly used in the New Testament.²⁰⁵ In Revelation, this verb is used to portray permanent residence rather than temporary inhabitation though it originally refers to idea of temporary inhabitation. *Louw-Nida* (85.75) also indicates that it implies dwelling in a place defined either physically or spiritually, and suggests that it can refer to spiritual existence and residence rather than human residence or dwelling. However, this verb can refer to both senses in the Gospel of John, viz.

²⁰¹ *LSJ* (s.v. σὰρξ) suggests that σὰρξ refers to the whole body and that it is used for the physical or natural order of things in contrast to the spiritual or supernatural, and also translated as “the body” in the New Testament.

²⁰² Both aspects are a figurative extension of meaning of σάρξ (8.63): “the flesh of both animals and human beings – ‘flesh’.”

²⁰³ Phillips (2006:195) indicates that the σάρξ refers not only to the incarnation of the ‘Logos’ but also to “what has been said to eternal with God” such as light and life.

²⁰⁴ Du Toit (1968:15) also states that the σάρξ implies more than the fact that the ‘Logos’ became a man, viz. “the typical human” made of existence in contrast to the heavenly, divine of made of existence.

²⁰⁵ Mowvley (1984:136) argues that the ἐσκήνωσεν implies that 1:14 is an allusion to Exod. 33:7 while most commentators suggest that v. 14 is an allusion to Exod. 25:8.

the incarnate ‘Logos’ dwelt with the people physically in a temporary time period but his dwelling with the people spiritually is permanent.

In the apposite parallel section, ‘C’ (vv. 9-11), the first negative response to the ‘Logos’ is expressed as “ignorance”; on the other hand, this section ‘b’ (v. 14c) describes the first positive response to him as “perception”. *BDAG* (s.v. θεάομαι) lists the meaning of θεάομαι in three semantic domains: 1. to have an intent look at something with the implication that one is especially impressed: “see”, “look at”, “behold”, 2. to see for the purpose of visiting: “come to see”, “visit”, 3. to perceive something above and beyond what is merely seen with the eye: “see”, “behold”, “perceive”, and translates the verb ἑθεασάμεθα as “see” in the third domain.²⁰⁶ However, the positive response is not described merely as seeing the incarnate ‘Logos’, but as seeing his glory, viz. ἑθεασάμεθα τὴν δόξαν αὐτοῦ. In other words, it is not described simply that we have seen the ‘Logos’, but that we have seen his glory. Section ‘b’ (v. 14c) implies not merely to see the incarnate ‘Logos’, but also to experience him, even though the verb ἑθεασάμεθα can be simply translated as “we saw”.²⁰⁷

The word δόξα which is used as the object of the positive response instead of ὁ λόγος, is translated in various senses. In particular, *Louw-Nida* suggests various meanings of the δόξα in the New Testament such as “splendor” (79.18), “brightness” (14.49), “amazing might” (76.13), “praise” (33.357), “honor” (87.4), “greatness” (87.23), “glorious being” (12.49), “heaven” (1.15), and “pride” (25.205), while *LSJ* (s.v. δόξα) suggests that it can be translated only as “glory” or “splendour” in the New Testament.²⁰⁸ *BDAG* (s.v. δόξα) suggests the meaning of δόξαν as “brightness”, “splendor”, or “radiance” in a semantic domain of “the condition of

²⁰⁶ *Louw-Nida* (24.14) states that the θεάομαι is often used with the implication that what is observed is something unusual as well as implying to observe something with continuity and attention.

²⁰⁷ Du Toit (1968:17) also suggests that it means more than just the seeing by eyes, and rather it refers the eye-witness’s experience of the incarnate ‘Logos’ in “the glory of his self-revelation”. Phillips (2006:202) attempts to relate the meaning of the aorist verb ἑθεασάμεθα to ‘faith’ in the Gospel of John. Indeed, he points out that this aorist connotes the gnomic aspect rather than the historic aspect because ‘faith’, in the Gospel of John, is not “momentary glimpses” but rather involves “remaining” and “continuing”.

²⁰⁸ However, *LSJ* (s.v. δόξα) lists the meaning of the δόξα in the Greek literature in various semantic domains: “expectation”, “opinion”, “judgement”, “conjecture”, “imagine”, “fancy”, “vision”, “good”, “reputation”, “honour”, and “glory”.

being bright or shining of humans involved in transcendent circumstances and also transcendent beings”. In the LXX, the word δόξα denotes the visible manifestation of God’s self-disclosure and the epiphany of God, e.g., Exodus 33:23; Deuteronomy 5:22, or even the glorious status of the people of God, e.g., Isaiah 60:1, and it is translated as “glory” (Barrett [1955] 1978:166; Bultmann [1964] 1971:67-68; Carson 1991:128). In the Prologue, *inter alia*, in verse 14, the word δόξα which is translated as “glory”, refers to the incarnate ‘Logos’ who was manifested by the glory of God.²⁰⁹ Therefore the statement that we saw his glory, can be acceptable as a positive response to the incarnate ‘Logos’ in verse 14c and in contrast to ‘not recognizing’ as a negative response to the coming of the ‘true light’ in verse 10.

If the positive response to the incarnate ‘Logos’ is described as ‘seeing his glory’ in section ‘b’ (v. 14c), the following section, ‘a’ (v. 14d), illuminates the identity of the incarnate ‘Logos’ by the connection of the incarnate ‘Logos’ to ‘glory’. The word δόξαν and the phrase μονογενοῦς παρὰ πατρός are connected by the conjunction ὡς. *BDAG* (s.v. ὡς) suggests that it is used in section ‘a’ (v. 14d) as “a marker introducing the perspective from which a person, thing, or activity is viewed or understood as to character, function, or role” and is translated as “as”. So, in this section, δόξα is “as of the Only-begotten from the Father”.

The word μονογενοῦς which indicates the identity of the incarnate ‘Logos’ has been variously translated. While *Louw-Nida* (58.52) suggests the meaning of μονογενοῦς as “unique”, and *LSJ* (s.v. μονογενής) also indicates that it means “the only member of a kin or kind”, especially, “only” or “single” in verse 14d, *BDAG* (s.v. μονογενής) states that it denotes the sense of “only-begotten” in the Gospel of John. Moody (1953:217), Brown (1966:13), Morris ([1971] 1992:105) and Phillips (2006:203) prefer to translate it as “only” or “unique”, whereas Schnackenburg ([1965] 1968:270-271), Bultmann ([1964] 1971:71) and Carson (1991:128) suggest various meanings such as “one and only”, “beloved”, and “begotten”. Barrett ([1955] 1978:166) and Du Toit (1968:17) suggests that it can be translated as “Only-begotten”. In

²⁰⁹ Brown (1966:34) understands that the words τὴν δόξαν αὐτοῦ are “God’s honor” and that this glory is presented in the incarnation of the ‘Logos’.

spite of these various suggestions, it is preferred to translate as “Only-begotten” in the Prologue. Just as μονογενής is used with πατήρ in verse 18 referring to the “Only-begotten” in the intimate relationship of the incarnate ‘Logos’ to God the father, so it can also refer to the “Only-begotten” as son in his intimate relationship to πατήρ. Moreover, it can also imply “unique one”. Therefore, the identity of the incarnate ‘Logos’ is disclosed not only as “Only-begotten” but also as “unique one”, the word μονογενής connoting the intimate relationship of the incarnate ‘Logos’ to God as Son to the Father not only in the Prologue but also in the rest of the Gospel of John.

In section ‘a’ (v. 14d), the incarnate ‘Logos’ is connoted in the connection between δόξα and μονογενής, and now another positive response to him is described in section ‘b’ (v. 14e): πλήρης χάριτος καὶ ἀληθείας. As is mentioned by Morris ([1971] 1992:106) and Phillips (2006:205), the problem of section ‘b’ (v. 14e) may not be one of meaning but of Greek grammar.²¹⁰ If πλήρης is regarded as masculine and nominative, it agrees with λόγος, however, if it is regarded as an indeclinable adjective, it could describe either δόξα, μονογενοῦς, αὐτοῦ, or πατρός. Schnackenburg ([1965] 1968:272) indicates that it describes μονογενοῦς while Carson (1991:120) refers it as a modifier of δόξα. Barrett ([1955] 1978:166) and Feuillet (1968:114) point out that it agrees with μονογενοῦς or αὐτοῦ, whereas du Toit (1968:17) refers it to λόγος or αὐτοῦ. Nevertheless, what the word πλήρης refers to can be left to general probability (Morris [1971] 1992:106; Phillips 2006:205) but our choice would be μονογενοῦς which itself refers back to λόγος.

The word χάρις is not a common term in the Gospel of John and it occurs four times only in the Prologue, viz. once in verse 14, twice in verse 16, and once in verse 17 (Barrett [1955] 1978:167; Kuypers 1964:14; Morris [1971] 1992:106; Edwards 1988:3). *BDAG* (s.v. χάρις)

²¹⁰ Dodd ([1953] 1998:75) presents another grammatical problem in that the combination of χάρις and ἀληθεία in v. 14e and in v. 17b is not usual in Greek. Rather, it is an expression derived from Hebrew. While Bruce (1983:42) thinks this phrase as an allusion of Exod. 34:6, Carson (1991:120) regards it as an allusion of Exod. 33:13.

lists the meanings of χάρις: “graciousness”, “attractiveness”, “charm”, “winsomeness”; “favor”, “grace”, “gracious care or help”, “goodwill”; “a sign of favor”, “gracious deed or gift”, “benefaction”; “thanks”, “gratitude”.²¹¹ While *LSJ* (s.v. χάρις) suggests “the offering or reception of favor and the resulting feeling in recipient”, *BDAG* implies the relationship of God to his creation (Phillips 2006:206). On the other hand, the word ἀληθεία appears twenty-five times in the Gospel of John. *LSJ* (s.v. ἀληθεία) notes that the ἀληθεία means “truth”, “reality” or the “truthfulness”, “sincerity” of persons in the Greek literature. *BDAG* (s.v. ἀληθεία) suggests the word ἀληθείας means “the content of what is true”, *inter alia*, as in the content of Christianity as “ultimate truth”.²¹² It is translated as “truth” and so it refers to the genuineness or realness of the incarnate ‘Logos’, just as the ἀληθινόν refers to those of the ‘light’ in verse 9a. Therefore, this section can be translated as “full of grace and truth”, and describes the incarnate ‘Logos’.

In summary, section ‘C’ (v. 14) describes the incarnation of the ‘Logos’ and the positive response to him with synonymous parallelism. The first half clearly mentions the incarnation of the ‘Logos’ and his dwelling among ‘us’ in section ‘a’ (v. 14ab) and ‘seeing’ as a positive response of ‘us’ to him in section ‘b’ (v. 14c). On the other hand, the second half expresses both themes in descriptive terms. Section ‘a’ (v. 14d) presents the incarnate ‘Logos’ as the ‘Only-begotten’, and a further positive response to him can be implied in the sense of the confession of faith of the reader who believes in Jesus in section ‘b’ (v. 14e). All sections illuminate both themes in more specific and theological terms, while each opposite parallel section declares both themes in general terms.

²¹¹ *LSJ* (s.v. χάρις) also lists its meaning in various senses: 1. “beauty”, “glory” in objective sense, 2. “grace or favour felt”, “kindness”, “goodwill”, “sense of favour received”, “thankfulness”, “gratitude” in subjective sense, 3. “favour done or returned”, “grant” in concrete sense, 4. “favours granted” in erotic sense, 5 “gratification”, “delight”, 6. “worship”, “majesty”, “thank-offering”, etc.

²¹² *Louw-Nida* (72.2) also suggests that a possible meaning of the ἀληθεία in the New Testament is “the content of that which is true and thus in accordance with what actually happened” and that it is simply translated as “truth”. Furthermore, it refers to “the revelation of God that Jesus brings or, perhaps, to Jesus himself for what he actually is as the revelation of God” in John 8.32.

5.2.2.3.3 Antithetic parallelism between 'C' (vv. 9-11) and 'C'' (v. 14)

- C (9-11) The coming of the 'Logos' and the negative response to him
 - a (9) The coming of the 'true light' into the world
 - b (10) The negative response of the world to him: ignorance
 - a' (11a) The coming of the 'true light' into his own
 - b' (11b) The negative response of his own people to him: rejection

- C' (14) The incarnation of the 'Logos' and the positive response to him
 - a (14ab) The coming of the 'Logos' into the faith community
 - b (14c) Its positive response to him: seeing
 - a' (14d) The figure of the incarnate 'Logos': confession of its belief
 - b' (14e) Its positive response to him: confession of its belief

The third parallel set, 'C' (vv. 9-11) and 'C'' (v. 14), is balanced with each other both in the themes and in the literary figure. In the literary figure, each section is formulated with synonymous parallelism in the semantic aspect. In the former (C), the first parallel set, 'a' (v. 9) and 'a'' (v. 11a), focuses on the coming of the 'Logos' into the world and into his own, and the other parallel set, 'b' (v. 10) and 'b'' (v. 11b), emphasizes the negative responses: 'ignorance' and 'rejection'. In the same figure, the latter (C') emphasizes the incarnation of the 'Logos' by the parallel between sections 'a' (v. 14ab) and 'a'' (v. 14d) and the positive response to him by the parallel between sections 'b' (v. 14c) and 'b'' (v. 14e). However the statements of the themes are described in two different ways. In the former (C), both themes are proclaimed in relatively general terms for the reader who does not believe in Jesus: for example, τὸ φῶς, ἦν ~ ἐρχόμενον εἰς τὸν κόσμον, ἦν, τὰ ἴδια, οἱ ἴδιοι. On the other hand, the latter (C') describes all sections in theological terms: for example, σὰρξ ἐγένετο, ἐσκήνωσεν, τὴν δόξαν, μονογενοῦς, πλήρης χάριτος καὶ ἀληθείας and the implied subject ἡμεῖς.

In particular, each response to his incarnation is linked antithetically: the negative response in the former but the positive response in the latter. Therefore, this parallel set, ‘C’ (vv. 9-11) and ‘C’ (v. 14), clearly emphasizes both the incarnation of ‘Logos’ and the two antithetic responses to him.

5.2.2.4 D (1:12-13)

The middle section, ‘D’ (vv. 12-13), functions as the pivotal centre and turning point of the macro chiastic structure, the ‘A-B-C-D-C’-B’-A’ pattern. This section will express not only the pivotal idea, but also the theme of ‘Belief’ as a crucial theme in the Prologue. Furthermore, it will illuminate the function of this section as a bridge between the first half (vv. 1-11) and the second half (vv. 14-18). Both theme and function of section ‘D’ (vv. 12-13) can be elucidated in the chiastic structure, the ‘a-b-c-b’-a’ pattern as follows:

- a (12a) But to all who received him (ὅσοι δὲ ἔλαβον αὐτόν)
- b (12b) He gave the right to become the children of God
(ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι)
- c (12c) To those who believe in his name
(τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ)
- b' (13a) Who (were born) neither of blood nor of the will of the flesh nor of the will
of the man
(οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς)
- a' (13b) But were born of God (ἀλλ' ἐκ θεοῦ ἐγεννήθησαν)

5.2.2.4.1 All who received the ‘Logos’ (a)

Although section ‘D’ (vv. 12-13) begins with the positive sense, while the previous section,

‘C’ (vv. 9-11), is described in the negative sense, it presents the grammatical difficulty from the first section, ‘a’ (v. 12a). The construction of the relative clause placed at the beginning of the verse 12 is unusual in Greek, and it has been regarded as one of evidences of the Aramaic origin of the Gospel of John (Burney [1922] 2004:64-65; Barrett [1955] 1978:163; Brown 1966:10; Morris [1971] 1992:97). In particular, Burney ([1922] 2004:64-65) and Barrett ([1955] 1978:10) suggest that it is the first example of twenty-seven examples of the *casus pendens* construction where a word or phrase is taken out of its normal place and put at the beginning of the sentence.²¹³ Louw-Nida (59.7) suggests that this relative pronoun ὅσοι denotes to “pertain to a comparative quantity of objects or events” and translates “as many as”.²¹⁴ However, the gender and number of the relative pronoun ὅσοι in verse 12a agrees with both that of the indirect object of the verb ἔδωκεν in verse 12b: both are in the masculine and plural, which allows the pronoun αὐτοῖς to be an antecedent of the ὅσοι. Thus, verse 12a can be translated as “to all who received him” rather than as “as many as received him” supported by NASB, KJV, and so on.

In the Prologue, the three different forms of the verb λαμβάνω are used to describe the response to the ‘Logos’. While both κατέλαβεν and παρέλαβον are used to express the negative response, viz. the former refers to the aggression or ignorance of the σκοτία in verse 5 and the latter refers to the rejection of the ‘Logos’ by οἱ ἴδιοι in verse 11, the ἔλαβον is used to express the positive response to him.²¹⁵ While the verb λαμβάνω is used of “a husband taking

²¹³ Although it can be claimed that the *casus pendens* construction is not specifically found only in Semitic usage of Greek but also in colloquial Greek of non-Semitic origin (Brown 1966:10) and in colloquial English (Burney [1922] 2004:64-65), Burney insists that this construction is Aramaic in origin and found it twenty-seven times in the Gospel of John: 1:12, 18, 33; 3:26, 32; 5:19, 36, 37, 38; 6:39, 46; 7:18; 8:26; 10:1, 25; 12:48, 49; 14:12, 13, 21, 26; 15:2, 5; 17:2, 24; 18:11, eleven times in the Gospel of Matthew: 4:16; 13:20, 22, 23, 39; 15:11; 19:29; 21:42; 24:13; 25:29; 26:23, four times in the Gospel of Mark: 6:16; 7:20; 12:10; 13:11, and six times in the Gospel of Luke: 8:14, 15; 12:48; 20:17, 21:6; 23:50-52.

²¹⁴ Louw-Nida lists various semantic domains of the meaning of the relative pronoun ὅσος: 1. “pertaining to a comparative quantity of objects or events” (59.7), 2. “pertaining to a comparison of a quantity” (59.19), “a degree of correlative extent” (78.52), 4. “an extent of time of the same length as another extent or unit of time” (67.139).

²¹⁵ Phillips (2006:191) lists a distinct semantic domain for each verb:

καταλαμβάνω – grasp, comprehend, welcome, receive, accept, overtake, overcome, master (Brown 1966:8)
 παραλαμβάνω – receive, welcome as guest, inherit, employ, receive by hearing, learn, take up, associate

a wife or mistress” in the classic writers such as Herodotus, Thucydides, Plato, Aristotle, and Demosthenes (*LSJ* s.v. λαμβάνω), *BDAG* (s.v. λαμβάνω) suggests that it denotes “to receive someone in the sense of recognizing the other’s authority”. However, it is often used in parallel with the verb πιστεύω in the Gospel of John (Haenchen [1980] 1984:118). *Louw-Nida* (30.50) and Moloney (1993:38-39) also suggest that ‘to receive’ the ‘Logos’ is ‘to believe’ in him.

5.2.2.4.2 The children of God (b)

Section ‘b’ (v. 12b) is the main clause of section ‘D’ (vv. 12-13) and then this section has often been regarded as expressive of the main theme of the Prologue, viz. ‘the children of God’ (Boismard [1953] 1957; Kysar [1976] 1993; Culpepper 1980; Staley 1986; Pryor 1992; Talbert 1992). Such an understanding is possible if only verse 12 is considered, because verse 12 can be analyzed in the ‘aa-bb-aa’ pattern of chiasmic structure as follows:

aa (12a) To all who received him

bb (12b) He gave them the right to become the children of God

aa' (12c) To those who believe in his name

In the linguistic aspect, both sections ‘aa’ and ‘aa’ are parallel to each other as the indirect objects of the verb ἔδωκεν, and the middle section ‘bb’, functions as a pivotal centre as the main clause in verse 12. On the other hand, semantically the parallel sections, ‘aa’ and ‘aa’’, demonstrate that ‘to receive him’ means ‘to believe in his name’, and the middle section emphasizes the right or gift which is given to those who receive him, or who believe in his

oneself with, led aside, take prisoner (*LSJ* s.v. παραλαμβάνω; *Louw-Nida* 15.168; 15.180; 27.13; 34.153; 37.99; 33.238)

λαμβάνω – grasp, take hold, remove, take, seize, receive, collect, choose, appropriate, experience, put on (*BDAG* s.v. λαμβάνω)

name. However, it must not be overlooked that section 'b' (v. 12b) is not the main clause in verse 12 only but it is the main clause of the verse 13 as well. Thus if the above 'aa-bb-aa' pattern is considered in the overall structure of the Prologue, the correlation of the other parallel sets must be eliminated. Thus verse 12 must be considered with verse 13 in an analysis of the structure of the Prologue because verses 12 and 13 are one sentence; verse 12 cannot be regarded as an independent section.

Nevertheless, section 'b' (v. 12b) emphasizes the right to become the children of God which is given to those who receive him and believe in his name. The word ἐξουσίαν cannot mean a "power" as in the sense of power over sin but rather the "right" or "authority" in this section (Barrett [1955] 1978:164; Morris [1971] 1992:98; Carson 1991:126) even though Brown (1966:10) translates ἔδωκεν ~ ἐξουσίαν as "empower" which means "give power".²¹⁶ Furthermore, the word ἐξουσίαν is qualified by the infinitive phrase τέκνα θεοῦ γενέσθαι. That is, the ἐξουσίαν which is given to all who received him is the right to become the children of God.

In the Gospel of John, the ones who believe in Jesus are termed 'children' of God rather than 'sons' of God, and only Jesus is the 'son of God'. On the other hand, in the Pauline tradition and in the Synoptic Gospels, both 'children of God' and 'sons of God' are terms for the believer, for example, Matthew 5:9 and Colossians 3:6 (Barrett [1955] 1978:163; Brown 1966:11; Morris [1971] 1992:98; Beasley-Murray 1987:13; Carson 1991:126). Even though the word υἱός refers to the believer in the Pauline tradition, it also connotes that the believer is a 'son' of God by adoption. This can imply that a man is not a child of God before he believes in Jesus (Schnackenburg [1965] 1968:261; Barrett [1955] 1978:153; Beasley-Murray 1987:13; Phillips 2006:192) and that there is a change of status of the believer after he receives Jesus. In other words, the identity of believers as children of God is based on an

²¹⁶ The ἐξουσίαν is accurately used in the Gospel of John and translated as "authority" or "right": 1:12; 5:27; 17:2; 19:10, but the δύναμις is not used in the Gospel of John.

acceptance of the incarnate ‘Logos’ rather than on ethnicity.²¹⁷

5.2.2.4.3 The theme of ‘Belief’ (c)

The middle section, ‘c’ (v. 12c), is the pivotal centre of section ‘D’ (vv. 12-13). Although the participle phrase τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ grammatically functions as another indirect object of the verb ἔδωκεν in section ‘b’ (v. 12b), section ‘c’ (v. 12c) functions as the crucial point of section ‘D’ (vv. 12-13). The meaning of ‘to receive him’ in section ‘a’ (v. 12a) and the identity of ‘children of God’ in section ‘b’ (v. 12b) are demonstrated as ‘to believe in his name’ in section ‘c’ (v. 12c). Furthermore, this ‘belief’ is not given as being born ‘ἐξ αἱμάτων’, or ‘ἐκ θελήματος σαρκός’, or ‘ἐκ θελήματος ἀνδρός’ in section ‘b’ (v. 13a) but as being born ‘ἐκ θεοῦ’ in section ‘a’ (v. 13b). Thus, the middle section, ‘c’ (v. 12c), acts as the pivotal centre.²¹⁸

The word πιστεύω is one of main themes, not only in the Prologue, but also in the whole Gospel of John. The construction of the πιστεύω with the preposition εἰς is often found in the Gospel of John but it does not occur in the Septuagint (Dodd [1953] 1998:183; France 1992:224). In particular, the construction of the πιστεύω with εἰς τὸ ὄνομα αὐτοῦ also appears in John 2:23 and 3:18.²¹⁹ In this section, the word τὸ ὄνομα is much more than the designation or title by which a person is known. In the ancient world, the ‘name’ is not a mere appellative or a convenient label but it stood for the whole person himself or herself or for the character of the person (Carson 1991:125; Feuillet 1968:82; Lindars [1972] 1992:91; Morris

²¹⁷ Phillips (2006:192-193) presumes three different readers and their different ways of reading the Prologue: “Those experienced in Jewish concepts will have been able to pick up Biblical resonances. Stoics may have picked up hints at the role of divine reason. Christians may well have picked up on resonances with the traditional stories about the role of Jesus. In all of this, the author has colluded to maintain a number of possible access points to the text.” However, it is most important that the identity of the ‘children of God’ is assured by whether they believe in Jesus regardless of their ethnicity.

²¹⁸ Phillips (2006:193) also agrees that section ‘c’ (v. 12c) is the pivot of the Prologue and suggests that this section expresses that someone gains “authority” to be a child of God.

²¹⁹ This construction is also found in 1 John 5:13ff: “οἷς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.”

[1971] 1992:99; Sanders 1968:78). Thus the phrase τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ expresses the same meaning as τοῖς πιστεύουσιν εἰς αὐτόν. That is, to believe in the name of Jesus who is the incarnate ‘Logos’ is to believe in Jesus as he is. Furthermore, to receive him in section ‘a’ (v. 12a) also means to believe in him.

5.2.2.4.4 Those who were not born from human efforts or nature (b')

Verse 13 begins with the relative pronoun οἷ and ends with the verb ἐγεννήθησαν. This verse is not an independent clause but a subordinate clause to verse 12b, which is the main clause in section ‘D’ (vv. 12-13), by acting as indirect object of verb ἔδωκεν just as in section ‘a’ (v. 12a) or to verse 12c by agreeing with the substantive participle, τοῖς πιστεύουσιν. However, in this verse, the significance does not lie in the meaning of each word but in the variants of the text just as we have already discussed in 4.2.2.

Section ‘b’ (v. 13a) parallels section ‘b’ (v. 12b) in the semantic aspect. The origin of the τέκνα θεοῦ is described three-fold negatively: οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, and οὐδὲ ἐκ θελήματος ἀνδρός. The first negative sense appears with the αἱμάτων. *BDAG* (s.v. αἷμα) suggests its meaning as the sense of “owing one’s descent to the physical nature”. The plural αἱμάτων refers to the action of both parents or to blood of the father and the mother (Barrett [1955] 1978:164; Brown 1966:12; Morris [1971] 1992:100). The θελήματος σαρκός provides the second negative sense. Though the word σάρξ is not used in the sense of evil in the Gospel of John, it refers to humanity over against God (Brown 1966:11; Morris [1971] 1992:100). In addition, it refers to the bodily nature in its weakness rather than in sinfulness (Morris [1971] 1992:100). *BDAG* (s.v. σάρξ) also suggests its meaning in the sense of “source of the sexual urge without suggestion of sinfulness”. The third negative sense occurs in θελήματος ἀνδρός. Although the word ἀνδρός does not denote a man as ἄνθρωπος but rather refers to a husband (Barrett [1955] 1978:164; Morris [1971] 1992:100), it can simply be translated here as “man”. Thus, it is to be regarded as mere by a particular expression of the

preceding phrase. Therefore, those three negative expressions indicate that the origin of the children of God is not based on the blood, or on the will of the flesh, or on the will of the man.

5.2.2.4.5 Those who were born from God (a')

Section 'a' (v. 13b) is linked not only to section 'b' (v. 13a) antithetically but also parallel to section 'a' (v. 12a). While section 'b' (v. 13a) describes the origin of the children of God in the negative expressions, section 'a' (v. 13b) uses a positive expression. Section 'a' (v. 13b) describes the identity of those who receive Jesus as 'those who were born from God'. *BDAG* (s.v. γεννάω) suggests that the verb ἐγεννήθησαν can mean "to beget" as in a sense of becoming the parent of, rather than "bear" as in a sense of to give birth to, while *Louw-Nida* (23.52) prefer to translate it as "to give birth".²²⁰ Both renditions are acceptable in this section. Thus this section is regarded as describing a new metaphor to describe the spiritual life or the Christian life (Barrett [1955] 1978:164; Carson 1991:126; *Louw-Nida* 41.53). In particular, the kinship relation with God the Father is not formed by human birth or by ethnic choice, but by receiving Jesus and through the design of God.

5.2.2.4.6 The chiasmic structure (D): The 'a-b-c-b'-a' pattern

In summary, this chiasmic pattern is examined in the semantic aspect rather than in the linguistic aspect. The first section, 'a' (v. 12a), delineates the one who received him, on the other hand, the parallel section, 'a' (v. 13b), describes those who received him as those who were born of God. In addition, section 'b' (v. 12b) indicates that the right to become the children of God was given to those who received him, in other words, it implies that the

²²⁰ *Louw-Nida* suggests the meaning of the γεννάω in various semantic domains: 1. "the male role in causing the conception and birth of a child" (23.58), 2. "to give birth to a child" (23.52), 3. "a figurative extension of meaning of 23.52, to cause to experience a radical change, with the implication of involvement of the total personality" (13.56), 4. "to cause to happen by means of some arrangement" (13.129).

children of God can be those who received the incarnate ‘Logos’. In addition, the parallel section, ‘b’ (13a), discloses the identity of those who received him in the negative sense, viz. those who received him are not those who were born of blood or of the will of the flesh or of the will of the man, while section ‘b’ (v. 12b) portrays the identity in the positive sense. The middle section functions as the pivotal centre and it expresses the pivotal theme. Who the one is who received him is finally described as the one who believes in the name of the incarnate ‘Logos’. In other words, all the themes and ideas of section ‘c’ (v. 12c) are concentrated into the concept of ‘Belief’. This idea is not only the pivotal idea of the middle section, ‘c’ (v. 12c), but also the main theme of the Prologue.

5.2.3 Complex Chiastic Structure

The theme of ‘Belief’ is one of the fundamental themes not only in the Prologue, but also in the whole Gospel of John and it has been expressed in a complex chiastic structure: on the one hand, the surface structure is formulated with a simple chiastic structure, viz. the ‘A-B-C-D-C'-B'-A’ pattern; on the other hand, various parallelisms and chiastic patterns are observed in the deep structure. Therefore the complex chiastic structure of the theme of ‘Belief’ can be described as follows:

- A (1-5) The relationship of the ‘Logos’ with God, Creation and Humanity
 - a (1-2) The relationship of the ‘Logos’ to God
 - aa (1ab) The pre-existence of the ‘Logos’ and his relationship to God
 - bb (1c) The identity of the ‘Logos’
 - aa' (2) The pre-existence of the ‘Logos’ and his relationship to God
 - b (3ab) The relationship of the ‘Logos’ to creation
 - aa (3a) in positive sentence
 - aa' (3b) in negative sentence

- c (3c-5) The relationship of the ‘Logos’ to humanity
- B (6-8) Witness to John the Baptist
- a (6-7ab) The identity of John the Baptist and the purpose of his coming
 - b (7c) The purpose of the witness of John the Baptist
 - a' (8) The identity of John the Baptist and the purpose of his coming
- C (9-11) The coming of the ‘Logos’ and the negative response to him
- a (9) The coming of the ‘true light’ into the world
 - b (10) The negative response of the world to him: ignorance
 - a' (11a) The coming of the ‘true light’ into his own
 - b' (11b) The negative response of his own people to him: rejection
- D (12-13) Those who believe in the ‘Logos’
- a (12a) All who received the ‘Logos’
 - b (12b) The right to become the children of God
 - c (12c) Those who believe in his name
 - b' (12a) Those who were born not of blood nor of the will
of the flesh nor of the will of the men
 - a' (13b) Those who were born of God
- C' (14) The coming of the ‘Logos’ and the positive response to him
- a (14ab) The incarnation of the ‘Logos’: the faith community
 - b (14c) The positive response to him: seeing
 - a' (14d) The figure of the incarnate ‘Logos’: confession of its belief

b' (14e) The positive response to him: confession of its belief

B' (15) Witness of John the Baptist

a (15a) John the Baptist as a witness

b (15b) The content of the witness of John the Baptist

a' (15c) The identity of the incarnate 'Logos'

A' (16-18) The relationship of the 'Logos' with God, Creation and Humanity

c' (16) The relationship of the incarnate 'Logos' to the new community

b' (17) The relationship of the incarnate 'Logos' to the new creation

aa (17a) 'Law' and 'Moses'

aa' (17b) 'Grace and truth' and 'Jesus'

a' (18) The relationship of the incarnate 'Logos' to God the Father

aa (18a) No one has ever seen God

bb (18b) The identity of the incarnate 'Logos'

and his relationship to God the Father

aa' (18c) The incarnate 'Logos' made him known

The first parallel set, 'A' (vv. 1-5) and 'A' (vv. 16-18), focuses on the identity of the 'Logos' who is the object of 'Belief'. His identity is disclosed with the three relationships in each section. On the one hand, the former section, 'A' (vv. 1-5), describes three relationships of the 'Logos': through the intimate relationship of the 'Logos' to God (a), the identity of the 'Logos' is disclosed as the pre-existent God; through his relationship to creation (b), his identity is disclosed not only as the agent of God but also as the second person of the Trinity; through the relationship of the 'Logos' to humanity (c), the identity of the 'Logos' is connoted in 'life' and 'light' for humanity. On the other hand, the latter section, 'A' (vv. 16-18), also describes the identity of the incarnate 'Logos' with the three relationships: through the

intimate relationship of the incarnate ‘Logos’ to God (a'), the identity of the incarnate ‘Logos’ is disclosed not only as the pre-existent ‘Logos’ but also as the ‘Only-begotten God’ and as the Son of God as well; through his relationship to creation (b'), his identity is connoted in the ‘grace and truth’ and it is illuminated not only that the incarnate ‘Logos’ is Jesus but also that he is the agent of the new creation of the new community with ‘grace and truth’; through the relationship of the ‘Logos’ to humanity (c'), the identity of the ‘Logos’ is described in ‘grace instead of grace’ which is received only by the new community.

Furthermore, each parallel section has the same literary figure in the semantic aspect. The parallel sections, ‘a’ (vv. 1-2) and ‘a’ (v. 18), are formulated as the ‘aa-bb-aa’ pattern, and another parallel sections, ‘b’ (v. 3ab) and ‘b’ (v. 17), are formulated as the parallelisms: antithetic parallelism for the former and synthetic parallelism for the latter, whereas the other parallel sections, ‘c’ (vv. 3c-5) and ‘c’ (v. 16), do not use the same literary figure. Therefore, the first parallel set, ‘A’ (vv. 1-5) and ‘A’ (vv. 16-18), is formulated with inverted parallelism of the ‘a (aa-bb-aa) - b (aa-aa) - c - c' - b' (aa-aa) - a' (aa-bb-aa)’ pattern and emphasizes the identity of the ‘Logos’ who is an object of the theme of ‘Belief’ through his relationship to God, to creation, and to humanity.

In the second parallel set, ‘B’ (vv. 6-8) and ‘B’ (v. 15), the theme and concept of the Prologue seem to change from the ‘Logos’ to the story of John the Baptist. Although John the Baptist appears to be the main character in these sections, the main concept is the theme of ‘Belief’ together with the pre-existence of the incarnate Logos by the witness of John the Baptist, rather than the identity of John the Baptist as witness. The former section, ‘B’ (vv. 6-8), expresses that the purpose of the witness of John the Baptist is that all people may believe in the ‘Logos’ with the ‘a-b-a’ pattern of the chiasmic structure; on the other hand, the latter section, ‘B’ (v. 15), emphasizes that the one who existed before John the Baptist and was superior to him is the incarnate ‘Logos’ with the ‘a-b-a’ pattern of the chiasmic structure. Therefore, these two sections are related to the theme of ‘Belief’ and to the theme of the ‘Logos’, which is the object of ‘Belief’, and are balanced to each other with synthetic

parallelism, viz. 'B' (a-b-a') - 'B' (a-b-a').

The third parallel set, 'C' (vv. 9-11) and 'C"' (v. 14), focuses both on the incarnation of the 'Logos' and on the two antithetic responses to him: negative or positive. The former section, 'C' (vv. 9-11), describes the coming of the 'Logos' as 'light' into the world (a) and into his own (a'), and their negative response to him as 'ignorance' (b) and 'rejection (b)'. Thus the former section is formulated as synonymous parallelism of the 'a-b-a'-b' pattern. On the other hand, the latter section, 'C"' (v. 14), focuses both on the incarnation of the 'Logos' and on the two positive responses to him: seeing and confession of belief. This section briefly declares the incarnation of the 'Logos' (a) and discloses that he is the 'Only-begotten' God (a'). Furthermore, the two positive responses are expressed as 'seeing' his glory (b) and in 'confession of belief' (b'). So this section also is formulated as a synonymous parallelism of the 'a-b-a'-b' pattern, just as the former section is. Therefore in the third parallel set, section 'C' (vv. 9-11) and the parallel section, 'C"' (v. 14), are antithetically linked to each other and are described as 'C' (a-b-a'-b') - 'C"' (a-b-a'-b'). In addition, they emphasize the incarnate 'Logos' who is the object of 'Belief'.

The middle section, 'D' (vv. 12-13), is the pivotal centre of the macro chiastic structure of the theme of 'Belief' in the Prologue. This section illuminates that 'Belief' is the foundational theme of the Prologue and indeed is formulated as a similar pattern to the chiastic structure of the Prologue, viz. the 'a-b-c-b'-a' pattern. The first parallel set expresses that all those who received Jesus (a) are those who were born of God (a') and the second parallel set proclaims that to those who received him, the right to become the children of God was given (b) and that they are those who were not born of blood, nor of the will of the flesh, nor the will of the human being (b'). The middle section, 'c' (v. 12c), expresses the theme of 'Belief' as the pivotal centre. That is, to receive Jesus means to believe in his name, and the identity of the children of God is based on 'to believe in him'. On the other hand, it is declared that only the one who was not born of blood, or of will of the flesh, or of will of the man, but of God, can believe in his name. In addition, the theme of 'Belief' is the main focus of the Prologue, viz.

the Prologue is written that the people may believe, and other parallel sections function to disclose what the people should believe. Thus, the middle section, 'c' (v. 12c), is the pivotal centre not only of the chiasmic structure of section 'D' (vv. 12-13), viz. the 'a-b-c-b'-a' pattern, but also the macro chiasmic structure of the theme of 'Belief'.

Furthermore, the middle section, 'D' (vv. 12-13), functions as the turning point and as the bridge from the first part (vv. 1-11) to the second part (vv. 14-18). The same concepts and ideas are described in both parts in two different senses. The former part describes all elements in a general sense, whereas, the second part describes them in a specific sense using theological terms. These descriptions imply two different kinds of readers of the Gospel of John, viz. the readers who do not believe in Jesus and the readers who do believe in Jesus, viz. the out-group of the faith community and the inner group of the faith community respectively. For those outside the faith community, relatively general terms and philosophical terms are used, whereas the in-group of the faith community is described in relatively theological terms. Therefore, the middle section, 'D' (vv. 12-13), is the pivotal centre and the turning point of the Prologue.

In summary, the theme of 'Belief' can be accepted as an important theme of the Prologue, and complex chiasmic structure can also be recognized as a literary figure of the Prologue. This complex chiasmic structure is framed by an inclusion of the first parallel set, 'A' (vv. 1-5) and 'A' (vv. 16-18), while the middle section, 'D' (vv. 12-13), functions as the pivotal centre. That is, 'Belief' stands on the pivot of the complex chiasmic structure but this 'Belief' is limited to the 'Logos'. In addition, it is stated that the 'Logos' is the object of 'Belief' and it is implied that this 'Belief' is given in the 'Logos'. On the other hand, this complex chiasmic structure consists of various parallelisms, such as synonymous parallelism, antithetic parallelism, synthetic parallelism, staircase parallelism, and various chiasmic patterns, such as the 'A-B-A' pattern, the 'A-B-B'-A' pattern, and 'A-B-C-B'-A' pattern.

5.3 THE THEME OF ‘LOGOS’: A COMPLEX INVERTED PARALLELISM WITHIN THE COMPLEX PARALLELISM OF THE PROLOGUE

5.3.1 The Structure of the Theme of ‘Logos’

One of the crucial themes of the Prologue is ‘Logos’.²²¹ Recognizing it is not a new, rather it has been researched for a long time by many scholars who prefer to read the Prologue either with sequence reading or with literary reading. Just as the theme of ‘Belief’ is expressed with complex chiasmic structure, so the theme of the ‘Logos’ is formulated with another complex literary figure, viz. complex inverted parallelism. In this structure, the surface structure is simply formulated with the macro inverted parallelism, viz. the ‘A-B-B’-A’ pattern; on the other hand, each parallel section is elucidated by various chiasmic structures within the deep structure such as ‘A-B-A’ pattern, ‘A-B-B’-A’ pattern, and ‘A-B-C-B’-A’ pattern.

- A (1-2) The pre-existence of the ‘Logos’
- B (3-10) The coming of the ‘Logos’ as ‘light’ and John the Baptist
- B’ (11-14) The coming of the ‘Logos’ as ‘flesh’ and double responses
- A’ (15-18) The superiority of the pre-existent ‘Logos’

²²¹ Du Toit (1968:11) suggests some reasons why the ‘Logos-motive’ is used rather than the ‘Sophia-motive’ in the Prologue:

1. Because of the inherent mediating function of the word in the communication between persons, it is probable that logos was preferred to Sophia in view of the mediating functions of Jesus Christ.
2. The logos-motive was a well-known concept in the Mediterranean world and, seen through Hellenistic eyes, would serve as a better vehicle for containing and communicating the Christian thought content.
3. A logos-tradition was developing in the early church. This might also have suggested the substitution of logos for Sophia. Jesus Christ was in this case seen as the personified logos.
4. Gen. 1 with its *dabar*-concept may have played an important role.
5. An important factor may also have been the Torah-speculations of rabbinic theology.... The equation between the Torah and logos is well-known already in the Old Testament. The Torah could therefore have acted as the bridge which led from Sophia to logos.

The first half of the macro inverted parallelism, ‘A’ (vv. 1-2) and ‘B’ (vv. 3-10), describes not only the pre-existence of the ‘Logos’ and his coming as ‘light’ to the world, but also the witness and negative response to the ‘Logos’, whereas the second half, ‘A’ (vv. 14-18) and ‘B’ (vv. 11-14), expresses not only the pre-existence of the incarnate ‘Logos’ but also his superiority to ‘Moses’ and to ‘John the Baptist’. On the other hand, the first parallel set, ‘A’ (vv. 1-2) and ‘A’ (vv. 15-18), focuses on the pre-existence of the ‘Logos’ and the identity of the ‘Logos’, whereas the other parallel set, ‘B’ (vv. 3-10) and ‘B’ (vv. 11-14), emphasizes the coming of the ‘Logos’ and dual responses to him. Even though this ‘A-B-B’-A’ pattern of the chiasmic structure does not have a pivotal centre or conceptual theme because of the inverted parallelism, the whole inverted parallelism focuses on various themes of the ‘Logos’ such as the identity of the ‘Logos’, his pre-existence and superiority, his incarnation, and ambivalent responses to him.

5.3.2 Each Section of Inverted Parallelism

5.3.2.1 A (vv. 1-2)

In the previous complex chiasmic structure of the theme of ‘Belief’, the structure of verses 1-2 is described as two literary figures: staircase parallelism in 5.2.1.2 and the ‘A-B-A’ pattern of the chiasmic structure in 5.2.2.1.1. In particular, the latter figure is described in the first section of inverted parallelism, the ‘a (vv. 1-2) - b (v. 3ab) - c (vv. 3c-5) - c’ (v. 16) - b’ (v. 17) - a’ (v. 18)’ pattern, which functions as an inclusion of the complex chiasmic structure and frames it. The previous section, ‘a’ (vv. 1-2), indicates that the ‘Logos’ was the pre-existent God, in whom the reader may believe, with the parallel section, ‘a’ (v. 18). In the complex inverted parallelism of the theme of the ‘Logos’, section ‘A’ (vv. 1-2) also functions as a frame section, with the emphasis on the identity of the ‘Logos’. The deep structure of section ‘A’ (vv. 1-2) in complex inverted parallelism is described by the same pattern as it was described in the complex chiasmic structure, viz. the ‘A-B-A’ pattern, as follows:

a (1ab) The 'Logos' was in the beginning and the 'Logos' was with God

b (1c) The 'Logos' was God

a' (2) The 'Logos' was with God in the beginning

5.3.2.1.1 The pre-existence of the 'Logos' (a-a')

Section 'A' (vv. 1-2) is described as the 'a-b-a' pattern and discloses the identity of the 'Logos'. The first section, 'a' (v. 1ab), introduces the pre-existence of the 'Logos', that is, the 'Logos' had existed in the beginning before the world was created. In the Gospel of John, there is no declaration of the virgin birth of Jesus in contrast to the Synoptic Gospels: Matthew 1:18-25; Luke 1:26-2:21. Rather, the Gospel of John reveals the origin of Jesus Christ as the pre-existence of the 'Logos' (Johnson 1999:528). In other words, the Gospel of John declares descending Christology and then ascending Christology while the Synoptic Gospels declare only ascending Christology. Thus, the Gospel of John does not begin with Jesus, a human but with Jesus, the pre-existent God. This viewpoint is affirmed through the relationship of the 'Logos' to God. In verse 1b, it is expressed that the pre-existent 'Logos' has an intimate relationship with God. The preposition *πρός* not only describes that he was with God, but also implies that he was toward God in the sense of direction rather than in the sense of the movement. The pre-existence of the 'Logos' and his relationship to God, which are proclaimed in section 'a' (v. 1ab), are reiterated in the parallel section, 'a'' (v. 2). However, the latter section does not merely repeat the former section, but rather transformation of the sentence pattern appears in the latter sentence. For example, while both concepts are described in a compound sentence in the former section (a), they are described in the single sentence in the latter section (a'). In addition, the subject of the former section, viz. the 'Logos' is replaced by the demonstrative pronoun *οὗτος* in the latter section.

5.3.2.1.2 The 'Logos' as θεός (b)

The middle section, 'b' (v. 1c), expresses the pivotal concept of section 'A' (vv. 1-2). It is elucidated that the pre-existent 'Logos', who also had an intimate relationship with God, is God. The anarthrous θεός is not indefinite, but definite, and less probably qualitative as has been detected in section 5.2.2.1.1. Thus, this section declares that the 'Logos' is not "a god" as divine nature, but "God". However, the 'Logos' is not the same person as God the Father, but he is God as the second person of the Trinity and he equally shares the essence of God the Father. Therefore, section 'A' (vv. 1-2) illustrates that the 'Logos' existed not only before the creation with God the Father but he also is God who is distinct from God the Father but equally shares the essence of God the Father.

5.3.2.2 B (vv. 3-10)

While the first parallel section, 'A' (vv. 1-2), described the identity of the 'Logos' as the pre-existent God, the second parallel section, 'B' (vv. 3-10), expresses another identity of the 'Logos'. This section can be formulated with the 'a-b-c-d-c'-b'-a' pattern of chiasmic structure as follows:

- a (3ab) All things was made through the 'Logos'
- b (3c-5) That which has come to be In him was 'life'
and it was the 'light' for the people
- c (6-7ab) The witness of John the Baptist to the 'light'
- d (7c) The purpose of the witness of John the Baptist
- c' (8) John the Baptist not as the 'light' but as the witness
- b' (9) The coming of the 'true light' into the world
- a' (10) Although the world was made through the 'Logos', it did not know him

5.3.2.2.1 The ‘Logos’ as the agent of creation (a-a’)

The first parallel set, ‘a’ (v. 3ab) and ‘a’ (v. 10), describes the identity of the ‘Logos’ in reference to the creation. In particular, section ‘a’ (v. 3ab) is formulated with antithetic parallelism: ‘aa’ (v. 3a) - ‘aa’ (v. 3b).²²² The use of antithetic parallelism, section ‘a’ (v. 3ab) emphasizes that all things were created through the ‘Logos’. The ‘Logos’ is Creator but his role in the creation is distinct from that of God the Father. In other words, the ‘Logos’ was the agent of God the Father in the creation. This declaration is connoted in the parallel section, ‘a’ (v. 10). This section can also be illustrated as synthetic parallelism as follows:

- aa (10ab) The ‘Logos’ was in the world which was created through him
(ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο)
- aa’ (10c) Ignorance of the world to the ‘Logos’ (καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω)

Sub-section ‘aa’ (v. 10ab) describes not only that the ‘Logos’ was in the world but also that the world was created through him. The latter statement exactly agrees with the concept which is proclaimed in section ‘a’ (v. 3ab). Indeed, sub-section ‘aa’ (v. 10c) describes the negative response of the world to the ‘Logos’, even though the world was created through the ‘Logos’, and he was in the world. Thus, section ‘a’ (v. 10) describes more than the relationship of the ‘Logos’ to creation. It describes not only that the world was created through the ‘Logos’ but also that the ‘Logos’ was in the world, which implies his incarnation into the world. In addition, the ignorance of the world to the ‘Logos’ is also described in section ‘a’ (v. 10). Nevertheless, both sections, ‘a’ (v. 3ab) and ‘a’ (v. 10), agree that the ‘Logos’ is Creator the agent of the creation.

²²² Antithetic parallelism is described as follows:

- aa (3a) All things were made through him (πάντα δι’ αὐτοῦ ἐγένετο)
aa’ (3b) and without him nothing was made (καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν)

For detail analysis of this antithetic parallelism, see section 5.2.2.1.2.

5.3.2.2.2 The ‘Logos’ as the ‘light’ and ‘the true light’ (b-b’)

The first parallel set, ‘a’ (v. 3ab) and ‘a’ (v. 10), focuses on the identity of the ‘Logos’ as Creator the agent, and now the second parallel set, ‘b’ (vv. 3c-5) and ‘b’ (v. 9), presents another concept for disclosing the identity of the ‘Logos’. The former section, ‘b’ (vv. 3c-5), is accepted as an example of staircase parallelism or climax in the linguistic aspect which is described in 5.2.1.2.

Although the word, ὁ λόγος does not appear in section ‘b’ (vv. 3c-5), this section apparently describes the relationship of the ‘Logos’ to humanity.²²³ Indeed, the concept of the ‘Logos’ is connoted in the concepts of the ζωή and the φῶς. In the ‘Logos’ was the ζωή, and this ζωή was the φῶς for the people. Furthermore, this φῶς shines in the σκοτία and the σκοτία did not overcome or understand the φῶς. Various tenses of the verb appear in this section, such as, present, perfect, imperfect, and aorist. In this section, the aspect of the verbs is more considerable than the time sequence of the verbs as has been pointed out in section 5.2.2.1.3. In other words, all the verbs are not linked to the sequence of events, but rather, they do indicate the eternal quality or nature of the ‘Logos’ (Phillips 2006:171 cf. Ashton 1993:209; Barrett [1955] 1978:158; Beasley-Murray 1987:11; Borgen 1983:105; Bultmann [1964] 1971:45-46; Feuillet 1968:48; Hendriksen 1954:73; Moloney 1993:33). Therefore, this section does not imply the incarnation of the ‘Logos’ but connotes the identity and quality of the ‘Logos’ in the concepts of ζωή and φῶς.

Whilst section ‘b’ (vv. 3c-5) implies the identity of the ‘Logos’ as the ‘light’, his identity is affirmed as τὸ φῶς τὸ ἀληθινόν in the parallel section, ‘b’ (v. 9). In the former section, the ‘light’ for the people is described, and now ‘the true light’, which shines on all men, was coming into the world. In addition, the negative reaction of the count-part of the ‘light’ is mentioned in the former section, that is, the incapability of the ‘darkness’ is described, while it is not mentioned in the latter section. Therefore, both sections disclose the identity of the

²²³ For the detailed description of the relationship of the ‘Logos’ to the human being, see section 5.2.2.1.3.

‘Logos’ as the ‘light’: the former section focuses on the gnomic sense; the latter section focuses on the incarnation of the ‘Logos’.

5.3.2.2.3 The ‘Logos’ as the ‘light’ in the witness of John the Baptist (c-c’)

While the first and second parallel sets emphasize the identity of the ‘Logos’, the third parallel set, ‘c’ (vv. 6-7ab) and ‘c’ (v. 8), affirms the identity of the ‘Logos’ as the ‘light’ through the witness to John the Baptist. The former section, ‘c’ (vv. 6-7ab), focuses on the identity of John the Baptist rather than the identity of the ‘Logos’. In particular, it is stated that John the Baptist was sent from God to bear witness in verse 6, and so his identity is disclosed as the witness rather than as the Baptist. Then the following verse supplements with the purpose of the coming of John the Baptist, that is, he came in order to testify to the ‘light’. Therefore, this section expresses not only the identity of John the Baptist as a witness but also implies the identity of the ‘Logos’ as the ‘light’.

The parallel section, ‘c’ (v. 8), affirms the statements of section ‘c’ (vv. 6-7ab). In verse 8a, the identity of John the Baptist is described in the negative sentence: οὐκ ἦν ἐκεῖνος τὸ φῶς. In the Jewish tradition, John the Baptist was regarded as ‘light’ (Brown 1966:9), but the φῶς is often used in reference to the ‘Logos’, not only in the Prologue but also in the whole Gospel of John: John 8:12; 9:5; 12:46, while the words ὁ λύχνος ὁ καίόμενος are used in reference to John the Baptist in John 5:35. So the statement that John the Baptist was not the ‘light’ implies the fact of that the ‘Logos’ was the ‘light’. In addition, the following sentence (v. 8b) again clarifies the purpose of the coming of John the Baptist: ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. John the Baptist came that he might testify to the ‘light’. This statement implies not only the identity of John the Baptist as a witness but also the identity of the ‘Logos’ as the ‘light’ in the purpose of the witness of John the Baptist.

Thus, these parallel sections, ‘c’ (vv. 6-7ab) and ‘c’ (v. 8), are linked by synonymous

parallelism in semantic aspect as follows:

- aa (6) The identity of John the Baptist (positive sentence)
- bb (7ab) The purpose of his coming (repetition or extension)

- aa' (8a) The identity of John the Baptist (negative sentence)
- bb' (8b) The purpose of his coming (elliptic)

The first sub-parallel set, 'aa' (v. 6) and 'aa'' (v. 8a), focuses on the identity of John the Baptist while the second sub-parallel set, 'bb' (v. 7ab) and 'bb'' (v. 8b), focuses on the purpose of his coming into the world. Furthermore, both sub-parallel sets connote the identity of the 'Logos' as the 'light'. Thus, all three parallel sets, viz. 'a' (v. 3ab) and 'a'' (v. 10), 'b' (vv. 3c-5) and 'b'' (v. 9), and 'c' (vv. 6-7ab) and 'c'' (v. 8), illustrate the identity of the 'Logos' as the pre-existent God, as the 'light' or the 'true light' and as the incarnate 'Logos'.

5.3.2.2.4 The 'Logos' as the object of 'Belief' (d)

The middle section, 'd' (v. 7c), functions as the pivotal centre of the 'a-b-c-d-c'-b'-a'' pattern of the chiasmic structure and focuses on the purpose of the witness of John the Baptist rather than the identity of the 'Logos'. Verse 7c also functions as the pivotal centre in verses 6-8 as it is described in section 5.2.2.2.1. Verses 6-8 are formulated as the 'a (6-7ab) - b (7c) - a' (8)' pattern. While the parallel sections, 'a' (vv. 6-7ab) and 'a'' (v. 8), focus on the identity of John the Baptist as a witness and on the purpose of his coming, the middle section, 'b' (v. 7c), emphasizes the purpose of the witness of John the Baptist. Just as the function of section 'b' (v. 7c) of the 'a-b-a'' pattern of the verses 6-8, so the middle section, 'd' (v. 7c), of the 'a-b-c-d-c'-b'-a'' pattern of the verses 3-10 clarifies the purpose of John the Baptist's witness: ἵνα πάντες πιστεύσωσιν. Although the object of the verb πιστεύσωσιν does not appear in this ἵνα clause, this clause can have the implied object, the 'Logos', because both section 'c' (vv. 6-

7ab) and section ‘c’ (v. 8) indicate that John the Baptist came in order to testify to the ‘light’. In addition, because the other two parallel sets, which are surrounding the middle section, ‘d’ (v. 7b), also emphasize the identity of the ‘Logos’, it is not ambiguous that the ‘Logos’ is the implied object of the subjunctive verb πιστεύωσιν. Therefore, the object that the people should believe and that was testified by John the Baptist, is only the ‘Logos’ as the pre-existent God and as the ‘light/true light’.

In summary, section ‘B’ (vv. 3-10) is described as the ‘a-b-c-d-c'-b'-a'’ pattern of the chiasmatic structure with the pivotal centre, ‘d’ (v. 7c). This pattern is also framed by the parallel set, ‘a’ and ‘a’’, as an inclusion. In other words, section ‘B’ (vv. 3-10) focuses on the purpose of John the Baptist’s witness, viz. ἵνα πάντες πιστεύωσιν, and expresses ‘Belief’ as the pivotal theme. Furthermore, the ‘Logos’ as the object of ‘Belief’ is described in the frame parallel sections, ‘a’ (vv. 3ab) and ‘a’ (v. 10). Thus, section ‘B’ (vv. 3-10) emphasizes that the reader should believe in the ‘Logos’ who made all things and came into the world as ‘light’ but was rejected by the world.

5.3.2.3 B' (vv. 11-14)

Section ‘B’ (vv. 11-14) focuses not only on the incarnation of the ‘Logos’ and the two different responses to him (a-a') but also on the identity of the children of God (b-b’), and on the pivotal concept, ‘Belief’ (c) as well, while the parallel section, ‘B’ (vv. 3-10), focuses on the identity of the ‘Logos’ and on the pivotal concept, ‘Belief’. Thus, section ‘B’ (vv. 11-14) can be formulated as the ‘a-b-c-b'-a'’ pattern of chiasmatic structure.

- a (11) The coming of the ‘Logos’ to his own and the negative response to him
- b (12ab) Those who received him and the children of God
- c (12c) Those who believe in his name

b' (13) Those who were born of God

a' (14) The incarnation of the 'Logos' and the positive response to him

5.3.2.3.1 The incarnation of the 'Logos' and the two contrasting responses (a-a')

The first parallel set, 'a' (v. 11) and 'a'' (v. 14), focuses on the incarnation of the 'Logos'. The former section, 'a' (v. 11), proclaims that the 'Logos' came into his own: εἰς τὰ ἴδια ἦλθεν. Although it is not stated that the 'Logos' became 'flesh' in this section, it is briefly mentioned that he came into his own. The subject of the sentence is implied in the verb, ἦλθεν, and it indicates the subject of verse 9, viz. τὸ φῶς τὸ ἀληθινόν, and then it goes back to the 'Logos'. Thus, the one, who came into 'his own', is the 'Logos' as 'the true light', and this section implies to his incarnation. On the other hand, the parallel section, 'a'' (v. 14), clearly proclaims the incarnation of the 'Logos': ὁ λόγος σὰρξ ἐγένετο. The 'Logos' not only became 'flesh' but also dwelt among 'us'. While section 'a' (v. 11) describes his incarnation in general terms, section 'a'' (v. 14) describes it in more specific terms. In particular, section 'a'' (v. 14) describes how the incarnate 'Logos' is revealed in the faith community. The incarnate 'Logos' is revealed not only as the perfect human, but also as the 'Only-begotten' God and the Son of God in the faith community.

While both sections express the identity of the 'Logos' as incarnate, their responses to him present a contrast. Section 'a' (v. 11) indicates the negative response to the incarnate 'Logos': οὐ παρέλαβον. The 'Logos' came into his own, but his own people did not receive him. This implies that his own people show a negative reaction more strongly than the world. While the world simply did not recognize the incarnate 'Logos' and shows its ignorance to him, his own people reject him, in other words, they did not believe in him. On the other hand, section 'a'' (v. 14) indicates the positive response to the incarnate 'Logos': ἐθεασάμεθα. By contrast to his own people who did not receive him, the faith community, which is represented as 'we', not

only sees his glory but also experiences ‘full of grace and truth’. These two contrasting responses make the faith community distinct from his own people as well as expressing the incarnation of the ‘Logos’.

5.3.2.3.2 The identity of those who believe in the ‘Logos’ (b-b’)

The second parallel set, ‘b’ (v. 12ab) and ‘b’ (v. 13), focuses on the identity of the faith community rather than on the identity of the ‘Logos’. In the previous section, ‘a’ (v. 11), it is stated that his own people refuse to receive the incarnate ‘Logos’ and implies that his own people no longer belong to the people of God. Thus it must be proclaimed who the people of God are. Section ‘b’ (v. 12ab) indicates that to all who received the incarnate ‘Logos’, the right to become the children of God was given. For the status of the children of God, the verb γίνομαι is used rather than the verb εἶμι. This means the status of the children of God does not originate from their ethnic background, but rather depends on whether or not they receive the incarnate ‘Logos’. Furthermore, in the Gospel of John, the concept of ‘the Son of God’ is used to refer only to the incarnate ‘Logos’, and not to the people who believe in him. Instead of ‘the Son of God’, the concept of ‘the children of God’ refers to the believers. In the Epistles of Paul and in the Synoptic Gospels, the phrase ‘son of God’ (υἱός θεοῦ) often refers to the believer, but Paul used the concept of ‘the son of God’ only in the sense of adoption (Barrett [1955] 1978:163; Brown 1966:11; Morris [1971] 1992:98; Beasley-Murray 1987:13; Carson 1991:126). Therefore, the phrase τέκνα θεοῦ γενέσθαι indicates a change of status of the people from out-group of the family of God to the children of God by virtue of receiving the incarnate ‘Logos’.

The parallel section, ‘b’ (v. 13), elucidates the origin of the children of God three-times negatively and once positively. In the negative sense, the origin of the children of God is described as οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρῶς. The right to become the children of God is not given to the people either by the birth of blood, or by the

birth of the will of flesh, or by the will of the man. That is, no effort of the human being or human nature can enable the people become the children of God. Only the people who were born from God are the children of God. In the Gospel of John, that the people were born from God implies spiritual birth or the Christian life (Barrett [1955] 1978:164; Carson 1991:126; *Louw-Nida* 41.53).

5.3.2.3.3 The ‘Logos’ as the object of the theme of ‘Belief’ (c)

Whilst the first parallel set focuses on the incarnate ‘Logos’ and two contrasting responses, and the second parallel set focuses on the status of the children of God, the middle section, ‘c’ (v. 12c), expresses the pivotal idea of section ‘B’ (vv. 11-14). As is discussed in section 5.2, section ‘c’ (v. 12c) is not only the pivotal centre and the turning point of the chiasmic structure of verses 12-13, viz. the ‘a-b-c-b'-a’ pattern, but also the pivot of the complex chiasmic structure with reference to the structure of the theme of ‘Belief’. This section now also functions not only as the pivotal centre of section ‘B’ (vv. 11-14), but also as a connecting device between the first parallel set and the second parallel set. In other words, section ‘c’ (v. 12c) presents the way to become the children of God, which is focused on the second parallel set, viz. ‘b’ (v. 12ab) and ‘b’ (v. 13), as to believe in the incarnate ‘Logos’ which is proclaimed in the first parallel set, viz. ‘a’ (v. 11) and ‘a’ (v. 14).

Therefore, Section ‘B’ (vv. 11-14) is described as the ‘a-b-c-b'-a’ pattern. This chiasmic structure is framed by the first parallel set, viz. ‘a’ (v. 11) and ‘a’ (v. 14), as an inclusion, while the middle section, ‘c’ (v. 12c), functions as the pivotal centre. In other words, while the middle section, ‘c’ (v. 12c), expresses the theme of ‘Belief’ as the pivotal theme of section ‘B’ (vv. 11-14), the first parallel set, ‘a’ (v. 11) and ‘a’ (v. 14), describes the incarnate ‘Logos’ as the object of ‘Belief’. That is, section ‘B’ (vv. 11-14) emphasizes that the reader must believe in the incarnate ‘Logos’ and this ‘Belief’ could only be given to the people only if they have the positive response to the ‘Logos’.

5.3.2.4 A' (vv. 15-18)

The last section, 'A' (vv. 15-18), also focuses on the pre-existence of the incarnate 'Logos' just as the parallel section, 'A' (vv. 1-2), does. So this section 'A' (vv. 15-18) focuses not only on the pre-existence of the incarnate 'Logos' but also on his superiority, just as the parallel section, 'A' (vv. 1-2), focuses not only on the 'Logos' as the pre-existent God but also on his relationship to God. This section can be described as inverted parallelism, viz. the 'a-b-b'-a' pattern of the chiasmic structure.

- a (15) Pre-existence of the incarnate 'Logos'
- b (16) Grace instead of Grace
- b' (17) Grace and truth instead of Law
- a' (18) Pre-existence of the incarnate 'Logos'

5.3.2.4.1 Pre-existence of the incarnate 'Logos' (a-a')

The first parallel set, 'a' (v. 15) and 'a'' (v. 18), focuses not only on the pre-existence of the incarnate 'Logos' but also on his relationship to God the Father, and to John the Baptist. The former section, 'a' (v. 15), can be formulated with the 'aa-bb-aa' pattern of chiasmic structure in the semantic aspect as has been described in section 5.2.2.2.2. Once again, the chiasmic pattern can be described as follows:

- aa (15ab) The identity of John the Baptist
- bb (15c) The content of the witness of John the Baptist
- aa' (15de) The identity of the incarnate 'Logos'

The parallel set, 'aa' (v. 15ab) and 'aa'' (v. 15de), focuses on the pre-existence of the incarnate 'Logos'. The former section describes the identity of John the Baptist as a witness to the

incarnate ‘Logos’: Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, and introduces the content of the witness of John the Baptist: κέκραγεν λέγων. The combination of two tenses, viz. historical present and present perfect, not only determines that the witness of John the Baptist is described both vividly and comprehensively (Carson 1991:130), but also implies that he is an ongoing witness concerning the incarnate ‘Logos’ (Phillips 2006:209). This also implies that John the Baptist remains as a permanent witness to the incarnate ‘Logos’ (Barrett [1955] 1978:167; Bultmann [1964] 1971:74-76; Brown 1966:15; Feuillet 1968:118; Lindars [1972] 1992:96), and that his witness remained or remains, regardless that John the Baptist was long dead, until the Gospel of John was written. Therefore, this section connotes the identity of John the Baptist as the permanent witness regarding the ‘incarnate’ Logos.

Whilst section ‘aa’ (v. 15ab) focuses on the identity of John the Baptist as a witness, the parallel section, ‘aa’ (v. 15de), focuses on the incarnate ‘Logos’ in direct speech ascribed to John the Baptist. He himself proclaims that the incarnate ‘Logos’ who came after him was ranked before him because the incarnate ‘Logos’ existed before him. This paradoxical proclamation elucidates not only the pre-existence of the incarnate ‘Logos’, but also his superiority to John the Baptist using the combination of two prepositions, viz. ἔμπροσθέν and πρῶτος. The middle section, ‘bb’ (v. 15c), affirms both the identity of John the Baptist as a witness, and the pre-existence and superiority of the incarnate ‘Logos’ as the pivotal centre. In direct speech, John himself briefly affirms that the incarnate ‘Logos’ was precisely he of whom John had testified. Therefore, section ‘a’ (v. 15) elucidates not only the identity of John as a witness to the incarnate ‘Logos’, but also the pre-existence and superiority of the incarnate ‘Logos’.

On the other hand, the parallel section, ‘a’ (v. 18), also emphasizes the identity of the incarnate ‘Logos’. This section can also be formulated with the ‘aa-bb-aa’ pattern, just as the parallel section ‘a’ (v. 15) is:

aa (18a) The invisible God

bb (18b) The identity of the incarnate 'Logos' as the 'Only-begotten' God
and his relationship to God the Father

aa' (18c) The revealer of God

In the parallel set, 'aa' (v. 18a) and 'aa'' (v. 18c) are antithetically linked to each other and emphasize the incarnate 'Logos' as the revealer of God. The former section states that no one has ever seen God. This statement indicates that God is invisible rather than that the people do not have an ability to see him. In the former section, God himself was covered from the face of the people, and now in the latter section he is revealed through the incarnate 'Logos'. How can the incarnate 'Logos' reveal God? The answer is given in the middle section, 'bb' (v. 18b). This section functions as the pivotal centre of the 'aa-bb-aa'' pattern of section 'a' (v. 18). This section describes as invisible both God as God the Father, and the incarnate 'Logos' as the 'Only-begotten' God. It is briefly proclaimed that the incarnate 'Logos' is not only *μονογενῆς θεός* but also the Son of God in the sense of the intimate relationship between the Father and the Son. Furthermore, the description that the incarnate 'Logos' was in the bosom of the Father not only expresses his intimate relationship with God the Father, but also implies the pre-existence of the incarnate 'Logos'.

In summary, both sections, 'a' (v. 15) and 'a'' (v. 18), emphasize the identity of the incarnate 'Logos' and are formulated with the 'aa-bb-aa'' pattern of chiasmic structure. Whilst the former section describes not only the pre-existence of the incarnate 'Logos' but also his superiority to John the Baptist as a witness, the latter section describes the incarnate 'Logos' not only as the revealer of invisible God but also as the 'Only-begotten' God, and in addition as the Son of God in the sense of the intimate relationship between the Father and the Son.

5.3.2.4.2 Grace instead of Grace (b-b')

The second parallel set, 'b' (v. 16) and 'b'' (v. 17), does not function as a pivotal centre and conceptual centre in this 'a-b-b'-a' pattern of section 'A' (vv. 15-18). Rather, it focuses on another conception of the incarnate 'Logos'. Two historical figures, 'Moses' and 'Jesus', appear in the latter section, 'b'' (v. 17), and significantly, Jesus is introduced for the first time as the incarnate 'Logos'. These two figures are not in contrast to each other because the Gospel of John does not suggest that 'grace and truth' are opposite to the 'law', and that 'Jesus' is opposed to 'Moses'. Rather, the Gospel of John asserts that the new order fulfils and surpasses the old. For example, Jesus himself says in John 10:34 that the Scripture cannot be broken. Moreover, it is stated in John 7:19 that those who do not keep nor know the law which was given by Moses, are opposed to Jesus and such said to be accursed in John 7:49. Thus, this section can be formulated with synthetic parallelism rather than either antithetic parallelism or synonymous parallelism (Edwards 1988:8).

This relationship between the new and the old, gives a clue to interpreting the prepositional phrase *χάριμ ἀντὶ χάριτος* in section 'b' (v. 16). The word *χάριμ* refers to the new and the word *χάριτος* refers to the old in section 'b'' (v. 17). For the relationship between the new and the old is elucidated in the sense of 'fulfillment' or 'superiority' in section 'b'' (v. 17) rather than in the sense of 'contrast' or 'equality'; the preposition *ἀντὶ* is translated as "instead of" rather than either "corresponds to", or "in return for", or "upon" or "in addition to" (Brown 1966:16; Morris [1971] 1992:109-111; Beasley-Murray 1987:15; Edwards 1988:8; Carson 1991:131-132; Phillips 2006:213). Furthermore, the faith community receives this grace from the fullness of the incarnate 'Logos'.

In summary, the second parallel set asserts not only that the incarnate 'Logos' is Jesus but also that the new grace which came through Jesus fulfils and surpasses the old grace which was given through Moses. Furthermore, this parallel set affirms that the incarnate 'Logos', who was pre-existent, the 'Only-begotten' God and superior both to John the Baptist and to Moses,

is Jesus.

5.3.3 Complex Inverted Parallelism

As another crucial theme, the 'Logos' has been asserted by complex inverted parallelism. On the one hand, the surface structure can be formulated with a simple inverted parallelism, viz. the 'A-B-B'-A' pattern; on the other hand, the deep structure consists of various types of parallelism and various patterns of chiasmic structure. This complex inverted parallelism can be described as follows:

- A (1-2) The pre-existence of the 'Logos'
 - a (1ab) The 'Logos' was in the beginning
and the 'Logos' was with God
 - b (1c) The 'Logos' was God
 - a' (2) The 'Logos' was with God in the beginning

- B (3-10) The coming of the 'Logos' as 'light' and John the Baptist
 - a (3ab) All things was made through the 'Logos'
 - aa (3a) in the positive sense
 - aa' (3b) in the negative sense
 - b (3c-5) That which has come to be in him was 'life'
and it was the 'light' for the people
 - c (6-7ab) The witness of John the Baptist
to the 'light'
 - d (7c) The purpose of the witness of John
the Baptist
 - c' (8) John the Baptist not as the 'light'
but as a witness

- b' (9) The coming of the 'true light' into the world
 - a' (10) Although the world was made through the 'Logos', it did not know him
- B' (11-14) The coming of the 'Logos' as 'flesh' and double responses
 - a (11) The coming of the 'Logos' to his own and the negative response to him
 - b (12ab) Those who received him and the children of God
 - c (12c) Those who believe in his name
 - b' (13) Those who were born of God
 - a' (14) The incarnation of the 'Logos' and the positive response to him
- A' (15-18) The superiority of the pre-existent 'Logos'
 - a (15) Pre-existence of the incarnate 'Logos'
 - aa (15ab) The identity of John the Baptist
 - bb (15c) The content of the witness of John the Baptist
 - aa' (15de) The identity of the incarnate 'Logos'
 - b (16) Grace instead of Grace
 - b' (17) Grace and truth instead of Law
 - a' (18) Pre-existence of the incarnate 'Logos'
 - aa (18a) The invisible God
 - bb (18b) The identity of the incarnate 'Logos' as the 'Only-begotten' God and his relationship to God the Father
 - aa' (18c) The revealer of God

The first parallel set, 'A' (vv. 1-2) and 'A' (v. 18), focuses on the pre-existence of the 'Logos' and the superiority of the pre-existent 'Logos'. The former section is formulated with the 'a-b-a' pattern of chiasmic structure with the pivotal centre 'b', while the latter section is formulated with the 'a-b-b'-a' pattern without a pivotal or conceptual centre, i.e., inverted parallelism. In the former section, the sub-parallel set, 'a' (v. 1ab) and 'a' (v.2), asserts that the 'Logos' existed in the beginning before the creation and that he was in relationship with God. The sub-middle section, 'b' (v. 1c), discloses the 'Logos' not as a god or as the divine nature such as a spirit or an angel but as God; however, this 'Logos' is not the same person as God the Father. Therefore, section 'A' (vv. 1-2) elucidates the identity of the 'Logos' as the pre-existent God with God the Father.

On the other hand, the parallel section, 'A' (vv. 15-18), expresses various qualities of the nature of the pre-existent 'Logos'. In the 'a-b-b'-a' pattern, the first section, 'a' (v. 15), describes the pre-existence of the incarnate 'Logos' with the 'aa-bb-aa' pattern. The sub-parallel set, 'aa' (v. 15ab) and 'aa' (v. 15de), compares the incarnate 'Logos' with John the Baptist. In other words, John the Baptist is described as a permanent witness for the incarnate 'Logos' (aa), whereas the incarnate 'Logos', that John the Baptist testifies to, is described not only existing before John the Baptist but also as superior to John the Baptist (aa'). The sub-middle section, 'bb' (v. 15c), declares in the direct speech attributed to John the Baptist himself that the one, whom he has been testifying to, is exactly the incarnate 'Logos'. So the parallel section, 'a' (v. 18), also describes the pre-existence of the incarnate 'Logos' with the 'aa-bb-aa' pattern just as section 'a' (v. 15) does. In section 'a' (v. 18), the sub-parallel sections, 'aa' (v. 18a) and 'aa' (v. 18c), are antithetically related to each other: the former expresses that God is invisible; the latter describes the incarnate 'Logos' as the revealer of the invisible God. The sub-middle section, 'bb' (v. 18b), as the pivotal centre, discloses the identity of the 'Logos' as the 'Only-begotten' God and as the Son of God in the sense of the intimate relationship between the Father and the Son. Therefore, the parallel set, 'a' (v. 15) and 'a' (v. 18), describes not only that the incarnate 'Logos' is the 'Only-begotten' God and the Son of God, but also that he existed before John the Baptist and is superior to John the

Baptist, with the same chiasmic pattern.

The other parallel set, 'b' (v. 16) and 'b'' (v. 17), also describes the identity of the incarnate 'Logos' and his superiority. While the former describes the quality of the incarnate 'Logos', viz. πλήρωμα, the latter discloses that the incarnate 'Logos' is 'Jesus'. In addition, 'grace and truth' came through Jesus (b') and the 'grace and truth' is expressed as 'grace instead of grace' (b). Both the prepositional phrase χάριν ἀντὶ χάριτος (b) and the two parallels, viz. 'grace and truth' to 'law', and 'Jesus' to 'Moses' (b'), indicate the superiority, fullness and completeness of the incarnate 'Logos'. Therefore, section 'A' (vv. 15-18) elucidates that the 'Logos', as the pre-existent God that is described in section 'A' (vv. 1-2), is not only the incarnate 'Logos' but also the 'Only-begotten' God and the Son of God the Father as well. Indeed, the incarnate 'Logos' has not only fullness in himself, but also superiority above all things including 'Moses' and 'John the Baptist'. Furthermore, these sections declare that this incarnate 'Logos' is 'Jesus'.

While the first parallel set, 'A' (vv. 1-2) and 'A' (vv. 15-18), focuses on the pre-existence of the 'Logos', the second parallel set, 'B' (vv. 3-10) and 'B'' (vv. 11-14), focuses on the coming of the 'Logos'. Both sections, viz. 'B' and 'B'', are formulated with similar patterns of chiasmic structure: the 'a-b-c-d-c'-b'-a' pattern for the former; the 'a-b-c-b'-a' pattern of the latter. Section 'B' (vv. 3-10) expresses not only the identity of the 'Logos' but also the identity of John the Baptist. In section 'a' (v. 3ab), the antithetic parallelism illustrates the relationship of the 'Logos' to creation: 'all things were made through him (aa) and without him nothing was made (aa)'. Both positive and negative sentences affirm that the 'Logos' is the agent of creation. The preposition phrase δι' αὐτοῦ indicates that the role of the 'Logos' in creation is the agent rather than an instrument in creation. On the other hand, the parallel section, 'a'' (v. 10), states not only that the world was made through him but also that he was in the world. In addition, it expresses the negative response of the world to the 'Logos', viz. 'ignorance'.

The second parallel set, 'b' (vv. 3-c5) and 'b'' (v. 9), describes the 'Logos' as the 'light'. The

former section states that there was ‘life’ in the ‘Logos’, and this ‘life’ was the ‘light’ for the people. Besides, this ‘light’ shines in the ‘darkness’ but the ‘darkness’ did not recognize it, or alternatively did not overcome it even though the ‘darkness’ did recognize it. Although this section describes that the ‘Logos’ is the ‘light’ for the people and, as such, the ‘light’ shining in the ‘darkness’, it is not plausible to read this section as referring to the incarnation of the ‘Logos’. However, the parallel section, ‘b’ (v. 9), briefly states the incarnation of the ‘Logos’ in general terms. The ‘Logos’ is introduced as the ‘true light’ rather than as just the ‘light’. The words τὸ φῶς τὸ ἀληθινόν indicate the reality of the ‘Logos’ as the ‘light’. Indeed, this light enlightens all the people. Thus, it is asserted that this ‘true light’ was coming into the world. Therefore, both sections express the ‘Logos’ as the ‘light’ or even, the ‘true light’. However, the former section described the ‘Logos’ as the ‘light’ in the gnomic sense of the darkness being unable to overcome the light; on the other hand, the latter describes the coming of the ‘Logos’ as the ‘true light’.

The next parallel set, ‘c’ (vv. 6-7ab) and ‘c’ (v. 8), focuses on the identity of John the Baptist rather than on the identity of the ‘Logos’. However, the identity of the ‘Logos’ is implied in the statement of witness concerning John the Baptist. The former section clearly indicates that John the Baptist was the man who was sent from God in order to bear witness. The following ἵνα clause, viz. ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, expresses briefly the content of the witness of John the Baptist. It is to testify concerning the ‘light’. This means that John the Baptist was not the ‘light’ but the ‘Logos’ was. The fact that John the Baptist was not the ‘light’ is restated in the parallel section, ‘c’ (v. 8). This section exactly reiterates the concepts of the former section, viz. that John the Baptist was not the ‘light’ but he came in order to testify to the ‘light’ which equates to the ‘Logos’. Therefore, both sections not only disclose the identity of John the Baptist as a witness but also connote the ‘Logos’ as the ‘light’.

The middle section, ‘d’ (v. 7c), functions as the pivotal centre of section ‘B’ (vv. 3-10), and expounds the purpose of the witness of John the Baptist and also implies the purpose of disclosing the identity of the ‘Logos’. The purpose of the witness of John the Baptist is that all

people might believe through him: ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. The theme of 'Belief' is related both to the purpose of John the Baptist's witness and also to the reason for disclosing the identity of the 'Logos'. Therefore, three parallel sets describe the 'Logos' as the agent of the creation (a-a') and as the 'light' and the 'true light' (b-b' and c-c') and the purpose of John the Baptist's witness bearing in order that all people might believe in him (d).

Section 'B' (vv. 11-14) also describes the coming of the 'Logos' and the dual responses to him, viz. negative and positive, with the pivotal centre, 'c' (v. 12c). The first parallel set, 'a' (v. 11) and 'a'' (v. 14), is antithetically parallel to each other. The former section focuses on the coming of the 'Logos' into 'his own' and the negative response of 'his own people' to him. Even though it is described that the 'Logos' came into a more specific sphere than just the world, his incarnation is still described in a general sense, because the identities of both 'his own' and 'his own people' are not disclosed in this section. On the other hand, the parallel section, 'a'' (v. 14), describes the incarnation of the 'Logos' in more specific terms. It is stated that the 'Logos' became 'flesh' and he dwelt among the faith community which is represented as 'we'. While the identity of the incarnate 'Logos' is ambiguous to the out-group readers in section 'a' (v. 11), it is briefly expressed to the faith community in section 'a'' (v. 14). To the faith community, the 'Logos' who became 'flesh' is the 'Only-begotten' God. This contrast also appears in their responses to him: in the former section, the negative response to him appears as 'rejection' because of their ignorance of the identity of the incarnate 'Logos' as 'light'; in the latter section, the positive response appears not only as 'seeing his glory' but also as their confession of faith. Therefore, both sections reveal that the 'Logos' coming as 'light' is the incarnate 'Logos' who became 'flesh' and is the 'Only-begotten God'.

The second parallel set, 'b' (v. 12ab) and 'b'' (v. 13), focuses not on the identity of the 'Logos' but rather on the identity of the children of God. The former section states that to all who received him, he gave the right to become the children of God. In other words, this statement indicates that those who receive him are the children of God. It also implies that the people are not the children of God before they receive him. These statements are affirmed by the

parallel section, 'b' (v. 13). Section 'b' discloses the identity of the children of God three-fold negatively and once positively. Although some propose that this section refers to the virgin origin of Jesus, it clearly refers to the origin of the children of God. Thus it is stated that the children of God are those who were not born of blood or the will of flesh or the will of the man, but of God. In other words, only those who were born from God are the children of God. This birth does not signify the physical birth but rather the spiritual birth, and implies that the people become the children of God by adoption.

The middle section, 'c' (v. 12c), functions as the pivotal centre of section 'B' (vv. 11-14). In section 'c', the concept of 'Belief' combines two independent concepts, viz. the concept of the incarnate 'Logos' that is focused on the first parallel set, and the concept of the children of God that is elucidated in the second parallel set. To believe in his name denotes receiving the incarnate 'Logos' and connotes believing the 'Only-begotten' God. It also implies seeing his glory. In addition, the right to become the children of the God is given to only those who believe in the incarnate 'Logos'. Therefore, section 'B' proclaims that the 'Logos' is the incarnate 'Logos' and describes the incarnate 'Logos' as the 'Only-begotten' God.

In summary, the theme of the 'Logos' can be regarded as another important theme of the Prologue, and the complex inverted parallelism is acceptable as another literary figure of the Prologue. This complex inverted parallelism shows various parallelisms and chiasmic structures just as the complex chiasmic structure for the theme of 'Belief' does. Furthermore, the complex inverted parallelism of the Prologue makes various descriptions of the identity of the 'Logos' to be expressed such as the pre-existent 'Logos' (A-A'), the revealer (A'), the agent of the creation (B), the incarnate 'Logos' (B-B'), the 'Only-begotten' God or the Son of God (A'-B'), and 'light/true light' or 'life' (A-B).

5.4 SUMMARY

The complex parallelism of the Prologue of the Gospel of John consists of two complex literary figures: complex chiasmic structure and complex inverted parallelism. The former structure elucidates the theme of ‘Belief’; on the other hand, the latter structure elucidates the theme of the ‘Logos’. Both the complex chiasmic structure and the complex inverted parallelism have surface structure and deep structure. In connecting the surface and the deep structure, both literary figures express the correlation between the themes of ‘Belief and the ‘Logos’.

On the one hand, in the complex chiasmic structure, the surface structure is formulated with the ‘A-B-C-D-C'-B'-A’ pattern of chiasmic structure: the three parallel sets ‘A and A’’, ‘B and B’ and ‘C and C’’, emphasize the ‘Logos’ as the object of ‘Belief’; the pivotal centre (D) focuses on the theme of ‘Belief’. The first half of the chiasmic structure, viz. ‘A-B-C’, describes all concepts in general terms, whereas the second half, viz. ‘A'-B'-C’’, describes them in relatively specific and theological terms. Moreover, each parallel section is presented as various literary figures on the deep structure. The first parallel set, ‘A’ (vv. 1-5) and ‘A’ (vv. 16-18), describes the relationship of the ‘Logos’ to God/God the Father, creation/new creation, and humanity/new community with inverted parallelism: the ‘a-b-c-c'-b'-a’ pattern. While sub-sections ‘a’ and ‘a’ are described as the ‘aa-bb-aa’ pattern and sub-sections ‘b’ and ‘b’ are described as either antithetic parallelism or synthetic parallelism, sub-sections ‘c’ and ‘c’ are not described as the same literary figure, but are parallel in semantic concepts. The second parallel set, ‘B’ (vv. 6-8) and ‘B’ (v. 15), is related to John the Baptist and both sections are described with the ‘a-b-a’ pattern. The former section introduces John the Baptist as a witness concerning the ‘Logos’ and then focuses on the purpose of the witness of John the Baptist, viz. ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ; the latter section introduces the content of the witness of John the Baptist in direct speech and focuses on the ‘Logos’, viz. οὗτος ἦν ὃν εἶπον. Thus, the second parallel set (B-B’) emphasizes that all people may believe the ‘Logos’. The third parallel set, ‘C’ (vv. 9-11) and ‘C’ (v. 14), elucidates the incarnation of the ‘Logos’ and the

responses to him. However both sections are antithetically linked to each other. The former section describes the coming of the ‘Logos’ as the ‘true light’ into the world and ‘his own’ and their double negative responses to him, viz. ignorance and rejection in synonymous parallelism, viz. the ‘aa-aa’ pattern; the latter section describes the coming of the ‘Logos’ as ‘flesh’ into the faith community and its double positive responses, viz. seeing and the confession of faith in synonymous parallelism, viz. the ‘aa-aa’ pattern. The middle section, ‘D’ (vv. 12-13), functions as the pivotal centre and turning point of the chiastic structure. With the sub-chiastic structure, the ‘a-b-c-b'-a’ pattern, this section elucidates that ‘Belief’ is a crucial theme of the Prologue. Through this ‘Belief’, all concepts in reference to the ‘Logos’ which appear vaguely to the readers who do not believe in Jesus are vividly elucidated for the readers who do believe in Jesus.

On the other hand, in complex inverted parallelism, the surface structure is formulated with the typical inverted parallelism, viz. the ‘A-B-B'-A’ pattern without a pivotal or conceptual centre; the deep structure shows various literary figures. The first parallel set, ‘A’ (vv. 1-2) and ‘A’ (vv. 16-18), describes the pre-existence of the ‘Logos’. The former section discloses the identity of ‘Logos’ as the pre-existent God with the ‘a-b-a’ pattern. Indeed, it is expressed that this pre-existent ‘Logos’ has an intimate relationship with God; the latter section focuses on the superiority of the ‘Logos’ with the ‘a-b-b'-a’ pattern of inverted parallelism, and discloses the identity of the ‘Logos’ as the pre-existent and ‘Only-begotten’ God who further implies the Son of God, and also describes not only that he has intimate relationship with God the Father, but also that ἡ χάρις καὶ ἡ ἀλήθεια and πλήρωμα attribute to him.

The second parallel set, ‘B’ (vv. 3-10) and ‘B’ (vv. 11-14), emphasizes the incarnation of the ‘Logos’ and the incarnate ‘Logos’ as the object of ‘Belief’. The former section discloses the identity of the ‘Logos’ as the agent of the creation and as the ‘light/true light’ with the ‘a-b-c-d-c'-b'-a’ pattern. In addition, the identity of John the Baptist is disclosed not as ‘light’ but as a witness concerning the ‘light’. The sub-middle section (d) functions as the pivotal centre of section ‘B’ and expresses not only that the purpose of John the Baptist’s witness is that all

people may believe the 'Logos' as 'light', but also that the 'Logos', who was the agent of the creation and was coming into the world, is the object that they may believe. On the other hand, the latter section, 'B' (vv. 11-14), emphasizes both the incarnation of the 'Logos' and dual responses, i.e., negative and positive, with the 'a-b-c-b'-a' pattern. The first sub-parallel set (a-a') focuses on the incarnation of the 'Logos', however, sub-section 'a' describes the negative response of 'his own', viz. 'rejection', while sub-section 'a'' describes the positive responses of the faith community: 'seeing' and 'confession of faith'. The second sub-parallel set (b-b') is related to the concept of 'children of God'. Sub-section 'b' expresses that to all who received him, the right to become the children of God was given; sub-section, 'b'', discloses who the children of God are three-fold negatively and once positively. The sub-middle section 'c' as the pivotal centre reveals the pivotal concept, 'Belief'. That is, this section connotes that to believe in his name is to receive the incarnate 'Logos' and that this 'Belief' causes all people who receive the incarnate 'Logos' to be the children of God.

In summary, the complex parallelism of the Prologue emphasizes the correlation between the theme of 'Belief' and the theme of the 'Logos' by use of the complex chiasmic structure of the former; the complex inverted parallelism of the latter. In the complex parallelism, the 'Logos' as the object of 'Belief' not only is expressed as the pre-existent God, the 'Only-begotten' God, the Son of God, the 'light/true light', and the incarnate 'Logos', but also is described as the one who has 'life' and who is superior to both 'Moses' and 'John the Baptist', and who has an intimate relation with God the Father. The concepts such as 'fullness', 'grace' and 'truth' attribute to the 'Logos'. Most importantly, it is definitely elucidated that this 'Logos' is Jesus. Therefore, the purpose of the Prologue is undoubtedly 'to believe in Jesus'.

CHAPTER 6

CONCLUDING SUMMARY

6.1 GENERAL SUMMARY

The underlying purpose of this research was to answer the following questions: (1) “what are the fundamental themes of the Prologue?” and “how do they correlate with each other?” and (2) “what is the structure of the Prologue?” Regarding the first question, it was hypothesized that the Prologue must be read within the theological viewpoints of the whole Gospel of John rather than of the Prologue independently; on the other hand, it was premised that this research was based on the *Nestle-Aland*²⁷ for the second question. In other words, this research focuses neither on reconstructing nor on deconstructing the Prologue, nor on finding the original form of the logos hymn, but rather on finding the meaning of the Prologue itself within the whole Gospel of John. In this process, both ‘Belief’ and ‘Logos’ were proposed as the fundamental themes of the Prologue related to the whole Gospel of John rather than various other concepts such as ‘light’, ‘life’, ‘witness’, and ‘children of God’. In addition, as the basic literary figure of the Prologue, various patterns of chiasmic structure and various types of parallelism have been demonstrated and tested. In particular, we illustrated how the two independent themes, viz. ‘Belief’ and ‘Logos’ are correlated within the complex parallelism which combines complex chiasmic structure and complex inverted parallelism. This research is now summarized as follows:

Although this research is not in the first place about the hermeneutics of structure and meaning, it is nevertheless important to make a brief remark about the relationship between them in view of what this research is all about. Various literary criticisms, including structuralism, discourse analysis, narrative criticism, post-structuralism, and so on, do not neglect the importance of the relationship of the structure to the meaning in the text (Black & Dockery 2001; Thiselton 1992). Louw (1973) suggests that both surface and deep structure

convey meaning of the text to the reader or hearer. Weima (2001:156-158) also argues that the meaning of the text is to be found at deep structure level – a “hidden” or “underlying” structure – and emphasizes that literary figures such as parallelism and chiasm, are important methods to find the meaning of the text. Although one can say that the structure itself does not determine the meaning of the text, the meaning is not totally separated from the structure. In particular, studies on literary figures such as parallelism, chiasm, and further chiastic structure, can allow for a richer understanding of the text than the case would be with other studies on the Prologue. All evidence of this research shows that the reader cannot fully understand the relationship between ‘Belief’ and the ‘Logos’, *inter alia*, ‘Belief’ in the ‘Logos’ in the Prologue for all its worth if one does not keep in mind what and how the author communicated, and that one will not fully understand how important ‘Belief’ in the ‘Logos’ is until the structure of the Prologue is sufficiently considered.

Chapter 2 described how various previous approaches to the theme and structure of the Prologue presented and detected, *inter alia*, a thematic approach (or sequence reading) and a structural approach (or literary reading). The former approach was used by most historical-critical scholars who used form criticism, source criticism, and redaction criticism and so on. They proposed that the hymn of ‘Logos’ had existed before the Prologue was written, and attempted to find its original form. They also attempted to reconstruct the original hymnic form of the Prologue, and there was some consensus on verses 6-8 and 15 as being additions to the hymn. They have identified the ‘Logos’ as the crucial theme of the Prologue; however most deconstructed the Prologue into minute detail in order to find the original form of the Prologue at the expense of the meaning of the text of the Prologue itself. Alternatively, in the latter approach, some scholars have tried to detect the structure and meaning of the Prologue itself without reconstructing or deconstructing the text. They identified certain forms of chiasm in the Prologue and proposed various central themes in the Prologue as supported by their own formulations of chiasm centering upon ‘children of God’ or ‘sonship’, ‘light’, and ‘John’s witnesses’. Some proposed structures were persuasive and acceptable as the structure of the Prologue, for example, the chiasms proposed by Culpepper, Staley, and Tablet, even

though they incorporated certain weaknesses. Because both chiasms and sequence readings had a single angle and present a single theme in the Prologue, there occurred some alternative or complementary structures, viz. the Wave structure by Lacan, de la Potterie and Moloney, the X-Y structure by Giblin, a Bipartite structure by Coloe, a Complementary structure by van der Watt, and the Mandalic chiasm by Barnhart. These illustrated the possibility of identifying varied and deep structures within the Prologue and suggest that the Prologue could be read from multiple angles.

Chapter 3 discussed various types of parallelism and patterns of chiasmic structure which constitute the basic elements of complex parallelism, and the criteria for identifying the chiasmic structure as an adequate methodology for the analysis of the Prologue. On the one hand, among the various types of parallelism which were proposed by Lowth, and advanced by Kugel, Alter, Jakobson, Geller, Greenstein, Berlin, and Watson, synonymous parallelism, antithetic parallelism, synthetic parallelism, staircase parallelism and inverted parallelism were employed for their possible value in gaining a good understanding of the Prologue. On the other hand, the chiasmic structure, including various extended figures of chiasm, was classified into three patterns: the A-B-A' pattern, the A-B-B'-A' pattern, and the A-B-C-B'-A' pattern. Various criteria for identifying the chiasmic structure have been proposed according to two positions: one position derived from Lund and his criteria, was edited and advanced by Thomson, Breck, Blomberg, Brouwer, Siew, and others; the other position was derived from Dewey and modified by Clark and advanced by Culpepper. Among their criteria, four criteria were selected and modified for this research: (1) Unlike inverted parallelism, chiasm must have a centre and the centre can consist of a single or more than two lines; (2) Each section or line(s) in the first half of the chiasmic structure must parallel the opposite section or line(s) either by linguistic aspect or by semantic aspect just as a parallelism does; (3) Chiasmic structure can be framed by inclusion; (4) Through distinction from chiasm, multiple sets of parallels between two larger frame sections can be opposite each other in the chiasmic structure.

We discussed some textual-critical issues in Chapter 4, before embarking on analysis of the

structure of the Prologue. The *Nestle-Aland*²⁷ lists textual variants in the Prologue, pertaining to verses 3, 4, 6, 13, 15, 16, 17, and 18. This Chapter argued that only in the case of three verses textual variants raise debatable issues: verses 3, 13, and 18. Firstly, the most debatable textual-critical issue in the Prologue is the punctuation of verse 3, viz. whether the words ὁ γέγονεν should be joined with what precedes, or with what follows them. This research read ὁ γέγονεν with what follows rather than with what precedes for three reasons stated in section 4.2.1. Secondly, another significant textual-critical issue appears in verse 13, viz. whether the plural relative pronoun and the plural ending of the verb should be read, or whether the singular relative pronoun and the singular ending of the verb could be read. This research opted for the former reading, which is also supported by most and important Greek manuscripts and which refers to those who believe in the name of Jesus. Thirdly, there are two plausible variants with regard to μονογενῆς θεός in verse 18, viz. ὁ μονογενῆς θεός and ὁ μονογενῆς υἱός. The latter phrase, viz. ὁ μονογενῆς υἱός has been accepted by a majority of the Committee, including the Majority text, Latin and Syriac, and has been read as being the result of a scribal assimilation to John 3:16; 3:18 and 1 John 4:9; the former phrase, viz. ὁ μονογενῆς θεός, and the text, viz. μονογενῆς θεός, are supported by the earliest Greek manuscripts. This research also preferred to read μονογενῆς θεός in verse 18.

In Chapter 5, we analyzed the structure of the Prologue in terms of complex parallelism. The complex parallelism in the Prologue is shown to consist basically of two complex literary figures, viz. complex chiasmic structure and complex inverted parallelism. The former structure described the theme of ‘Belief’; the latter structure described the theme of the ‘Logos’. Both structures have both a surface structure and a deep structure. Each surface structure has a macro-level chiasmic structure, furthermore, each deep structure reveals various literary figures.

On the one hand, the complex chiasmic structure is formulated by the ‘A-B-C-D-C'-B'-A’ pattern as surface structure. The pivotal centre, ‘D’, focuses on the theme of ‘Belief’, while the three parallel sets, viz. ‘A and A’, ‘B and B’, and ‘C and C’, emphasize the ‘Logos’ as

the object of ‘Belief’. The two symmetric parts of the chiastic structure reflect two different levels of the readership of the text. For the reader who does not believe in Jesus Christ, the first part, viz. ‘A-B-C’, describes all the concepts in general terms; whereas the second part, viz. ‘A'-B'-C'’, expresses them in relatively specific and theological terms, for the readers who believe in him. For example:

General terms		Specific and theological terms	
A	λόγος, ζωή, φῶς, σκοτία, ἄνθρωπος, πρὸς τὸν θεόν, οὐ κατέλαβεν (3 rd person),	Ἰησοῦς Χριστός, μονογενής, Μωϋσῆς, νόμος, χάρις, ἀλήθεια, πλήρωμα, εἰς τὸν κόλπον τοῦ πατρὸς, ἡμεῖς ... ἐλάβομεν (1 st person)	A'
B	ἦλθεν, ἦν, μαρτυρήση (3 rd person)	εἶπον, ὀπίσω μου, ἔμπροσθέν μου, πρῶτός μου (1 st person)	B'
C	φῶς, ἄνθρωπος, κόσμος, ἴδιος, ἐρχόμενον εἰς τὸν κόσμον, εἰς τὰ ἴδια ἦλθεν, ἐν τῷ κόσμῳ ἦν, οὐκ ἔγνω, οὐ παρέλαβεν (3 rd person)	δόξα, μονογενής, πατὴρ, πλήρης, χάρις, ἀλήθεια, ἡμεῖς, σὰρξ ἐγένετο, ἐσκήνωσεν ἐν ἡμῖν, ἐθεασάμεθα (1 st person)	C'

The first parallel set, ‘A’ (vv. 1-5) and ‘A’ (vv. 16-18), reveals the identity of the ‘Logos’ in the relationship of the ‘Logos’ to God/God the Father (a-a’), to creation/new creation (b-b’), and to humanity/new community (c-c’) with inverted parallelism. The second parallel set, ‘B’ (vv. 6-8) and ‘B’ (v. 15), is related to John the Baptist and both sections are described with the ‘a-b-a’ pattern. The former section introduces the identity of John the Baptist as a witness concerning the ‘Logos’ and then focuses on the purpose of his witness, viz. ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ; the latter section introduces the content of the witness of John the Baptist in direct speech and focuses on the ‘Logos’ itself. Thus, the second parallel set emphasizes both ‘Belief’ and the ‘Logos’ as the object of ‘Belief’. The third parallel set, ‘C’

(vv. 9-11) and ‘C’ (v. 14), elucidates the incarnation of the ‘Logos’ and the responses to him. While each parallel section is formulated with synonymous parallelism, viz. the ‘aa-aa’ pattern, both sections are antithetically linked to each other:

	C (vv. 9-11) General terms	C' (v. 14) Specific and theological terms
Incarnation	The coming of the ‘true light’ into the world (a) The coming of the ‘true light’ into his own (a')	The incarnation of the ‘Logos’: the faith community (a) The figure of the incarnate ‘Logos’: confession of its belief (a')
Responses	Ignorance (b) Rejection (b')	Seeing (b) Confession of its belief (b')

On the other hand, in the complex inverted parallelism within the complex parallelism in the Prologue, the surface structure is formulated with the typical inverted parallelism, viz. the ‘A-B-B'-A’ pattern. There is no pivotal centre or conceptual centre. The first part of the inverted parallelism focuses on the pre-existence of the ‘Logos’ (A) and his coming (B), whereas, the other part focuses on the superiority of the pre-existent ‘Logos’ (A') and his incarnation (B'). The statements, which have been formulated in the former part, are advanced and specified in the latter part.

The facts formulated		The facts advanced and specified	
A	The pre-existence of the ‘Logos’	The superiority of the pre-existent ‘Logos’ to John the Baptist and to Moses	A'

B	The coming of the ‘Logos’ as ‘light’ and the negative response	The coming of the ‘Logos’ as ‘flash’ and the dual response: negative and positive	B’
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In the first parallel set, ‘A’ (vv. 1-2) and ‘A’ (vv. 16-18), the former section discloses the identity of the ‘Logos’ as the pre-existent God with the ‘a-b-a’ pattern and expresses that this pre-existent ‘Logos’ has an intimate relationship with God; the latter section focuses on the superiority of the ‘Logos’ with the ‘a-b-b'-a’ pattern of inverted parallelism and discloses the identity of the ‘Logos’ as the pre-existent and ‘Only-begotten’ God who further implies the Son of God and who also has an intimate relationship with God the Father. In addition, the latter section describes not only that the ‘Logos’ is superior both to John the Baptist and to Moses, but also that ἡ χάρις καὶ ἡ ἀλήθεια and πλήρωμα are attributed to the ‘Logos’.

The second parallel set, ‘B’ (vv. 3-10) and ‘B’ (vv. 11-14), emphasizes the incarnation of the pre-existent ‘Logos’ and the incarnate ‘Logos’ as the object of ‘Belief’. The former section discloses the identity of the ‘Logos’ as the agent of the creation and as the ‘light/true light’ with the ‘a-b-c-d-c'-b'-a’ pattern. In addition, it discloses the identity of John the Baptist not as ‘light’ but as a witness concerning the ‘light’. The pivotal centre, ‘d’, emphasizes both that the purpose of John the Baptist’s witness is that all people may believe in the ‘Logos’ as ‘light’, and that the ‘Logos’, who was the agent of the creation and was coming into the world, is the object in that they should believe. On the other hand, the latter section describes the incarnation of the ‘Logos’ and dual responses, viz. negative and positive, with ‘a-b-c-b'-a’ pattern. While the first sub-parallel set, ‘a’ and ‘a’’, reveals the incarnation of the ‘Logos’ and contrasts two different responses, the second sub-parallel set, ‘b’ and ‘b’’, is related to the concept of ‘children of God’. The pivotal centre, ‘c’, focuses on ‘Belief’ and connotes that to believe in his name is to receive the incarnate ‘Logos’ and that this ‘Belief’ causes all people who receive the incarnate ‘Logos’ to become the children of God.

6.2 CONCLUSION

This dissertation illuminated the complex structure of the Prologue with complex parallelism which combined complex chiasmic structure and complex inverted parallelism. This complex parallelism conveyed the correlation between two fundamental themes of the Prologue: ‘Belief’ and ‘Logos’. In other words, the complex chiasmic structure within the complex parallelism revealed that ‘Belief’ is the pivotal theme of the Prologue; on the other hand, the theme of the ‘Logos’ was presented by the complex inverted parallelism.

Structurally and semantically, the complex chiasmic structure and the complex inverted parallelism relate to each other for the purpose of disclosing the correlation between ‘Belief’ and the ‘Logos’. The former literary figure points out ‘Belief’ as the pivotal concept; the latter literary figure describes the identity and the attributes of the ‘Logos’ which is the object of ‘Belief’. In other words, the complex chiasmic structure indicates that all the concepts, which relate to the identity of the ‘Logos’, the purpose of John the Baptist’s witness concerning to the ‘Logos’, and the incarnation of the ‘Logos’, concentrate on the theme of ‘Belief’; the complex inverted parallelism indicates either what the readers should believe, or define what the ‘Logos’ is through his identity and superiority. Thus, the complex parallelism emphasizes that the reader may believe in the ‘Logos’, who is described as the one who has ‘life’ and who is superior to both ‘Moses’ and ‘John the Baptist’, and who has intimate relationship with God the Father, as well as who is expressed as the pre-existent God, the ‘Only-begotten’ God, the Son of God, the ‘light/true light’, and the incarnate ‘Logos’, and also to whom the concepts of ‘fullness’, ‘grace’ and ‘truth’ can be attributed.

Furthermore, within the complex parallelism of the Prologue, the complex chiasmic structure and the complex inverted parallelism are also connected structurally to each other.

Complex Chiastic Structure	Complex Inverted Parallelism
<p>A (1-5) Logos (relationship): a-b-c (within a-b-c-c'-b'-a')</p> <p>B (6-8) Witness (Belief): a-b-a'</p> <p>C (9-11) Logos (incarnation): a-b-a'-b'</p> <p>D (12-13) Belief: a-b-c-b'-a'</p> <p>C' (14) Logos (incarnation): a-b-a'-b'</p> <p>B' (15) Witness (Logos): a-b-a'</p> <p>A' (16-18) Logos (relationship): c'-b'-a' (within a-b-c-c'-b'-a')</p>	<p>A (1-2) Logos (pre-existent): a-b-a'</p> <p>B (3-10) Logos (Belief): a-b-c-d-c'-b'-a'</p> <p>B' (11-14) Logos (Belief): a-b-c-b'-a'</p> <p>A' (15-18) Logos (pre-existent): a-b-b'-a'</p>

Both literary figures are framed by inclusions. On the one hand, the complex chiastic structure is framed by an inclusion of the first parallel set, 'A' (vv. 1-5) and 'A'' (vv. 16-18), while the middle section, 'D' (vv. 12-13), works as the pivotal centre. Though the theme of 'Belief' stands on the pivot of the chiastic structure, it is implied that this 'Belief' is limited to the 'Logos'. In addition, it is stated that the 'Logos' is the object of 'Belief' and it is also implied that this 'Belief' is given only in the 'Logos'. The theme of the 'Logos' flows throughout the Prologue, and at last it arrives at the theme of 'Belief'. Specifically, various concepts pertaining to the theme of the 'Logos', which appear in the three-fold parallel sections, describe the 'Logos' as the only true object of 'Belief'; the pivotal centre claims that the interaction with the Prologue was for the readers to believe in the 'Logos'. On the other hand, all parallel sections in the complex inverted parallelism are connected to the 'Logos'. In

particular, the first parallel set, 'A' (vv. 1-2) and 'A'' (vv. 15-18), also functions as inclusion just as the first parallel set of the complex chiastic structure does. This parallel set indicates that the complex inverted parallelism emphasizes the theme of the 'Logos'. Furthermore, the middle parallel set, 'B' (vv. 3-10) and 'B'' (vv. 11-14), has the theme of 'Belief' at the centre of the theme of the 'Logos'. Thus, it reveals that the purpose behind the 'Logos', the witness of John the Baptist, and the incarnation of the 'Logos' is that the reader should believe in him, even though all sections illuminate the 'Logos'.

In conclusion, we have demonstrated that the Prologue is not structured according to a single layer but with a more complex set off multiple layers. Beyond structure, the complex parallelism revealed a correlation between the theme of 'Belief' (the complex chiastic structure) and the theme of the 'Logos' (the complex inverted parallelism) which are together the fundamental themes of the Prologue. Through the complex parallelism, it was shown that the Prologue emphasizes that the reader should believe in the 'Logos' and that this 'Belief' is limited to the 'Logos'. This purpose is a strong and noticeable current which flows through the whole Gospel of John as well as in the Prologue.

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