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ajct@sistenugu.com, ajctsist2@gmail.com

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**"He [Andrew] First Found His Own Brother Simon
And Said To Him, 'We Have Found The Messiah'" (Jn
1:41)¹: Family As The Primary Locus Of
Evangelization**

Ayodele AYENI, C.S.Sp.

Abstract

Scholars usually study the Prologue to the Gospel of John as an independent pericope. Its poetic outline and similarity to either the beginning statement of Genesis 1 and gnostic philosophy are always underscored. In recent times, the connection between the Prologue and the rest of the Gospel is gaining attention. My article explores the fact that 1) the Prologue to John is not a perfect poetic composition because it is interspersed with prose; 2) the prosaic part of the Prologue shows a hermeneutic principle embedded into the Prologue, the fact that God needs witnesses to make him known - John the Baptist plays this role and bridges the Prologue and the rest of the gospel. 3) What appears unique to me, in the gospel of John, is the primordially and priority of family evangelization and witness as epitomized by Andrew's option to call his own brother first (Jn 1:40-42).

¹ All biblical quotations are taken from the *New Revised Standard Version*, except where the contrary is indicated.

1.0 Introduction

The synod on the family, called for by pope Francis, offered the Catholic Church an opportunity to reflect on the theme of family and to explore ways of evangelizing families today. Of course, the synod on the family situated itself within the ambience of the New Evangelization, which is a legacy pope Benedict XVI bequeathed the Church.² Part of the mission of the New Evangelization is to get Christians to reconnect, once more, with their faith. True, the New Evangelization goes beyond just the evangelization of families, for its scope is every facet of the modern world;³ nevertheless, for the purposes of this article, it is our intention to study how the author of the gospel of John presents the call to discipleship, and to use that as a model to be proposed to families as the wherewithal for the restoration of the Christian Faith today.

Consequently, we intend to 1) situate the uniqueness of John's call to discipleship in contradistinction to the Synoptics, 2) argue that "life testimony" or "self-witnessing" is the core of discipleship for John's gospel, 3) propose Andrew's option to evangelize his family first before others, as a model for today's families, and 4) that the incarnation of Christ favours the incarnation of the faith among families.

² BENEDICT XVI, *Apostolic Letter motu proprio Porta fidei*, proclaiming The Year of Faith (11 October 2011), AAS 103 (2011) 723-734.

³ See, BENEDICT XVI, *Apostolic Letter Motu Proprio Ubicumque et Semper Establishing the Pontifical Council for Promoting the New Evangelization*, September 21, 2010.

1.1 The Uniqueness of John's Approach to the Call to Discipleship

The Synoptics (Matt 3-4; Mk 1:1-20; Lk 3-4) put the public life and ministry of Jesus after his baptism and temptation in the desert. In addition to the ritual of baptism, there is a spiritual combat (temptation) to prepare Jesus for his ministry and to aid him in his choice of those who were to become his disciples/apostles. Also, Jesus takes the initiative to go after those he wanted to call and to offer them the invitation and opportunity to follow him as his companions.

Each Synoptic pericope, on the call to discipleship, is either preceded or followed by a miracle (Lk 4:31-44; Mk 1:21-34; Matt 4:23-25), as if to say that the would-be disciples needed personal proofs of the identity of Jesus before undertaking a life journey with him. Moreover, the decision to follow Jesus was made at a price—the sons of Zebedee had to abandon their father and trade in order to follow Jesus (Matt 4:18-22; Mk 1:16-20; Lk 5:1-11).

On the contrary, John chooses a different route toward discipleship.⁴ Without accentuating the details of the rite of baptism, John relates the signs that made Jesus out as the Messiah. When John testified that "Here is the Lamb of God who takes away the sin of the world" (Jn 1:29), he made baptism a ritual which revealed to him the identity of Jesus and the opportunity to testify to the personality of Jesus. The testimony of John engenders the loss of some of his disciples, John loses two of his disciples to Jesus (Jn 1:37), which serves as the beginning of the acquisition

⁴ John does not have a list of the twelve as the Synoptics do. Cf. Raymond E. BROWN, *The Gospel According to John (i-xii)*, *The Anchor Bible*, Garden City, NY: Doubleday & Company, 1966, pp. 76-78.

of disciples by Jesus. Instead of Jesus calling⁵ and searching for his disciples himself,⁶ the disciples came in search of him, at the instance of John's testimony—"When Jesus turned and saw them following, he said to them, 'What are you looking for?' They said to him, 'Rabbi' (which translated means Teacher), 'where are you staying?'" (Jn 1:38).⁷ Unlike Jesus seeking out his disciples himself and performing miracles to convince them of his identity, which is the case in the Synoptics, John's gospel makes the testimony of John the Baptist sufficient for his disciples to shift allegiance. More so, the power of the words of Scriptures, along with the witness of a family member (Jn 1:41) and compatriot (Jn 1:45-46), respectively, are sufficient proofs for becoming a disciple.

2.0 Contextualizing John 1:41: "Witnessing" as the Core of John 1

⁵ Peter J. JUDGE, "Come and See: The First Disciples and Christology in the Fourth Gospel," in Joseph VERHEYDEN et al. (eds.), *Studies in the Gospel of John and Its Christology: Festschrift Gilbert Van Belle*, Leuven/Paris/Walpole, MA: Peeters, 2014, pp. 61-62; *contra* Francis J. MOLONEY, *Belief in the Word: Reading John 1-4*, Minneapolis: Fortress Press, 1993, p.

⁶ Jesus does that in Jn 1:43, if one takes exclusive cognizance of the final text and not its diachronic reconstruction. Cf. Urban C. von WAHLDE, *The Gospel and Letters of John, Vol. 2, The Eerdmans Critical Commentary*, Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2010, pp. 73-79.

⁷ Jesus will see and call Philip (Jn 1:43).

Since the article of Jean-Marie Sevrin,⁸ with the explicit approbation of Jean-Noël Aletti,⁹ it is possible to assert that John 1 is a self-contained pericope.¹⁰ In the analysis of Sevrin, there are two parts to this pericope: the first part is the "prologue" (Jn 1:1-18) and the second is the "prelude" (Jn 1:19-51).¹¹ Sevrin will change his mind, from 2003, to make the "prologue" become an introduction to the whole of the gospel of John, in 2007.¹²

⁸ Jean-Marie SEVRIN, "Le commencement du quatrième évangile: prologue et prélude," in Daniel MARGUERAT (ed.), *La Bible en récit: L'exégèse biblique à l'heure du lecteur. Colloque international d'analyse narrative des textes de la bible*, Genève, Labor et Fides, 2005, pp. 340-349. However, it is pertinent to remark that C. H. Dodd had seen this division more than half a century before Sevrin. Cf. C. H. DODD, *The Interpretation of the Fourth Gospel*, Cambridge, U.K.: Cambridge University Press, 1968, pp. 49 (exordium), 289 (proem.).

⁹ Jean-Noël ALETTI, "Les passages néotestamentaires en prose rythmée: proposition sur leurs fonctions multiples," in Daniel GERBER and Pierre KEITH (eds.), *Les hymnes du Nouveau Testament et leurs fonctions: XXII^e congrès de l'Association catholique française pour l'étude de la Bible* (Strasbourg, 2007), Lectio Divina/Paris: Cerf, 2009, pp. 239-263 at 251.259.

¹⁰ In his commentary, Thyen divides John 1 into poetry (Jn 1:1-18) and Prose (Jn 1:19-51). Cf. Hartwig THYEN, *Das Johannes-evangelium, Handbuch zum Neuen Testament 6*, Tübingen: Mohr Siebeck, 2005, p. 63. Within what Thyen calls poetry, von Wahlde sees four additions which unite the poetry of John 1:1-18 to the rest of the gospel of John: 1) John the Baptist, 2) "birth" as child of God, 3) Jesus' superiority to John, and 4) Moses and the Law. Cf. Urban C. von WAHLDE, *The Gospel and Letters of John, Vol. 2, The Eerdmans Critical Commentary*, Grand Rapids, MI/Cambridge, U.K./ William B. Eerdmans Publishing Company, 2010, pp. 27-32.

¹¹ Painter leaves this important fact out of his article. Cf. John PAINTER, "The Prologue as an Hermeneutical Key to Reading the Fourth Gospel," in Joseph VERHEYDEN et al. (eds.), *Studies in the Gospel of John and Its Christology: Festschrift Gilbert Van Belle*, Leuven/Paris/Walpole, MA: Peeters, 2014, pp. 37-60.

¹² Jean-Marie SEVRIN, "Le poème du Logos comme prélude au récit du Fils," in Daniel GERBER and Pierre KEITH (eds.), *Les hymnes du Nouveau Testament et leurs fonctions: XXII^e congrès de l'Association catholique française pour l'étude de la Bible* (Strasbourg, 2007), pp. 309-323.

Despite the accusation of non-reliability of the chiasmic analysis,¹³ chiasmic outliners of Jn 1, in spite of their inconsistencies in the nitty-gritty of the prologue, are unanimous in delimiting the first part of chapter 1 as Jn 1:1-18.¹⁴ If that is the case, the conjunctive *Kai* - "and," beginning verse 19, starts a new pericope which runs through Jn 1:19-51. Aside the conjunctive element *Kai*, terminologically, there is a continuity between Jn 1:1-18¹⁵ and Jn 1:19-51. Two terms, in apposition, are instructive here: "John" and "Witness" (martyria). In the context of Jn 1:1-18, John was sent as a Witness (martyria) to the "Light" (Jn 1:6-8),¹⁶

¹³ Michel Gourgues asserts that the divergent division of pericopes by the users of chiasmic analysis make their exegetic conclusions relative. Cf. Michel GOURGUES, "Cinquante ans de recherche johannique: De Bultmann à la narratologie," in Michel GOURGUES and Léo LABERGE (eds.), *"De bien des manières": La recherche biblique aux abords du XXI^e siècle, Actes du Cinquantenaire de l'ACEBAC (1943-1993)*, Montréal: Fides/Paris: Cerf, 1995, pp. 229-306 at 278-285.

¹⁴ Marc Girard reviews 10 authors and their structural analyses of the prologue to John's gospel and finds them wanting; he postulates his own outline. However, what unites all of them is the division of the Prologue as Jn 1:1-18. Marc GIRARD, "Analyse structurelle de Jn 1, 1-18: L'unité des deux Testaments dans la structure bipolaire du prologue de Jean," *Science et Esprit* 35, 1983, 5-31.

¹⁵ Jean-Marie Sevrin argues that Jn 1:1-18, in addition to being a prologue, serves as the general introduction to the whole gospel. In other words, he demonstrates how the major terminologies of the fourth gospel are present in Jn 1:1-18. It is a pity that he does not make provision for the role played by the term *μαρτυρία* (witness) in his article, a term we consider capital because of the testimony of John which will engender the first disciples of Jesus, which will also condition subsequent uses of "testimonies" and "witnesses" in the fourth gospel. Cf. Jean-Marie SEVRIN, "Le poème du Logos comme prélude au récit du Fils," in Daniel GERBER and Pierre KEITH (eds.), *Les hymnes du Nouveau Testament et leurs fonctions: XXII^e congrès de l'association catholique française pour l'étude de la Bible* (Strasbourg, 2007), pp. 309-323 at 315-323.

¹⁶ On account of the interruption of such interjections as this, Sevrin contests the hymnic nature of the Prologue. Although Sevrin's contestation makes sense, it also lends credence to our argument that the term "witness" is core to the

but he does not bear any witness yet; the testimony of John begins in verse 19.¹⁷ Logically and semantically, therefore, there is a connection between the so-called Prologue to John's gospel (Jn 1:1-18) and the rest of chapter 1. As a result, the *kai* of verse 19 assures us of this grammatical link, and the theme of *martyria* makes Jn 1:19 continuous with Jn 1:15-17. So, we are right to consider the whole of chapter one as the macro-context of Jn 1:41. That is to say, the whole of John 1 centers on witnessing and why witnessing is important in the gospel of John.

2.1 Conjunctive Elements between Jn 1:1-18 (Prologue) and Jn 1:19-51 (John's Witness): God's Need for a Witness¹⁸ and Justifying the Centrality of "Witnessing" in John 1

The verb "to send" - *apostellein*¹⁹ here (Jn 1:6) is not accidental; it implies that the mission of John correlates with Jesus' (Jn 3:16-17). There is an internal connection between the sending of Jesus (Jn 3:17) and the sending of John (Jn 1:6), two missions with distinct roles, but the same end—that all may believe and be saved (Jn 1:12; 3:16). It is easy to see John's mission, since it is given as a mission of witnessing (Jn 1:6-8), and he begins witnessing to Jesus from Jn 1:19. However, the first time John's mission is

hermeneutics of John's gospel beginning from the Prologue: the additions to the Prologue, John and his role as a witness, establish this fact. Cf. Jean-Marie SEVRIN, "Le poème du Logos comme prélude au récit du Fils," p. 321.

¹⁷ John 1:15-17 anticipates Jn 1:19.

¹⁸ See, Jean-Marie SEVRIN, "Le commencement du quatrième évangile: prologue et prélude," in Daniel MARGUERAT (ed.), *La Bible en récit: L'exégèse biblique à l'heure du lecteur. Colloque international d'analyse narrative des textes de la Bible*, Genève, Labor et Fides, 2003, pp. 340-349.

¹⁹ Although it is the verb ἀποστέλλειν used in Jn 1:19, 24, the senders are human beings not God.

introduced, it is immediately after the discourse on the divinity of the Word (Jn 1:1-5).²⁰ The relationship between this divine Word and human beings - *anthrōpos* (Jn 1:4) is that the Word is the "Light" of human beings, and John is to bear witness (*martyrein*) to this Light.²¹ But God sends a human being - *anthrōpos*, John (Jn 1:6), to bear witness to the Light (Jn 1:7) before other human beings - *tōn anthrōpos* (Jn 1:4); the co-incidence of terminology is special, since he (the author of John's gospel) could have used *anēr* (a man) for John,²² instead of a human being (*anthrōpos*), emphasizing his humanness, in contradistinction to the divinity of the Word. The role of John as a witness to the Light receives a pride of place because his testimony is the medium and basis for faith - "so that all might believe through him" (Jn 1:7). The use of the subjunctive aorist verb - *martyrēsē* - lays emphasis on the importance of the role of John's witnessing.²³ This point becomes

²⁰ It is the contention of Sevrin that the Logos-λόγος (Jn 1:1) is backward looking, it preoccupies itself with the pre-existence of Jesus rather than Jesus' eschatological mission. However, he admits that it is only the conjunction of the Logos with "flesh" (incarnation - Jn 1:14), the name Christ (Jn 1:17-18) and God (Jn 1:18 - *μονογενὴς θεός*) that suggest a sense of continuity with the rest of the fourth gospel. Cf. Jean-Marie SEVRIN, "Le poème du Logos comme prélude au récit du Fils," pp. 315-321. However, a case could be made that the divinity spoken of in Jn 1:1-5 desires to have human beings participate analogously in its divinity by creating "children of God" (Jn 1:12-13). This fact too is continuous with the rest of the gospel of John; and this fact, is the mainstay of our argument - "God's need of witnesses."

²¹ Even though John was not the light (Jn 1:8), Jesus affirms that John's mission was a success when he says, "He [John] was a burning and shining lamp, and you were willing to rejoice for a while in his light" (Jn 5:35): the metaphor between "light" and "lamp" is a close one!

²² The author of John uses *άνήρ* in Jn 1:13, 30.

²³ Marc Girard is of the opinion that, grammatically, *δι' αὐτοῦ* (Jn 1:7) can simultaneously mean "through him (Jean)" and "through 'her' (light = light is feminine in French)". We contest his choice of "logos-light" instead of "through John." After all, John says, "... I came baptizing with water for this reason, that he might be revealed to Israel" (John 1:31); also, Jesus uses "light" in

evident as soon as John bears witness to Jesus, two of his disciples leave him for Jesus' company (Jn 1:35-37).

It is important to underscore the meaning of "God's will" (*Thelēmatos*) in Jn 1:13. This expression comes on the heels of God's desire to have "children of God" by faith (Jn 1:12). It follows that *thelēma* - "will" hides "purpose" or "plan" as synonyms to its meaning. This is to say that God's plan for having a witness in John and, later, disciples (Jn 1:19-51), is to create a family of God on the basis of belief (Jn 1:12). By extension, the relationship between the Logos-Word and God, metaphorically explained in Jn 1:1-5, embodies a relationship that may be described as familial. The support for this opinion comes from two sections of the Prologue. First, Jn 1:13 makes it implicit that there is such a thing as a human family with children and mode of having children. From this implicit argument, the explicit presentation of "children of God" emanates (Jn 1:12-13). Second, if God is making children of his own by faith, the statement "a father's only son" (Jn 1:14) to describe the earlier relationship between *Logos*-Word and God (Jn 1:1-15), after the Incarnation, grounds our assertion - the relationship between Word and God is familial - Father and Son. It is God's plan to bring human beings into this familial relationship through the witnessing of John and subsequent witnesses/disciples of Jesus.

association with John (Jn 5:35). Cf. Marc GIRARD, "Analyse structurelle de Jn 1, 1-18: L'unité des deux Testaments dans la structure bipolaire du prologue de Jean," p. 20, footnote 38.

2.2 A Thematico-Literal Outline of John 1: Many Themes but one Aim of Buttressing the Importance of Witnessing

The recurrence of such themes and personages as John, *Logos*, Jesus Christ, Witness, Human-Being and Light afford us the possibility of the outline below. However, from a close look at the literary side of Jn 1, it is evident that the chapter is divided into several sections, some in first, second and third grammatical persons. So, our outline synthesizes these two categories (thematic and literal elements) and does not simply aim at a structural or chiasmic division of the chapter. The correlations among these different sections and their themes, further strengthen the unitive purpose of John 1 around "witness" as a grounding or hermeneutical principle.

A. Divine (Jn 1:1-5)	A' Divine (Jn 1:18)
B Human (Jn 1:6-13)	B' Human (Jn 1:19-42)
C Divine-Human (Jn 1:14)	C' Divine-Human (Jn 1:43-51)
D Human (Jn 1:15-17)	

From this schema or outline, especially the interplay among the different themes outlined and the verbal coordinates among them, it is demonstrable that the "divine," (A) which is an unknown variable in the scheme of things, comes into human cognizance via human medium (B); this process is done through witnessing (C). Concretely, how this is done is what we focus on next.

3.0 The Exegesis of John 1

So far, the proof that there is a discernible harmony in John 1, not just from our personal analysis but in collaboration with the

opinions of significant others in Johannine research, has been our focus; it is now time to show how this harmony is at the service of a major theme, the theme of our article, "Family as the Primary Locus of Evangelization" in John 1, with a possible extension to the whole gospel of John.

3.1.0 Divine Realm: The *Logos* as God Awaiting Revelation to Humans

Scholarship vacillates between the backward and forward looking analyses of Jn 1:1-5.²⁴ By these, scholars either pay attention to the origin of the "Logos" (its backward looking) in the Old Testament or Philosophical circles or the meaning of the "Logos" within Christianity (forward looking). Those who argue for a gnostic²⁵ philosophical provenance of Jn 1:1-5 concentrate on the thematic and semantic influences on the use of the concept of "logos" from the philosophical current of that epoch. Whatever the angle from which one looks at Jn 1:1-5, it lends itself to two coordinated hermeneutic, grammatically. First, there is the connotation of pre-existence of the "logos" that serves as the implied subject of those verses; second, there is the grammar of divinity enshrined into the meaning of *Logos* from its association with "God." On the basis of this second point, the divinity of the *Logos* is clearly enunciated. We emphasize, in subsequent paragraphs of this subtitle "*Logos* as God," the importance of Jn

²⁴ While Marc Girard lays emphasis on the divine role as "Alpha" and "Omega," the human participation in his notion of "eschatological time/period" is largely missing. Cf. Marc GIRARD, "Analyse structurelle de Jn 1, 1-18: L'unité des deux Testaments dans la structure bipolaire du prologue de Jean," pp. 25-30.

²⁵ For a comprehensive presentation of the background or acknowledged influences on the gospel of John, see: C. H. DODD, *The Interpretation of the Fourth Gospel*, Cambridge, U.K.: Cambridge University Press, 1968, pp. 1-130.

1:1-5 - a God who establishes himself as God, in order to proof his need for a human agent to make him know to the world.

The narrative metaphor,²⁶ in which the author inscribes the *Logos* (Jn 1:1-5), compounds its interpretation, leading to "the backward and forward looking analyses," of some scholars, all in search of the meaning of the "Logos." The multifarious meanings inferable from such terms as "beginning," "logos," and "light" are suggestive of a "pretextual"²⁷ analysis of this unit. It is not redundant, then, when Genesis 1 and Gnosticism become discernible from the text. The echoes of Genesis 1, in its nomenclatural affinities to Jn 1:1-18, serve as the Judeo-Christian pretext or intertext for construing Jn 1:1-18. The fact that Gnosticism lays claims to the semantics of the same text portends the hermeneutical quagmire in which the Prologue of John finds itself.

To speak of a narrative metaphor, as regards Jn 1:1-5, especially how to fathom the meaning of *Logos*, is to recognize two problems: first, is there an inbuilt hermeneutical key in Jn 1:1-18, part of which is Jn 1:1-5, through which to understand the *Logos*? Second, what is the genre of Jn 1:1-18, within which the *Logos* narrative metaphor is inserted? The presupposition here is a synchronic analysis of our sub-unit. What can we read off the grammar of Jn 1:1-18, beginning with Jn 1:1-5, assuming we forgo

²⁶ See the referent of footnote 30, on the meaning of a metaphor, as we use it for *Logos*.

²⁷ Here, we use "pre-text" in its linguistic connotation - the presuppositions that help one to understand a text from the knowledge of previous texts; these previous texts are the "pre-Text." Cf. Henry George WIDDOWSON, *Text, Context, Pre-Text: Critical Issues in Discourse Analysis*, Malden, MA: Blackwell Publishing, 2004, *passim*.

both a chiastic and diachronic analyses of Jn 1:1-18? A contextual analysis has the propensity to lead us to a different exegetical conclusion from these other two approaches. For, what remains indubitably sure, from this text (Jn 1:1-5),²⁸ is the clear notion that a mediator or midwife is needed to bring the meaning of the text to parturition. The next sub-unit (Jn 1:6-9) provides the key into the hermeneutic circle of meaning intended by the author of John 1:1-5: a human agent (John) through whom the transcendental poetics of Jn 1:1-5 actualizes its significance and meaning. However, before we argue for an inbuilt hermeneutical principle to John 1, and by implication the whole gospel of John, the indices of which become clearer from Jn 1:6-8, suffice it to say that the grammar of Jn 1:1-5 argues in favour of a pre-existence of a divinity, a pre-existence, in the first stage of argumentation, that is, written initially into **syntactic grammar** and, next, into **speech grammar** as well as **experiential testimony**;²⁹ all three levels are important.³⁰

3.1.1 Divine Realm: "God from God" - The Syntactic Grammar of Jn 1:1-5 as Proof of the *Logos* as God

The nominal metaphor *ho logos* (the Word), if we believe Aristotelian understanding of "metaphor" as Paul Ricoeur explains

²⁸ Moloney, following other scholars, emphasizes the importance of the morphological and semantic links between "Logos" and "legein": "[T]he choice of the Greek expression *ho logos*, whatever its background, allows the author to hint to the reader that from the intimacy between the Word and God which has been described, 'the Word' will be spoken (*legein* or *lalein*). A word is essentially about communication. . . if there is the Word, then it exists to say something." Cf. Francis J. MOLONEY, *Belief in the Word: Reading John 1-4*, Minneapolis: Fortress Press, 1993, p. 30.

²⁹ Emphasis added.

³⁰ On "experiential testimony," see below 4.0, 4.1, and 4.2.

it—a term given to what does not exist is what one qualifies as a metaphor,³¹ the subject both of the opening sentence of Jn 1:1 and the subject matter of Jn 1:1-5, needs explanation. First, if it is the case that *ho logos* is a metaphor (a term which represents a non-existent reality), its grammatical and syntactic meaning is to be inferred from its association with *ho Theos* (God) because of the copula verb "is," though its imperfect form (was) is used to make this grammatical and semantic link. Second, the attribute of divinity given to the Word because of its proximity to God (*pros ton Theon*) or because the Word "was" from the beginning (*En archē ēn ho logos*) strengthens, all the more, the role of the copula verb "is" in providing a semantic field for *ho logos*. Consequent upon these two points, it is clear here that the metaphoric term *ho logos* does not warrant a search with either a cosmologic or cosmogonic implications, as some exegetes have done.³²

Furthermore, epithets such as "life," "light" and "becoming" (*ginomai*) attributively used for the Word are predicated on the activity and not passivity of the Word—it (the Word) was (*ēn*) and remains³³ an active Word, since it shines (*phainei*) on all human beings (*anthrōpos*). Little, if anything, is conclusive from the use

³¹ Paul RICOEUR, *The Rule of Metaphor: Multi-disciplinary Studies of the Creation of Meaning in Language*, Robert CZERNY *et al.* (trans.), Toronto/Buffalo, NY/London, UK: University of Toronto Press, 1977, pp. 13, 18.

³² C. H. DODD, *The Interpretation of the Fourth Gospel*, Cambridge, U.K.: Cambridge University Press, 1968, pp. 1-130.

³³ The minor textual problem we have here, where some texts use present time (is) instead of the imperfect time (was), to our mind, might be to emphasize the continuous (permanent) activity of the Logos in creation, seems to be a better explanation than that given by Metzger. Cf. Bruce M. METZGER, *A Textual Commentary on the Greek New Testament*, U.S.A.: United Bible Societies, 1994, p. 168.

of "In the beginning" (En archē) to establish the origin of the Word (ho logos). Its supporting verb "was" (ēn), an imperfect verb, establishes a state of permanence or duration of existence of the Word, but not a starting point of existence. The semantic worth of "was" (ēn) serves to establish the chronological pre-existence and divinity of the Word vis-à-vis John (prōtos mou ēn [Jn 1:15, 30]), but the testimony of John will reveal both divinity and pre-existence of the Logos/Word.

The conclusion that "In the beginning" does not talk about the chronological origin of the Word precludes cosmogony from the analysis of Jn 1:1-18, but favours the grammatical conclusiveness of the shared divinity of the Word—"and the Word was with God, and the Word was God" (Jn 1:1). The statement "the shared divinity of the Word" is not intended to diminish the independence and uniqueness of the divinity of the Word, rather, it takes seriously the choice of word or phraseology of the mode of presence of the Word in respect to God - *kai ho logos ēn prōs ton Theon* (Jn 1:1). Surely, *pros* in *pros ton Theon* suggests more than "with God" (companionship or presence) to an appropriation of what the other possesses in itself: "the Father and I are one" (Jn 10:30).

What is obvious, so far, is that embedded in the Gospel of John, from the beginning, is the concept of metaphor—the provision of a term to qualify a subject of discussion, in this instance, the Logos—which was not yet in terrestrial existence, and when it does come into existence (John 1:14), there will be a transition from a metaphor, *Logos*, to a nominal - Jesus Christ (Jn 1:17).

3.2.1 Human Realm: What is the Functionality of Jn 1:6-8 vis-à-vis the Genre of Jn 1:1-18: An Exordium or Speech Grammar Establishing the Role of Witnessing?

That the gospel of John has an inbuilt hermeneutical principle is no novelty, authors, ancient and modern, have noticed it. Whether we call John's gospel a double-layer-gospel with Clement of Alexandria³⁴ or a metaphoric/symbolic³⁵ gospel, as contemporary authors do, is besides the point. What seems relevant for our purposes is the congruency of an inbuilt method with the exegetical conclusions we reach—the centrality of "witnessing" as a hermeneutic principle in John's gospel.

The two entries (Aletti's and Sevrin's) in the 12th Congress of the French association of exegetes, 2007,³⁶ re-evaluating the genre of John 1:1-18, did not consider the role of grammar in their analyses. On account of the mixtures between poetic and prosaic elements in Jn 1:1-18, its categorization, as far as they are concerned, remain enigmatic: it is neither a poem nor a hymn *per se*, but both scholars are unanimous in retaining the ancient nomenclature of "prologue" for Jn 1:1-18, for want of a better term. Moving forward, they emphasize the exegetic import of the Prologue,

³⁴ For the history of how the gospel of John has been interpreted, see: Michel GOURGUES, "Cinquante ans de recherche johannique: De Bultmann à la narratologie," in *De bien des manières: la recherche biblique aux abords du XXI^e siècle*, Michel GOURGUES and Léo LABERGE, Montréal: Éditions Fides/Paris: Éditions du Cerf, 1995, 229-302; for reference to Clement of Alexandria, see: Michel GOURGUES, *L'Évangile selon saint Jean*, Ottawa: Collège Universitaire Dominicain, 2014, p. 1.

³⁵ Craig R. KOESTER, *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*, Minneapolis: Fortress Press, 2003, pp. 1-32; John PAINTER, "Johannine Symbols: A Case Study in Epistemology," *Journal of Theology for Southern Africa* 27, 1979, 26-41, at 32-34.

³⁶ See footnote 13 above.

which they claim to be an *exordium* or introduction to the gospel of John, which we indicated in footnote 25 (above) that Dodd noted that reality, at least, half a century before them. Some exegetical progress may be made from a literary analysis of this new sub-unit, in order to shed some light on a divino-human symbiotic relationship; by this we mean, human witnessing is what brings about the knowledge of the divine.

From a grammatical perspective, Jn 1:6-8, gravitates around the use of the third person singular - a section in "He," denoting John, the man sent from God (Jn 1:6). The transition from the subject matter of "divinity" (Jn 1:1-5) to that of "humanity" - *anthrōpos* (Jn 1:6-8) necessitates an enquiry into their relationship. The twin mission of John, according to Jn 1:7, to bear testimony and to engender faith in people, evinces the dependence of the knowledge of the divine (Logos) on human enterprise, obviously with a background initiative of the divine. The unaccounted for initiative of the Divine-Logos, in this semantic midwifery, is hinted at when John confesses that "I myself did not know him, **but the one who sent me to baptize with water said to me,**"³⁷ 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit' (Jn 1:33). In other words, this is an implicit proof that John was sent from God with a specific message, on the basis of which John is to testify. It would be interesting to know how and when this message was communicated to John, but it seems an effort in futility, since the text is silent about it.³⁸ However, for God to have sent John to testify to the Logos-light (Jn 1:7) shows

³⁷ Emphasis added.

³⁸ John insinuates that the message he has or testifies to was given him from heaven; through a vision, dream, etc? It is not clearly stated. Cf., John answered, "No one can receive anything except what has been given from heaven" (Jn 3:27).

God's willingness to engage human agency in his self-revelation to human beings. In fact, God, in Jesus Christ, will engage more people (disciples) than John to make him known (Jn 1:19-51).

On the basis of the need for a human agency in the revelation of Logos-God (Jn 1:1), exemplified by the missions—to bear witness and conjure faith—of John (Jn 1:7), the validity of the claim that Jn 1:1-18 serves an introductory role not only to Jn 1, but also to the gospel of John, are placed on a right footing. It suffices to see how many testimonies are given in the gospel of John and the number of disciples at work in the same gospel to acknowledge that the echoes of Jn 1:1-18 reverberate in the different episodes of John's gospel.

3.2.2 Human Realm: Human (anthropos) - John, A witness to the light leading to faith (Jn 1:9[section in "He" for Jesus])

Michel Gourgues³⁹ is very right when he claims that, of the three dimensions of Jesus' life - pre-existence, incarnation and ascension, only the incarnation, with the subsequent earthly life of Jesus are known. And, it is thanks to the testimonies of others that the notions of pre-existence and heavenly life of the Logos resonate with mortals. Moreover, while the section Jn 1:6-8 emphasizes the important role of John as a witness, verse 9 shifts attention to the *Logos*, the subject of John's testimony.

Arguably, Jn 1:1-5 could be included in the "he" sections of Jn 1. However, to forestall any confusion as to whom the "He" of Jn 1:9 refers, namely, the *Logos*, a clear distinction is made between Logos-Light and John; "he [John] himself was not the Light" (Jn

³⁹ 2015 book-project.

1:8). Apart from a literal and grammatical differentiation, there is a relationship deducible from a cognitive perspective. Jesus' eulogy to John's testimony, "he [John] was a burning and shining lamp, and you were willing to rejoice for a while in his light" (Jn 5:35), is suggestive of the cognitive role of "light." In other words, the testimony of John was to bring about the knowledge of the Logos. His (John's) light (knowledge) has to be a limited one, since John was not the Light. Indeed, the arrival of the Light will bring surplus light/knowledge - "I came that they may have life, and have it abundantly" (Jn 10:10b) - even if the Paraclete too will continue this cognitive expansion.⁴⁰ Nevertheless, the limited role of John is still very important to usher in the true Light: "The true light, which enlightens everyone, was coming into the world" (Jn 1:9). This mission of *Logos*-Light, "was coming into the world" (Jn 1:9), is the essence of John's witnessing, to make him (Logos) known.

By implication, the knowledge which John receives from above (Jn 1:7), he transmits (he gives as testimony) in his words before his disciples; this word of testimony provides "light" or knowledge for others (his disciples) in order to recognize the *Logos*-God. A "witness" (martyria) here is both a message and a messenger - *outos ēlthen eis martyrian hiva martyresē⁴¹ peri tou phōtos* (Jn 1:7). Two qualities are underscored here, humanity and truth. On the one hand, μαρτυρία means a faithful transmission or account of an information or message given - "and we know that his testimony is true" (Jn 21:24); on the other, it refers to the person

⁴⁰ See, Michel GOURGUES, "El Paráclito, el Espíritu de Verdad. Dos Designaciones, Dos Funciones," *Anámnesis* 41, 2011, 1-30.

⁴¹ Emphasis added.

who gives this information - "There was a man sent from God, whose name was John" (Jn 1:6). So, credibility is doubled.

It is important to talk of credibility here because a false message cannot, in this instance, be *Logos*-God. John's testimony was a testimony about a person - Jesus Christ, and, on account of the credibility of John's testimony, his (John's) disciples made Jesus out with no apparent difficulties (Jn 1:35-39). The credibility of the messenger or witness is dependent on the sender or expeditor. Even though we saw earlier that John's message or testimony was given to him from "above," the possibility of receiving messages from "above" does not seem to be limited to John alone. In fact, the *Logos*-Light is the precondition for divine "knowledge" and it is accessible to all. The relative pronoun δ (who [Jn 1:9]), in the statement, *ho phōtizei panta anthrōpon* - "which [who] enlightens everyone" (Jn 1:9), makes *Logos*-Light the source of human knowledge, at least divine knowledge. Also, the presence of everyone/all (*panta*) in the same verse proves the accessibility of this knowledge to all; even if a human agency, like John, is required for the transmission of this knowledge. The necessity of a human agency prepares the terrestrial manifestation of the light (Jn 1:9), a statement which presupposes a new way of becoming manifest in the world - "And the Word became flesh and lived among us" (Jn 1:14). Consequently, a new way of being in the world needed a herald of his "coming into the world," so that the *Logos*-Word will be believed.

3.2.3 Human Realm: World - Ignorance of (some) human beings of the divine presence in the world and subsequent rejection (Jn 1:10-11[section in "He" for Christ])

The journey of the Logos-Light into the world proves the saying "necessity is the mother of invention." The declaration, "he was in the world, . . . yet the world did not know him" (Jn 1:10), makes it imperative for the Logos-Light to find another medium of self-manifestation to human beings (the world).⁴² Going by the logic of this subsection, the primary mission of the symbolism of Light-Knowledge is to dispel ignorance, since the world did not know him, despite the fact that he created the world (human beings) and "he was in the world."

"He was coming into the world" (Jn 1:9) and "he was in the world" (Jn 1:10) beg for a semantic reconciliation. A hermeneutic key comes from the concept of "creation" - "and the world came into being through him" (Jn 1:10). "Creation," therefore, is the permanence of God in his creatures. That this is the case, we can see from the claim that, "life, was what came to being in him" - *ho gegonen en autō zōē ēn* (Jn 1:3-4).⁴³ In other words, Logos-God is the source of every being and the sustainer of every being through his life in his creation. The ignorance of God in spite of his creative act, this ignorance, as we argued, accounts for his coming

⁴² "World" is polysimous in John. Here, it refers to people/human beings who are the subjects of divine knowledge (Cf. Jn 17:25). See this polysemy in Jn 17:11-26.

⁴³ The translation is mine. I was influenced to give my translation of that clause by the debates over it presented by Max ZERWICK and Mary GROSVENOR, *A Grammatical Analysis of the Greek New Testament*, Editrice Pontificio Istituto Biblico: Roma, ⁵1996, p. 285.

into the world in a visible form, in order to be known and "make" children of God (Jn 1:12-13). As we shall see, when he does come into the world in a human form, "ignorance" will cede place to either rejection or acceptance.

Here too, we see the power of knowledge, in contradistinction to ignorance. To have "knowledge" is to believe, which is the equivalent of "to receive him" - "but to all who received him, who believed in his name" (Jn 1:12); those who "received him" and those "who believed in his name," put in apposition, show their congruence. On the other side of the spectrum from "reception" of the Logos-Knowledge is "rejection" (*ou parelabon*), which is tantamount to self-repudiation from the mission of the incarnation - salvation (Jn 3:16-17).

The question of "rejection" (*ou parelabon*) tacitly suggests *vaticinium post eventum* - prophecy after the fact or, as scholars will argue, it is a means of showing that Jn 1:1-18 is an *exordium* to the gospel of John: it is necessary to have encountered those who rejected the testimonies of God concerning his Son, like the Pharisees in Jn 9, to make this statement.

3.2.4 Human Realm: Acceptance of the light and divination through faith (Jn 1:12-13[section in "they/all" (ὅσοι) subjective and "he-Christ" objective])

As already shown above that some rejected the Logos-Word, this section deals with those who "received him." The power of "believe" as reception brings about divination - "but to all (*hosoi*) who received him, who believed in his name, he gave power to become children of God" (Jn 1:12). Is there play on words here - *hoi idioi* (his own people [Jn 1:11]) and *hosoi* (whosoever/as many

as [Jn 1:12])? Who are these "his own" - the Jews? And, "whosoever/as many as," what does that mean?

The closest we have come, so far, to any insinuation of "family" is *tekna Theou* (children of God [Jn 1:12]). If "whosoever received him" becomes a child of God, does that exclude the Jews? Should we understand "his own people" - *ho idioi* (Jn 1:11) as the Jews? What appears obvious, from the use of *hosoi* (whosoever), is that "faith" is being proposed as a port of entry into becoming a child of God for everybody (Jn 1:12), since no mention is made of ethnicity, race and gender - "But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him" (Jn 4:23). It follows that "his own" would mean whosoever believes in him among his creation entirely - "He was in the world . . . the world did not know him. He came to what was his own [*hoi idioi*], and his own people did not accept him" (Jn 1:10-11). The author of the gospel of John suggests to us who "his own" - *tous idious* (Jn 13:1) might mean - his disciple or those who believe in him. The context of Jn 13:1, especially given that the "hour" of Jesus had come, shows that those who believe in Jesus are Jesus' own. This idea will continue in his prayer for those who **believed** and those who **will** later believe through the testimony of his disciple (his own) versus those who did not believe (the World). This clear link between "the world" and "his own" corroborates our conclusion that whosoever believes is Jesus' own - Jews and non-Jews alike.

Even though we are familiar with the concept of parenting, having children, "becoming children of God" precludes biology - "who were born, not of blood or of the will of the flesh or of the will of

man, but of God" (Jn 1:13).⁴⁴ This "will" (thelēma) of God strengthens our argument that gender, race and ethnicity have no place in Jesus' dispensation, but faith has much to do with it. In fact, the "will" (thelēma) of God is that all might believe - "For God so loved the world that he gave his only Son, so that everyone who believes [pas ho pisteuōn] in him may not perish but may have eternal life" (Jn 3:16). The meaning of the Johannine concepts we are meeting, "faith" and "knowledge" are coming together gradually - "faith" is closely related to "knowledge" as we saw in our analysis of Jn 1:10 above, and as it is evident in this quotation from Jn 17:3: "And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent."

3.3 Divine-Human: The Grammar of God's Self-Revelation, Logos-God becomes Jesus-Christ to reveal the Father-God (Jn 1:14[section in "He-We"])

The enigma, so far, has been how to describe a God who is invisible and whose pre-existence is locked up beyond human intelligence. This enigma, which we have been confronting as best we could (Jn 1:1-13), enters the realm of human beings - "And the Word became flesh and lived among us" (Jn 1:14a). The fundamental point of this verse is the centrality of the Incarnation for the possibility of God-Talk (speech Grammar), at least, from human perspective. This is clearly shown in the literary articulation of this section in "He-We." Up until this verse, John—the witness to Logos—has not given any testimonies yet. This has to be a literary device to help us to understand that it is from the

⁴⁴ "What is born of the flesh is flesh, and what is born of the Spirit is spirit" (Jn 3:6).

dwelling "among us" of the Word that the testimony of John takes root and shapes itself. The Pre-existence of the Word will become the subject of testimony and teaching of the Word-made-flesh (Jn 3:11-13). This verse (v.14) also confirms the meaning of "coming into the world" (Jn 1:9b) and "coming to his own" (Jn 1:11a) - the Incarnation.⁴⁵ If the semantics of Jn 1:1-13 were forward looking toward verse 14, the silence of John up until this point makes sense. John witnesses to the Word-made-flesh to prove that the fundamental testimony about God is from the Incarnation. The testimony about the Incarnation is based on what "we have contemplated" (etheasametha [Jn 1:14]). In other words, the "glory" of the only begotten of the Father was made visible so that not only John, but others also saw it. The "we" here points to other testimonies besides John's. So, "and we have seen his glory, the glory as of a father's only son, full of grace and truth" (Jn 1:14), unites all the testimonies of John's gospel into one - testimony to the Word-made-flesh, in order to reveal him and his Father (Jn 1:18).⁴⁶

3.4 Human Realm: John Testifies to the Pre-Existence of the Logos, Source of Grace and Truth (Jn 1:15-17[section in "He"])

The Incarnation and its attendant "glory" inspires utterance in John. Two points are in order here, as regards verse 15: 1) John had been teaching about Jesus prior to the baptism of Jesus; 2) what John taught about Jesus was an afterthought used as a literary device to anticipate Jn 1:30: "[t]his is he of whom I said, 'After me

⁴⁵ The "sending" (Jn 3:17) of the Son too may be construed in the same light - Incarnation.

⁴⁶ We will address the concept of *μαρτυρία* as a grounding principle in John's gospel down the road.

comes a man who ranks ahead of me because he was before me". These two points provide the angles of reconciliation between the vertical and horizontal testimonies of John: first, the prophetic role of Moses' law which is now obsolete,⁴⁷ thanks to the coming of Christ, not with a new law, but with grace and truth; second, the change in verb from "to give" (law given) to "to come" (grace and truth came) provides the transition from a corpus - the Law - which stood for the will of God, to God-man as "truth and grace." It is precisely here that the different translations of *charin anti charitos* - "grace upon grace" (Jn 1:16), and its variants, become intriguing. What is the grace here that has been doubled? With the mention of Moses as the giver of the Law and Jesus Christ as the bringer of "grace and truth," it is obvious that the first grace (gift) of God to human beings is the Law of Moses; but now, God has given his only begotten Son as the new grace (gift) for the salvation of the world (Jn 3:16-17). Henceforth, the measurement for what God's will is, is a human being—Jesus-Christ—and not the Law of Moses. Now, also, the chief witness to God is not Moses but John.

3.5 Divine Realm: Jesus-Christ Reveals the Father-God (Jn 1:18)

From the nebulosity of Logos (Jn 1:1-5), we have arrived at something concrete - God takes flesh and dwells with human beings (Jn 1:14). His dwelling among human beings makes it possible for his glory to be seen and acknowledged through testimonies. However, the ultimate testimony is that given by God himself - "No one has ever seen God. It is God the only Son, who

⁴⁷ Jesus' attempts to show this is met with stiff resistance. Cf. Jn 5:43-47; 7:23. Moloney sees the Incarnation as complementary to the Law of Moses. Cf. Francis J. MOLONEY, *Belief in the Word: Reading John 1-4*, pp. 46-51.

is close to the Father's heart, who has made him known" (Jn 1:18). No human testimony can rival God's because such a testimony will only be limited to the earthly dimension of the Logos. Therefore, the fullness of revelation or testimony is that given by God in his only begotten Son, who is full of grace and truth. Consequently, the tortuous semantic voyage from "Logos" (Jn 1:1) to ". . . it is God the only Son, . . . who has made him known" (Jn 1:18) argues in favour of the centrality of and desire for witnessing/testimony as the core of the Prologue as well as the whole gospel. The themes associated with the Logos - light, life, grace, truth, etc, are taken up and developed all through the gospel of John to buttress the centrality of "witnessing" in the gospel of John.

3.6.1 Human Realm: The God who needs witnesses (Jn 1:19-28), John declares not his own identity, but Christ's

From the testimony of John as regards the pre-existence of Christ (Jn 1:15-17) and Jesus' testimony to God the Father (Jn 1:18), we now move to the testimony of John about himself. John gives three levels of testimony to the Jewish authorities sent to quiz him (Jn 1:19-23): 1) I am not the Messiah; 2) I am a voice crying out; 3) I baptize with water.

John's categorical assertion, "I am not the Messiah," echoes the cognitive and social milieu in which he bore witness - a context of a belief in a coming Messiah of some sorts and a social *status quo* led by Jewish religious authorities. The fact that John has to provide an answer to the emissaries of the Jewish religious leadership is suggestive of their power and influence. More importantly, John does not seem to provide the kind of response anticipated - "I am not the Messiah." This response apparently is

known to John's disciples (Jn 1:29-34), but not to the Jewish leaders.

Moreover, the follow up question from the messengers sent to John, gives a clue as to what identity of the Messiah was in circulation: "Are you the prophet?" This means they were expecting a prophetic figure Messiah. To this second question, John identifies himself as "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said" (Jn 1:23). The identity of John is that of a "voice;" in other words, a messenger just like themselves, pointing everyone toward the "Word," Jesus Christ, who is the message John is proclaiming or the content of the "voice" - John.

The culminating point of John's interrogation was for him to provide the meaning of baptism: "Among you stands one whom you do not know" (Jn 1:26). There is something revelatory in John's baptism - "I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel" (Jn 1:31). The question, "[w]hy then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?" (Jn 1:25) conceals the correlation among the triple questions addressed to John: baptism, baptizer and Messiah are joint functions of one person, this person is the Messiah. John does not seem to deny this when he proclaims, as part of the revelation he received, that Jesus will baptize, not with water, but with the Holy Spirit: "He on whom you see the Spirit descend and remain is **the one who baptizes with the Holy Spirit.**"⁴⁸ (Jn 1:33). The speculations ambient about the Messiah is the same as that available to John, "I myself did not know him," he says, but with a difference - the

⁴⁸ Emphasis added.

descent of the Holy Spirit on someone he will baptize will confirm the identity of the Messiah to him.

6.2 Human Realm: John Testifies that Jesus is the Son of God (Jn 1:29-34)

The specificity of the Messianic age is the introduction of the Holy Spirit, as a distinct force, in human history. So, John's ministry of baptism at the river Jordan (Jn 1:28) affords John the wherewithal to recognize the Messiah so as to point him out to the world. John's testimony, in this subsection, falls under three categories (Jn 1:29-34): 1) prophetic - "Behold the lamb of God;" 2) revelatory - "He was before me;" and 3) divine - "I testify that this is the Son of God."

John's declaration, "Here is the Lamb of God who takes away the sin of the world" (Jn 1:29), would not have spoken much about the identity of Jesus because of the similarity between John's statement and the prophecies of old that furnish the idea of the Messiah current in Palestine - it simply corroborates what was already known. Even John's disciples needed additional information, so he adds a note on pre-existence, "This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me'" (Jn 1:30b). A definitive conviction comes when John says, "I saw the Spirit descending from heaven like a dove, and it remained on him" (Jn 1:32). Here, we have all the three elements substantiating John's testimonies - prophecies of old, private revelation and the corroboration of the Holy Spirit when it descended like a dove on Jesus. John was able to testify that Jesus "is the Son of God" only after the descent of the Holy Spirit on Jesus.

3.6.2 Human Realm: The Age of the Messiah and a New Form of Witnessing (Jn 1:35-42)

With the descent of the Holy Spirit upon Jesus, the Messianic age began, with an apparent end to the reign and witnessing of John. The departure of two of John's disciples to follow Jesus shows the waning of John's role as a witness and the rise of a different way of witnessing to the Messiah - not baptism by water but by Holy Spirit. Also, a new kind of apprenticeship is begun: the disciples who left John dwelt with Jesus, after which they became witnesses themselves: they came, they dwelt with him and they testified afterwards.

John needed a special revelation in order to point out the Messiah; now, residency with Christ initiates discipleship. Andrew, one of the two that left John for Jesus' company, seeks out his biological brother, Simon, to make him a fellow disciple of Jesus, before seeking out others. After Jesus himself sought out Philip, Philip went after Bartholomew. The special or arcane knowledge Jesus had of Bartholomew convinced him of Jesus' Messiahship. The confession of Bartholomew, "Rabbi, you are the Son of God! You are the King of Israel"(John 1:49) gives a post John the Baptist dimension to the content of witnessing to Jesus; "witnessing" is testifying to what one has experienced: "We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life" (1 Jn 1:1).

4.0 Marturia - Testimonies as the Mainstay of Evangelization in John

Scripture scholars are of the opinion that the prologue to John (Jn 1:1-18), in its present state, does not present a perfect poetic schema because of insertions or editions noticed in it. Our argument is that those interpolations have a fundamental motif of linking the Prologue to the rest of the gospel. One point of interest, which scholars, to my mind, are silent about, as regards John 1, is that the insertions all speak of the centrality of "witnessing" to the gospel of John, especially in its final edition.

As already demonstrated, the insertion of John into the prologue anticipates the witness of John in the Prelude or second section of chapter 1 (Jn 1:19-51). In fact, the three levels of revelation of God, 1) through Jesus, 2) John the Baptist, and 3) the other disciples, beginning with Andrew, all show the important role of human witnessing in the process of evangelization. The role of witnessing is also shown as being primordially and essentially familial in nature, according to John's gospel.

The Logos-Word that was with the Father/God, in the beginning, reveals him "in time" perspectives: the testimonies of Jesus about his Father is the only real witnessing that takes place in the Prologue to John - "full of grace and truth" (Jn 1:18). This divino-familial witness of Jesus to his Father, a witnessing that makes those who believe to become children of God, will be followed by the humano-familial witnessing of Andrew to his brother Simon, whose name will be changed to Peter (Jn 1:35-42). In line with the chronology of John's gospel, prior to the public revelation of Christ after the sign enunciator at Cana, in Galilee, John the Baptist revealed Jesus to the world/publicly through baptism.

However, after John the Baptist's public witnessing to Jesus, after Andrew's familial witnessing to Simon-Peter, his brother, the portion of John's gospel called the "book of signs" is replete, almost exclusively, with familial witnessing rather than public witnessing of Jesus' disciples. While Jesus did the public witnessing, his disciples did the familial witnessing. In this regard - familial witnessing, beginning with Mary the Mother of Jesus, who obliges her Son to perform his first miracle at Cana (Jn 2:1-11), the saga of the man born blind and his parents' inability to stand up for their faith (Jn 9), as well as the faith of the family of Martha, Mary and Lazarus, where the two sisters, independently of each other, recognized and confessed the divinity of Jesus (Jn 11-12:11), suggest the preponderance and necessity of family witnessing in John's gospel.

Family, as the starting point of evangelization, is not only legitimate but called for in our pluralistic world of today. Let those who have received the faith and still have it share with their family members. If there is a clarion call for a "New Evangelization," it is because, in the language of John, the darkness of ignorance veils human minds and needs the "human witnesses" and "witnessing" to dispel the darkness of unbelief.

4.1 *Martyria* as the Incarnational Model of Evangelisation

From the Incarnation of the Word (Jn 1:14), especially from the semantics of the verb *skēnoein* - "to dwell," there is the need for the concretization of witnessing or testimony - "the Word became flesh and lived among us, and we have seen his glory" (Jn 1:14). "We have seen his glory," references experiential witnessing, which goes beyond what is heard. Here, the "Word" goes beyond its speech dimension alluded to by Moloney (Logos-lalein) to a

perceptible kind of witnessing. For a perceptible and palpable witnessing to take place, Jesus invites Andrew and the other disciple to "come and see" (Jn 1:39); this is Jesus' response to the disciples' question: "where do you live/remain" (Jn 1:38).

Furthermore, the response of Jesus does not get its true meaning when one translates *erchesthe kai opsesthe* as "come and see." *Opsesthe* helps one to understand the unsaid about the duration of Andrew's and the other disciple's stay with Jesus before Andrew goes out in search of his brother Simon. The use of the indicative middle future - *opsesthe* - factors in two elements, time and perception; the disciples are to stay enough (time) to experience (perception) for themselves who Jesus is. Staying/living with Jesus is Andrew's catalyst for evangelization - experience. The use of the aorist verbs *ēlthan*, *eidan*, and *emeinan* (Jn 1:39) should be construed as explaining the time of contact with Jesus rather than the duration of stay with Jesus.

The best replication of staying or living with Jesus today is the family context. A family where the faith is incarnated, where its members could have a palpable experience of Jesus, not just in words or over the television. The limited contact hours with one's parish church and ministers of the church could be filled out through an authentic Christian living at home.

Conclusion: "He" and "We/Us"

John 1 models evangelization on relationship. The arrangement of the whole chapter indicates a God who reaches out to human beings in search of a relationship. The reality of God (Jn 1:1-5) is discussed with human beings in view (Jn 1:6-13). A God who takes flesh (Jn 1:14) does that in order to dwell with human beings

(Jn 1:15-17). God's testimony in Jesus' life (Jn 1:18) offers speech to John's testimony before the delegation the Jewish authority sent to quiz him (Jn 1:19-28). Jesus' coming on the scene of baptism (Jn 1:29) concludes John's mission (Jn 1:30-34) but begins the Mission of the Messiah through new disciples of Jesus, Andrew and others (Jn 1:35-51).

Whether we use the relational model through the "He" and "We/Us" or the structural approach ABCDC'B'A', it boils down to the same thing: human agency in bearing witness to God is indispensable for evangelization. The duration of Jesus' habitation with human beings (Jn 1:15-17) is capital for creating relationships and for revealing God to human beings. "Testimony" and "witnessing" dispense with theoretical knowledge and opts for existential knowledge. The gospel did not provide the conversion that took place between Andrew and Peter; instead, Andrew brought Peter to Jesus, so that Peter may experience Jesus as he himself did. From Andrew's example, and the centrality of "witnessing" as the Johannine method of evangelization, family is the most essential locus of evangelization prior to the evangelization of non-biological family members.